





# Holy Bible

*Aionian* **Edition®**

**Family 35 New Testament**

*Holy Bible Aionian Edition* ®  
Family 35 New Testament

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*Celebrate Jesus Christ's victory of grace!*



# Preface

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The *Holy Bible Aionian Edition* ® is the world's first Bible *un-translation*! What is an *un-translation*? Bibles are translated into each of our languages from the original Hebrew, Aramaic, and Koine Greek. Occasionally, the best word translation cannot be found and these words are transliterated letter by letter. Four well known transliterations are *Christ*, *baptism*, *angel*, and *apostle*. The meaning is then preserved more accurately through context and a dictionary. The Aionian Bible un-translates and instead transliterates eleven additional Aionian Glossary words to help us better understand God's love for individuals and all mankind, and the nature of afterlife destinies.

The first three words are *aiōn*, *aiōnios*, and *aiōdios*, typically translated as *eternal* and also *world* or *eon*. The Aionian Bible is named after an alternative spelling of *aiōnios*. Consider that researchers question if *aiōn* and *aiōnios* actually mean *eternal*. Translating *aiōn* as *eternal* in Matthew 28:20 makes no sense, as all agree. The Greek word for *eternal* is *aiōdios*, used in Romans 1:20 about God and in Jude 6 about demon imprisonment. Yet what about *aiōnios* in John 3:16? Certainly we do not question whether salvation is eternal! However, *aiōnios* means something much more wonderful than infinite time! Ancient Greeks used *aiōn* to mean *eon* or *age*. They also used the adjective *aiōnios* to mean *entirety*, such as *complete* or even *consummate*, but never infinite time. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs. So *aiōnios* is the perfect description of God's Word which has *everything* we need for life and godliness! And the *aiōnios* life promised in John 3:16 is not simply a ticket to eternal life in the future, but the invitation through faith to the *consummate* life beginning now!

The next seven words are *Sheol*, *Hadēs*, *Geenna*, *Tartaroō*, *Abyssos*, and *Limnē Pyr*. These words are often translated as *Hell*, the place of eternal punishment. However, *Hell* is ill-defined when compared with the Hebrew and Greek. For example, *Sheol* is the abode of deceased believers and unbelievers and should never be translated as *Hell*. *Hadēs* is a temporary place of punishment, Revelation 20:13-14. *Geenna* is the Valley of Hinnom, Jerusalem's refuse dump, a temporal judgment for sin. *Tartaroō* is a prison for demons, mentioned once in 2 Peter 2:4. *Abyssos* is a temporary prison for the Beast and Satan. Translators are also inconsistent because *Hell* is used by the King James Version 54 times, the New International Version 14 times, and the World English Bible zero times. Finally, *Limnē Pyr* is the Lake of Fire, yet Matthew 25:41 explains that these fires are prepared for the Devil and his angels. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The eleventh word, *eleēsē*, reveals the grand conclusion of grace in Romans 11:32. Please understand these eleven words. The original translation is unaltered and a highlighted note is added to 64 Old Testament and 200 New Testament verses. To help parallel study and Strong's Concordance use, apocryphal text is removed and most variant verse numbering is mapped to the English standard. We thank our sources at [eBible.org](http://eBible.org), [Crosswire.org](http://Crosswire.org), [unbound.Biola.edu](http://unbound.Biola.edu), [Bible4u.net](http://Bible4u.net), and [NHEB.net](http://NHEB.net). The Aionian Bible is copyrighted with [creativecommons.org/licenses/by/4.0](http://creativecommons.org/licenses/by/4.0), allowing 100% freedom to copy and print, if respecting source copyrights. Check the Reader's Guide and read at [AionianBible.org](http://AionianBible.org), with Android, and with TOR network. Why purple? King Jesus' Word is royal and purple is the color of royalty! All profits are given to [CoolCup.org](http://CoolCup.org).

# History

[AionianBible.org/History](http://AionianBible.org/History)

06/21/75 - Two boys, P. and J., wonder if Jesus saves all and pray.  
04/15/85 - Aionian Bible conceived as B. and J. pray.  
12/18/13 - Aionian Bible announced as J. and J. pray.  
06/21/15 - Aionian Bible birthed as G. and J. pray.  
01/11/16 - AionianBible.org domain registered.  
06/21/16 - 30 translations available in 12 languages.  
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01/16/17 - Aionian Bible Google Play Store App published.  
07/01/17 - 'The Purple Bible' nickname begins.  
07/30/17 - 42 translations now available in 22 languages.  
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09/15/18 - Aionian Bible dedicated as J. and J. pray again.  
10/20/18 - 70 translations now available in 33 languages.  
11/17/18 - 104 translations now available in 57 languages.  
03/24/19 - 135 translations now available in 67 languages.  
10/28/19 - Aionian Bible nursed as another J. and J. pray.  
10/31/19 - 174 translations now available in 74 languages.  
02/22/20 - Aionian Bibles available in print at Lulu.com.  
05/25/20 - Illustrations by Gustave Doré, La Grande Bible de Tours, Felix Just.  
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12/20/21 - Social media presence on Facebook, Twitter, LinkedIn, YouTube, etc.  
01/01/22 - 216 translations now available in 99 languages.  
01/09/22 - StudyPack resources for Bible translation study.  
01/23/22 - Volunteers celebrate with pie and prayer.  
02/14/22 - Strong's Concordance from Open Scriptures and STEP Bible.  
02/14/23 - Aionian Bible published on the TOR Network.  
12/04/23 - Eleēsē added to the Aionian Glossary.  
02/04/24 - 352 translations now available in 142 languages.  
05/01/24 - 370 translations now available in 164 languages.  
08/05/24 - 378 translations now available in 165 languages.  
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10/20/24 - Gospel Primer handout format.  
11/24/24 - Progressive Web Application off-line format.  
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03/12/25 - 382 translations now available in 166 languages.  
05/04/25 - 393 translations now available in 175 languages.  
05/27/25 - 462 translations now available in 229 languages.

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# NEW TESTAMENT



## The Crucifixion

*Then Jesus said, "Father, forgive them, for they do not know what they are doing";  
while they were dividing up His clothes by casting a lot.*

Luke 23:34



# Matthew

**1** A genealogy of Jesus Christ, son of David, son of Abraham: **2** Abraham begot Isaac, then Isaac begot Jacob, then Jacob begot Judah and his brothers; **3** then Judah begot Perez and Zerah by Tamar, then Perez begot Hezron, then Hezron begot Ram; **4** then Ram begot Amminadab, then Amminadab begot Nahshon, then Nahshon begot Salmon; **5** then Salmon begot Boaz by Rahab, then Boaz begot Obed by Ruth, then Obed begot Jesse, **6** then Jesse begot David the king. Then King David begot Solomon by her who was of Uriah, **7** then Solomon begot Rehoboam, then Rehoboam begot Abijah, then Abijah begot Asa; **8** then Asa begot Jehoshaphat, then Jehoshaphat begot Joram, then Joram begot Uzziah; **9** then Uzziah begot Jotham, then Jotham begot Ahaz, then Ahaz begot Hezekiah; **10** then Hezekiah begot Manasseh, then Manasseh begot Amon, then Amon begot Josiah; **11** then Josiah begot Jeconiah and his brothers about the time of the Babylonian captivity. **12** After the Babylonian captivity Jeconiah begot Shealtiel, then Shealtiel begot Zerubbabel; **13** then Zerubbabel begot Abiud, then Abiud begot Eliakim, then Eliakim begot Azor; **14** then Azor begot Zadok, then Zadok begot Achim, then Achim begot Eliud; **15** then Eliud begot Eleazar, then Eleazar begot Matthan, then Matthan begot Jacob; **16** then Jacob begot Joseph the husband of Mary, by whom was begotten Jesus, who is called Christ. **17** So all the generations from Abraham to David are fourteen generations, and from David until the Babylonian captivity are fourteen generations, and from the Babylonian captivity until the Christ are fourteen generations. **18** Now the birth of Jesus Christ was like this: After His mother Mary was betrothed to Joseph, before they joined together, she was found to be pregnant by the Holy Spirit. **19** Then Joseph her husband, being a just man and not wanting to humiliate her publicly, decided to repudiate her secretly. **20** But while he pondered these things, wow, an angel of the Lord appeared to him in a dream saying: "Joseph, son of David, do not be afraid to receive Mary as your wife, because that which has been conceived in her is of the Holy Spirit. **21** And she will give birth to a Son and you will call His name Jesus, because He will save His people from their sins." **22** Now all this happened so that what was spoken by the Lord through the prophet should be fulfilled, namely: **23** "Behold, the virgin will become

pregnant and bear a Son, and they shall call His name Emmanuel", which being translated is, 'God with us'. **24** Then Joseph, being aroused from sleep, did as that angel of the Lord commanded him and received his wife, **25** but did not know her until she had given birth to her son, the firstborn. And he called His name JESUS.

**2** Now after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, wise men [magi] from the East came into Jerusalem, **2** saying: "Where is he who has been born King of the Jews? For we saw his star in the East and have come to worship him." **3** When Herod the king heard it he became agitated, and all Jerusalem with him. **4** And gathering all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. **5** So they said to him: "In Bethlehem of Judea, for thus it stands written by the prophet: **6** 'And you, Bethlehem, land of Judah, are not at all the least among the rulers of Judah, for out of you will come a Ruler who will shepherd my people Israel.'" **7** Then Herod, calling the wise men secretly, determined from them the time when the star appeared. **8** And directing them to Bethlehem he said, "When you get there, search carefully for the young child; and should you find him, bring back word to me, so that I also may go and worship him." **9** So having heard the king they departed, and there was the star that they had seen in the East! It went before them until it arrived and stopped above where the young Child was. **10** Now when they saw the star they rejoiced with exceedingly great joy! **11** And coming into the house they saw the young Child with Mary His mother, and falling down they worshiped Him; and opening their treasures they presented gifts to Him: gold, frankincense and myrrh. **12** Then, having been warned in a dream not to return to Herod, they departed for their own country by a different road. **13** Now when they had departed, again, an angel of the Lord appeared to Joseph in a dream saying: "Get up, take the young Child and His mother, flee to Egypt and stay there until I tell you; because Herod is about to seek the young Child to destroy Him!" **14** So he got up and took the young Child and His mother by night and departed for Egypt. **15** And he was there until the death of Herod, so that what was spoken by the Lord through the prophet should be fulfilled, namely: "Out of Egypt I called my Son." **16** Then Herod, when he saw that he had been deceived by the wise men, became very angry, and he sent out and killed all the boys who were in Bethlehem

and in all its districts, from two years old and under, according to the time which he had determined from the wise men. 17 Then what was spoken by Jeremiah the prophet was fulfilled, namely: 18 "A voice was heard in Ramah, lamentation, weeping and great mourning; Rachel weeping for her children and not wanting to be comforted, because they are no more." 19 Now Herod having died, there, an angel of the Lord appeared in a dream to Joseph in Egypt 20 saying: "Get up, take the young Child and His mother and go into the land of Israel, for those seeking the life of the young Child have died." 21 So he got up and took the young Child and His mother and went into the land of Israel. 22 But hearing that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned in a dream he proceeded into the region of Galilee. 23 And upon arriving he settled in a city called Natsareth [Branch-town], so that what was spoken through the prophets should be fulfilled, that He would be called a Natsorean [Branch-man].

**3** Now in those days John the Baptizer began preaching in the wilderness of Judea 2 and saying, "Repent, for the kingdom of the heavens has come near!" 3 For this is he who was referred to by the prophet Isaiah, saying: "A voice crying-out, 'Prepare in the wilderness the way of the Lord, make His paths straight.'" 4 Now John actually used clothes made from camel's hair and a leather belt around his waist; while his food was locusts and wild honey. 5 Then Jerusalem, all Judea and all the region of the Jordan went out to him, 6 and were being baptized by him in the Jordan, confessing their sins. 7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: "Brood of vipers! Who tipped you off to flee from the coming wrath? 8 Therefore produce fruit worthy of repentance, 9 and don't even think to say within yourselves, 'We have Abraham as father,' for I say to you that God is able to raise up children to Abraham from these stones. 10 Indeed, already the ax is being laid to the root of the trees. So every tree not producing good fruit is cut down and thrown into the fire. 11 "I baptize you with water unto repentance, but the One coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with Holy Spirit. 12 His winnowing shovel is in His hand, and He will thoroughly clean out His threshing floor and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire." 13 Then Jesus came from

Galilee to John at the Jordan to be baptized by him. 14 But John tried to dissuade Him saying, "I have need to be baptized by You, and You are coming to me?" 15 But in answer Jesus said to him, "Permit it now, because thus it is appropriate to us to fulfill all righteousness." Then he permitted Him. 16 And having been baptized Jesus came up directly from the water, when wow, the heavens were opened to Him, and he saw the Spirit of God coming down like a dove and alighting upon Him. 17 And wow, a Voice from the heavens saying, "This is my Son, the beloved, in whom I am always well pleased!"

**4** Then Jesus was led up by the Spirit into the wilderness to be tested by the devil. 2 And having fasted forty days and forty nights, afterward He was hungry. 3 And coming to Him the tempter said, "Since you are the Son of God, command that these stones become loaves of bread." 4 But in answer He said, "It is written: 'Man shall not live on bread alone, but by every word coming out of God's mouth.'" 5 Then the devil takes Him into the holy city and sets Him upon the pinnacle of the temple, 6 and says to Him, "Since you are the Son of God, throw yourself down; for it is written: 'He will give orders to His angels about you, and they will lift you up on their hands, lest you strike your foot against a stone.'" 7 Jesus said to him, "It is also written: 'You shall not test the Lord your God!'" 8 Again the devil takes Him to a very high mountain and shows Him all the kingdoms of the world and their glory. 9 And he says to Him, "All these things I will give to you, if You will fall down and worship me." 10 Then Jesus says to him: "Get behind me, Satan! For it is written: 'You shall worship the Lord your God, and Him only shall you serve.'" 11 Then the devil leaves Him, and then, angels came and began ministering to Him. 12 Now hearing that John had been put in prison, Jesus departed into Galilee. 13 And leaving Natsareth behind, He went and took up residence in Capernaum by the sea, in the regions of Zebulun and Naphtali; 14 so that what was spoken through Isaiah the prophet should be fulfilled, namely: 15 "Land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations! 16 The people sitting in darkness saw a great light, and upon those sitting in the place and shadow of death light has dawned." 17 From then on Jesus began to preach and to say, "Repent, for the kingdom of the heavens has come near." 18 And walking by the Sea of Galilee He saw two brothers, Simon (the one called Peter) and Andrew his brother, casting a circular net into the sea

(for they were fishermen). **19** And He says to them, "Follow me and I will make you fishers of men." **20** So leaving the nets immediately they followed Him. **21** And going on from there He saw two other brothers, James (the one of Zebedee) and John his brother, in the boat with Zebedee their father, mending their nets. And He called them. **22** So leaving the boat and their father immediately they followed Him. **23** Jesus went about all Galilee, teaching in their synagogues and proclaiming the Gospel of the Kingdom, and healing every disease and every illness among the people. **24** So His fame went throughout all Syria; and they brought to Him all who were sick—suffering with various diseases and torments, and being demonized and being moonstruck, and paralytics—and He healed them. **25** So large crowds followed Him—from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

**5** Now seeing the crowds He went up on the mountain, and upon His sitting down His disciples approached Him. **2** And opening His mouth He started teaching them, saying: **3** "Blessed are the poor in spirit, for theirs is the kingdom of the heavens. **4** Blessed are those who mourn, for they will be comforted. **5** Blessed are the meek, for they will inherit the earth. **6** Blessed are those hungering and thirsting for righteousness, for they will be filled. **7** Blessed are the merciful, for they will be shown mercy. **8** Blessed are the pure in heart, for they will see God. **9** Blessed are the peacemakers, for they will be called sons of God. **10** Blessed are those who have been persecuted on account of righteousness, for theirs is the kingdom of the heavens. **11** "Blessed are you when they revile and persecute you, and speak all kinds of evil against you, lying, because of Me. **12** Rejoice and exult, because your reward in the heavens is great, for so they persecuted the prophets who were before you. **13** You are the salt of the earth; but if the salt becomes insipid with what will it be salted? It is then good for nothing except to be thrown out and trampled down by the people. **14** You are the light of the world. A city located upon a hill cannot be hidden. **15** Nor do they light a lamp and place it under the hamper, but on the lampstand, and it shines on everything in the house. **16** So also let your light shine before the people, so that they may see your good works and may glorify your Father, who is in the heavens. **17** "Do not suppose that I came to destroy the Law or the Prophets; I did not come to destroy but to fulfill. **18** For assuredly I say

to you, until heaven and earth pass away, not one iota nor one tittle shall pass away from the Law until everything happens. **19** Therefore, whoever annuls one of the least of these commandments and teaches that to the people will be called least in the kingdom of the heavens; but whoever does and teaches them, he will be called great in the kingdom of the heavens. **20** For I say to you that unless your righteousness exceeds that of the scribes and Pharisees you will absolutely not enter the kingdom of the heavens! **21** "You have heard that it was said to the ancients, 'You shall not murder, so whoever murders will be liable to the judgment.' **22** But I say to you that whoever gets angry with his brother without cause will be liable to the judgment. And whoever says to his brother, 'Numbskull!' will be liable to the council. But whoever says, 'You absolute idiot!' will be liable to hell fire. (Geenna g1067) **23** Therefore, if you bring your gift to the altar and there remember that your brother has something against you, **24** leave your gift there before the altar and go; first be reconciled with your brother and then, returning, offer your gift. **25** Be agreeable to your adversary quickly, while you are on the way with him, lest the adversary hand you over to the judge, and the judge hand you over to the officer, and you be thrown into prison. **26** Assuredly I say to you, you will by no means get out of there until you have paid the last penny. **27** "You have heard that it was said, 'You shall not commit adultery.' **28** But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. **29** So if your right eye is causing you to fall, tear it out and throw it away; because it is better for you that one of your members perish than that your whole body be thrown into hell. (Geenna g1067) **30** And if your right hand is causing you to fall, cut it off and throw it away; because it is better for you that one of your members perish than that your whole body be thrown into hell. (Geenna g1067) **31** It was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' **32** But I say to you that whoever divorces his wife, except for a case of fornication, causes her to commit adultery, and whoever marries a divorced woman commits adultery. **33** "Again you have heard that it was said to the ancients: 'You shall not swear falsely, but you shall perform your oaths to the Lord.' **34** But I say to you not to swear at all: neither by heaven, because it is God's throne; **35** nor by the earth, because it is a stool for His feet; nor by Jerusalem, because it is the city of the great King. **36** Nor shall you swear by your head, because you cannot make one hair white or

black. 37 But let your word be 'yes yes', 'no no'; for whatever is more than these is from the malignant one. 38 "You have heard that it was said: 'An eye for an eye, and a tooth for a tooth.' 39 But I say to you not to resist the evildoer; but whoever slaps you on your right cheek, turn the other to him also. 40 "And if someone wants to sue you and take your tunic, let him have the cloak as well. 41 And whoever compels you to go one mile, go with him two. 42 Give to him who asks you, and do not turn away from him who wants to borrow from you. 43 "You have heard that it was said: 'You shall love your neighbor and hate your enemy.' 44 But I say to you: love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, 45 that you may prove to be sons of your Father in the heavens; for He makes His sun rise on the evil and on the good, and He sends rain on the just and the unjust. 46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same? 47 And if you greet only your friends, what are you doing extra? Do not even the tax collectors do so? 48 Therefore, you be perfect just as your Father in the heavens is perfect.

**6** "Be careful not to do your charitable giving before the people so as to be seen by them. Otherwise you have no reward from your Father who is in the heavens. 2 Therefore, whenever you do charitable giving do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by the people. Assuredly I say to you, they already have their reward. 3 But when you do charitable giving do not let your left hand know what your right hand is doing, 4 so that your charitable giving may be in secret; and your Father who sees in secret will Himself repay you openly. 5 And whenever you pray do not be like the hypocrites; for they love to pray standing in the synagogues and on the street corners, so that they may be seen by the people. Assuredly I say to you that they already have their reward. 6 But you, whenever you pray, go into your room, and having shut the door pray to your Father who is in secret; and your Father who sees in secret will repay you openly. 7 "But when you pray do not babble like the heathen; for they think that they will be heard for their many words. 8 So do not be like them, because your Father knows what you need before you ask Him. 9 Therefore, you pray like this: 'Our Father who is in the heavens, let Your name be revered; 10 let Your kingdom come, let

Your will be done, on the earth just as in heaven. 11 Give us today our daily bread; 12 and forgive us our debts, as we also forgive our debtors. 13 And do not bring us into testing, but rescue us from the evil one; because Yours is the kingdom and the power and the glory forever. Amen.' 14 For if you forgive people their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive people their trespasses, neither will your Father forgive your trespasses. 16 "Also, whenever you fast do not become gloomy like the hypocrites, because they disfigure their faces so that people will notice that they are fasting. Assuredly I say to you that they already have their reward. 17 But when you fast anoint your head and wash your face, 18 so that you do not appear to the people to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you. 19 "Do not lay up for yourselves treasures on the earth, where moth and rust ruin and where thieves break in and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust ruins and where thieves neither break in nor steal; 21 because where your treasure is there your heart will be also. 22 "The lamp of the body is the eye. So if your eye is sound, your whole body will be full of light. 23 But if your eye is evil, your whole body will be full of darkness. So if the light that is in you is darkness, how great is that darkness! 24 "No one is able to serve two masters; for either he will hate the one and love the other, or he will be loyal to the one and despise the other. You cannot serve God and money. 25 Therefore, I say to you not to worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? 26 Look at the birds of the air, that they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not superior to them? 27 And which of you can add one cubit to his stature by worrying? 28 And why do you worry about clothes? Consider the lilies of the field, how they grow; they neither labor nor spin, 29 and yet I say to you that not even Solomon in all his splendor was arrayed like one of these. 30 Now if God so clothes the grass of the field, which exists today and tomorrow is thrown into the oven, will He not much more clothe you, you little-faiths? 31 Therefore do not worry saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans seek all these things, and your heavenly Father knows that you need each of these things. 33 Rather, seek first the kingdom of God and

His righteousness, and all these things will be added to you. <sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about its own affairs. Each day has enough trouble of its own.

**7** “Do not judge, so that you be not judged. <sup>2</sup> Because with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. <sup>3</sup> So why do you look at the speck in your brother's eye but do not consider the plank in your own eye? <sup>4</sup> Or how will you say to your brother, ‘Let me remove the speck from your eye,’ when hey, there is a plank in yours? <sup>5</sup> Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. <sup>6</sup> “A Do not give what is holy to the dogs, B nor cast your pearls before the pigs; B lest they trample them with their feet, and A turning around they tear you to pieces. <sup>7</sup> “Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you. <sup>8</sup> For each one asking, receives; and the one seeking, finds; and to the one knocking it will be opened. <sup>9</sup> Or which man is among you who, if his son asks for bread will give him a stone? <sup>10</sup> Or if he asks for a fish will give him a snake? <sup>11</sup> If you then, being evil, know to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him! <sup>12</sup> So then, whatever you want people to do to you, do also to them, for this is the Law and the Prophets. <sup>13</sup> “Go in through the narrow gate; because wide is the gate and broad is the way which leads away into perdition, and those who are going in through it are many. <sup>14</sup> How narrow is the gate and confined the way which leads away into life, and those who are finding it are few! <sup>15</sup> “Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravenous wolves. <sup>16</sup> You will know them by their fruits. Do people gather grapes from thorn bushes, or figs from thistles? <sup>17</sup> Just so, every good tree produces good fruits, but the rotten tree produces evil fruits. <sup>18</sup> A good tree cannot produce evil fruits, nor can a rotten tree produce good fruits. <sup>19</sup> So every tree not producing good fruit is cut down and thrown into the fire. <sup>20</sup> Therefore, you will know them by their fruits. <sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will go into the kingdom of the heavens, but he who does the will of my Father who is in the heavens. <sup>22</sup> Many will say to me in that day, ‘Lord, Lord, did we not prophesy in Your name, and cast out demons in Your name, and perform

many mighty works in Your name?’ <sup>23</sup> And then I will declare to them, ‘I never knew you; depart from me you practitioners of lawlessness!’ <sup>24</sup> “Therefore whoever hears these words of mine and does them, I will compare him to a prudent man who built his house on the bedrock; <sup>25</sup> and the rain fell, and the rivers rose, and the winds blew and attacked that house; and it did not fall, because it was founded on the bedrock. <sup>26</sup> But every one who hears these words of mine and does not do them will be compared to a foolish man who built his house on the sand; <sup>27</sup> and the rain fell, and the rivers rose, and the winds blew and beat on that house; and it fell. And great was its fall!” <sup>28</sup> And so it was, when Jesus had ended these words, that the crowds were astonished at His teaching, <sup>29</sup> for He was teaching them as one having authority, and not like the scribes.

**8** So when He came down from the mountain large crowds followed Him. <sup>2</sup> And then, a leper came and worshiped Him saying, “Lord, if You are willing, You can make me clean.” <sup>3</sup> So reaching out His hand Jesus touched him, saying, “I am willing; be cleansed!” And immediately his leprosy was cleansed. <sup>4</sup> And Jesus says to him: “See that you tell no one; but go, show yourself to the priest and offer the gift that Moses commanded, as a proof to them.” <sup>5</sup> As He entered Capernaum a centurion came to Him, pleading with Him <sup>6</sup> and saying, “Lord, my servant is lying at home paralyzed, being terribly tormented.” <sup>7</sup> And Jesus says to him, “I will go and heal him.” <sup>8</sup> But in answer the centurion said: “Lord, I am not worthy that you should come under my roof; but only speak a word and my servant will be healed. <sup>9</sup> For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my slave, ‘Do this,’ and he does.” <sup>10</sup> Upon hearing him Jesus marveled, and said to those who were following: “Assuredly I say to you, not even in Israel have I found such great faith! <sup>11</sup> And I say to you that many will come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of the heavens; <sup>12</sup> but the sons of the kingdom will be thrown out into the darkness farthest away. There, there will be weeping and gnashing of teeth.” <sup>13</sup> Then Jesus said to the centurion, “Go; and let it be done for you just as you believed.” And his servant was healed in that very hour. <sup>14</sup> Now when Jesus had come into Peter's house, He saw his mother-in-law laid up and burning with fever. <sup>15</sup> So He touched her hand and the fever left her; and

she got up and began to serve Him. **16** And when evening came they brought to Him many who were demonized. And He cast out the spirits with a word, and healed all who were sick, **17** so that what was spoken through Isaiah the prophet should be fulfilled, namely: "He Himself took our infirmities and bore our diseases." **18** Seeing large crowds around Him Jesus gave an order to depart for the opposite shore. **19** Then a certain scribe approaching said to Him, "Teacher, I will follow you wherever you may go." **20** So Jesus says to him, "The foxes have dens and the birds of the air have nests, but the Son of the Man does not have where He may lay His head." **21** Then a different one of the disciples said to Him, "Lord, permit me first to go and bury my father." **22** But Jesus said to him, "Follow me, and leave the dead to bury their own dead." **23** Now when He got into the boat, His disciples followed Him. **24** And then—a great tempest arose on the sea, so that the boat was covered by the waves. But He was sleeping. **25** So the disciples came and awakened Him saying, "Lord, save us! We are perishing!" **26** And He says to them, "Why are you cowardly, you little-faiths?" Then rising He rebuked the winds and the sea, and there was a great calm. **27** So the men marveled, saying, "What sort of being is this, that even the winds and the sea obey Him?" **28** Upon His coming to the other side, to the region of the Gergesenes, two demonized men met Him, coming out from the tombs, very dangerous, so that no one could pass that way. **29** And then—they cried out saying: "What do you have to do with us, Jesus, Son of God? Have you come here to torment us before the time?" **30** Now a good way off from them there was a herd of many pigs feeding. **31** So the demons kept imploring Him saying, "Since you are going to cast us out, permit us to go into the herd of pigs." **32** So He said to them, "Go!" And coming out they went off into the herd of pigs. And then—the whole herd of pigs rushed down the steep bank into the sea and died in the water! **33** So the swineherds ran away, and going into the town they told everything, including about the demonized men. **34** And then, the whole town went out to meet with Jesus; and upon seeing Him they begged Him to depart from their borders.

**9** So getting into the boat He crossed over and came into His own city. **2** And then, they came to Him carrying a paralytic lying on a pallet. And seeing their faith Jesus said to the paralytic, "Courage, son; your sins are forgiven you!" **3** But then, some of the scribes

said within themselves, "This man blasphemes!" **4** So Jesus, knowing their thoughts, said: "Why do you think evil in your hearts? **5** So which is easier, to say 'Your sins are forgiven', or to say 'Get up and walk'? **6** But so that you may know that the Son of the Man has authority on the earth to forgive sins"—then He says to the paralytic, "On your feet, pick up your pallet and go to your house!" **7** So he got up and went off to his house. **8** And seeing it the crowds marveled and glorified God, the one giving such authority to the people. **9** And going on from there Jesus saw a man named Matthew sitting at the tax office, and He says to him, "Follow me." So getting up he followed Him. **10** Now it happened, as He was reclining at the table in the house, that many tax collectors and sinners had also come and were reclining at the table with Jesus and His disciples! **11** Upon seeing this the Pharisees said to His disciples, "Why does your teacher eat and drink with the tax collectors and sinners?" **12** But Jesus heard it, so He said to them: "Those who are strong do not need a physician, but those who are sick. **13** But go and learn what this means, 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners to repentance." **14** Then the disciples of John come to Him saying, "Why is it that we and the Pharisees fast about many things, but your disciples do not fast?" **15** So Jesus said to them: "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. **16** "And no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment and the tear becomes worse. **17** Nor do they put new wine into old wineskins; otherwise the wineskins burst and the wine spills out, and the wineskins will be ruined. But they put new wine into new wineskins, and both are preserved." **18** While He was saying these things to them, there he was; a certain ruler came and worshiped Him, saying, "My daughter has just died, but come and lay your hand on her and she will live." **19** So Jesus got up and followed him, with His disciples. **20** And then—a woman who had been hemorrhaging for twelve years came from behind and touched the hem of His garment. **21** For she kept saying to herself, "If only I may touch His garment I will be healed." **22** But Jesus, turning around and seeing her, said, "Take courage, daughter; your faith has made you well." And the woman was healed from that very hour. **23** When Jesus came into the ruler's house and saw the flutists and the crowd making a

commotion, **24** He says to them, "Go away, for the girl is not dead, but sleeping." So they began to ridicule Him. **25** But when the crowd had been put outside, He went in and grasped her hand, and the girl got up. **26** And the report of this went out into all that land. **27** As Jesus went on from there two blind men followed Him, crying out and saying, "Have mercy on us, Son of David!" **28** And arriving in the house, the blind men approached Him; so He says to them, "Do you believe that I am able to do this?" They say to Him, "Yes, Lord." **29** Then He touched their eyes saying, "According to your faith let it be to you." **30** And their eyes were opened. And Jesus sternly warned them saying, "See to it that no one knows!" **31** But going out they spread the news about Him in all that country. **32** As they were going out, well, they brought to Him a mute man, demonized. **33** And when the demon was cast out, the mute spoke. And the crowds marveled saying, "Never was it seen like this in Israel!" **34** But the Pharisees said, "He casts out demons by the ruler of the demons." **35** Then Jesus went around to all the cities and villages, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every illness among the people. **36** Seeing the crowds He was moved with compassion for them, because they were harassed and prostrated, like sheep without a shepherd. **37** Then He says to His disciples: "The harvest truly is plentiful, but the workers are few. **38** Therefore pray to the Lord of the harvest that He may send out workers into His harvest."

**10** So summoning His twelve disciples He gave them authority over unclean spirits so as to cast them out, and to heal every disease and every illness. **2** Now the names of the twelve apostles are these: first Simon (the one called Peter) and Andrew his brother, James (the son of Zebedee) and John his brother, **3** Philip and Bartholomew, Thomas and Matthew (the tax collector), James (the son of Alphaeus) and Lebbaeus (who was surnamed Thaddeus), **4** Simon (the Canaanite) and Judas Iscariot (who also betrayed Him). **5** These twelve Jesus sent out, and commanded them saying: "Do not go off into the road of the Gentiles, and do not enter a city of the Samaritans. **6** But go rather to the lost sheep of the house of Israel. **7** And as you go, preach, saying, 'The kingdom of the heavens has come near.' **8** Heal the sick, cleanse the lepers, cast out demons. You have received free of charge, give free of charge. **9** Do not provide gold nor silver nor

copper in your money belts, **10** nor a knapsack for the road, nor two tunics, nor sandals, nor staffs; because the worker is worthy of his food. **11** "In whatever city or village you may enter, inquire who in it is worthy, and stay there until you go out. **12** Upon entering the house, greet it; **13** and should the house be worthy, let your peace come upon it; but should it not be worthy, let your peace return to you. **14** And whoever will not receive you nor hear your words, as you go out from that house or city shake off the dust from your feet. **15** Assuredly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the Day of judgment than for that city! **16** "Now then, I am sending you out like sheep in the midst of wolves. Therefore be prudent like snakes and innocent like doves. **17** But beware of the people, for they will hand you over to councils and flog you in their synagogues. **18** And you will be brought before governors and even kings for my sake, as a testimony to them and to the nations. **19** But whenever they hand you over, do not worry about how or what you will speak, for it will be given to you in that hour what you should speak; **20** for it is not you who speak, but the Spirit of your Father who speaks in you. **21** "Furthermore, brother will hand over brother to death, and a father a child, and children will rise up against parents and put them to death. **22** And you will be hated by all for my name's sake; but the one enduring to the end, he will be delivered. **23** But whenever they persecute you in this city, flee to another. For assuredly I say to you, you will certainly not go through all the cities of Israel before the Son of the Man comes. **24** A disciple is not above his teacher, nor a slave above his master. **25** It is enough for a disciple that he become like his teacher, and a slave like his master. Since they have stigmatized the master of the house as Beelzebul, how much more those of his household! **26** So do not fear them; because there is nothing concealed that will not be revealed, and secret that will not be known. **27** "What I tell you in the dark, say in the light; and what you hear in the ear, proclaim on the housetops. **28** And do not be afraid of those who kill the body but cannot kill the soul. But rather fear the One who is able to destroy both soul and body in Hell. (Geenna g1067) **29** Are not two sparrows sold for a copper coin? Yet not one of them will fall to the ground apart from your Father's will. **30** Why even the hairs of your head are all numbered! **31** Therefore do not be afraid; you are worth more than many sparrows. **32** "Now then, everyone who will confess me before the people, I will also confess him before

my Father who is in the heavens. **33** But whoever should deny me before the people, I will also deny him before my Father who is in the heavens. **34** "Do not suppose that I came to bring peace on the earth. I did not come to bring peace, but a sword. **35** For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; **36** and a man's enemies will be those of his own household. **37** "The one who is more devoted to father or mother than to me is not worthy of me, and the one who is more devoted to son or daughter than to me is not worthy of me; **38** and he who does not take up his cross and follow after me is not worthy of me. **39** The one 'finding' his life will lose it, and the one 'losing' his life for my sake will find it. **40** "The one receiving you receives me, and the one receiving me receives the One who sent me. **41** The one receiving a prophet in the name of a prophet will receive a prophet's reward, and the one receiving a righteous man in the name of a righteous man will receive a righteous man's reward. **42** And whoever should give so much as a cup of cold water to one of these little ones, in the name of a disciple, assuredly I say to you, he will certainly not lose his reward."

**11** And so it was, when Jesus finished directing His twelve disciples, that He moved on from there to teach and preach in their towns. **2** But John, hearing in prison about the works of the Messiah, sent two of his disciples **3** to say to Him, "Are you the Coming One, or do we look for another?" **4** By way of answer Jesus said to them: "Go and report to John the things that you hear and see: **5** blind regain sight and lame walk, lepers are cleansed and deaf hear, dead are raised and the poor are evangelized. **6** And, blessed be whoever is not offended at Me!" **7** So as they departed Jesus began to say to the crowds concerning John: "What did you go out into the wilderness to see, a reed shaken by the wind? **8** But what did you go out to see, a man clothed in soft garments? Actually, those who wear soft material are in kings' houses. **9** But really, what did you go out to see, a prophet? Yes, I tell you, and far more than a prophet. **10** For this is he of whom it is written: 'Behold, I send my messenger before your face, who will prepare your way ahead of you.' **11** Assuredly I say to you, among those born of women there has not arisen a greater than John the Baptizer; but he who is least in the kingdom of the heavens is greater than he. **12** But from the days of John the Baptizer until now the kingdom of the heavens is being aggressive

and aggressive people are seizing upon it. **13** For all the prophets and the Law prophesied until John, **14** and if you are willing to receive it, he is Elijah who is to come. **15** He who has ears to hear, let him hear! **16** "But to what shall I compare this generation? It is like children sitting in a marketplace and calling to their friends **17** and saying, 'We played the flute for you and you did not dance; we mourned for you and you did not lament.' **18** For John came neither eating nor drinking and they say, 'He has a demon'; **19** the Son of the Man came eating and drinking and they say, 'Just look, a glutton and a drunkard, a friend of tax collectors and sinners!' Indeed, wisdom is vindicated by her children." **20** Then He began to reproach the cities in which most of His mighty works had been done, because they did not repent. **21** "Woe to you, Chorazin! Woe to you, Bethsaida! Because if the mighty works that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** So I say to you, it will be more tolerable for Tyre and Sidon in the Day of judgment than for you! **23** And you, Capernaum, 'the one having been exalted to heaven', you will be brought down to Hades! Because if the mighty works that were done in you had been done in Sodom, it would have remained until this day. (Hades 986) **24** So I say to you that it will be more tolerable for the land of Sodom in the Day of judgment than for you." **25** At that time Jesus reacted and said: "'I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to 'babes'. **26** Yes, Father, because thus it was good to You.' **27** "All things have been delivered to me by my Father, and no one really knows the Son except the Father; nor does anyone really know the Father except the Son, and the one to whom the Son may will to reveal Him. **28** Come to me all you who are laboring and are loaded down, and I will give you rest. **29** Take my yoke upon you and learn from me, because I am gentle and lowly in heart, and you will find rest for your souls; **30** for my yoke is easy and my burden is light."

**12** At that time Jesus went through the grain fields on the Sabbath. But His disciples became hungry and began to pluck heads of grain and to eat. **2** And upon seeing it the Pharisees said to Him, "Hey, your disciples are doing what is not lawful to do on a Sabbath!" **3** But He said to them: "Have you not read what David did when he became hungry, he and those who were with him, **4** how he entered



the house of God and ate the loaves of presentation, which was not lawful for him to eat, nor for those with him, but only for the priests? 5 Or have you not read in the Law that on the Sabbaths the priests in the temple profane the Sabbath and are guiltless? 6 Yet I say to you that a greater than the temple is here. 7 If you had but known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the innocent. 8 Furthermore, the Son of the Man is Lord of the Sabbath!" 9 Now moving on from there He went into their synagogue. 10 And there was a man with a withered hand! And they asked Him saying, "Is it lawful to heal on the Sabbath?"—so that they might accuse Him. 11 So He said to them: "What man will there be among you who has one sheep, and should this one fall into a ditch on the Sabbath, will he not lay hold of it and lift it out? 12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath." 13 Then He says to the man, "Stretch out your hand!" And he stretched it out, and it was restored whole like the other. 14 But going out the Pharisees plotted against Him, how they might destroy Him. 15 So being aware, Jesus withdrew from there. And large crowds followed Him, and He healed them all. 16 Yet He warned them not to make Him known, 17 so that what was spoken through Isaiah the prophet might be fulfilled, namely: 18 "Behold my Servant whom I chose, my Beloved in whom my soul is well pleased! I will put my Spirit upon Him, and He will declare justice to the nations. 19 He will not quarrel nor cry-out, nor will anyone hear His voice in the streets. 20 A bruised reed He will not break, and a smoldering wick He will not quench, until He sends justice forth to victory. 21 And in His name Gentiles will trust." 22 Then a demonized man was brought to Him, blind and mute, and He healed him, so that the A blind and B mute B spoke and A saw. 23 And all the crowds were amazed and said, "Might this not be the Christ, the Son of David?" 24 But upon hearing it the Pharisees said, "This fellow does not cast out demons except by Beelzebul, ruler of the demons." 25 But knowing their thoughts Jesus said to them: "Every kingdom divided against itself becomes desolate, and every city or house divided against itself will not stand. 26 So if Satan casts out Satan he is divided against himself. How then will his kingdom stand? 27 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. 28 But if I cast out demons by the Spirit of God, then surely the kingdom of God has come upon you. 29 Or how can anyone go into the house of the strong man and plunder his goods, unless he first binds the strong man? Then he can plunder the house. 30 "He who is not with me is against me, and he who does not gather with me scatters. 31 Therefore I say to you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven people. 32 And whoever speaks a word against the Son of the Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in the present age nor in the next. (aion g165) 33 "Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for the tree is known by the fruit. 34 Brood of vipers! How can you, being malignant, speak good things? For out of the abundance of the heart the mouth speaks. 35 The good man out of the good reservoir brings forth good things, and the malignant man out of the malignant reservoir brings forth malignant things. 36 Furthermore, I say to you that for every useless word whatever that people may speak, they will give account of it in the Day of judgment. 37 For by your words you will be justified, and by your words you will be condemned." 38 Then some of the scribes and Pharisees reacted saying, "Teacher, we want to see a sign from you." 39 But in answer He said to them: "A malignant and adulterous generation seeks a sign, and no sign will be given to it except the sign of the prophet Jonah. 40 For just as Jonah was three days and three nights in the stomach of the sea monster, so will the Son of the Man be three days and three nights in the heart of the earth. 41 Ninevite men will arise with this generation at the judgment and will condemn it, because they repented at the preaching of Jonah; and really, a greater than Jonah is here. 42 The queen of the South will be raised with this generation at the judgment and she will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and really, a greater than Solomon is here. 43 "Now when an unclean spirit [demon] goes out from a man, it goes through arid places looking for rest, but finds none. 44 Then it says, 'I will return to my house from where I came.' And coming it finds it unoccupied, swept and put in order. 45 Then it goes and takes along with itself seven different spirits, more malignant than itself, and going in it dwells there; and the last state of that man becomes worse than the first. Just so it will be for this malignant generation also." 46 But then, while He was still speaking to the crowds, His mother and brothers stood outside, seeking to speak with

Him. 47 So someone said to Him, "Look, your mother and your brothers are standing outside, seeking to speak with you." 48 But in answer He said to the one who told Him, "Who is my mother, and who are my brothers?" 49 And stretching out His hand toward His disciples He said: "Here are my mother and my brothers! 50 For whoever does the will of my Father in the heavens, he is my brother and sister and mother."

**13** On the same day Jesus went out of the house and sat by the sea. 2 And large crowds were gathered together to Him, so He got into a boat to sit down; and the whole crowd stood on the shore. 3 Then He spoke many things to them in parables saying: "Listen, a sower went out to sow. 4 And as he sowed, some seeds fell alongside the road, and the birds came and devoured them. 5 Others fell on stony places, where they did not have much earth; so they sprouted quickly because they had no depth of earth. 6 But when the sun came up they were scorched, and because they had no root they withered away. 7 And others fell among the thorns, and the thorns grew up and smothered them. 8 But others fell on the good ground and yielded a crop: some a hundredfold, some sixty, some thirty. 9 He who has ears to hear, let him hear!" 10 And the disciples approached and said to Him, "Why do you speak to them in parables?" 11 So in answer He said to them: "To you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given. 12 For whoever has, to him more will be given and he will have abundance; but whoever does not have, even what he has will be taken away from him. 13 Therefore I speak to them in parables, that seeing they not see and hearing they not hear nor understand. 14 And in them the prophecy of Isaiah is fulfilled, which says: 'By hearing you (ye) will hear and not understand, and seeing you will see and not perceive. 15 Because the A hearts of this people have grown dull, and their B ears hard of hearing, and their C eyes they have closed; lest they should see with their C eyes and hear with their B ears and understand with their A hearts, and turn around; and I would heal them.' 16 But blessed are your eyes because they see, and your ears because they hear; 17 for assuredly I say to you that many prophets and righteous ones desired to see what you see and did not see it, and to hear what you hear and did not hear it. 18 "Therefore hear the parable of the sower: 19 When anyone hears the word of the kingdom and does not understand, the malignant

one comes and snatches away what was sown in his heart—this is the seed sown alongside the road. 20 But the seed sown on stony places—this is he who hears the word and directly receives it with joy, 21 but he has no root in himself and is short-lived; for when trial or persecution comes because of the word, directly he is offended. 22 But the seed sown among the thorns—this is he who hears the word, but the care of this age and the deceitfulness of riches choke out the word, and it becomes fruitless. (aion g165) 23 Now the seed sown on the good ground—this is he who hears the word and understands, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty." 24 He put another parable to them, saying: "The kingdom of the heavens is like a man who sowed good seed in his field; 25 but while the people were sleeping his enemy came and sowed tares among the wheat and went away. 26 But when the stalk sprouted and produced fruit, then the tares also appeared. 27 So the servants of the owner came and said to him, 'Sir, was it not good seed that you sowed in your field? How then does it have tares?' 28 He said to them, 'An enemy did it.' The servants said to him, 'So do you want us to go and gather them up?' 29 But he said: 'No, lest gathering up the tares you also uproot the wheat with them. 30 Let both grow together until the harvest, and at the time of the harvest I will say to the reapers, "First gather up the tares and bind them into bundles to burn them, but gather the wheat into my barn."' 31 He put another parable to them, saying: "The kingdom of the heavens is like a mustard seed which a man took and sowed in his field; 32 which indeed is smaller than all the seeds, but when it is grown it is greater than all the vegetables and becomes a tree, so that the birds of the air come and rest in its branches." 33 He spoke another parable to them: "The kingdom of the heavens is like yeast, which a woman took and hid in three measures of meal until it was all leavened." 34 All these things Jesus spoke to the crowds in parables, and without a parable He did not speak to them, 35 so that what was spoken through the prophet should be fulfilled, namely: "I will open my mouth in parables; I will utter things kept secret from the foundation of the world." 36 Then Jesus dismissed the crowds and went into the house. And His disciples approached Him saying, "Explain to us the parable of the tares of the field." 37 So He answered and said to them: "He who sows the good seed is the Son of the Man. 38 The field is the world; as for the good seed, these are the sons of the kingdom, while the tares

are the sons of the malignant one. **39** The enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. (aion g165) **40** Therefore just as the tares are gathered and burned with fire, so it will be at the end of this age. (aion g165) **41** The Son of the Man will send out His angels, and they will collect out of His kingdom everything that is offensive, and those who perpetrate lawlessness; **42** and they will throw them into the furnace of fire. There there will be weeping and gnashing of teeth. **43** Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear. **44** "Again, the kingdom of the heavens is like a treasure hidden in a field, which a man found and rehid, and in his joy he goes and sells everything he has and buys that field. **45** "Again, the kingdom of the heavens is like a man, a merchant, seeking beautiful pearls, **46** who upon finding one very valuable pearl went and sold everything he had and bought it. **47** "Again, the kingdom of the heavens is like a seine that was cast into the sea and gathered of every kind, **48** which, when it was full, they pulled upon the shore; and sitting down they collected the good into vessels, but threw out the bad. **49** So it will be at the end of the age. The angels will come forth and will separate the malignant out from among the righteous, (aion g165) **50** and they will throw them into the furnace of fire. There there will be weeping and gnashing of teeth." **51** Jesus says to them, "Did you understand all these things?" They say to Him, "Yes, Lord." **52** So He said to them, "Therefore every scribe who has been discipled into the kingdom of the heavens is like a man, a householder, who brings out of his reservoir things new and old." **53** Now it happened, when Jesus had finished these parables, that He departed from there. **54** And coming into His hometown He began to teach them in their synagogue, so that they were astonished and said: "Where did this man get this wisdom, and the mighty works? **55** Is this not the carpenter's son? Is not his mother called Mary, and his brothers James and Joses and Simon and Jude? **56** And his sisters, are they not all with us? Where then did this man get all these things?" **57** So they were offended at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own house." **58** And He did not do many mighty works there because of their unbelief.

**14** At that time Herod the tetrarch heard the report about Jesus **2** and said to his servants, "This is John the Baptizer; he has been raised from the dead,

and therefore the powers are at work in him." **3** For Herod had laid hold of John and bound him, and put him in prison because of Herodias, his brother Philip's wife. **4** For John would say to him, "It is not lawful for you to have her." **5** And although he wanted to kill him, he feared the crowd, because they counted him as a prophet. **6** But while Herod's birthday was being celebrated, the daughter of Herodias danced before them and she pleased Herod. **7** So he promised with an oath to give her whatever she might ask. **8** So she, having been prompted by her mother, she says, "Give me here on a platter the head of John the Baptizer!" **9** And the king was sorry; nevertheless, because of the oaths and those who were reclining at the table with him, he commanded it to be given. **10** So he sent and had John beheaded in prison. **11** And his head was brought on a platter and given to the girl, and she brought it to her mother. **12** Then his disciples came forward and took the body and buried it, and they went and told Jesus. **13** Upon hearing it, Jesus departed from there by boat to a deserted place privately. But when the crowds heard it, they followed Him on foot from the towns. **14** So when Jesus disembarked He saw a large crowd, and He had compassion on them and healed their sick. **15** Now with evening coming on His disciples approached Him saying: "The place is uninhabited and the hour is already late. Dismiss the crowds, that they may go into the villages and buy themselves food." **16** But Jesus said to them: "They do not need to go away. You give them to eat." **17** But they say to Him, "We have nothing here except five loaves and two fish." **18** So He said, "Bring them here to me." **19** Then He commanded the crowds to recline on the grass. And taking the five loaves and two fish and looking up to heaven, He blessed; and breaking the loaves He gave to the disciples, and the disciples to the crowds. **20** So they all ate and were filled; and they took up the fragments that remained, twelve baskets full. **21** Now those who ate were about five thousand men, besides women and children. **22** Immediately Jesus made His disciples get into the boat and go ahead of Him to the other side, while He dismissed the crowds. **23** And having dismissed the crowds He went up on the mountain by Himself to pray. So when night came He was alone there. **24** But the boat was already in the middle of the sea, being harassed by the waves, for the wind was contrary. **25** So in the fourth watch of the night Jesus went to them, walking on the sea. **26** And when the disciples saw Him walking on the sea, they became agitated saying, "It's a ghost!" And they cried

out for fear. 27 But immediately Jesus spoke to them saying: "Courage! It is I; don't be afraid!" 28 So in answer Peter said, "Lord, since it's you, command me to come to you on the water." 29 So He said to him, "Come!" And stepping down from the boat Peter walked on the water to go to Jesus. 30 But seeing the strong wind he became afraid, and beginning to sink he cried out saying, "Lord, save me!" 31 And immediately Jesus reached out His hand and caught him and says to him: "You little-faith! Why did you doubt?" 32 And when they got into the boat the wind ceased. 33 Then those who were in the boat came and worshiped Him saying, "Truly you are the Son of God!" 34 When they had crossed over they came to the land of Genesaret. 35 And when the men of that place recognized Him they sent messengers into all that surrounding region and they brought to Him all who were sick. 36 And they would beg Him that if only they might at least touch the hem of His garment; and as many as touched were completely healed.

**15** Then the scribes and Pharisees from Jerusalem approached Jesus saying: 2 "Why do your disciples transgress the tradition of the elders? For they do not wash their hands whenever they eat bread." 3 So in answer He said to them: "Why do you even transgress the commandment of God through your tradition? 4 For God commanded saying, 'Honor your father and your mother,' and 'He who curses father or mother, let him be put to death.' 5 But you say: 'Whoever says to his father or mother, 'Whatever you might be profited by me is a gift to God'— 6 then he must not honor his father or mother.' Thus you have nullified the commandment of God through your tradition. 7 Hypocrites! Well did Isaiah prophesy about you saying: 8 'These people draw near to Me with their mouth and honor Me with their lips, but their heart is far away from Me. 9 But in vain do they worship Me, teaching as doctrines the commandments of men.'" 10 Then summoning the crowd He said to them: "Hear and understand. 11 Not what goes into the mouth defiles the man, but what comes out of the mouth—this defiles the man." 12 Then His disciples came and said to Him, "Do you know that upon hearing this saying the Pharisees were offended?" 13 But in answer He said: "Every plant that my heavenly Father did not plant will be uprooted. 14 Leave them alone. They are blind guides of the blind; and if the blind guides the blind, both will fall into a ditch." 15 Then Peter answered and said to Him, "Explain this parable to us." 16 So Jesus

said: "Are you also still without understanding? 17 Do you not yet understand that whatever enters the mouth goes into the stomach and is expelled into the sewer? 18 But the things coming out of the mouth actually come from the heart; those are the things that defile the man. 19 Because out of the heart proceed malignant thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20 These are the things that defile the man, but to eat with unwashed hands does not defile the man." 21 Going out from there Jesus withdrew into the region of Tyre and Sidon. 22 And then, a Canaanite woman coming from those parts cried out to Him saying: "Have mercy on me, Lord, Son of David! My daughter is severely demonized." 23 But He answered her not a word. So His disciples came and urged Him saying, "Send her away, because she is crying out after us." 24 But in answer He said, "I was not sent except to the lost sheep of the house of Israel." 25 So she came and worshiped Him saying, "Lord, help me!" 26 But in answer He said, "It is not good to take the children's bread and throw it to the little dogs." 27 So she said, "Yes, Lord, yet even the little dogs eat the crumbs that fall from their masters' table." 28 Then Jesus answered and said to her: "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour. 29 Moving on from there, Jesus went alongside the Sea of Galilee, and going up on the mountain He sat down there. 30 And large crowds approached Him, having with them lame, blind, mute, maimed and many others, and they placed them at Jesus' feet, and He healed them. 31 So the crowds marveled—seeing mutes speaking, maimed made whole, lame walking, and blind seeing—and they kept glorifying the God of Israel. 32 Then Jesus summoned His disciples and said: "I have compassion on the crowd, because they have already remained with me three days, and have nothing to eat; and I do not want to send them away hungry, lest they faint on the way." 33 So His disciples say to Him, "Where could we get, in an uninhabited place, enough bread so as to satisfy such a great crowd?" 34 Jesus says to them, "How many loaves do you have?" And they said, "Seven, and a few small fish." 35 So He commanded the crowds to recline on the ground. 36 And taking the seven loaves and the fish, He gave thanks, broke and gave to His disciples, and the disciples to the crowd. 37 So they all ate and were filled; and they took up seven hampers full of the fragments that remained. 38 Now those who ate were four thousand men, besides women and

children. **39** And having dismissed the crowds He got into the boat and went to the region of Magdala.

**16** The Pharisees and Sadducees came, and testing Him they asked Him to show them a sign from heaven. **2** But in answer He said to them: "When it is evening you say, 'Fair weather, for the sky is red'; **3** and in the morning, 'Today will be stormy, for the sky is red and overcast.' Hypocrites! You know how to discern the face of the sky, but cannot discern the signs of the times. **4** A malignant and adulterous generation seeks a sign, but no sign will be given to it except the sign of the prophet Jonah." And leaving them behind He went away. **5** Upon arriving at the other side His disciples had forgotten to take bread. **6** Then Jesus said to them, "Watch and beware of the leaven of the Pharisees and Sadducees." **7** So they reasoned among themselves saying, "It's because we didn't bring any bread." **8** But Jesus, being aware, said to them: "You little-faiths! Why are you reasoning among yourselves because you didn't bring any bread? **9** Do you not yet perceive nor remember the five loaves of the five thousand and how many baskets you took up? **10** Nor the seven loaves of the four thousand and how many hampers you took up? **11** How come you don't perceive that it wasn't about bread that I told you to beware of the leaven of the Pharisees and Sadducees?" **12** Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. **13** When Jesus came into the region of Caesarea Philippi He questioned His disciples saying, "Who do people say that I, the Son of the Man, am?" **14** So they said, "Some say John the Baptizer, others Elijah, and still others Jeremiah or one of the prophets." **15** He says to them, "But you, who do you say that I am?" **16** So in answer Simon Peter said, "You are the Christ, the Son of the Living God!" **17** And in answer Jesus said to him: "Blessed are you, Simon son of Jonah, because flesh and blood did not reveal this to you, but my Father who is in the heavens. **18** And I further say to you that you are a stone, but on this bedrock I will build my church, and the gates of Hades will not withstand her. (Hades g86) **19** And I will give you (sg) the keys of the kingdom of the heavens, and whatever you bind on earth will have been bound in the heavens, and whatever you loose on earth will have been loosed in the heavens." **20** Then He ordered His disciples not to tell anyone that He was the Messiah. **21** From then on Jesus began to show to His disciples that

He had to go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised on the third day. **22** So taking Him aside Peter began to rebuke Him saying: "Mercy to you, Lord! This shall not happen to you!" **23** But turning He said to Peter: "Get behind me, Satan! You are a stumbling block to me, because you are not mindful of God's values, but of men's values." **24** Then Jesus said to His disciples: "If anyone desires to come after me, let him really deny himself, and take up his cross, and follow me. **25** For whoever desires to save his life will waste it, but whoever 'wastes' his life on my account will find it. **26** For what is a man profited if he gains the whole world but forfeits his life? Or what will a man give in exchange for his life? **27** For the Son of the Man will certainly come in the glory of His Father with His angels, and then He will recompense each according to his performance. **28** Assuredly I say to you, there are some standing here who will not taste death until they see the Son of the Man coming in His kingdom."

**17** Now after six days Jesus takes Peter, James and his brother John and leads them up on a high mountain, in private. **2** And He was transfigured before them and his face shone like the sun, while His clothes became as white as the light. **3** When now, Moses and Elijah appeared to them, conversing with Him. **4** Then Peter reacted and said to Jesus, "Lord, it is good for us to be here; if you wish, let us make three booths: one for you, one for Moses and one for Elijah." **5** While he was still speaking a brilliant cloud overshadowed them, and then, a Voice came out of the cloud saying: "This is my beloved Son in whom I am always well pleased. Hear Him!" **6** As the disciples heard it they fell on their faces and were greatly afraid. **7** Then Jesus came and touched them and said, "Get up, don't be afraid." **8** So lifting up their eyes they saw no one but Jesus only. **9** As they were coming down from the mountain, Jesus commanded them saying, "Tell no one the vision until the Son of the Man is risen from the dead." **10** So His disciples questioned Him saying, "Why then do the scribes say that Elijah must come first?" **11** In answer Jesus said to them: "Elijah is indeed coming first, and he will restore all things. **12** But I say to you that 'Elijah' has come already, and they did not recognize him, but did to him whatever they wished. Thus also the Son of the Man is about to suffer at their hands." **13** Then the disciples understood that He spoke to them of John the Baptizer. **14** As they came to the

crowd a man approached Him and kneeling to Him said: **15** "Lord, have mercy on my son, because he is moonstruck and suffers badly! For he often falls into the fire and often into the water. **16** So I brought him to your disciples, but they could not cure him." **17** Then in answer Jesus said: "O faithless and perverse generation, how long must I be with you? How long must I put up with you? Bring him here to me." **18** And Jesus rebuked the demon and it came out of him, and the boy was healed from that very hour. **19** Then the disciples came to Jesus privately and said, "Why were we not able to cast it out?" **20** So Jesus said to them: "Because of your unbelief; for assuredly I say to you, if you have faith like a mustard seed has, you (ye) will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. **21** However, this class does not go out except by prayer and fasting." **22** While they were staying in Galilee Jesus said to them, "The Son of the Man is about to be betrayed into the hands of men, **23** and they will kill Him, and on the third day He will be raised." And they were seriously grieved. **24** When they entered Capernaum those who collected the temple tax approached Peter and said, "Does your Teacher not pay the temple tax?" **25** He says, "Yes." So when they entered the house Jesus anticipated him saying: "Simon, what do you think? From whom do the kings of the earth take customs or poll tax, from their sons or from strangers?" **26** Peter says to Him, "From the strangers." Jesus said to him: "Well then, the sons are free. **27** But, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And opening its mouth you will find a 'stater' [a coin]; take that and give it to them for me and you."

**18** At that time the disciples approached Jesus saying, "Who then is greater in the kingdom of the heavens?" **2** So Jesus called a little child to Him, set him in the midst of them, **3** and said: "Assuredly I say to you, unless you change and become like little children, you will not enter the kingdom of the heavens. **4** Therefore whoever will humble himself like this little child, he is the greater in the kingdom of the heavens. **5** "Whoever receives one little child like this in my name, receives me; **6** but whoever should cause one of these little ones who believe into me to fall, it would be better for him if a large millstone were hung on his neck and he were drowned in the depth of the sea! **7** Woe to the world because of offenses! Now it is necessary that offenses come, but woe to

that person by whom the offense comes! **8** "If your hand or your foot is causing you to fall, cut them off and throw them away! It is better for you to enter into the life lame or maimed than to be thrown into the everlasting fire, having two hands or two feet. (aionios g166) **9** And if your eye is causing you to fall, tear it out and throw it away! It is better for you to enter into the life one eyed than to be thrown into the fiery Hell, having two eyes. (Geenna g1067) **10** "See to it that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of my Father, who is in the heavens. **11** For the Son of the Man came to save the lost. **12** What do you think? If some man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine in the mountains to go and search for the stray? **13** And if he happens to find it, assuredly I say to you, he rejoices more over it than over the ninety-nine that did not go astray. **14** Likewise it is not a desire, in the view of your Father in heaven, that one of these little ones should be wasted. **15** "Now if your brother sins against you, go, confront him between you and him alone. If he hears you, you have won your brother. **16** But should he not hear, take along with you one or two more, so that every word may be established by the mouth of two or three witnesses. **17** And should he refuse to hear them, tell it to the congregation. But should he refuse to hear even the congregation, let him be to you just like the heathen and the tax collector. **18** "Assuredly I say to you, whatever (pl.) you (pl.) may bind on earth will have been bound in heaven, and whatever you may loose on earth will have been loosed in heaven. **19** Assuredly again, I say to you that if two of you should agree on earth about any subject whatever that they may ask, it will be done for them by my Father who is in heaven. **20** Because where there are two or three gathered together into my name, there I am in their midst!" **21** Then Peter approached Him and said, "Lord, how often shall my brother sin against me and I forgive him; up to seven times?" **22** Jesus says to him: "Not, I tell you, up to seven, but up to seventy-seven times! **23** "Therefore the kingdom of the heavens is like a certain king who wanted to settle accounts with his servants. **24** And as he began to settle up, one debtor of ten thousand talents was brought to him. **25** But since he had nothing with which to repay, his lord commanded that he be sold, with his wife and children and everything he had, so as to be repaid. **26** So then the servant fell down and did obeisance to him saying, 'Lord, be patient

with me and I will repay you all.' 27 So the lord of that servant, having compassion, released him and forgave him the loan. 28 "But when that servant went out he found one of his fellow servants who owed him a hundred denarii; and grabbing him he started choking him saying, 'Pay me back what you owe!' 29 So his fellow servant fell down at his feet and kept begging him saying, 'Be patient with me and I will pay you back.' 30 But he would not; instead he went and threw him into prison until he should pay back what was owed. 31 But when his fellow servants saw what had happened they were really grieved, and they went and reported to their lord everything that had happened. 32 Then summoning him the lord says to him: 'Malignant servant! I forgave you all that debt because you begged me. 33 Were you also not obligated to have mercy on your fellow servant, just as I had mercy on you?' 34 So in anger the lord handed him over to the torturers until he should repay all that was owed to him. 35 "My heavenly Father will handle you just like that, if each of you does not forgive his brother his trespasses, from the heart."

