

The Book of Matthew in Icelandic

Chapter 1

Initial Translation Work

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2016

Revised from original 2004

THE BOOK OF MATTHEW

INITIAL TRANSLATION WORK PRESENTED FOR REFINING

The **Initial Translation Work, ITW**, will be read repeatedly by native Icelandic speaking Christians, who knowing the Scriptures, will ensure Word for Word accuracy in translation.

The **ITW** will be sent to a native Icelandic speaking Christian of University level education to ensure proper punctuation and sentence structure.

The **ITW** will be printed with the intent to be read critically for one year to ensure Word for Word accuracy, as well as grammatical correctness comparing to the original language of the Scriptures.

The **ITW** will become the **Authorized Translation Work, ATW**, after these above steps are completed.

The **ATW** will then receive a copyright and be printed initially as a color-coded study Bible with Greek, English, and Icelandic in the NT; with Hebrew, English, and Icelandic in the Old Testament. The translation will be used in that context for several years intending to weed out translational errors.

The **Authorized Translation Work** will become the **Icelandic Authorized Version, Parallel Bible, IAV, PB**, after this process is completed. It will be printed as a parallel Bible with KJV English and Icelandic. Color coding will not be used in the IAVPB printing; however, it will be a red letter edition with the Words of Christ in red.

The **Icelandic Authorized Version, IAV**, will be printed only in Icelandic and presented as God's authoritative Word at some time in the future.

The timeline for this process to produce the IAV (KJV quality translation) is 5-10 years after the initial translation work is done. Patrick Weimer is doing the translation work as a missionary. This proposed timeline assumes that funding is available to pay for services necessary in the editing and proofing process. It also assumes that Native Icelandic speaking Christians with knowledge of the Scriptures are able to assist in this effort.

The original language is the key for the color coding. The original languages are Greek for the N.T. and Hebrew for the O.T. The original language will have the colors in the order shown in the table below. One should look first to the original language; that is Greek for the N.T. and Hebrew for the O.T. After identifying the word in the original language, a comparison can be made to English or Icelandic. Though word order is not always the same, the instance will always be the same. The 1st instance that red is used as color code for a word in the original language will also be the first instance in corresponding languages.

Color Code:

Maroon	Βίβλος
Red	γενέσεως
Pink	Ἰησοῦ
Gold	Χριστοῦ,
Green	υἱοῦ
Blue	Δαβίδ,
Purple	υἱοῦ
Black	Ἀβραάμ.
Neon Green	Σαλμών.
Orange	μετοικεσίας

When a verse has more words than colors in the code, the colors are used again. For example, in Matthew 1:17:

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως
 Δαβίδ γενεαὶ δεκατέσσαρες· καὶ ^{17β} ἀπὸ Δαβίδ,
 ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ
 δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας ^{17γ}
 Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ
 δεκατέσσαρες.

The original translation work will have the verses divided with subsets: 17, 17b, 17c, etc... The first set in the verse will not be labeled with “a” but rather only with the verse number. Subsequent subsets in the verse will be labeled. It has been chosen to use (Greek Alphabet) α β γ δ and so forth when labeling Greek verses instead of using a, b, c, d, etc...

17 So all the generations from Abraham to David are fourteen generations; and ^{17b} from David until the carrying away into Babylon are fourteen generations; and from the carrying away ^{17c} into Babylon unto Christ are fourteen generations.	17 Svo alls ættliðirnir frá Abraham til Davíðs eru fjórtán ættliðir. Og ^{17b} frá Davíð til herleiðingarinnar Babýlonar eru fjórtán ættliðir. Og frá herleiðingunni ^{17c} Babýlonar til Krists eru fjórtján ættliðir.	17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβίδ γενεαὶ δεκατέσσαρες· καὶ ^{17β} ἀπὸ Δαβίδ, ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας ^{17γ} Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.
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At times the word order is quite different from language to language. In such case one should know that each instance the color is used always coincides with the other languages. The first instance of a word marked red will always match the first instance in each language; second matches the second; and third will match the third.