**19** Now it happened, when Jesus had finished these words, that He departed from Galilee and went to the borders of Judea beyond the Jordan. 2 And large crowds followed Him and there He healed them. 3 The Pharisees also came to Him to test Him, saying to Him, "Is it permissible for a man to divorce his wife for just any cause?" 4 So in answer He said to them: "Have you never read that the Creator at the beginning made them a male and a female? 5 And He said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall be turned into one flesh.' 6 So then, they are no longer two, but one flesh. Therefore, what God joined together let not man separate!" 7 They say to Him, "Why then did Moses command to give a certificate of divorce and to dismiss her?" 8 He says to them: "Because of your hard-heartedness Moses permitted you to divorce your wives, but from the beginning it has not been so. 9 And I say to you that whoever divorces his wife, except for fornication, and marries another commits adultery; and whoever marries a divorcee commits adultery." 10 His disciples say to Him, "If that's the situation of a man with his wife, it is better not to marry!" 11 So He said to them: "Not all can assimilate this word, but those to whom it has been given. 12 For there are eunuchs who were born that way, from their mother's womb; and there are eunuchs who were castrated by men; and there

are eunuchs who castrated themselves for the sake of the kingdom of the heavens. He who is able to assimilate it, let him assimilate." 13 Then little children were brought to Him, that He might lay hands on them and pray; but the disciples rebuked them. 14 So Jesus said, "Let the little children come to me and do not forbid them, for of such is the kingdom of the heavens." 15 And after laying hands on them He moved on from there. 16 And then, a certain one came and said to Him, "Good teacher, what good thing must I do so that I may have eternal life?" (aionios g166) 17 But He said to him: "Why do you call me good? No one is good except One, God. But if you want to enter into the life, keep the commandments." 18 He says to Him, "Which ones?" So Jesus said: "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not give false witness,' 19 'Honor your father and your mother,' and 'You shall love your neighbor as yourself.'" 20 The young man says to Him: "I have kept all these things since my youth. What do I still lack?" 21 Jesus said to him, "If you want to be perfect, go sell your possessions and give to the poor, and you will have treasure in heaven; and come follow me." 22 So upon hearing that word the young man went away sorrowful, for he had great possessions. 23 Then Jesus said to His disciples: "Assuredly I say to you that only with difficulty will a rich person enter into the kingdom of the heavens. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle than for a rich person to enter into the kingdom of God." 25 Upon hearing it His disciples were really flabbergasted saying, "Who then can be saved?" 26 So looking at them Jesus said, "With men this is impossible, but with God all things are possible." 27 Then Peter answered and said to Him: "See, we have left all and followed you. So what will we have?" 28 So Jesus said to them: "Assuredly I say to you that in the Regeneration, when the Son of the Man sits on the throne of His glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And, everyone who left houses or brothers or sisters or father or mother or wife or children or fields for my name's sake will receive a hundredfold, and will inherit life eternal. (aionios g166) 30 But many 'first' will be last, and 'last' first.

**20** "For the kingdom of the heavens is like a certain landowner who went out early in the morning to hire workers for his vineyard. 2 And agreeing with the workers for a denarius a day he sent them into his

vineyard. **3** And going out about the third hour [9 a.m.] he saw others standing idle in the marketplace. **4** And he said to them, 'You also go into the vineyard and I will give you whatever is right.' So off they went. **5** He went out again about the sixth hour, and the ninth, and did the same. **6** Now about the eleventh hour he went out and found others standing idle, and he says to them, 'Why have you stood here idle all day?' **7** They say to him, 'Because no one hired us.' He says to them, 'You also go into the vineyard, and you will receive whatever is right.' **8** So when evening had come the owner of the vineyard says to his foreman, 'Call the workers and pay them their wage, beginning at the last to the first.' **9** The eleventh hour ones came and each received a denarius. **10** So when the first ones came they supposed that they would receive more; yet each of them also received a denarius. **11** When they received it they began grumbling against the landowner **12** saying, 'These last worked only one hour, and you made them equal to us who bore the burden and the heat of the day!' **13** But in answer he said to one of them: 'Friend, I am not wronging you. Did you not agree with me for a denarius?' **14** Take what is yours and go. I wish to give to this last one just as to you. **15** Or is it not permissible for me to do what I want with what is mine? Is your eye evil because I am good?' **16** Just so the last will be first, and the first last. For many are called, but few are chosen." **17** As Jesus was on His way to Jerusalem He took the twelve disciples aside on the road and said to them privately: **18** "Listen! We are going up to Jerusalem and the Son of the Man will be betrayed to the chief priests and scribes; and they will condemn Him to death, **19** and they will hand Him over to the Gentiles to mock, to scourge and to crucify. And on the third day He will rise!" **20** Then the mother of Zebedee's sons approached Him, with her sons, and kneeling down she asked something from Him. **21** So He said to her, "What do you wish?" She says to Him, "State that these my two sons may sit one on Your right and one on Your left in Your kingdom." **22** But in answer Jesus said: "You (pl.) do not know what you are asking. Are you able to drink the cup which I am about to drink, or to be baptized with the baptism that I am being baptized with?" They say to Him, "We are able." **23** And He says to them: "You will indeed drink my cup, and you will be baptized with the baptism that I am being baptized with, but to sit on my right and on my left is not mine to give; rather it is for those for whom it has been prepared by my Father." **24** Now when the ten heard it they were indignant

at the two brothers. **25** But summoning them Jesus said: "You know that the rulers of the nations lord it over them, and the great exercise authority over them; **26** but it must not be so among you. Rather, whoever wants to become great among you must be your servant, **27** and whoever wants to be first among you must be your slave; **28** just like the Son of the Man—He did not come to be served but to serve, and to give His life as a ransom for many." **29** Now as they went on from Jericho a large crowd followed Him. **30** And then, two blind men sitting alongside the road and hearing, "Jesus is passing by!" cried out saying, "Have mercy on us, Lord, Son of David!" **31** So the crowd threatened them to be quiet, but they cried out all the more saying, "Have mercy on us, Lord, Son of David!" **32** Jesus stopped, called them and said, "What do you want me to do for you?" **33** They say to Him, "Lord, that our eyes may be opened!" **34** So Jesus had compassion and touched their eyes, and immediately their eyes received sight, and they followed Him.

**21** Now when they drew near to Jerusalem and came to Bethphage, opposite the Mount of Olives, then Jesus sent two disciples, **2** saying to them: "Go into the village opposite you and immediately you will find a donkey tied, and a colt with her. Loose her and bring them to me. **3** And if anyone says anything to you, just say, 'The Lord needs them,' and immediately he will send them." **4** Now all this happened so that what was spoken through the prophet should be fulfilled, namely: **5** "Say to the daughter of Zion, 'Look, your King is coming to you, humble and mounted on a donkey, in fact, a young donkey, foal of a beast of burden.'" **6** So going and doing just as Jesus had commanded them, **7** the disciples brought the female donkey and the young donkey. And they placed their clothes on them and He sat down on them [the clothes]. **8** And the very large crowd spread their clothes on the road, while others were cutting branches from the trees and spreading them on the road. **9** Then the crowds who went in front and those who followed kept crying out, saying: "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest heaven!" **10** So when He came into Jerusalem the whole city was stirred up, saying, "Who is this?" **11** And the crowds kept saying, "This is Jesus, the prophet from Natsareth of Galilee." **12** Jesus went into the temple of God and drove out all who were selling and buying in the temple, and He overturned



the tables of the money changers and the seats of those who sold the doves. **13** And He says to them, "It is written, 'My house will be called a house of prayer,' but you have made it 'a cave of bandits'." **14** And the lame and the blind came to Him in the temple, and He healed them. **15** But seeing the wonders that He did, and the children calling out in the temple and saying, "Hosanna to the Son of David!" the chief priests and the scribes became indignant **16** and said to Him, "Do you hear what these are saying?" So Jesus says to them: "Yes. Have you never read that 'Out of the mouth of babies and nursing infants You have prepared praise for Yourself'?" **17** Leaving them behind He went out of the city to Bethany and lodged there. **18** Now in the early morning, as He returned to the city, He was hungry. **19** And seeing a lone fig tree by the road, He went up to it and found nothing on it, just leaves. And He says to it, "May you never again produce fruit!" And forthwith the fig tree started to wither. (αἰὼν γ165) **20** And seeing it the disciples marveled saying, "How quickly the fig tree became withered!" **21** So in answer Jesus said to them: "Assuredly I say to you, if you (pl.) have faith and do not doubt, you will not only do what was done to the fig tree, but even if you should say to this mountain, 'Be taken up and be thrown into the sea,' it will happen. **22** And anything whatever you may ask in the believing prayer, you will receive." **23** So He came into the temple, and as He was teaching the chief priests and the elders of the people approached Him saying, "By what kind of authority are you doing these things?" and "Who gave you this authority?" **24** But in answer Jesus said to them: "I also will ask you one question, which if you tell me, I also will tell you by what authority I do these things: **25** The baptism of John—where was it from; from heaven or from men?" So they reasoned among themselves saying: "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' **26** But if we say, 'From men,' we fear the crowd, for all consider John as a prophet." **27** So in answer to Jesus they said, "We do not know." So He said to them: "Neither do I tell you by what authority I do these things. **28** But what do you think? A certain man had two sons, and going to the first he said, 'Son, go work today in my vineyard.' **29** But in answer he said, 'I don't want to' (but later he changed his mind and went). **30** And going to the other he said likewise. And in answer he said, 'I go, Sir'; yet he did not go. **31** Which of the two did the will of the father?" They say to Him, "The first." Jesus says to them: "Assuredly I say to you that the tax collectors and the prostitutes will go into the kingdom of God before you do. **32** For John came to you in the way of righteousness, and you did not believe him; but the tax collectors and the prostitutes believed him, yet when you saw it you did not afterward repent, so as to believe him. **33** "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to farmers and went on a journey. **34** When vintage-time drew near he sent his servants to the farmers to receive his fruits. **35** But the farmers took his servants—one they beat, one they killed, one they stoned. **36** Again he sent other servants, more than the first, and they did to them likewise. **37** So finally he sent his son to them saying, 'They will respect my son.' **38** But when the farmers saw the son they said among themselves: 'This is the heir. Come, let us kill him and take possession of his inheritance.' **39** And taking him they threw him out of the vineyard and killed him. **40** Therefore, when the owner of the vineyard comes, what will he do to those farmers?" **41** They say to Him: "He will miserably destroy those miserable men! And he will lease the vineyard to other farmers who will render to him the fruits in their seasons." **42** Jesus says to them: "Did you never read in the Scriptures: 'A stone which the builders rejected, this one became the cornerstone. This was the Lord's doing, and it is marvelous in our eyes'? **43** Therefore I say to you that the kingdom of God will be taken away from you and given to a nation producing the fruits of it. **44** Also, whoever falls upon this stone will be broken to pieces; but upon whomsoever it falls, it will grind him to powder." **45** As the chief priests and Pharisees heard His parables they knew that He was speaking about them. **46** And although they wanted to seize Him, they were afraid of the crowds, because they considered Him as a prophet.

**22** Jesus answered and spoke to them again in parables saying: **2** "The kingdom of the heavens is like a certain king who prepared a wedding feast for his son. **3** And he sent out his servants to call those who had been invited to the wedding feast, but they did not want to come. **4** Again he sent out other servants saying: 'Say to those who have been invited: "See, I have prepared my dinner; my oxen and fatted cattle are butchered, and everything is ready. Come to the wedding feast!"' **5** Now the indifferent ones just took off—one to his own field, another to his business. **6** But the rest, seizing his servants mistreated and

killed them! 7 So when that king heard about it he was furious; and sending his troops he destroyed those murderers and burned up their city. 8 "Then he says to his servants: 'The wedding is ready, but those who were invited were not worthy. 9 So go on the roads leading out of town, and as many as you may find invite to the wedding feast.' 10 And going out on the roads those servants gathered together everyone they found, both evil and good; and the wedding hall was filled with guests. 11 But when the king came in to look at the guests, he saw there a man who had not been clothed with a wedding garment. 12 So he says to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. 13 Then the king said to the servants, 'Tie him up hand and foot, take him away and throw him out into the darkness farthest away.' There there will be weeping and gnashing of teeth. 14 For many are called, but few chosen." 15 Then the Pharisees went and plotted how they might trap Him in some word. 16 So they send their disciples to Him, with the Herodians, saying: "Teacher, we know that you are truthful and teach the way of God in truth; and you are not impressed by anyone, for you do not look at people's faces. 17 So tell us, what do you think: is it lawful to pay tax to Caesar, or not?" 18 But perceiving their malignancy Jesus said: "Hypocrites! Why do you test me? 19 Show me the tax coin." So they brought Him a denarius. 20 And He says to them, "Whose image and inscription is this?" 21 They say to Him, "Caesar's." Then He says to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's!" 22 And hearing it they marveled, and leaving Him they went away. 23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him 24 saying: "Teacher, Moses said that if someone dies having no children his brother must marry the widow and raise up offspring for his brother. 25 Now there were seven brothers among us. The first married and died, and having no offspring he left his widow to his brother. 26 So also the second, and the third, up to the seventh. 27 Last of all, the woman died too. 28 Therefore in the resurrection whose wife, of the seven, will she be? For they all had her." 29 So in answer Jesus said to them: "You are deceived, not knowing the Scriptures nor the power of God! 30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. 31 But concerning the resurrection of the dead, have you not read what was spoken to you by God saying,

32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? God is not God of dead people but of living." 33 Now as the crowds heard Him they were astonished at His teaching. 34 Now when the Pharisees heard that He had silenced the Sadducees, they got together. 35 And one of them, a lawyer, testing Him, questioned and said, 36 "Teacher, which is the great commandment in the Law?" 37 So Jesus said to him: "'You must love the Lord your God with your whole heart, and with your whole soul, and with your whole mind.' 38 This is the first and great commandment. 39 And the second is like it, 'You must love your neighbor as yourself.' 40 On these two commandments hang the whole Law, and the Prophets." 41 While the Pharisees were assembled, Jesus asked them 42 saying, "What do you think about the Christ; whose Son is He?" They say to Him, "David's." 43 He says to them: "How then does David in the Spirit call Him 'Lord' saying, 44 'The Lord said to my Lord, "Sit at my right until I place your enemies as a footstool for your feet"'? 45 Really now, if David calls Him 'Lord', how can He be his son?" 46 And no one was able to answer Him a word, nor from that day on did anyone dare to question Him anymore.

**23** Then Jesus spoke to the crowds and to His disciples 2 saying: "The scribes and the Pharisees are seated upon Moses' chair; 3 so whatever they may tell you to observe, you should observe and do; but do not do according to their deeds, for they say and do not do. 4 For they package loads that are heavy and hard to bear, and lay them on the shoulders of the people; but they themselves do not want to move them with one of their fingers. 5 "Rather, they do all their works in order to be seen by people. They make their phylacteries broad and the tassels on their garments large; 6 they love the place of honor at dinners and the first seats in the synagogues, 7 and the greetings in the marketplaces, namely to be called 'Rabbi, Rabbi' by the people. 8 "But you (pl.), do not be called 'Rabbi'; because your Teacher is one, the Christ, and you are all brothers. 9 And do not call anyone on earth your 'father'; because your Father is one, He who is in the heavens. 10 Neither be called leaders/guides; because your Leader is one, the Christ. 11 On the contrary, the greatest among you must be your servant. 12 And whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 13 "Woe to you scribes and Pharisees, hypocrites! Because you devour the houses of the widows, while making long

prayers as a pretense. Therefore you will receive a greater condemnation. **14** Woe to you scribes and Pharisees, hypocrites! Because you bar the entrance to the kingdom of the heavens in the face of the people; for you neither go in yourselves nor do you allow those who are trying to enter to go in. **15** Woe to you scribes and Pharisees, hypocrites!! Because you travel all over, land and sea, to make one convert, and when he joins up you make him twice as much a son of Hell as yourselves. (Geenna g1067) **16** "Woe to you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple is obligated.' **17** Stupid and blind! For which is greater, the gold or the temple that sanctifies the gold? **18** And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it is obligated.' **19** Stupid and blind! For which is greater, the gift or the altar that sanctifies the gift? **20** Therefore he who swears by the altar swears by it and by all the things on it. **21** And he who swears by the temple swears by it and by Him who used to dwell in it. **22** And he who swears by heaven swears by the throne of God and by Him who sits on it. **23** "Woe to you scribes and Pharisees, hypocrites! Because you pay a tithe of mint and dill and cummin, but have neglected the weightier items of the law: justice and mercy and faith. These it was obligatory to do, while not neglecting those. **24** Blind guides, who strain out a gnat but gulp down a camel! **25** "Woe to you scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and the dish, but inside they are full of plunder and injustice. **26** Blind Pharisee! First cleanse the inside of the cup and the dish, so that their outside may also be clean. **27** "Woe to you scribes and Pharisees, hypocrites!! Because you resemble whitewashed tombs, which indeed appear beautiful outwardly but inside are full of dead bones and of all uncleanness. **28** Just so, you also outwardly appear to be righteous to the people, but inside you are full of hypocrisy and lawlessness. **29** "Woe to you scribes and Pharisees, hypocrites!! Because you build the tombs of the prophets and adorn the monuments of the righteous; **30** yet you say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' **31** Therefore you testify against yourselves that you are sons of those who murdered the prophets. **32** So fill up the measure of your fathers' guilt! **33** "Snakes! Brood of vipers! How can you escape from the condemnation of Hell? (Geenna g1067) **34** So take note: I will send you prophets and wise

men and Biblical scholars; some of them you will kill, even crucify; some of them you will flog in your synagogues and persecute from city to city **35**—so that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel up to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. **36** Assuredly I say to you that all these things will come upon this generation. **37** "Jerusalem, Jerusalem, she who kills the prophets and stones those who are sent to her! How often I wanted to gather your children, just like a hen gathers her chicks under her wings, but you did not want to. **38** Look, your house is left to you abandoned! **39** For I say to you, you will not see me again until you say, 'Blessed is He who comes in the name of the Lord!'"

**24** So as Jesus was going out, departing from the temple, His disciples came up to show Him the buildings of the temple. **2** But Jesus said to them: "Do you not see all these things? Assuredly I say to you, absolutely not a single stone here will be left upon another, that will not be thrown down." **3** Now as He was sitting on the Mount of Olives, the disciples came to Him privately saying: "Tell us, when will these things be? And what will be the sign of Your coming and of the completion of the age?" (aiōn g165) **4** So in answer Jesus said to them: "Watch out, so that no one deceives you. **5** Because many will come in my name saying, 'I am the Christ,' and they will deceive many. **6** You will be concerned when you hear of wars and rumors of wars; see to it that you not get worked up; for all of it has to happen, but the end is not yet. **7** For nation will be raised up against nation and kingdom against kingdom, and there will be famines and pestilences and earthquakes in various places; **8** but all these things are only a beginning of birth pains. **9** "Then they will hand you over to oppression and kill you, and you will be hated by all nations for my name's sake. **10** And then many will be offended, and they will betray one another and will hate one another. **11** And many false prophets will be raised up and they will deceive many. **12** And because of the increase of the lawlessness the love of the majority will grow cold. **13** So the one who perseveres to the end, he will be saved. **14** And this good news of the kingdom will be proclaimed in the whole inhabited earth as a witness to all the ethnic nations, and then the end will come. **15** "So then, when you (ye) see the 'abomination of desolation', spoken of by Daniel the prophet, standing in the holy place" (let the reader

understand), 16 "then let those who are in Judea flee to the mountains. 17 Anyone on the housetop should not go down to take things out of his house, 18 and anyone in the field should not go back to get his cloak. 19 But woe to those who are pregnant and to those who are nursing a baby in those days! 20 And pray that your flight may not happen in winter or on a Sabbath. 21 Because then there will be a great tribulation, such as has never been since the beginning of the world until now, and never again will be. 22 And unless those days were cut short no flesh would be saved; but for the sake of the elect those days will be cut short. 23 Then if anyone says to you, 'Look, the Messiah is here!' or 'there!' do not believe him. 24 Because false christs and false prophets will be raised up, and they will give great signs and wonders so as to deceive, if possible, even the elect. 25 See, I have told you beforehand. 26 So if they should say to you, 'Look, He is in the wilderness!' do not go out; 'Look, in the secret rooms!' do not believe it. 27 Because just as the lightning comes from east and shines to west, so also will be the coming of the Son of the Man; 28 for wherever the carcass may be there will be a gathering of vultures. 29 "Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the heaven, and the powers of the heavens will be shaken. 30 And then the sign of the Son of the Man will appear in the sky, and then all the tribes of the earth will mourn—they will see the Son of the Man coming on the clouds of the heaven with power and great glory. 31 And He will send out His angels with a great sound of a trumpet and they will collect His elect from the four winds, from one extreme of the heavens to the other. 32 "Now learn this parable from the fig tree: when its branch has already become tender and it puts forth leaves, you know that the summer is near. 33 So you also, whenever you see all these things, know that it is near, at the doors! 34 Assuredly I say to you, this generation will not pass away until all these things happen. 35 The heaven and the earth will pass away, but my words will never pass away. 36 "But no one knows concerning that day and hour, not even the angels of the heavens, except my Father alone. 37 But just as were the days of Noah, so also will be the coming of the Son of the Man. 38 For just as they were eating and drinking, marrying and giving in marriage, in the days before the flood until the day that Noah entered the ark, 39 and were not aware until the flood came and took all away, so also will

be the coming of the Son of the Man. 40 Then two men will be in the field; one will be taken and the other will be left. 41 Two women will be grinding at the mill; one will be taken and the other will be left. 42 So be watchful, because you (pl) do not know in what hour your Lord is coming. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have stayed awake and not allowed his house to be broken into. 44 Therefore you also be ready, because the Son of the Man is coming at an hour that you do not suppose. 45 "Who then is the faithful and prudent servant whom his lord placed over his corps of servants to give them food on schedule? 46 Blessed be that servant whom his master, when he comes, will find doing so. 47 Assuredly I say to you that he will place him over all his possessions. 48 But if that bad servant should say in his heart, 'My lord is delaying his return,' 49 and should begin to beat his fellow servants, and to eat and drink with the drunkards, 50 the lord of that servant will come on a day when he is not looking for him and at an hour when he is not aware, 51 and will cut him in two and appoint his portion with the hypocrites. There, there will be weeping and gnashing of teeth.

**25** "Then the kingdom of the heavens will be like ten virgins who, taking their lamps, went out to meet the bridegroom. 2 Now five of them were prudent and five foolish. 3 Those who were foolish, taking their lamps, did not take [extra] oil with them, 4 but the prudent ones took oil in their vessels along with their lamps. 5 Now while the bridegroom delayed they all dozed and slept, 6 but at midnight there was a shout: 'Attention! The bridegroom is coming; go out to meet him.' 7 Then all those virgins got up and trimmed their lamps. 8 And the foolish ones said to the prudent, 'Give us some of your oil, because our lamps are going out.' 9 But the prudent ones answered saying, 'No, in case there not be enough for you and us; instead, go to those who sell and buy for yourselves.' 10 But while they went to buy, the bridegroom arrived, and the ones who were ready went in with him to the marriage feast—and the door was shut! 11 Later the other virgins arrived too saying, 'Lord, lord, open for us!' 12 But in answer he said, 'Assuredly I say to you, I do not know you.' 13 Therefore, keep alert, because you do not know the day nor the hour in which the Son of the Man is coming. 14 "Because the kingdom is also like a man about to go on a long journey, who called his own

servants and entrusted his possessions to them. 15 To one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on the journey. 16 So the one who received the five talents went and traded with them, and made another five talents. 17 So also the one who received the two gained another two as well. 18 But he who received the one went off and dug in the ground and hid his lord's silver. 19 "Then, after a long time, the lord of those servants comes and settles accounts with them. 20 "So the one who had received the five talents approached and brought five more talents saying, 'Lord, you entrusted five talents to me; see, I gained five more talents besides them!' 21 His lord said to him: 'Super, you good and faithful servant! You were faithful over a few things, I will put you in charge of many things. Enter into the joy of your lord.' 22 So the one who had received the two talents also approached and said, 'Lord, you entrusted two talents to me; see, I gained two more talents besides them!' 23 His lord said to him: 'Super, you good and faithful servant! You were faithful over a few things, I will put you in charge of many things. Enter into the joy of your lord.' 24 "Then he who had received the one talent also approached and said: 'Lord, I knew that you are a hard man, reaping where you did not sow and gathering where you did not scatter. 25 And being afraid I went off and hid your talent in the ground; here, take what is yours.' 26 So in answer his lord said to him: 'You wicked and lazy servant! You knew that I reap where I did not sow and gather where I did not scatter. 27 Therefore you were obligated to deposit my money with the bankers, and at my coming I would have received what is mine with interest. 28 Therefore, take the talent away from him and give it to the one having the ten talents. 29 For to everyone who has, more will be given, and he will have abundance; but the one who does not have, even what he thinks that he has will be taken away from him. 30 And throw out the useless servant, into the darkness farthest out!' There, there will be weeping and gnashing of teeth. 31 "When the Son of the Man comes in His glory, and all the holy angels with Him, then He will sit on His throne of glory. 32 And all the nations will be gathered before Him, and He will separate them one from another, just as a shepherd separates the sheep from the goats. 33 And the sheep He will place on His right, but the goats on His left. 34 Then the King will say to those on His right: 'Come, you blessed of my Father, inherit the kingdom that was prepared for you at the foundation

of the world. 35 For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; 36 I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.' 37 Then the righteous will answer Him saying: 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 When did we see you a stranger and take you in, or naked and clothe you? 39 Or when did we see you sick or in prison and come to you?' 40 And in answer the King will say to them, 'Assuredly I say to you, inasmuch as you did it to one of the least of these my brothers, you did it to me.' 41 "Then He will also say to those on His left: 'Go away from me, you accursed ones, into the eternal fire that was prepared for the devil and his angels. (aiōnios g166) 42 For I was hungry and you did not give me food; I was thirsty and you did not give me drink; 43 I was a stranger and you did not take me in; I was naked and you did not clothe me; I was sick and in prison and you did not visit me.' 44 Then they also will answer saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you?' 45 Then He will answer them saying, 'Assuredly I say to you, inasmuch as you did not do it to one of the least of these, neither did you do it to me.' 46 And they will go away into everlasting punishment, but the righteous into eternal life." (aiōnios g166)

**26** Now it happened, when Jesus had finished all these words, that He said to His disciples, 2 "You know that after two days the Passover takes place, and the Son of the Man will be handed over to be crucified." 3 Then the chief priests, the scribes and the elders of the people assembled at the palace of the high priest, the one called Caiaphas, 4 and they plotted to seize Jesus by trickery and kill Him. 5 But they said, "Not during the feast, in order not to have an uproar among the people." 6 Now when Jesus was in Bethany at the house of Simon the leper, 7 a woman approached Him, having an alabaster flask of very expensive perfume, and she began to pour it on His head as He reclined at the table. 8 But upon seeing it His disciples were indignant saying: "Why this waste? 9 For this perfume could have been sold for a good deal and given to the poor." 10 But being aware Jesus said to them: "Why are you bothering the woman? She has done something beautiful to me. 11 You will always have the poor with you, but you will not always have me. 12 In putting this perfume on my body she did it with a view to my burial. 13 Assuredly

I say to you, wherever this gospel may be proclaimed in the whole world, what this woman did will also be told in her memory." 14 Then one of the twelve, the one called Judas Iscariot, went to the chief priests 15 and said, "What are you willing to give me so that I deliver Him to you?" So they counted out to him thirty silver coins. 16 From then on he kept looking for an opportunity to betray Him. 17 Now on the first day of Unleavened Bread the disciples came to Jesus saying to Him, "Where do you want us to prepare for You to eat the Passover?" 18 So He said: "Go into the city to 'you know who' and say to him, 'The Teacher says, 'My time is near, I will do the Passover with my disciples at your place.'"" 19 And the disciples did as Jesus directed them and prepared the Passover. 20 When it was evening He was reclining at the table with the twelve. 21 And as they were eating He said, "Assuredly I say to you that one of you will betray me." 22 This really upset them and they each began to say to Him, "It isn't me, is it, Lord?" 23 In answer He said: "It is the one who dipped his hand in the bowl with me, he will betray me. 24 The Son of the Man is really going just as it is written about Him, but woe to that man by whom the Son of the Man is betrayed! It would have been better for that man not to have been born." 25 Then Judas, who was betraying Him, answered and said, "It isn't me, is it, Rabbi?" He says to him, "You said it!" 26 Now as they were eating, after taking the bread and blessing it, Jesus broke it, gave it to the disciples and said, "Take, eat; this is my body." 27 And taking the cup and giving thanks He gave it to them saying: "Drink of it, all of you; 28 for this is my blood, that of the new covenant, that which is being shed on behalf of many for forgiveness of sins. 29 Furthermore, I tell you that I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom." 30 And after hymn-singing they went out to the Mount of Olives. 31 Then Jesus says to them: "All of you will be caused to stumble because of me this night, for it is written: 'I will strike the Shepherd and the sheep of the flock will be scattered.' 32 But after I am raised I will go before you to Galilee." 33 Peter answered and said to Him, "Even if everyone else is caused to stumble because of you, I will never be caused to stumble." 34 Jesus said to him, "Assuredly I say to you that this night, before any rooster crows, you will deny me three times." 35 Peter says to Him, "Even if I have to die with you, I will not deny you!" And all the other disciples said the same. 36 Then Jesus comes with them to a place called Gethsemane, and He says to the disciples, "Sit here while I go over there and pray." 37 And taking Peter and the two sons of Zebedee along He began to be troubled and distressed. 38 Then Jesus says to them: "My soul is in anguish, to the point of death. Stay here and watch with me." 39 And going a little farther He fell on His face and prayed saying, "My Father, if it is possible, let this cup pass me by; nevertheless not as I wish, but as you do." 40 Then He comes to the disciples and finds them sleeping, and He says to Peter: "So, you (pl.) were not able to watch with me one hour! 41 Watch and pray, so that you do not enter into temptation. The spirit on its part is willing, but the flesh is weak." 42 And going away a second time He prayed saying, "My Father, if this cup cannot pass from me unless I drink it, let your will be done." 43 And coming He finds them sleeping again, because their eyes had been weighed down. 44 So leaving them He went away and prayed a third time, saying the same thing. 45 Then He comes to His disciples and says to them: "Sleep some more and take your rest! Actually, the hour is here and the Son of the Man is being betrayed into sinners' hands. 46 Get up, let's go; see, the one who is betraying me has come!" 47 And while He was still speaking, there was Judas, one of the twelve, and with him a large crowd with swords and clubs, sent from the chief priests and elders of the people. 48 (Now His betrayer had given them a sign saying, "Whomever I kiss, it is He; take Him!") 49 And he went right up to Jesus and said, "Greetings, Rabbi!" and kissed Him. 50 So Jesus said to him, "Friend, what brings you here?" Then approaching they laid hands on Jesus and took Him. 51 And then, one of those with Jesus stretched out his hand and drew his sword, and striking the servant of the high priest he cut off his ear! 52 But Jesus says to him: "Put your sword back into its place, for all who take the sword will die by the sword. 53 Do you actually suppose that I cannot call upon my Father right now and He will place beside me more than twelve legions of angels? 54 But how then would the Scriptures be fulfilled that it has to happen this way?" 55 At that time Jesus said to the crowd: "Have you come out with swords and clubs, as against a bandit, to arrest me? I used to sit daily with you in the temple, teaching, and you did not seize me. 56 But all this has happened so that the Scriptures of the prophets should be fulfilled." Then all the disciples forsook Him and ran away. 57 So those who had seized Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 Now Peter was following Him at a distance, up to the high priest's courtyard. And going inside he sat down with the attendants, to see the end. 59 The chief priests and the elders, in fact the whole Council, kept looking for false witnesses against Jesus so that they could put Him to death, 60 but did not find any. Even though many false witnesses came forward, they did not find any. But at last two false witnesses came forward 61 and said, "This fellow said, 'I am able to destroy the temple of God and to rebuild it in three days.'" 62 And standing up the high priest said to Him: "Do you answer nothing? What is it that these men are testifying against you?" 63 But Jesus kept silent. So reacting the high priest said to Him, "I put you under oath by the Living God so that you tell us if you are the Messiah, the Son of God!" 64 Jesus says to him: "You said it. Furthermore, I tell you, hereafter you will see the Son of the Man sitting at the Power's right, and coming on the clouds of heaven." 65 Then the high priest tore his clothes saying: "He has blasphemed! Why do we still need witnesses? See, now you have heard His blasphemy! 66 What do you think?" So in answer they said, "He deserves death!" 67 Then they spat in His face and punched Him, while others slapped Him 68 saying, "Messiah, prophesy to us! Who is the one who hit you?" 69 Now Peter sat outside in the courtyard. And a certain servant girl approached him saying, "You too were with Jesus the Galilean." 70 But he denied before them all saying, "I don't know what you are saying." 71 And having gone out to the gateway, another girl saw him and says to those who were there, "This fellow also was with Jesus the Natsorean." 72 And he denied again, with an oath, "I do not know the man!" 73 But a little later the bystanders came up and said to Peter, "Really, you too are one of them, because your very accent gives you away!" 74 Then he began to curse and to swear, "I do not know the man!" And immediately a rooster crowed. 75 And Peter remembered the word that Jesus had said to him, "Before any rooster crows, you will deny me three times." And going out he cried bitterly.

**27** When early morning came, all the chief priests and elders plotted against Jesus to kill Him. 2 And having bound Him they went and handed Him over to Pontius Pilate, the governor. 3 (Then Judas, His betrayer, seeing that He had been condemned, felt regret and returned the thirty silver coins to the chief priests and elders 4 saying, "I sinned, by betraying innocent blood." But they said: "What do

we care? It's your problem!") 5 So throwing the silver down in the sanctuary he left, and went and hanged himself! 6 Then the chief priests took the coins and said, "It isn't lawful to put them into the treasury, being blood money." 7 So after consultation they bought the potter's field with them, as a burial ground for strangers. 8 Therefore that field has been called 'field of blood' to this day. 9 Then was fulfilled what was spoken through Jeremiah the prophet, namely: "And they took the thirty silver coins, the value of the one who was priced, whom some of the children of Israel priced, 10 and they gave them for the potter's field, just as the Lord directed me.") 11 So Jesus stood before the governor. And the governor asked Him saying, "Are you the king of the Jews?" Jesus said to him, "As you say." 12 But although the chief priests and elders kept accusing Him, He answered nothing. 13 Then Pilate says to Him, "Don't you hear all that they are saying against you?" 14 But He did not answer him, not even one word, so that the governor was really amazed. 15 Now at the feast the governor was accustomed to release one prisoner to the crowd, whomever they wanted. 16 Just then they had a notorious prisoner called Barabbas. 17 So while they were assembled Pilate said to them, "Whom do you want me to release to you, Barabbas or Jesus who is called Messiah?" 18 For he knew that they had handed Him over through envy. 19 Now as he was sitting on the judgment seat, his wife sent to him saying, "Have nothing to do with that righteous man, because I suffered a great deal in a dream today because of Him." 20 But the chief priests and elders had persuaded the crowds that they should ask for Barabbas, but destroy Jesus. 21 So the governor spoke up and said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas!" 22 Pilate says to them, "What then shall I do with Jesus who is called Messiah?" They all say to him, "Let Him be crucified!" 23 So the governor said, "But, what evil did He do?" But they kept yelling all the more saying, "Let Him be crucified!" 24 When Pilate saw that nothing was being gained but rather a riot was starting, he took water and washed his hands in front of the crowd saying: "I am innocent of the blood of this righteous man. It's your problem!" 25 So in answer all the people said, "His blood be upon us and upon our children!" 26 Then he released Barabbas to them, but Jesus, after flogging Him, he delivered to be crucified. 27 Then the governor's soldiers took Jesus into the Praetorium and gathered the whole garrison around Him. 28

They stripped Him and put a scarlet cloak on Him. 29 They plaited a crown out of thorns and put it on His head, and a reed in His right hand; and kneeling before Him they would mock Him saying, "Hail, King of the Jews!" 30 Spitting on Him they took the reed and hit Him repeatedly on the head. 31 After they had mocked Him they took the cloak off Him and put His own clothes back on; and they led Him away to be crucified. 32 Now as they went out they found a man of Cyrene, named Simon; they compelled him to carry His cross. 33 Upon arriving at a place called Golgotha, which means 'place of a skull', 34 they gave Him sour wine mixed with gall to drink; but having tasted it He would not drink. 35 Having crucified Him they divided up His clothes by casting lots. 36 And sitting down there they guarded Him. 37 And they put the charge against Him over His head in writing: THIS IS JESUS THE KING OF THE JEWS. 38 Then they crucified two bandits with Him, one on His right and one on His left. 39 And the passers-by kept blaspheming Him, wagging their heads 40 and saying: "You who destroy the temple and rebuild it in three days, save yourself!" "If you are 'Son of God', come down from the cross!" 41 Likewise the chief priests also, mocking with the scribes and elders and Pharisees, said: 42 "He saved others; himself he cannot save!" "If he is 'King of Israel' let him come down from the cross now and we will believe him!" 43 "He trusted in God; let Him rescue him now, if He wants him; for he said, 'I am God's Son.'" 44 Even the bandits who were crucified with Him were reviling Him in the same way. 45 Now from the sixth hour until the ninth hour a darkness came over all the land. 46 And about the ninth hour Jesus cried out with a loud voice saying, "Eli, Eli, lima sabachtani?" which means, "My God, my God, why have You abandoned me?" 47 So upon hearing it some of the bystanders said, "This man is calling Elijah." 48 Right then one of them ran and took a sponge, filled it with sour wine, put it on a reed and started to give Him a drink; 49 but the rest said: "Don't! Let's see if Elijah comes to save Him." 50 Then Jesus called out again with a great shout and dismissed His spirit. 51 And then, the veil of the temple was ripped in two from top to bottom! And the earth was shaken, and the rocks were split, 52 and the graves were opened. (And many bodies, of the saints who had fallen asleep, were raised; 53 and coming forth out of the graves after His resurrection, they entered the holy city and were made visible to many.) 54 Now when the centurion and those with him guarding Jesus saw the earthquake and all that happened they were scared stiff and said, "This Man really was the Son of God!" 55 Many women who followed Jesus from Galilee, ministering to Him, were also there looking on from a distance; 56 among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. 57 Now at evening there appeared a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. 58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered that the body be given. 59 So taking the body Joseph wrapped it in clean linen cloth 60 and placed it in his own new tomb that he had cut out of the rock. Then he rolled a large stone against the door of the tomb and left. 61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave. 62 The next day, which is after the Preparation, the chief priests and the Pharisees went together to Pilate 63 saying: "Sir, we remember that that deceiver, while still alive, said, 'After three days I am going to rise.' 64 Therefore command that the grave be made secure until the third day, lest His disciples come by night and steal Him and say to the people, 'He was raised from the dead,' and the last deception will be worse than the first." 65 So Pilate said to them, "You have a guard; go make it as secure as you can!" 66 So they went and secured the grave with the guard, having sealed the stone.

**28** Now after the Sabbath, at the dawning of the first day of the week, Mary Magdalene, and the other Mary, came to see the tomb. 2 Now then, a big earthquake had occurred, because an angel of the Lord, descending out of heaven, had come and rolled back the stone from the door, and sat on it! 3 And his appearance was like lightning and his clothing as white as snow. 4 So the guards were shaken for fear of him, and became like dead men. 5 Now the angel spoke up and said to the women: "Do not be afraid! I know that you are looking for the Jesus who was crucified. 6 He is not here, because He is risen, just like He said! Come, see the place where the Lord was lying. 7 Now go quickly and tell His disciples that He is risen from the dead; and get this, He is going before you into Galilee; there you will see Him. There, I have told you!" 8 So they went out quickly from the tomb with fear and great joy, and ran to report to His disciples. 9 But as they were going to report to His disciples, wow, Jesus met them saying, "Rejoice!" So approaching, they held His feet and worshiped Him. 10 Then Jesus says to them: "Do not



be afraid! Go report to my brothers that they must go to Galilee, and there they will see me.” 11 Now while they were going, get this, some of the guard went into the city and reported to the chief priests all that had happened. 12 When they had met with the elders and consulted together, they gave plenty of money to the soldiers 13 saying: “Say that his disciples came at night and stole him while you were sleeping. 14 And should this get to the governor, we will persuade him and make you safe.” 15 So taking the money they did as they were instructed. Their tale is widely spread among the Jews until this day. 16 The eleven disciples went into Galilee to the mountain that Jesus had indicated to them. 17 When they saw Him they worshiped Him; but some doubted. 18 And approaching Jesus asserted to them saying: “All authority in heaven and on earth has been given to me. 19 As you go, make disciples in all ethnic nations: baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; 20 teaching them to obey everything that I commanded you; and take note, I am with you every day, until the end of the age!” Amen. (αἰὼν g165)

# Mark

**1** A beginning of the Gospel of Jesus Christ, Son of God! **2** As it is written in the prophets —“Take note, I am sending my messenger ahead of you, who will prepare your way before you.” **3** “A voice calling out: ‘In the wilderness prepare the way of the Lord, make His paths straight!’”— **4** John started baptizing in the wilderness and proclaiming a baptism of repentance for forgiveness of sins. **5** Well, the whole Judean countryside and the Jerusalemites started going out to him, and were all being baptized by him in the Jordan River, confessing their sins. **6** Now John was clothed with camel's hair and with a leather belt around his waist; and he was eating locusts and wild honey. **7** And he was proclaiming: “After me my Superior is coming, whose sandal strap I am not worthy to stoop down and loosen. **8** I indeed baptized you with water, but He will baptize you with Holy Spirit.” **9** Well it happened in those days that Jesus came from Natsareth of Galilee and was baptized by John in the Jordan. **10** And immediately upon coming up from the water He saw the heavens being torn open and the Spirit, like a dove, descending upon Him. **11** And a Voice came from the heavens: “You are my Son, the beloved, in whom I am well pleased!” **12** Immediately the Spirit impelled Him into the wilderness. **13** And He was there in the wilderness forty days being tested by Satan, and was with the wild animals; and the angels were ministering to Him. **14** Now after John was put in prison, Jesus went into Galilee proclaiming the Gospel of the Kingdom of God, **15** and saying: “The time has been fulfilled and the Kingdom of God has approached. Repent and believe in the Gospel.” **16** Then, as He was walking beside the Sea of Galilee, He saw Simon and Andrew his brother, of Simon, casting a circular net onto the water, for they were fishermen. **17** So Jesus said to them: “Come, follow me and I will turn you into fishers of men.” **18** At once they left their nets and followed Him. **19** And going on from there a little ways He saw James, son of Zebedee, and his brother John; they were in their boat mending their nets. **20** Right away He called them, and leaving their father Zebedee in the boat with the hired men they followed Him. **21** Then they went into Capernaum. The very next Sabbath He entered the synagogue and began to teach. **22** And they kept on being amazed at His teaching, because He was teaching them as one having authority, and not like the scribes. **23** Now

there was a man in their synagogue with an unclean spirit; and he cried out, **24** saying: “Hey, what do you want with us, Jesus Natsarene?! Have you come to destroy us? I know who you are—the Holy One of God!” **25** So Jesus rebuked him saying: “Shut up and get out of him!” **26** The unclean spirit, convulsing him and crying with a loud voice, came out of him. **27** And all were astounded, so that they questioned among themselves, saying: “What is this? What can this new doctrine be? Because with authority he commands even the unclean spirits, and they obey him!” **28** So His fame spread directly into the whole surrounding area of Galilee. **29** Immediately upon exiting the synagogue they went into the house of Simon and Andrew, with James and John. **30** Simon's mother-in-law was lying down with a fever, so without delay they told Him about her. **31** So He went and grasping her hand lifted her up; immediately the fever left her and she began to serve them. **32** That evening, when the sun had set, they started bringing to Him all who were sick and the demonized. **33** So much so that the whole town was gathered at the door, **34** and He healed many who were sick with various diseases and cast out many demons; and He did not allow the demons to speak, because they knew He was Messiah. **35** Now very early, still night, He got up, slipped out, and went off to a solitary place, where He was praying. **36** Simon and those with him hunted for Him, **37** and upon finding Him they said to Him, “Everyone is looking for you.” **38** But He said to them: “Let us go to the neighboring towns, so I can preach there also; that is why I have come.” **39** He was constantly preaching in their synagogues throughout all Galilee, and also casting out demons. **40** A leper came to Him, imploring Him, kneeling before Him and saying to Him, “If you want to, you are able to cleanse me.” **41** So being moved with compassion, Jesus stretched out His hand and touched him, and said to him: “I want to; be cleansed!” **42** And when He said this, immediately the leprosy left him, and he was cleansed. **43** And He sent him away at once, sternly warning him, **44** by saying: “See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing the things that Moses commanded, as a testimony to them.” **45** However he went out and began to proclaim it freely, spreading the news, so that He was no longer able to enter a town openly, but remained outside in deserted places; yet they kept coming to Him from all over.

**2** Well a few days later, He again entered Capernaum, and it was heard that He was at home. **2** Without delay so many were gathered together that there was no more room, not even around the door, and He was speaking the Word to them. **3** Then four men came, carrying a paralytic to Him. **4** And not being able to get near Him because of the crowd, they removed the roof where He was; upon breaking through they lowered the pallet on which the paralytic was lying. **5** So seeing their faith Jesus says to the paralytic, "Son, your sins are forgiven you." **6** Now some of the scribes were sitting there, and reasoning in their hearts: **7** "Why does this guy speak blasphemies like that? Who can forgive sins but God alone?" **8** Immediately Jesus perceived in His spirit what they were reasoning within themselves and said to them: "Why are you reasoning these things in your hearts? **9** Which is easier: to say to the paralytic, 'Your sins have been forgiven', or to say, 'Get up, pick up your pallet and start walking!'?" **10** But so that you may know that the Son of the Man has authority on the earth to forgive sins"—He says to the paralytic: **11** "To you I say, get up, pick up your pallet and go to your house!" **12** So forthwith he got up, picked up his pallet and went out in front of them all; so that all were amazed and glorified God, saying, "We never saw anything like this!" **13** Then He went out again by the sea; and the whole crowd came to Him, and He began to teach them. **14** As He passed by, He saw Levi the son of Alphaeus sitting at the tax office, and He said to him, "Follow me!" So he got up and followed Him. **15** Now it happened, as He was reclining at the table in his house, that many tax collectors and sinners joined Jesus and His disciples at the table; for there were many and they followed Him. **16** The scribes and the Pharisees, seeing Him eating with the tax collectors and sinners, said to His disciples, "Why is it that He is eating and drinking with the tax collectors and sinners?" **17** Upon hearing it Jesus said to them: "It is not the healthy who have need of a doctor, but those who are sick. I did not come to call the righteous, but sinners to repentance." **18** Now John's disciples and those of the Pharisees were fasting; and they came and said to Him, "Why do John's disciples and those of the Pharisees fast, but your disciples do not?" **19** So Jesus said to them: "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom to themselves they cannot fast. **20** But the time will come when the bridegroom will be taken away from them, and then they will fast, in those days. **21** "Further, no one sews a patch of unshrunk cloth on an old garment, or else the new tears away some of the old, and a worse hole results. **22** And no one puts new wine into old wineskins, or else the new wine bursts the wineskins, the wine spills out and the skins will be ruined; rather, new wine must be put into new wineskins." **23** Now it happened, on a Sabbath, that He was passing through some grain fields, and His disciples began to make a path, picking the heads of grain. **24** So the Pharisees said to Him, "Just look, why are they doing on a Sabbath that which is not permitted?" **25** And He said to them: "Did you never read what David did when he was in need and hungry, he and those with him? **26** How he entered the house of God (making Abiathar high priest) and ate the consecrated bread, which only priests are permitted to eat, and shared it with those who were with him?" **27** Then He said to them: "The Sabbath was made for man, not man for the Sabbath. **28** Therefore the Son of the Man is Lord even of the Sabbath."

**3** Another time He went into the synagogue, and there was a man there with a withered hand. **2** So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. **3** Well, He says to the man with the withered hand, "Come out in the middle!" **4** Then He said to them: "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they remained silent. **5** After looking around at them with anger, being grieved at the hardness of their hearts, He says to the man, "Stretch out your hand!" So he stretched, and his hand was restored as healthy as the other! **6** Then the Pharisees went straight out, and with the Herodians started hatching a plot against Him, how they might destroy Him. **7** Jesus withdrew with His disciples to the sea; and a large crowd from Galilee followed Him—also from Judea, **8** from Jerusalem, from Idumea and beyond Jordan; even those around Tyre and Sidon. A huge crowd came to Him, having heard the sorts of things He kept doing. **9** So He told His disciples that a small boat should be kept ready for Him because of the crowd, lest they should press in on Him. **10** Because He had healed many, so that as many as had afflictions were pushing toward Him so as to touch Him. **11** And the unclean spirits—whenever one saw Him, he would fall down before Him and cry out, saying, "You are the son of God!" **12** And He kept giving them strict orders that they should not make Him known. **13** He went up on the mountain and summoned those

whom He wanted, and they came to Him. **14** He appointed twelve, that they might be with Him and that He might send them out to preach **15**—also to have authority to heal sicknesses and to cast out demons: **16** namely Peter (a name He gave to Simon); **17** James son of Zebedee, and John the brother of James (and a name He gave to them was Boanerges, that is, 'Sons of thunder'); **18** Andrew, Phillip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Cananite; **19** and Judas Iscariot, who also betrayed Him. **20** Then they went into a house; and again a multitude gathered, so that they were not even able to eat bread. **21** Well upon hearing this His family came to apprehend Him, because they were saying, "He is out of his mind!" **22** Then some scribes who had come down from Jerusalem started saying, "He has Beelzebul," and "It is by the ruler of the demons that he casts out demons." **23** So summoning them He started saying to them in parables: "How can Satan cast out Satan? **24** If a kingdom is divided against itself, that kingdom cannot stand. **25** And if a household is divided against itself, that household cannot stand. **26** And if Satan has risen up against himself and become divided, he cannot stand, but is finished. **27** No one can plunder the strong man's goods, invading his house, unless he first binds the strong man—then he may plunder the house. **28** "Assuredly I say to you: all the sins of the sons of men can be forgiven, including whatever blasphemies they may utter; **29** but whoever blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation" (aion g165, aionios g166) **30**—because they were saying, "He has an unclean spirit." **31** Then His brothers and His mother came, and standing outside they sent to Him, calling Him. **32** A crowd was sitting around Him; so they said to Him, "Look, your mother and your brothers and your sisters are outside asking for you." **33** He answered them saying, "Who is my mother or my brothers?" **34** And looking around at those seated in a circle around Him He said: "Behold my mother and my brothers! **35** Because whoever does the will of God, the same is my brother, my sister, my mother."

**4** Once again He began to teach beside the sea. And a large crowd was gathered to Him, so that He got into the boat and sat down, out on the water, while the whole crowd was on the land, at the water's edge. **2** Then He began teaching them many things by parables and said to them in His teaching: **3** "Listen!

Yes, a sower went out to sow. **4** And it happened, as he sowed, that some seed fell along the path, and the birds came and devoured it. **5** Some fell on the rocky area where it did not have much soil, and it sprang up quickly because it had no depth of soil. **6** But upon the sun's rising it was scorched, and because it had no root it was withered up. **7** And some fell among the thorns, and the thorns grew up and smothered it, and it yielded no fruit. **8** And some fell into the good ground, and coming up and growing it started to produce fruit—yielding thirty times as much, sixty times as much, even a hundred times as much." **9** Then He said, "He who has ears to hear, let him hear!" **10** But when He was alone, those who were around Him, with the twelve, asked Him about the parable. **11** So He said to them: "To you it has been given to know the mystery of the Kingdom of God; but to those who are outside, everything is being given in parables, **12** so that: 'Seeing they may see, and not perceive; and hearing they may hear, and not understand; so that they should not return and their sins be forgiven them.'" **13** Then He said to them: "Don't you understand this parable? How then will you understand all the parables? **14** The sower sows the Word. **15** These are the ones where the Word is sown along the path: as soon as they hear it, Satan comes and takes away the Word that was sown in their hearts. **16** Similarly, these are the ones sown on the rocky area: as soon as they hear the Word they receive it with joy, **17** but since they have no root in themselves they are temporary—when oppression or persecution comes because of the Word, they quickly fall away. **18** And these are the ones sown among the thorns: they hear the Word, **19** but the worries of this age, the deceitfulness of wealth, and the undue desires for other things come in and smother the Word, and it becomes unfruitful. (aion g165) **20** And these are the ones sown on the good ground: such people hear the Word, welcome it and produce fruit—thirty times as much, sixty times as much, even a hundred times as much." **21** Also He said to them: "The lamp is not brought to be put under a box or under a bed, is it? Is it not to be placed on its stand? **22** For there is no 'hidden' that may not be exposed, nor has anything been concealed but that it should come to light. **23** If anyone has ears to hear, let him hear!" **24** Then He said to them: "Pay attention to what you hear. With the same measure you use it will be measured to you in return; and to you who hear, more will be added. **25** Because whoever has, to him more will be given; whoever does not have,

even what he has will be taken away from him.” 26 He also said: “The Kingdom of God is as if a man should scatter the seed on the ground 27 and should sleep and get up night and day, and the seed should sprout and grow, he himself does not know how. 28 All by itself the earth produces fruit: first a shoot, then a head of grain, then full grain in the head. 29 But as soon as the grain is ready, he sends in the sickle, because the harvest has come.” 30 Again He said: “To what shall we compare the Kingdom of God, or with what sort of parable should we illustrate it? 31 It is like a mustard seed, that when it is sown on the ground is the smallest of all such seeds, 32 yet when it is sown, it grows up and becomes larger than all the garden herbs and produces big branches, so that the birds of the air are able to rest in its shade.” 33 It was with many such parables that He was speaking the word to them, as they were able to hear it. 34 But apart from a parable He did not speak to them; privately, however, He would explain everything to His disciples. 35 On the same day, when evening had come, He said to them, “Let us go across to the other side.” 36 Since He was already in the boat, they took off with Him, leaving the crowd behind (other little boats were also with Him). 37 Well a strong cyclonic wind came up, such that the waves beat into the boat, so that it was already filling up. 38 But He was on the poop deck, sleeping on the cushion; so they awakened Him and said to Him, “Teacher, don’t you care that we are perishing?” 39 Then, having been awakened, He rebuked the wind and said to the sea, “Shut up; be muzzled!” So the wind stopped and there was a complete calm. 40 And He said to them: “Why are you so afraid? How is it that you have no faith?” 41 They were terrified and started saying to one another, “Who can this be, that even the wind and the sea obey Him!?”

**5** Then they came to the other side of the sea, to the region of the Gadarenes. 2 And when He got out of the boat, right away a man with an unclean spirit met Him, coming from the tombs. 3—He had his dwelling among the tombs. No one could bind him, not even with chains, 4 because he had often been bound with shackles and chains, only to have had the chains torn apart by him, and the shackles broken in pieces; no one had been strong enough to tame him. 5 Always, night and day, in the tombs and in the mountains, he was crying out and cutting himself with stones.— 6 When he saw Jesus from a distance, he ran and kneeled down to Him, 7 and with a loud

cry he said: “What do you want with me, Jesus, Son of the Most High God? I implore you by God, don’t torment me!” 8 Because He was saying to him, “You unclean spirit, come out of the man!” 9 Then He asked him, “What is your name?” And he answered, saying, “Legion is my name, because we are many.” 10 He started begging Him repeatedly that He would not send them out of that region. 11 Now a large herd of pigs was feeding there on the hillside. 12 So all the demons begged Him saying, “Send us into the pigs, so that we may enter them.” 13 And forthwith Jesus gave them permission; and coming out the unclean spirits went into the pigs (there were about two thousand); but the herd rushed down the steep bank into the sea, and they were drowned by the sea. 14 So those who were tending the pigs ran off and reported it in the town and the countryside. And they went out to see what it was that had happened. 15 They came to Jesus and observed the man who had been demonized, who had the legion, sitting and clothed and in his right mind; and they were afraid. 16 Those who had seen it related to them how it happened to the demonized man, and about the pigs. 17 Then they began to implore Him to depart from their borders. 18 Well upon His getting into the boat, the man who had been demonized started begging Him that he might be with Him. 19 But Jesus did not permit him, but said to him, “Go home to your family and report to them how much the Lord has done for you; and He had mercy on you.” 20 So he departed and began to proclaim in Decapolis how much Jesus had done for him; and all were marveling. 21 Now when Jesus had crossed over again by boat to the other side, a large crowd gathered to Him; and He was by the sea. 22 And then, one of the synagogue rulers, named Jairus, comes, and upon finding Him he falls at His feet 23 and pleads earnestly with Him, saying, “My little daughter is at the point of death; do come and lay your hands on her so that she may be saved, and she will live.” 24 So He went with him. A large crowd was also following Him, and they were pressing around Him. 25 Now a certain woman—who had been bleeding for twelve years, 26 and had suffered many things under many doctors, and had spent all that she had, yet instead of getting better she grew worse— 27 when she heard about Jesus, she came from behind in the crowd and touched His garment. 28 (She had kept saying, “If I can just touch His clothes, I will be healed.”) 29 Immediately the flow of her blood was dried up, and she knew in her body that she was healed from the affliction. 30 And

instantly Jesus perceived within Himself that some power had gone out of Him, and turning around in the crowd He said, "Who touched my clothes?" **31** So His disciples said to Him, "You see the crowd pressing around you, yet you say, 'Who touched me?'" **32** But He kept looking around to see who had done it. **33** So the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. **34** And He said to her: "Daughter, your faith has saved you. Go into peace and be healed from your affliction." **35** While He was still speaking, they came from the synagogue ruler's house saying: "Your daughter died. Why trouble the teacher further?" **36** But immediately upon hearing the spoken message Jesus said to the synagogue ruler, "Don't be afraid; just believe!" **37** He allowed no one to follow Him except Peter, James, and John, the brother of James. **38** Then He came to the synagogue ruler's house and found a commotion—weeping and loud wailing. **39** So upon entering He said to them: "Why are you making such a commotion and weeping? The child is not dead, but is asleep." **40** But they started ridiculing Him. After He put them all out, He took the child's father and mother, and those with Him, and went in where the child was lying. **41** And taking the child by the hand He said to her, "Talitha koumi," which is translated, "Little girl, I say to you, get up!" **42** Immediately the girl got up and started walking around (she was twelve years old). And they were overcome with great amazement. **43** He gave them strict orders that no one should know about it, and said to give her something to eat.

**6** Then He went out from there and came to His hometown, and His disciples followed Him. **2** And when the Sabbath came He began to teach in the synagogue. And many who heard were astonished, saying: "Where did this man get these things? What wisdom is this that is given to him? Such mighty works are being performed by his hands! **3** Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judas and Simon? And aren't his sisters here with us?" So they took offense at Him. **4** But Jesus said to them, "A prophet is not without honor, except in his hometown, among his relatives, even in his own house." **5** He could do no mighty work there, except that He laid His hands on a few sick people and healed them. **6** And He marveled at their unbelief. Then He went about the villages in a circuit, teaching. **7** Then He summoned the twelve and began to send them out, two by two, giving them

authority over the unclean spirits as He did so. **8** And He commanded them to take nothing for the road, except just a staff—no knapsack, no bread, no coin in the belt— **9** but to wear sandals, and not put on two tunics. **10** And He said to them: "Whenever you enter a house, stay there until you depart from that place. **11** And whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet as a testimony against them. Assuredly I say to you, it will be more tolerable for Sodom and Gomorrah on Judgment Day than for that city." **12** So they went out and started preaching that people should repent, **13** and they were casting out many demons, and anointing with oil and healing many who were sick. **14** Now King Herod heard of Him, because His name had become well known, and he said, "John the Baptizer has been raised from the dead, and that is why the powers are at work in him." **15** Others said, "He is Elijah." Still others said, "He is a prophet like one of the prophets." **16** But when Herod heard, he said: "This is John, whom I beheaded; he has been raised from the dead!" **17** You see, Herod himself had ordered John arrested, and bound him in prison, on account of Herodias, his brother Philip's wife; because he had married her **18** —John had kept saying to Herod, "It isn't lawful for you to have your brother's wife." **19** So Herodias nursed a grudge against him and wanted to kill him; but she couldn't, **20** because Herod feared John and protected him, knowing him to be a just and holy man. And consulting him he would do many things; indeed, he would hear him with pleasure. **21** Then an opportune day came when on his birthday Herod gave a banquet for his courtiers, the military commanders, and the chief men of Galilee. **22** When the daughter of Herodias herself came in and danced, and pleased Herod and those reclining with him, the king said to the girl, "Ask me whatever you want, and I will give it to you." **23** He even swore to her, "Whatever you may ask me I will give you, up to half of my kingdom!" **24** So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!" **25** Hurrying in directly to the king she requested, saying, "I want you to give me right now the head of John the Baptist on a platter!" **26** Though the king became very sorry, because of his oaths and of his guests he did not want to refuse her. **27** Immediately the king sent an executioner and commanded the head to be brought. So he went and beheaded him in the prison, **28** brought the head on a platter, and gave it to the girl; and the girl gave it to her mother. **29** Upon hearing of

it, his disciples came, removed the corpse and placed it in a tomb. **30** Then the apostles gathered to Jesus and reported all to Him, both what they had done and what they had taught. **31** Because so many were coming and going that they did not even have leisure to eat, He said to them, "Come aside by yourselves to a deserted place and rest awhile." **32** So they went away in the boat by themselves to a deserted place. **33** But many saw them going and recognized them, and they ran there on foot from all the towns and arrived before them, and came together to Him. **34** Well upon disembarking Jesus saw a large crowd and was moved with compassion for them, because they were like sheep without a shepherd, and He began to teach them many things. **35** When it was late in the day, His disciples came to Him and said: "This is a deserted place, and the hour is already late. **36** Send them away so they may go to the surrounding farms and villages and buy themselves bread; for they have nothing to eat." **37** But in reply He said to them, "You feed them!" They say to Him, "Shall we go and buy two hundred denarii worth of bread and feed them?" **38** So He says to them: "How many loaves do you have? Go and see." When they knew they said, "Five, and two fish." **39** Then He directed them all to recline in groups on the green grass. **40** So they reclined in 'plots' of hundreds and of fifties. **41** And taking the five loaves and the two fish and looking up to heaven, He blessed and broke the loaves and gave them to His disciples to serve the people; He also divided the two fish among them all. **42** Well they all ate and were filled. **43** And they picked up twelve full baskets of broken pieces; also of the fish. **44** There were five thousand men who ate the loaves. **45** Immediately He made His disciples get into the boat and go on ahead to the other side, to Bethsaida, while He dismissed the crowd. **46** And after taking leave of them He went up the mountain to pray. **47** Now when evening had passed, the boat was in the middle of the sea; and He was alone on the land. **48** And He saw them straining at rowing, because the wind was against them. Well about the fourth watch of the night He comes to them walking on the water, and would have passed by them; **49** but they saw Him walking on the water, supposed He was a ghost, and yelled! **50** Because they all saw Him and were terrified. Immediately He spoke with them and said: "Have courage! It is I; don't be afraid!" **51** Then He got into the boat with them, and the wind ceased. And they were totally astounded within themselves, and kept marveling. **52** Because they had not understood

about the loaves—their hearts had been hardened. **53** After they had crossed over, they came to the land of Genesaret and anchored there. **54** When they came out of the boat, immediately the people recognized Him, **55** and running about that whole surrounding region they began to carry about on their pallets those who were sick to wherever they heard He was. **56** Wherever He entered—into villages, towns, or countryside—they would place the sick in the marketplaces, and they would beg Him that they might just touch the hem of His garment; and all who touched Him were healed.

**7** Then the Pharisees and some of the scribes gathered around Him, having come from Jerusalem. **2** And upon seeing some of His disciples eating bread with 'unclean'—that is, ceremonially unwashed—hands, they found fault. **3** (Because the Pharisees, indeed all the Jews, do not eat unless they wash their hands in a special way, holding to the tradition of the elders. **4** When they come from the marketplace, they do not eat unless they wash. And there are many other things they have received and hold—washings of cups, pitchers, copper vessels and couches.) **5** Then the Pharisees and the scribes asked Him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?" **6** So in answer He said to them: "Well did Isaiah prophesy about you hypocrites, as it stands written: 'This people honors me with their lips, but their heart is far from me. **7** But in vain do they worship me, teaching as doctrines the commandments of men.' **8** Because having left the commandment of God, you hold to the tradition of men—washings of pitchers and cups, and many other similar things that you do." **9** Indeed He said to them: "You are very good at nullifying the commandment of God, so that you may keep your tradition. **10** For Moses said, 'Honor your father and your mother' and, 'He who speaks evil of father or mother must be put to death.' **11** But you say that if a man should say to father or mother, 'Whatever profit you might have received from me is Korban' (that is, a gift to God), **12** you don't even allow him to do anything for his father or his mother any more, **13** making the Word of God of no effect by your tradition that you have handed down. Yes, you do many such things." **14** Upon summoning the larger crowd He said to them: "Hear me, everyone, and understand: **15** There is nothing outside a man that can defile him by going into him; rather, the things that come out of him, those are the

ones that defile him. **16** If anyone has ears to hear, let him hear!" **17** When He had entered a house away from the crowd, His disciples started to question Him about the parable. **18** So He said to them: "Can you really be without understanding? Don't you perceive that nothing that enters a man from outside can defile him, **19** because it doesn't go into his heart, but into his stomach, which then expels the impure aspects of the food?" **20** He went on to say: "That which comes out of a man, that is what defiles him. **21** Because from within, out of men's hearts, the evil designs proceed—adulteries, fornications, murders, **22** thefts, covetings, malignancies; deceit, lewdness, an evil eye, blasphemy, arrogance, foolishness— **23** all these malignant things proceed from within and defile the man." **24** Then He got ready and went from there into the region of Tyre and Sidon. He went into a house and did not want anyone to know it, but He could not escape notice. **25** In fact, as soon as she heard about Him, a woman whose little daughter had an unclean spirit came and fell at His feet. **26** Now the woman was a Greek, a Syro-Phoenecian by birth, and she kept asking Him to cast the demon out of her daughter. **27** But Jesus said to her, "Let the children be filled first; it is not good to take the children's bread and throw it to the little dogs." **28** So she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs." **29** So He said to her, "Because of this saying you may go; the demon has gone out of your daughter." **30** She went away to her house and found that the demon was gone and the daughter had been placed on the bed. **31** Again, departing from the region of Tyre and Sidon, Jesus came to the Sea of Galilee by way of the Decapolis region. **32** Then they brought to Him a deaf man with thick speech and begged Him to place His hand on him. **33** After taking him aside, away from the crowd, He put His fingers in his ears; He also spat and touched his tongue. **34** Then looking up to heaven He sighed, and said to him, "Ephphatha!" that is, "Be opened!" **35** Immediately his ears were opened, his tongue was released, and he began to speak clearly. **36** Then He commanded them that they should tell no one; but the more He would command them, so much the more they would proclaim it. **37** People were astonished beyond measure, saying: "He has done everything well. He makes both the deaf to hear and the mute to speak."

**8** In those days, the multitude being very large and not having anything to eat, Jesus called His

disciples and said to them: **2** "I have compassion on the multitude, because they have stayed with me three days now and have nothing to eat. **3** If I send them away hungry to their homes, they will give out on the way, because some of them have come a long distance." **4** His disciples answered Him, "From what source could anyone satisfy these people with bread here in a wilderness?" **5** He asked them, "How many loaves do you have?" And they said, "Seven." **6** So He told the crowd to sit down on the ground; then taking the seven loaves and giving thanks, He broke them and gave them to His disciples to set before the crowd, and they did. **7** They also had a few small fish; so blessing them He said to distribute them as well. **8** Well they ate and were filled; they even took up seven hampers of broken pieces that were left over. **9** Now those who had eaten were about four thousand; and He sent them away. **10** Then He got right into the boat with His disciples and went to the region of Dalmanutha. **11** The Pharisees came out and began to argue with Him, requesting of Him a sign from heaven, by way of testing Him. **12** But He sighed deeply in His spirit and said: "Why does this generation seek a sign? I tell you emphatically, no sign shall be given to this generation!" **13** Turning His back on them, He got back into the boat and went off to the other side. **14** (His disciples had forgotten to take bread; they did not have more than one loaf with them in the boat.) **15** And He charged them, saying, "Watch out; beware of the leaven of the Pharisees and the leaven of Herod." **16** So they started reasoning among themselves, saying, "It's because we have no bread." **17** Being aware of it Jesus said to them: "Why are you reasoning because you have no bread? Do you still neither perceive nor understand? Do you still have hearts that have been hardened? **18** Having eyes do you not see, and having ears do you not hear, and do you not remember? **19** When I broke the five loaves for the five thousand, how many baskets full of pieces did you take up?" They say to Him, "Twelve." **20** "And when I broke the seven for the four thousand, how many hampers full of pieces did you take up?" And they said, "Seven." **21** So He said to them, "How is it that you still don't understand?" **22** Then He came to Bethsaida; and they brought a blind man to Him and begged Him to touch him. **23** So He took the blind man by the hand and led him out of the village; then spitting into his eyes and laying hands on him, He asked him if he saw anything. **24** And looking up he said, "I do see men, only they look like walking trees." **25** Then He put His hands on



his eyes again, and made him look up; and he was restored and saw everyone clearly. **26** Then He sent him away to his house, saying, "Neither go into the village nor tell anyone in the village." **27** Then Jesus and His disciples set out for the towns of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who are people saying that I am?" **28** So they answered, "John the Baptist; others Elijah; still others one of the prophets." **29** He said to them, "And who do you say that I am?" So Peter answered and said to Him, "You are the Christ!" **30** Then He charged them that they should tell no one about Him. **31** He then began to teach them that the Son of the Man must suffer many things, and be rejected by the elders, chief priests and the scribes, and be killed, and after three days rise again. **32** He said these things quite plainly. Then Peter took Him aside and began to rebuke Him. **33** But He turned, looked at His disciples, and rebuked Peter, saying: "Get behind me, Satan! You have in mind men's values, not God's values." **34** He summoned the crowd, along with His disciples, and said to them: "Whoever wants to follow along behind me must deny himself and take up his cross and follow me. **35** Because whoever may resolve to 'save' his life will waste it; but whoever may 'waste' his life for my sake and the Gospel's, he will save it. **36** Well, what will it profit a man if he gains the whole world, yet forfeits his soul? **37** Or what can a man give in exchange for his soul? **38** Yes, whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of the Man will also be ashamed of Him whenever He comes in the glory of His Father with the holy Angels."

**9** And He said to them, "I tell you assuredly: there are some standing here who will certainly not taste death until they see the Kingdom of God present with power." **2** After six days Jesus took Peter, James and John and led them up on a high mountain alone by themselves. Then He was transfigured in front of them; **3** His clothing became shining, exceedingly white, like snow, such as no launderer on earth is able to whiten. **4** And Elijah appeared to them, along with Moses, and they were conversing with Jesus. **5** Well Peter reacted by saying to Jesus, "Rabbi, it is good for us to be here; let us make three shelters: one for you, one for Moses and one for Elijah." **6** (Because they were terrified, he didn't know what to say.) **7** With that a cloud was covering them and a Voice came out of the cloud: "This is my Son, the beloved. Listen to Him!" **8** And then, looking around,

they no longer saw anyone with them except Jesus. **9** Now as they were coming down from the mountain, He ordered them not to recount to any one the things they had seen until the Son of the Man had risen from the dead. **10** So they kept this word to themselves, questioning what the 'rising from the dead' meant. **11** And they asked Him, saying, "Why do the scribes say that Elijah must come first?" **12** So in answer He said to them: "Elijah indeed does come first, and restores all things; also how it is written concerning the Son of the Man that He must suffer many things and be treated with contempt. **13** Still, I say to you that 'Elijah' has also come, and they did to him as they wished, as it is written about him." **14** Upon coming to the disciples, He saw a large crowd around them, and scribes arguing with them. **15** Well as soon as the crowd saw Him they were excited and ran to greet Him. **16** He asked the scribes, "What are you discussing with them?" **17** In answer a man in the crowd said: "Teacher, I brought you my son, who has a mute spirit. **18** And wherever it seizes him it throws him down, and he foams at the mouth and gnashes his teeth, and becomes rigid. Indeed, I spoke to your disciples, that they might cast it out, but they could not." **19** But He answered him by saying: "O unbelieving generation, how long shall I be with you, how long shall I put up with you? Bring him to me!" **20** So they brought him to Him. Upon seeing Him the spirit convulsed him, and falling to the ground he started wallowing, foaming at the mouth. **21** Then He asked his father, "How long has this been happening to him?" And he said: "From childhood. **22** Really, it has often thrown him both into fire and into water to destroy him. But if you can do anything, have compassion on us and help us." **23** Jesus said to him, "It's 'if you can believe'; all things are possible to the one who believes." **24** Immediately the father of the child cried out and said, with tears, "Lord, I believe; help my unbelief!" **25** When Jesus saw that the crowd was running up, He rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I am commanding you, get out of him and never enter him again!" **26** Then it yelled, convulsed him violently, and came out. Well he looked to be dead; so much so that many said, "He's dead." **27** But Jesus took him by the hand and lifted him up, and he stayed on his feet. **28** Well upon His entering a house His disciples asked Him privately, "Why couldn't we cast it out?" **29** He said to them, "This kind can come out by nothing except prayer and fasting." **30** Having gone out from there they were passing through Galilee,

and He did not want anyone to know; **31** because He was teaching His disciples and saying to them, "The Son of the Man is going to be betrayed into the hands of men, and they will kill him; and once killed he will rise on the third day." **32** But they were not understanding this information, yet were afraid to ask Him. **33** Then He came to Capernaum; and once in the house He asked them, "What were you debating among yourselves on the road?" **34** But they kept silent, because on the road they had debated among themselves who was greater. **35** So He sat down, called the twelve and said to them, "If anyone desires to be first, he must be last of all and servant of all." **36** Then He took a child and stood him in their midst, and embracing him said to them, **37** "Whoever receives one such child in my name receives me, and whoever receives me receives not only me, but the One who sent me." **38** So John answered Him saying, "Teacher, we saw someone casting out demons in your name, one who doesn't follow us; and we forbade him, because he doesn't follow us." **39** But Jesus said: "Do not forbid him, because no one who works a miracle in my name can soon afterward speak evil of me. **40** For he who is not against you is for you. **41** Further, whoever gives you a cup of water to drink in my name, because you are Christ's, I tell you with certainty, he will by no means lose his reward. **42** "Whoever causes one of these little ones who believe into me to fall, it would be better for him if a millstone were hung around his neck and he were thrown into the sea. **43** Further, if your hand is causing you to fall, cut it off; it is better for you to enter into the Life maimed than having both hands to go away into Gehenna, into the unquenchable fire— (Geenna g1067) **44** where 'their worm does not die, and the fire is not quenched.' **45** And if your foot is causing you to fall, cut it off; it is better for you to enter into the Life lame than having both feet to be thrown into Gehenna, into the unquenchable fire— (Geenna g1067) **46** where 'their worm does not die, and the fire is not quenched.' **47** And if your eye is causing you to fall, pluck it out; it is better for you to enter into the Kingdom of God with one eye than having both eyes to be thrown into the Gehenna of fire— (Geenna g1067) **48** where 'the worm does not die, and the fire is not quenched.' **49** "Further, everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. **50** Salt is good, but if the salt loses its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another."

**10** Then He set out from there and came into the borders of Judea, by way of the other side of the Jordan. Again, crowds gathered to Him, and as was His custom, He began to teach them once more. **2** Then some Pharisees approached to test Him and asked Him, "Is it lawful for a man to divorce a wife?" **3** So in answer He said to them, "What did Moses command you?" **4** They said, "Moses permitted one to write a certificate of divorce and to put away." **5** Jesus answered and said to them: "It was due to your hardness of heart that he wrote you this precept. **6** But from the beginning of creation, God made them a male and a female. **7** 'For this reason a man shall leave his father and mother and be joined to his wife, **8** and the two will be turned into one flesh.' So then, they are no longer two but one flesh. **9** Therefore what God has joined together, let man not separate." **10** When they were in the house again, His disciples asked Him about the same subject. **11** So He said to them, "Whoever divorces his wife and marries another commits adultery against her; **12** and if a woman divorces her husband and gets married to another, she commits adultery." **13** People started bringing little children to Him, that He might touch them; so the disciples started rebuking those doing the bringing. **14** But when Jesus saw it He was indignant and said to them: "Let the little children come to me; do not hinder them, because the Kingdom of God is made up of such. **15** I tell you assuredly, whoever does not receive the Kingdom of God like a little child does will certainly not enter it." **16** And taking them in His arms and laying His hands on them, He blessed them. **17** As Jesus set out on the road, someone came running up, knelt before Him and asked Him, "Good Teacher, what must I do that I may inherit eternal life?" (aionios g166) **18** So Jesus said to Him: "Why do you call me 'good'? No one is good except one—God. **19** You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'" **20** In answer he said to Him, "Teacher, I have kept all these since I was young." **21** Then Jesus, looking at him, loved him, and said to him: "One thing you lack; go, sell whatever you have and give to the poor, and you will have treasure in heaven. Then come, take up the cross, and follow me." **22** But he was dismayed at the suggestion and went away sorrowing, because he had many possessions. **23** Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to get into the Kingdom of God!" **24** But the disciples were

astounded at His words. So Jesus tried again and said to them: "Children, how hard it is for those who trust in riches to enter the Kingdom of God. 25 It is actually easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God." 26 Then they were totally astonished, saying to each other, "Who then can be saved?" 27 But Jesus looked at them and said, "With men it is impossible, but not with God; because all things are possible with God." 28 Then Peter began to say to Him, "So, we have left all and followed you." 29 In answer Jesus said: "I tell you assuredly, there is no one who has left house or brothers or sisters or father or mother or wife or children or fields, for my sake and for that of the Gospel, 30 who will not receive a hundred times more, now in this time—houses and brothers and sisters and father and mother and children and fields (with persecutions)—and in the age to come, eternal life. (αἰὼν g165, αἰῶνιος g166) 31 But many first will be last, and last first." 32 Now they were on the road going up to Jerusalem, and Jesus was going ahead of them; this surprised them, and as they followed they started to be afraid. Then He took the twelve aside again and began to tell them the things that were about to happen to Him: 33 "Take note, we are going up to Jerusalem, and the Son of the Man will be betrayed to the chief priests and the scribes; and they will condemn Him to death and deliver Him over to the Gentiles; 34 and they will mock Him, and scourge Him, and spit on Him, and kill Him. And on the third day He will rise again." 35 Then James and John, the sons of Zebedee, approached Him and said, "Teacher, we want you to do for us whatever we may ask." 36 So He said to them, "What do you want me to do for you?" 37 They said to Him, "Grant to us that we may sit, one at your right and one at your left, in your glory." 38 But Jesus said to them: "You do not know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?" 39 They said to Him, "We are able." So Jesus said to them: "You will indeed drink the cup that I drink, and you will be baptized with the baptism that I am baptized with; 40 but to sit at my right and at my left is not mine to grant, but is for whom it has been prepared." 41 Well when the ten heard it they began to be indignant with James and John. 42 But Jesus summoned them and said to them: "You know that those who are regarded as rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it must not be so among you, but whoever desires to

become great among you must be your servant, 44 and whoever desires to be your number one must be slave of all. 45 For even the Son of the Man did not come to be served, but to serve, and to give His life a ransom for many." 46 They came to Jericho. Then as He was going out from Jericho, with His disciples and a large crowd, the blind Bartimaeus (son of Timaeus) was sitting by the roadside begging. 47 And when he heard that it was Jesus the Natsorean, he began to call out and say, "O Son of David, Jesus, have mercy on me!" 48 Many started telling him to shut up, but he started calling out even louder, "Son of David, have mercy on me!" 49 So Jesus stood still and said to call him. Then they called the blind man, saying to him: "Courage! Get up! He's calling you!" 50 Tossing off his cloak, he got up and went to Jesus. 51 Jesus reacted by saying to him, "What do you want me to do for you?" The blind man said to Him, "Rabouni, that I may see again!" 52 So Jesus said to him, "Go; your faith has healed you." And immediately he could see, and followed Jesus on the road.

**11** Now when they were drawing near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples, 2 saying to them: "Go into the village opposite you; and as soon as you enter it you will find a foal tied, on which no man has sat. Untie and bring it. 3 And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and thereupon he will send it here." 4 So they went and found the foal tied at the door, out in the street, and they loosed it. 5 Some of those who stood there said to them, "What are you doing, untying the foal?" 6 So they answered them just as Jesus had instructed, and they let them go. 7 Then they brought the foal to Jesus, and they placed their clothes on it, and He sat on it. 8 And many spread their clothes on the road, while others were cutting leafy branches from the trees and spreading them on the road. 9 Both those who went in front and those who followed started calling out, saying: "Hosanna!" "Blessed is He who comes in the name of the Lord!" 10 "Blessed is the Kingdom of our father David that is coming in the name of the Lord!" "Hosanna in the highest!" 11 So Jesus entered Jerusalem and went into the temple. And when He had looked around at everything, the hour being late, He went out to Bethany with the twelve. 12 Now the next day, as they were leaving Bethany, He was hungry. 13 And seeing from a distance a fig tree having leaves, He went to see if perhaps He would find something on it.

When He came to it He found nothing but leaves, because it was not fig season. **14** So Jesus reacted by saying to it, "Let no one ever eat fruit from you again!" And His disciples were listening. (aion g165) **15** So they came to Jerusalem, and entering the temple Jesus began to drive out those who sold and bought in the temple, and He overturned the tables of the money changers and the seats of the dove sellers. **16** And He would not allow anyone to carry a container through the temple. **17** And He kept teaching them by saying: "Is it not written, 'My house will be called a house of prayer for all the nations'? but you have made it 'a den of robbers!'" **18** Well the scribes and the chief priests heard it, and kept on looking for a way to destroy Him; because they were afraid of Him, in that all the people were astonished at His teaching. **19** When evening came, He went out of the city. **20** Now in the morning, as they passed by, they saw the fig tree dried up from the roots. **21** And Peter, remembering, said to Him: "Rabbi, look! The fig tree that you cursed has dried up!" **22** So in answer Jesus said to them: "Have faith in God. **23** Because I tell you assuredly, whoever says to this mountain, 'Be picked up and be thrown into the sea,' and does not doubt in his heart but believes that the things he says will happen, he will have whatever he says. **24** That is why I say to you, whatever things you ask for in prayer, believe that you receive, and you will have them. **25** "And whenever you stand praying, forgive, if you have anything against anyone, so that your Father, who is in heaven, may also forgive you your trespasses. **26** But if you do not forgive, neither will your Father who is in heaven forgive your trespasses." **27** Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes and the elders came to Him. **28** And they said to Him, "By what authority are you doing these things?" and "Who gave you this authority to do these things?" **29** So in answer Jesus said to them: "I also will ask you one question; answer me, and I will tell you by what authority I am doing these things. **30** The baptism of John: was it from heaven or from men?" **31** They considered among themselves, saying: "If we say, 'From heaven,' he will say, 'So why did you not believe him?' **32** But if we say, 'From men'..."—they feared the people, for everyone held John to really be a prophet. **33** So they answered Jesus by saying, "We don't know." And in answer Jesus said to them, "Neither do I tell you by what authority I do these things."

**12** Then He began to speak to them in parables: "A man planted a vineyard—put a hedge around it, dug a wine trough, built a tower—rented it to farmers and went on a journey. **2** At the proper time he sent a slave to the farmers, that he might receive from them some of the fruit of the vineyard. **3** But they took him, beat him, and sent him away empty-handed. **4** Again he sent another slave to them, and that one they wounded in the head by stoning, and sent him away shamefully treated. **5** Again he sent another, and him they killed; and many others, beating some and killing some. **6** Finally, still having his one beloved son, he even sent him to them, saying, 'They will respect my son.' **7** But those farmers said to one another: 'This is the heir. Come, let's kill him and the inheritance will be ours.' **8** So they took him, killed him, and threw him out of the vineyard. **9** "What therefore will the owner of the vineyard do? He will come and destroy those farmers, and give the vineyard to others. **10** Have you not even read this Scripture: 'The stone that the builders rejected, is the very one that became the cornerstone; **11** this was the Lord's doing, and it is marvelous in our eyes?'" **12** So they started looking for a way to arrest Him, because they knew He had spoken the parable against them, but they were in fear of the crowd. Then they left Him and went away. **13** Then they sent some of the Pharisees and of the Herodians to Him, in order to trap Him with a question. **14** Upon arriving they said to Him: "Teacher, we know that you are honest—you do not 'protect' anyone, because you do not consider the position of people, but teach the way of God in truth—is it right to pay taxes to Caesar, or not? **15** Should we pay, or should we not?" But knowing their hypocrisy, He said to them: "Why are you testing me? Bring me a denarius to look at." **16** So they did, and He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." **17** Then Jesus answered them by saying, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him. **18** Then some Sadducees came to Him—they say there is no resurrection—and asked Him, saying: **19** "Teacher, Moses wrote to us that if a man's brother dies and leaves behind a wife, but no children, then his brother should take that wife and raise up offspring for his brother. **20** Well there were seven brothers. The first took a wife, and dying left no offspring. **21** So the second one took her, and died; and neither did he leave any offspring. The third likewise. **22** In fact, all seven took her, and left no offspring. Last of all the woman also died. **23** In the

resurrection, whenever they may rise, whose wife will she be?—because all seven had her as wife.”

**24** Then in answer Jesus said to them: “You do not know the Scriptures nor the power of God—is this not the reason that you err? **25** Whenever people rise from the dead, they neither marry nor are given in marriage, but are like angels in the heavens. **26** But concerning the dead, that they rise, have you not read in the book of Moses, about the Bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? **27** He is not the God of dead people, but the God of living ones. You are therefore badly mistaken.” **28** Then one of the scribes came on the scene, heard them arguing, realized that He had answered them well, and asked Him, “Which is the first commandment of all?” **29** Jesus answered him: “The first of all the commandments is: ‘Hear, O Israel, the Lord your (pl) God, the Lord is one; **30** and you (sg) shall love the Lord your (sg) God with all your heart and with all your soul and with all your mind and with all your strength.’ This is the first commandment. **31** And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” **32** So the scribe said to Him: “Well said, teacher; you said truly that He is one, and there is no other except He. **33** And to love Him with all the heart and with all the understanding and with all the soul and with all the strength, and to love the neighbor as oneself, is more than all the whole burnt offerings and sacrifices.” **34** Now when Jesus saw that he answered wisely, He said to him, “You are not far from the Kingdom of God.” And after that no one dared ask Him any question. **35** Then, teaching in the temple, Jesus reacted by saying: “How is it that the scribes say that the Messiah is David’s son? **36** Because David himself said by the Holy Spirit: ‘The Lord said to my Lord, “Sit at my right hand, until I place your enemies as a stool for your feet.”’ **37** Therefore David himself calls Him ‘Lord’; so how can He be his son?” The large crowd listened to Him with pleasure. **38** Then He said to them in His teaching: “Beware of the scribes, who like to walk about in long robes and to get greetings in the market places, **39** and the best seats in the synagogues, and the best places at feasts; **40** who devour the houses of widows, while praying long and loud for a show. These will receive a more severe judgment.” **41** Then Jesus sat down opposite the offering chest and started watching how the people were depositing money into the chest. Many rich people put in large

amounts. **42** A certain poor widow also came and put in two ‘lepta’, which equal a ‘quadrans’. **43** So summoning His disciples He said to them: “I tell you assuredly that this poor widow has put more in the chest than all these contributors; **44** because they all gave out of their excess, but she, out of her lack, put in all that she had, her whole livelihood.”

**13** Then as He was going out from the temple, one of His disciples said to Him: “Teacher, just look! Such stones, such buildings!” **2** In answer Jesus said to him: “Do you see these great buildings? Here not a single stone will be left upon another; each one will be thrown down.” **3** Then as He was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked Him privately: **4** “Tell us, when will these things be? And what will be the sign whenever all these things are about to be fulfilled?” **5** So by way of an answer to them Jesus began by saying: “Take care that no one deceives you. **6** Because many will come in my name, saying, ‘I am he,’ and will deceive many. **7** But whenever you hear of wars and rumors of wars, do not let it distress you; because happen they must, but the end is not yet. **8** Because nation will be raised against nation, and kingdom against kingdom; and there will be earthquakes in various places, and there will be famines and tumults. These things are the beginning of birth pains. **9** “But watch out for yourselves, because they will deliver you up to councils and flog you in synagogues, and you will be brought before rulers and kings for my sake, as a testimony to them. **10** Also, the Gospel must first be proclaimed to all the ethnic nations. **11** Now whenever they lead you away and deliver you up, do not worry beforehand nor premeditate what you will say; rather, whatever is given to you in that hour, speak that, because it will not be you doing the speaking, but the Holy Spirit. **12** “Further, brother will betray brother to death and a father his child, and children will rise up against parents and cause them to be put to death. **13** And you will be hated by all for my name’s sake, yet he who endures to the end, he will be saved. **14** “Now whenever you see the ‘abomination of desolation’, the one spoken of by Daniel the prophet, standing where he should not”—let the reader understand—“then let those who are in Judea flee to the mountains. **15** Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. **16** Let him who is in the field not return to his things to get his cloak. **17** But woe to those who are pregnant and to those who are nursing babies in those days!

18 And pray that your flight not take place in winter, 19 because those will be days of affliction such as there has not been the like from the beginning of the creation that God created until now, and never again shall be. 20 If the Lord did not cut those days short, no one would be saved; but for the sake of the elect, whom He chose, He did shorten the days. 21 "Then if anyone says to you, 'Look, here is the Christ!' 'Look, there!' do not believe it; 22 because false christs and false prophets will be raised up, and they will show signs and wonders so as to even mislead the elect, if that were possible. 23 So you watch out! See, I have told you everything in advance. 24 "But in those days, after that tribulation, 'the sun will be darkened, and the moon will not give its light; 25 the stars of heaven will be falling, and the powers that are in the heavens will be shaken.' 26 And then they will see the Son of the Man coming in clouds with great power and glory. 27 And then He will send His angels and gather together His elect from the four winds, from earth's extreme point to heaven's extreme point. 28 "Now learn this example from the fig tree: whenever its branch becomes tender and sprouts leaves, one knows that the summer is near. 29 Even so you also, whenever you see these things happening, know that it is near—at the doors! 30 Assuredly I tell you that this generation will certainly not pass away until all these things happen. 31 The heaven and the earth will pass away, but my words will certainly not pass away. 32 "Now concerning that day or hour no one knows, not even the angels who are in heaven, not the Son, but only the Father. 33 Watch! Keep alert! Pray! Because you do not know when that time will be. 34 It is like a man off on a journey, having left his house and given the authority to his slaves, and to each his work; and he commanded the doorkeeper to keep watch. 35 Therefore be watchful, because you do not know when the master of the house is coming—at evening or at midnight or at cockcrow or early morning— 36 lest coming suddenly he find you sleeping. 37 The things I say to you, I say to all: Watch!"

**14** It was two days before the Passover and the Unleavened Bread. The chief priests and the scribes were looking for an underhanded way to seize and kill Him. 2 But they said, "Not during the feast, or the people may riot." 3 Being in Bethany at the house of Simon the leper, as He was reclining at a meal, a woman came having an alabaster vase of very costly perfume of pure nard. Then she broke

the vase and began to pour it over His head. 4 But there were some who were expressing indignation to one another and saying: "To what purpose was this perfume wasted? 5 It could have been sold for more than three hundred denarii and given to the poor!" And they started censuring her. 6 But Jesus said: "Leave her alone! Why are you bothering her? She has done something useful to me. 7 You will always have the poor with you, and whenever you wish you can do them good; but you will not always have me. 8 She did what she could. She has perfumed my body for the burying before the fact. 9 Assuredly I tell you, wherever this Gospel may be proclaimed throughout the whole world, what she has done will also be told as a memorial to her." 10 Then Judas Iscariot, one of the twelve, went off to the chief priests, so as to betray Him to them. 11 Well upon hearing it they rejoiced and promised to give him silver coins. So he started figuring how he might conveniently betray Him. 12 Now on the first day of Unleavened Bread, when they would sacrifice the Paschal lamb, His disciples said to Him, "Where do you want us to go and prepare, so that you may eat the Passover?" 13 So He sent two of His disciples, saying to them: "Go into the city, and a man will meet you carrying a clay jar of water; follow him. 14 Wherever he goes in, say to the master of the house, 'The teacher says, "Where is the guest room where I may eat the Passover with my disciples?"'" 15 He will show you a large upper room, furnished and ready; there prepare for us." 16 So His disciples set out and came into the city and found it just as He had said to them; and they prepared the Passover. 17 When it was evening He came with the twelve. 18 Now as they were reclining and eating, Jesus said, "Assuredly I tell you, one of you who is eating with me will betray me." 19 So they began to be sorrowful and to say to Him one by one, "Surely not I?" And another, "Surely not I?" 20 He answered and said to them: "It is one of the twelve, the one dipping with me in the bowl. 21 The Son of the Man is indeed going just as it is written about him, but woe to that man by whom the Son of the Man is betrayed! It would have been better for that man not to have been born." 22 As they were eating, Jesus took bread, blessed and broke it, gave it to them and said, "Take, eat; this is my body." 23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank it. 24 And He said to them: "This is my blood, that of the new covenant, that is being shed for many. 25 I tell you assuredly that I will not drink again of this fruit of the

vine until that day when I drink it new in the Kingdom of God.” 26 And when they had sung a hymn, they went out to the Mount of Olives. 27 Then Jesus said to them: “All of you will be caused to stumble because of me this night, because it is written: ‘I will strike the shepherd, and the sheep will be scattered.’” 28 But after I have been raised, I will go before you to Galilee.” 29 But Peter said to Him, “Even if all are caused to stumble, yet not I.” 30 Jesus said to him, “I tell you assuredly that you, today, this very night, before a rooster crows twice, you will deny me three times.” 31 But he insisted even more vehemently, “If I have to die with you, I will absolutely not deny you!” And all the others said the same. 32 Then they came to a place that was named Gethsemane; and He said to His disciples, “Sit here while I pray.” 33 But He took with Him Peter, James and John, and began to be greatly troubled and distressed. 34 And He said to them: “My soul is overwhelmed with grief, to the point of death. Stay here and keep watch.” 35 Going on a little, He fell to the ground and started praying that if it were possible the hour might pass from Him. 36 And He said: “Abba (Father), all things are possible to you. Please remove this cup from me; yet not what I will, but what you will.” 37 Then He came and found them sleeping, and said to Peter: “Simon, are you sleeping? Couldn’t you keep watch for even one hour? 38 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” 39 Again He went away and prayed, saying the same thing. 40 And when He returned He found them sleeping again, because their eyes were being weighed down; and they did not know how to answer Him. 41 Then He came the third time and said to them: “You are still sleeping and resting! It is enough, the hour has come; yes, the Son of the Man is being betrayed into the hands of sinners. 42 Get up, let’s be going. See, my betrayer has approached.” 43 And immediately, while He was still speaking, Judas, one of the twelve, arrived, and with him a considerable crowd with swords and clubs, from the chief priests and the scribes and the elders. 44 Now His betrayer had given them a signal, saying, “Whomever I kiss, he it is; seize him and take him away securely.” 45 So upon arriving he went directly to Him and said to Him, “Rabbi, Rabbi!” and kissed Him. 46 So they laid their hands on Him and secured Him. 47 But a certain one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear. 48 Then Jesus reacted by saying to them: “You have come out with swords and clubs to arrest me, as if I were a bandit. 49 I was with you daily in the temple, teaching, and you did not seize me. But the Scriptures must be fulfilled.” 50 Then they all deserted Him and ran away. 51 Now a certain young man had followed Him, having a linen cloth thrown around his naked body. The young men grabbed him, 52 so leaving the linen cloth he fled from them naked. 53 They led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. 54 Well Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the operatives and warming himself at the fire. 55 Now the chief priests and the whole council were seeking testimony against Jesus so as to kill Him, but were not finding any. 56 To be sure, many were testifying falsely against Him, but their statements did not agree. 57 Then some stood up and started testifying falsely against Him, saying, 58 “We heard him saying: ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’” 59 But not even then did their testimony agree. 60 Then the high priest stood up in the center and questioned Jesus, saying: “Are you not going to answer? What are these testifying against you?” 61 But He remained silent and answered nothing. Again the high priest questioned Him and said to Him, “Are you the Christ, the Son of the Blessed?” 62 So Jesus said: “I am, and you will see the Son of the Man sitting at the right hand of the Power, and coming with the clouds of the heaven.” 63 Then the high priest tore his clothes and said: “What further need do we have of witnesses? 64 You heard the blasphemy! What do you think?” They all condemned Him to be deserving of death. 65 Then some began to spit on Him, to cover His face, punch Him and say to Him, “Prophecy!” And the operatives started slapping Him. 66 Now as Peter was below in the courtyard, one of the servant girls of the high priest came by. 67 And seeing Peter warming himself, she looked closely at him and said, “You too were with Jesus the Natsarene!” 68 But Peter denied, saying, “I neither know nor understand what you are saying.” And he went out into the entryway, and a rooster crowed. 69 But that servant girl saw him again and began to say to those standing by, “This guy is one of them.” 70 But again he kept denying it. Again, after a little while, those who were standing by said to Peter, “Surely you are one of them; because you really are a Galilean, and your accent agrees!” 71 Then he began to curse and to swear, “I do not know this man of whom you are speaking!” 72 And

for the second time a rooster crowed. Then Peter remembered the word that Jesus had said to him, "Before a rooster crows twice, you will deny me three times." He broke down and started to cry.

**15** As soon as it was early morning, having already formed a plan, the chief priests with the elders and scribes, indeed the whole council, bound Jesus, led Him away and handed Him over to Pilate. **2** Pilate asked Him, "Are you the king of the Jews?" So in answer He said to him, "You stated a fact!" **3** But the chief priests kept accusing Him of many things. **4** So Pilate asked Him again, saying: "Are you not going to answer? See how many things they are testifying against you!" **5** But Jesus still gave no answer, so that Pilate marveled. **6** Now at the feast he would release to them one prisoner, whomever they would request. **7** Well there was one called Barabbas, who had been bound with his fellow insurrectionists, who in the insurrection had committed murder. **8** Then the crowd began to call out and request that he do just as he always did for them. **9** So Pilate answered them, saying, "Do you want me to release to you the king of the Jews?" **10** (He knew that the chief priests had handed Him over because of envy.) **11** But the chief priests stirred up the crowd, so that he should release Barabbas to them instead. **12** Pilate answered and said to them again, "What then do you want me to do to him you call 'king of the Jews'?" **13** Again they shouted, "Crucify him!" **14** But Pilate said to them, "But what evil did he do?" They just yelled all the louder, "Crucify him!" **15** So Pilate, wanting to gratify the crowd, released Barabbas to them, and Jesus, after a flogging, he handed over to be crucified. **16** Then the soldiers led Him away into the courtyard (that is, the Praetorium) and assembled the whole garrison. **17** They clothed Him with purple, plaited a crown of thorns and put it on Him, **18** and began to 'acclaim' Him by saying, "Hail, King of the Jews!" **19** They kept hitting Him on the head with a rod and spitting on Him, and kneeling down they would 'worship' Him. **20** When they had ridiculed Him, they took the purple off Him and put His own clothes on Him. Then they led Him out to crucify Him. **21** A certain passer-by, Simon a Cyrenian (the father of Alexander and Rufus), coming in from the countryside, was compelled to carry His cross. **22** They brought Him to a place Golgotha, which is translated, 'Place of a Skull'. **23** They offered Him wine mixed with myrrh to drink, but He did not take it. **24** After crucifying Him, they divided His clothes by

casting lots for them, to see who would take what. **25** It was the third hour when they crucified Him. **26** The statement of His 'crime' that had been written was: THE KING OF THE JEWS. **27** With Him they also crucified two bandits, one on His right and one on His left. **28** So the Scripture was fulfilled which says, "And He was numbered with transgressors." **29** Those who passed by kept ridiculing Him, wagging their heads and saying, "Hey! You who can destroy the temple and build it in three days, **30** save yourself and come down from the cross!" **31** Similarly, the chief priests, with the scribes, kept mocking among themselves saying: "He saved others; he can't save himself! **32** Let the Christ, the king of Israel, descend now from the cross, that we may see and believe him." Those who were crucified with Him insulted Him as well. **33** Now when the sixth hour had come [noon], darkness came over the whole land until the ninth hour. **34** At the ninth hour Jesus called out strongly, saying, "Eloi, Eloi, lima sabachthani?" which is translated, "O God, my God, why have You forsaken me?" **35** When some of the bystanders heard it they said, "Listen, he's calling Elijah." **36** Then someone ran, filled a sponge with wine vinegar, put it on a reed and started offering it to Him to drink, saying, "You let him be! 'Let's see if Elijah is coming to take him down!'" **37** Then Jesus gave a loud shout and breathed out His spirit; **38** and the veil of the temple was torn in two from top to bottom. **39** Well when the centurion, who was standing opposite Him, saw that He breathed out His spirit after giving such a loud shout, he said, "This man really was God's Son!" **40** There were also women looking on from a distance, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome **41**—they used to follow Him and minister to Him when He was in Galilee—and many other women who had come up with Him to Jerusalem. **42** Now when evening had come, because it was Preparation Day (that is, the day before the Sabbath), **43** Joseph of Arimathea, a prominent council member who also himself was waiting for the Kingdom of God, came and boldly went in to Pilate and asked for the body of Jesus. **44** Well Pilate was surprised that He was already dead; and summoning the centurion he asked him when He had died. **45** Upon the centurion's confirmation he granted the body to Joseph. **46** Having bought linen, he took Him down, wrapped Him in the linen and laid Him in a tomb that had been cut out of rock; then he rolled a stone against the door of the tomb. **47** Mary



Magdalene and Mary the mother of Joseph observed where He was placed.

**16** Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, in order to go and anoint Jesus. **2** Very early on the first day of the week, they came to the tomb when the sun had risen. **3** And they were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" **4** (because it was very large), but when they looked up, they saw that the stone had been rolled away! **5** Upon entering the tomb they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. **6** But he said to them: "Don't be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has risen! He isn't here! See, the place where they laid Him. **7** But go, tell His disciples, also Peter: 'He is going before you into Galilee; there you will see Him, as He said to you.'" **8** Trembling and bewildered they went out and fled from the tomb; and they said nothing to anyone, because they were afraid. **9** (note: The most reliable and earliest manuscripts do not include Mark 16:9-20.) Having risen early on the first day of the week, Jesus appeared first to Mary Magdalene, out of whom He had cast seven demons. **10** She went and reported to those who had been with Him, as they were mourning and weeping. **11** When they heard that He was alive and had been seen by her, they did not believe. **12** After these things He appeared in a different form to two of them as they were walking, going into the country. **13** So they returned and reported to the rest; neither did they believe them. **14** Later He appeared to the eleven as they were reclining at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. **15** Then He said to them: "Go to the whole world and proclaim the Gospel to all creation. **16** He who believes and is baptized will be saved; but he who does not believe will be condemned. **17** And these signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; **18** they will remove 'snakes'; and if they drink anything deadly, it will not hurt them at all; they will lay hands on sick people, and they will get well." **19** So then, after the Lord had spoken to them, He was received up into heaven and sat down at God's right. **20** And they went out and preached everywhere, the Lord working with them and confirming the message by the accompanying signs. Amen.

# Luke

**1** Given that many have undertaken to set in order a narrative concerning those things that really did take place among us, **2** just as those who became eyewitnesses, from the beginning, and ministers of the Word delivered them to us, **3** it seemed good to me also, most excellent Theophilus, having taken careful note of everything from Above, to write to you with precision and in sequence, **4** so that you may know the certainty of the things in which you were instructed. **5** In the days of Herod, the king of Judea, there was a certain priest named Zacharias, of the priestly division of Abijah. His wife was of the daughters of Aaron and her name was Elizabeth. **6** They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. **7** But they had no child, because Elizabeth was barren; and they both were well advanced in years. **8** Now it happened, as he was officiating as priest before God in the order of his division, **9** according to the custom of the priesthood, that his lot was to burn incense, upon entering the sanctuary of the Lord; **10** and the whole multitude of the people was praying outside at the hour of incense. **11** Then an angel of the Lord appeared to him, standing at the right side of the altar of incense; **12** and upon seeing him Zacharias was shaken, and a fear fell upon him. **13** But the angel said to him: "Do not be afraid, Zacharias, because your prayer was heard, and your wife Elizabeth will bear you a son, and you shall call his name John. **14** And you will have joy and exultation, and many will rejoice over his birth. **15** For he will be great in the sight of the Lord; he must not drink either wine or strong drink; indeed, he will be filled with Holy Spirit already from his mother's womb. **16** And he will turn many of the children of Israel to the Lord their God; **17** in fact he himself will go before Him in the spirit and power of Elijah, 'to turn the hearts of fathers to children' and the disobedient to the mindset of the righteous, to prepare a people made ready for the Lord." **18** But Zacharias said to the angel: "How can I be sure of this? For I am an old man, and my wife is well advanced in years." **19** So in answer the angel said to him: "I am Gabriel, who stands in the presence of God; I was sent to speak to you and bring you this good news. **20** Now look, you will be silent and not able to speak until the day in which these things happen, because you did not believe my words, which will be fulfilled in their proper

time." **21** Now the people were waiting for Zacharias and wondering at his delay in the sanctuary. **22** But when he came out he was unable to speak to them, and they understood that he had seen a vision in the sanctuary—he kept gesturing to them while remaining mute. **23** And so, when the days of his service were fulfilled, he took off for home. **24** Well after those days his wife Elizabeth became pregnant and stayed in seclusion five months. She kept saying, **25** "So that's what the Lord has done for me in the days when He concerned Himself to take away my reproach among the people!" **26** Now in the sixth month the angel Gabriel was sent by God to a town of Galilee named Natsareth, **27** to a virgin betrothed to a man whose name was Joseph, of the house of David; the virgin's name was Mary. **28** So upon entering where she was the angel said, "Rejoice, recipient of grace, the Lord is with you; blessed are you among women!" **29** But upon seeing him she was perplexed at his word and was trying to figure out what sort of greeting it might be. **30** The angel said to her: "Do not be afraid, Mary, because you have found favor with God. **31** Now then, you will conceive in your womb and give birth to a Son, and you shall call His name JESUS. **32** He will be great, and will be called 'Son of the Most High'; and the Lord God will give Him the throne of His father David, **33** and He will reign over the house of Jacob into the ages; indeed, of His kingdom there will be no end!" (aiōn g165) **34** So Mary said to the angel, "How shall this be, since I do not know a man?" **35** In answer the angel said to her: "Holy Spirit will come upon you and the power of the Most High will hover over you; precisely for this reason the holy One who is to be born will be called 'Son of God'! **36** Furthermore, your relative Elizabeth, she has actually conceived a son in her old age and this is now the sixth month for her who was called barren; **37** because any word spoken by God will be possible." **38** So Mary said: "Yes, I am the Lord's slave! Let it happen to me according to your word." And the angel departed from her. **39** Then Mary quickly got ready and went into the hill country in those days, to a town of Judah, **40** and entered the house of Zacharias and saluted Elizabeth. **41** Well it happened that as Elizabeth heard Mary's salutation the babe bounced up and down in her womb, and Elizabeth was filled with Holy Spirit. **42** And she cried out with a great voice and said: "Blessed are you among women, and blessed is the Fruit of your womb! **43** Why am I so favored that the mother of my Lord should come to me? **44** Yes indeed, because as the sound of your

salutation came into my ears the babe bounced up and down in my womb for joy. 45 Blessed is she who believed, because there will be a fulfillment of the things that have been spoken to her from the Lord." 46 So Mary said: "My soul magnifies the Lord, 47 and my spirit has exulted over God my Savior, 48 in that He paid attention to the humble station of His slave (f). Yes indeed, because from now on all generations will declare me to be highly favored, 49 in that the Mighty One did sublime things for me, and Holy is His name. 50 His mercy is for generations of generations to those fearing Him. 51 He has done mighty deeds with His arm; He has dispersed the arrogant in the reasoning of their hearts. 52 He has dethroned rulers and exalted the lowly. 53 He has filled the hungry with good things and sent the rich away empty. 54 He has taken the part of His servant Israel, in remembrance of mercy, 55 just as He spoke to our fathers, to Abraham and to his seed while there is an age." (aion g165) 56 So Mary stayed with her about three months, and returned to her house. 57 Now the time for Elizabeth to give birth was completed and she bore a son. 58 Her neighbors and relatives heard that the Lord had used His great mercy with her, and they rejoiced with her. 59 So it was, on the eighth day, that they came to circumcise the child, and they started calling him by the name of his father, Zacharias. 60 His mother reacted and said, "Absolutely not; he shall be called John!" 61 So they said to her, "There is no one among your relatives who is called by this name." 62 So they started motioning to his father, as to what he would have him called. 63 Asking for a writing tablet he wrote this: "His name is to be John!" They all marveled. 64 Immediately his mouth was opened and his tongue freed and he started to speak, blessing God. 65 (Well a fear came on all who lived around them; and all these sayings kept being talked about throughout all the hill country of Judea. 66 All who heard kept them in their hearts saying, "What then will this child be?" And the hand of the Lord was with him.) 67 Now his father Zacharias was filled with Holy Spirit and prophesied saying: 68 "Blessed be the Lord, the God of Israel, because He has visited and provided redemption for His people; 69 and has raised up a horn of deliverance for us in the house of His servant David 70 —just as He spoke through the mouth of His holy prophets from antiquity— (aion g165) 71 deliverance from our enemies and out of the hand of all who hate us; 72 to use mercy with our fathers, even to remember His Holy covenant, 73 the oath that He swore to our father Abraham; 74 to

grant to us (having been rescued from the hand of our enemies) to serve Him without fear, 75 in holiness and righteousness before Him all the days of our life. 76 And you, child, will be called Prophet of the Most High, because you will go before the face of the Lord to prepare His ways, 77 to give a knowledge of salvation to His people by the forgiveness of their sins, 78 through the merciful compassions of our God, with which the divine Dawn has contemplated us, 79 to give light to those who are sitting in darkness and the shadow of death, to guide our feet into the way of peace." 80 So the child kept growing and being strengthened in spirit, and he stayed in uninhabited areas until the day of his manifestation to Israel.

**2** Now it happened in those days that a decree went out from Caesar Augustus that the whole inhabited world should be enrolled. 2 This first census took place while Quirinius was governing Syria. 3 So everyone was traveling, each to his own town, to enroll himself. 4 So Joseph also went up from Galilee, out of Natsareth town, into Judea to the city of David, that is called Bethlehem, because he was of David's 'house', that is, line of descent, 5 to enroll himself with Mary, the woman who had been betrothed to him, who was pregnant. 6 So it happened that when they got there the days for her to give birth were completed; 7 and she gave birth to her firstborn Son, wrapped Him in pieces of cloth and laid Him in the manger, because there was no room for them in the lodging place. 8 Now there were shepherds in that same area, staying out in the field and keeping the nightly watches over their flock. 9 When wow, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. 10 The angel said to them: "Do not be afraid because listen, I am announcing the most joyful news to you, which will be to all the people! 11 You see, today, in David's city, a Savior was born to you, who is Lord Christ! 12 And this is the sign to you: you will find a Baby wrapped in pieces of cloth, lying in a manger." 13 Suddenly a multitude of the heavenly army was with the angel praising God and saying, 14 "Glory to God in the highest and on earth peace, good will toward mankind!" 15 So when the angels went away from them into the sky the men, the shepherds, said to one another, "Hey, let's go to Bethlehem and see this event that has taken place, that the Lord made known to us!" 16 So they went in a hurry and located both Mary and Joseph, and the Baby lying in the manger. 17 And having seen they spread an exact

account of the saying that had been spoken to them concerning this Child. **18** All who heard marveled at the things told them by the shepherds. **19** As for Mary, she treasured all these sayings, pondering them in her heart. **20** The shepherds returned, glorifying and praising God over all that they had heard and seen, just as it was told them. **21** When eight days were completed so as to circumcise Him, His name was indeed called JESUS, the name given by the angel before He was conceived in the womb. **22** And when the days of their purification according to the law of Moses were completed, they took Him to Jerusalem to present Him to the Lord **23** (just as it is written in the law of the Lord, "Every male who opens a womb shall be called holy to the Lord"), **24** and to offer a sacrifice according to what was specified in the Lord's Law, "a pair of turtledoves or two young pigeons". **25** Well now, there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, expectantly waiting for the Consolation of Israel, and Holy Spirit was upon him. **26** (It had been revealed to him repeatedly by the Holy Spirit that he would not see death until he saw the Lord's Messiah.) **27** So by the Spirit he came into the temple; and when the parents brought the Child Jesus in, to do concerning Him according to the custom of the law, **28** Simeon took Him into his arms and blessed God and said: **29** "Sovereign, now You can release your slave in peace, according to Your word, **30** because my eyes have seen Your salvation, **31** which You have prepared before the face of all peoples: **32** a light for revelation to Gentiles, and the glory of Your people Israel." **33** And Joseph and His mother were marveling at the things being spoken concerning Him. **34** Then Simeon blessed them, and said to Mary His mother: "Listen, this One is appointed to bring about the fall and rising of many in Israel, and to be a sign that is spoken against, **35** so that the reasonings of many hearts may be revealed (furthermore, a sword will pass through your own soul also)." **36** Also there was a prophetess Anna, a daughter of Phanuel, of the tribe of Asher—she was of a great age, having lived with a husband seven years from her virginity **37** and having been a widow for about eighty-four years—who did not depart from the temple, serving God with fastings and petitions night and day. **38** Well she, having come up at that very moment, started praising the Lord, and kept on speaking of Him to all those in Jerusalem who were looking for redemption. **39** When they had completed everything, according to the law of the Lord, they went back to Galilee, to their own town,

Natsareth. **40** And the Child kept growing and being strengthened in spirit, being filled with wisdom; yes, the grace of God was upon Him. **41** Now every year His parents would go to Jerusalem to the feast of the Passover; **42** so when He was twelve years old they went up to Jerusalem according to the custom of the feast. **43** When they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem, but Joseph and His mother did not know it. **44** Supposing Him to be in the caravan, they went a day's journey and then started looking for Him among their relatives and acquaintances. **45** Not finding Him, they returned to Jerusalem seeking Him. **46** So it happened that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. **47** (All who heard Him were astonished at His understanding and answers.) **48** So upon seeing Him they were amazed, and His mother said to Him: "Son, why have you treated us like this? Look, your father and I have been searching for you in distress." **49** So He said to them: "Why were you seeking me? Didn't you know that I must be about my Father's concerns?" **50** But they did not understand the statement that He made to them. **51** Then He went down with them and came to Natsareth, and continued subordinating Himself to them; His mother kept all these sayings in her heart. **52** And Jesus kept increasing in wisdom and stature, and in favor with God and men.

**3** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea and Herod being tetrarch of Galilee, while his brother Philip was tetrarch of the region of Iturea and Trachonitis and Lysanias tetrarch of Abilene, **2** during the high priesthood of Annas (also Caiaphas), the word of God came upon John the son of Zacharias in the wilderness. **3** So he went into all the region around the Jordan, proclaiming a baptism of repentance for forgiveness of sins; **4** as it is written in the book of the words of Isaiah the prophet, saying: "A voice calling out: 'Prepare the way of the Lord in the wilderness, make His paths straight. **5** Every ravine will be filled up, and every mountain and hill will be leveled; the crooked parts of the roads will be straightened out, and the rough parts will be smoothed out; **6** and all flesh will see the salvation of God.'" **7** Then he said to the crowds that were coming out to be baptized by him: "You sons of poisonous snakes! Who tipped you off to flee from the coming wrath? **8** Well then, produce fruits befitting repentance, and don't even

begin to say among yourselves, 'We have Abraham as father,' because I say to you that God is able to raise up children to Abraham from these stones! **9** But even now the axe is being laid to the root of the trees; so then, every tree not producing good fruit is cut down and thrown into the fire." **10** So the people started asking him, "What then must we do?" **11** In answer he said to them, "He who has two coats, let him share with him who has none; and he who has food should do likewise." **12** Well even tax collectors came to be baptized by him and said to him, "Teacher, what must we do?" **13** So He said to them, "Don't charge more than what was determined to you." **14** So the soldiers started asking him too: "What about us? What must we do?" He said to them, "Don't extort or harass anyone, and be content with your wages." **15** Now as the people were expectant and all were reasoning in their hearts concerning John, whether he just might be the Messiah, **16** John anticipated them all saying: "I indeed am baptizing you with water, but One mightier than I is coming, whose sandal straps I am not worthy to untie. He will baptize you with Holy Spirit and fire; **17** whose winnowing shovel is in His hand, and He will thoroughly clean out His threshing floor and gather the wheat into His barn, but He will burn up the chaff with unquenchable fire." **18** (Indeed, with many other exhortations as well he kept on preaching to the people; **19** but Herod the tetrarch—being reproved by him concerning Herodias, his brother's wife, as also about all the wicked things that Herod perpetrated— **20** added this also to them all: he actually locked John up in his prison.) **21** Now when all the people were baptized, Jesus, having been baptized also, was praying, when the heaven was opened **22** and the Holy Spirit descended in bodily form like a dove and rested upon Him, and a Voice came out of heaven saying, "You are my beloved Son; in you I am always well pleased." **23** (Beginning His ministry at about thirty years of age, being (so it was supposed) a son of Joseph, Jesus Himself was of Eli, **24** of Matthan, of Levi, of Melchi, of Janna, of Joseph, **25** of Mattathiah, of Amos, of Nahum, of Eslai, of Naggai, **26** of Maath, of Mattathiah, of Semei, of Joseph, of Judah, **27** of Joannan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, **28** of Melchi, of Addi, of Cosam, of Elmodam, of Er, **29** of Jose, of Eliezer, of Jorim, of Matthat, of Levi, **30** of Simeon, of Judah, of Joseph, of Jonam, of Eliakim, **31** of Melea, of Menan, of Mattatha, of Nathan, of David, **32** of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, **33** of Amminadab, of Aram, of Joram, of

Hezron, of Perez, of Judah, **34** of Jacob, of Isaac, of Abraham, of Terah, of Nahor, **35** of Serug, of Reu, of Peleg, of Eber, of Shela, **36** of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, **37** of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, **38** of Enosh, of Seth, of Adam, of God.)

**4** Then Jesus, full of Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, **2** where He was tested for forty days by the devil. He ate nothing at all during those days, so after they were completed He was hungry. **3** So the devil said to Him, "Since you are Son of God, tell this stone to become bread!" **4** Jesus answered him saying, "It is written: 'Man shall not live by bread alone, but by every word of God.'" **5** And taking Him up on a high mountain, the devil showed Him all the kingdoms of the world in a moment of time. **6** The devil said to Him: "To you I will give all this authority, and their glory, because it has been handed over to me, and I give it to whomever I want to. **7** So you, if you would worship before me, all will be yours." **8** In answer Jesus said to him: "Get behind me, Satan! It is written, 'You shall worship the Lord your God, and Him only shall you serve!'" **9** He also took Him to Jerusalem and set Him on the pinnacle of the temple, and said to Him: "Since you are Son of God, throw yourself down from here; **10** because it is written, 'He will give His angels orders concerning you, to protect you,' **11** and, 'They will carry you along on their hands, so you do not stub your foot on a stone.'" **12** In answer Jesus said to him: "The statement stands, 'You shall not test the Lord your God!'" **13** Having finished every test, the devil departed from Him until an opportune time. **14** Jesus returned in the power of the Spirit into Galilee, and news about Him spread throughout the whole surrounding area; **15** yes, He started teaching in their synagogues, being glorified by all. **16** So He came to Natsareth, where He had been brought up; as was His custom He went into the synagogue on the Sabbath day, and stood up to read. **17** The book of the prophet Isaiah was handed to him, so unrolling the scroll He found the place where it was written: **18** "The Spirit of the Lord is upon me, because He has anointed me to evangelize poor people. He has sent me to heal the brokenhearted, to proclaim release to captives and recovery of sight to blind people, to send those who are oppressed out in freedom, **19** to proclaim the Lord's favorable year." **20** Then, having rolled up the scroll and returned it to the attendant, He sat down. The eyes of everyone in the synagogue

were fastened on Him, **21** and He began by saying to them, "Today, this Scripture in your ears has been fulfilled." **22** (All were bearing witness to Him and were marveling at the gracious words that were coming out of His mouth; and they started saying, "Isn't this the son of Joseph?") **23** He said to them: "Doubtless you will quote this parable to me: 'Physician, heal yourself!'—do here in your hometown the things we have heard were done in Capernaum." **24** Then He said: "Assuredly I say to you, no prophet is welcome in his hometown." **25** Further, I can assure you that there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months and a severe famine came over all the land; **26** yet Elijah was not sent to any of them, but to a widow woman in Sarepta, near Sidon. **27** And there were many lepers in Israel in the time of the prophet Elisha, yet not one of them was cleansed—just Naaman the Syrian." **28** Well, upon hearing these things everyone in the synagogue was filled with fury, **29** and rising up they drove Him out of the town and took Him to the brow of the hill on which the town was built, in order to throw Him off the cliff. **30** But He, passing through the middle of them, went on His way. **31** Then He went down to Capernaum, a town in Galilee; He started teaching them on the Sabbaths. **32** They kept on being amazed at His teaching, because His word was with authority. **33** Now in the synagogue was a man having a spirit of an unclean demon; he cried out with a loud voice **34** saying: "Ugh! What do you want with us, Jesus of Natsareth? Did you come to destroy us? I know who you are, the Holy One of God!" **35** So Jesus rebuked him saying, "Be muzzled, and get out of him!" When the demon had thrown him down in the midst, it came out of him without harming him. **36** Everyone was taken with amazement and they started conversing together, saying: "What is this word! For with authority and power he commands the unclean spirits, and they come out!" **37** And the news about Him started going out to every place of the surrounding region. **38** Then He left the synagogue and entered Simon's house. But Simon's mother-in-law was suffering with a high fever, and they requested Him on her behalf. **39** So He stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them. **40** Now when the sun was setting, all those who had any who were sick with various diseases brought them to Him; and He laid His hands on each one of them and healed them. **41** Moreover, demons came out of many, crying out and saying, "You are the

Christ, the Son of God!" But rebuking them He would not allow them to continue speaking, because they knew that He was the Messiah. **42** Now at daybreak He departed and went to a deserted place; so the crowds started looking for Him and came to Him, and tried to keep Him from leaving them. **43** But He said to them, "I must proclaim the good news of the Kingdom of God to the other towns also, because for this purpose I have been sent." **44** So He went preaching in the synagogues of Galilee.