Example:

2 Saying, Where is he that is born King of the Jews? for we have seen his ^{2b} star in the east, and are come to worship him.	2 Og sögðu: “ Hvar er hinn fæddi konungur Gyðinga? Því að við sáum ^{2b} stjörnu hans í austrinu, og komum til að tilbiðja hann.	2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ ^{2β} τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.
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In the instance above in the Greek, one will notice that the colors follow the code: Maroon, Red, Pink, Gold, Green, Blue, Purple, Black, Neon Green, Orange. In the original language this order is always found. In cooresponding languages, the order might change due to the word order difference from language to language. Again, the word order is different; however, the instance order is consistant with few exceptions in the New Testament.

If a color is used twice in any given verse division as in the following: Matthew 8:22

22 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,
Ἄκολούθει μοι, καὶ ἄφες τοὺς
νεκροὺς θάψαι ^{22β} τοὺς ἑαυτῶν
νεκρούς.

In the above example the words ὁ δὲ Ἰησοῦς demonstrate the use of the same color twice in a section. The article and its noun are separated with a word. In such cases one must take note that this is a rule breaker for the color code that states: The first instance a color is used will always match the first instance in each corresponding language, the second and third in like fashion. However, here is an exception to the rule. In such cases the verse divisions will prove helpful in translating or editing. Verse divisions meaning 22, 22b, 22c, etc... One will notice above in the verse division 22b **τοὺς ἑαυτῶν νεκρούς** Here the article and the noun it modifies is separated with a reflexive pronoun. So, it can be said that verse divisions in which a certain color is used twice is most often a rule breaker for the “Instance Rule” mentioned previously, that governs color coding and corresponding words.

Word for Word translation is the goal in the Icelandic translation work. Word for Word does not mean that there will be the same number of words in every verse in both the Guest and Host Languages. For example:

1. Acts 1: 19
 - a. "Aceldama" is one word
 - i. Translated with 4 words:
 1. "The field of Blood"
2. Matthew 27:33
 - a. "Golgotha" is one word
 - i. Translated with 5 words:
 1. "A place of a skull"
3. Matthew 27:46
 - a. "Eli, Eli, Lama Sabbachthani": is 3 words (Not counting Eli twice)
 - i. Translated with 7 words
 1. "My God, My God, Why hast thou forsaken me"
4. Mark 7:11
 - a. "Corban" is one word
 - i. "A gift, by whatsoever thou mightiest be profited by me"
5. Mark 7:34
 - a. "Ephphatha" is one word
 - i. Translated with 2 words
 1. "Be Opened"
6. Matthew 1:23
 - a. "Emmanuel" is one word
 - i. Translated with 3 words
 1. "God with us"

In the above examples it should be understood, that though one might see one word often it is a compound word as EmmanuEL. Emmanuel is actually two words. However, Aceldama and Corban in examples 1 and 4 above, being also compound words, the translation is based on a Host Language, English, not containing a single word with equal meaning in the Guest Language, Greek/Hebrew. *By "Host Language" it is to be understood that the "Host Language" is the language receiving the Word of God being translated. The guest Language (Greek or Hebrew) is the text from which words are being translated. The Guest Language (Greek or Hebrew) stays long enough for the host Language (Icelandic) to receive it. In this translation work Greek is the Guest Language and Icelandic is the Host Language.* Therefore, in such cases where the Guest Language has a word that contains a concept or entire thought, the number of words will be greater in translation by the host. Such is the case with Aceldama and Corban in example numbers 1 and 4 above. The translation demands more words, yet is still a Word for Word translation. That is, each and every word definition is preserved from the Guest to the Host.

This is still considered Word for Word translation. The desire is to ensure that every word from the Guest Language is translated into the Host Language.

Functional Equivalence is not the goal in the translation work in Iceland. For example, in a country who has never seen a lamb, and uses chickens for sacrifice, Functional Equivalence

might use “Behold, the chicken of God, which taketh away the sin of the world” instead of “... Behold the Lamb of God, which taketh away the sin of the world.” This method or philosophy will not be used in this translation work. In instances where a word is not extant in the host language, the word will be translated as literally as possible, and accompanied by a definition in a dictionary.

The translation work will be accompanied by the production of a dictionary, which will include etymology as well as explanations of words used in translation. This dictionary will be printed along with the translation work, IAV. In addition, there will be commentaries of the books of the Bible presented and will include a more in depth look at the Word of God in Icelandic.

Bible History of Iceland

The State Church of Iceland was the Catholic church from the year 1000 unto the 16th century. From the 16th century until present the Lutheran church has been the State religious institution. The Catholics and Lutherans are the only groups that have translated the Bible. The Catholic and Lutheran beliefs are therefore placed into their translations. (See example below: Titus 3:5)

In 1999, Patrick Weimer went to Iceland and attended the University of Iceland to earn a B.S. in Icelandic Language. Upon learning Icelandic, and going through the Icelandic translation carefully, it was discovered that Catholic and Lutheran beliefs are inserted into the translation of the Bible.

Titus 3:5 (see below) is one of thousands of doctrinal inserts made by the Catholic and Lutheran translators. The translator of the passage translated the passage in light of the church’s belief instead of preserving the actual Word/Will of God in Scripture.

5 þá frelsaði hann oss, ekki vegna réttlætisverkanna, sem vér höfðum unnið, heldur samkvæmt miskunn sinni í þeirri laug, þar sem vér endurfæðumst og heilagur andi gjörir oss nýja.

Titus 3:5 currently reads: (Having been Translated by the Catholic/Lutheran church:

5 Then he saved us, not because of righteous acts which we have worked, but rather according to his mercy **in that pool**, there where you were reborn and the Holy Spirit made us new.

The teaching of the Catholic/Lutheran church is that it is not “Our” works but rather the “Church’s” work of baptism that saves a soul in the baptismal pool. The Icelandic word is Skírnarlaug, which is literally the baptismal pool.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Infant baptism is the inference: **“In that water/pool”**

The verse should read: “...vegna **miskunnar sínar** frelsaði hann oss, fyrir hreinsun **endurmyndunar /endurfæðingar** og **endurnýjun Heilags Anda**.”

The washing that God does in Salvation is far different that the ‘washing’ that is done in the baptismal waters, which, in reality, is not washing at all, but rather the answer of a clear conscience received through obedience.

5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου,

Literally here: “...because of his mercy he saved us by the washing of regeneration / of the rebirth and renewing of the Holy Spirit.”

MATTHEW 1	MATTEUSARGUDSPJALL 1	KATA MATΘAION 1
1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.	1 Bókin ættartölu Jesú Krists, sonur Davíðs, sonur Abrahams.	Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and 2b his brethren;	2 Abraham gat Ísak, Og Ísak gat Jakob. Og Jakob gat Júða og 2b bræður hans.	2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ 2β τοὺς ἀδελφοὺς αὐτοῦ·
3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; 3b and Esrom begat Aram;	3 Og Júða gat Peres og Sara við Tamar. Og Peres gat Esrom. 3b Og Esrom gat Ram.	3 Ἰούδας δὲ ἐγέννησε τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ· Φάρες δὲ ἐγέννησε τὸν Ἑσρώμ· 3β Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ·
4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;	4 Og Ram gat Ammínadab. Og Ammínadab gat Nakson. Og Nakason gat Salmon.	4 Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών·
5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; ^{5b} and Obed begat Jesse;	5 Og Salmon gat Bóas við Rahab. Og Bóas gat Óbeð við Rut. ^{5b} Og Óbeð gat Ísaí.	5 Σαλμών δὲ ἐγέννησε τὸν Βοοζ ἐκ τῆς Ῥαχάβ· Βοοζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· ^{5β} Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί·
6 And Jesse begat David the king; and David the king begat Solomon of her that had been ^{6b} the wife of Urias;	6 Og Isaí gat Davíð, konunginn. Og Davíð, konungurinn, gat Salómon við hana sam var ^{6b} eiginkona Úría. ¹	6 Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς ^{6β} τοῦ Οὐρίου·
7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;	7 Og Salómon gat Róbóam. Og Róbóam gat Abía. Og Abía gat Asaf.	7 Σολομών δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά·

¹ Úría is a male, understood insert, that of her which was Úría's wife (Literally "of Úría's" Genitive, M.S.)