**5** Now it happened, as He had come along the Lake of Genesaret, that the multitude crowded Him to hear the Word of God; **2** He saw two boats standing by the lake (the fishermen were out of them, washing their nets). **3** So He got into one of the boats, which was Simon's, and asked him to put out a little from the land. Sitting down He began to teach the crowds from the boat. **4** When He had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." **5** And in answer Simon said to Him, "Master, we have worked hard the whole night and caught nothing, but based on your word I will let down the net." **6** When they had done this, they caught such a large number of fish that their net began to tear. **7** So they signaled to their partners who were in the other boat to come help them; they came and filled both the boats, so that they began to sink. **8** Upon experiencing this Simon Peter fell at Jesus' knees, saying, "Depart from me, Lord, for I am a sinful man!" **9** Because astonishment gripped him and all who were with him at the haul of fish which they had caught; **10** yes, this included James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Don't be afraid; from now on you will be catching people." **11** Pulling the boats up on the shore, they left it all and followed Him. **12** Now it happened, while He was in one of the towns—a man full of leprosy! Upon seeing Jesus he fell on his face and begged Him, saying, "Lord, if you want to, you can cleanse me!" **13** So He extended His hand and touched him, saying, "I want to; be cleansed!" Immediately the leprosy left him. **14** Then He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing just as Moses prescribed, as a testimony to them." **15** However the news about Him spread all the more, and large crowds kept gathering to hear and to be healed by Him of their sicknesses. **16** So He Himself would withdraw into deserted places and pray. **17** Now it happened on a certain day that He was teaching,

and there were Pharisees and teachers of the law, who had come from every village of Galilee, and from Judea and Jerusalem, sitting there—and the power of the Lord was there to heal them. **18** And then, some men came carrying a paralyzed man on a cot, and tried to take him in and place him before Him. **19** When they could not find how to do it, because of the crowd, they went up on the roof and lowered him with the cot through the tiling into the center, in front of Jesus. **20** Seeing their faith He said to him, “Man, your sins are forgiven you!” **21** So the scribes and the Pharisees began to reason, saying: “Who is this who speaks blasphemies? Who can forgive sins but God alone?” **22** But Jesus perceived their reasonings and reacted by saying to them: “Why are you reasoning in your hearts? **23** Which is easier to say, ‘Your sins are forgiven you’, or to say, ‘Get up and walk!’? **24** But that you may know that the Son of the Man has authority on earth to forgive sins”—He said to the paralyzed man: “I say to you, get up! Take your cot and go to your house.” **25** Immediately he stood up in front of them, took up what he had been lying on, and set out to his own house glorifying God. **26** Amazement gripped them all and they kept glorifying God; they were also filled with fear, saying, “We have seen strange things today!” **27** After these things He went out and saw a tax collector named Levi sitting at the tax office; and He said to him, “Follow me!” **28** So leaving everything he got up and followed Him. **29** Then Levi made a great banquet for Him at his house; and there was a large crowd of tax collectors and others who were reclining with them. **30** Well the scribes and Pharisees complained about them to His disciples, saying, “How can you eat and drink with the tax collectors and sinners?!” **31** So Jesus reacted and said to them: “Those who are healthy have no need of a physician, just those who are sick. **32** I have not come to call righteous people to repentance, just sinners.” **33** Then they said to Him, “Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but yours keep eating and drinking?” **34** So He said to them: “Can you make the friends of the bridegroom fast while the bridegroom is with them? **35** But days are coming when the bridegroom will be taken away from them; then, in those days, they will fast.” **36** Then He also told them a parable: “No one puts a patch from a new garment on an old one; otherwise, both the new makes a tear and that from the new does not match the old. **37** And no one puts new wine into old wineskins; otherwise the new wine will burst

those skins and will itself be spilled and the skins wasted. **38** Rather, new wine must be put into new wineskins, and both are preserved. **39** Further, no one having drunk old wine immediately desires new, for he says, ‘The old is better.’”

**6** Now it happened on a second-first Sabbath that He was passing through the grain fields, and His disciples began to pick and eat the heads of grain, rubbing them in their hands. **2** But some of the Pharisees said to them, “Why are you doing that which is not lawful to do on the Sabbath?” **3** So in answer to them Jesus said: “Have you not even read this, what David did when he was hungry, he and those who were with him: **4** how he went into the house of God, took and ate the showbread, and even gave it to those with him—that which only the priests are allowed to eat?” **5** Then He said to them, “The Son of the Man is Lord even of the Sabbath!” **6** Now it happened on a different Sabbath that He entered the synagogue and began to teach. Well there was a man there whose right hand was shriveled; **7** so the scribes and the Pharisees started watching, to see if He would heal on the Sabbath, so that they might find an accusation against Him. **8** But He knew their thoughts and said to the man with the shriveled hand, “Get up and stand in the center.” So he got up and stood. **9** Then Jesus said to them: “I will ask you something: Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” **10** And when He had looked around at them all, He said to him, “Stretch out your hand!” So he did that, and his hand was restored, as sound as the other. **11** But they were filled with rage, and began to discuss with one another what they might do to Jesus. **12** Now it happened in those days that He went out to the mountain to pray, and He continued all night in prayer to God. **13** When it was day He called His disciples, and from them He chose twelve, whom He also named apostles: **14** Simon (whom He also named Peter) and Andrew his brother, James and John, Phillip and Bartholomew, **15** Matthew and Thomas, James (the son of Alphaeus) and Simon (the one called ‘Zealot’), **16** Judas of James and Judas Iscariot (who also became ‘traitor’). **17** Then He came down with them and stood on a level place, with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, also from the seacoast of Tyre and Sidon, who came to hear Him and to be healed of their diseases, **18** as well as those who were being harassed by unclean spirits—and they

were being healed! **19** So the whole crowd kept trying to touch Him, because power was going out from Him and was healing all. **20** Then He raised His eyes toward His disciples and said: "Blessed are you poor, because the Kingdom of God is yours. **21** Blessed are you who hunger now, because you will be filled. Blessed are you who weep now, because you will laugh. **22** Blessed are you whenever men hate you, and whenever they exclude you and heap insults on you and trash your name as 'malignant', for the Son of the Man's sake. **23** Rejoice in that day and skip about! Because your reward really is great in Heaven; for that is how their fathers treated the prophets. **24** "But woe to you who are rich! because you have already received your comfort. **25** Woe to you who are full! because you will go hungry. Woe to you who are presently laughing! because you will mourn and weep. **26** Woe, when all men speak well of you; for that is how their fathers treated the false prophets! **27** "Further, to you who are listening I say: Love your enemies, do good to those who hate you; **28** bless those who curse you, pray for those who mistreat you. **29** To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, do not withhold the tunic as well. **30** Give to everyone who asks of you; and from him who takes away your things, do not demand them back. **31** Yes, like you want people to treat you, that is just how you must treat them. **32** Also, if you love those who love you, what credit is that to you? Even 'sinners' love those who love them. **33** And if you do good to those doing good to you, what credit is that to you? Even 'sinners' do the same. **34** And if you lend to those from whom you expect to get it back, what credit is that to you? Even 'sinners' lend to 'sinners', to receive an equal value back. **35** "So, love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be sons of the Most High; because He is kind toward the ungrateful and wicked. **36** So be compassionate, even as your Father is compassionate. **37** "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. **38** Give and it will be given to you: a good measure—pressed down and shaken together and running over—will they deposit in your lap. Because with the same measure that you use it will be measured back to you." **39** Then He told them a parable: "Can a blind man guide a blind man? Will they not both fall into a ditch? **40** A disciple is not above his teacher, but everyone who is fully trained will be like his teacher. **41** Why do you look at the speck in your brother's eye, but do not consider the plank that is in your own eye? **42** Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye,' when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye. **43** "Now no good tree produces rotten fruit, nor does a rotten tree produce good fruit **44**—each tree is known by its own fruit: people do not gather figs from thorn bushes, nor do they pick a bunch of grapes from a bramble. **45** The good man produces the good out of the good treasure in his heart, and the malignant man produces the malignant out of the malignant treasure in his heart; because his mouth speaks out of the abundance of the heart. **46** "Why do you call me, 'Lord, Lord', and not do what I say? **47** Everyone who comes to me and hears my words and does them—I will show you who he is like: **48** he is like a man building a house, who dug down deep and laid the foundation on the bedrock. When a flood occurred, the torrent burst upon that house but could not shake it, because it was founded on the bedrock. **49** But he who heard and did nothing is like a man who built his house on the ground without a foundation, against which the torrent burst, and immediately it fell; and the ruin of that house was great."

**7** Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. **2** Well a certain centurion's slave, who was valuable to him, was sick and about to die. **3** So when he heard about Jesus, he sent elders of the Jews to Him, asking Him to come and rescue his slave. **4** And when they came to Jesus they started pleading earnestly with Him, saying that the one for whom He would do this was worthy, **5** "Because he loves our nation, and he himself built our synagogue." **6** So Jesus went with them. But when He was no longer far from the house, the centurion sent friends to Him, saying to Him: "Lord, do not trouble yourself, for I am not worthy that you should come under my roof. **7** In fact I did not even consider myself worthy to come to you. Just say a word and my servant will be healed; **8** because I also am a man placed under authority, having soldiers under me. I say to one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does." **9** Well upon hearing these things Jesus marveled at him, and turning to the crowd following Him, He said, "I say to



you, not even in Israel have I found such great faith!" 10 When those who were sent returned to the house they found that the slave who had been sick was well. 11 Now it happened on the next day that He went to a town called Nain, and many of His disciples went with Him, also a large crowd. 12 But as He approached the town gate, mercy, a dead man was being carried out, the only son of his mother, and she was a widow; a large crowd from the town was with her. 13 When the Lord saw her He had compassion on her and said to her, "Don't cry!" 14 And advancing He took hold of the bier and the bearers stood still. Then He said, "Young man, to you I say, get up!" 15 So the dead man sat up and began to talk! Yes, He gave him back to his mother. 16 Fear took hold of all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" 17 And this report about Him went throughout Judea, as well as all the surrounding region. 18 Then the disciples of John informed him about all these things. 19 And summoning a certain two of his disciples, John sent them to Jesus, saying, "Are you the Coming One, or should we look for another?" 20 When the men had come to Him, they said: "John the Baptizer has sent us to you, saying, 'Are you the Coming One, or should we look for another?'" 21 Well in that very hour He healed many from diseases and torments and malignant spirits, and to many blind He granted sight. 22 So in answer Jesus said to them: "Go and report to John the things you have seen and heard: that the blind regain sight, the lame walk, lepers are cleansed, the deaf hear, dead are raised, the poor are evangelized. 23 And, blessed is he who does not take offense at me!" 24 Now when John's messengers had departed, He began to speak to the crowds about John: "What did you go out into the wilderness to observe, a reed being shaken by the wind? 25 But what did you go out to see, a man clothed in soft garments? Really, those with gorgeous apparel and living in luxury are in palaces. 26 But what did you go out to see, a prophet? Yes, I say to you, and much more than a prophet. 27 This is he about whom it is written: 'Take note, I am sending my messenger before your face, who will prepare your way before you.' 28 Further, I tell you that among those born of women there is no greater prophet than John the Baptizer; yet he who is least in the Kingdom of God is greater than he." 29 (When all the people, including the tax collectors, heard this, they declared God to be just, having been baptized with John's baptism. 30 But the Pharisees and the lawyers rejected the counsel of God for themselves, not having been baptized by him.) 31 "To what then shall I compare the men of this generation, and to what are they similar? 32 They are like children sitting in the marketplace and calling to one another, saying, 'We played the flute for you, and you did not dance; we mourned to you, and you did not cry.' 33 Because John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon!' 34 The Son of the Man has come eating and drinking, and you say, 'Just look, a glutton and a drunkard, a friend of tax collectors and sinners!' 35 Still, by all her children wisdom is justified." 36 Then one of the Pharisees invited Him to eat with Him, so He entered the Pharisee's house and reclined. 37 But then, a woman in the town who was a sinner, when she found out that He was reclining in the Pharisee's house, she brought an alabaster flask of perfume, 38 and as she stood behind Him at His feet weeping, she began to wet His feet with her tears and kept wiping them with the hair of her head; and she kept kissing His feet and anointing them with the perfume. 39 Now as the Pharisee who had invited Him observed this, he was saying to himself, "If this man were a prophet, he would know who is touching him, including what sort of woman she is—because she is a sinner!" 40 So Jesus reacted by saying to him, "Simon, I have something to say to you." And he said, "Teacher, say on." 41 "A certain creditor had two debtors. One owed five hundred denarii, and the other fifty. 42 And when they had no way to repay, he freely forgave them both. Now tell me, which of them will love him more?" 43 So Simon answered and said, "I suppose the one to whom he forgave more." And He said to him, "You have judged correctly." 44 Then He turned toward the woman and said to Simon: "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with the hair of her head. 45 You gave me no kiss, but she has not stopped kissing my feet since the time I came in. 46 You did not anoint my head with oil, but she has anointed my feet with perfume. 47 For this reason, I say to you, her many sins have been forgiven, because she loved much; but to whom little is forgiven, the same loves little." 48 Then He said to her, "Your sins are forgiven." 49 The other recliners began to say within themselves, "Who is this who even forgives sins?" 50 Then He said to the woman, "Your faith has saved you; go into peace."

**8** Now it happened after this that He started going around town by town, village by village, preaching

and proclaiming the good news of the Kingdom of God, and the twelve were with Him; 2 also certain women who had been healed of malignant spirits and infirmities: Mary (the one called Magdalene) from whom seven demons had gone out; 3 and Joanna the wife of Chuza, an official of Herod; and Susanna, and many others—these were providing for Him from their substance. 4 Now when a large crowd had gathered, with people coming to Him from town after town, He spoke by a parable: 5 “A sower went out to sow his seed; and as he sowed some fell along the road, and it got trampled, and the birds of the air devoured it. 6 And some fell on the rock ledge, and upon sprouting it withered, because it had no moisture. 7 And some fell among thorns, and springing up together the thorns choked it. 8 The rest fell into the good ground, and growing up it produced fruit a hundredfold.” Upon saying these things He called out, “He who has ears to hear, let him hear!” 9 Then His disciples asked Him saying, “What does this parable mean?” 10 So He said: “To you it has been given to know the mysteries of the Kingdom of God, but to the rest only in parables, so that ‘seeing they may not see, and hearing they may not understand.’ 11 “Now here is the parable: The seed is the Word of God. 12 Those along the road are those who hear; then the devil comes and takes away the word from their hearts, in order that they not be saved, having believed. 13 Those on the rock ledge are the ones who, whenever they hear, receive the word with joy; yet these have no root, who believe for a while and in time of testing fall away. 14 Now that which fell into the thorns: these are the ones who heard, yet as they go they are choked by cares, riches, and pleasures of life, and bring no fruit to maturity. 15 But that on the good ground: these are the ones who having heard the word with a noble and good heart, hold on to it and produce fruit with perseverance.” 16 Upon saying these things He called out: “He who has ears to hear, let him hear! No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but he sets it on a lamp stand, so that those who come in may see the light. 17 Further, there is nothing hidden that will not be revealed, nor anything concealed that will not be made known and come into the open. 18 So be careful how you hear: Because whoever has, to him more will be given; and whoever does not have, even what he thinks he has will be taken away from him.” 19 Then His mother and brothers came to Him, and they could not get near Him because of the crowd. 20 And it was told Him by some saying, “Your mother and your brothers are standing outside, wanting to see you.” 21 But in answer He said to them, “My mother and my brothers are these, the ones who hear the word of God and do it!” 22 Now it happened on one of those days that He got into a boat with His disciples; and He said to them, “Let us go over to the other side of the lake.” So they launched out. 23 But as they sailed He fell asleep. A windstorm descended on the lake, and they were being swamped and were in jeopardy. 24 So they came and awakened Him, saying, “Master, Master, we are perishing!” Then He got up and rebuked the wind and the waves of water—and they stopped, and there was a calm! 25 So He said to them, “Where is your faith?” But being terrified they marveled, saying to each other: “Who can this be? Because He commands even the winds and the water, and they obey Him!” 26 Then they sailed to the district of the Gadarenes, which is opposite Galilee. 27 Well when He stepped out on the land, a certain man of that town met Him, who had had demons for a long time—he wore no clothes, nor did he live in a house, but among the tombs. 28 When he saw Jesus he gave a yell, fell down before Him, and with a loud voice he said: “What do you want with me, Jesus, Son of the Most High God? I beg you, don’t torment me!” 29 because He had commanded the unclean spirit to get out of the man (it had seized him many times—he would be bound with chains and shackles, being kept under guard; then bursting the bonds he would be driven by the demon into deserted places). 30 Then Jesus asked him, “What is your name?” And he said, “Legion” (because many demons had gone into him). 31 And he kept imploring Him that He would not order them to go away into the Abyss. (Abyssos g12) 32 Now a herd of many pigs was feeding there on the hillside; and they started begging Him that He would allow them to go into those; so He gave them permission. 33 Then the demons exited the man and entered the pigs—and the herd rushed down the steep bank into the lake and was drowned! 34 Well when the herders saw what had happened they ran away and reported it in the town and in the countryside. 35 So they went out to see what had happened, and came to Jesus; they found the man from whom the demons had gone out sitting at Jesus’ feet, clothed and in his right mind; and they were afraid. 36 Also, the eyewitnesses reported to them how the demonized man was healed. 37 Then the whole multitude from the surrounding region of the Gadarenes asked Him to depart from them, because they were overcome by fear. So He got into

the boat and returned. **38** Now the man from whom the demons had gone out had started begging Him that he might be with Him. But Jesus sent him away, saying, **39** "Return to your house and recount how much God has done for you." So he went his way and proclaimed all over town how much Jesus had done for him. **40** Now it happened, when Jesus returned, that the crowd welcomed Him, because they were all waiting for Him. **41** And then, there came a man named Jairus, and he was a ruler of the synagogue; he fell down at Jesus' feet and started begging Him to come to his house, **42** because he had an only daughter, about twelve years old, and she was dying. Now as He was going, the crowds were pressing against Him. **43** And a woman—suffering with a flow of blood for twelve years, who had spent her whole livelihood on physicians, but could not be healed by any— **44** approaching from behind touched the border of His garment; and immediately the flow of her blood stopped! **45** So Jesus said, "Who touched me?" When all denied it, Peter and those with him said: "Master, the people are pressing against you and crowding in, and you say, 'Who touched me?'" **46** But Jesus said, "Someone did touch me, because I noticed power going out from me." **47** Now when the woman saw that she could not hide, she came trembling, and falling down before Him she told Him in the presence of all the people the reason why she had touched Him, and how she was healed immediately. **48** So He said: "Courage, daughter, your faith has healed you. Go into peace." **49** While He was still speaking, here came someone from the synagogue ruler's house, saying to him: "Your daughter has died. Don't bother the teacher." **50** But upon hearing it Jesus reacted by saying to him, "Don't be afraid; just believe and she will be healed." **51** When He arrived at the house, He allowed no one to go in except Peter, John, James, the father of the child, and her mother. **52** Now all were weeping and mourning for her; but He said, "Do not weep; she is not dead, but sleeping." **53** They started ridiculing Him, knowing that she had died. **54** So He put them all outside, and grasping her hand He called, saying, "Child, arise!" **55** Then her spirit returned, and she got right up! And He directed that she be given something to eat. **56** Her parents were astonished, but He charged them to tell no one what had happened.

**9** Then He called the Twelve together and gave them power and authority over all the demons, and to cure diseases; **2** and He sent them to proclaim

the Kingdom of God and to heal the sick. **3** And He said to them: "Take nothing for the journey—neither staffs nor knapsack nor bread nor money, neither have two tunics apiece. **4** Whatever house you enter, stay there, and depart from there. **5** But as many as do not receive you, when you depart from that town, shake off even the dust from your feet as a testimony against them." **6** So they set out and went around, village by village, evangelizing and healing everywhere. **7** Now Herod the tetrarch heard of all the things being done by Him; and he was perplexed, because it was said by some that John had risen from the dead, **8** and by some that Elijah had appeared, and by others that one of the ancient prophets had arisen. **9** But Herod said, "John I beheaded; so who is this about whom I hear such things?" And he started trying to see Him. **10** When the Apostles returned they reported to Him all that they had done. Then He took them and withdrew privately to a deserted place belonging to a town called Bethsaida. **11** But the crowds, being aware, followed Him. So He received them and started speaking to them about the Kingdom of God, and He cured those who needed healing. **12** Now when the day began to decline, the Twelve approached and said to Him, "Dismiss the crowd, so that they may go to the surrounding villages and their farms, lodge and find food; because we are in a deserted place here." **13** But He said to them, "You feed them!" So they said, "We have no more than five loaves and two fish—unless we go and buy food for all this crowd" **14** (there were about five thousand men). But He said to His disciples, "Make them recline in groups of fifty!" **15** They did so, making them all recline. **16** Then He took the five loaves and the two fish, and looking up to heaven He blessed and broke them, and gave them to the disciples to set before the multitude. **17** So they all ate and were filled, and twelve baskets of the pieces they left were taken up. **18** Now it happened, as He was alone praying, that the disciples joined Him, and He questioned them, saying, "Who do the crowds say I am?" **19** In answer they said, "John the Baptizer, but others say 'Elijah,' while others that one of the ancient prophets has arisen." **20** Then He said to them, "But you, who do you say that I am?" In answer Peter said, "The Christ of God!" **21** But He strictly warned and commanded them to tell this to no one, **22** saying, "The Son of the Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up." **23** Then He said to everyone: "If anyone desires to come after me, let him

deny himself and take up his cross, and follow me. **24** Because whoever desires to 'save' his life will waste it, but whoever 'wastes' his life for my sake, he will save it. **25** Further, what is a man profited if he gains the whole world, yet wastes or forfeits his very self? **26** Yes, whoever is ashamed of me and of my words, the Son of the Man will be ashamed of Him, whenever He comes in the glory—His, and the Father's, and of the holy angels. **27** However, I tell you truly: there are some standing here who will certainly not taste death until they see the Kingdom of God!" **28** Now about eight days after these words, it happened that He took along Peter and John and James and went up on the mountain to pray. **29** And as He prayed, the appearance of His face became different, and His clothing dazzling white. **30** And then, two men started talking with Him, who were Moses and Elijah; **31** they appeared in glory and were explaining His 'departure', that He was about to bring to fruition in Jerusalem. **32** Now Peter and those with him were heavy with sleep; but becoming fully awake, they saw His glory, and the two men who stood with Him. **33** Then it happened: as they were parting from Him, Peter said to Jesus: "Master, it is good for us to be here" and "Should we make three shelters: one for you, and one for Moses, and one for Elijah?"—not knowing what he was saying. **34** But as he was saying this a cloud came and overshadowed them; and they became afraid as they entered the cloud. **35** And a Voice came out of the cloud, saying: "This is my beloved Son. Listen to Him!" **36** When the Voice had ceased, Jesus was found alone. (They kept quiet and told no one in those days any of the things they had seen.) **37** Now it happened on the next day, when they came down from the mountain, that a large crowd met Him. **38** And then, a man from the crowd called out, saying: "Teacher, I beg you, look upon my son, for he is my only begotten. **39** And oh, a spirit seizes him and he suddenly screams, and it convulses him with foaming, and it hardly departs from him, destroying him! **40** And I begged your disciples to cast it out, but they could not." **41** Then in answer Jesus said: "O unbelieving and perverse generation, how long shall I be with you and put up with you (pl)? Bring your (sg) son here!" **42** But while he was still coming the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. **43** Everyone was amazed at the majesty of God. But while all were marveling at all the things which Jesus did, He said to His disciples, **44** "Let these words sink into your

ears, because the Son of the Man is about to be betrayed into the hands of men." **45** But they did not understand this saying; indeed it was concealed from them, in order that they should not perceive it; and they were afraid to ask Him about it. **46** Then an argument started among them as to which of them would be the greatest. **47** So Jesus, perceiving the reasoning of their heart, took a little child and had him stand beside Him, **48** and said to them: "Whoever receives this little child in my name receives me; and whoever receives me receives Him who sent me. Further, he who is least among all of you, he will be great." **49** Then John reacted by saying, "Master, we saw someone casting out demons in your name, and we forbade him because he does not follow with us." **50** So Jesus said to him, "Do not forbid, because he who is not against us is for us." **51** Now it happened, as the days for His Ascension approached, that He set His face to go to Jerusalem, **52** and He sent messengers ahead of Him. And as they went, they entered a village of the Samaritans, so as to prepare for Him. **53** But they did not receive Him, because He was heading for Jerusalem. **54** Well, when His disciples, James and John, saw this, they said, "Lord, do you want us to call fire down from heaven and consume them, just like Elijah did?" **55** But He turned and rebuked them saying: "You do not know of what sort of spirit you are. **56** Further, the Son of the Man did not come to destroy men's lives, but to save." And they went to another village. **57** Now as they journeyed on the road, it happened that someone said to Him, "Lord, I will follow you wherever you go." **58** So Jesus said to him, "The foxes have dens and the birds of the air have nests, but the Son of the Man has no place to lay His head." **59** Then He said to another, "Follow me!" But he said, "Lord, permit me first to go and bury my father." **60** Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the Kingdom of God." **61** And another also said, "I will follow you, Lord, but first allow me to bid farewell to those who are at my house." **62** But Jesus said to him, "No one who puts his hand to 'the plow' and looks back is suitable for the Kingdom of God."

**10** Now after these things, the Lord appointed seventy others also, and sent them two by two ahead of Him to every town and place where He Himself was about to go. **2** Then He said to them: "The harvest is indeed great, but the workers are few; therefore pray to the Lord of the harvest that He may send out workers into His harvest. **3** "Go! Yes, I am

sending you out like lambs among wolves. 4 Do not carry a purse, nor a knapsack, nor sandals; and greet no one along the road. 5 Into whatever house you enter, first say, 'Peace to this house.' 6 If a son of peace is there, your peace will rest upon him; but if not, it will return to you. 7 Remain in that same house, eating and drinking what they offer, because the worker is worthy of his wages. Do not move around from house to house. 8 "And into whatever town you enter, and they receive you, eat the things that are set before you. 9 Heal the sick therein and say to them, 'The Kingdom of God has come near to you.' 10 But into whatever town you enter, and they do not receive you, go out into its streets and say: 11 'Even the dust of your town that clings to us we wipe off against you. Nonetheless know this, that the Kingdom of God has come near to you.' 12 I say to you that it will be more tolerable in that Day for Sodom than for that town. 13 "Woe to you, Chorazin! Woe to you, Bethsaida! Because if the mighty works that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 Nevertheless it will be more tolerable for Tyre and Sidon at the Judgment than for you. 15 And you, Capernaum, who are 'exalted to heaven', will be brought down to Hades. (Hades 986) 16 "He who listens to you listens to me, and he who rejects you rejects me; but he who rejects me rejects Him who sent me!" 17 Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" 18 So He said to them: "I watched Satan fall like lightning out of heaven. 19 Take note, I am giving you the authority to trample on snakes and scorpions, and over all the power of the enemy, and nothing at all may harm you. 20 However, do not rejoice in this, that the spirits are subject to you; rather rejoice because your names are written in heaven." 21 In that same hour Jesus exulted in His spirit and said: "I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent, and have revealed them to 'infants'. Yes, Father, because it pleased you to do so." 22 And turning to the disciples He said: "All things have been entrusted to me by my Father; also, no one knows who the Son is except the Father, and who the Father is except the Son, and to whomever the Son may choose to reveal Him." 23 Then turning to His disciples privately He said: "Blessed are the eyes that are seeing the things that you see; 24 for I say to you that many prophets and kings have desired to see what you are seeing but did not, and to hear

what you are hearing but did not." 25 And then, a certain lawyer stood up to test Him, saying, "Teacher, what must I do to inherit eternal life?" (aiōnios g166) 26 So He said to him: "What is written in the Law? How do you read it?" 27 In answer he said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and, your neighbor as yourself." 28 So He said to him, "You have answered correctly; do this and you will live!" 29 But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" 30 By way of reply Jesus said: "A certain man was going down from Jerusalem to Jericho, and as it chanced he ran into robbers, who after having stripped and wounded him, departed, leaving him half dead. 31 Now by coincidence a certain priest was going down that road, and when he saw him he passed by on the other side. 32 So too, a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33 But a certain Samaritan, as he traveled, came by there, and upon seeing him was moved with compassion; 34 and going to him he bound up his wounds, applying oil and wine. Then he placed him on his own mount, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and should you spend more, I will repay you when I return.' 36 So which of these three, would you say, was 'neighbor' to him who ran into the robbers?" 37 He said, "The one who showed mercy on him." 38 So Jesus said to him, "Go and do likewise!" 38 Now it happened as they traveled that He entered a certain village; and a certain woman named Martha welcomed Him into her house. 39 And she had a sister called Mary, who actually sat at Jesus' feet listening to His words. 40 Well Martha was distracted with much serving; so coming up she said: "Lord, don't you care that my sister has left me to serve alone? Do please tell her to help me!" 41 But in answer Jesus said to her: "Martha, Martha, you are anxious and agitated about many things, 42 but only one is needed. However, Mary has chosen the good part, which will not be taken away from her."

**11** Then it happened, when He finished praying in a certain place, that one of His disciples said to Him, "Lord, teach us to pray, just as John also taught his disciples." 2 So He said to them: "Whenever you pray, say: Our Father who is in the heavens, your name must be revered. Your Kingdom must

come. Your will must be done on earth as it is in heaven. 3 Give us day by day our daily bread. 4 Also, forgive us our sins, because we also forgive everyone indebted to us. And, do not lead us into testing, but deliver us from the malignant one.” 5 Then He said to them: “Who among you will have a friend and go to him at midnight and say to him, ‘Friend, lend me three loaves, 6 because a friend has come to me from a journey, and I have nothing to set before him’; 7 and he will answer from within and say, ‘Don’t bother me; the door is now shut, and my children are with me in bed; I cannot get up and give to you?’ 8 I say to you, even if he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him as many as he needs. 9 “So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 Because everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 11 And which father among you, if your son asks for bread, will give him a stone? Or if a fish, will he give him a snake instead of a fish? 12 Or if he asks for an egg, will he give him a scorpion? 13 If you then, being evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!” 14 Then He was casting out a demon, and it was mute. As a result, when the demon had gone out the mute spoke! And the crowds marveled. 15 But some of them said, “It’s by Beelzebul, the ruler of the demons, that he casts out demons.” 16 While others kept asking Him for a sign from heaven, testing. 17 But He, knowing their thoughts, said to them: “Every kingdom divided against itself is brought to desolation, and a house divided against itself falls. 18 So if Satan also is divided against himself, how will his kingdom stand?—since you say I cast out demons by Beelzebul! 19 Further, if I am casting out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. 20 But if I cast out demons by the finger of God, surely the Kingdom of God has come upon you. 21 “When a strong man, fully armed, guards his own dwelling, his possessions are safe. 22 But when someone stronger than he attacks, he overcomes him, takes away all his armor in which he trusted, and distributes his spoils. 23 “He who is not with me is against me, and he who does not gather with me scatters. 24 “Whenever an unclean spirit goes out from a man, it passes through waterless places seeking rest; and not finding any it says, ‘I will return to my house from which I came out.’ 25 And coming it finds it swept and put in order. 26 Then it goes and picks up seven other spirits, more malignant than itself, and they go in and live there; so the last state of that man becomes worse than the first.” 27 And then, as He was saying these things, a woman in the crowd raised her voice and said to Him, “Blessed is the womb that bore you, and the breasts that you sucked!” 28 But He said, “More than that, blessed are those who hear the word of God and obey it!” 29 Now as the crowds were increasing, He began to say: “This is a malignant generation. It keeps wanting a sign, but no sign will be given to it except the sign of the prophet Jonah. 30 Just as Jonah became a sign to the Ninevites, so also will the Son of the Man be to this generation. 31 The queen of the South will be raised up in the judgment with the men of this generation, and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and indeed a greater than Solomon is here. 32 The men of Nineveh will rise up in the judgment with this generation, and they will condemn it, because they repented at the preaching of Jonah, and indeed a greater than Jonah is here. 33 “No one, having lit a lamp, puts it in hiding or under a basket, but on its stand, so that those who come in may see the light. 34 The lamp of the body is the eye. Therefore, whenever your ‘eye’ is good, your whole body is illuminated. But when it is malignant, your body also is darkened. 35 So see to it that the ‘light’ in you not be darkness. 36 If then your whole body is full of light, not having any part dark, the whole will be illuminated, as when the bright shining of a lamp gives you light.” 37 Now as He spoke, a certain Pharisee invited Him to eat with him. So He went in and reclined. 38 But the Pharisee, noticing that He did not first wash before the meal, was critical. 39 So the Lord said to him: “Now you Pharisees clean the outside of the cup and the dish, but your inside is full of greed and malignancy. 40 Fools! Did not He who made the outside also make the inside? 41 Nevertheless, give what is possible as alms; then indeed all things are clean to you. 42 “But woe to you Pharisees! You tithe mint and rue and every herb, but you ignore justice and the love of God. These it was necessary to do, without leaving those undone. 43 Woe to you Pharisees! You love the best seat in the synagogues, and greetings in the marketplaces. 44 Woe to you, scribes and Pharisees, hypocrites! You are like unperceived graves, that people walk on without knowing it.” 45 Then one of the lawyers reacted and said to him, “Teacher, by saying these

things you insult us also!" **46** So He said: "Woe to you lawyers also! You load men down with burdens hard to carry, but you yourselves do not touch the burdens with one of your fingers. **47** Woe to you! You restore the tombs of the prophets, it being your fathers who killed them. **48** Thereby you witness to and approve of the deeds of your fathers; because they indeed killed them, while you restore their tombs. **49** Also, because of this 'the wisdom of God' said: 'I will send them prophets and apostles, and some of them they will kill and persecute,' **50** so that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, **51** from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I say to you, it shall be required of this generation! **52** Woe to you lawyers! You have taken away the key of knowledge; you yourselves have not entered, and you have hindered those who were entering!" **53** Well when He had said these things to them, the scribes and the Pharisees began to urge Him on vehemently and to cross-examine Him about many things, **54** lying in wait for Him, trying to catch Him in something He might say, so that they might accuse Him.

**12** Meanwhile, when a crowd of thousands had converged, so that they were stepping on each other, He began to speak first to His disciples: "Guard yourselves from the 'yeast' of the Pharisees, which is hypocrisy. **2** There is nothing concealed that will not be revealed, or hidden that will not be known. **3** Therefore whatever you have spoken in the dark will be heard in the light, and what you have whispered in the ear behind closed doors will be proclaimed from the housetops. **4** "Further, I say to you, my friends: do not be afraid of those who kill the body and after that have nothing more that they can do. **5** Rather, I will advise you whom you should fear—fear Him who after He kills has authority to cast into Gehenna; yes indeed, fear Him! (Geenna g1067) **6** Are not five sparrows sold for two copper coins? Yet not one of them is forgotten before God. **7** Even the hairs of your head are all numbered! So do not be afraid; you are far more valuable than sparrows! **8** "Also I say to you, whoever claims me before men, the Son of the Man will also claim him before the angels of God. **9** But whoever disclaims me before men will be disclaimed before the angels of God. **10** Anyone who speaks a word against the Son of the Man, it can be forgiven him; but to him who blasphemes against the Holy Spirit it will not be forgiven. **11** Now whenever they

bring you before synagogues, rulers and authorities, do not worry about how or what you will answer, or what you should say. **12** Because the Holy Spirit will teach you in that very hour what you need to say." **13** Then someone from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me." **14** But He said to him, "Man, who appointed me a judge or an arbiter over you?" **15** Then He said to them, "Keep alert and guard against covetousness, because one's life does not consist in the abundance of his possessions." **16** Then He told them a parable, saying: "The ground of a certain rich man produced well. **17** And he reasoned within himself saying, 'What shall I do, because I have no place to store my crops?' **18** Then he said: 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all my produce and my goods. **19** And I will say to my soul: Soul, you have many goods laid up for many years. Take life easy; eat, drink and enjoy yourself!' **20** But God said to him: 'Stupid! This very night your life is being taken back from you; then who will get the things you have prepared?' **21** Just like that is he who accumulates treasure for himself and is not rich toward God." **22** Then He said to His disciples: "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will wear. **23** Life is more than food, and the body more than clothes. **24** Consider the ravens: they neither sow nor reap, they have neither storeroom nor barn, and God feeds them. You are far more valuable than the birds! **25** And who among you can add one cubit to his height by worrying? **26** So if you cannot do even such a little thing, why worry about the rest? **27** "Consider the lilies, how they grow: they neither toil nor spin; I say to you, not even Solomon in all his splendor was clothed like one of these. **28** So if God so clothes the grass that today is in the field and tomorrow is thrown into an oven, how much more you, O little-faiths! **29** Do not concentrate on what you may eat or what you may drink; do not be anxious. **30** All these things really occupy the nations of the world, and your Father knows that you need them. **31** Rather, concentrate on the Kingdom of God, and all these things will be provided for you. **32** "Do not fear, little flock, because it pleased the Father to give you the Kingdom. **33** Sell your possessions and give to charity. Make for yourselves 'purses' that will not wear out, an unfailing treasure in the heavens, where a thief cannot approach, nor a moth destroy. **34** Because where your treasure is, there your heart will be also. **35** "Let your waists be belted

and your lamps burning. **36** and you yourselves like men waiting for their master when he returns from the wedding celebration, so that when he comes and knocks they may open to him immediately. **37** Blessed are those slaves whom the master will find watching when he comes. Assuredly I say to you that he will gird himself and have them recline, and will come and serve them. **38** And if he should come in the second watch, or come in the third watch, and find them so, blessed are those slaves. **39** But know this, that if the master of the house had known in what hour the thief was coming, he would have kept watch and not allowed his house to be broken into. **40** Therefore you also be ready, because the Son of the Man is coming at an hour you do not expect.” **41** Then Peter said to Him, “Lord, are you directing this parable to us, or to everyone?” **42** So the Lord said: “Who then is the faithful and prudent steward whom his master will place over his household to give them the food allowance at the right time? **43** Blessed is that slave whom his master will find so doing when he comes. **44** I tell you truly that he will put him in charge of all his possessions. **45** But if that servant should say in his heart, ‘My master won’t come for a while,’ and should begin to hit the male and female servants, and to eat and drink and get drunk, **46** the master of that slave will come on a day when he does not expect him, and at an hour that he does not know, and will cut him in two and appoint his portion with the unbelievers. **47** “That servant who knew his master’s will, but neither got ready nor did according to that will, will be beaten with many blows. **48** But he who did not know, yet did things worthy of blows, will be beaten with few. Everyone to whom much has been given, from him much will be required; and to whom much was entrusted, of him much more will be asked. **49** “I came to bring fire to the earth, and how I wish it were already kindled! **50** But I have a baptism to undergo, and how distressed I am until it is completed! **51** Do you imagine that I came to provide peace on the earth? Not at all, I tell you, but rather division. **52** Because from now on there will be five in one house divided: three against two and two against three. **53** Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.” **54** Then He also said to the crowds: “Whenever you see a cloud rising from the west, immediately you say, ‘A rainstorm is coming,’ and so it does. **55** And whenever a south wind blows, you

say, ‘It will be hot,’ and it happens. **56** Hypocrites! You know how to interpret the appearance of the sky and of the earth, so how can you not discern this time? **57** Also why, even of yourselves, do you not judge what is right? **58** “When you are going with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the bailiff, and the bailiff throw you into prison. **59** I tell you, you will by no means get out of there until you have paid the last penny.”

**13** Now at that time there were some present who told Him about the Galileans whose blood Herod had mixed with their sacrifices. **2** So in answer Jesus said to them: “Do you suppose that those Galileans were worse sinners than all the other Galileans, because they suffered such things? **3** Not at all, I tell you, but unless you repent you will all likewise perish! **4** Or those eighteen on whom the tower of Siloam fell and killed them; do you suppose they were worse offenders than all others living in Jerusalem? **5** Not at all, I tell you, but unless you repent you will all likewise perish!” **6** Then He told this parable: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and found none. **7** So he said to the gardener: ‘Look, for three years I have come looking for fruit on this fig tree and have not found any. Cut it down; just why must it waste the soil?’ **8** But in answer he said to him, ‘Sir, let it be this year also, until I dig around it and apply fertilizer, **9** in case it produces fruit—but if not, then cut it down.” **10** Now as Jesus was teaching in one of the synagogues on the Sabbath, **11** He saw a woman there who had been crippled by a spirit for eighteen years—she was bent over and could not straighten up. **12** So He called her over and said to her, “Woman, you are loosed from your infirmity!” **13** He placed His hands on her and immediately she was made straight and started glorifying God. **14** But the ruler of the synagogue reacted with indignation, because Jesus had healed on the Sabbath, and he said to the crowd, “There are six days in which one should work; therefore come and be healed on them, and not on the Sabbath.” **15** So the Lord answered him and said: “Hypocrites! Does not each one of you on the Sabbath loose his ox or donkey from the stall and lead it away to water? **16** So ought not this woman, being a daughter of Abraham, whom Satan kept bound during eighteen long years, be freed from this bond on the Sabbath day?” **17** When He said these things all His adversaries were put to



shame, while all the crowd was rejoicing over all the glorious things that were being done by Him. **18** Then He said: "What is the Kingdom of God like, and to what shall I compare it? **19** It is like a mustard seed, which a man took and planted in his garden; and it grew and became a sizable tree, and the birds of the air perched on its branches." **20** Again He said: "To what shall I compare the Kingdom of God? **21** It is like yeast that a woman took and mixed into three measures of flour, until it was all leavened." **22** He was traveling through various towns and villages, teaching and journeying toward Jerusalem. **23** Then someone said to Him, "Lord, are the ones being saved few?" So He said to them: **24** "Exert yourselves to enter through the narrow gate, because many, I say to you, will try to enter and not manage it. **25** When once the master of the house gets up and shuts the door, and you begin to stand outside and knock on the door saying, 'Lord, Lord, open to us!' and in answer he will say to you, 'I do not know you; where are you from?' **26** then you will begin by saying, 'We ate and drank in your presence, and you taught in our streets.' **27** But he will say: 'I tell you, I do not know where you are from. Depart from me, all you workers of iniquity.' **28** "There will be weeping there, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, but you yourselves being thrown out. **29** They will even come from the east, the west, the north and the south, and recline in the Kingdom of God. **30** Yes indeed, there are last who will be first, and there are first who will be last." **31** On that same day some Pharisees approached saying to Him, "Get out of here and go away, because Herod wants to kill you." **32** He said to them: "Go tell that 'fox', 'Take note, I am casting out demons and performing cures today and tomorrow, and on the third I will be perfected.' **33** Nevertheless I must keep going today and tomorrow and the day following, because it is not credible that a prophet should perish outside of Jerusalem! **34** "Jerusalem, Jerusalem, she who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her brood under her wings, but you were not willing! **35** So then, your house is left to you desolate. I tell you that you will definitely not see me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'"

**14** Then it happened, when He entered the house of one of the rulers of the Pharisees to eat bread

on the Sabbath, that they were watching Him closely. **2** And then, there in front of Him was a man who had dropsy! **3** And Jesus reacted by saying to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath?" **4** But they kept silent. So He took hold of him, healed him, and let him go. **5** Then He addressed them saying, "Which of you, if a son or an ox falls into a pit, will not immediately pull him out on the Sabbath day?" **6** And they could not answer Him regarding these things. **7** Then He told a parable to those who were invited, having observed how they kept trying for the best places, saying to them: **8** "Whenever you are invited by someone to a wedding feast, do not recline in the place of honor, in case someone more honorable than you has been invited by him; **9** then he who invited you both will come and say, 'You, give this man place!' and then, with shame, you start to take the lowest place. **10** Rather, whenever you are invited, go and recline in the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher.' Then you will have honor in the presence of your fellow guests. **11** Because everyone who exalts himself will be humbled, and he who humbles himself will be exalted." **12** Then He said directly to His host: "Whenever you give a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. **13** But whenever you make a banquet, invite the poor, the crippled, the lame, the blind; **14** and you will be blessed, because they cannot repay you—you will be repaid at the resurrection of the righteous." **15** Well when one of the fellow-recliners heard these things, he said to Him, "Blessed is he who will eat dinner in the Kingdom of God!" **16** So He said to him: "A certain man prepared a great banquet and invited many. **17** And at meal time he sent his slave to say to those who were invited, 'Come, because everything is now ready.' **18** But they all alike began to make excuses. The first said to him: 'I bought a field, and I need to go and see it. I ask you to have me excused.' **19** Another said: 'I bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' **20** Yet another said, 'I have married a wife, and so I cannot come.' **21** So that slave came and reported these things to his master. Then the owner of the house became angry and said to his slave, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and crippled and blind and lame.' **22** And the slave said, 'Master, what you ordered has been done, and there is still room.' **23** Then the

master said to the slave: 'Go out to the roads and hedges and make people come in, so that my house may be filled. 24 For I tell you that none of those men who were invited will get a taste of my banquet!' 25 Now large crowds were traveling with Him, and turning He said to them: 26 "If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and even his own life, he cannot be my disciple. 27 And whoever does not carry his cross, and come after me, cannot be my disciple. 28 "Further, which of you, intending to build a tower, does not sit down first and calculate the cost, whether he has enough to complete it? 29 This so he does not lay a foundation without being able to finish, and all who see it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish!' 31 "Or what king, going to engage another king in battle, does not sit down first and consider whether he is able with ten thousand to meet the one coming against him with twenty thousand? 32 And if not, while the other is still far away he sends a delegation and asks for terms for peace. 33 "So likewise, any of you who does not renounce all his own possessions cannot be my disciple. 34 Salt is good; but should the salt become insipid, with what can it be seasoned? 35 It is fit for neither soil nor fertilizer; it is thrown out. He who has ears to hear, let him hear!"

**15** Then all the tax collectors and 'sinners' were getting close to Him to hear Him. 2 Well the Pharisees and the scribes started complaining, saying, "This man welcomes 'sinners' and eats with them." 3 So He told them this parable, saying: 4 "What man among you, having a hundred sheep and losing one of them, does not abandon the ninety-nine in the wild and go after the lost one until he finds it? 5 And upon finding it he joyfully puts it on his shoulders. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost!' 7 I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine righteous ones who have no need of repentance. 8 "Or what woman having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? 9 And when she finds it, she calls together her friends and neighbors saying, 'Rejoice with me, for I have found the coin that I lost!' 10 Just so, I say to you, there is joy in the presence of the angels of God over one sinner who repents." 11 Then He said: "A certain man had two sons. 12 And

the younger one said to the father, 'Father, give me the appropriate share of the estate.' So he divided the property between them. 13 Not many days later the younger son, having converted it all, journeyed to a distant country; and there he squandered his wealth living dissolutely. 14 But when he had spent it all, there was a severe famine throughout that country, and he began to be in need. 15 Then he went and attached himself to a citizen of that country, who sent him into his fields to feed pigs. 16 He would gladly have filled his stomach with the carob pods that the pigs were eating, but no one gave him anything. 17 But when he came to himself he said: 'How many of my father's hired servants have an abundance of bread, while I am dying of hunger! 18 I will get up and go to my father and say to him: Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son; make me as one of your hired servants.' 20 "So he got up and went to his own father. But while he was still a good ways off, his father saw him and was moved with compassion—he ran and fell on his neck and kissed him! 21 Then the son said to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son.' 22 But the father said to his slaves: 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 And bring in and kill the fatted calf, and let us eat and celebrate; 24 because this son of mine was dead and came to life; he was lost and is found!' So they began to celebrate. 25 "Now his older son was in the field; and as he came approaching the house he heard music and dancing. 26 So he called one of the servants and asked what these things meant. 27 He said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him back safe and sound.' 28 So he became angry and refused to go in. Then his father came out and began to plead with him. 29 But in answer he said to the father: 'Just look at how many years I have been serving you without ever transgressing your commandment; yet you never gave me even a young goat that I might celebrate with my friends. 30 But when this son of yours came, who has devoured your livelihood with prostitutes, you killed the fatted calf for him!' 31 So he said to him: 'Son, you are always with me, and all that I have is yours. 32 But it was right that we celebrate and be glad, because this brother of yours was dead and came to life; he was lost and is found.'"

**16** Then He said further to His disciples: "There was a certain rich man who had a manager, who was accused to him of wasting his goods. **2** So he called him in and said to him: 'What is this I hear about you? Render an account of your stewardship, because you can no longer be manager.' **3** Then the manager said within himself: 'What shall I do? My master is taking the management away from me. I do not have strength to dig; I am ashamed to beg **4** —I know what I will do, so that whenever I am removed from the management they may receive me into their houses.' **5** Summoning each one of his master's debtors, he said to the first, 'How much do you owe my master?' **6** And he said, 'A hundred baths of olive oil.' So he said to him, 'Take your bill and sit down quickly and write fifty.' **7** Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' So he said to him, 'Take your bill and write eighty.' **8** The master even 'commended' the dishonest manager, because he had acted shrewdly. The sons of this age are shrewder in their own generation than the sons of the Light. (aion g165) **9** "I even say to you, make friends for yourselves by means of unrighteous mammon, so that whenever you fail, they may receive you into the eternal dwellings! (aionios g166) **10** He who is faithful in a very little is faithful also in much, and he who is dishonest in a very little is dishonest also in much. **11** If therefore you have not been faithful with the unrighteous mammon, who will commit to your trust the genuine? **12** And if you have not been faithful in what belongs to another, who will give you what is your own? **13** No servant can serve two masters; either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon!" **14** Now the Pharisees, who were lovers of money, were also listening to all these things, and they were ridiculing Him. **15** So He said to them: "You are those who justify yourselves before men, but God knows your hearts. That which is exalted among men is an abomination before God. **16** The Law and the Prophets were until John; since then the Kingdom of God is being proclaimed, and every one is trying to force his way into it. **17** But it is easier for heaven and earth to pass away, than for one tittle of the Law to fail. **18** "Whoever divorces his wife and marries another woman commits adultery, and whoever marries her who is divorced from her husband commits adultery. **19** "Now there was a certain rich man who was dressed in purple and fine linen, living in luxury every day. **20** And there was a certain beggar named Lazarus, covered with sores, who had been placed at his gate, **21** just wanting to be fed with the crumbs that fell from the rich man's table—why even the dogs would come and lick his sores! **22** In due time the beggar died and was carried away to Abraham's bosom by the angels. "The rich man also died and was buried. **23** And in Hades he looked up and saw Abraham at a distance, and Lazarus very close to him. And being in torment, (Hadēs g86) **24** he called out, saying, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; because I am tormented by this flame!' **25** But Abraham said: 'Child, remember that in your lifetime you received your good things, while Lazarus had bad things; but now he is being comforted, and you tormented. **26** And besides all this, between us and you a great chasm has been fixed, so that those who want to pass from here to you cannot, nor can anyone from there cross over to us.' **27** Then he said, 'I beg you therefore, father, that you would send him to my father's house, **28** because I have five brothers, so that he may testify to them, lest they also come to this place of torment.' **29** Abraham said to him, 'They have Moses and the prophets; let them hear them.' **30** So he said to him, 'Oh no, father Abraham—if someone from the dead should go to them, they will repent!' **31** He said to him, 'If they do not listen to Moses and the prophets, they will not be persuaded even if someone should rise from the dead.'"

**17** Then He said to the disciples: "Things that cause people to fall are bound to come, but woe to him through whom they do come! **2** It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to fall. **3** Watch out for yourselves: if your brother sins against you, rebuke him; and if he repents, forgive him. **4** Even if he sins against you seven times in a day, and seven times in that day returns, saying, 'I repent,' you must forgive him." **5** The apostles said to the Lord, "Increase our faith." **6** So the Lord said: "If you had faith like a mustard seed has, you could say to this mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you. **7** "And which of you, having a slave plowing or tending sheep, will say to him when he comes in from the field, 'Come at once and recline to eat'? **8** Will he not rather say to him, 'Prepare something for me to eat, and gird yourself and serve me until I eat and drink, and afterward you will eat and

drink'? **9** Does he thank that slave because he did the things commanded? I guess not! **10** So likewise you, whenever you have done everything you were told to do, say, 'We are unworthy slaves, because we have only done what we were supposed to.'" **11** Now as He was traveling toward Jerusalem, He went along between Samaria and Galilee. **12** And as He entered a certain village, ten men met Him—being lepers they stood at a distance. **13** They called out, saying, "Jesus, Master, have mercy on us!" **14** And paying attention He said to them, "Go and show yourselves to the priests." It happened that as they went they were cleansed! **15** Well one of them, when he saw that he was healed, returned, glorifying God with a loud voice; **16** then he fell on his face at His feet, thanking Him—and he was a Samaritan! **17** So Jesus reacted by saying: "Were not all ten cleansed? So where are the nine? **18** None were found to return and give glory to God except this foreigner!" **19** Then He said to him, "Get up and go; your faith has made you well." **20** Now when He was asked by the Pharisees when the Kingdom of God would come, He answered them and said: "The Kingdom of God does not come with observation; **21** nor will they say, 'Look, here!' or 'Look, there!' because indeed the Kingdom of God is within you." **22** Then He said to the disciples: "Days are coming when you will long to see one of the days of the Son of the Man, and you will not see it. **23** And they will say to you, 'Look, here!' or 'Look, there!' Do not go along or follow. **24** Because just like the lightning that lights the whole sky when it flashes, so also will the Son of the Man be in His day. **25** But first He must suffer many things and be rejected by this generation. **26** Also, just as it was in the days of Noah, so will it also be in the days of the Son of the Man. **27** They were eating, drinking, marrying and being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. **28** Likewise also as it was in the days of Lot; they were eating, drinking, buying, selling, planting, building—**29** but on the day Lot went out from Sodom, fire and brimstone rained down from heaven and destroyed them all. **30** Even so will it be in the day when the Son of the Man is revealed. **31** "In that day, he who is on the housetop, and his goods in the house, let him not go down to get them; and likewise he who is in the field, let him not turn back. **32** Remember Lot's wife! **33** Whoever seeks to save his life will lose it, and whoever 'wastes' it will preserve it. **34** I tell you: on that night there will be two men in one bed; one will be taken and the other left. **35** Two women

will be grinding together; one will be taken and the other left." **37** They reacted by saying to Him, "Where, Lord?" He said to them, "Where there is a carcass, there will the vultures also be gathered."

**18** And then He told them a parable, the point being that one needs to always pray and not lose heart, **2** saying: "There was a judge in a certain town who did not fear God nor regard man. **3** But there was a widow in that town, and she kept coming to him, saying, 'Get justice for me from my adversary.' **4** And for a while he refused; but afterward he said to himself, 'Even though I don't fear God nor regard man, **5** yet because this widow keeps bothering me, I will defend her, so that her endless coming doesn't wear me out!'" **6** Then the Lord said: "Hear what the unjust judge said. **7** And will not God get justice for His elect who are crying out to Him day and night, indeed being patient with them? **8** I tell you that He will get justice for them quickly. However, when the Son of the Man comes, will He actually find the faith on the earth?" **9** Then He told this parable to some who trusted in themselves that they were righteous, and despised the rest: **10** "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. **11** The Pharisee stood and started praying to himself like this: 'God, I thank you that I am not like all the rest—robbers, unjust, adulterers—or even like this tax collector. **12** I fast twice a week; I tithe all that I get.' **13** The tax collector, staying a good ways off, did not even venture to look up to heaven, but started beating on his chest, saying, 'God, be merciful to me a sinner!' **14** I say to you that this one went back home justified rather than that one; because everyone who exalts himself will be humbled, but he who humbles himself will be exalted." **15** Then they even started bringing their babies to Him, that He might touch them; but when the disciples saw it, they rebuked them. **16** But Jesus summoned them and said: "Allow the little children to come to me, and do not hinder them; because the Kingdom of God is of such. **17** I tell you assuredly, whoever does not receive the Kingdom of God the way a little child does will by no means enter it." **18** A certain ruler asked Him, saying, "Good teacher, what must I do to inherit eternal life?" (*aiōnios g166*) **19** So Jesus said to him: "Why do you call me good? No one is good except one—God. **20** You know the commandments: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and your mother.'" **21** And he said, "All these I have kept from

my youth." 22 Well upon hearing these things Jesus said to him, "You still lack one thing: sell all you have and distribute to the poor, and you will have treasure in heaven; and come, follow me." 23 But when he heard this he became very sad, because he was extremely rich. 24 When Jesus saw that he became sad, He said: "How difficult it is for those who have riches to enter the Kingdom of God! 25 It is actually easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God!" 26 So the hearers said, "Who then can be saved?" 27 And He said, "The things that are impossible with men are possible with God." 28 Then Peter said, "Notice that we have left all and followed you!" 29 So He said to them, "Assuredly I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the Kingdom of God, 30 who will not receive many times more in this present time, and in the age to come eternal life." (aion g165, aionios g166) 31 Then He took the Twelve aside and said to them: "Take note, we are going up to Jerusalem, and all the things that are written by the prophets concerning the Son of the Man will be fulfilled: 32 He will be betrayed to the Gentiles, and will be mocked and insulted and spit upon, 33 and they will scourge and kill Him. And on the third day He will rise again." 34 But they understood none of these things; this saying was hidden from them, and they did not know what was being said. 35 Then it happened, as He approached Jericho, that a certain blind man was sitting alongside the road begging. 36 Hearing a crowd going by, he asked what it was. 37 So they told him that Jesus the Natsorean was passing by. 38 Well he shouted, saying, "Jesus, Son of David, have mercy on me!" 39 Those who led the way started reproving him, to shut him up; but he kept calling out all the more, "Son of David, have mercy on me!" 40 So Jesus stopped and ordered that he be brought to Him. When he got close He asked him, saying, 41 "What do you want me to do for you?" So he said, "Lord, that I may see again!" 42 Then Jesus said to him: "See again! Your faith has made you well." 43 And immediately he did! and he followed Him, glorifying God. And all who witnessed it gave praise to God.

**19** He entered and started passing through Jericho.

2 A man named Zacchaeus was there—he was a chief tax collector, and he was wealthy! 3 He was trying to see who Jesus was, but could not because of the crowd, because he was short. 4 And running on

ahead he climbed up into a sycamore tree, in order to see Him, since He was about to pass by there. 5 And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, come down quickly, because today I must stay at your house." 6 So he came down quickly, and received Him joyfully. 7 But when they saw it, they all started complaining, saying, "He has entered to lodge with a sinful man!" 8 Then Zacchaeus stood and said to the Lord, "Indeed, Lord, I herewith give half of my goods to the poor, and if I have extorted anything from anyone, I restore fourfold." 9 So Jesus said about him, "Today salvation has happened in this house, in that he also is a son of Abraham; 10 because the Son of the Man has come to seek and to save that which was lost." 11 Now as they heard these things, He continued with a parable, because He was near Jerusalem and they were supposing that the Kingdom of God was on the verge of being revealed. 12 So He said: "A certain nobleman went to a distant country to receive for himself a kingdom and return. 13 He called ten of his slaves, gave them ten 'minas', and said to them, 'Conduct business until I come.' 14 But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' 15 It happened that he did receive the kingdom, and upon returning he ordered that those slaves to whom he had given the money be called to him, to know who had gained what by trading. 16 So the first one came and said, 'Master, your mina earned ten minas!' 17 He said to him: 'Super, you good slave! Because you were faithful in a very little, have authority over ten cities!' 18 And the second one came and said, 'Master, your mina made five minas.' 19 Likewise he said to him, 'You also be over five cities.' 20 Then a different one came, saying: 'Master, here is your mina, that I kept laid away in a piece of cloth 21—I feared you because you are a hard man, removing what you did not place, and reaping what you did not sow.' 22 So he said to him: 'I will judge you out of your own mouth, you wicked slave! You knew that I am a hard man, removing what I did not place, and reaping what I did not sow. 23 Why then didn't you put my money on deposit, and upon coming I would have collected it with interest?' 24 And to those standing by he said, 'Take the mina from him and give it to him who has the ten minas.' 25 (They even said to him, 'Master, he already has ten minas!') 26 'Indeed I tell you, to everyone who has, more will be given; but from him who does not have, even what he has will be taken from him. 27 But as for those

enemies of mine who did not want me to reign over you by what authority you are doing these things; or tell them, bring them here and slaughter them in front of me!" **28** Having said these things, He went on ahead, going up to Jerusalem. **29** When He drew near to Bethphage and Bethany, at the mountain called 'of Olives', it happened like this: He sent two of His disciples, **30** saying: "Go to the village opposite you, where as you enter you will find a colt tied, on which no man ever yet sat. Untie and bring it. **31** And if anyone asks you, 'Why are you untying it?' just say this to him: 'The Lord needs it.'" **32** So those who were sent went and found it just like He told them. **33** As they were untying the colt, its owners said to them, "Why are you untying the colt?" **34** So they said, "The Lord needs it." **35** Then they brought it to Jesus; and throwing their own clothes on the colt, they placed Jesus on it. **36** And as He went along people were spreading their clothes on the road. **37** Then, as He was approaching the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, **38** saying: "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" **39** Some of the Pharisees said to Him from the crowd, "Teacher, rebuke your disciples!" **40** In answer He said to them, "I tell you that if these should keep silent, the very stones would cry out!" **41** Now as He approached, observing the city He wept over it, **42** saying: "If you, yes you, especially in this your day, had known the things pertaining to your peace! But now they are hidden from your eyes. **43** Yes, the days will come upon you when your enemies will build an embankment around you; indeed they will surround you and hem you in on every side. **44** And they will raze you, and your children within you, to the ground—they will not leave in you one stone upon another—all because you did not recognize the time of your visitation." **45** And upon entering the temple He began to drive out those who were selling and buying in it, **46** saying to them, "It is written: 'My house is a house of prayer,' but you have made it a 'den of robbers!'" **47** And He was teaching daily in the temple; but the chief priests and the scribes, as also the leaders of the people, were trying to destroy Him, **48** but could not figure out how to do it, because all the people were hanging on His words.