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;	8 Og Asaf gat Jósafat. Og Jósafat gat Jóram. Og Jóram gat Ússía.	8 Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν·
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;	9 Og Ússía gat Jótam. Og Jótam gat Akas. Og Akas gat Esekía.	9 Ὀζίας δὲ ἐγέννησε τὸν Ἰωθαθάμ· Ἰωθαθάμ δὲ ἐγέννησε τὸν Ἀχάζ· Ἀχάζ δὲ ἐγέννησε τὸν Ἐζεκίαν·
10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;	10 Og Eizekías gat Manassee. Og Manasse gat Amón. Og Amón gat Jósía.	10 Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσή· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν·
11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:	11 Og Jósía gat Jójakím og bræður hans um tímabil herleiðingarinnar Babýlonar.	11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;	12 Og Eftir herleiðinguna Babýlonar gat Jekonja Sealtiel. Og Sealtiel gat Serúbabel.	12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβαβέλ·
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;	13 Og Serúbabel gat Abíúd. Og Abíúd gat Eliakeim. Og Eliakeim gat Azór.	13 Ζοροβαβέλ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέννησε τὸν Ἀζώρ·
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;	14 Og Azór gat Sadók. Og Sadók gat Akím. Og Akím gat Elíúd.	14 Ἀζώρ δὲ ἐγέννησε τὸν Σαδῶκ· Σαδῶκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιοῦδ·
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;	15 Og Elíúd gat Eleasar. Og Eleasar gat Matthan. Og Matthan gat Jakob.	15 Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ·

<p>16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called ^{16b} Christ.</p>	<p>16 Og Jakob gat Jósef, eiginmann Maríu, af henni var fædd Jesús, kallaður ^{16b} Kristur.</p>	<p>16 Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος ^{16β} Χριστός.</p>
<p>17 So all the generations from Abraham to David are fourteen generations; and ^{17b} from David until the carrying away into Babylon are fourteen generations; and from the carrying away ^{17c} into Babylon unto Christ are fourteen generations.</p>	<p>17 Svo alls ættliðirnir frá Abraham til Davíðs eru fjórtán ættliðir. Og ^{17b} frá Davíð til herleiðingarinnar Babýlonar eru fjórtán ættliðir. Og frá herleiðingunni ^{17c} Babýlonar til Krists eru fjórtján ættliðir.</p>	<p>17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ γενεαὶ δεκατέσσαρες· καὶ ^{17β} ἀπὸ Δαβὶδ, ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας ^{17γ} Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.</p>
<p>18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused ^{18b} to Joseph, before they came together, she was found with child of the Holy Ghost.</p>	<p>18 Svo getnaðurinn Jesú Krists var með þessum atburðum: Þar eð María, móðir hans, var trúlofuð ^{18b} Jósef; en áður þau komu saman, hún var fundin barnshafandi af Heilögum Anda.</p>	<p>18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας ^{18β} τῷ Ἰωσήφ· πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου.</p>
<p>19 Then Joseph her husband, being a just man, and not willing to make her ^{19b} a publick example, was minded to put her away privily.</p>	<p>19 Þá Jósef, hennar eiginmaður, sem réttlátur maður, og ekki fús að gera hana ^{19b} opinbera fordæmi, vildi reka hana frá sér leynilega.</p>	<p>19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν ^{19β} παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.</p>