**20** Now it happened on one of those days, as He was teaching and evangelizing the people in the temple, that the priests and scribes came to Him

with the elders **2** and addressed Him, saying, "Tell us by what authority you are doing these things; or who is he who gave you this authority?" **3** But in answer He said to them: "I also will ask you one thing; yes, tell me: **4** the baptism of John—was it from heaven or from men?" **5** So they reasoned among themselves, saying: "If we say, 'From heaven,' he will say, 'Why did you not believe him?' **6** But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." **7** So they answered that they did not know where it was from. **8** And Jesus said to them, "Neither will I tell you by what authority I do these things." **9** Then He began to tell the people this parable: "A man planted a vineyard, leased it to farmers, and went away on a long journey. **10** At the proper time he sent a slave to the farmers, that they might give him some of the fruit of the vineyard. But the farmers flogged him and sent him away empty-handed. **11** Again he sent a different slave; so they flogged him also, treated him shamefully, and sent him away empty-handed. **12** And again he sent a third; but they wounded him also and threw him out. **13** Then the owner of the vineyard said: 'What shall I do? I will send my beloved son; hopefully they will respect him when they see him.' **14** But when the farmers saw him, they reasoned among themselves, saying: 'This is the heir. Come, let's kill him, so that the inheritance may become ours.' **15** So they threw him out of the vineyard and killed him. What therefore will the owner of the vineyard do to them? **16** He will come and destroy those farmers and give the vineyard to others." Having heard it they said, "May it never be!" **17** Then He looked directly at them and said: "What then is this that is written: 'A stone that the builders rejected, the same became the cornerstone'? **18** Everyone who falls on that stone will be broken to pieces, but on whomever it should fall—it will crush him!" **19** The chief priests and the scribes wanted to lay hands on Him right then, but they were afraid—they knew He had spoken this parable against them. **20** Keeping a close watch on Him, they sent spies, who pretended to be innocent, so that they might latch on to something He said, so as to hand Him over to the power and the authority of the governor. **21** So they questioned Him, saying: "Teacher, we know that you speak and teach what is right, and you do not show favoritism but teach the way of God in truth. **22** Is it lawful for us to pay taxes to Caesar, or not?" **23** But He perceived their craftiness and said to them: "Why are you testing me? **24** Show me a denarius—whose image and inscription does it

have?" In answer they said, "Caesar's." **25** So He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." **26** They were unable to latch on to His word in front of the people; and marveling at His answer they kept silent. **27** Then some of the Sadducees, who deny that there is a resurrection, approached and questioned Him, **28** saying: "Teacher, Moses wrote to us that if a man's married brother dies childless, then his brother should take the widow and produce offspring for his brother. **29** Now there were seven brothers: the first took a wife and died childless; **30** then the second took the widow and he died childless; **31** then the third took her, in fact all seven in sequence—they all died childless. **32** Finally, last of all, the woman died also. **33** Therefore, in the resurrection, whose wife will she be, since all seven had her?" **34** So in answer Jesus said to them: "The people of this age marry and are given in marriage; (aion g165) **35** but those who are considered worthy to attain to that age, to the resurrection from among the dead, neither marry nor are given in marriage. (aion g165) **36** Because they cannot die anymore, being like angels—they are sons of God, being sons of the resurrection. **37** But that the dead are raised, Moses indeed revealed about the Bush when he recorded: 'The Lord, the God of Abraham and the God of Isaac and the God of Jacob.' **38** So He is not the God of the dead, but of the living—to Him all are alive." **39** Then some of the scribes answered and said, "Teacher, you spoke well." **40** And they no longer dared to question Him further. **41** Then He said to them: "How is it that they say that the Messiah is David's Son? **42** Why David himself affirms in the book of Psalms, 'The Lord said to my Lord: sit at my right hand **43** until I make your enemies a footstool for your feet.' **44** Since David calls Him 'Lord', how then is He his Son?" **45** Then, in the hearing of the people, He said to His disciples: **46** "Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces, and the best seats in the synagogues, and the best places at feasts; **47** who 'devour' widows' houses, and for a show make long prayers. These will receive more severe judgment."

**21** Looking up He saw the rich putting their gifts into the treasure chest. **2** But He also saw a certain poor widow putting in two mites. **3** So He said: "I tell you truly that this poor widow put in more than all of them; **4** because all these others put in gifts for God out of their abundance, but she, out

of her destitution, put in all she had to live on." **5** Then, as some were admiring the temple, how it was adorned with beautiful stones and donations, He said, **6** "These things that you see—the days will come in which not one stone will be left upon another that will not be thrown down." **7** So they asked Him, saying: "Teacher, so when will these things be?" and "What will be the sign when these things are about to happen?" **8** So He said: "Be careful, so as not to be deceived, because many will come in my name saying: 'I am' and 'The time is at hand.' Therefore do not go after them. **9** But whenever you hear of wars and insurrections, do not be terrified; because these things must happen first, but the end will not come right away." **10** Then He said to them: "Nation will be raised up against nation, and kingdom against kingdom. **11** And there will be severe earthquakes in various places, and famines and pestilences; and there will be fearful events and great signs from heaven. **12** But before all these things, they will lay their hands on you and persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors on account of my name. **13** But it will turn out for you as an occasion for testimony. **14** So settle it in your hearts not to practice giving a defense beforehand; **15** because I will give you a mouth and wisdom such that all your adversaries will not be able to contradict or withstand. **16** You will be betrayed even by parents and relatives, friends and 'brothers'; and they will put some of you to death. **17** And you will be hated by all because of my name. **18** (Not even one hair of your head will be wasted **19** —you must secure your souls by your endurance.) **20** "But when you see Jerusalem surrounded by armies, then know that her desolation is at hand. **21** Then let those who are in Judea flee to the mountains; let those who are in the city get out, and let those who are in the country not enter her. **22** Because these are days of vengeance, that all the written things may be fulfilled. **23** But woe to those who are pregnant and to those nursing babies in those days! There will be great distress in the land, and wrath to this people. **24** Yes, they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles, until the times of the Gentiles are fulfilled. **25** "There will be signs in sun, moon, and stars; and on the earth distress of nations, with perplexity, at the roaring and tossing of the sea; **26** men fainting from fear and expectation of the things coming on the inhabited earth—because the powers of the heavens will be shaken. **27** Then they will see

the Son of the Man coming in a cloud with power and great glory. 28 Now when these things begin to happen, straighten up and lift up your heads, because your redemption is drawing near." 29 Then He told them a parable: "Look at the fig tree and all the trees. 30 Whenever they are already budding, you see and know by yourselves that summer is now near. 31 So you also, whenever you see these things happening, know that the Kingdom of God is near. 32 I tell you assuredly, this generation will certainly not pass away until all has happened. 33 Heaven and earth will pass away, but my words will by no means pass away. 34 "But keep a watch on yourselves, lest your hearts be weighed down with dissipation, drunkenness, and cares of life, and that Day come upon you suddenly. 35 Because it will come like a trap upon all those who dwell on the surface of the whole earth. 36 So be watchful all the time, praying that you may be counted worthy to escape all these things that are about to happen and to stand before the Son of the Man." 37 In the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called 'of Olives.' 38 Then early in the morning all the people would come to Him in the temple to hear Him.

**22** Now the feast of unleavened bread, which is called 'Passover', drew near. 2 And the chief priests and the scribes were looking for a way to kill Him, because they feared the people. 3 Then Satan entered Judas (the one surnamed Iscariot), who was numbered among the Twelve. 4 So he went off and conferred with the chief priests and officers about how he might betray Him to them. 5 They were glad, and agreed to give him silver coins. 6 So he promised, and started looking for an opportunity to betray Him to them, without a crowd. 7 Then came the day of unleavened bread, in which it was necessary to kill the Passover lamb. 8 And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." 9 So they said to Him, "Where do you want us to prepare?" 10 He said to them: "Note, upon entering the city a man carrying a jar of water will meet you; follow him into the house which he enters. 11 Then you must say to the master of the house, 'The Teacher says to you: Where is the guest room where I may eat the Passover with my disciples?' 12 He himself will show you a large upper room, all furnished; make preparations there." 13 So off they went and found things just as He had said to them, and they prepared the Passover. 14 When the hour had come, He reclined, and the twelve

apostles with Him. 15 Then He said to them: "I have fervently desired to eat this Passover with you before I suffer. 16 I tell you further that I will not eat of it again until it is fulfilled in the Kingdom of God." 17 And taking a cup He gave thanks and said: "Take this and share it among yourselves. 18 I tell you further that I will not drink again of the fruit of the vine until the Kingdom of God comes." 19 Then, after the meal, He took bread, gave thanks, broke and gave it to them, saying, "This is my body which is given for you; do this in remembrance of me." 20 He also took the cup, saying: "This cup is the new covenant in my blood, which is shed for you. 21 "But alas, the hand of him who betrays me is with me on the table! 22 To be sure, the Son of the Man is going as it has been determined, but woe to that man by whom He is betrayed!" 23 (They began to question among themselves which of them it might be who was about to do this.) 24 Now there had actually been a discussion among them as to which of them seemed to be greater. 25 So He said to them: "The kings of the nations lord it over them, and those who exercise authority over them are called 'benefactors'. 26 But not so with you—rather let the greater among you become as the younger, and he who leads as he who serves. 27 Who is greater, the one reclining or the one serving? Is it not the one reclining? Yet I am among you as the one who serves. 28 However, you are those who have continued with me in my trials. 29 And I bestow on you a kingdom, just as my Father bestowed one on me, 30 so that you may eat and drink at my table in my Kingdom; also you will sit on thrones judging the twelve tribes of Israel!" 31 Then the Lord said: "Simon, Simon! Indeed Satan has asked for you (pl) so as to sift you like wheat. 32 But I have prayed for you (sg) so that your faith not fail completely; so you, when you have recovered, strengthen your brothers." 33 But he said to Him, "Lord, I am ready to go with you both to prison and to death!" 34 So He said, "I say to you, Peter, no rooster can crow today before you deny three times that you know me!" 35 Then He said to them, "When I sent you without money bag, knapsack or sandals, did you lack anything?" And they said, "Nothing." 36 So He said to them: "But now, he who has a money bag should take it, and likewise a knapsack; and he who has no sword must sell his garment and buy one. 37 Because I say to you that this which is written must still be fulfilled in me: 'And he was classed with the lawless'; and because the things concerning me have an end." 38 So they said, "Look, Lord, here are



two swords." And He said to them, "It is enough." **39** Then going out He went to the Mount of Olives, as His custom was, and His disciples followed Him. **40** When He came to the place, He said to them, "Pray, so as not to enter into temptation." **41** Then He withdrew from them about a stone's throw, knelt down and prayed, **42** saying, "Father, if you would just remove this cup from me—nevertheless, not my will, but yours, be done!" **43** Then an angel from heaven appeared to Him, strengthening Him. **44** And being in anguish He prayed with total concentration; then His sweat became like clots of blood, falling to the ground. **45** When He rose up from prayer and came to the disciples, He found them sleeping from sorrow. **46** He said to them: "Why do you sleep? Get up and pray, that you may not enter into temptation!" **47** But while He was still speaking—wow, a crowd; and he who was called Judas, one of the twelve, was leading them! He approached Jesus to kiss Him (he had given them this sign, "Whomever I kiss, it is he"). **48** So Jesus said to him, "Judas, are you betraying the Son of the Man with a kiss?" **49** When those who were around Him saw what was about to happen, they said to Him, "Lord, shall we strike with the sword?" **50** And a certain one of them struck the servant of the high priest, and cut off his right ear! **51** But Jesus reacted by saying, "Allow at least this!" and touching his ear He healed him. **52** Then Jesus said to the chief priests, officers of the temple, and elders who had come against Him: "Have you come out with swords and clubs as against a bandit? **53** When I was with you daily in the temple, you did not lay a hand on me. But this is your hour; even the authority of the darkness!" **54** Then they seized, took and brought Him to the house of the high priest, with Peter following at a distance. **55** Now when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. **56** Then a certain servant girl, seeing him sitting by the fire, looked intently at him and said, "This man also was with him." **57** But he denied Him, saying, "Woman, I do not know him!" **58** After a little while another saw him and said, "You also are one of them." But Peter said, "Man, I am not!" **59** Then after about an hour had passed, another started insisting, "Surely this fellow also was with him, because he is a Galilean." **60** But Peter said, "Man, I don't know what you're talking about!" And immediately, while he was still speaking, a rooster crowed. **61** And the Lord turned and looked directly at Peter; then Peter remembered the Lord's word, how He had said to him, "Before a rooster crows, you will deny me three times." **62** And going outside he wept bitterly. **63** The men who were guarding Jesus started mocking and beating Him. **64** And having blindfolded Him they would hit His face and ask Him, saying: "Prophecy! Who was it who struck you?" **65** And they kept saying many other insulting things to Him. **66** As soon as it was day, the elders of the people, both the chief priests and scribes, came together and brought Him before their council, saying, **67** "If you are the Messiah, tell us." But He said to them: "If I tell you, you simply will not believe. **68** But if I also question you, you will neither answer nor release me. **69** Hereafter the Son of the Man will be seated at the right hand of the power of God." **70** Then they all said, "Are you then the Son of God?" So He said to them, "You say it because I AM!" **71** Then they said: "What further testimony do we need? We ourselves have heard it from his mouth!"

**23** Then the whole crowd of them rose up and led Him to Pilate. **2** And they began to accuse Him, saying, "We found this fellow perverting the nation and forbidding to pay taxes to Caesar, declaring himself to be Christ, a king." **3** So Pilate questioned Him, saying, "Are you the king of the Jews?" In reply He said to him, "You said it!" **4** Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." **5** But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to here." **6** When Pilate heard 'Galilee', he asked if the man was a Galilean. **7** Upon learning that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem during those days. **8** Now when Herod saw Jesus, he was really pleased, because for a long time he had been wanting to see Him, having heard so many things about Him; and he was hoping to see some miracle performed by Him. **9** He questioned Him with many words, but He gave him no answer. **10** On their part, the high priests and scribes stood by, vehemently accusing Him. **11** Then Herod and his soldiers, after ridiculing and mocking Him, arrayed Him in a gorgeous robe and sent Him back to Pilate. **12** (That very day Pilate and Herod became friends with each other—previously having been at odds with each other.) **13** Then Pilate, having called together the chief priests and the rulers and the people, **14** said to them: "You have brought this man to me as one who misleads the people, and yet, having examined him in your presence, I have found no guilt in this man as to those things of which you accuse him. **15** Further, neither did Herod (for

I sent you on to him); indeed, nothing deserving of death has been done by him. **16** I will therefore flog and release him." **17** (It was necessary for him to release one to them at the feast.) **18** But they all cried out together, saying: "Away with this one! Release to us Barabbas!"— **19** who had been thrown into prison for a certain insurrection in the city, and for murder. **20** Then Pilate, wanting to release Jesus, addressed them again. **21** But they just kept shouting: "Crucify! Crucify him!" **22** For the third time he said to them: "But what evil has this man done? I have found no reason for death in him. I will therefore flog and release him." **23** But they were insistent, demanding with loud voices that He be crucified! And their voices, especially of the chief priests, prevailed. **24** So Pilate decided to grant their demand. **25** He released the one who had been thrown into prison for insurrection and murder, the one they asked for; but he delivered Jesus to their will. **26** Now as they led Him away, they conscripted a certain Simon of Cyrene (coming in from a field), and put the cross on him to carry it behind Jesus. **27** A considerable crowd of people followed Him, including women who were also mourning and lamenting Him. **28** So Jesus turned to them and said: "Daughters of Jerusalem, do not weep for me; rather weep for yourselves and for your children. **29** Because indeed, the days are coming in which they will say, 'Blessed are the barren, even the wombs that never bore and the breasts that never nursed!' **30** Then they will begin 'to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'" **31** For if they do these things in the 'green tree', what will happen in the 'dry'?" **32** There were also two others, criminals, led with Him to be put to death. **33** When they arrived at the place called 'The Skull', they crucified Him there; also the criminals, one on His right, the other on His left. **34** Then Jesus said, "Father, forgive them, for they do not know what they are doing"; while they were dividing up His clothes by casting a lot. **35** Meanwhile the people stood looking on. And especially the rulers among them were sneering, saying, "He saved others; let him save himself, if such is the Christ, the chosen of God!" **36** Yes, even the soldiers mocked Him, approaching and offering Him sour wine, **37** and saying, "If you are the king of the Jews, save yourself!" **38** In fact, above Him there was a written notice, in Greek, Latin and Hebrew letters: THIS IS THE KING OF THE JEWS. **39** Then one of the hanged criminals started berating Him, saying, "If you are the Christ, save yourself and us!" **40** But the other reacted and rebuked him,

saying: "Don't you even fear God, since you are under the same condemnation? **41** And we indeed justly, for we are receiving the due reward for our deeds; but this man did nothing wrong." **42** Then he said to Jesus, "Please remember me, Lord, when you come in your kingdom." **43** Jesus said to him, "I tell you assuredly, today you will be with me in Paradise." **44** Now it was about the sixth hour, and darkness came upon the whole land until the ninth hour. **45** Yes, the sun was darkened; also, the veil of the temple was torn in two. **46** Then, after giving a loud shout, Jesus said, "Father, it is into your hands that I will commit my spirit." And having said this, He breathed out His spirit. **47** Well upon seeing what had happened, the centurion glorified God, saying, "Certainly this man was righteous!" **48** And the whole crowd that had gathered for the spectacle, when they saw what actually happened, went away beating their breasts. **49** But all His acquaintances, including the women who had followed Him from Galilee, stood at a distance, watching these things. **50** Now then, there was a man named Joseph, a good and righteous man, a Council member **51** (but he had not agreed with their counsel and action), from Arimathea, a city of the Jews, who himself was waiting for the Kingdom of God: **52** this man went to Pilate and asked for Jesus' body. **53** Then he took it down, wrapped it in linen, and placed it in a tomb cut out of rock, where no one had ever been laid. **54** It was a Preparation day; the Sabbath was drawing near. **55** The women who had come with Him from Galilee followed along, and they saw the tomb and how His body was placed there. **56** Then they returned and prepared spices and perfumes. But they rested on the Sabbath according to the commandment.

**24** Then on the first day of the week, at early dawn, they went to the tomb carrying the spices they had prepared, along with some others. **2** They found the stone rolled away from the tomb, **3** but upon entering they did not find the body of the Lord Jesus. **4** And it happened, as they were greatly perplexed about this, that wov, two men stood by them in dazzling clothing! **5** Then, as they were afraid and bowed their faces to the ground, they said to them: "Why do you seek the living One among the dead? **6** He is not here, but is risen! Remember how He told you while still in Galilee, **7** saying, 'The Son of the Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" **8** And they remembered His words. **9** Then

they returned from the tomb and reported all these things to the Eleven, and to all the rest. **10** They were Mary Magdalene, Joanna, Mary the mother of James, and the others with them, who told these things to the apostles. **11** But their words seemed to them like nonsense, and they disbelieved them. **12** (But Peter had gotten up and run to the tomb, and stooping down he saw the linen strips lying by themselves; and he departed, marveling to himself at what had happened.) **13** And then that same day two of them were going to a village called Emmaus, which was about seven miles from Jerusalem. **14** And they were conversing with each other about all that had happened. **15** And then, as they were conversing and discussing, Jesus Himself came up and started going with them. **16** But their eyes were restrained, in order that they not recognize Him. **17** So He said to them, "What words are these that you are exchanging with one another as you walk, and are gloomy?" **18** Then the one whose name was Cleopas answered and said to Him, "Are you the only one living in Jerusalem who doesn't know the things that have happened there in these days?" **19** He said to them, "What things?" So they said to Him: "The things concerning Jesus the Natsorean, how the man was a prophet mighty in deed and word before God and all the people, **20** and how the chief priests and our rulers handed him over to be condemned to death, and they crucified him. **21** And we were hoping that it was He who was going to redeem Israel! Further, besides all this, today is the third day since these things happened. **22** Moreover certain women of our group astonished us—arriving early at the tomb, **23** and not finding his body, they came saying that they had even seen a vision of angels, who said he was alive. **24** And certain of those who were with us went to the tomb and found it just as the women had said; but him they did not see." **25** Then He said to them: "O foolish ones, and slow of heart to believe in all that the Prophets have spoken! **26** Was it really not necessary for the Christ to suffer these things, and to enter into His glory?" **27** And beginning from Moses, and then all the Prophets, He explained to them in all the Scriptures the things concerning Himself. **28** Then they approached the village where they were going, and He made as though He would keep going. **29** But they constrained Him, saying, "Stay with us, because it is toward evening, and the day is far spent." So He went in to stay with them. **30** And then, as He was reclining with them, He took the bread, blessed and broke it, and gave it to them. **31** Then their eyes were opened and they recognized Him; and He became invisible to them. **32** They said to one another, "Were not our hearts burning within us while He talked to us on the road, and while He opened the Scriptures to us?" **33** So they got up forthwith and returned to Jerusalem, where they found the Eleven gathered together; also those with them, **34** who said, "The Lord is risen indeed, and has appeared to Simon!" **35** Then they described what happened on the road, and how He was known to them in the breaking of the bread. **36** As they were saying these things, indeed, Jesus Himself stood in their midst, and He said to them, "Peace to you." **37** But they, terrified, supposed they were seeing a ghost, and were becoming fearful. **38** And He said to them: "Why are you troubled?" and "Why do doubts arise in your hearts? **39** Look at my hands and feet; it is I myself! Feel me and see; a spirit does not have flesh and bones, as you see I have." **40** And saying this He showed them His hands and His feet. **41** But as they were still disbelieving and marveling, because of the joy, He said to them, "Do you have any food here?" **42** So they gave Him a piece of broiled fish and some honeycomb. **43** And taking it He ate in their presence. **44** Then He said to them, "These are the words that I spoke to you while I was still with you, that everything that is written in the Law of Moses and the Prophets and the Psalms concerning me must be fulfilled." **45** Then He opened their understanding so as to comprehend the Scriptures. **46** And He said to them: "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, **47** and that repentance and forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. **48** You are witnesses of these things. **49** Take note, I am sending the Promise of my Father upon you; but you must stay in the city of Jerusalem until you are clothed with power from on High." **50** He led them out as far as Bethany, and lifting up His hands He blessed them. **51** And it happened, as He was blessing them, that He left them and was carried up into heaven. **52** Worshiping Him, they returned to Jerusalem with great joy; **53** and they were continually in the temple, praising and blessing God. Amen.

# John

**1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** He Himself existed in the beginning with God. **3** All things came to be by Him; that is, apart from Him not even one thing that has come into being came to be. **4** In Him was life, and the Life was the Light of mankind. **5** Now the Light shines in the darkness, and the darkness has not overcome it. **6** There was a man, sent from God, whose name was John. **7** This man came as a witness to testify about the Light, so that all might believe through him. **8** He himself was not the Light but was to testify about the Light— **9** the true Light which illumines everyone who comes into the world. **10** He was in the world, the world that came into being by Him, yet the world did not know Him. **11** He came to His own things, yet His own people did not receive Him. **12** But, as many as did receive Him, to them He gave the right to become children of God, to those who believe into His name: **13** who were begotten, not by blood, nor by the desire of the flesh, nor by the will of a man, but by God. **14** So the Word became flesh and lived among us, and we observed His glory, glory of an Only-begotten, from the Father, full of grace and truth. **15** John testified about Him and called out saying: "This is He of whom I said, 'The One coming after me is now ahead of me, because He existed before I did.'" **16** Now we have all received from His fullness, yes, grace upon grace. **17** Because the Law was given through Moses; the Grace and the Truth came through Jesus Christ. **18** No one has ever seen God. The Only-begotten Son, who exists in the bosom of the Father, He has interpreted Him. **19** Now this is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" **20** He confessed, he did not deny but confessed, "I am not the Christ." **21** So they asked him, "What then, are you Elijah?" And he says, "I am not." "Are you 'the Prophet'?" "No," he answered. **22** So they said to him: "Who are you?—so that we may give an answer to those who sent us. What do you say about yourself?" **23** He said, "I am 'the voice of one calling out: "Make the Lord's road straight in the wilderness,'" just as the prophet Isaiah said." **24** Now those who had been sent were from the Pharisees. **25** So they asked him saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor 'the Prophet'?" **26** John answered them saying: "I baptize with water, but among you stands One whom you do

not know. **27** He is the One coming after me who is now ahead of me, whose sandal strap I am not worthy to loose." **28** These things happened in Bithabara, across the Jordan, where John was baptizing. **29** The next day John sees Jesus coming toward him and says: "Look! The Lamb of God who takes away the sin of the world! **30** This is He of whom I said, 'After me comes a man who is now ahead of me, because He existed before I did.' **31** I did not know Him; but so that He should be revealed to Israel, that is why I came baptizing with water." **32** And John testified saying: "I observed the Spirit coming down like a dove out of heaven, and He rested upon Him. **33** Now I did not know Him, but He who sent me to baptize with water, He said to me, 'The One upon whom you see the Spirit coming down and resting—this is He who baptizes with the Holy Spirit.' **34** So I have seen and testified that this is the Son of God." **35** Again the next day John was standing with two of his disciples. **36** And seeing Jesus walking by, he says, "Look, the Lamb of God!" **37** The two disciples heard him speak, and they followed Jesus. **38** So turning and observing them following Jesus says to them, "What do you want?" So they said to Him, "Rabbi" (which translated means 'Teacher'), "where are You staying?" **39** He says to them, "Come and see." So they went and saw where He was staying, and stayed with Him that day—it was about the tenth hour. **40** One of the two who heard John and followed Him was Andrew, Simon Peter's brother. **41** He first finds his own brother Simon and says to him, "We have found the Messiah" (which is translated 'Christ'). **42** And he led him to Jesus. Looking at him Jesus said, "You are Simon, the son of Jonah; you will be called Cephas" (which is translated 'Stone'). **43** The next day He decided to go to Galilee, so He finds Philip and says to him, "Follow me." **44** (Now Philip was from Bethsaida, the hometown of Andrew and Peter.) **45** Philip finds Nathanael and says to him, "We have found the One of whom Moses in the Law—and also the prophets—wrote: Jesus the son of Joseph, from Natsareth." **46** So Nathanael said to him, "Can anything good come out of Natsareth?" Philip says to him, "Come and see!" **47** Jesus saw Nathanael coming toward Him and says about him, "There, a genuine Israelite in whom there is no deceit!" **48** Nathanael says to Him, "From where do You know me?" Jesus answered and said to him, "Before Philip called you, while you were under the fig tree, I saw you." **49** In answer Nathanael says to Him: "Rabbi, You are the Son of God! You are the King of Israel!"

50 Jesus answered and said to him: "You believe because I said that I saw you under the fig tree? You will see greater than these." 51 And He says to him, "I tell you (pl) most assuredly, later on you will see the heaven opened and the angels of God ascending and descending upon the Son of the Man."

**2** On the third day a wedding took place in Cana of Galilee, and Jesus' mother was there. 2 Now both Jesus and His disciples had been invited to the wedding. 3 So when the wine had given out, Jesus' mother says to Him, "They don't have any wine!" 4 Jesus says to her: "What is that to you and me, woman? My time has not yet come." 5 His mother says to the servants, "Do whatever He may tell you." 6 (Now there were six stone waterpots set there, according to the purification rites of the Jews, containing 20 or 30 gallons each.) 7 Jesus says to them, "Fill the pots with water." So they filled them to the brim. 8 So He says to them, "Now, draw some out and take it to the master of ceremonies." So they took it. 9 Well, when the master of ceremonies tasted the water that had become wine—he did not know where it came from, but the servants who had drawn the water knew—he calls the bridegroom 10 and says to him: "Everybody serves the good wine first, then, when people are intoxicated, the inferior. You have kept the good wine until now!" 11 This, the first of the miraculous signs, Jesus performed in Cana of Galilee and revealed His glory; and His disciples believed into Him. 12 After this He went down to Capernaum—He, His mother, His brothers, and His disciples—but they did not stay there many days. 13 Now the Jewish Passover was near, so Jesus went up to Jerusalem. 14 And in the Temple He found people selling oxen and sheep and doves, also the moneychangers at work. 15 When He had made a scourge out of cords, He drove all out of the temple, both the sheep and the oxen; and as for the moneychangers, He overturned the tables and scattered the coins. 16 And to the dove-sellers He said: "Get these things out of here! Stop turning my Father's House into a marketplace!" 17 Then His disciples remembered that it stands written, "Zeal for Your House consumes me." 18 So the Jews answered and said to Him, "What sign do you show us, since you do these things?" 19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it." 20 So the Jews said, "It took forty-six years to build this temple, and you will raise it in three days?!" 21 But He was speaking about the temple of

His body. 22 Therefore, when He was raised from among the dead His disciples remembered that He had said this; so they believed the Scripture, even the word that Jesus had spoken. 23 Now while He was in Jerusalem at the Passover, during the feast, many believed into His name, observing the signs that He was doing. 24 But as for Jesus Himself, He did not entrust Himself to them, because He knew all men 25 and that He had no need that anyone should testify about man, because He Himself knew what was in man.

**3** Now there was a man among the Pharisees whose name was Nicodemus, a ruler of the Jews. 2 The same went to Jesus at night and said to Him, "Rabbi, we know that you have come as a teacher from God, because no one can do these signs that you do unless God is with him." 3 Jesus answered and said to him, "Most assuredly I say to you, unless someone is begotten from Above, he is not able to see the kingdom of God." 4 Nicodemus says to Him: "How can a man be begotten, being old? He can't enter his mother's womb a second time and be born, can he?" 5 Jesus answered: "Most assuredly I say to you, unless someone is begotten by water and Spirit he is not able to enter the kingdom of God. 6 That which has been begotten by the flesh is flesh, and that which has been begotten by the Spirit is spirit. 7 Do not be perplexed that I said to you, 'You (pl) need to be begotten from Above.' 8 The wind blows where it wishes, and you (sg) hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who has been begotten by the Spirit." 9 Nicodemus answered and said to Him, "How can these things be?" 10 Jesus answered and said to Him: "You are the teacher of Israel, yet you do not understand these things? 11 Most assuredly I say to you, we speak what we know and testify to what we have seen, but you (pl) do not receive our testimony. 12 If I have told you earthly things and you do not believe, how will you believe if I should tell you the heavenly? 13 No one has gone up into Heaven except the One who came down out of Heaven—the Son of the Man, who is in Heaven. 14 Also, just as Moses lifted up the snake in the wilderness, just so the Son of the Man must be lifted up, 15 so that everyone who believes into Him should not be wasted, but should have eternal life. (aiōnios g166) 16 Because God loved the world so much that He gave His only begotten Son, so that everyone who believes into Him should not be wasted, but should have eternal life. (aiōnios

**g166** 17 For God did not send His Son into the world in order to condemn the world, but so that the world might be saved through Him. 18 The one believing into Him is not condemned, but the one not believing has already been condemned, because he has not believed into the name of the only begotten Son of God. 19 “Now this is the basis for the condemning, that the Light has come into the world, but the people loved the darkness rather than the Light, because their deeds were malignant. 20 For whoever practices evil hates the Light and does not come to the Light, so that his deeds may not be exposed. 21 But whoever does the truth comes to the Light so that his deeds may be clearly seen, that they are done in God.” 22 After these things Jesus, with His disciples, went into the Judean countryside, and there He spent time with them and baptized. 23 Now John also was baptizing in Aenon, near Salem, because there was plenty of water there. And people were coming and being baptized; 24 for John had not yet been thrown into prison. 25 Then some of John's disciples had an argument with a Judean about purification. 26 So they came to John and said to him, “Rabbi, the One who was with you across the Jordan, about whom you have testified—well, here He is baptizing, and everyone is flocking to Him!” 27 John answered and said: “A person can receive nothing unless it has been given to him from Heaven. 28 You yourselves can testify that I said, ‘I am not the Christ, but I have been sent ahead of Him.’ 29 He who has the bride is the bridegroom, but the friend of the bridegroom, who stands by and hears him, has great joy at the bridegroom's voice. So this my joy has been fulfilled. 30 He must increase, but I must decrease. 31 “He who comes from Above is above all; he who is from the earth is earthly, and speaks of the earth. He who comes from Heaven is above all. 32 And to what He has seen and heard He testifies, yet no one receives His testimony. 33 The one who receives His testimony certifies that God is true. 34 For He whom God sent speaks God's words, because God does not give the Spirit by measure. 35 The Father loves the Son and has given all things into His hand. 36 The one believing into the Son has eternal life, but the one disobeying the Son will not see the Life, but the wrath of God will remain upon him.” (aiōnios g166)

**4** Now when Jesus knew that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” 2 (although Jesus Himself was not baptizing, but His disciples), 3 He left Judea and

went away into Galilee. 4 Now He needed to go through Samaria; 5 so He comes to a city of Samaria called Sychar, near the plot of land that Jacob gave to his son Joseph. 6 Now Jacob's well was there; so Jesus, being worn out from the journey, sat as He was by the well. It was about 6 p.m. 7 A woman of Samaria comes to draw water. Jesus says to her, “Give me a drink.” 8 (His disciples had gone into the town to buy food.) 9 So the Samaritan woman says to Him, “How can you, being a Jew, ask a drink from me, being a Samaritan woman?” (for Jews do not associate with Samaritans). 10 Jesus answered and said to her: “If you knew the gift of God, and who is the one saying to you, ‘Give me a drink,’ you would have asked him and he would have given you living water.” 11 The woman says to Him: “Sir, you don't even have a bucket, and the well is deep; so where do you get this living water? 12 You aren't greater than our father Jacob, are you? He gave us the well and drank from it himself, as did his sons and his livestock.” 13 Jesus answered and said to her: “Everyone who drinks of this water will thirst again, 14 but whoever drinks of the water that I will give him will never ever thirst; rather, the water that I will give him will become in him a spring of water, welling up into eternal life.” (aiōn g165, aiōnios g166) 15 The woman says to Him, “Sir, give me this water! so that I may not thirst, nor come here to draw.” 16 Jesus says to her, “Go, call your husband and come back here.” 17 The woman answered and said, “I don't have a husband.” Jesus says to her: “You stated correctly that you do not have a husband, 18 because you have had five husbands, and the one you have now is no husband of yours. You spoke the truth there!” 19 The woman says to Him: “Sir, I perceive that you are a prophet. 20 Our fathers worshiped on this mountain, while you (pl) say that the place where one must worship is in Jerusalem.” 21 Jesus says to her: “Woman, believe me, a time is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You [Samaritans] worship what you do not know; we [Jews] worship what we do know, because the salvation is from the Jews. 23 But the time is coming, in fact now is, when the genuine worshipers will worship the Father in spirit and truth. Really, because the Father is looking for such people to worship Him. 24 God is Spirit, and those who worship Him must worship in spirit and truth.” 25 The woman says to Him: “I know that Messiah is coming (who is called Christ). When He comes He will explain everything to us.” 26 Jesus

says to her, "I am He, the one who is talking with you!" 27 At that point His disciples arrived, and they were amazed that He was talking with a woman; yet no one said, "What do you want?" or "Why are You talking with her?" 28 So the woman left her water jar, went her way into the town, and says to the men: 29 "Come see a man who told me everything I ever did! Could this be the Messiah?" 30 So out they went from the town and started toward Him. 31 Now in the meantime the disciples were urging Him saying, "Rabbi, eat." 32 But He said to them, "I have food to eat that you do not know about." 33 So the disciples started saying to one another, "Could someone have brought Him something to eat?" 34 Jesus says to them: "My food is to do the will of Him who sent me and to complete His work. 35 Do you not say, 'There are four months before the harvest comes?' Well I say, Look! Lift your eyes and observe the fields; they are white for harvest already! 36 Now he who reaps receives pay and gathers fruit into eternal life, so that both he who sows and he who reaps may rejoice together. (αἰῶνιος γ166) 37 Now the saying, 'One is the sower and another the reaper,' is true in this: 38 I sent you to reap that for which you have not labored; others have labored and you have entered into their labors." 39 Now many of the Samaritans from that city believed into Him because of the word of the woman, testifying that "He told me everything I ever did!" 40 So when the Samaritans came to Him they urged Him to stay with them; and He did stay there two days. 41 Many more believed through His own word, 42 and they kept saying to the woman, "It is not just because of what you said that we believe, because we ourselves have heard Him, and we know that this One is truly the Messiah, the Savior of the world!" 43 So after the two days He departed from there and went on into Galilee. 44 (For Jesus Himself testified that a prophet does not have honor in his own country.) 45 So when He came into Galilee the Galileans welcomed Him, having seen all the things that He did in Jerusalem, at the festival; for they too had gone to the festival. 46 So Jesus went again to Cana of Galilee, where He made the water wine. Now there was a certain royal official whose son was sick in Capernaum. 47 When this man heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was about to die. 48 So Jesus said to him, "Unless you people see signs and wonders you will not believe!" 49 The official says to Him, "Sir, come down before my child dies!" 50 Jesus says to

him, "Go; your son lives." Well the man believed the word that Jesus spoke to him and off he went. 51 Now while he was still going down his slaves met him and reported saying, "Your son lives!" 52 So he inquired of them the hour in which he got better. And they said to him, "Yesterday at the seventh hour the fever left him." 53 So the father knew that it was at the exact hour in which Jesus told him, "Your son lives." Both he himself and his whole household believed. 54 Again, coming out of Judea into Galilee, Jesus performed this second miraculous sign.

**5** After these things there was the feast of the Jews, so Jesus went up to Jerusalem. 2 Now in Jerusalem, by the Sheep Gate, there is a pool called Bethesda, in Hebrew, which has five porches. 3 In them a large number of sick people were lying—blind, lame, paralyzed—waiting for the moving of the water; 4 because an angel would go down from time to time into the pool and stir up the water—then the first one to get in after the stirring of the water became well of whatever disease that was holding him. 5 Now there was a certain man there who had been sick for 38 years. 6 Seeing this man lying there and knowing that he had already been sick a long time, Jesus says to him, "Do you want to get well?" 7 The sick man answered Him, "Sir, I have no man to throw me into the pool when the water is stirred up, but while I am coming another gets in before me." 8 Jesus says to him, "Get up, pick up your pallet and walk!" 9 Immediately the man became well and picked up his pallet and started to walk! 10 But that day was a Sabbath, so the Jews said to the one who had been healed: "It's the Sabbath! You aren't allowed to carry the pallet." 11 He answered them: "The one who made me well—He said to me, 'Pick up your pallet and walk.'" 12 So they asked him, "Who is the man who said to you, 'Pick up your pallet and walk'?" 13 But the man who was cured did not know who it was, because Jesus had disappeared, there being a crowd in the place. 14 After these things Jesus found him in the temple and said to him: "See, you are well. Don't sin any more, so that something worse doesn't happen to you." 15 The man went off and told the Jews that it was Jesus who had made him well. 16 So because of this the Jews began persecuting Jesus and trying to kill Him, because He was doing these things on the Sabbath. 17 But Jesus answered them, "Until now, my Father works, I also work." 18 So because of this they wanted to kill Him all the more, because He was not only breaking the Sabbath but was even saying

that God was His own Father, making Himself equal with God! **19** Then Jesus answered and said to them: "Most assuredly I say to you, the Son is not able to do anything from Himself, except something He sees the Father doing; because whatever things He does, precisely these the Son also does. **20** For the Father loves the Son and shows Him everything that He Himself is doing; and He will show Him greater works than these, so that you may marvel. **21** Now just as the Father raises the dead and gives life, just so the Son also gives life to whom He wishes. **22** In fact the Father does not judge anyone but has committed all the judging to the Son, **23** so that all will honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him. **24** "Most assuredly I say to you that the one listening to my word and believing on Him who sent me has eternal life; he will not go into judging but has moved out of the death into the Life. (aionios g166) **25** "Most assuredly I say to you that a time is coming, and now is, when the dead will hear the voice of the Son of the God, and those who listen will live. **26** Because just as the Father has life in Himself, just so He gave to the Son also to have life in Himself; **27** furthermore He gave Him the authority to pass judgment, because He is Son of Man. **28** Do not marvel at this, because a time is coming in which all those in the graves will hear His voice **29** and will come out—those who did good things into the resurrection of life, but those who practiced evil things into the resurrection of condemnation. **30** I am not able to do anything from myself. As I hear, I judge, and my judging is just, because I do not seek my own will but the will of the Father who sent me. **31** "If I testify about myself, my testimony is not valid. **32** There is another who testifies about me, and I know that the testimony that He gives about me is true. **33** You have sent to John and he has testified to the truth. **34** Yet I do not accept the testimony from a man; but I say these things so that you may be saved. **35** That man was a burning, shining lamp, and for a time you were willing to be glad in his light. **36** But I have a greater testimony than John's, because the works that the Father gave me to complete—the very works that I am doing—they testify about me that the Father has sent me. **37** "Further, the Father who sent me has Himself testified about me. You have neither heard His voice nor seen His form at any time. **38** Nor do you have His word abiding in you, because you do not believe on the very one whom He sent. **39** You examine the Scriptures because in them you

think you have eternal life, yet they are the very ones that testify about me. (aionios g166) **40** But you are not willing to come to me so that you may have life. **41** "I do not accept glory from people. **42** Rather I have come to know you, that you do not have the love of God in you. **43** I have come in my Father's name and you do not receive me; should another come in his own name, him you will receive. **44** How can you believe, who receive glory from men and do not seek the glory that comes from the only God? **45** "Do not suppose that I will accuse you before the Father. Moses is the one who accuses you, on whom you have set your hope. **46** Because if you really believed Moses you would believe me, because he wrote about me. **47** But since you do not believe his writings, how will you believe my sayings?"

**6** After these things Jesus went over the Sea of Galilee, or Tiberias. **2** And a huge crowd was following Him because they had seen His signs that He kept performing on the sick. **3** So Jesus went up on the mountain and sat down there with His disciples. **4** (Now the Passover, the feast of the Jews, was near.) **5** Then, raising His eyes and observing that a huge crowd was coming toward Him, Jesus says to Philip, "Where shall we buy bread so that these folks may eat?" **6** Now He said this to test him, for He Himself knew what He was about to do. **7** Philip answered Him, "Two hundred denarii worth of bread would not be enough for them, so that each of them could receive a little." **8** One of His disciples, Andrew, Simon Peter's brother, says to Him, **9** "There is a little boy here who has five loaves of barley bread and two small fish, but what are they for so many?" **10** Then Jesus said, "Make the people recline." Now there was plenty of grass in the place; so the men reclined, about five thousand in number. **11** Then Jesus took the loaves, and having given thanks He distributed them to the disciples, and the disciples to those who were reclining; so too with the fish, as much as they wanted. **12** So when they were full He says to His disciples, "Collect the leftover fragments so that nothing be wasted." **13** So they collected and filled twelve baskets with fragments from the five barley loaves that were left over from those who had eaten. **14** Now then, having seen the miraculous sign that Jesus performed the men said, "This One really is the Prophet who is to come into the world." **15** So Jesus, perceiving that they were about to come and take Him by force to make Him king, withdrew up the mountain again by Himself, alone. **16** Now as



evening came on His disciples had gone down to the sea, 17 and getting into the boat they started to go across the sea toward Capernaum. Well it had been dark for a while and Jesus had not come to them. 18 Further, the sea was being agitated by a strong wind blowing. 19 Then, after they had rowed some three or four miles, they see Jesus walking on the sea and coming near the boat; and they were afraid. 20 But He said to them, "It is I; don't be afraid!" 21 Then they wanted to receive Him into the boat, and immediately the boat was at the land to which they were going. 22 The next day the crowd that had stayed on the other side of the sea, having seen that there was no other boat there except the one into which His disciples had entered, and that Jesus had not gotten into the boat with His disciples but only His disciples had gone away— 23 although other boats had come from Tiberias, near the place where they ate the bread after the Lord had given thanks— 24 so when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum, looking for Jesus. 25 When they found Him on another side of the sea they said to Him, "Rabbi, when did you get here?" 26 Jesus answered them and said: "Most assuredly I say to you, you are not seeking me because you saw miraculous signs, but because you ate the bread and were filled. 27 Do not work for the food that wastes away but for the food that endures into life eternal, which the Son of the Man will give you; because on Him God the Father has set His seal." (aionios g166) 28 So they said to Him, "What should we do so that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you believe into the One whom He sent." 30 So they said to Him: "Well then, what sign are you going to do so we may see and believe you? What are you going to perform? 31 Our fathers ate the manna in the desert, just as it is written: 'He gave them bread from Heaven to eat.'" 32 Then Jesus said to them: "Most assuredly I say to you, Moses did not give you the bread from Heaven, but my Father gives you the true bread from Heaven. 33 For the bread of God is the One coming down out of Heaven and giving Life to the world." 34 Then they said to Him, "Lord, give us this bread always." 35 So Jesus said to them: "I am the bread of the Life. Whoever comes to me will never hunger, and whoever believes into me will never thirst. 36 But, as I told you, you have actually seen me, yet you do not believe. 37 All that the Father gives me will come to me, and the one who comes to me I will

not throw out; 38 because it is not to do my own will that I have come down out of Heaven, but the will of the One who sent me. 39 Now this is the will of the Father who sent me, that I should lose nothing out of all that He has given me, but should raise it up at the last day. 40 Again this is the will of Him who sent me, that everyone who 'sees' the Son and believes into Him may have eternal life, and I will raise him up at the last day." (aionios g166) 41 Then the Jews started complaining about Him, because He said, "I am the bread that came down out of Heaven." 42 And they were saying: "Isn't this Jesus the son of Joseph, whose father and mother we know? So how can he say, 'I have come down out of Heaven?'" 43 So Jesus answered and said to them: "Stop complaining among yourselves. 44 No one is able to come to me unless the Father who sent me draws him, and I will raise him up at the last day. 45 It is written in the prophets, 'And they will all be taught by God.' Therefore everyone who listens and learns from the Father comes to me. 46 (Not that anyone has seen the Father, except the One who is from God—He has seen the Father.) 47 Most assuredly I say to you: the one believing into me has eternal life. (aionios g166) 48 "I am the bread of the Life. 49 Your fathers ate manna in the desert, and they died. 50 This is the bread that comes down out of Heaven, so that anyone may eat of it and not die. 51 I am the living bread which came down out of Heaven. If anyone eats of this bread he will live forever. Actually, the bread that I will give is my flesh, which I will give on behalf of the life of the world." (aion g165) 52 At that the Jews started quarrelling among themselves, saying, "How can this man give us his flesh to eat?!" 53 So Jesus said to them: "Most assuredly I say to you, unless you eat the flesh of the Son of the Man and drink His blood, you do not have Life within yourselves. 54 Whoever chews my flesh and drinks my blood has eternal life, and I will raise him up at the last day. (aionios g166) 55 Really, my flesh is genuine food and my blood is genuine drink. 56 Whoever chews my flesh and drinks my blood abides in me and I in him. 57 Just as the living Father sent me and I live because of the Father, so also the one who feeds on me will live because of me. 58 This is the bread that came down out of Heaven. Whoever feeds on this bread of mine will live forever (in contrast to your fathers who ate the manna and died)." (aion g165) 59 He said these things while teaching in a synagogue in Capernaum. 60 Therefore, upon hearing this many from among His disciples said: "This word is hard! Who is able to

hear it?" **61** So Jesus, knowing in Himself that His disciples were complaining about this, said to them: "Does this offend you? **62** What if you should see the Son of the Man going up to where He was at first? **63** The Spirit is the One who makes alive; the flesh does not benefit anything. The words that I speak to you are spirit, are Life. **64** But there are some among you who do not believe." (For Jesus knew from the start who they were who did not believe, and who was betraying Him.) **65** And He said, "That is why I told you that no one can come to me unless it has been granted to him by my Father." **66** From that time many of His disciples turned back and stopped going around with Him. **67** So Jesus said to the twelve, "You don't want to go away too, do you?" **68** So Simon Peter answered Him: "Lord, to whom shall we go? You have the words of eternal life. (aionios g166) **69** Further, we have come to believe and to know that you are the Christ, the Son of the Living God!" **70** He said to them: "Did I myself not choose you twelve? Yet one of you is a devil." **71** He was referring to Judas Iscariot, son of Simon, for it was he who would betray Him, being one of the twelve.

**7** After these things Jesus continued to move about in Galilee, since He did not wish to move about in Judea because the Jews were wanting to kill Him. **2** Now the Jews' Feast of Tabernacles was near. **3** So His brothers said to Him: "Leave here and go up into Judea so your disciples also may see the works that you are doing, **4** because no one does anything in secret while he actually wants to be in evidence. Since you are doing these things, show yourself to the world!" **5** For not even His brothers were believing into Him. **6** So Jesus says to them: "My time is not here yet, but your time is always available. **7** The world cannot hate you, but does hate me, because I testify about it that its works are malignant. **8** You guys go up to this feast; I am not going up yet to this feast, because my time has not yet fully come." **9** So upon saying these things to them He stayed on in Galilee. **10** Now when His brothers had gone up to the feast, then He too went up, not openly but in secret like. **11** So the Jews were looking for Him at the feast and saying, "Where is he?" **12** And there was a lot of murmuring about Him among the crowds. Some were saying, "He is good"; others were saying, "On the contrary, he's deceiving the people." **13** However, no one was talking openly about Him for fear of the Jews. **14** Now when the feast was already half over Jesus went up into the temple and

started to teach. **15** And the Jews were marveling saying, "How is this man learned, not having been educated?" **16** So Jesus answered them and said: "What I teach is not mine, but His who sent me. **17** If anyone wants to do His will, he will know concerning the teaching, whether it is from God or whether I am speaking on my own. **18** Someone who speaks on his own is seeking his own glory; but He who seeks the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. **19** "Did not Moses give you the Law? And yet not one of you keeps the Law! Why do you want to kill me?" **20** The crowd answered and said, "You must have a demon! Who wants to kill you?" **21** Jesus answered and said to them: "I did one work, and you all marvel. **22** Consider this: Moses gave you circumcision (not that it comes from Moses, but from the patriarchs), and you circumcise a man on the Sabbath. **23** If a man receives circumcision on the Sabbath, so that the Law of Moses won't be broken, are you angry at me because I made a whole man well on the Sabbath? **24** Stop judging on the basis of appearances, but judge the righteous judgment." **25** Now some of the Jerusalemites were saying: "Isn't this the man they are wanting to kill? **26** Yet look! He is speaking openly and they are saying nothing to Him. Could it be true that the rulers know that this is really the Christ? **27** On the other hand, we know where this man is from; but whenever the Christ comes nobody knows where He is from." **28** So Jesus called out in the temple, teaching and saying: "You do know me, and you know where I am from. Yet I have not come on my own, but the One who sent me is true, whom you do not know. **29** I do know Him because I am from Him, and He sent me." **30** So they tried to arrest Him, yet no one laid a hand on Him because His hour had not yet come. **31** Now many of the crowd were believing into Him, and they were saying, "Whenever the Christ comes He won't perform more signs than these which this man has done, will He?" **32** The Pharisees heard the crowd murmuring these things about Him, so the Pharisees and the chief priests sent operatives to arrest Him. **33** Then Jesus said: "For a little while I am still with you, and then I go to the One who sent me. **34** You will look for me and not find me; also, where I am you cannot come." **35** So the Jews said among themselves: "Where does this fellow intend to go that we won't find him? He doesn't intend to go to the Dispersion among the Greeks and teach the Greeks, does he? **36** What word is this that he spoke, 'You will look for me and not find me'; also, 'where I am

you cannot come'?" 37 Now on the last and most important day of the Feast, Jesus stood up and called out saying: "If anyone thirsts, let him come to me and drink. 38 The one believing into me, just as the Scripture has said, out from his innermost being will flow rivers of living water." 39 (Now He said this about the Spirit, whom those believing into Him were going to receive, in that the Holy Spirit had not yet been given because Jesus had not yet been glorified.) 40 So upon hearing this word many from the crowd began to say, "This One really is 'the Prophet!'" 41 Others were saying, "This One is the Christ!" Others were saying: "Surely the Christ isn't coming out of Galilee, is He? 42 Doesn't the Scripture say that the Christ comes out of the seed of David and from the town of Bethlehem, where David was?" 43 So there developed a division in the crowd because of Him. 44 Further, some of them were wanting to arrest Him, but no one laid a hand on Him. 45 Then the operatives came to the chief priests and Pharisees, who said to them, "Why haven't you brought him?" 46 The operatives answered, "No man ever spoke like this man!" 47 So the Pharisees answered them: "You haven't been fooled too, have you? 48 None of the rulers or the Pharisees have believed into him, have they? 49 But this crowd that doesn't know the law is accursed!" 50 Nicodemus (the one who came to Him at night, being one of them) says to them, 51 "Our law doesn't judge a man before it hears him and knows what he is doing, does it?" 52 They answered and said to him: "You aren't from Galilee too, are you? Search and see that no prophet has ever arisen out of Galilee." 53 So each one went to his own house.

**8** Jesus went to the Mount of Olives. 2 And at dawn He went again into the temple, and all the people were coming to Him; so sitting down He started to teach them. 3 Then the scribes and the Pharisees bring to Him a woman caught in adultery; and placing her in the center 4 they say to Him: "Teacher, we found this woman committing adultery, in the very act. 5 Now in our law Moses commanded that such women are to be stoned; so what do you say?" 6 They said this to test Him, so that they might have an accusation against Him. But stooping down Jesus began to write on the ground with His finger, taking no notice. 7 But since they kept on asking Him, straightening up He said to them, "Let the one without sin among you throw the first stone at her." 8 And stooping down again He continued writing on the ground. 9 Now upon hearing this, and being convicted

by their conscience, they began to go out one by one, starting with the older ones down to the least. So only Jesus was left, with the woman in the center. 10 So straightening up, and not seeing anyone except the woman, Jesus said to her: "Where are those accusers of yours? Has no one condemned you?" 11 So she said, "No one, Lord." Jesus said to her: "Neither do I condemn you. Go, and from now on don't sin any more!" 12 Then Jesus spoke to them again, saying: "I am the Light of the world. Whoever follows me will not walk around in the darkness, but will have the light of the Life." 13 So the Pharisees said to Him, "You are testifying about yourself; your testimony is not valid." 14 Jesus answered and said to them: "Even though I testify about myself, my testimony is valid, because I know where I came from and where I am going. But you do not know where I come from or where I am going. 15 You are judging according to the flesh; I am not judging anyone. 16 Yet even if I do judge, my judging is valid, in that I am not alone in judging, but I and the Father who sent me are together. 17 It is written precisely in your law that the testimony of two men is valid: 18 I am one testifying concerning myself and the Father who sent me testifies concerning me." 19 Then they said to Him, "Where is your father?" Jesus answered: "You know neither me nor my Father. If you knew me you would also know my Father." 20 Jesus spoke these words in the treasury, while teaching in the temple; yet no one arrested Him, because His time had not yet come. 21 Then Jesus said to them again: "I am going away, and you will look for me, and you will die in your sin. Where I am going you cannot come." 22 So the Jews said, "He won't kill himself, will he, since he says, 'Where I am going you cannot come'?" 23 He said to them: "You are from below; I am from Above. You are of this world; I am not of this world. 24 That is why I told you that you will die in your sins, because if you do not believe that I am, you will die in your sins." 25 So they said to Him, "Who are you?" And Jesus said to them: "Just what I have been saying to you from the beginning. 26 I have many things to say and to judge about you, but He who sent me is true, and what I myself have heard from Him—these things I say to the world." 27 They did not understand that He was speaking to them about the Father. 28 Then Jesus said to them: "When you lift up the Son of the Man, then you will know that I am and that I do nothing from myself; but just as my Father has taught me, these things I speak. 29 And the One who sent me is with me. The Father has not left me alone,

because I always do the things that please Him.” 30 While He was saying these things many believed into Him. 31 So Jesus said to those Jews who had believed Him: “If you abide in my word, you really are my disciples; 32 and you will know the Truth, and the Truth will make you free.” 33 They answered and said to Him: “We are descendants of Abraham and have never been enslaved to anyone. How can you say, ‘You will be made free?’” 34 Jesus answered them: “I tell you most assuredly that everyone committing sin is a slave of sin. 35 Now the slave does not remain in the household forever; the son does remain forever. (aion g165) 36 Therefore, if the Son should make you free, you really will be free. 37 I know that you are descendants of Abraham, but you are wanting to kill me because my word finds no place in you. 38 On my part, I speak what I have observed with my Father, while on your part you do what you have observed with your father.” 39 They answered and said to Him, “Our father is Abraham!” Jesus says to them: “If you were children of Abraham, you would do the works of Abraham; 40 but now you are wanting to kill me, a man who has told you the truth which I heard from God. This sort of thing Abraham did not do! 41 You do the works of your father.” Then they said to Him, “We were not born of fornication; we have one Father—God.” 42 So Jesus said to them: “If God were your Father, you would love me, because I came forth from God and I am here. Further, I have not come on my own, but He sent me. 43 Why don’t you understand what I say?—because you are not able to really hear my word. 44 You are of your father the devil, and it is the desires of your father that you want to do. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. Whenever he speaks the lie he speaks from his own things, because he is a liar and the father of lying. 45 But since I speak the truth you do not believe me. 46 Which of you convicts me of sin? So if I speak the truth, why do you not believe me? 47 The one who is of God hears God’s words; that is why you do not hear, because you are not of God.” 48 So the Jews answered and said to Him, “We say that you are a Samaritan and have a demon—are we wrong?” 49 Jesus answered: “I do not have a demon; rather, I honor my Father, while you dishonor me. 50 Yet I do not seek my glory; there is One who seeks and judges. 51 Most assuredly I say to you, if anyone should keep my word he will never ever see death.” (aion g165) 52 So the Jews said to Him: “Now we know that you have a demon! Abraham died and so did

the prophets; yet you say, ‘If anyone should keep my word he will never ever taste death!’ (aion g165) 53 Surely you aren’t greater than our father Abraham, who died? And the prophets are dead. Who do you make yourself out to be?” 54 Jesus answered: “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ 55 Yet you have not known Him, but I do know Him. And if I should say that I do not know Him I would be a liar just like you (pl); but I do know Him and I keep His word. 56 Your father Abraham was overjoyed to see my day; yes, he saw it and rejoiced.” 57 So the Jews said to Him, “You are not yet fifty years old, and you have seen Abraham?” 58 Jesus said to them, “Most assuredly I say to you, before Abraham came to be, I AM!” 59 Then they picked up stones to throw at Him; but Jesus was concealed and went out of the temple, going through the middle of them; yes, that is how He got away!

**9** Now as He was passing by He saw a man blind from birth. 2 And His disciples asked Him saying, “Rabbi, who sinned, this man or his parents, in that he was born blind?” 3 Jesus answered: “Neither this man nor his parents sinned, but so that the works of God might be displayed in him. 4 I must accomplish the works of Him who sent me while it is day; night is coming when no one can work. 5 While I am in the world, I am the Light of the world.” 6 Upon saying these things He spat on the ground and made mud with the saliva, and spread the mud on the blind man’s eyes. 7 And He said to him, “Go wash in the pool of Siloam” (which is translated, ‘Sent’). So he went and washed, and came away seeing! 8 Then the neighbors and those who previously had seen that he was blind started saying, “Isn’t this the man who sat begging?” 9 Others said, “This is he”; still others, “He is like him.” He kept saying, “I’m the one!” 10 So they said to him, “How were your eyes opened?” 11 He answered and said: “A man called Jesus made mud and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So when I went and washed, I saw!” 12 Then they said to him, “Where is He?” He says, “I don’t know.” 13 They bring the man who was formerly blind to the Pharisees. 14 (Now it was a Sabbath when Jesus made the mud and opened his eyes.) 15 So once again the Pharisees also asked him how he had received his sight. So he said to them, “He put mud on my eyes, and I washed, and I see.” 16 Then some of the Pharisees said, “This man cannot be from God, because he does not keep

the Sabbath," Others were saying, "How can a sinful man do such signs?" And there was a division among them. 17 So they address the blind man again, "What do you say about him, in that he opened your eyes?" He said, "He is a prophet." 18 However the Jews did not believe concerning him that he was blind and received sight until they summoned the parents of the one who had received sight. 19 And they asked them saying: "Is this your son, whom you say was born blind? How then does he now see?" 20 So his parents answered them and said: "We know that this is our son, and that he was born blind; 21 but by what means he now sees we don't know, or who opened his eyes we don't know. He is of age. Ask him. He will speak for himself." 22 His parents said these things because they feared the Jews, because the Jews had already agreed that if anyone confessed Him to be Christ he would be barred from the synagogue. 23 That is why his parents said, "He is of age; ask him." 24 So they summoned the man who had been blind a second time and said to him: "Give glory to God! We know that this man is a sinner." 25 So he answered and said: "That He is a sinner, I do not know. One thing I do know, that having been blind I now see!" 26 So they said to him again: "What did he do to you? How did he open your eyes?" 27 He answered them: "I already told you and you didn't listen. Why do you want to hear it again? You don't want to become His disciples too, do you?" 28 They reviled him and said: "You are that fellow's disciple, but we are Moses' disciples. 29 We know that God spoke to Moses; but this fellow—we don't know where he's from." 30 The man answered and said to them: "Why, this is remarkable—you don't know where He is from; yet He opened my eyes! 31 Now we know that God doesn't listen to sinners; but if anyone is God-fearing and does His will, to him He listens. 32 Since time began it was never heard that anyone opened the eyes of a person born blind. (aion g165) 33 If this man were not from God he would not be able to do anything." 34 They answered and said to him, "You were totally born in sins, and you are teaching us?" And they expelled him. 35 Jesus heard that they had expelled him, and finding him He said to him, "Do you believe into the Son of God?" 36 He answered and said, "And who is He, Lord, that I may believe into Him?" 37 So Jesus said to him, "You have both seen Him and He is the One who is speaking with you." 38 So he said, "Lord, I believe!" And he worshiped Him. 39 And Jesus said, "I came into this world for judgment, so that those who do not see may see, and those

who 'see' may become blind." 40 And some of the Pharisees who were with Him heard these words and said to Him, "We aren't blind too, are we?" 41 Jesus said to them: "If you were 'blind' you would not have sin. But now you say, 'We see,' so your sin remains.

**10** "Most assuredly I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. 2 But he who enters by the door is a shepherd of the sheep. 3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. 4 And whenever he takes out his own sheep he goes ahead of them, and the sheep follow him because they know his voice. 5 But they will not follow a stranger; rather they will run away from him, because they do not know the voice of strangers." 6 Jesus gave them this illustration, but they did not understand what He was telling them. 7 Then Jesus addressed them again: "Most assuredly I say to you, I am the door of the sheep. 8 All who ever came before me are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture. 10 The thief comes only in order to steal, and to kill, and to destroy. I have come so that they may have life, and have it abundantly. 11 "I am the good shepherd. The good shepherd lays down his life on behalf of the sheep. 12 But the hired man, not being the shepherd and not owning the sheep, sees the wolf coming and abandons the sheep, and runs away; and the wolf snatches the sheep and scatters them. 13 Now the hired man runs away because he is a hired man and it does not matter to him about the sheep. 14 "I am the good shepherd, and I know my own sheep, and I am known by them. 15 Just as the Father knows me, I also know the Father, and I lay down my life on behalf of the sheep. 16 I also have other sheep, that are not of this fold; I must bring them also, and they will listen to my voice; and there will be one flock, one shepherd. 17 "Because of this the Father loves me, in that I lay down my life so that I may take it up again. 18 No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. This command I have received from my Father." 19 Therefore there was another division among the Jews because of these words. 20 Many of them were saying: "He has a demon and is raving mad. Why do you listen to him?" 21 Others were saying: "These are not the sayings of

someone who is demonized. A demon cannot open blind people's eyes, can it?" 22 Now it was the Feast of Dedication in Jerusalem; and it was winter. 23 And Jesus was walking about in the temple, in Solomon's porch. 24 Then the Jews surrounded Him and said to Him: "How long will you keep us in suspense? If you are the Christ, tell us plainly." 25 Jesus answered them: "I did tell you, and you do not believe. The works that I do in my Father's name—these testify concerning me. 26 But you do not believe because you are not among my sheep, just like I told you. 27 My sheep hear my voice, and I know them, and they follow me. 28 And I give them eternal life, and they will never ever be wasted; and no one will snatch them out of my hand. (αἰὼν g165, αἰῶnios g166) 29 My Father, who has given them to me, is greater than all; and no one is able to snatch out of my Father's hand. 30 I and the Father are one." 31 Therefore the Jews picked up stones again to stone Him. 32 Jesus answered them: "Many good works I have shown you from my Father. For which one of them are you stoning me?" 33 The Jews answered Him saying, "It is not for a good work that we are stoning you, but for blasphemy; precisely because you, being a man, make yourself God!" 34 Jesus answered them: "Is it not written in your law, 'I said, you are gods'? 35 If He called them 'gods' to whom the Word of God came—and the Scripture cannot be broken— 36 do you say 'You are blaspheming' to the One the Father sanctified and sent into the world because I said, 'I am God's Son'? 37 If I am not doing the works of my Father, do not believe me. 38 But if I am doing them, even though you do not believe me, believe the works, so that you may know and believe that the Father is in me, and I in Him." 39 So they tried again to seize Him, but He escaped from their hand. 40 He went away again across the Jordan, to the place where John was baptizing at first; and He remained there. 41 And many came to Him and said, "Though John did not perform any sign, everything John said about this man was true." 42 And many of the people there believed into Him.