<p>20 But while he thought on these things, behold, the angel of the Lord appeared ^{20b} unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: ^{20c} for that which is conceived in her is of the Holy Ghost.</p>	<p>20 En meðan hann hugleiddi þessa hluti, sjá, Engill Drottins birtist ^{20b} honum í draumi og sagði: „Josef, Sonur Davíðs, ottist ekki að taka til þín Maríu, þína eiginkonu. ^{20c} Því að þessi sem getinn var í henni er af Heilögum Anda.</p>	<p>20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ’ ὄναρ ἐφάνη ^{20β} αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβίδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά ^{20γ} σου. τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἔστιν Ἀγίου.</p>
<p>21 And she shall bring forth a son, and thou shalt call his name JESUS: for he ^{21b} shall save his people from their sins.</p>	<p>21 Og hún mun son fæða og þú skalt nefna nafn hans JESÚS, því að hann ^{21b} mun frelsa lýð sinn frá syndum þeirra.</p>	<p>21 τέξεται δὲ υἷον καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ ^{21β} σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.</p>
<p>22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, ^{22b} saying,</p>	<p>22 Nú, allt þetta varð orðið til, svo að uppfyllist skyldi þetta sem kunngjört var af Drottni fyrir spámanninn, ^{22b} sem segir:</p>	<p>22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου ^{22β} λέγοντος,</p>
<p>23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name ^{23b} Emmanuel, which being interpreted is, God with us.</p>	<p>23 „Sjá, hrein mey mun verða barnshafandi, og mun eignast son, og þau munu kalla nafn hans ^{23b} Immanúel,” sem þýtt er: „Guð með oss.”</p>	<p>23 Ἴδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἷον, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ^{23β} Ἐμμανουήλ, ὃ ἐστι μεθερμηνευόμενον, Μεθ’ ἡμῶν ὁ Θεός.</p>
<p>24 Then Joseph being raised from sleep did as the angel ^{24b} of the Lord had bidden him, and took unto him his wife:</p>	<p>24 Þá Jósef, vakinn úr svefni, gerði eins og engill ^{24b} Drottins hafði boðið honum, og tók til sín eiginkonu sína.</p>	<p>24 διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος ^{24β} Κυρίου· καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ,</p>

<p>25 And knew her not till she had brought forth her firstborn son: and ^{25b} he called his name JESUS.</p>	<p>25 Og hann kenndi henni ekki þangað til hún fæddi sinn frumgetinn són. Og ^{25b} hann nefndi nafn hans JESÚS.</p>	<p>25 καὶ οὐκ ἐγίνωσκει αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ^{25β} ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.</p>
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Patrick Weimer,
Missionary to Iceland:

Mission Agency: Baptist Mission to Forgotten People
Sending Church: Kerwin Baptist Church, Kernersville, NC

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	Book	Chapters	Verses	Words
40	Matthew	28	1,071	23,343
41	Mark	16	678	14,949
42	Luke	24	1,151	25,640
43	John	21	879	18,658
44	Acts	28	1,007	24,229
45	Romans	16	433	*9,422
46	1 Corinthians	16	437	*9,462
47	2 Corinthians	13	257	*6,046
48	Galatians	6	149	*3,084
49	Ephesians	6	155	*3,022
50	Philippians	4	104	*2,183
51	Colossians	4	95	*1,979
52	1 Thessalonians	5	89	*1,837
53	2 Thessalonians	3	47	*1,022
54	1 Timothy	6	113	*2,244
55	2 Timothy	4	83	*1,666
56	Titus	3	46	*896
57	Philemon	1	25	*430
58	Hebrews	13	303	*6,897
59	James	5	108	2,304
60	1 Peter	5	105	2,476
61	2 Peter	3	61	1,553
62	1 John	5	105	2,517
63	2 John	1	13	298
64	3 John	1	14	294
65	Jude	1	25	608
66	Revelation	22	404	11,952
66	Bible Totals	1,189	31,102	788,280

Color coding plan for Matthew

1,071

60 days

18 verses each day

Plan for Mark

14,949

60 days

250 words per day goal