**11** Now a certain man, Lazarus of Bethany, the village of Mary and her sister Martha, was sick. 2 (It was the Mary who [later] anointed the Lord with myrrh and wiped His feet with her hair whose brother Lazarus was sick.) 3 So the sisters sent to Him saying, "Lord, please, the one you love is sick!" 4 Upon hearing it Jesus said, "This sickness is not unto death but for the glory of God, so that the Son

of God may be glorified through it." 5 (Now Jesus loved Martha and her sister and Lazarus.) 6 So, when He heard that he was sick He stayed where He was two more days! 7 Then after this He says to the disciples, "Let us go into Judea again." 8 The disciples say to Him, "Rabbi, the Jews were just now trying to stone you, and you are going back there?" 9 Jesus answered: "Are there not twelve hours in the day? If anyone walks during the day he doesn't stumble, because he sees the light of this world. 10 But if anyone walks in the night he does stumble, because the light is not in him." 11 Having said these things He says to them, "Our friend Lazarus has fallen asleep, but I am going in order to awaken him." 12 His disciples said to Him, "Lord, if he is sleeping he will get well." 13 But Jesus had spoken of his death, while they thought He was talking about natural sleep. 14 So then Jesus said to them plainly: "Lazarus died. 15 And I am glad for your sakes that I was not there, so that you may believe. But let us go to him." 16 Then Thomas (called Twin) said to his fellow disciples, "Let's us go too, so that we may die with Him." 17 So when Jesus had come, He found that he had already been in the tomb four days. 18 (Now Bethany was near Jerusalem, about two miles away, 19 and many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.) 20 Then Martha, when she heard that Jesus was coming, went to meet Him; but Mary remained sitting at home. 21 Then Martha said to Jesus: "Lord, if you had been here my brother would not have died. 22 But even now I know that whatever You ask of God, God will give You." 23 Jesus says to her, "Your brother will rise again." 24 Martha says to Him, "I know that he will rise again in the resurrection at the last day." 25 Jesus said to her: "I am the resurrection and the life. The one who believes into me, though he may die, will live; 26 and everyone who both lives and believes into me will never ever die. Do you believe this?" (αἰὼν g165) 27 She says to Him, "Yes, Lord, I have come to believe that You are the Messiah, the Son of God, the One coming into the world." 28 Having said these things she went and called her sister Mary, saying privately, "The Teacher is here and is calling you!" 29 Upon hearing it she gets up quickly and goes to Him. 30 (Now Jesus had not yet entered the village, but was in the place where Martha met Him. 31 Then the Jews who were with her in the house, consoling her, when they saw Mary get up quickly and go out, they followed her saying, "She is going to the tomb to weep there.") 32 Then, when Mary came where Jesus

was, upon seeing Him she fell at His feet, saying to Him, "Lord, if You had been here my brother would not have died!" **33** So when Jesus saw her crying, and the Jews who had come with her crying, He groaned in the spirit and was troubled. **34** And He said, "Where have you put him?" They say to Him, "Lord, come and see." **35** Jesus wept. **36** So the Jews said, "See how he loved him!" **37** But some of them said, "Couldn't this man, who opened the eyes of the blind, have also kept this one from dying?" **38** Then, groaning within Himself again, Jesus arrived at the tomb. It was a cave, and a stone was lying against it. **39** Jesus says, "Remove the stone!" Martha, the sister of the deceased, says to Him, "Lord, he already stinks; it's been four days!" **40** Jesus says to her, "Did I not say to you that if you believe you will see the glory of God?" **41** Then they took away the stone from where the deceased was lying. Jesus raised His eyes and said: "Father, I thank You that You heard me. **42** I know that You always hear me, but I spoke for the sake of the crowd standing around, so that they may believe that You sent me." **43** Upon saying these things He shouted with a loud voice, "Lazarus, come out!" **44** And out the deceased came! Bound hand and foot with bandages, and his face wrapped in a cloth. Jesus says to them, "Loose him and let him go." **45** So many of the Jews who had come to Mary, and had seen what Jesus did, believed into Him. **46** But some of them went off to the Pharisees and told them what Jesus had done. **47** Then the chief priests and the Pharisees convened a council and said: "What can we do? Because this man performs many miraculous signs; **48** if we let him go on like this everybody will believe into him; and the Romans will come and take away both our place and our nation!" **49** But one of them, Caiaphas, being high priest that year, said to them: "You know nothing at all! **50** Nor do you consider that it is advantageous for us that one man should die on behalf of the people, rather than the whole nation perish!" **51** (Now he did not say this on his own, but being high priest that year he prophesied that Jesus was about to die on behalf of the nation; **52** and not only on behalf of the nation, but also to gather into one all the scattered children of God.) **53** So from that day on they really plotted to kill Him. **54** Therefore Jesus no longer moved about openly among the Jews, but went away from there into the country near the wilderness, to a town called Ephraim; and He stayed there with His disciples. **55** Now the Jewish Passover was near, and many from the country went up to Jerusalem before the

Passover in order to purify themselves. **56** So they were looking for Jesus, and as they stood in the temple they were saying to each other, "What do you think—that he won't come to the feast at all?" **57** Now the chief priests and the Pharisees had together issued an edict that if anyone knew where He was he should report it, so they could arrest Him.

**12** Then, six days before the Passover, Jesus came to Bethany, where Lazarus was (the deceased whom He raised from the dead). **2** So they gave a dinner for Him there—Martha was serving, while Lazarus was one of those reclining at the table with Him. **3** Then Mary, bringing a pound of pure oil of nard, very costly, anointed Jesus' feet, and wiped His feet with her hair! And the house was filled with the fragrance of the oil. **4** Then one of His disciples, Judas Iscariot, Simon's son (who was about to betray Him), said, **5** "Why wasn't this oil sold for 300 denarii and given to the poor?" **6** (Now he did not say this because the poor mattered to him, but because he was a thief and had the money box; and used to pilfer what was put in it.) **7** So Jesus said: "Let her be; she has performed this with a view to my burial. **8** For you always have the poor with you, but you do not always have me." **9** Then a large crowd of the Jews learned that He was there; and they came, not only because of Jesus but also to see Lazarus, whom He had raised from the dead. **10** So the chief priests decided to kill Lazarus as well, **11** in that because of him many of the Jews were defecting and believing into Jesus. **12** The next day a large crowd that had come to the feast, when they heard that Jesus was coming into Jerusalem, **13** took branches from palm trees and went out to meet Him. And they started shouting: "Hosanna!" "Blessed is He who comes in the name of the Lord!" "King of Israel!" **14** And finding a young donkey Jesus sat on it; just as it is written: **15** "Fear no more, daughter of Zion. Look, your King is coming, sitting on a donkey's colt!" **16** (Now His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him, and they had done them to Him.) **17** So the crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead continued to testify. **18** That is also why the crowd met Him, because they heard that He had performed this sign. **19** So the Pharisees said among themselves: "You can see that you are not making any difference! Just look, the world has gone off after Him!" **20** Now there were some Greeks

among those who went up to worship at the feast. **21** So these men approached Philip, who was from Bethsaida in Galilee, and requested of him saying, "Sir, we want to see Jesus." **22** Philip goes and tells Andrew, and in turn Andrew and Philip tell Jesus. **23** But Jesus answered them saying: "The hour has come for the Son of the Man to be glorified. **24** Most assuredly I say to you, if a grain of wheat, having fallen into the ground, does not die, it remains alone; but if it dies it bears a lot of fruit. **25** The one 'loving' his life will waste it, and the one 'hating' his life, in this world, will preserve it into eternal life. (aionios g166) **26** If anyone would serve me, let him follow me; and where I am, my servant will be too. Further, if anyone serves me, the Father will honor him. **27** "Now my soul is distressed, and what should I say—"Father, rescue me from this hour"? But this is why I came to this hour— **28** 'Father, glorify your name!'" Then a Voice came out of Heaven, "I have both glorified it and will glorify it again!" **29** So the crowd that was standing by and listening said that it had thundered. Others said, "An angel has spoken to Him." **30** Jesus answered and said: "It was not for my sake that this Voice came, but for your sakes. **31** Now is the judgment of this world; now the ruler of this world will be thrown out. **32** While I, if I be lifted up from the earth, I will draw all people to myself." **33** (Now He said this to indicate by what kind of death He was about to die.) **34** The people answered Him: "We have heard from the Law that the Messiah remains forever; and so how can you say, 'The Son of the Man must be lifted up'? Who is this 'the Son of the Man'?" (aion g165) **35** Then Jesus said to them: "The Light will be with you just a little longer. Walk while you have the light, so that darkness does not overtake you; the one who walks in the darkness does not know where he is going. **36** While you have the Light, believe into the Light, so that you may become sons of light." Jesus said these things, and going away He was hidden from them. **37** Although He had performed so many signs in their presence, they were not believing into Him; **38** so that the word spoken by Isaiah the prophet should be fulfilled: "Lord, who has believed what we heard? And to whom has the arm of the Lord really been revealed?" **39** Therefore they were unable to believe, in that Isaiah said again: **40** "He has blinded their eyes and hardened their hearts, lest they should see with their eyes and understand with their hearts and should turn around, and I would heal them." **41** Isaiah said these things when he saw His glory and spoke concerning Him. **42** Nevertheless,

even among the rulers many believed into Him, but because of the Pharisees they did not confess Him, so they would not be expelled from the synagogue; **43** for they loved the praise of men more than the praise of God. **44** Jesus called out and said: "The one believing into me believes not into me but into Him who sent me. **45** And the one seeing me sees Him who sent me. **46** I, Light, have come into the world so that everyone who believes into me will not remain in the darkness. **47** Also, if someone hears my words and does not believe, I do not judge him; because I did not come to judge the world but to save the world. **48** The one who rejects me and does not receive my sayings has that which judges him—the word that I have spoken, that is what will judge him on the last day; **49** because I have not spoken on my own, but the Father who sent me, He gave me a command, what I should say and what I should speak. **50** And I know that His command is eternal life. So whatever I say, I say it just like the Father told me." (aionios g166)

**13** Now before the Feast of the Passover, Jesus, knowing that His hour had come that He should depart from this world to the Father, having loved His own who were in the world He loved them to the end. **2** And after supper (the devil already having put it into the heart of Judas Iscariot, Simon's son, to betray Him), **3** Jesus, knowing that the Father had given everything into His hands, and that He had come from God and was going to God, **4** He gets up from the meal and lays aside His garments, and taking a towel He tied it around Himself. **5** Then He poured water into the basin and began to wash the disciples' feet and to dry them with the towel with which He was wrapped. **6** So He comes to Simon Peter, and he says to Him, "Lord, you wash my feet?!" **7** Jesus answered and said to him, "What I am doing you do not understand now, but you will know [by experience] after this." **8** Peter says to Him, "You will never ever wash my feet!" Jesus answered him, "If I do not wash you, you have no part with me." (aion g165) **9** Simon Peter says to Him, "Lord, not only my feet, but also my hands and my head!" **10** Jesus says to him: "One who is bathed has no need except to wash his feet, but is clean all over. And you (pl) are clean, but not all of you." **11** (He knew who was betraying Him; that is why He said, "Not all of you are clean.") **12** So when Jesus had washed their feet and put His garments back on, He reclined again and said to them: "Do you know what I have done to you? **13** You address me as 'Teacher' and 'Lord',



and you speak correctly, because I am. 14 So then, if I, Lord and Teacher, washed your feet, you also ought to wash one another's feet. 15 Because I have given you an example, so that you also should do just as I did to you. 16 "Most assuredly I say to you, a slave is not greater than his owner, neither is a messenger greater than the one who sent him. 17 If you understand these things, you are blessed if you do them. 18 "I do not speak concerning all of you—I know whom I chose. But let the Scripture be fulfilled: 'The one eating bread with me lifted up his heel against me.' 19 I am telling you now before it happens, so that when it does happen you will believe that I am. 20 Most assuredly I say to you, he who receives whomever I send receives me, and he who receives me receives Him who sent me." 21 Having said these things, Jesus was distressed in His spirit and testified saying, "Most assuredly I say to you, one of you will betray me!" 22 So the disciples started looking at each other, at a loss as to whom He meant. 23 Now one of His disciples, whom Jesus loved, was reclining beside Jesus' bosom. 24 So Simon Peter motions to him to inquire whom it might be that He was referring to. 25 And leaning back against Jesus' breast he says to Him, "Lord, who is it?" 26 Jesus answers, "It is the one to whom I will give the piece of dunked bread." And dunking the bread He gives it to Judas Iscariot, Simon's son. 27 And after the sop, then Satan entered into him. Whereupon Jesus says to him, "What you are doing, do quickly!" 28 (Now none of those reclining at the table knew why He said this to him. 29 Since Judas had the money box, some supposed that Jesus was telling him to buy what they needed for the feast, or to give something to the poor.) 30 So having received the sop, immediately he went out. And it was night. 31 When he had gone out Jesus says: "Now the Son of the Man has been glorified, and God has been glorified in Him. 32 Since God has been glorified in Him, God will also glorify Him with Himself, and He will do so presently. 33 "Little children, I am with you just a little longer. You will look for me, and as I said to the Jews, 'Where I am going you cannot come,' so now I say to you. 34 "I give you a new commandment, that you love one another just as I have loved you—that you also love one another. 35 By this all will know that you are my disciples, if you have love for one another." 36 Simon Peter says to Him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but later you will follow me." 37 Peter says to Him: "Lord, why can't I follow you

now? I will lay down my life for your sake!" 38 Jesus answered him: "You will lay down your life for my sake? Most assuredly I say to you, no rooster can crow until you have denied me three times!

**14** "Do not let your (pl) heart be distressed; you believe into God and you believe into me. 2 In my Father's house are many dwellings (otherwise I would have told you). I am going away to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and take you to myself, so that where I am you may be also. 4 Now you know where I am going, and you know the way." 5 Thomas says to Him, "Lord, we don't know where you are going, so how can we know the way?" 6 Jesus says to him: "I am the Way and the Truth and the Life. No one goes to the Father except through me. 7 If you had known me, you would have known my Father as well; from now on you both know Him and have seen Him." 8 Philip says to Him, "Lord, show us the Father, and it is enough for us." 9 Jesus says to him: "Such a long time I have been with you, and you have not known me, Philip? He who has seen me has seen the Father; so how can you say, 'Show us the Father'? 10 Don't you believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own; rather it is the Father who dwells in me who does the works. 11 Believe me that I am in the Father and the Father is in me; or else, believe me because of the works themselves. 12 "Most assuredly I say to you, the one believing into me, he too will do the works that I do; in fact he will do greater works than these, because I am going to my Father. 13 Further, whatever you (pl) may ask in my name, that I will do, so that the Father may be glorified in the Son. 14 If you ask anything in my name, I will do it! 15 If you love me, keep my commandments. 16 Also, I will ask the Father and He will give you another Enabler, so that He may stay with you throughout the age (αἰὼν ὁ αἰὼν) 17 —the Spirit of the Truth, whom the world is unable to receive, because it neither sees Him nor knows Him; but you do know Him, because He is staying with you and will be in you. 18 "I will not leave you orphans; I will come to you [shortly]. 19 In a little while the world will no longer see me, but you will see me. Because I live you also will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 The one who has my commandments and keeps them, he is the one who loves me. Now the one who loves me will be loved by my Father; and I will love him,

and reveal myself to him.” 22 Judas (not the Iscariot) says to Him, “Lord, just how is it that You are going to reveal Yourself to us and not to the world?” 23 Jesus answered and said to him: “If anyone loves me he will keep my word. So my Father will love him, and we will come to him and make our home with him. 24 The one who does not love me does not keep my words; further, the word which you hear is not mine but the Father’s who sent me. 25 “I have spoken these things to you while being with you. 26 But the Enabler, the Holy Spirit, whom the Father will send in my name, He will teach you all things and remind you of everything I said to you. 27 “Peace I leave with you, my peace I give to you; it is not like the world gives that I give to you. Do not let your heart be distressed or intimidated. 28 “You heard me say to you, ‘I am going away and I am coming back to you.’ If you loved me you would have been glad that I said, ‘I am going to the Father,’ because my Father is greater than I. 29 I have told you now, before it happens, so that when it does happen you may believe. 30 “I will no longer talk much with you, because the ruler of the world is approaching; actually, he has nothing in me. 31 Rather, I habitually do just as the Father commanded me, so that the world may know that I love the Father. “Get up, let us leave here.

**15** “I am the vine, the true one, and my Father is the vinedresser. 2 Any branch in me which does not produce fruit He lifts up, and every one producing fruit He prunes, so that it may produce more fruit. 3 You are already clean because of the word that I have spoken to you. 4 Abide in me and I in you. Just as a branch is incapable of producing fruit by itself, except it remains in the vine, so neither can you unless you abide in me. 5 “I am the vine, and you are the branches. The one who abides in me and I in him, he is the one who produces much fruit, because apart from me you are incapable of doing anything. 6 If anyone does not abide in me he is thrown out, like a branch, and dries up; well they gather such and throw them into the fire, and he is burned up. 7 If you abide in me and my sayings abide in you, you will ask whatever you desire and it will happen for you. 8 My Father is glorified by this: that you produce much fruit; and you will become disciples to me. 9 “Just as the Father has loved me, I also have loved you; abide in my love. 10 If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. 11 I have spoken these things to you so that my joy may

remain in you, and that that your joy may be made full. 12 This is my commandment, that you love one another just as I have loved you. 13 No one has greater love than this, that someone should lay down his life for his friends. 14 You are my friends if you do whatever I command you. 15 “I no longer call you slaves, because a slave does not know what his owner is doing; rather I have called you friends, because I have made known to you everything that I heard from my Father. 16 It was not you who chose me but I who chose you, and I appointed you so that you should go and produce fruit, and that your fruit should endure, so that whatever you may ask the Father in my name He may give you. 17 These things I command you so that you love one another. 18 “When the world hates you, you can be sure that it has hated me first. 19 If you were of the world, the world would be fond of its own. So because you are not of the world, but I chose you out of the world, that is why the world hates you. 20 Remember the word that I said to you, ‘A slave is not greater than his owner.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21 Now they will do all of these things to you because of my name, in that they do not know the One who sent me. 22 If I had not come and spoken to them, they would not be having sin, but now they have no excuse for their sin. 23 The one who hates me hates my Father too. 24 If I had not done among them the works that no one else has done, they would not be having sin; but now they have both seen and hated both me and my Father. 25 However, this was so that the statement written in their law might be fulfilled, ‘They hated me without cause.’ 26 “Now when the Enabler comes, whom I will send to you from the Father, the Spirit of the Truth who proceeds from the Father, He will testify concerning me. 27 And you also will testify, because you have been with me from the beginning.

**16** “I have spoken these things to you to avoid your being caused to stumble 2—they will excommunicate you; indeed, a time is coming when anyone who kills you will think he is offering God service! 3 And they will do these things because they have not known either the Father or me. 4 Now I have told you these things so that when the time comes you may remember that I told you about them; I did not tell you these things from the beginning because I was with you. 5 “Now then, I am going away to Him who sent me, yet none of you asks me, ‘Where are you going?’ 6 But because I have said

these things to you, sorrow has filled your heart. 7 Nevertheless I am telling you the truth: it is to your advantage that I go away, because if I do not go away the Enabler will not come to you, but if I do go I will send Him to you. 8 "Now when He comes he will convict the world about sin and about righteousness and about judgment: 9 first about sin, because they do not believe into me; 10 then about righteousness, because I am going away to my Father and you will no longer see me; 11 then about judgment, because the ruler of this world has been judged. 12 "I still have many things to say to you but you cannot bear it now. 13 However, when He, the Spirit of the Truth, has come, He will guide you into all the truth; for He will not speak on His own, but He will speak whatever He hears. He will also communicate to you the things that are coming. 14 He will glorify me because He will take of what is mine and communicate it to you. 15 All that the Father has is mine; that is why I said that He takes from what is mine and will communicate it to you. 16 "In just a little you will not see me, and in another little you will see me, because I am going to the Father." 17 Then some of His disciples said among themselves: "What is this that He is telling us, 'In just a little you will not see me, and in another little you will see me,' and because 'I am going to the Father'?" 18 So they said: "What is this 'little' that He mentions? We do not know what He is talking about." 19 Well Jesus knew that they were wanting to question Him and said to them: "Are you inquiring among yourselves about what I said, 'In just a little you will not see me, and in another little you will see me'?" 20 Most assuredly I say to you that you will weep and lament, but the world will rejoice; you will become grieved, but your grief will be turned into joy. 21 When a woman gives birth she has pain, because her time has come; but when the child is born she no longer remembers the anguish, for joy that a human being has been born into the world. 22 So in your turn you are now experiencing grief, but I will see you again and your heart will rejoice, and no one will take your joy from you. 23 In that day you will not question me about anything. "Most assuredly I say to you that whatever you ask the Father in my name He will give you. 24 Until now you have not asked anything in my name. Ask and you will receive, so that your joy may be made full. 25 "I have told you these things using figures of speech, but a time is coming when I will no longer talk to you with figures of speech; rather I will tell you plainly about the Father. 26 In that day you will ask in my name; I do not say to you that I

will request the Father on your behalf, 27 because the Father Himself is fond of you, in that you have become fond of me and have believed that I came forth from God. 28 I did come forth from the Father and have come into the world. I am leaving the world again and am going to the Father." 29 His disciples say to Him: "Hey, now you are speaking plainly and using no figure of speech! 30 Now we know that you know everything and don't need anyone to question you. By this we believe that you came forth from God." 31 Jesus answered them: "Do you believe now, really? 32 Listen, an hour is coming, actually it has already arrived, that you will be scattered, each to his own, and you will leave me alone. Yet I am not alone, because the Father is with me. 33 I have spoken these things to you so that in me you may have peace. In the world you have oppression; but take heart, I have conquered the world!"

**17** Jesus spoke these things, raising His eyes to Heaven and saying: "Father, the hour has come! Glorify Your Son, so that Your Son also may glorify You, 2 just as You gave Him authority over all humanity, so that He will give eternal life to all those whom You have given Him. (aiōnios g166) 3 Now eternal life is this: that they may know You, the only true God, and the One whom You sent—Jesus Christ. (aiōnios g166) 4 I have glorified You on the earth. I have finished the work that You have given me to do. 5 So now, Father, You glorify me by Your side with the glory that I had along with You before the world existed! 6 "I have revealed Your name to the men whom You have given me out of the world. They were Yours and You gave them to me, and they have kept Your word. 7 They now know that everything You have given to me is from You; 8 because I have given them the sayings which You have given to me; and they have received and known for sure that I came forth from You, and they have believed that You sent me. 9 I am praying for them; I am not praying for the world but for those whom You have given me, because they are yours. 10 Actually, all my things are Yours and Yours are mine, and I have been glorified in them. 11 Now I am no longer in the world, yet these are in the world, and I am coming to You. "Holy Father, keep them in Your name which You have given to me, so that they may be one just as we are. 12 While I was with them in the world I kept them in Your name. I protected those whom You gave me, and not one of them was lost except the son of perdition, so that the Scripture might be fulfilled. 13 But now I am coming

to You, and I speak these things in the world so that they may have my joy made full in them. 14 "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. 15 I am not asking that You take them out of the world, but that You keep them from the malignant one. 16 They are not of the world, just as I am not of the world. 17 Sanctify them by Your Truth; Your Word is Truth. 18 Just as You sent me into the world, I also have sent them into the world. 19 And for their sakes I sanctify myself, so that they also may be sanctified in truth. 20 "I pray not only for these, but also for those who believe into me through their word; 21 that they all may be one, just as You, Father, are in me and I in You; that in Us they also may be one, so that the world may believe that You sent me. 22 In fact, the glory that You gave to me I have given to them, so that they may be one just as We are one: 23 I in them and You in me, so that they may be perfected into one; also so that the world may know that You sent me, and have loved them just as You have loved me. 24 "Father, those whom You have given to me, I desire that they also may be with me where I am, so that they may observe my glory, which You have given me, because You loved me before the founding of the world. 25 Righteous Father! Indeed the world has not known You, but I have known You; and these have known that You sent me. 26 Yes, I have made Your name known to them and will make it known, so that the love with which You have loved me may be in them, and I in them."

**18** Having said these things Jesus went out with His disciples across the Kidron ravine, where there was a garden, which He and His disciples entered. 2 Now Judas, the one betraying Him, also knew the place, because Jesus often met there with His disciples. 3 So Judas, having received the detachment of soldiers and operatives from the chief priests and Pharisees, he arrives there with lanterns, torches and weapons. 4 Then Jesus, knowing everything that was going to happen to Him, went forward and said to them, "Who are you looking for?" 5 They answered Him, "Jesus the Natsorean." Jesus says to them, "I am he." (Now Judas, His betrayer, was also standing with them.) 6 So when He said to them, "I am he," they went backward and fell to the ground! 7 Then He asked them again, "Who are you looking for?" And they said, "Jesus the Natsorean." 8 Jesus answered: "I told you that I am he. So if it is me you are looking for, allow these men to go" 9

(so that the word that He spoke might be fulfilled, "Of those you have given me I did not lose even one"). 10 Then Simon Peter, having a sword, drew it, struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) 11 So Jesus said to Peter: "Sheathe the sword! The cup that the Father has given me, must I not drink it?" 12 Then the detachment, the commander and the operatives of the Jews arrested Jesus and bound Him. 13 They took Him to Annas first, because he was the father-in-law of Caiaphas, who was high priest that year. 14 (Now Caiaphas was the one who had advised the Jews that it was expedient that one man should die for the people.) 15 Now Simon Peter kept following Jesus, as also the other disciple. Well that disciple was known to the high priest, so he went into the high priest's courtyard with Jesus. 16 But Peter was left standing outside by the door. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper (f), and brought Peter in. 17 So the servant girl, the doorkeeper, says to Peter, "You aren't one of this man's disciples too, are you?" He says, "I am not!" 18 Now the servants and operatives had made a charcoal fire, because it was cold, and they were standing there warming themselves. So Peter stood with them and warmed himself. 19 Then the high priest questioned Jesus about His disciples and about His teaching. 20 Jesus answered him: "I have spoken openly to the world. I always taught in synagogue and temple, where the Jews always congregate, and I have spoken nothing in secret. 21 Why do you question me? Question those who have heard what I spoke to them. Sure, they know what I said." 22 But upon His saying these things one of the operatives standing by slapped Jesus saying, "Is that how you answer the high priest?" 23 Jesus answered him, "If I spoke wrongly, identify the wrong; but if rightly, why do you hit me?" 24 (Annas had sent Him bound to Caiaphas the high priest.) 25 Well Simon Peter was standing and warming himself. So they said to him, "You aren't one of His disciples too, are you?" So he denied it and said, "I am not!" 26 One of the servants of the high priest, a relative of the one whose ear Peter had sliced, says, "Didn't I see you with Him in the garden?" 27 So Peter denied again, and immediately a rooster crowed. 28 Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. They themselves did not enter the Praetorium, so that they would not be defiled but could eat the Passover. 29 So Pilate went out to them and said, "What accusation do you bring against this

man?" 30 In reply they said to him, "If he were not an evil-doer we would not have handed him over to you." 31 So Pilate said to them, "You take him and judge him according to your law." So the Jews said to him, "We are not permitted to execute anyone." 32 (This was to fulfill the statement that Jesus made, indicating what sort of death He was about to die.) 33 Then Pilate went back into the Praetorium, called Jesus and said to Him, "Are you the king of the Jews?" 34 Jesus answered him, "Are you saying this on your own, or did others inform you about me?" 35 Pilate answered Him: "I'm not a Jew, am I? Your own nation, that is, the chief priests handed you over to me. What have you done?" 36 Jesus answered: "My kingdom is not of this world. If my kingdom were of this world, my subjects would fight so that I not be delivered to the Jews; but now my kingdom is not from here." 37 So Pilate said to Him, "You are a king then?" Jesus answered: "As you say, I am a king; for this I was born. And for this I came into the world, to testify to the Truth. Everyone who is of the Truth hears my voice." 38 Pilate says to Him, "What is truth?" Upon saying this he went out to the Jews again and says to them: "I find no crime in him at all. 39 Now we have a custom that I should release someone to you at the Passover; so do you want me to release the King of the Jews to you?" 40 Then they all cried out saying, "Not this fellow, but Barabbas!" Well, Barabbas was a bandit!

**19** So then Pilate took Jesus and had Him flogged. 2 And the soldiers twisted a crown out of [poisonous] thorns and put it on His head; they also threw a purple robe around Him 3 and started saying, "Hail, O King of the Jews!" And they slapped Him repeatedly. 4 Pilate then went out again and says to them, "Look, I am bringing him out to you so that you may know that I find no crime in him at all." 5 Then Jesus came out wearing the crown of thorns and the purple robe; and Pilate says to them, "Look at the man!" 6 Well when the chief priests and the operatives saw Him they shouted, saying, "Crucify! Crucify him!" Pilate says to them, "You take and crucify him, because I find no crime in him." 7 The Jews answered him, "We have a law, and according to our law he ought to die, because he made himself 'Son of God!'" 8 Hey, when Pilate heard this statement he was more afraid than ever! 9 So back into the Praetorium he went and says to Jesus, "Where are you from?" But Jesus did not answer him. 10 So Pilate says to Him: "Are you not speaking to me?

Don't you know that I have authority to crucify you and authority to release you?" 11 Jesus answered: "You would have no authority over me at all if it had not been given to you from Above. Therefore the one who handed me over to you has the greater sin." 12 From that moment Pilate really tried to release Him; but the Jews kept shouting, saying: "If you release this fellow you are no friend of Caesar's! Whoever makes himself a king is opposing Caesar!" 13 Well, upon hearing this statement Pilate led Jesus outside and sat down on the judgment seat, in a place called 'Stone Pavement', while in Hebrew 'Gabbatha' 14 (now it was the day of preparation for the Passover; the hour was about six a.m.), and he says to the Jews, "Look at your king!" 15 But they shouted, "Out! Out! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar!" 16 So then he handed Him over to them to be crucified. So they took Jesus and lead Him away. 17 And carrying His cross He went out to the place called 'Skull', which in Hebrew is called 'Golgotha'; 18 there they crucified Him, and two others with Him, one on either side, with Jesus in the middle. 19 Now Pilate had also written a notice, and put it on the cross; and the inscription was: JESUS THE NATSOREAN THE KING OF THE JEWS. 20 So many of the Jews read this notice, because the place where Jesus was crucified was near the city; further, it was written in Hebrew, Greek and Latin! 21 So the chief priests of the Jews said to Pilate, "Don't write, 'The king of the Jews', but that the fellow said, 'I am the king of the Jews.'" 22 Pilate answered, "What I have written, I have written!" 23 Now when the soldiers had crucified Jesus they took His clothes and made four parts, a part for each soldier. They also took His tunic, but the tunic was seamless, woven in one piece from the top. 24 So they said among themselves, "Let's not rip it, but toss for it, to see whose it will be," so that the Scripture might be fulfilled which says: "They divided my clothes among themselves, and for my clothing they cast a lot." That is why the soldiers did these things. 25 Now Jesus' mother and her sister, Mary of Clopas, and Mary Magdalene were standing by His cross. 26 So Jesus, seeing His mother, and the disciple whom He loved standing by, He says to His mother, "Woman, there is your son!" 27 Then He says to the disciple, "There is your mother!" And from that hour the disciple took her into his home. 28 After this, knowing that everything was now accomplished so that the Scripture might be fulfilled, Jesus says, "I'm thirsty!" 29 Now a vessel full of sour wine was sitting

there; so they filled a sponge with sour wine, placed it on a hyssop, and put it to His mouth. **30** Then, when He had received the sour wine, Jesus said, "Paid in full!" And bowing His head He dismissed His spirit. **31** Now then, because it was Preparation Day, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews requested Pilate that their legs might be broken and they be removed. **32** Then the soldiers came and broke the legs of the first man and of the other one who had been crucified with Him. **33** But upon coming to Jesus, they did not break His legs, since they saw that He had already died. **34** But one of the soldiers pierced His side with a spear, and immediately blood and water came out. **35** And the one who saw has testified, and his testimony is true (yes, he knows he is telling the truth), so that you may believe. **36** Because these things happened so that the Scripture should be fulfilled: "Not a bone of His will be broken." **37** And again another Scripture says: "They will look on Him whom they pierced." **38** After these things Joseph, the one from Arimathea (being a disciple of Jesus, but secretly for fear of the Jews), requested Pilate that he might remove the body of Jesus; and Pilate gave permission. So he came and removed Jesus' body. **39** Now Nicodemus also came (the one who at first came to Jesus by night), bringing a mixture of myrrh and aloes, about a hundred pounds. **40** Then they took Jesus' body and wrapped it in linen strips, with the aromatic spices, according to the burial custom of the Jews. **41** Now at the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been buried. **42** So that is where they put Jesus, because of the Jews' Preparation Day, since the tomb was nearby.

**20** Now on the first day of the week Mary Magdalene comes to the tomb early, while it is still dark, and sees that the stone has been removed from the tomb. **2** So she runs and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says to them, "They have taken the Lord out of the tomb, and we don't know where they put Him!" **3** So Peter and the other disciple took off, heading for the tomb. **4** Well the two started running together, and the other disciple outran Peter and got to the tomb first. **5** And stooping to look he sees the linen strips lying there; however he did not go in. **6** Then following him comes Simon Peter and went into the tomb; and he sees the linen strips lying there, **7** and the facecloth

that had been on His head not lying with the linen strips, but folded up in a separate place. **8** So then the other disciple went in too, the one who got to the tomb first; and he saw and believed. **9** (For they did not yet know the Scripture, that He had to rise from among the dead.) **10** Then the disciples went back home. **11** Well Mary stood outside at the tomb, crying. Then, while she was crying, she stooped to look into the tomb. **12** And she sees two angels in white, sitting one at the head and one at the feet of where the body of Jesus had lain. **13** And they say to her, "Woman, why are you crying?" She says to them, "Because they removed my Lord, and I don't know where they put Him." **14** And upon saying this she turned around and saw Jesus standing there, yet did not know that it was Jesus. **15** Jesus says to her: "Woman, why are you crying? Whom are you seeking?" She, supposing that He was the gardener, says to Him, "Sir, if you carried Him away, tell me where you put Him, and I will remove Him." **16** Jesus says to her, "Mary!" Turning she says to Him, "Raboni!" (which means 'Teacher'). **17** Jesus says to her: "Stop clinging to me, for I have not yet ascended to my Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father—my God and your God.'" **18** Mary Magdalene goes to the disciples, reporting that she had seen the Lord and He had said these things to her. **19** Then at evening on that first day of the week, the doors being locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and He says to them, "Peace to you!" **20** And upon saying this He showed them His hands and His side. Well, the disciples were overjoyed when they saw the Lord! **21** So Jesus said to them again: "Peace to you! Just as the Father sent me, I also send you." **22** Upon saying this He breathed on them and said: "Receive Holy Spirit! **23** To whomever you forgive the sins, they are forgiven to them; to whomever you retain, they have been retained." **24** Now one of the twelve, Thomas (called Twin), was not with them when Jesus came. **25** So the other disciples said to him, "We have seen the Lord!" But he said to them, "If I do not see the nail prints in His hands and put my finger into the nail prints, and put my hand into His side, I will not believe!" **26** Well after eight days His disciples were inside again, and Thomas with them. The doors were locked [again]; Jesus came and stood in the middle, and said, "Peace to you!" **27** Then He says to Thomas: "Bring your finger here and perceive my hands; bring your hand and put it

into my side; do not be unbelieving but believing!" 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus says to him: "Because you have observed me, you have believed. Blessed are those who believe without seeing!" 30 Now then, Jesus actually performed many other miraculous signs in the presence of His disciples, that are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have Life through His Name.

**21** After these things Jesus, risen from the dead, revealed Himself to His disciples at the Sea of Tiberias, and He did it like this: 2 Simon Peter, Thomas (called Twin), Nathanael (from Cana of Galilee), Zebedee's sons and two others of His disciples were together. 3 Simon Peter says to them, "I'm going fishing." They say to him, "We're coming with you." Off they went and got right into the boat, and that whole night they caught nothing. 4 Well when daybreak had now come Jesus stood on the beach; however the disciples did not know that it was Jesus. 5 Then Jesus says to them, "Boys, you don't have any food, do you?" They answered Him, "No." 6 So He said to them, "Cast the net on the right side of the boat and you will find." So they did, and now they were unable to haul it in because of the multitude of fish! 7 Then that disciple whom Jesus loved says to Peter, "It's the Lord!" Upon hearing that it was the Lord, Simon Peter tied on his outer garment (for he was stripped) and plunged into the sea. 8 But the other disciples came in the little boat dragging the net with the fish (for they were not far from the land, but about 100 yards). 9 Then, as they stepped onto the land they saw a charcoal fire in place with fish lying on it, and bread. 10 Jesus says to them, "Bring some of the fish that you have just caught." 11 Simon Peter got up and dragged the net onto the land, full of one hundred and fifty-three large fish; and although being so many, the net was not torn. 12 Jesus says to them, "Come have breakfast!" Well not one of the disciples dared to ask Him, "Who are you?"—knowing that it was the Lord. 13 Then Jesus comes and takes the bread and gives it to them, as also the fish. 14 This was already a third time that Jesus appeared to His disciples after He was raised from among the dead. 15 So, when they had eaten breakfast, Jesus says to Simon Peter, "Simon, son of Jonah, do you love me more than these?" He says to Him, "Yes, Lord, you know that I'm fond of you." He says to him, "Feed

my lambs." 16 He says to him again, a second time, "Simon, son of Jonah, do you love me?" He says to Him, "Yes, Lord, you know that I'm fond of you." He says to him, "Shepherd my sheep." 17 The third time He says to him, "Simon, son of Jonah, are you fond of me?" Peter was grieved in that the third time He said to him, "Are you fond of me?" and said to Him: "Lord, you know all things. You know that I'm fond of you!" Jesus says to him: "Feed my sheep. 18 Most assuredly I say to you, when you were younger you used to get dressed and walk where you wished; but when you are old you will stretch out your hands and another will dress you and carry you where you do not wish." 19 (He said this to indicate the kind of death by which he would glorify God.) And upon saying that He says to him, "Follow me!" 20 But turning around Peter sees the disciple whom Jesus loved following (that is the one who reclined on His chest at the supper and said, "Lord, who is the one who is betraying you?"). 21 Seeing him, Peter says to Jesus, "Lord, what about him?" 22 Jesus says to him: "If I want him to remain until I come, what is that to you? You follow me." 23 So this saying spread among the brothers, that this disciple would not die. Yet Jesus did not say to him [Peter] that he [John] would not die, but, "If I want him to remain until I come, what is that to you?" 24 This is the disciple who is testifying to these things, and who wrote them; and we know that his testimony is true. 25 Indeed, there are also many other things that Jesus did, which if they were written one by one, I suppose that not even the whole world could contain the books that would be written! Amen.

# Acts

**1** The first account I prepared, Theophilus [God-lover], concerned all that Jesus began to do and to teach **2** until the day in which He was taken back, after He had given commandment, by Holy Spirit, to the apostles whom He had chosen; **3** to whom He also showed Himself alive, after His suffering, by many convincing evidences, appearing to them during forty days and speaking of things pertaining to the Kingdom of God. **4** And being together He directed them not to go away from Jerusalem, but to wait for the promise of the Father, “which you heard from me; **5** John baptized with water, but you will be baptized with Holy Spirit not many days from now.” **6** Well then, being together they asked Him saying, “Lord, are you going to restore the kingdom to Israel at this time?” **7** So He said to them: “It is not for you to know times or seasons that the Father has placed within His own authority. **8** But you will receive power when the Holy Spirit has come upon you; and you will be witnesses to me—both in Jerusalem, and all Judea and Samaria, and even to the last part of the earth.” **9** Upon saying these things, as they watched, He was lifted up, and a cloud took Him out of their sight. **10** And as they were staring into the sky, while He was going, suddenly two men in white clothing stood beside them; **11** and they said: “Men of Galilee, why do you stand gazing up into the sky? This very Jesus who is being taken up from you into the sky, He will come again in the precise manner that you observed Him going into the sky.” **12** They then returned to Jerusalem from the mount called ‘of Olives’, which is near Jerusalem (a Sabbath day’s journey). **13** When they had entered [the city] they went up into the upper room where they were staying: namely Peter and James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot, and Judas of James. **14** All these were continuing with one purpose in prayer and petition, along with the women, including Mary the mother of Jesus, and with His brothers. **15** Well in those days Peter stood up in the middle of the disciples (the number of people assembled there was about 120) and said: **16** “Men, brothers: It was necessary that this Scripture be fulfilled, which the Holy Spirit spoke before by David’s mouth concerning Judas, who was guide to those who arrested Jesus; **17** in that he was numbered with us and obtained his share in this ministry.” **18** (In fact this man acquired a

field with the wages of his wickedness, and falling headlong he burst open in the middle, and all his innards were spilled out. **19** And it became known to all who lived in Jerusalem, so that in their own language that field came to be called ‘Akeldama’, that is, ‘Field of Blood’.) **20** “Because it stands written in Book of Psalms: ‘Let his residence become desolate, and may no one live in it’ and, ‘Let another take his office.’ **21** So then, of the men who have accompanied us all the time that the Lord Jesus went in and out among us, **22** beginning from the baptism of John until the day when He was taken up from us, of these one must become a witness with us of His resurrection.” **23** So they nominated two, Joseph called Barsabas, who was surnamed Justus, and Matthias. **24** And praying they said: “You, Lord, Knower of all hearts, show which one of these two You have chosen **25** to receive the portion of this ministry and apostleship, out of which Judas turned aside to go into his own place.” **26** And they cast their lots, and the lot fell on Matthias, and he was numbered with the eleven Apostles.

**2** When the day of Pentecost had come, they were all together with one purpose. **2** And suddenly a roar came out of the sky, like the rushing of a violent wind, and it filled the whole house where they were sitting. **3** Fiery tongues appeared and were distributed to them, and it [a tongue] landed on each one of them. **4** And they were all filled with Holy Spirit and began to speak different languages, as the Spirit was granting to them to speak out. **5** Now there were devout men, Jews, from every nation under heaven, dwelling in Jerusalem. **6** So when that roar occurred, the crowd came together, and was bewildered, because each one was hearing them speaking to him in his own dialect. **7** So they were amazed and marveled, saying to one another: “Hey, aren’t all these who are speaking Galileans?” **8** So how can each of us be hearing our own dialect in which we were born? **9** Parthians and Medes and Elamites; those dwelling in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, **10** in Phrygia and Pamphylia, in Egypt and the parts of Libya adjoining Cyrene; and visitors from Rome—both Jews and proselytes— **11** Cretans and Arabians; we hear them declaring the great works of God in our own languages.” **12** Yes they were all amazed and perplexed, saying one to another, “Whatever is going on?” **13** But different ones were jeering, saying, “They are full of sweet wine!” **14** So Peter, standing with the eleven, raised his voice



and proclaimed to them: "Men—Jews and all who are dwelling in Jerusalem—let this be known to you; indeed, listen to my speech! 15 Because these are not drunk, as you suppose (since it is only the third hour of the day), 16 but this is what was spoken through the prophet Joel: 17 'It will be in the last days, says God: I will pour out from my Spirit upon all flesh; your sons and your daughters will prophesy; your young men will see visions; your old men will dream a dream. 18 In those days I will indeed pour out from my Spirit upon my male slaves and upon my female slaves, and they will prophesy. 19 I will show wonders in the heaven above and signs on the earth below: blood and fire and smoke vapor. 20 The sun will be turned into darkness and the moon into 'blood' before the great and glorious day of the Lord will come. 21 And it will be: whoever calls on the name of the Lord will be saved!' 22 "Men of Israel, listen to these words: Jesus the Natsorean, a man from God attested to you by miracles and wonders and signs, which God did by Him in your midst, as you yourselves well know, 23 Him—being delivered up by the established purpose and foreknowledge of God—you murdered, having taken Him with lawless hands and crucified Him; 24 whom God raised up, ending the labor pains of death, because it was not possible that He should be held by it. 25 For David says concerning Him: 'I always saw the Lord before my face, because He is at my right side so that I not be shaken. 26 Therefore my heart was glad and my tongue rejoiced. Furthermore, even my flesh will repose upon hope, 27 because You will not abandon my soul in Hades, nor will You allow Your Holy One to see decay. (Hades g86) 28 You have made known to me roads of life; with Your presence You make me full of gladness.' 29 "Men, brothers, be it permitted to speak to you plainly about the patriarch David, that he both died and was buried, and his tomb is with us to this day. 30 So then, he being a prophet and knowing that God had sworn to him with an oath that of the fruit, according to flesh, of his loins He would raise up the Messiah to sit on his throne, 31 he foreseeing this spoke about the resurrection of the Messiah, that His soul was not abandoned in Hades, nor did His flesh see decay. (Hades g86) 32 "This Jesus God raised, to which we all are witnesses. 33 Therefore, having been exalted to God's right hand, and having received from the Father the promise of the Holy Spirit, He poured out this that you now see and hear. 34 Further, David did not ascend into the heavens, but he himself says: 'The Lord said to my Lord: Sit at my

right hand 35 until I make your enemies a footstool for your feet.' 36 Therefore, let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you crucified!" 37 Now upon hearing this they were cut to the heart and said to Peter, and the rest of the Apostles, "Men, brothers, what shall we do?!" 38 So Peter said to them: "Repent and be baptized, each one of you, upon the name of Jesus Christ, for forgiveness of sins, and you will receive the gift of the Holy Spirit. 39 For the promise is to you, and to your children, and to all who are far away—as many, that is, as the Lord our God may call." 40 With many different words he both testified and kept exhorting, saying, "Escape from this perverse generation!" 41 Then those who gladly received his word were baptized, and that day about three thousand souls were added. 42 And they continued steadfastly in the Apostles' teaching and in the fellowship, both in the breaking of the bread and in the prayers. 43 Fear came upon every soul—many wonders and signs were taking place through the Apostles. 44 Now all who believed were together and had all things in common; 45 they started selling both possessions and goods and were distributing to all according as anyone had need. 46 So day by day they continued steadfastly with one purpose in the temple and broke bread from house to house; they received their share of food with gladness and singleness of heart, 47 praising God and having favor with all the people. And day by day the Lord added to the Church those who were being saved.

**3** Now Peter and John were going up together into the temple at the hour (the ninth) of prayer. 2 And a certain man, who had actually been lame from his mother's womb, was being carried (they would lay him daily at the temple gate, the one called Beautiful, to ask alms from those who entered the temple), 3 who, upon seeing Peter and John about to go into the temple, began asking for alms. 4 So Peter, with John, fastening his gaze on him said, "Look at us." 5 So he gave them his attention, expecting to receive something from them. 6 But Peter said: "I do not have silver and gold, but what I do have I give you. In the name of Jesus Christ the Natsorean, get up and walk!" 7 And grasping him by his right hand he lifted him up; immediately his feet and ankles were strengthened. 8 So jumping up he stood, and began to walk! And he entered the temple with them, walking and leaping and praising God. 9 Well all the people saw him walking and praising God; 10

and they recognized him—that he was the one who used to sit at the Beautiful Gate of the temple, with a view to alms—and they were filled with wonder and amazement because of what had happened to him. **11** Now as the lame man who had been healed held on to Peter and John, all the people ran together to them in the portico, the one called ‘Solomon’s’, really wondering. **12** So upon observing this Peter responded to the people: “Men of Israel, why are you marveling at this, or why are you staring at us as if we have made him walk by our own power or godliness? **13** The God of Abraham and Isaac and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up; and you repudiated Him to Pilate’s face, when he was intending to release Him. **14** Yes you repudiated the holy and righteous One, and you asked that a murderer be granted to you, **15** while you killed the Originator of the Life, whom God raised from among the dead, to which we are witnesses. **16** Well His name, based on faith in His name, made this man strong, whom you see and know. Yes, the faith that is through Him has given him this wholeness in the presence of you all. **17** “So now, brothers, I know that you did it in ignorance, as also your rulers. **18** But the things that God foretold through the mouth of all His prophets, that the Messiah would suffer, He has thus fulfilled. **19** Repent therefore, and turn around, so that your sins may be erased, in order that times of refreshing may come from the Lord’s face **20** and that He may send Jesus, who had been ordained to be your Messiah, **21** whom Heaven must receive until the times of restoration of all things, of which times God spoke long ago by the mouth of all His holy prophets. (aion g165) **22** “For example, Moses said to the fathers: ‘The Lord our God will raise up for you a Prophet, like me, from among your brothers. You must listen to Him, in all that He may say to you. **23** It will be that every person who will not listen to that Prophet will be extirpated from among the people.’ **24** “Yes and all the prophets, from Samuel on down, as many as have spoken, have also foretold these days. **25** You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘Yes, in your seed all the families of the earth will be blessed.’ **26** God, having raised up His Servant Jesus, sent Him to you first, to bless you by turning each of you away from your iniquities.”

**4** Now as they were speaking to the people, the priests, the captain of the temple and the Sadducees came at them, **2** being upset because they

were teaching the people and proclaiming in Jesus the resurrection from the dead. **3** And they laid hands on them and put them in custody until the next day, because it was already evening. **4** (However, many of those who heard the message believed; the number of the men came to be about five thousand.) **5** So the next day an assembly of their rulers, both elders and scribes, occurred in Jerusalem, **6** along with Annas the high priest, and Caiaphas, John and Alexander, and as many as were of high-priestly descent. **7** And having placed them in the middle [of the assembly] they started questioning: “By what power, or by what name did you do this?” **8** Then Peter, full of Holy Spirit, said to them: “Rulers of the people and elders of Israel: **9** If we are being examined today about a good deed done to a helpless man, by what means he has been made well, **10** be it known to you all, and to all the people of Israel, that by the name of Jesus Christ the Natsorean, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. **11** This is ‘the stone which was despised by you, the builders, which has become the chief cornerstone.’ **12** Also, the salvation does not exist in anyone else, because there is no other name under heaven, given among men, by which we must be saved.” **13** Now upon observing the boldness of Peter and John and perceiving that they were uneducated and unskilled men, they marveled; and they recognized that they had been with Jesus. **14** Further, seeing the man who had been healed standing with them, they could say nothing against it. **15** So ordering them to go out from the council they began to confer among themselves, **16** saying: “What can we do to these men? Because, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. **17** But so that it spreads no further among the people, let us severely threaten them to no longer speak to anyone in this name.” **18** So summoning them they commanded them absolutely not to speak or teach in the name of ‘Jesus’. **19** But in answer Peter and John said to them: “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves; **20** because we cannot help but speak the things we have seen and heard.” **21** So threatening them some more they released them, not finding any way to punish them, because of the people, since they were all glorifying God over what had happened; **22** because the man on whom this miracle of healing had been performed was over forty years old. **23** So upon being released they went to

their own group and reported all that the chief priests and elders had said to them. **24** Well upon hearing it, with one mind they called out to God and said: "O Sovereign! You are God, the Maker of sky and earth and ocean, and all that is in them; **25** You who said through the mouth of Your servant David: 'Why did nations snort and peoples plot vain things? **26** The kings of the earth took a stand, and the rulers were gathered together, against the Lord and against His Messiah.' **27** Well, in fact, both Herod and Pontius Pilate, together with Gentiles and peoples of Israel, were gathered together against Your holy Servant Jesus, whom You anointed, **28** to do whatever Your hand and Your counsel foreordained to happen. **29** As for the present, Lord, consider their threats, and grant to Your slaves to speak Your word with all boldness, **30** while You stretch out Your hand to heal and that signs and wonders may occur through the name of Your holy Servant Jesus." **31** Well when they had prayed, the place where they were gathered was shaken, and they were all filled with Holy Spirit and spoke the Word of God with boldness. **32** Now the multitude of those who believed was of one heart and soul; indeed not one was saying that any of his belongings was his own, but they had all things in common. **33** (Also the Apostles were giving witness to the resurrection of the Lord Jesus with great power.) Yes, great grace was on them all, **34** because there were not any needy among them—as many as were owners of lands or houses were selling them and bringing the proceeds of the sold items **35** and placing them at the Apostles' feet, and they were distributed to each according as anyone had need. **36** So Joses, who was named Barnabas by the Apostles (which is, being translated, 'Son of encouragement'), a Levite of the country of Cyprus, **37** having a field, sold it, brought the money and placed it at the Apostles' feet.

**5** Now a certain man named Ananias, with Sapphira his wife, sold a possession **2** and kept back part of the price for himself, his wife also being party to it; bringing a certain part he placed it at the Apostles' feet. **3** So Peter said: "Ananias, on what basis has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the price of the land? **4** While it remained unsold was it not yours, and once sold was it not in your power? How is it that you have conceived this thing in your heart? You did not lie to men but to God." **5** Well upon hearing these words Ananias fell down and expired! (Great fear came on all who heard these things.) **6** So the young men got

up and wrapped him, and carrying him out they buried him. **7** Now after an interval of some three hours his wife came in, not knowing what had happened. **8** So Peter addressed her, "Tell me whether you sold the land for so much." So she said, "Yes, for so much." **9** Peter said to her: "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who buried your husband are at the door, and they will carry you out!" **10** So she immediately fell down at his feet and expired! So upon entering the young men found her dead, and carrying her out they buried her beside her husband. **11** So great fear came on the whole assembly and on all who heard these things. **12** Now many signs and wonders were being performed among the people by the hands of the Apostles; and they were all in Solomon's Porch with one purpose. **13** None of the rest dared to join them, but the people were magnifying them. **14** Believers were increasingly added to the Lord, multitudes of both men and women, **15** to the point that they kept carrying the sick into the streets, placing them on cots and pallets, so that as Peter came by at least his shadow might fall on some of them. **16** Further, the multitude from the surrounding cities also kept coming into Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. **17** Then the high priest rose up, and all those with him (being the sect of the Sadducees); they were filled with jealousy **18** and laid their hands on the Apostles and put them in the common prison. **19** But, during the night an angel of the Lord opened the doors of the prison, and leading them out he said, **20** "Go, stand in the temple and speak to the people all the words of this Life." **21** So upon hearing it they entered the temple about daybreak and started to teach. Then the high priest and those with him arrived and convened the Sanhedrin, even all the council of elders of the sons of Israel, and sent to the prison to have them brought. **22** Well, upon arriving the operatives did not find them in the jail, so they returned and reported, **23** saying: "We certainly found the prison securely locked, and the guards standing in front of the doors, but upon opening them we found no one inside!" **24** Now when the high priest, the captain of the temple, and the chief priests heard these words, they were really perplexed as to what the implications might be. **25** But someone came and told them, "Hey, the men whom you put in the jail are standing in the temple and teaching the people!" **26** Then the captain went with the operatives and brought them without violence, because they were afraid that the

people might stone them. **27** So bringing them they set them before the Sanhedrin; and the high priest addressed them **28** saying: "Did we not emphatically command you not to teach in this name? Just look, you have filled Jerusalem with your teaching, and you intend to bring this man's blood on us!" **29** So in answer Peter and the Apostles said: "One must obey God rather than men. **30** The God of our fathers raised up Jesus, whom you murdered by hanging on a tree. **31** Him God has exalted to His right hand as Prince and Savior, to give repentance to Israel, and forgiveness of sins. **32** And we are witnesses to these statements about Him, as also is the Holy Spirit whom God has given to those obeying Him." **33** Well upon hearing it they became infuriated and started plotting to kill them. **34** But someone in the council stood up (a Pharisee named Gamaliel, a teacher of the law respected by all the people) and commanded to put the Apostles out for a bit. **35** He then said to them: "Men, Israelites, take heed to yourselves concerning these men, as to what you are about to do. **36** For some time ago Theudas rose up, claiming to be somebody; with whom about four hundred men joined up; who was killed, and all who obeyed him were scattered and came to nothing. **37** Later Judas the Galilean rose up, in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed. **38** So now I say to you, keep away from these men and leave them alone; because if this counsel or this work should be of men, it will be abolished; **39** but if it is of God, you will not be able to overthrow it—lest you even be found to be fighting against God!" **40** Well they were persuaded by him, and summoned the Apostles; after beating them they commanded them not to speak in the name of Jesus, and let them go. **41** So they went out rejoicing from the presence of the council, in that they were counted worthy to suffer dishonor for the name of the Christ. **42** And every day, in the temple and from house to house, they did not stop teaching and preaching Jesus as the Christ.

**6** Now in those days, as the disciples were multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were being overlooked in the daily distribution. **2** So summoning the multitude of the disciples the twelve said: "It is not advantageous that we should forsake the Word of God to serve at tables. **3** Therefore, brothers, select from among you seven men of good reputation, full of Holy Spirit and wisdom, whom we

will appoint over this need. **4** But we will give ourselves continually to prayer and to the ministry of the Word." **5** The statement pleased the whole multitude; and they chose Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte from Antioch, **6** whom they set before the Apostles; and after praying they laid hands on them. **7** Well the Word of God kept spreading, and the number of disciples in Jerusalem kept multiplying at a great rate, and a large company of the priests were obeying the faith. **8** While Stephen, full of faith and power, was doing great wonders and signs among the people. **9** Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. **10** And they were not able to withstand the wisdom and the Spirit with which he spoke. **11** Then they instigated men to say, "We have heard him speaking blasphemous words against Moses and God." **12** And they stirred up the people, and the elders and the scribes; and coming upon him they seized him, and brought him in to the Sanhedrin; **13** and they put forward false witnesses who said: "This man never stops speaking blasphemous words against the holy place and the law; **14** for we have heard him saying that this Jesus the Natsorean will destroy this place and change the customs that Moses delivered to us." **15** All who sat in the council, looking intently at him, saw his face like the face of an angel.

**7** Then the high priest said, "Can these things be so?" **2** So he said: "Men, brothers and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he resided in Haran, **3** and said to him, 'Leave your country and your relatives, and come into a land that I will show you.' **4** Then he left the land of the Chaldeans and resided in Haran. From there, after his father died, God moved him to this land in which you now live; **5** yet He did not give him an inheritance in it, not even a footstep. He promised to give it to him for a possession, that is, to his seed after him, though he had no child. **6** Further, God spoke like this: that his offspring would be aliens in a foreign land—and that they would be enslaved and oppressed—four hundred years. **7** 'I will judge the nation to which they will be in bondage,' said God, 'and after that they will come out and serve Me in this place.' **8** And He gave him a covenant of circumcision; and so he begot Isaac and circumcised him on the eighth day;

and Isaac did the same to Jacob, and Jacob to the twelve patriarchs. <sup>9</sup> "The patriarchs, being envious, sold Joseph into Egypt; yet God was with him <sup>10</sup> and delivered him out of all his adversities, and gave him favor and wisdom before Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. <sup>11</sup> And a famine came upon all the land of Egypt and Canaan, even a great affliction, and our fathers could not find food. <sup>12</sup> But upon hearing that there was wheat in Egypt, Jacob first sent our fathers. <sup>13</sup> On the second trip Joseph was made known to his brothers, and Joseph's family was presented to Pharaoh. <sup>14</sup> Joseph sent and summoned his father Jacob and all his relatives, seventy-five souls. <sup>15</sup> So Jacob went down to Egypt; and he died, he and our fathers; <sup>16</sup> and they were transferred to Shechem and placed in the tomb that Abraham bought for a sum of money from the sons of Hamor of Shechem. <sup>17</sup> "Now as the time of the promise was approaching which God had sworn to Abraham, the people increased and were multiplied in Egypt, <sup>18</sup> until a different king arose who had not known Joseph. <sup>19</sup> This man took advantage of our race and oppressed our fathers, making them expose their babies so that they would not stay alive. <sup>20</sup> At that time Moses was born, and was well pleasing to God; he was nurtured in his father's house for three months. <sup>21</sup> When he was exposed, Pharaoh's daughter took him to herself and brought him up as her own son. <sup>22</sup> So Moses was educated in all the wisdom of the Egyptians; he was mighty in words and deeds. <sup>23</sup> Now when he was forty years old, it came into his heart to visit his brothers, the sons of Israel. <sup>24</sup> Well seeing one of them being wronged, he defended and avenged the one being oppressed, striking down the Egyptian. <sup>25</sup> Now he supposed that his brothers understood that God was giving them deliverance by his hand, but they did not understand. <sup>26</sup> The next day he appeared to them as they were fighting and tried to reconcile them, saying, 'Men, you are brothers; why do you wrong one another?' <sup>27</sup> But the one who was wronging his neighbor pushed Moses away, saying: 'Who made you a ruler and a judge over us?' <sup>28</sup> Do you want to kill me as you did the Egyptian yesterday?' <sup>29</sup> Well Moses fled at that word, and became a stranger in the land of Midian, where he begot two sons. <sup>30</sup> "And when another forty years had passed, Angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. <sup>31</sup> Well upon seeing it Moses was amazed at the sight, but as he approached for a closer look the voice of the Lord came to him: <sup>32</sup> 'I am the God of

your fathers—the God of Abraham and the God of Isaac and the God of Jacob.' Moses started trembling and did not dare to look. <sup>33</sup> So the Lord said to him: 'Take your sandals off your feet, for the place where you stand is holy ground. <sup>34</sup> I have definitely seen the mistreatment of my people in Egypt, and have heard their groaning; and I have come down to deliver them. So now come, I will send you to Egypt.' <sup>35</sup> "This Moses whom they refused, saying, 'Who made you a ruler and a judge?'—God sent him as leader and deliverer by the hand of the Angel who appeared to him in the bush. <sup>36</sup> This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea, and for forty years in the wilderness. <sup>37</sup> "This is the Moses who said to the sons of Israel, 'The Lord our God will raise up to you a Prophet from among your brothers, like me.' <sup>38</sup> This is he who was in the assembly in the wilderness, who was with the Angel who spoke with him on Mount Sinai and was with our fathers, who received living oracles to give to us; <sup>39</sup> to whom our fathers did not want to be obedient; rather they rejected him and turned back in their heart to Egypt, <sup>40</sup> saying to Aaron, 'Make us gods that will go before us; because this Moses, who led us out of the land of Egypt—we do not know what has become of him.' <sup>41</sup> Well they made a calf in those days and brought a sacrifice to the idol, and started rejoicing in the works of their hands. <sup>42</sup> But God turned away and gave them over to serve the army of the heaven, just as it is written in Book of the Prophets: 'House of Israel, did you offer me slaughtered animals and sacrifices during forty years in the wilderness? <sup>43</sup> Actually you took along the tent of Moloch, and the star of your god, Rephan, the images that you made to worship; so I will relocate you beyond Babylon.' <sup>44</sup> "The tent of the testimony, according to the pattern that Moses had seen, just as the One speaking to him had commanded to make it, was with our fathers in the wilderness; <sup>45</sup> which, having received it in turn, our fathers with Joshua brought into the possession of the nations, whom God drove out before the face of our fathers, until the days of David; <sup>46</sup> who found favor before God and asked to find a dwelling for the God of Jacob, <sup>47</sup> but Solomon built Him a house. <sup>48</sup> However, the Most High does not dwell in handmade sanctuaries, just as the prophet says: <sup>49</sup> 'Heaven is my throne, while the earth is a footstool for my feet. What kind of house will you build me,' says the Lord, 'or what place for my rest? <sup>50</sup> Did not my hand make all these things?' <sup>51</sup> "You stiff-necked and uncircumcised in heart and ears! You always oppose

the Holy Spirit; as your fathers did, so you do. **52** Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers; **53** you who received the Law as 'ordinances of angels' and have not kept it!" **54** Well as they heard these things their hearts were being sawed in half, and they started gnashing their teeth at him. **55** But he, being full of Holy Spirit and looking intently into the heaven, he saw the glory of God and Jesus standing on God's right, **56** and said, "Wow! I see the heavens opened and the Son of the Man standing at God's right!" **57** Yelling at the top of their voice they covered their ears and rushed at him all at once, **58** and throwing him out of the city they stoned him! (The witnesses placed their garments at the feet of a young man named Saul.) **59** Yes, they stoned Stephen as he called out and said, "Lord Jesus, receive my spirit." **60** Then kneeling down he called out at the top of his voice, "Lord, do not hold this sin against them!" And upon saying this he fell asleep. (Saul was in full agreement with his murder.)

**8** At that time a major persecution arose against the church that was in Jerusalem, so all, except the Apostles, were scattered throughout the regions of Judea and Samaria. **2** (Devout men had buried Stephen and made a great lamentation over him.) **3** As for Saul, he was trying to destroy the Church; invading house after house and dragging away both men and women, he was putting them in prison. **4** So on their part those who were scattered abroad went about preaching the Word. **5** Now Philip, having gone down to a city of Samaria, was proclaiming the Christ to them; **6** and the crowds gave heed with one accord to what Philip was saying, as they heard the words and saw the signs that he kept performing. **7** Because unclean spirits came out screaming from many who had them, and many who were paralyzed and lame were healed. **8** Yes, there was great joy in that city! **9** Now a certain man named Simon was in the city first, practicing sorcery and astounding the people of Samaria, affirming himself to be someone great, **10** to whom they used to pay attention, from the least to the greatest, saying, "This man is the great power of God." **11** They listened to him because he had amazed them with his sorceries for a long time. **12** But, when they believed Philip, as he proclaimed the good news concerning the Kingdom of God and the name, Jesus Christ, they were baptized, both men and women. **13** Even Simon himself believed,

and having been baptized he stayed right with Philip; observing miracles and signs occurring, he was amazed. **14** Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, **15** who upon coming down prayed about them, so that they might receive Holy Spirit, **16** because He had not yet fallen upon any of them; they had only been baptized into the name of Jesus, the Christ. **17** Then they laid their hands upon them and they received Holy Spirit. **18** Well, upon observing that the Holy Spirit was given through the laying on of the Apostles' hands, Simon offered them money **19** saying, "Give this power to me also, that anyone on whom I lay hands may receive Holy Spirit." **20** But Peter said to him: "May your silver go with you into perdition, for thinking that the gift of God could be acquired with money! **21** You have neither part nor portion in this matter, because your heart is not right before God. **22** Turn away therefore from this your wickedness and make petition to God, in case the intent of your heart may be forgiven you; **23** for I see you being into a gall of bitterness and a fetter of unrighteousness." **24** So in answer Simon said, "You make petition to the Lord on my behalf, so that nothing of what you have spoken may come upon me!" **25** So when they had both thoroughly testified and spoken the Word of the Lord, they returned to Jerusalem; they also evangelized many Samaritan villages. **26** Then an angel of the Lord spoke to Philip saying, "Get up and go south on the road that goes down from Jerusalem to Gaza; it is desolate." **27** So he got up and went; and there, a man, an Ethiopian, a eunuch, a court-official of Candace the queen of the Ethiopians, who was over all her treasury, who had come worshiping to Jerusalem **28** —he was returning, sitting in his chariot and reading aloud the prophet Isaiah. **29** And the Spirit said to Philip, "Go forward and join this chariot." **30** So running up Philip heard him reading the prophet Isaiah and said, "Do you really understand what you are reading?" **31** So he said, "Well how can I, unless someone guides me?" And he urged Philip to come up and sit with him. **32** Now the portion of the Scripture that he was reading was this: "He was led as a sheep to the slaughter; and as a lamb before its shearers is silent, so He does not open His mouth. **33** In His humiliation His justice was removed, and who will recount His generation? Because His life is removed from the earth." **34** So continuing the eunuch said to Philip, "I ask you, about whom does the prophet say this, about himself or about someone else?" **35** So opening his mouth and

beginning from this Scripture, Philip preached Jesus to him. **36** Now as they were going down the road they came upon some water, and the eunuch said: "Look, water! What is keeping me from being baptized?" **38** So he ordered the chariot to stop, and they both went down into the water, both Philip and the eunuch, and he baptized him. **39** Now when they came up out of the water, Spirit of the Lord snatched Philip away, and the eunuch did not see him any more, because he went on his way rejoicing. **40** Philip was found at Azotus, and as he passed through he evangelized all the towns until he came to Caesarea.

**9** Meanwhile Saul, still exhaling murderous threats against the disciples of the Lord, went to the high priest **2** and asked for letters from him to the synagogues of Damascus, so that if he should find any who were of the Way, whether men or women, he might bring them bound to Jerusalem. **3** So it happened, as he was going, that he got close to Damascus, and suddenly a light from heaven shone around him; **4** and falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" **5** So he said, "Who are you, Lord?" So the Lord said, "I am Jesus, whom you are persecuting; **6** but get up and go into the city, and you will be told what you must do." **7** The men who were traveling with him stood speechless, hearing the sound but seeing no one. **8** Then Saul got up from the ground, and upon opening his eyes he saw no one; so leading him by the hand they brought him into Damascus. **9** He was without sight for three days, and neither ate nor drank. **10** Now there was a certain disciple at Damascus named Ananias, and the Lord said to him in a vision, "Ananias!" So he said, "Here I am, Lord." **11** So the Lord said to him: "Get up and go to the street called Straight, and at the house of Judas inquire by name for Saul of Tarsus; because, you see, he is praying, **12** and in a vision he has seen a man named Ananias coming in and placing a hand on him, so that he might recover his sight." **13** But Ananias answered: "Lord, I have heard from many about this man, how many evil things he has done to Your saints in Jerusalem. **14** Moreover here he has authority from the chief priests to bind all who are calling on Your name." **15** But the Lord said to him: "Get moving, because this man is a chosen vessel to me, to carry my name before nations and kings, also the children of Israel; **16** for I will show him how many things he must suffer for my name's sake." **17** So Ananias went and entered the house, and placing his

hands on him he said, "Brother Saul, the Lord, who appeared to you on the road by which you came, has sent me so that you may recover your sight and be filled by Holy Spirit." **18** Immediately something like scales fell from his eyes, and he recovered his sight forthwith; and getting up he was baptized, **19** and upon receiving food he was strengthened. So Saul was with the disciples in Damascus for a number of days. **20** Immediately he started proclaiming Jesus in the synagogues, that He is the Son of the God. **21** Well, all who heard him were astounded and started saying: "Isn't this the one who tried to destroy, in Jerusalem, those who called on this name? Even here he had come with that purpose, that he might take them bound to the high priests." **22** But Saul kept growing stronger and kept on confounding the Jews who lived in Damascus, proving that 'This One is the Christ.' **23** Now when a good many days had passed, the Jews plotted to kill him; **24** but their plot became known to Saul. They started watching the gates day and night, so that they might kill him; **25** so the disciples took him by night and passed him through the wall, lowering him in a hamper. **26** Now upon arriving in Jerusalem Saul kept trying to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. **27** But Barnabas took him in tow and brought him to the apostles, and described to them how he had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken fearlessly in the name of the Lord Jesus. **28** So he was with them in Jerusalem, going in and out, and speaking fearlessly in the name of Jesus. **29** He kept on speaking and debating with the Hellenists, so they started trying to kill him. **30** Upon finding it out, the brothers brought him down to Caesarea and sent him off to Tarsus. **31** So then the congregations throughout all Judea and Galilee, and Samaria, had peace and were built up; and proceeding in the fear of the Lord and in the enabling of the Holy Spirit they were being multiplied. **32** Now it happened, as Peter went through all those parts, that he also went down to the saints who were living in Lydda. **33** And there he found a certain man named Aeneas who was paralyzed—he had been lying on a pallet for eight years. **34** Peter said to him: "Aeneas, Jesus the Messiah is healing you. Get up and make your bed!" And immediately he stood up! **35** All who were living in Lydda and Sharon saw him, and they turned to the Lord. **36** Now there was a certain disciple in Joppa named Tabitha, which is translated Dorcas. This woman was full of good

works and charitable deeds that she kept doing. **37** But it happened in those days that she took sick and died; so when they had washed her they placed her in the upper room. **38** Now Lydda was near Joppa; the disciples, having heard that Peter was there, sent to him imploring him not to delay in coming to them. **39** So Peter got up and went with them; upon arriving they took him up to the upper room; all the widows stood around him weeping and showing the coats and garments that Dorcas was making while she was with them. **40** So Peter put them all out, kneeled down and prayed. Turning to the body he said, "Tabitha, get up!" So she opened her eyes, and upon seeing Peter she sat up. **41** Then he gave her a hand and lifted her up, and calling the saints and widows he presented her alive. **42** And it became known throughout all Joppa, and many believed on the Lord. **43** So it was that he stayed many days in Joppa with a certain Simon, a tanner.

**10** Now there was a certain man in Caesarea named Cornelius, a centurion of what was called the Italian Regiment, **2** devout and fearing God with all his household, both giving alms generously to the people and praying to God about everything. **3** About the ninth hour of the day, in a vision, he saw clearly an angel of God entering his presence and saying to him, "Cornelius!" **4** Well, staring at him and being frightened he said, "What is it, Lord?" So he said to him: "Your prayers and your alms have come up for a memorial before God. **5** Now send men to Joppa and summon Simon, who is surnamed Peter; **6** he is lodging with one Simon, a tanner, whose house is by the sea." **7** So when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who were faithful to him, **8** and explaining everything to them he sent them to Joppa. **9** Now on the next day, as they were traveling and drawing near to the city, Peter went up on the housetop to pray at about noon. **10** Well he became hungry and wanted to eat; but while they were preparing, a trance fell on him, **11** and he saw the heaven opened and a container like a great sheet descending to him—it was tied at the four corners and was being let down to the earth—**12** in which were all kinds of four-footed animals of the earth (both wild animals and reptiles) and birds of the sky. **13** Then a voice came to him, "Get up, Peter, slaughter and eat!" **14** But Peter said: "No way, Lord! Never have I eaten anything 'common' or unclean!" **15** So the voice came to him a second time,

"What (pl) God has made clean you must not call 'common!'" **16** Well this happened three times, and then the object was taken back up into the sky. **17** Now as Peter was really perplexed within himself as to what the vision that he had seen might mean, well the men who had been sent by Cornelius, having inquired and found Simon's house, stood before the gate, **18** and calling out they inquired whether Simon, who was surnamed Peter, was staying there as a guest. **19** So as Peter was pondering the vision the Spirit said to him: "Listen, some men are looking for you; **20** so get up and go downstairs; and go with them, doubting nothing, for I have sent them." **21** So going down to the men Peter said: "Yes, I am the one you are looking for. For what reason have you come?" **22** So they said: "Cornelius, a centurion, a righteous and God-fearing man, well spoken of by all the nation of the Jews, was divinely instructed by an angel to summon you to his house, and to hear words from you." **23** So he invited them in and put them up. The next day Peter set out with them, also some of the brothers from Joppa went with him; **24** and the following day they entered Caesarea. Now Cornelius was waiting for them, having called together his relatives and close friends. **25** So when Peter actually arrived, Cornelius met him, fell at his feet and worshiped. **26** But Peter lifted him up, saying: "Stand up! I myself am also a man." **27** And conversing with him he went in and found many gathered there. **28** Then he said to them: "You know how it is unlawful for a Jewish man to associate with or to approach a different race; but God has shown me that I should not call any man 'common' or unclean. **29** Therefore also I came without objection as soon as I was sent for. So I ask, for what reason did you send for me?" **30** So Cornelius said: "I have been fasting during four days until this very hour; yes, it was the ninth hour, I was praying in my house when wow, a man stood before me in shining clothing **31** and said: 'Cornelius, your prayer has been heard and your alms are remembered before God. **32** Send therefore to Joppa and summon Simon, who is surnamed Peter. He is lodging in the house of Simon, a tanner, by the sea; upon arriving he will speak to you.' **33** So I sent to you at once, and you did well to come. Now then, we are all present before God to hear all the things commanded you by God." **34** So opening his mouth Peter said: "Really, I comprehend that God is not One to show partiality, **35** but in every ethnic nation whoever fears Him and works righteousness is acceptable to Him. **36** The word that He sent to the



sons of Israel, preaching good news of peace through Jesus Christ—He is Lord of all— 37 that spoken word you know, that was proclaimed throughout all Judea, beginning from Galilee, after the baptism that John preached: 38 Jesus of Natsareth, how God anointed Him with Holy Spirit and power, who went about doing good and healing all those being oppressed by the devil, because God was with Him 39 —yes, we are witnesses of all that He did, both in the country of the Jews and in Jerusalem—whom they also killed, hanging Him on a tree. 40 Him God raised on the third day, and gave Him to become visible, 41 not to all the people but to witnesses who had been chosen beforehand by God, to us, who ate and drank with Him after He arose out from the dead. 42 And He ordered us to proclaim to the people, that is, to testify that He is the One who has been ordained by God as Judge of living and dead. 43 To Him all the prophets bear witness that through His name everyone who believes into Him will receive forgiveness of sins.” 44 While Peter was still speaking these words, the Holy Spirit fell on all who were hearing the message. 45 Well the believers of the circumcision [Jews] who had come with Peter were astonished, because the gift of the Holy Spirit had also been poured out on the Gentiles, 46 in that they heard them speaking languages and magnifying God. Then Peter responded: 47 “Surely no one can forbid the water, can he, that these should not be baptized who received the Holy Spirit just like we did?” 48 So he commanded them to be baptized in the name of the Lord Jesus. Then they asked him to stay a few days.

**11** Now the Apostles and the brothers throughout Judea heard that the Gentiles had also received the word of God. 2 When Peter went up to Jerusalem, those of the circumcision party started contending with him, 3 saying, “You went in to uncircumcised men and ate with them!” 4 So Peter began by explaining it to them in order, saying: 5 “I was in the town of Joppa praying, and in a trance I saw a vision: a certain object like a great sheet coming down out of the sky, being lowered by its four corners; and it came to me. 6 Upon peering into it I observed and distinguished the quadrupeds of the earth—both the wild animals and the reptiles—and the birds of the sky. 7 Then I heard a voice saying to me, ‘Get up, Peter, slaughter and eat!’ 8 So I said: ‘No way, Lord! Never has anything ‘common’ or unclean entered my mouth!’ 9 But the voice answered me, a second time, from heaven, ‘Things that God has made clean you

must not call ‘common’.” 10 Well this was done three times, and it was all pulled back up into the sky. 11 At that very moment three men stopped in front of the house where I was, having been sent from Caesarea to me. 12 The Spirit told me to go with them, doubting nothing. These six brothers also went with me, and we entered the man's house. 13 He then related to us how he had seen the angel standing in his house and saying to him, ‘Send to Joppa and summon Simon, who is called Peter, 14 who will speak words to you by which you and all your household will be saved.’ 15 Well as I began to speak, the Holy Spirit fell on them, just as on us at the beginning. 16 I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you will be baptized with Holy Spirit.’ 17 So if God gave them the same gift as He gave us when we believed upon the Lord Jesus, who was I to be able to withstand God?” 18 Upon hearing these things they acquiesced and started glorifying God, saying, “So then, God has also granted to the Gentiles repentance into life!” 19 Now those who had been scattered by the persecution that came about in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, speaking the word to no one except Jews only. 20 But there were some of them, men of Cyprus and Cyrene, who upon entering Antioch started speaking to the Greek-speakers, preaching the good news of the Lord Jesus. 21 And the hand of the Lord was with them, and a great number believed and turned to the Lord. 22 Well the report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. 23 Upon arriving and seeing the grace of God, he was glad, and he kept encouraging them all to remain true to the Lord with purpose of heart 24 (for he was a good man, full of Holy Spirit and of faith). And a considerable crowd was added to the Lord. 25 Then Barnabas departed for Tarsus to look for Saul, 26 and upon finding him he brought him to Antioch. So it was that for a whole year they met with the congregation and taught a great many people. The disciples were first called Christians in Antioch. 27 Now in these days, prophets came from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and indicated by the Spirit that a great famine was about to come upon the whole world (this indeed happened while Claudius was Caesar). 29 Then the disciples, to the extent that any had plenty, each of them determined to send relief to the brothers who lived in Judea; 30 which

they also did, sending it to the elders by Barnabas and Saul.

**12** Now about that time, Herod the king laid hands on some from the church to mistreat them. **2** James, the brother of John, he put to death by sword. **3** When he saw that it was pleasing to the Jews, he proceeded to arrest Peter as well (it was during the days of the unleavened loaves) **4**—upon seizing him he put him in prison, turning him over to sixteen soldiers to guard him, intending to bring him out to the people after the Passover. **5** Well Peter was being held in the prison all right, but the congregation was making earnest prayer to God on his behalf. **6** So when Herod was about to bring him out, that night Peter was sleeping between two soldiers, bound with two chains, with guards protecting the prison in front of the doors. **7** Suddenly, an angel of the Lord was there, and a light shone in the cell; striking Peter on the side he roused him saying, “Quick, get up!” and the chains fell away from his wrists. **8** Then the angel said to him, “Fasten your belt and put on your sandals.” So he did. Then he said to him, “Put on your cloak and follow me.” **9** So he went out and started following him, not realizing that what the angel was doing was real; he supposed he was seeing a vision. **10** Passing through the first and second guard posts, they came to the iron gate that leads into the city, that opened for them by itself; upon exiting they advanced one block, and suddenly the angel left him. **11** When Peter had come to himself he said, “Now I know for certain that the Lord sent His angel and delivered me out of Herod’s hand and from all the expectation of the Jewish people.” **12** Upon reflection he went to the house of Mary, the mother of John (the one called Mark), where a considerable number had gathered and were praying. **13** When Peter knocked at the door of the gate, a servant girl named Rhoda came to answer. **14** Upon recognizing Peter’s voice, she was so glad she did not open the gate, but ran in and announced that Peter was standing before the gate! **15** But they said to her, “You’re crazy!” but she kept insisting that it was so. So they said, “It is his angel.” **16** But Peter kept on knocking; so when they opened the door and saw him, they were astounded. **17** Motioning to them with his hand to be silent, he related to them how the Lord had brought him out of the prison. Then he said, “Tell these things to James and the brothers.” And going out he went off to a different place. **18** Now as soon as it was day, there was no small commotion among the soldiers about

what had become of Peter! **19** Well after searching for him and not finding him, Herod examined the guards and ordered that they be executed. Going down from Judea to Caesarea, he stayed there. **20** Now Herod was very angry with the people of Tyre and Sidon; so they came with one accord to him, and having won over Blastus, the king’s chamberlain, they asked for peace, because their country was supplied with food from the king’s. **21** So on an appointed day Herod, arrayed in royal apparel, sat on the throne and started to deliver an address to them. **22** But the crowd started calling out, “The voice of a god and not of a man!” **23** Immediately an angel of the Lord struck him down, because he did not give glory to God, and being eaten by worms, he died. **24** And the Word of God kept growing and multiplying. **25** Now Barnabas and Saul returned to Antioch, having fulfilled their mission, also taking with them John, the one called Mark.

**13** Now in the congregation that was in Antioch there were certain prophets and teachers: Barnabas, Simeon (the one called Niger), Lucius the Cyrenian, Manaen (who had been brought up with Herod the tetrarch), and Saul. **2** As they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart to me Barnabas and Saul for the work to which I have called them!” **3** Then, having fasted and prayed and laid their hands on them, they sent them off. **4** So, having been sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus. **5** And upon arriving in Salamis, they started proclaiming the Word of God in the synagogues of the Jews (also they had John as assistant). **6** Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew named Bar-Jesus, **7** who was with the proconsul, Sergius Paulus, an intelligent man. This man summoned Barnabas and Saul, really wanting to hear the Word of God. **8** But the sorcerer Elymas (for so his name is translated) opposed them, seeking to turn the proconsul away from the faith. **9** Then Saul, also called Paul, filled with Holy Spirit and looking intently at him, **10** said: “O full of all deceit and all trickery, son of a devil, enemy of all righteousness! Will you not stop perverting the straight ways of the Lord? **11** Well now, the Lord’s hand is against you and you will be blind, not seeing the sun until next season!” Immediately mist and darkness engulfed him, and he started going around looking for someone to lead him by the hand. **12** Then the proconsul

believed, when he saw what had happened, being astonished at the teaching of the Lord. **13** Then Paul and his party set sail from Paphos and came to Perga in Pamphilia (here John left them and returned to Jerusalem). **14** Going on from Perga they arrived in Antioch of Pisidia; and entering the synagogue on the Sabbath day, they sat down. **15** After the reading of the Law and the Prophets, the synagogue leaders sent to them, saying, "Men, brothers, if you have a word of encouragement for the people, do speak." **16** So standing up and motioning with his hand, Paul said: "Men of Israel and you who fear God, listen. **17** The God of this people chose our fathers, and prospered the people during their sojourn in the land of Egypt, and brought them out of it with an uplifted arm. **18** For a period of about forty years He put up with them in the wilderness. **19** And when He had destroyed seven nations in the land of Canaan, He gave them possession of their land. **20** After these things, He gave judges for about four hundred and fifty years, until Samuel the prophet. **21** And then they asked for a king, and God gave them Saul, a son of Kish, a man of the tribe of Benjamin, for forty years. **22** And removing him He raised up for them David as king, about whom He gave witness and said, 'I have found David son of Jesse a man after my heart, who will do all my will.' **23** God, from this man's seed, according to promise, has brought Salvation to Israel, **24** John having heralded beforehand, in advance of His coming, a baptism of repentance to Israel. **25** Well, as John was fulfilling his course, he said: 'Whom do you suppose me to be? No I am not—but indeed He comes after me, the sandals of whose feet I am not worthy to untie.' **26** "Men, brothers, sons of the stock of Abraham, and those among you who fear God: to you the word of this salvation has been sent. **27** The Jerusalem dwellers and their rulers, understanding neither Him nor the voices of the prophets that are read every Sabbath, fulfilled them by condemning Him. **28** Though they found no cause for death, they asked Pilate to have Him executed. **29** When they had fulfilled all things that were written about Him, they took Him down from the cross and placed Him in a tomb. **30** But God raised Him from the dead; **31** and for many days He was seen by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. **32** "Yes we proclaim to you the good news: the promise that was made to the fathers, **33** God has fulfilled the same to us, their children, when He raised up Jesus; as also it stands written in the second Psalm:

'You are my Son, today I have begotten you.' **34** And that He raised Him from the dead, no longer to return to corruption, He has spoken thus, 'I will give you the holy things guaranteed to David.' **35** Further, it is stated elsewhere, 'You will not allow your Holy One to see decay.' **36** Now David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw decay; **37** but the One whom God raised up did not see decay. **38** Therefore, let it be known to you, men, brothers, that through this One forgiveness of sins is proclaimed to you; **39** and by Him everyone who believes is justified from everything you could not be justified from by the Law of Moses. **40** So take care, lest there come upon you that which has been spoken in the prophets: **41** 'Look you despisers, marvel and perish! For I am working a work in your days to which you will not give credence, even if someone were to explain it in detail to you.'" **42** Now as the Jews were going out of the synagogue, the Gentiles implored repeatedly that these words might be spoken to them the next Sabbath. **43** The synagogue service having been dismissed, many of the Jews and the devout proselytes followed Paul and Barnabas, who started addressing them, urging them to continue in the grace of God. **44** Well the next Sabbath almost the whole city was gathered to hear the Word of God. **45** But when the Jews saw the crowds, they were filled with envy and started speaking against the things said by Paul, contradicting and blaspheming. **46** But Paul and Barnabas speaking boldly said: "It was necessary that God's Word should be spoken to you first. But since you reject it, and judge yourselves unworthy of eternal life, now we are being turned to the Gentiles. (aionios g166) **47** Because that is just how the Lord has commanded us: 'I have set you to be a light for ethnic nations, that you should be for salvation up to the last place on earth.'" **48** Now upon hearing this, the Gentiles rejoiced and glorified the Word of the Lord; and as many as had been appointed to eternal life believed. (aionios g166) **49** Well the Word of the Lord was being spread throughout all the region. **50** But the Jews stirred up the devout and prominent women and the chief men of the city, and raised up a persecution against Paul and Barnabas, and expelled them from their borders. **51** So they shook off the dust from their feet against them, and went to Iconium. **52** But the disciples were filled with joy and with Holy Spirit.

**14** Now it happened in Iconium that they went together into the synagogue of the Jews, and

they spoke to such effect that a large number of both Jews and Greeks believed. **2** But the disobedient Jews stirred up the Gentiles and poisoned their minds against the brothers. **3** Even so they stayed there a considerable time, speaking boldly for the Lord, who was bearing witness to the word of His grace, giving signs and wonders to take place by their hands. **4** Well the population of the city became divided; some sided with the Jews, others with the apostles. **5** But when a plot was hatched by both Gentiles and Jews, with their rulers, to mistreat and stone them, **6** they became aware of it and escaped to the cities of Lycaonia—Lystra, Derbe and the surrounding area— **7** where they continued to preach the Gospel. **8** Well in Lystra a certain man with helpless feet was sitting (lame from his mother's womb, who had never walked). **9** This man was listening to Paul speaking; who looking intently at him and seeing that he had faith to be healed, **10** said with a loud voice, "Stand up straight on your feet!" And the man jumped up and began to walk! **11** Now when the crowd saw what Paul had done, they raised their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" **12** And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. **13** Then the priest of Zeus, whose temple was in front of their city, brought bulls and garlands to the gates, intending to make a sacrifice, along with the crowd. **14** But when the apostles, Barnabas and Paul, heard of it, they tore their clothes and rushed into the crowd, crying out **15** and saying: "Men, why are you doing these things? We also are men with the same nature as you, giving you good news, telling you to turn from these useless things to the living God, who made the heaven and the earth and the sea and all that is in them; **16** who in the former generations allowed all the ethnic nations to walk in their own ways. **17** Nevertheless He did not leave Himself without witness, doing good, giving you rain from heaven and fruitful seasons, filling our hearts with food and gladness." **18** Even saying these things, they barely stopped the crowd from sacrificing to them. **19** Then Jews from Antioch and Iconium came, and having persuaded the crowd and having stoned Paul, they dragged him out of the city, supposing him to have died. **20** But as the disciples stood around him, he got up and entered the city. The next day he departed with Barnabas to Derbe. **21** When they had evangelized that city and discipled a good number, they returned to Lystra and Iconium and Antioch, **22** strengthening the souls of the disciples, exhorting

them to continue in the faith, and saying, "We must go through many hardships to enter the kingdom of God." **23** When they had appointed elders for them in every congregation, having prayed with fasting, they commended them to the Lord into whom they had believed. **24** After going through Pisidia, they came to Pamphilia. **25** When they had declared the Word in Perga, they went down to Attalia. **26** From there they sailed to Antioch, from where they had been commended to the grace of God for the work that they had completed. **27** So upon arriving and gathering the congregation, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. **28** And they stayed there a long time with the disciples.

**15** Then some men came down from Judea and started teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." **2** Well this provoked serious dissension and argument between Paul and Barnabas and them, so Paul and Barnabas were appointed, along with certain others of them, to go up to Jerusalem to the apostles and elders about this question. **3** So being sent on their way by the congregation, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brothers. **4** Upon arriving in Jerusalem, they were received by the congregation and the apostles and the elders, and they reported all that God had done with them. **5** But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses." **6** So the apostles and the elders came together to consider this matter. **7** When there had been plenty of discussion, Peter got up and said to them: "Men, brothers, you know that a good while ago God made a choice among you, that by my mouth the Gentiles should hear the message of the Gospel and believe. **8** And the heart-knowing God acknowledged them by giving them the Holy Spirit, just as He did to us; **9** and He made no distinction between us and them, purifying their hearts by faith. **10** Now therefore, why do you test God by putting a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? **11** Rather, we believe that we are saved through the grace of the Lord Jesus, in the same manner as they." **12** Then the whole assembly kept silent and listened to Barnabas and Paul reporting what signs and wonders God had

done among the ethnic nations through them. **13** Now when they finished, James reacted saying: "Men, brothers, listen to me. **14** Simeon has described how God first intervened to extract from the Gentiles a people for His name. **15** And with this the words of the prophets agree, just as it is written: **16** 'After these things I will return, and I will rebuild David's tent, the fallen one; yes, I will rebuild its ruins and restore it; **17** so that the remnant of mankind may seek the Lord, even all the Gentiles—the ones, that is, upon whom my name has been called—says the Lord who does all these things.' **18** All His works are known to God from eternity. (aion g165) **19** Therefore I judge that we should not create difficulty for those who are turning to God from among the ethnic nations, **20** but that we write to them to abstain from things polluted by idols, from fornication, from what is strangled, and from blood. **21** For from ancient generations Moses has in every city those who preach him, being read in the synagogues every Sabbath." **22** Then it pleased the apostles and the elders, with the whole congregation, to send chosen men from among them to Antioch with Paul and Barnabas: Judas (the one called Barsabas) and Silas, leading men among the brothers. **23** They wrote by their hand the following: "The apostles and the elders and the brothers, to the Gentile brothers in Antioch, Syria and Cilicia: Greetings. **24** Since we have heard that some who went out from among us have disturbed you with words, unsettling your souls, saying that you must be circumcised and keep the Law—to whom we gave no such authorization— **25** it seemed good to us, having come to one accord, to choose men to send to you with our beloved Barnabas and Paul, **26** men who have risked their lives for the sake of the name of our Lord Jesus Christ. **27** So we have sent Judas and Silas, who will also confirm these things by word of mouth. **28** It seemed good to the Holy Spirit, and to us, to place no greater burden upon you than these necessary things: **29** to abstain from things offered to idols, from 'blood', from anything strangled and from fornication; it will be in your own best interest to keep away from these things. Farewell." **30** So when they were sent off they came to Antioch, and gathering the crowd they delivered the letter. **31** When they had read it, they rejoiced over the encouragement. **32** Both Judas and Silas, also being prophets themselves, encouraged and strengthened the brothers with many words. **33** After some time, they were released with peace from the brothers to the apostles. **35** But Paul and Barnabas remained in Antioch, teaching and

preaching the Word of the Lord, with many others also. **36** Some time later Paul said to Barnabas, "Let us return now and visit our brothers in each city where we proclaimed the word of the Lord, to see how they are doing." **37** Now Barnabas resolved to take John (the one called Mark) along as well. **38** But Paul insisted on not taking someone who had deserted them in Pamphilia and not gone with them to the work. **39** Well the contention became so sharp that they separated from each other. Barnabas took Mark and sailed to Cyprus; **40** while Paul chose Silas and set out, having been commended by the brothers to the grace of God. **41** He went through Syria and Cilicia, strengthening the congregations.

**16** So he came to Derbe and Lystra. Well now, a certain disciple was there named Timothy, son of a certain Jewish woman who believed, but his father was a Greek; **2** he was well spoken of by the brothers in Lystra and Iconium. **3** Paul wanted to have him go on with him, so he took and circumcised him because of the Jews who were in those parts, because they all knew that his father was a Greek. **4** As they were going through the cities they were delivering the dogmas to them, to keep—the ones that had been determined by the apostles and the elders in Jerusalem. **5** So the congregations kept on being strengthened in the faith, and were increasing in number daily. **6** Now when they had gone through Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia, **7** they approached Mysia and tried to go to Bithynia, but the Spirit did not permit them. **8** So they bypassed Mysia and went down to Troas. **9** A vision appeared to Paul during the night: a man of Macedonia was standing, appealing to him and saying, "Come over to Macedonia and help us." **10** So when he saw the vision, we immediately prepared to go over to Macedonia, concluding that the Lord had called us to evangelize them. **11** So setting sail from Troas, we ran a straight course to Samothrace, and the next day to Neapolis; **12** and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. We stayed some days in that city. **13** On the Sabbath day we went outside the city by a river, where prayer was customarily made, and sitting down we started speaking to the assembled women. **14** A certain woman named Lydia, a dealer in purple cloth from the city of Thyatira, who worshiped God, really listened, whose heart the Lord opened to give heed to the things spoken by

Paul. **15** When she and her household were baptized, she appealed saying, "If you have judged me to be faithful to the Lord, come into my house and stay." So she persuaded us. **16** Now it happened, as we were going to prayer, that a certain slave girl having a spirit of divination met us, who brought considerable profit to her owners by divination. **17** Following Paul and Silas this girl kept calling out, "These men are servants of the Most High God, who are proclaiming to us the way of salvation!" **18** She kept this up for many days! So Paul, becoming increasingly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out that very hour. **19** But when her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place to the rulers, **20** and bringing them before the magistrates they said, "These men, being Jews, are agitating our city, **21** and are advocating customs that are not lawful for us, being Romans, to receive or do." **22** The crowd joined in the attack against them, and the magistrates tore the clothes off of them and ordered a beating with rods. **23** When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them securely; **24** who, having received such a charge, threw them into the inner cell and fastened their feet in the stocks. **25** Well about midnight Paul and Silas were singing hymns to God in prayer; and the other prisoners were listening to them. **26** Suddenly there was a great earthquake, enough to shake the foundations of the prison; immediately all the doors were opened and everyone's chains were loosed. **27** But the jailer, awaking from sleep and seeing the prison doors open, drew sword, intending to kill himself, supposing that the prisoners had escaped. **28** But Paul shouted out, "Don't harm yourself, because we are all here!" **29** So calling for a light he ran in and fell down trembling before Paul and Silas. **30** He then brought them out and said, "Sirs, what must I do to be saved?" **31** So they said, "Believe upon the Lord Jesus Christ and you will be saved, you and your household." **32** Then they spoke the Word of the Lord to him and to all who were in his house. **33** In that same hour of the night he took them aside and washed their wounds, and thereupon he and all his family were baptized. **34** Then he brought them into his house and set a meal before them, and he was really rejoicing, having believed in God with his whole family. **35** Now when it was day the magistrates sent the officers saying, "Let those men go." **36** So the jailer reported these words

to Paul, "The magistrates have sent to release you; so now you can leave and go in peace." **37** But Paul said to them: "After severely beating us in public, although we were uncondemned Romans, they threw us into prison, and now do they toss us out on the sly? No way! Rather, let them come themselves and escort us out!" **38** So the officers reported these words to the magistrates, and they were afraid when they heard that they were Romans; **39** and they came and appealed to them, and leading them out they asked them to leave the city. **40** So exiting the prison they entered Lydia's place, and upon seeing the brothers they encouraged them and departed.

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. **2** So Paul, as was his custom, went in to them and for three Sabbaths reasoned with them from the Scriptures, **3** explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and that "this Jesus whom I proclaim to you is the Messiah." **4** Some of them were persuaded and joined Paul and Silas, as did a large number of devout Greeks and not a few of the prominent women. **5** But the disobedient Jews rounded up some wicked men from the marketplace, and forming a mob they created an uproar in the city; and attacking the house of Jason, they wanted to bring them out to the crowd. **6** But not finding them they dragged Jason and some other brothers before the city officials vociferating: "These who have upset the whole world have come here too, **7** to whom Jason has given lodging. These all act contrary to the decrees of Caesar, saying there is another king—Jesus." **8** Well they agitated the crowd and the city officials when they heard these things. **9** Then they took a security bond from Jason and the rest and let them go. **10** Immediately, during the night, the brothers sent both Paul and Silas away to Berea; on arriving they went into the synagogue of the Jews. **11** Now these were more noble-minded than those in Thessalonica, in that they received the word with all goodwill, examining the Scriptures daily to see whether these things might be so. **12** Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. **13** But when the Jews from Thessalonica learned that the Word of God was also being proclaimed by Paul in Berea, they came too, agitating the crowds. **14** So then, without delay, the brothers sent Paul away, as if to go by sea, while both Silas and Timothy remained there. **15** But

those who were conducting Paul actually took him all the way to Athens; and receiving a command to Silas and Timothy that they should come to him as quickly as possible, they started back. **16** Now while Paul was waiting for them in Athens, his spirit was increasingly aroused within him as he observed that the city was full of idols. **17** So he reasoned both in the synagogue with the Jews and devout persons, and in the marketplace day by day with those who happened to be there. **18** Then certain philosophers, both Epicureans and Stoics, encountered him. Some said, "What might this idea-scavenger want to say?" Others said, "He seems to be a proclaimer of foreign deities"—because he was preaching Jesus and the resurrection. **19** So taking him in tow they led him to the Areopagus and said: "May we know what this new teaching is that you are presenting? **20** Because you are bringing some strange things to our ears, and we would like to know what they might mean." **21** (Now all Athenians and resident foreigners spent their time in nothing else but to tell, or else to hear, some novelty.) **22** So standing in the middle of the Areopagus Paul said: "Men of Athens, I perceive that in all things you are very religious; **23** because as I went along and scrutinized the objects of your worship, I even found an altar with this inscription: TO UNKNOWN GOD. Now then, the one you worship as 'unknown', this is the One I proclaim to you: **24** The God who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples built by hands, **25** neither is He cared for by men's hands, as though He needed anything, since He Himself has always given life and breath to all. **26** And from one blood He made every ethnic nation of men to dwell on all the surface of the earth, having determined their appointed times and the boundaries of their dwellings, **27** so that they should seek the Lord, if perhaps they might grope for Him and find Him, though He is not far from each one of us; **28** because in Him we live and move and have our being. As also some of your own poets have said, 'For we are also his offspring.' **29** Therefore, since we are God's offspring, we ought not to think that the divinity is like gold or silver or stone—something shaped by human skill and imagination. **30** Such times of ignorance God did indeed overlook, but now He commands all people everywhere to repent, **31** because He has appointed a day in which He will judge the inhabited world in righteousness by the Man whom He has ordained; He has given assurance of this to all by raising Him from the dead." **32** Well when

they heard about the resurrection of the dead, some started scoffing, while others said, "We will hear you again about this." **33** And with that Paul went out from among them. **34** However some men believed and joined him, among them Dionysius the Areopagite, also a woman named Damaris, and others with them.

**18** Now after these things Paul left Athens and went to Corinth. **2** And encountering a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had ordered all the Jews to depart from Rome), he joined them; **3** and because he practiced the same trade, he stayed on with them and worked (their trade was tentmaker). **4** Every Sabbath in the synagogue he would reason with both Jews and Greeks, trying to persuade them. **5** But when Silas and Timothy came down from Macedonia, Paul was constrained by the Spirit, solemnly insisting to the Jews: Jesus is the Christ. **6** But since they kept contradicting and blaspheming, he shook his clothes and said to them: "Your blood be upon your own heads! I am clean. From now on I will go to the Gentiles." **7** So he moved from there into the house of a man named Justus, a worshiper of God, whose house was next door to the synagogue. **8** Then Crispus, the ruler of the synagogue, believed on the Lord with all his household; and as they were hearing, many of the Corinthians were believing and being baptized. **9** Now the Lord said to Paul by a vision at night: "Do not be afraid; rather speak and do not keep silent, **10** because I am with you and no one will attack you to harm you, because I have many people in this city." **11** So he stayed on for a year and six months, teaching the Word of God among them. **12** Now while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, **13** saying, "This fellow persuades the people to worship God contrary to the law." **14** But when Paul was about to open his mouth, Gallio said to the Jews: "If there really was some misdeed or wicked crime, O Jews, there would be reason for me to bear with you; **15** but since it is an issue over a word and names and your own law, see to it yourselves; because I refuse to be a judge of such matters." **16** And he drove them from the judgment seat. **17** Then all the Greeks took Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat. But none of this was a delay to Gallio. **18** Paul still remained there a good while, then took leave of the brothers and sailed for

Syria, accompanied by Priscilla and Aquila (he had shaved his head in Cenchrea, because he had a vow). **19** He came to Ephesus and left them there (after having entered the synagogue and reasoned with the Jews). **20** When they asked him to stay a longer time with them, he did not consent; **21** rather he took leave of them saying, "I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing." Then he set sail from Ephesus. **22** When he had landed at Caesarea, and gone up and greeted the church [in Jerusalem], he returned to Antioch. **23** After spending some time there, he departed and went through the region of Galatia and Phrygia in order, strengthening all the disciples. **24** Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, mighty in the Scriptures, arrived in Ephesus. **25** This man had been instructed in the way of the Lord, and being fervent in the Spirit he was speaking and teaching accurately the things concerning Jesus, although he knew only the baptism of John. **26** So he began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. **27** When he decided to go across into Achaia, the brothers encouraged him and wrote to the disciples to receive him; upon arriving he was a great help to those who had believed through the Grace; **28** because he kept refuting the Jews vigorously, publicly, demonstrating Jesus to be the Christ, from the Scriptures.

**19** Now it happened that while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus. And finding certain disciples **2** he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "But we have not so much as heard that there is a Holy Spirit!" **3** So he said, "Into what then were you baptized?" So they said, "Into John's baptism." **4** So Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe into the One who would come after him, that is, into Jesus, the Christ." **5** So upon hearing this they were baptized into the name of the Lord Jesus. **6** And as Paul laid his hands on them the Holy Spirit came upon them, and they started speaking languages and prophesying. **7** There were about twelve men in all. **8** During three months Paul kept going to the synagogue and speaking boldly, reasoning and persuading concerning the things of the Kingdom of God. **9** But when some became hardened and

disobedient, maligning the Way before the crowd, he withdrew from them and separated the disciples, reasoning daily in the school of a certain Tyrannus. **10** Now this continued for two years, so that all who lived in Asia, both Jews and Greeks, heard the Word of the Lord Jesus. **11** Further, God kept working unusual miracles by the hands of Paul, **12** so that even handkerchiefs or aprons that he touched were applied to the sick, and the diseases left them and the wicked spirits went out from them. **13** Well some among the itinerant Jewish exorcists attempted to invoke the name of the Lord Jesus over those who had wicked spirits saying, "We adjure you by the Jesus whom Paul preaches." **14** In fact there were seven sons of Sceva, a Jewish chief priest, who were doing this. **15** But a particular wicked spirit reacted and said, "Jesus I know, and I am acquainted with Paul, but who are you?" **16** And the man in whom the wicked spirit was jumped on them and overpowered them; he was so much stronger that they ran out of that house naked and wounded. **17** Now this became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell on them all, and the name of the Lord Jesus was being exalted. **18** And many of those who had believed started coming, confessing and disclosing their practices. **19** In fact, many of those who had practiced magic brought their books together and burned them up, in front of everybody (they had calculated their value and it totaled fifty thousand pieces of silver). **20** With power like that it was that the word of the Lord kept growing and prevailing. **21** Now after these things were accomplished, Paul resolved in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, "After I have been there, I must also see Rome." **22** So he sent two of those who ministered to him, Timothy and Erastus, on to Macedonia, while he himself stayed on in Asia for a time. **23** Now it was during that time that a serious disturbance concerning the Way occurred. **24** A certain man named Demetrius, a silversmith, who made silver shrines of Artemis, habitually brought in plenty of business for the artisans; **25** he called them together, along with the workmen in related trades, and said: "Men, you know that our prosperity depends on this trade. **26** And you observe and hear that not only in Ephesus but throughout almost all Asia this Paul has persuaded and turned away many people, saying that handmade things are not gods. **27** So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Artemis may be



discredited, and even her own majesty be destroyed, whom all Asia and the world worship.” 28 Now upon hearing this they were filled with anger and began shouting, “Great is Artemis of the Ephesians!” 29 So the whole city was filled with confusion, and they rushed into the theater with one accord (they had seized Gaius and Aristarchus, Macedonians, Paul’s traveling companions). 30 When Paul wanted to go in to the people, the disciples would not let him. 31 Even some of the officials of Asia, being his friends, sent word to him and urged him not to venture into the theater. 32 The assembly was in confusion: some were shouting one thing and some another; most of them did not know why they had come together. 33 Then the Jews pushed Alexander forward, out from the crowd. So Alexander motioned with his hand and would have made a defense to the people. 34 But when they realized he was a Jew, they all shouted in unison for about two hours, “Great is Artemis of the Ephesians!” 35 When the city clerk had quieted the crowd, he said: “Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Artemis and of what fell from Zeus? 36 Therefore, since these things are undeniable, you ought to be quiet and not do anything rash. 37 You have arrested these men who are neither temple thieves nor blasphemers of your goddess. 38 Now if Demetrius and his fellow artisans have a complaint against anyone, courts are available, and there are proconsuls; let them bring charges against one another. 39 But if you want to debate any other matter, it will be settled in the legal assembly. 40 Indeed, we are in danger of being charged with a riot, because of today, there being no reason at all that we can give to account for this commotion.” 41 And having said these things he dismissed the assembly.

**20** Now after the uproar had ended, Paul summoned the disciples, took leave of them, and set out for Macedonia. 2 When he had gone through those parts and encouraged them with many words, he came into Greece. 3 When he had stayed three months, as he was about to set sail for Syria, the Jews made a plot against him, so he decided to return through Macedonia. 4 Now Sopater of Berea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy, and Tychicus and Trophimus of Asia were going to accompany him as far as Asia; 5 so having gone on ahead, these men were waiting for us in Troas. 6 But it was after the Days of Unleavened

Bread that we sailed from Philippi, and in five days we joined them at Troas, where we stayed seven days. 7 Now on the first day of the week, the disciples being assembled to break bread, Paul started addressing them, and because he intended to leave the next day he continued his message until midnight. 8 There were many lamps in the upper room where we were assembled. 9 Well a certain young man named Eutychus sat in a window and was sinking into a deep sleep as Paul kept on talking; when he was overcome by the sleep he fell down from the third story and was picked up dead. 10 So Paul went down, threw himself on him and embracing him said, “Do not be distressed, because his life is in him!” 11 Then he went back up and broke bread, ate, and kept on speaking until daybreak—that is how he left! 12 (On their part, they led the boy away alive, and were greatly comforted.) 13 As for us, we went to the ship and set sail for Assos, intending to take Paul on board there—so it had been arranged, he himself intending to go on foot. 14 When he met us at Assos we took him aboard and went on to Mitylene. 15 Sailing from there, the next day we arrived opposite Chios, and the day after we crossed over to Samos and stopped in Trogylium; the following day we came to Miletus. 16 (Paul had decided to sail past Ephesus, to avoid being detained in Asia, because he was hurrying to be in Jerusalem on the Day of Pentecost, if he possibly could.) 17 From Miletus he sent to Ephesus and summoned the elders of the congregation. 18 So when they had come to him he said to them: “You yourselves know, from the first day that I arrived in Asia, how I lived the whole time I was with you, 19 serving the Lord with all humility, and with many tears and trials, the ones that happened to me by the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, 21 solemnly proclaiming to both Jews and Greeks the repentance toward God and the faith into our Lord Jesus. 22 Now then, I am going to Jerusalem bound in my spirit, not knowing the things that will happen to me there, 23 except that the Holy Spirit keeps warning me in every city, saying that fetters and afflictions are just waiting for me. 24 However none of this moves me, nor do I regard my life as valuable to myself, just so that I may complete my course with joy, even the ministry that I received from the Lord Jesus, to solemnly proclaim the Good News of the grace of God. 25 “Furthermore, I know that none of you among whom I have gone about proclaiming the Kingdom of God will ever see my

face again. **26** Therefore I testify to you this day that I am innocent of the blood of all; **27** because I did not shrink from declaring to you the whole counsel of God. **28** So take heed to yourselves and to all the flock, in which the Holy Spirit has placed you as overseers, to shepherd the congregation of the Lord and God which He purchased with His own blood. **29** Because I know this, that after my departure savage wolves will come in among you, not sparing the flock. **30** Yes, men will rise up from among you yourselves, speaking distorted things, to draw away the disciples after them. **31** Therefore be alert, remembering that during three years, night and day, I never stopped admonishing each one, with tears. **32** "And so now, brothers, I entrust you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all those who have been sanctified. **33** I have not coveted anyone's silver or gold or clothing. **34** You yourselves know that these hands have supplied my own needs, and of those who were with me. **35** In every way I showed you that working hard like this it is necessary to help the weak, and to remember the word of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" **36** When he had said these things, he knelt down and prayed with them all. **37** Then they all wept freely, and falling on Paul's neck kept kissing him, **38** sorrowing most of all because of the word that he had spoken, that they would see his face no more. And they accompanied him to the ship.

**21** So after disengaging ourselves from them we were able to set sail, and running a straight course we came to Cos, and the next day to Rhodes, and from there to Patara. **2** We found a ship crossing over to Phoenicia, went on board and set sail. **3** When we had sighted Cyprus we passed it on the left, sailed on to Syria and landed at Tyre, because it was there that the ship was to unload the cargo. **4** Upon finding disciples we stayed there seven days; these, through the Spirit, told Paul not to go on to Jerusalem. **5** But when our time was up, as we left to go on our way, they all, including women and children, accompanied us out of the city, and kneeling down on the beach, we prayed. **6** After we had taken our leave of one another, we boarded the ship and they returned to their homes. **7** Now upon arriving in Ptolemais, the voyage from Tyre ended; so greeting the brothers we stayed with them one day. **8** Leaving the next day, we came to Caesarea; and entering the house of Philip the evangelist (being of 'the Seven'),

we stayed with him. **9** (This man had four virgin daughters who prophesied.) **10** Now as we stayed there a number of days, a certain prophet named Agabus came down from Judea. **11** Joining us he took Paul's belt, bound his feet and hands, and said, "Thus says the Holy Spirit: 'In this way, in Jerusalem, the Jews will bind the man who owns this belt, and will deliver him into the hands of the Gentiles.'" **12** Well, when we heard these things, both we and the local residents, we pleaded with him not to go up to Jerusalem. **13** But Paul answered: "What are you doing, weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus." **14** When he would not be dissuaded, we stopped, saying, "Let the will of the Lord be done." **15** So after those days we got ready and went up to Jerusalem. **16** Some of the disciples from Caesarea also went with us, bringing us to a certain Mnason, of Cyprus, an early disciple, with whom we were to lodge. **17** And when we arrived in Jerusalem the brothers received us gladly. **18** The next day Paul, with us, went to see James, and all the elders were present. **19** After greeting them he reported one by one the things that God had done among the Gentiles through his ministry. **20** But after listening they 'glorified' the Lord by saying to him: "You see, brother, how many tens of thousands are the Jews who have believed, and they are all zealous for the law; **21** but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to our customs. **22** What then? The assembly will certainly gather, since they will hear that you have come. **23** So do this that we say to you: There are four men with us who have taken a vow. **24** Take them and purify yourself with them, and pay their expenses so that they may shave their heads, and that all may know that there is nothing to the things that they have been informed about you; rather that you yourself are in line, keeping the law. **25** But concerning the Gentiles who believe we have written, having judged that they need observe no such thing, except that they should keep themselves from that offered to idols, from the blood, from anything strangled, and from fornication." **26** Then Paul took the men and purified himself with them; the next day he entered the temple to give notice of the completion of the days of purification, when the offering would be made for each one of them. **27** Now when the seven days were almost ended, the Jews from Asia, having seen him

in the temple, mobilized a whole crowd and seized him, **28** shouting: "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Not only that, he has even brought Greeks into the temple and defiled this holy place!" **29** (They had seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.) **30** The whole city was aroused and a mob of people formed. So having seized Paul they dragged him out of the temple, and immediately the doors were shut. **31** As they were trying to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar. **32** He immediately took soldiers and centurions and ran down among them, and when they saw the commander and the soldiers they stopped beating Paul. **33** Then the commander came up and took hold of him, commanded that he be bound with two chains, and started inquiring who he was and what he had done. **34** Well some in the crowd shouted one thing and some another; so when he could not ascertain the truth, because of the uproar, he commanded him to be taken into the barracks. **35** When he reached the stairs, he had to be carried by the soldiers, because of the violence of the mob. **36** Because the crowd kept following and shouting, "Away with him!" **37** As Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" So he said: "Do you know Greek? **38** Aren't you the Egyptian who some time ago started a revolt and led the four thousand men of 'the Assassins' out into the wilderness?" **39** But Paul said, "I am a Jew, from Tarsus in Cilicia, a citizen of a not insignificant city; but I beg you, allow me to speak to the people." **40** So when he had given him permission, Paul stood on the stairs and motioned to the people with his hand. When there was a great silence, he addressed them in the Hebrew language, saying:

**22** "Men, brothers and fathers, listen to my defense before you now." **2** When they heard that he spoke to them in the Hebrew language, they were even more quiet, and he said: **3** "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to the law of our fathers, being zealous for God, just as you all are today. **4** I persecuted this Way to the death, binding and delivering into prisons both men and women, **5** as also the high priest and all the council of elders can bear me witness. I even obtained letters from them to the brothers in Damascus, to bring

those also who were there bound to Jerusalem to be punished. **6** Now it happened, as I was going and approaching Damascus, about noon, suddenly a strong light from heaven shone around me. **7** I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' **8** So I answered, 'Who are you, Lord?' He said to me, 'I am Jesus the Nazorean, whom you are persecuting.' **9** Those who were with me indeed saw the light and were afraid, but they did not understand the voice of the One speaking to me. **10** So I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go into Damascus, and there you will be told about all that has been appointed to you to do.' **11** And since I could not see, because of the brightness of that light, I entered Damascus being led by the hand of those who were with me. **12** Then a certain Ananias, a devout man according to the law, well spoken of by all the Jews who lived in Damascus, **13** came to me, and standing by me said, 'Brother Saul, receive your sight!' And at that very moment I looked up at him. **14** Then he said: 'The God of our fathers has chosen you to know His will, and to see the Righteous One, and to hear words from His mouth. **15** For you shall be a witness for Him to all men of the things that you have seen and heard. **16** And now, why hesitate? Get up, be baptized and wash away your sins, invoking the name of the Lord.' **17** "Now it happened, when I returned to Jerusalem and was praying in the temple, that I came to be in a trance **18** and saw Him saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not receive your testimony concerning me.' **19** So I said: 'Lord, they know that I used to imprison and beat those believing into you, from one synagogue to another; **20** and when the blood of your witness Stephen was shed, I myself was standing there and agreeing to his murder, even guarding the clothes of those who were killing him.' **21** And He said to me, 'Get going, because I will send you far away to the Gentiles.'" **22** Well they kept listening to him until this statement, and then they raised their voice and shouted, "Rid the earth of this fellow, for it isn't fitting for him to live!" **23** As they were shouting, tearing off clothes and throwing dust into the air, **24** the commander ordered him to be taken into the barracks, directing that he be interrogated with lashes, in order to learn for what crime they kept shouting against him like that. **25** But as they stretched him out with the thongs, Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?"

26 Well when the centurion heard that, he went and reported to the commander saying, "Consider what you are about to do, because this man is a Roman!" 27 So the commander went and said to him, "Tell me, are you a Roman?" So he said, "Yes." 28 The commander replied, "I acquired this citizenship at considerable cost." And Paul said, "But I was so born." 29 So those who were about to interrogate him withdrew immediately; and even the commander was apprehensive when he realized that he had put chains on a Roman. 30 But the next day, desiring to know for certain why he was accused by the Jews, he freed him from the bonds and ordered the chief priests and all their council to come, and brought Paul down and set him before them.

**23** Then Paul, looking intently at the council, said, "Men, brothers, I have lived in all good conscience before God until this day." 2 So the high priest Ananias commanded those standing by him to strike his mouth. 3 Then Paul said to him: "God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you command me to be struck contrary to the law!" 4 So those standing by said, "Do you reproach God's high priest?" 5 Then Paul said, "I did not know, brothers, that he is high priest; for it is written: 'Do not speak evil of a ruler of your people.'" 6 Now when Paul perceived that one part were Pharisees and the other Sadducees, he called out in the council, "Men, brothers, I am a Pharisee, a son of a Pharisee; I am being judged concerning the hope and resurrection of the dead!" 7 When he had said this, an argument started between the Pharisees and the Sadducees, and the assembly was divided. 8 (Sadducees say that there is no resurrection, nor angel or spirit, but Pharisees confess both.) 9 There was a great clamor, and the scribes of the Pharisee party stood up and started arguing vigorously, saying, "We find nothing wrong with this man; but if a spirit or angel has spoken to him, let us not fight against God!" 10 Well the dissension became such that the commander, fearing that Paul might be torn in pieces by them, commanded the soldiers to go down and snatch him out of their midst and bring him into the barracks. 11 Now the following night the Lord stood by him and said, "Take courage, Paul, because as you have testified about me in Jerusalem, so you must also testify in Rome." 12 And when it was day, some of the Jews formed a conspiracy by binding themselves with a curse neither to eat nor to drink until they had destroyed Paul. 13 Now there were more

than forty who formed this plot. 14 They came to the chief priests and the elders and said: "We have bound ourselves with a terrible curse not to taste anything until we have killed Paul. 15 Now you, therefore, together with the council, explain to the commander that he should bring him down to you tomorrow, as though you are going to determine more accurately the facts in his case; but we are ready to destroy him before he comes near." 16 But when Paul's sister's son heard about the ambush, he went and entered the barracks and told Paul. 17 So Paul called one of the centurions and said, "Take this young man to the commander, because he has something to tell him." 18 So he took him and brought him to the commander and said, "Paul the prisoner called me over and asked me to bring this young man to you because he has something to tell you." 19 So taking him by the hand, the commander went aside and asked privately, "What is it that you have to tell me?" 20 So he said: "The Jews have agreed to ask you to bring Paul down to the council tomorrow as though intending to inquire somewhat more accurately concerning him. 21 But you should not believe them, because more than forty of their men are lying in wait for him, who have bound themselves with a curse neither to eat nor to drink until they have destroyed him; even now they are ready, looking for your promise." 22 Then the commander dismissed the young man commanding, "Don't tell anyone that you have revealed these things to me!" 23 Summoning two of the centurions he said: "Prepare two hundred soldiers, seventy horsemen and two hundred spearmen to go to Caesarea at the third hour of the night; 24 and provide mounts to set Paul on so as to deliver him safely to Felix, the governor." 25 He wrote a letter with this content: 26 "Claudius Lysias, to the most excellent governor Felix: Greetings. 27 This man was seized by the Jews and was about to be killed by them; but I came with the troops and rescued him, having learned that he is a Roman. 28 And wanting to know the reason they were accusing him, I took him down to their council. 29 I found that he was being accused about questions of their law, but there was no accusation worthy of death or bonds. 30 When I was told that the Jews were about to execute a plot against the man, I sent him to you at once, also directing his accusers to state the charges against him before you. Farewell." 31 So the soldiers, according to their orders, took Paul and brought him by night to Antipatris. 32 The next day they left the horsemen to go on with him and returned to the barracks. 33 When they entered Caesarea

and delivered the letter to the governor, they also presented Paul to him. <sup>34</sup> When the governor read it, he asked what province he was from; learning that it was Cilicia, <sup>35</sup> he said, "I will give you a hearing when your accusers also arrive." And he commanded him to be guarded in Herod's Praetorium.

**24** Now after five days the high priest Ananias went down with the elders and a certain orator, Tertullus, and they informed the governor against Paul. <sup>2</sup> So when he had been called in, Tertullus began his accusation, saying: "Seeing that by you we enjoy much peace, and your foresight has brought prosperity to this nation, <sup>3</sup> we recognize this, most noble Felix, with full gratitude, always and everywhere. <sup>4</sup> But so as not to detain you unduly, I would request that you be kind enough to hear us briefly. <sup>5</sup> We have found this man to be a plague, a creator of discord among all the Jews throughout the world, a ringleader of the Natsorean sect, <sup>6</sup> and he even tried to profane the temple; so we arrested him. <sup>8</sup> By examining him yourself you may ascertain all these things of which we accuse him." <sup>9</sup> And the Jews also joined in the attack, affirming that these things were so. <sup>10</sup> When the governor had nodded to him to speak, Paul answered: "Knowing, as I do, that you have been an equitable judge of this nation for many years, I do the more cheerfully answer for myself, <sup>11</sup> because you can ascertain that it is not more than twelve days since I went up to Jerusalem to worship. <sup>12</sup> They did not find me disputing with anyone or stirring up a crowd—not in the temple, not in the synagogues, not around the city. <sup>13</sup> Nor can they prove the things of which they now accuse me. <sup>14</sup> But I do profess this to you, that according to the Way that they call a sect, that is how I worship the ancestral God, believing all things that stand written throughout the Law and the Prophets, <sup>15</sup> having hope in God, which these themselves also look for, that there will be a resurrection of the dead, both the just and unjust. <sup>16</sup> And this is why I apply myself to always have a clear conscience before both God and men. <sup>17</sup> Now after many years I came to bring alms and offerings to my nation, <sup>18</sup> in the midst of which certain Jews from Asia found me purified in the temple, with neither crowd nor confusion. <sup>19</sup> They are the ones that had to be here before you and make accusation, if they had anything against me. <sup>20</sup> Or let these themselves say what wrong they found in me, when I stood before the council, <sup>21</sup> unless it be for this one statement that I called out, standing among them, 'Concerning the

resurrection of the dead I am being judged by you today.'" <sup>22</sup> Upon hearing these things Felix, having an accurate knowledge of the things concerning the Way, adjourned the proceedings and said, "When Lysias the commander comes down I will decide your case." <sup>23</sup> And he ordered the centurion that Paul should be kept in custody but have some freedom, and not to forbid any of his friends to provide for or to visit him. <sup>24</sup> Now after some days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul and heard him concerning the faith into Christ Jesus. <sup>25</sup> But as he expounded on righteousness, self-control, and the judgment to come, Felix became afraid and answered, "Go away for now; when I have occasion I will summon you." <sup>26</sup> At the same time he was also hoping that Paul would give him money, that he might release him; so he frequently summoned and conversed with him. <sup>27</sup> But after two years, Felix was succeeded by Porcius Festus; so Felix, wanting to do the Jews a favor, left Paul in prison.

**25** Now upon assuming the province, after three days Festus went up from Caesarea to Jerusalem. <sup>2</sup> Then the chief priests and the principal men of the Jews informed him against Paul and started importuning him, <sup>3</sup> begging a favor from him, that he would summon him to Jerusalem—preparing an ambush to kill him along the way. <sup>4</sup> However Festus answered that Paul should be kept at Caesarea, he himself being about to go there shortly. <sup>5</sup> He said, "So let those who are competent among you go down with me; if there is anything against this man, let them accuse him." <sup>6</sup> When he had stayed among them more than ten days, he went down to Caesarea; the next day he sat on the judgment seat and commanded Paul to be brought. <sup>7</sup> When he had come, the Jews who had come down from Jerusalem made a circle, bringing against Paul many serious charges that they could not prove, <sup>8</sup> while he defended himself, "Neither against the law of the Jews, nor against the temple, nor against Caesar did I commit any sin." <sup>9</sup> But Festus, wanting to do the Jews a favor, answered Paul by saying, "Are you willing to go up to Jerusalem to be judged by me there concerning these things?" <sup>10</sup> So Paul said: "I am standing before Caesar's judgment seat, where I ought to be tried. To the Jews I have done no wrong, as even you know very well. <sup>11</sup> Now if I really am in the wrong and have perpetrated anything worthy of death, I do not refuse to die; but if there is nothing to the things of which these are accusing me, no one

has the right to give me to them. I appeal to Caesar!" 12 Then Festus, when he had conferred with his counsel, answered: "You have appealed to Caesar. To Caesar you shall go!" 13 Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea to congratulate Festus. 14 Since they were spending many days there, Festus laid Paul's case before the king, saying: "There is a certain man left a prisoner by Felix; 15 about whom, when I was in Jerusalem, the chief priests and the elders of the Jews informed me, asking for punishment against him; 16 to whom I answered that it is not a custom with Romans to deliver any man to destruction before the accused has his accusers face to face and has opportunity for defense against the accusation. 17 So when they had assembled here, without any delay, the next day I sat on the judgment seat and commanded the man to be brought. 18 When the accusers stood up, they brought no charge against him of such things as I supposed, 19 but had certain issues against him about their religion, and about a certain dead Jesus whom Paul affirmed to be living. 20 And since I was at a loss how to investigate such matters, I asked whether he was willing to go to Jerusalem and be judged there concerning these things. 21 But when Paul appealed to be reserved for the decision of the Emperor, I commanded him to be kept until I can send him to Caesar." 22 Then Agrippa said to Festus, "I myself would also like to hear the man." So he said, "Tomorrow you shall hear him." 23 So the next day, when Agrippa and Bernice had come with great pomp and entered the auditorium, with the commanding officers and the more prominent men of the city, at Festus' command Paul was brought in. 24 And Festus said: "King Agrippa, and all you men who are here with us: consider this man, about whom the whole Jewish community petitioned me, both at Jerusalem and here, vociferating that it was not fitting for him to live any longer. 25 But when I found that he had committed nothing worthy of death, besides he himself having appealed to the Emperor, I decided to send him. 26 But I have nothing certain to write to my lord concerning him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that after the examination I may have something to write. 27 Because it seems to me unreasonable to send a prisoner and not to specify the charges against him."

**26** Then Agrippa said to Paul, "You have permission to speak for yourself." So Paul stretched out his

hand and began his defense: 2 "I consider myself fortunate, King Agrippa, in that I am to make my defense before you this day concerning the things of which I am accused by the Jews, 3 especially because you are expert in all the Jewish customs and issues; therefore I beg you to hear me patiently. 4 Really, the Jews all know my way of life from my youth, which was spent from the beginning among my own nation in Jerusalem, 5 since they have known me for a long time, if they were willing to testify, that according to the strictest sect of our religion I lived as a Pharisee. 6 And now I stand here being judged for the hope of the promise made by God to our fathers, 7 to which our twelve tribes, earnestly serving God night and day, hope to attain. It is because of this hope that I am accused by the Jews, King Agrippa. 8 Why should any of you consider it incredible that God raises the dead? 9 "However, I myself thought that I had to perpetrate many things in opposition to the name of Jesus the Natsorean; 10 I actually did this in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death I cast my vote against them. 11 Yes, I punished them often in every synagogue, trying to force them to blaspheme; I was so excessively enraged against them that I persecuted them even to foreign cities. 12 "It was on one of those journeys, as I was going to Damascus with authority and a commission from the chief priests, 13 at midday, O king, as I was on the road, I saw a light from heaven brighter than the sun, blazing around me and those traveling with me. 14 Well we all fell to the ground and I heard a voice speaking to me and saying in the Hebrew language: 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' 15 So I said, 'Who are you, Lord?' And He said: 'I am Jesus, whom you are persecuting. 16 Now get up and stand on your feet; because I have appeared to you for this purpose, to appoint you as a servant and a witness both of the things you have seen and of the things I will reveal to you, 17 delivering you from 'the people' and the ethnic nations, to which I am sending you: 18 to open their eyes, so as to bring them back from darkness into light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified, by faith into me.' 19 Therefore, King Agrippa, I was not disobedient to the heavenly vision 20 —first to those in Damascus and Jerusalem, then to all the region of Judea and to the ethnic nations, I still preach: 'repent and turn back

to God, doing works worthy of repentance.’ **21** That is why the Jews seized me in the temple and tried to kill me. **22** So then, having experienced the help that is from God, I stand to this day testifying to both small and great, saying nothing beyond what both the prophets and Moses said would happen **23**—that the Messiah would suffer; that as the first to rise from the dead He would proclaim light to both ‘the people’ and the ethnic nations.” **24** Well as he thus made his defense, Festus said with a loud voice: “Paul, you are crazy! Your great learning is driving you insane!” **25** So he said: “I am not crazy, most excellent Festus; rather I pronounce words of truth and reasonableness. **26** For the king knows about these things, before whom I speak freely; for I am convinced that none of this has escaped his notice, since it was not done in a corner. **27** King Agrippa, do you believe the prophets? I know that you believe.” **28** So Agrippa said to Paul, “You will soon persuade me to become a Christian!” **29** So Paul said, “Whether sooner or later, I would to God that not only you but also all who are hearing me this day may become such as I am, except for these chains.” **30** Upon his saying this, the king stood up, along with the governor and Bernice and those sitting with them; **31** and when they had withdrawn they started talking among themselves, saying, “This man is doing nothing deserving of death or chains.” **32** And Agrippa said to Festus, “This man could have been set free, if he had not appealed to Caesar.”

**27** Now when it was decided that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the imperial cohort. **2** So we embarked in a ship of Atramyntum, being about to sail to points along the Asian coast, and we put to sea; Aristarchus, a Macedonian of Thessalonica, was with us. **3** The next day we landed at Sidon; Julius treated Paul kindly and permitted him to go to his friends and receive care. **4** Putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary. **5** And when we had sailed across the sea that is off Cilicia and Pamphylia, we landed at Myra in Lycia. **6** There the centurion found a ship of Alexandria sailing for Italy and put us on board. **7** When we had sailed slowly many days and scarcely arrived opposite Cnidus, the wind did not allow us to go forward, so we sailed for the lee of Crete by way of Salmone; **8** sailing along it with difficulty we came to a certain place called Fair Havens, near the town of Lasea. **9** Much time had been lost and sailing was already dangerous,

because even the Fast had already taken place; Paul repeatedly warned them **10** saying, “Men, I perceive that the voyage is about to be with damage and great loss, not only of the cargo and the ship, but even of our lives.” **11** But the centurion was persuaded by the pilot and ship owner rather than by what Paul said. **12** And since the harbor was not suitable to winter in, the majority advised sailing on, to see if they could get to Phoenix in order to winter, it being a harbor of Crete facing southwest and northwest. **13** So when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. **14** But not long after, a cyclonic wind blasted down from the land (it is called Euroclydon). **15** Well the ship was caught and could not head into the wind, so we gave up and were driven along. **16** Running under the lee of a small island called Claudia, we barely managed to secure the skiff; **17** when they had hoisted it aboard, they used cables to undergird the ship; and fearing that they might fall into the Syrtis, they lowered the sea anchor and so were driven along. **18** We were being so violently battered by the storm that the next day they began to jettison things, **19** and on the third we threw off the ship’s tackle with our own hands. **20** When neither sun nor stars appeared for many days and a major storm was still pounding us, all hope that we would be saved was now taken away. **21** Now after long abstinence from food, Paul stood up in the midst of them and said: “Well men, it would have been better to take my advice and not sail from Crete, only to ‘gain’ this damage and loss. **22** But now I urge you to take heart, because there will be no loss of life among you, only of the ship. **23** This night an angel of the God whose I am and whom I serve stood by me **24** and said: ‘Do not be afraid, Paul; you must stand before Caesar. Furthermore, God has granted you all those who sail with you.’ **25** So take courage, men, because I believe in God that it will be just as it was told me. **26** Also, we must run aground on a certain island.” **27** Now when the fourteenth night had come, as we were being driven here and there in the Adriatic, about midnight the sailors sensed that they were nearing some land. **28** They took a sounding and found twenty fathoms; going on a little they took a sounding again and found fifteen fathoms. **29** So fearing that we might be driven into a rocky area, they dropped four anchors from the stern and started praying for day to come. **30** Now under pretense of putting out anchors from the prow, the sailors lowered the skiff into the sea, intending to flee from the ship;

31 so Paul said to the centurion and to the soldiers, "Unless these stay in the ship, you cannot be saved." 32 Then the soldiers severed the ropes of the skiff and let it fall away. 33 While the day was coming on, Paul started urging them all to receive food, saying: "Today is the fourteenth day of waiting—you continue without eating, having taken nothing. 34 Therefore I urge you to take nourishment, because this is for our survival, since not a hair will fall from the head of any of you." 35 Upon saying this he picked up some bread and gave thanks to God in front of them all; then he broke it and began to eat. 36 So they all were encouraged and took food themselves. 37 (In all, we were two hundred seventy-six souls on the ship.) 38 So when they had eaten enough, they started lightening the ship by throwing out the wheat into the sea. 39 When it was day, they did not recognize the land, but they noticed a bay with a beach, onto which they planned to run the ship, if possible. 40 Casting off the anchors they left them in the sea, at the same time untying the rudder ropes; and hoisting the foresail to the wind, they made for the beach. 41 But they fell into a place where two seas met and ran the vessel aground; the prow stuck fast and remained immovable, but the stern began to be broken up by the violence of the waves. 42 Now the plan of the soldiers was to kill the prisoners, lest any of them should swim away and escape. 43 But the centurion, wanting to save Paul, stopped them from doing it and ordered those who could swim to jump in first and go toward the land, 44 followed by the rest, some on planks and some on things from the ship. And in this way they all escaped safely to the land.

**28** Following the rescue, they learned that the island was called Malta. 2 Now the natives showed us unusual kindness, in that they kindled a fire and welcomed us all, because it had begun to rain and was cold. 3 But when Paul had gathered a bundle of sticks and placed them on the fire, because of the heat a viper came out and fastened itself on his hand. 4 So when the natives saw the beast hanging from his hand, they started saying to each other, "This man must be a murderer, whom Justice has not allowed to live, even though rescued from the sea." 5 But he just shook the beast off into the fire and suffered no harm. 6 Well they were expecting him to swell up, or suddenly fall down dead; but after waiting for quite a while and seeing nothing unusual happening to him, they changed their mind and started saying he was a god. 7 Now in that region there were properties belonging to the chief man of the island, named Publius, who welcomed us and in a friendly manner took care of us for three days. 8 Well it happened that the father of Publius was sick in bed with fever and dysentery; Paul went in to him, prayed, and laying his hands on him, healed him. 9 So, when this had happened, the rest of those on the island who had diseases started coming and being healed; 10 who also honored us in many ways, and when we put to sea they provided the necessary things. 11 Now after three months we put to sea in an Alexandrian ship that had wintered in the island, whose figurehead was 'the Twin Brothers'. 12 We put in at Syracuse and stayed there three days; 13 from there we tacked back and forth and arrived at Rhegium. After one day a south wind sprang up, and on the second day we came to Puteoli, 14 where we found brothers who urged us to stay there seven days—that was how we went toward Rome. 15 And the brothers there, when they heard about our circumstances, came out to meet us as far as Appii Forum and Three Inns. When Paul saw them he thanked God and took courage. 16 Now when we entered Rome, the centurion delivered the prisoners to the commander; but Paul was allowed to live by himself, with the soldier who guarded him. 17 It happened that after three days Paul called together the leaders of the Jews; and when they had assembled he said to them: "Men, brothers, though I had done nothing against 'the people' or the ancestral customs, still I was delivered as a prisoner from Jerusalem into the hands of the Romans, 18 who, when they had examined me, were intending to release me, because I was not guilty of any crime deserving death. 19 But when the Jews spoke against it, I was compelled to appeal to Caesar; not that I had anything about which to accuse my nation. 20 For this reason therefore I asked to see you and speak with you; it is because of the hope of Israel that I am bound with this chain." 21 So they said to him: "We have neither received letters from Judea concerning you, nor have any of the brothers who came reported or spoken any evil about you. 22 But we desire to hear from you what you think; because as for this sect, we know that it is spoken against everywhere." 23 So arranging a day with him, even more people came to him at his lodging, to whom he kept expounding from morning until evening: solemnly testifying about the Kingdom of God and trying to convince them concerning Jesus, from both the Law of Moses and the Prophets. 24 Well some were persuaded by what had been said,



and some kept refusing to believe. **25** So being in disagreement among themselves they started to leave, after Paul had said this one word: "The Holy Spirit spoke correctly to our fathers through Isaiah the prophet, **26** saying: 'Go to this people and say, "You will keep on hearing, but never understand; you will keep on seeing, but never perceive"; **27** because the heart of this people has become sluggish, and their ears are hard of hearing, and their eyes they have closed; in order that they not see with their eyes, nor hear with their ears, nor understand with their heart, nor turn back, so I could heal them.' **28** Therefore let it be known to you that the salvation of God has been sent to the Gentiles; they will listen!" **29** And when he had said these things the Jews went their way, having a great dispute among themselves. **30** Paul stayed two whole years in his own rented house, and received all who came to see him, **31** proclaiming the Kingdom of God and teaching the things concerning the Lord Jesus Christ, with all boldness, without hindrance.

# Romans

**1** Paul, a slave of Jesus Christ, a called apostle, having been set apart to the Gospel of God, **2** which He promised beforehand through His prophets in the Holy Scriptures: **3** concerning His Son, who became a physical descendant of David, **4** who was established to be God's powerful Son (in accordance with Spirit of holiness) by resurrection from the dead—Jesus Christ our Lord— **5** through whom we have received grace and apostleship to promote obedience of faith among all ethnic nations concerning His name **6** (among these you also are called by Jesus Christ); **7** to all the called saints who are in Rome, beloved of God: Grace to you and peace from God our Father and Sovereign Jesus Christ. **8** First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. **9** Further, the God whom I serve with my spirit in the Gospel of His Son is my witness, how without ceasing I always remember you in my prayers, **10** begging that perhaps now, at last, I may be prospered by the will of God to come to you. **11** For I long to see you so that I may impart to you some spiritual gift, so that you may be established **12**—that is, that I may be encouraged among you by our mutual faith, both yours and mine. **13** I do not want you to be unaware, brothers, that I often planned to come to you (but was hindered until now), in order that I might have some fruit among you also, just as among the rest of the Gentiles. **14** I am a debtor both to Greeks and to non-Greeks, both to wise and to foolish. **15** So, for my part, I am eager to preach the Gospel to you who are in Rome as well. **16** I am not ashamed of the Gospel of Christ, because it is the power of God for the salvation of each one who believes (for the Jew first, then the Greek); **17** because in it God's righteousness is revealed, from faith to faith; just as it is written: "The righteous one will live by faith." **18** Now the wrath of God is revealed from Heaven upon all ungodliness and unrighteousness of the people who suppress the truth by unrighteousness, **19** precisely because what may be known about God is evident among them, because God has shown it to them. **20** Because His invisible attributes, namely His eternal power and divine nature, are clearly seen from the creation of the world, being understood from what has been made, so that they are inexcusable; (*aídiōs* **g126**) **21** precisely because, knowing God, they neither glorified Him as God nor gave thanks; so their

reasonings became worthless and their senseless hearts were darkened. **22** Claiming to be wise, they became fools, **23** and exchanged for themselves the glory of the incorruptible God for an image resembling a perishable man—even birds and quadrupeds and reptiles! **24** Therefore God also gave them up, through the cravings of their hearts for vileness, to the degrading of their bodies among themselves **25**—they had exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (*aiōn* **g165**) **26** For this reason God gave them up to degrading passions; in fact even their females exchanged the natural sexual function for that against nature; **27** likewise also the males, abandoning the natural use of the female, were inflamed in their lust toward one another, males committing the disgraceful act with males, and receiving in themselves the due penalty for their error. **28** So precisely because they determined not to retain God in their knowledge, God gave them up to a debased mind, to do wrong things: **29** having been filled with all unrighteousness, fornication, wickedness, greed, depravity; full of envy, murder, strife, deceit, malignity; gossips, **30** slanderers, God-haters, insolent, arrogant, braggarts, contrivers of evil things, disobedient to parents, **31** senseless, faithless, hardhearted, intransigent, unmerciful; **32** who, knowing full well God's just sentence, that those who practice such things are deserving of death, not only do them but also approve of other practitioners.

**2** Now then, you there, whoever you are who judges someone else for things you practice yourself—you condemn yourself and are inexcusable. **2** Further, we know that God's judgment against those who practice such things is according to truth. **3** So then, you there, you who judge those who practice such things while doing the same, do you really imagine that you will escape God's judgment? **4** Or do you scorn the riches of His kindness, tolerance and longsuffering, not recognizing that the goodness of God is leading you toward repentance? **5** Rather, due to your hardness and unrepentant heart, you are treasuring up wrath for yourself in the day of God's wrath and revelation and righteous judgment, **6** who will repay each one according to his works: **7** to those who seek for glory, honor and incorruption, by persevering in doing good—eternal life; (*aiōnios* **g166**) **8** but to those who, due to self-seeking, are actually disobeying the truth (while obeying the unrighteousness)—fury and wrath, **9** tribulation and anguish, upon every human soul who

works at the evil, whether Jew (first) or Greek; **10** but glory, honor and peace to everyone who works the good, whether Jew (first) or Greek. **11** Now there is no favoritism with God. **12** For as many as have sinned without law will also perish without law; while as many as have sinned with law will be judged by law. **13** For it is not the hearers of the law who are righteous before God, but the doers of the law will be justified **14** (indeed, whenever the ethnic nations that do not have law do by nature the things of the law, these, although not having law, are a law to themselves; **15** who show the work of the law written in their hearts, their conscience also bearing witness, and their reasonings among themselves accusing or even excusing) **16** in the day when God, according to my Gospel, will judge people's secrets by Jesus Christ. **17** Look, you declare yourself a Jew, and rest on the Law, and boast in God, **18** and know the Will, and approve the superior things, being instructed out of the Law. **19** Further, you are confident that you yourself are a guide to the blind, a light to those in darkness, **20** an instructor of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and truth. **21** You then, who teach another, do you not teach yourself? You who preach not to steal, do you steal? **22** You who say not to commit adultery, do you adulterate? You who abhor idols, do you rob temples? **23** You who boast in the Law, do you dishonor God through the transgression of the Law? **24** For, just as it is written: "The name of God is blasphemed among the Gentiles because of you." **25** Now circumcision does have value if you keep the Law, but if you are a transgressor of the Law, your circumcision has become uncircumcision. **26** So if the uncircumcised keeps the righteous requirements of the Law, will not his uncircumcision be counted as circumcision? **27** And will not the physically uncircumcised who fulfills the law judge you, complete with written code and circumcision, who are a transgressor of the Law? **28** Because a person is not a [true] Jew who is only one outwardly, nor is [true] circumcision something outward in the flesh; **29** but he is a Jew who is one inwardly, and circumcision is of the heart—in spirit, not letter—whose praise is not from men but from God.

**3** So what advantage does the Jew have, or what is the profit of circumcision? **2** Much in every way! First of all, because they were entrusted with the oracles of God. **3** So, what if some did not believe? Their unbelief will not nullify God's faithfulness, will it?

**4** Of course not! Rather, let God be found true, but every man a liar; just as it is written: "That you may be justified in your words, and may overcome when you are judged." **5** Now if our unrighteousness highlights God's righteousness, what shall we say? God is not unrighteous for inflicting His wrath, is He? (I speak as a man.) **6** Of course not! Otherwise, how will God judge the world? **7** Still, if the truth of God abounded to His glory by my falsehood, just why am I still judged as a sinner? **8** However, we must not say, "Let us do evil so that good may come" (as some people slanderously claim that we do)—their condemnation is well deserved! **9** What then? Are we any better? Not at all! For we have already charged both Jews and Greeks that they are all under sin. **10** Just as it is written: "No one is righteous, not even one; **11** there is no one who understands, no one who seeks God. **12** All have turned aside, together they have been made useless; there is no one who shows kindness, no, not so much as one." **13** "Their throat is an opened grave; they habitually deceive with their tongues." "Viper's venom is under their lips"; **14** "whose mouth is full of cursing and bitterness." **15** "Their feet are swift to shed blood; **16** ruin and wretchedness are in their paths, **17** and the way of peace they have not known." **18** "There is no fear of God before their eyes." **19** Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be shut and the whole world become accountable to God. **20** It follows that no flesh will be justified in His sight by the works of the law, because through the law comes the real knowledge of sin. **21** But now, apart from law, a righteousness from God has been revealed, being attested by the Law and the Prophets, **22** namely, a righteousness from God through faith in Jesus Christ, into all and upon all those who believe. There is no difference: **23** all have sinned and fall short of the glory of God, **24** being justified freely by His grace through the redemption that is in Christ Jesus; **25** whom God has openly made available as a propitiation through the faith in His blood, to demonstrate His righteousness because of the passing over, in God's forbearance, of the previously committed sins; **26** to demonstrate His righteousness at this present time, so as to be just, Himself, and the justifier of him who is of the Faith of Jesus. **27** Where then is the boasting? It is excluded. By what kind of law, that of works? No, but by a law of faith. **28** Therefore we conclude that a person is justified by faith apart from works of law. **29** Or is God for Jews only? Is He not also for Gentiles? Yes,

also for Gentiles, **30** since indeed there is only one God, who will justify the circumcised by faith and the uncircumcised through the Faith. **31** Do we then nullify law through the Faith? Of course not! Rather, we uphold law.

**4** What then shall we say that our father Abraham discovered, as a man? **2** If Abraham was really justified by works, he has a boast—but not before God. **3** So what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.” **4** Now to him who works, the pay is not counted as a gift but as an obligation. **5** But to him who does not work but believes on Him who justifies the ungodly, his faith is credited as righteousness. **6** Just as David speaks of the blessing of the man to whom God credits righteousness apart from works: **7** “Blessed are they whose lawless deeds have been forgiven, and whose sins have been covered up. **8** Blessed is the man to whom the Lord will not impute sin!” **9** Is this blessing then only for the circumcised, or also for the uncircumcised? Since we say that faith was credited to Abraham as righteousness, **10** how then was it credited? After he was circumcised or while still uncircumcised? Not circumcised, but uncircumcised! **11** And he received the sign of circumcision, a seal of the righteousness from his faith while still uncircumcised, so that he might be the father of all those who believe while uncircumcised, in order that this righteousness may be credited to them also, **12** and the father of the circumcised—not only those who are circumcised, but especially those who follow in the footsteps of the faith of our father Abraham while still uncircumcised. **13** Now the promise that he would be the heir of the world was not to Abraham, or his seed, through law, but through the righteousness of faith. **14** For if those who are of law are heirs, the faith is made empty and the promise has been invalidated; **15** because the law produces wrath, since where there is no law neither is there transgression. **16** For this reason it is of faith so that it may be according to grace, in order that the promise be guaranteed to all the seed—not only to those of law, but also to those of the faith of Abraham, who is the father of us all; **17** just as it is written: “I have made you a father of many ethnic nations”—in the presence of Him whom he believed: God, who gives life to the dead and calls the nonexistent things as though they did exist. **18** Contrary to hope, Abraham in hope believed, so as to become a father of many ethnic nations, according to what had been spoken: “So shall your seed be.”

**19** And not being weak in faith, he did not consider his own body, already dead (being about a hundred years old), or the deadness of Sarah's womb. **20** He did not waver at God's promise in unbelief; rather, he was strengthened by the faith, giving glory to God, **21** being fully convinced that what He had promised He was also able to perform **22**—that is why it was credited to him as righteousness. **23** Now it was not only for his sake that it was written that it was credited to him, **24** but for our sake also, to whom it will be credited, we who believe on Him who raised Jesus our Lord from the dead, **25** who was delivered up because of our transgressions, and was raised because of our justification.

**5** Therefore, having been justified by faith, let us be at peace with God through our Lord Jesus Christ, **2** through whom also we have had the access, by the Faith, into this grace in which we stand, and rejoice in hope of the glory of God. **3** Not only so, but we should also rejoice in the sufferings, knowing that the suffering produces perseverance; **4** and the perseverance, proven character; and the proven character, hope; **5** and the hope does not humiliate, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. **6** Now then, when we were incapacitated, even so Christ died for the ungodly, at the right moment. **7** Now scarcely even for a righteous person will someone offer to die (although on behalf of a good man someone might dare even to die), **8** but God demonstrates His own love toward us in that while we were still sinners Christ died for us! **9** So now that we have been justified by His blood, how much more shall we be saved from the wrath through Him! **10** Because since we were reconciled to God through the death of His Son, while we were enemies, how much more, having been reconciled, shall we be saved through His life! **11** No wonder we rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation! **12** Now then, just as sin entered the world through one man, and death through sin, just so death spread to all men, because all sinned **13**—sin was in the world before the law, to be sure, but sin is not imputed when there is no law. **14** Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression (he is a type of the coming one). **15** Now the gift is not like the trespass. For if the many died by the trespass of the one, how much more did God's grace and the

bounty by the grace of the one man, Jesus Christ, abound to the many! **16** Again, the gift is not like what came from one man's having sinned: because the judgment into condemnation followed one offense, while the gracious gift into justification followed many offenses. **17** Further, if by the offense of the one man death reigned through that man, much more will those who receive the abundance of the grace and of the gift of righteousness reign in life through the One, Jesus Christ. **18** So then, as through one offense there is condemnation for everyone, so also through one righteous act there is life-giving justification for everyone. **19** For just as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous. **20** However, law came on the scene so that the offense might abound; but where the sin abounded, the grace superabounded, **21** so that just as sin reigned in the death, so also the grace might reign through righteousness into eternal life through Jesus Christ our Lord. (aiōnios g166)

**6** So what shall we say? Shall we continue in the sin so that the grace may abound? **2** Of course not! How can we who died to sin keep on living in it? **3** Or are you unaware that as many of us as were baptized into Christ Jesus were baptized into His death? **4** Therefore, we were buried with Him by means of that baptism into that death, so that just as Christ was raised from the dead by means of the Father's glory, we also should walk in newness of life. **5** Now if we have become united with Him in His death, we will certainly be in His resurrection as well; **6** knowing this, that our old self was crucified with Him in order that the body of the sin might be set aside, so that we no longer be enslaved to that sin— **7** because he who has died has been released from that sin. **8** Now since we died with Christ, we believe that we will also live with Him, **9** knowing that Christ, having been raised from the dead, cannot die again; death can no longer master Him **10** —the death He died He died to sin once for all, while the life He lives He lives to God. **11** Thus you also, consider yourselves to be dead indeed to the sin, but alive to God in Christ Jesus our Lord. **12** Therefore do not let the sin reign in your mortal body, so that you obey it with the body's evil desires **13** —do not present any part of your body to sin as an implement for unrighteousness, but present yourselves to God as those who are alive from the dead, and your body parts to God as implements for righteousness. **14** Really, sin must not rule over you,

because you are not under law but under grace. **15** What then? Shall we sin because we are not under law but under grace? Of course not! **16** Do you not know that when you offer yourselves to someone to obey them as slaves, you are slaves to the one whom you obey—whether of sin into death, or of obedience into righteousness? **17** But thanks be to God that although you used to be the slaves of the sin you wholeheartedly obeyed that pattern of doctrine into which you were delivered. **18** So having been emancipated from the sin, you became enslaved to the righteousness. **19** I continue to speak on a human level because of the weakness of your flesh. Now just as you used to present your body parts as slaves to uncleanness, and to ever increasing lawlessness, so now present your body parts as slaves to righteousness with a view to sanctification. **20** For when you were slaves to the sin, you were 'free' from the righteousness. **21** So what 'fruit' did you have at that time from the things you are now ashamed of? The end of those things is death! **22** But now, having been emancipated from the sin, and having become enslaved to God, you have your 'fruit' into sanctification—and the end is eternal life! (aiōnios g166) **23** Because the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord. (aiōnios g166)

**7** Do you not know, brothers (for I am speaking to those who know law), that the law has authority over someone only as long as he lives? **2** For example, a married woman is bound by law to her husband while he lives, but if the man should die, she is released from the law about the husband. **3** So then, if she should 'marry' another man while her husband is living, she will be labeled an adulteress; but if the husband should die, she is free from that law, not being an adulteress if she marries another man. **4** Therefore, my brothers, you also were put to death to the law through the body of the Christ so as to belong to another—to Him who was raised from the dead—so that we should produce fruit to God. **5** Because when we were in the flesh, the sinful passions aroused by the law were at work in our body parts to produce fruit to death. **6** But now we have been released from the law, having died to what was gripping us, so as to slave in newness of spirit and not in oldness of letter. **7** So what shall we say then? Is the law sin? Of course not! Indeed, I would not have come to know the sin except through the law: I would not have recognized covetousness if the law had not

said, "You must not covet." **8** But the sin, grasping an opportunity through the commandment, produced in me all kinds of coveting. Now without the law sin is dead. **9** Once upon a time, without law, I was actually 'alive'; but when the commandment came, the sin came to life and I died. **10** Yes, the commandment that was to bring me life turned out to bring death. **11** Because the sin, grasping an opportunity through the commandment, completely deceived me, and used it to 'kill' me. **12** So then, the law itself is holy, and the commandment is holy and righteous and good. **13** So has what is good become death to me? Of course not! Rather the sin, that it might be exposed as sin, was producing death in me through what is good, so that through the commandment the sin might become extremely sinful. **14** We know that the law is spiritual, but I am fleshly, having been 'sold' under sin **15**—you see, I do not understand what I am doing: I do not practice what I want to do, but I do what I hate! **16** But if I do what I do not want to do, I agree with the law that it is good. **17** So now it is no longer I who am doing it, but the sin dwelling in me. **18** Further, I know that nothing good dwells in me, that is, in my flesh; because to will is present with me, but I do not find how to perform the good. **19** Because I do not do the good that I want to do; rather I practice the evil that I do not want to do. **20** Now if I do what I do not want to do, it is no longer I who do it, but the sin dwelling in me. **21** So I find this 'law': when I want to do good, evil is right there with me. **22** I joyfully agree with God's law according to the inner man, **23** but I see a different 'law' in my body parts, warring against the law of my mind and taking me captive to the law of the sin that is in my body parts. **24** What a wretched man I am! Who will deliver me from this body of death? **25** I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve God's law, but with the flesh, sin's law.

**8** Now then, there is no condemnation to those in Christ Jesus who do not walk according to the flesh but according to the Spirit, **2** because the law of the spirit of life in Christ Jesus has set me free from the law of the sin and the death. **3** Further, what the law could not do, in that it was weak due to the flesh, God has done by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned the sin in the flesh, **4** so that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. **5** Those who live according to the flesh set

their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. **6** Further, the mindset of the flesh yields death, but the mindset of the Spirit yields life and peace; **7** because the mindset of the flesh represents enmity against God, since it does not submit to God's law, nor indeed can it. **8** So, those who are 'in flesh' cannot please God. **9** You, however, are not 'in flesh' but 'in Spirit', if indeed God's Spirit dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. **10** But if Christ is in you, the body is dead through sin, but the Spirit is life through righteousness. **11** And if the Spirit of Him who raised Jesus from the dead dwells in you, then He who raised the Christ from the dead will also give life to your mortal bodies because of His Spirit who dwells in you. **12** So then, brothers, we have no obligation to the flesh, to live according to it; **13** because if you live according to the flesh, you are about to die; but if you put to death the practices of the body, by the Spirit, you will live. **14** Because as many as are led by God's Spirit, these are God's sons **15**—you did not receive a spirit of slavery to fear all over again, but you did receive the Spirit of adoption by whom we cry out, "Abba, Father!" **16** That Spirit Himself bears witness with our spirit that we are God's children **17**—if children, also heirs: heirs of God and coheirs with Christ (if indeed we suffer with Him so that we may also be glorified with Him). **18** I consider that the sufferings of this present time are not worthy to be compared with the glory that is going to be revealed in us. **19** You see, the creation waits with eager anticipation for the revelation of God's sons; **20** because without choice the creation was subjected to futility, due to the One who did the subjecting, based on the hope **21** that the creation itself will also be set free from the bondage to decay into the freedom of the glory of God's children. **22** Yes, we know that the whole creation has been groaning and in labor pains until now. **23** Not only that, we ourselves also who have the firstfruits of the Spirit, even we groan within ourselves, eagerly awaiting adoption, the redemption of our body. **24** Yes, we were saved in the hope, but a hope that is seen is not hope—why would anyone hope for what he sees? **25** But if we hope for what we do not see, we eagerly await it with endurance. **26** Likewise also the Spirit comes to the aid of the hope in our weaknesses, since we do not know what we need to pray for. Indeed the Spirit Himself intercedes on our behalf with inexpressible groanings, **27** while He who searches the hearts knows what is on the Spirit's mind, since He prays for the saints

in accordance with God. **28** Further, we know that all things work together for good for those who love God, for those who are called according to purpose. **29** Because whom He foreknew He also predestined to be conformed to the image of His Son, so that He would be the firstborn among many brothers. **30** Further, whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. **31** What then shall we say to these things? Since God is for us, who is against us? **32** He who did not spare His own Son, but delivered Him up on behalf of us all, how shall He not with Him also graciously give us all things? **33** Who will bring a charge against God's chosen ones? God is He who justifies. **34** Who is he who condemns? Christ is He who died, but even more, was indeed raised, who indeed is at the right hand of God, who indeed intercedes on our behalf. **35** Who shall separate us from the love of Christ? Will it be affliction or distress or persecution or famine or nakedness or peril or sword? **36** (As it is written: "For your sake we are being put to death all day long; we are accounted as sheep for slaughter.") **37** No, in all these things we prevail completely through Him who loved us. **38** Because I am persuaded that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, **39** neither height nor depth nor any other created thing will have the power to separate us from the love of God that is in Christ Jesus our Lord.

**9** I am speaking the truth in Christ—I am not lying; my conscience is testifying with me in the Holy Spirit— **2** I have great sorrow and unceasing distress in my heart. **3** For I keep wishing that I myself could be accursed away from the Messiah for the sake of my brothers, my physical relatives, **4** the Israelites. To them belong the adoption, the glory, the covenants, the giving of the law, the temple service, and the promises. **5** The patriarchs are theirs, and from them came the Christ (the physical part), who is over all, God forever blessed. Amen. (aion g165) **6** However, it is not as though the Word of God has failed! For not all who have descended from Israel are 'Israel'. **7** Neither are they all 'children' because they are Abraham's descendants; but, "in Isaac will your seed be called." **8** That is, it is not the physical children who are God's 'children', but the children of the promise are regarded as 'seed'. **9** For this is the word of promise: "At this season I will come, and Sarah will have a son." **10** Not only that, but also when

Rebecca had conceived twins by our forefather Isaac **11** (though they had not yet been born, not having done anything good or bad, so that God's purpose according to election might stand, not of works but of Him who calls), **12** it was said to her, "The older will serve the younger." **13** As it is written: "Jacob I loved, but Esau I hated." **14** So what shall we say, there is no injustice with God, is there? Of course not! **15** For He says to Moses: "I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion." **16** So then, it is not of him who wills nor of him who strives, but of God who shows mercy. **17** For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you, and that my name might be proclaimed in all the earth." **18** So then, He has mercy on whom He wishes, and He hardens whom He wishes. **19** You will say to me then, "Why does He still find fault? For who has ever resisted His will?" **20** Really now, just who are you, O man, to talk back to God? What is formed will not say to the one who formed it, "Why did you make me like this," will it? **21** Or has the potter no right over the clay, to make from the same lump one vessel for honor and another for dishonor? **22** What if God, wishing to display His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction, **23** just in order to make known the riches of His glory on vessels of mercy, which He prepared beforehand for glory, **24** even us whom He called, not only from the Jews but also from the Gentiles? **25** As He also says in Hosea: "I will call the 'not my people', 'my people', and the 'not loved' (f), 'loved'." **26** "And it will be in the place where it was said to them, 'You are not my people,' there they will be called sons of the living God." **27** And Isaiah cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, only the remnant will be saved; **28** because He is finishing and cutting short an accounting in righteousness; yes, the Lord will impose a condensed accounting upon the earth." **29** And as Isaiah had said previously: "Unless the Lord of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah." **30** So what shall we say? That Gentiles, who did not pursue righteousness, attained to righteousness, namely the righteousness that comes from faith; **31** while Israel, pursuing a standard of righteousness, did not attain to that standard. **32** Why not? Because it was not from faith, but as from works of the law. They stumbled over the 'stumbling stone'; **33** as it is written: "Look! I

am placing in Zion a stumbling stone and a rock of offense, and no one who believes on Him will be put to shame."

for me." **21** But concerning Israel he says: "All day long I have held out my hands to a disobedient and contrary people."

**10** Brothers, my heart's desire and prayer to God for Israel is for their salvation. **2** For I bear them witness that they have a zeal for God, but not according to real knowledge. **3** For they, failing to understand God's righteousness and seeking to establish their own righteousness, have not submitted to God's righteousness. **4** Now for everyone who believes into righteousness, Christ is the end of the law. **5**—Moses writes about the righteousness that is from the law: "The person who does these things will live by them." **6** But the righteousness that is from faith speaks like this: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) **7** "or, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). (Abyssos **g12**) **8** So what does it say? "The message is near you, in your mouth and in your heart" (that is, the message of faith that we proclaim): **9** That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. **10** Because with the heart one believes into righteousness, and with the mouth one promises into salvation. **11** Because the Scripture says: "Everyone who believes on Him will never be put to shame"; **12** because there is no distinction between Jew and Greek, since the same Lord of all is rich to all who call upon Him; **13** because: "Everyone who calls on the name of the Lord will be saved." **14** How then will they call on Him in whom they have not believed? And how can they believe on Him of whom they have not heard? And how will they hear without someone proclaiming it? **15** And how will they proclaim unless they are sent? As it is written: "How timely is the arrival of those who bring good news of peace, of those who announce the good things." **16** (However, they did not all obey the gospel; because Isaiah says: "Lord, who has believed our message?") **17** So, the faith is from a message, and that message is by the Word of God. **18** But I say, did they really not hear? Indeed yes: "Their voice has gone out into all the earth, and their spoken words to the ends of the inhabited world." **19** Again I say, did Israel really not know? First Moses says: "I will provoke you to jealousy by a non-nation, I will move you to anger by a senseless nation." **20** But Isaiah is so bold as to say: "I was found by those who were not seeking me; I was revealed to those who were not asking

**11** So now I say, God did not reject His people, did He? Of course not! Why I myself am an Israelite, of the seed of Abraham, from the tribe of Benjamin! **2** God has not rejected His people whom He foreknew. Do you not know what the Scripture says about Elijah, how he appeals to God against Israel saying: **3** "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to take my life!" **4** But what does the divine response say to him? "I have reserved for myself seven thousand men who have not bowed the knee to Baal." **5** Even so then at this present time, there is a remnant according to an election by grace. **6** Now if by grace, it is no longer from works; otherwise the grace is no longer grace. But if from works, it is no longer grace; otherwise the work is no longer work. **7** What then? What Israel is seeking, this it did not obtain; but the election did obtain it, while the rest were dulled. **8** Just as it is written: "God gave them a spirit of stupor, eyes that were not to see and ears that were not to hear, to this very day." **9** And David says: "Let their table be made into a snare and into a trap, into a stumbling block and into a retribution to them. **10** Let their eyes be darkened so as not to see, and their back always be bowed down." **11** So now I say, surely they have not stumbled so as to fall [and stay fallen]? Of course not! Rather, through their transgression the salvation has come to the Gentiles, to provoke them to jealousy. **12** Now if their transgression means riches for the world, and their loss riches for the nations, how much more their fulfillment! **13** So I am speaking to you Gentiles (inasmuch as I am 'apostle to the Gentiles', I magnify my ministry), **14** if somehow I can provoke my own people to jealousy and save some of them. **15** For if their being rejected means reconciliation for the world, what will their restoration be but life from the dead? **16** Now if the 'firstfruit' is holy, so is the whole batch; and if the root is holy, so are the branches. **17** Now if some of the branches were broken off, while you, being a wild olive shoot, were grafted in among them, and with them have become a partaker of the root and the rich sap of the cultivated olive, **18** do not boast against those branches (since if you do boast—it is not you who support the root but the root you). **19** You will say then, "Branches were broken off so that I might be grafted in." **20** Granted. Because of



unbelief they were broken off, but you stand by faith. Do not be arrogant, but fear! **21** Because if God did not spare the natural branches, perhaps He will not spare you either! **22** So consider the kindness and severity of God: upon those who fell, severity; but toward you, kindness, if you continue in that kindness; otherwise you too will be cut off. **23** And even they, if they do not persist in the unbelief, will be grafted back in, because God has the power to graft them in again. **24** For if you were cut out of a wild by nature olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, the natural branches, be grafted into their own olive tree? **25** Brothers, I do not want you to be ignorant of this 'mystery' (so that you not be conceited): hardening has come upon Israel in part until the full number of the Gentiles has come in. **26** And so all Israel will be saved, just as it is written: "The Deliverer will come out of Zion, and He will turn ungodliness away from Jacob; **27** this is my covenant with them, when I take away their sins." **28** On the one hand, regarding the Gospel, they are enemies because of you; on the other, regarding the election, they are beloved on account of the forefathers. **29** Because God's gracious gifts and calling are irrevocable. **30** For just as you also were once disobedient to God, but now have been shown mercy through their disobedience, **31** so also these have now been disobedient that through the mercy shown to you they also may be shown mercy. **32** Yes, God has given everyone over to disobedience so that He might show mercy to all. (eleēsē g1653) **33** Oh, the depth of the riches of God's wisdom and knowledge! How unsearchable His judgments and untraceable His ways! **34** Because "Who has known the mind of the Lord? Or who has been His counselor?" **35** Or "Who has ever given to Him and has to be repaid?" **36** Because from Him and through Him and to Him are all things. To Him be the glory forever! Amen. (aiōn g165)

**12** Now then, brothers, I exhort you, in view of God's compassions, to present your bodies as a living sacrifice, holy, satisfying to God—your intelligent duty. **2** Yes, stop conforming to the pattern of this world; rather, be transformed by the renewing of your mind so as to be able to experience the good and satisfying and perfect will of God. (aiōn g165) **3** Based on the grace given to me, I say to everyone among you not to set your sights higher than you should, but set them sensibly, as God has apportioned a measure of faith to each. **4** Because just as in one

body we have many parts, but all the parts do not have the same function, **5** so we, who are many, are one body in Christ and individually members of one another. **6** Since we have different spiritual gifts according to the grace that was given us, let us use them: if prophecy, according to the analogy of the Faith; **7** if serving, in the serving; if teaching, in the teaching; **8** if exhorting, in the exhortation; the sharer, with simplicity; the leader, with diligence; the mercy-shower, with cheerfulness. **9** Love is to be genuine: abhorring the malignant; clinging to the good; **10** showing family affection to one another in brotherly love; in honor preferring one another; **11** not lagging in diligence; serving the Lord with an enthusiastic spirit; **12** rejoicing in the hope; enduring the affliction; continuing steadfastly in prayer; **13** distributing to the needs of the saints; practicing hospitality. **14** Bless those who persecute you; bless and do not curse. **15** Rejoice with those who rejoice and weep with those who weep. **16** Regard each other as being on the same level—do not distinguish the upper classes, but associate with the lower classes; do not exalt yourself. **17** Do not repay anyone evil for evil. Have regard for things that everyone considers to be good. **18** If possible, what depends on you, live at peace with everyone. **19** Dear ones, do not avenge yourselves; rather give place to the wrath; for it is written: "Vengeance is up to me; I will repay," says the Lord. **20** Therefore, "If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire on his head." **21** Do not be overcome by evil, but overcome the evil with the good.

**13** Let every soul submit to the governing authorities, because there is no authority except under God, and the existing authorities have been placed by God. **2** Therefore whoever resists the authority is opposed to God's ordinance, and those who oppose will bring judgment on themselves. **3** Now rulers are not a terror to good deeds but to bad ones. So if you wish not to fear the authority, do the good and you will have praise from the same; **4** because it is God's minister to you with a view to the good. But if you do wrong, be afraid, because it does not bear the sword for nothing; because it is God's minister, an avenger with a view to wrath on the wrongdoer. **5** Therefore it is necessary to submit, not only because of the wrath, but also because of the conscience. **6** This is precisely why you pay taxes, for they are God's servants, continually attending on

this very thing. 7 Render therefore to all their due: God.” 12 So then, each of us will give an account taxes to whom taxes, customs to whom customs, of himself to God. 13 Therefore let us stop passing respect to whom respect, honor to whom honor. 8 judgment on one another, but rather resolve this: not Owe no one anything except to love one another, to put a stumbling block or pitfall in a brother's way. 14 since he who loves the other has fulfilled the law. 9 I know and have been convinced by Sovereign Jesus Because—“You shall not commit adultery,” “You shall that nothing is unclean of itself (still, to someone who not murder,” “You shall not steal,” “You shall not bear considers a thing to be unclean, to him it is unclean), 15 false witness,” “You shall not covet,” and whatever but if your brother is offended because of food, you further commandment—everything is summed up are no longer walking according to love. Do not, with in this word, namely: “You shall love your neighbor as yourself.” 10 Love does no harm to a neighbor; your food, ruin someone for whom Christ died. 16 therefore love is the fulfillment of the law. 11 Besides So do not let your good be slandered; 17 because this, knowing the time, it is high time for us to be the Kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit. 18 For awakened from sleep, because our salvation is nearer whoever serves the Christ in these things is satisfying now than when we first believed. 12 The night is to God and approved by men. 19 So then, let us nearly over, and the day is near; so let us get rid pursue the things that promote peace and the things of the works of the darkness, and let us put on the by which one may edify another. 20 Do not destroy the weapons of the light. 13 Let us walk properly, as in the work of God for the sake of food. All things indeed are ‘clean’; however it is wrong for the man who gives in the day, not in carousing and drunkenness, not in sexual orgies and licentiousness, not in strife and offence by eating. 21 It is good not to eat meat nor jealousy. 14 But put on the Lord Jesus Christ, and drink wine nor do anything by which your brother make no provision for the flesh, with a view to lusts. stumbles, or is offended, or is weakened. 22 Do you

**14** Receive someone who is weak in the faith, but have faith? Have it privately before God. Happy is he who does not judge himself in what he approves. not for disputes over arguables. 2 One man 23 But he who eats with doubt stands condemned, has faith to eat everything, while the weak one eats because it is not from faith; for whatever is not from only vegetables. 3 One who eats must not look down faith is sin.

**15** Now we who are strong ought to bear with the limitations of the weak, and not to please ourselves. 2 Let each of us please the neighbor with a view to what is good for edifying. 3 Because even the Christ did not please Himself; rather, as it is written: “The revilings of those reviling you fell on me.” 4 Whatever things were written before were so written for our instruction, so that through the fortitude and the encouragement of the Scriptures we might have hope. 5 Now may the God of that fortitude and that encouragement grant you to be of the same mind among yourselves according to Christ Jesus, 6 so that you may glorify the God and Father of our Lord Jesus Christ with one heart and voice. 7 Therefore accept one another, just as the Christ also accepted us, to the glory of God. 8 Now I say that Christ Jesus has become a minister to the circumcised on behalf of God's truth, in order to confirm the promises to the fathers; 9 and that the Gentiles might glorify God for His mercy, as it is written: “For this reason I will give praise to you among the Gentiles, O Lord, and will sing psalms to your name.” 10 And again He says: “Rejoice, O Gentiles, with His people!” 11 And again:

"Praise the Lord, all you Gentiles, and laud Him, all you peoples!" 12 And again, Isaiah says: "The Root of Jesse will appear, even He who rises up to rule over the nations; the Gentiles will place their hope on Him." 13 Now may the God of the hope fill you with all joy and peace in believing, so that you may abound in that hope by the power of the Holy Spirit. 14 Now I myself am really confident about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. 15 Nevertheless I have written to you quite boldly on some points, brothers, as a reminder to you, because of the grace given to me by God, 16 that I should be a minister of Jesus Christ to the nations, serving the Gospel of God as a priest so that the Gentiles might become an acceptable offering, sanctified by Holy Spirit. 17 So in Christ Jesus I do have a boast in things pertaining to God; 18 because I do not presume to speak of anything except those things that Christ has accomplished through me to make the Gentiles obedient—by word and deed, 19 by the power of signs and wonders, by the power of God's Spirit, so that I have fully proclaimed the Gospel of the Christ from Jerusalem all the way around to Illyricum. 20 It has always been my aim to evangelize where Christ has not been named, so that I would not be building on someone else's foundation; 21 rather, as it is written: "Those to whom He was not announced will see, and those who have not heard will understand." 22 That is why I have been hindered these many times from coming to you. 23 But now, no longer having a place in these parts, and having a longing these many years to come to you, 24 whenever I travel to Spain I will come to you. Because I hope to see you while passing through, and to be sent on my way there by you, if I may first enjoy your company for a while. 25 Now, however, I am traveling to Jerusalem, serving the saints. 26 Because Macedonia and Achaia were pleased to make a certain contribution for the poor among the saints in Jerusalem. 27 Yes, they were pleased, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are also obligated to minister to them in physical things. 28 So when I have finished this and have sealed to them this 'fruit', I will go by way of you to Spain. 29 And I know that when I come to you, I will come in the fullness of the blessing of the Gospel of the Christ. 30 Now I implore you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in prayers to God on my behalf, 31 that I may be delivered from those in Judea who do not believe, and

that my service to Jerusalem may be well received by the saints; 32 so that I may come to you with joy by the will of God and be refreshed together with you. 33 Now the God of peace be with you all. Amen.

**16** I commend to you our sister Phoebe, who is a servant of the congregation in Cenchrea, 2 so that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever matter she may need from you; for indeed she herself has been a helper of many, including my own self. 3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life; to whom not only I give thanks, but also all the congregations of the Gentiles. 5 And greet the congregation that is in their house. Greet my beloved Epaphroditus, who is the first convert to Christ from Achaia. 6 Greet Mary, who worked very hard for you. 7 Greet Andronicus and Junias, my countrymen and my fellow prisoners, who are outstanding among the apostles, and who were in Christ before me. 8 Greet Amplias, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10 Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus. 11 Greet Herodian, my countryman. Greet those who are of the household of Narcissus, who are in the Lord. 12 Greet Tryphena and Tryphosa, who have worked hard in the Lord. Greet the beloved Persis, who has worked very hard in the Lord. 13 Greet Rufus, chosen in the Lord, also his mother, and mine. 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them. 15 Greet Philologus and Julia, Nereus and his sister, also Olympus and all the saints who are with them. 16 Greet one another with a holy kiss. The congregations of Christ greet you. 17 Now I exhort you, brothers, to watch out for those who cause divisions and offenses, contrary to the doctrine you have learned, and avoid them. 18 Because such people do not serve our Lord Jesus Christ, but their own belly, and by smooth talk and flattery they deceive the hearts of the unsuspecting. 19 I rejoice over you because your obedience has become known to all, but I want you to be wise as to what is good, yet innocent as to what is evil. 20 The God of peace will quickly crush Satan under your feet! The grace of our Lord Jesus Christ be with you. 21 Timothy, my fellow worker, greets you, as do Lucius, Jason and Sosipater, my countrymen. 22 I, Tertius, who penned this letter in the Lord, greet you. 23 Gaius, host to me and the whole congregation, greets you. Erastus, the

city treasurer, greets you, as does brother Quartus.  
24 The grace of our Lord Jesus Christ be with us all!  
Amen. 25 Now to Him who has power to establish  
you according to my Gospel and the proclamation  
of Jesus Christ, according to the revelation of the  
mystery kept secret through long ages, (aiōnios g166)  
26 but now revealed and made known through the  
prophetic Scriptures, according to the command of  
the eternal God, with a view to obedience of faith  
among all ethnic nations (aiōnios g166) 27 —to the only  
wise God, through Jesus Christ—to Him be the glory  
forever! Amen. (aiōn g165)

# 1 Corinthians

**1** Paul, a called apostle of Jesus Christ through the will of God, and brother Sosthenes, **2** to the church of God that is in Corinth, to those who have been sanctified in Christ Jesus, called saints, along with all those everywhere who call on the name of Jesus Christ our Lord—yes, theirs and yours: **3** Grace and peace to you from God our Father and Sovereign Jesus Christ. **4** Concerning you, I always thank my God because of the grace of God that was given you in Christ Jesus; **5** for in Him you were enriched in every way, in all speech and all knowledge, **6** even as the testimony of Christ was confirmed in you, **7** so that you lack no spiritual gift as you expectantly await the revelation of our Lord Jesus Christ, **8** who will also confirm you until the end, blameless in the Day of our Lord, Jesus Christ. **9** God is faithful, by whom you were called into fellowship with His Son, Jesus Christ our Lord. **10** Now I appeal to you, brothers, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be restored to the same mind and to the same purpose. **11** You see, my brothers, it has been reported to me concerning you, by some from Chloe's household, that there are contentions among you. **12** What I mean is that you are individually saying: "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ!" **13** Has Christ been divided? It was not Paul who was crucified for you, was it? You were not baptized into the name of Paul, were you? **14** I thank God that I did not baptize any of you except Crispus and Gaius, **15** lest anyone should say that I had baptized into my own name. **16** O yes, I also baptized the household of Stephanus; besides them I do not remember if I baptized anyone else. **17** Because Christ did not send me to baptize, but to preach the Gospel—not with eloquent 'wisdom', lest the cross of Christ be emptied of power. **18** The message of the cross, you see, is foolishness to those who are being wasted, but to us who are being saved it is the power of God. **19** For it is written: "I will destroy the wisdom of the wise, and confound the shrewdness of the intelligent." **20** Where is the wise one? Where is the scholar? Where is the debater of this age? Has not God made foolish the wisdom of this world? (aion g165) **21** For since, in the wisdom of God, the world through its 'wisdom' did not get to know God, it pleased God to save the believing ones through the 'foolishness' of what was preached— **22**

since Jews request a sign while Greeks seek after wisdom, **23** but we proclaim a crucified Christ: an offense to Jews, foolishness to Greeks. **24** Now to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God, **25** because the 'foolishness' of God is wiser than men, and the 'weakness' of God is stronger than men. **26** Just look at your calling, brothers: not many are wise, not many are powerful, not many are of noble birth, by human standards; **27** but God has chosen the foolish things of the world that He might put the wise to shame, and God has chosen the weak things of the world that He might put the strong things to shame; **28** and God has chosen the lowly things of the world and the despised things—even the 'nothings'—that He might nullify the 'somethings'; **29** so that no flesh should boast in God's presence. **30** It is from Him that you are in Christ Jesus, who was made to us wisdom from God—also righteousness and sanctification and redemption— **31** so that, as it is written: "He who boasts, let him boast in the Lord."

**2** So when I came to you, brothers, I did not come proclaiming God's testimony to you with a 'superior' speech or wisdom. **2** For I determined to 'know' nothing while among you except Jesus Christ and Him crucified. **3** Also, I was with you in weakness, in fear, and with much trembling. **4** Yes, my message and my preaching were not with persuasive words of human wisdom, but with a demonstration of the Spirit and of power, **5** so that your faith not be in men's wisdom, but in God's power. **6** However, we do speak wisdom among the mature, albeit not the wisdom of this age, nor of the rulers of this age, who are being set aside; (aion g165) **7** but we speak God's wisdom in a mystery, the hidden wisdom that God ordained before the ages for our glory, (aion g165) **8** that none of the rulers of this age have understood (because if they had understood, they would not have crucified the Lord of the glory). (aion g165) **9** However, as it is written: "Things no eye has seen and no ear has heard, and no heart of man has imagined, such things has God prepared for those who love Him." **10** But to us God has revealed them by His Spirit; because the Spirit searches all things, yes, the deep things of God. **11** Now who among men knows the things of a man except the spirit of the man that is in him? So also no one knows the things of God except the Spirit of God. **12** We have not received the spirit of the world but the Spirit who is from God, so that we might know the things that have been

freely given to us by God; 13 which things we also expound, not in words taught by human wisdom, but in those taught by the Holy Spirit, interpreting spiritual things to spiritual people. 14 Now a soulish man does not receive the things of the Spirit of God, for they are foolishness to him; indeed, he cannot understand them, because they are spiritually discerned. 15 But he who is spiritual evaluates everything, while not being himself subject to anyone's judgment. 16 For "who has known the mind of the Lord, that he may instruct Him?" But we have the mind of Christ.

**3** Brothers, I was not able to address you as spiritual, but as fleshly, as infants in Christ. 2 I gave you milk and not solid food, because you were not ready yet. Alas, you are still not ready, 3 because you are still fleshly! For since there is envy, strife and divisions among you, are you not carnal and acting like ordinary people? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal? 5 Who then is Paul, who is Apollos, but ministers through whom you believed, as the Lord has given to each one? 6 I planted, Apollos watered, but God keeps making it grow. 7 So then neither he who plants is anything, nor he who waters, but God who makes it grow. 8 Now he who plants and he who waters are at one, but each will receive his own reward according to his own labor. 9 Yes, we are God's coworkers; you are God's 'field', God's 'building'. 10 According to the grace of God that was given to me, as a wise master builder I have laid a foundation, while another builds on it. But let each one be careful how he builds; 11 for no one can lay any foundation other than what is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 the work of each will become evident; because the Day will make it clear, because it will be revealed by fire. Yes, the fire will test each one's work, of what sort it is. 14 If the work that anyone built endures, he will receive a reward. 15 If anyone's work is burned up, he will suffer loss; but he himself will be saved, albeit so as through fire. 16 Do you (pl) not know that you are a temple of God and the Spirit of God dwells in you? 17 If anyone destroys God's temple, God will destroy him; because God's temple, which you are, is holy. 18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become 'foolish' so that he may become wise. (aion g165) 19 Because the wisdom of this world is foolishness with God. For it is written: "He catches the wise in their craftiness";

20 and again, "The Lord knows the reasonings of the wise, that they are futile." 21 So then, let no one boast in men, for all things are yours: 22 whether Paul or Apollos or Cephas, whether the world or life or death, whether things present or things to come—all are yours, 23 and you are Christ's, and Christ is God's.

**4** Let a man consider us like this: as Christ's subordinates and stewards of God's mysteries. 2 Moreover, what is required of stewards is that each be found faithful. 3 So to me it is a very small thing that I should be judged by you or by a human court; in fact, I do not even judge myself. 4 For I am conscious of nothing against myself, although I am not justified by this; it is the Lord who judges me. 5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and expose the motives of the hearts. At that time the praise that comes to each will be from God. 6 I have illustrated these things using myself and Apollos, brothers, for your sakes, so that you may learn from us not to think beyond what is written, that no one of you be puffed up in favor of the one against the other. 7 Now who is distinguishing you? Or what do you have that you did not receive? So if you did indeed receive it, why do you boast as though you did not? 8 You are already stuffed! You are already rich! You have become 'kings' without us! I could wish that you really did reign, so that we might be kings with you too! 9 For I keep thinking that God has displayed us, the apostles, at the end of the line, like men sentenced to death; because we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ while you are wise! We are weak but you are strong! You are esteemed, we are despised! 11 To this very hour we go hungry and thirsty; we are poorly dressed, brutally treated, and wander homeless; 12 yes, we labor, working with our own hands. Upon being reviled, we bless; upon being persecuted, we endure it; 13 upon being slandered, we exhort. We have been made as the refuse of the world, the off-scouring of whatever, to this moment. 14 I am not writing these things to shame you; I am admonishing you as my dear children. 15 Because even if you were to have thousands of tutors in Christ, you would not have many fathers, because I am the one who begot you in Christ Jesus, through the Gospel. 16 Therefore I am urging you, become my imitators. 17 That is why I sent you Timothy, who is my beloved and faithful son in Sovereign, who will remind you of my ways in Christ, just as I teach everywhere in

every congregation. **18** Now some have been puffed up, as though I were not coming to you. **19** But I will come to you shortly, if the Lord wills, and I will know, not the word of those who have been puffed up, but the power. **20** Because the Kingdom of God is not in word but in power. **21** What do you prefer? Shall I come to you with a rod, or in love and a gentle spirit?

**5** It is actually reported that there is fornication among you, and such fornication as not even pagans talk about—that someone has his father's wife! **2** And you are puffed up and not even grieved, so as to exclude the one who has done this deed from your fellowship. **3** For I indeed, as present in spirit though absent in body, have already judged the one who created this situation, as though I were present: **4** in the name of our Lord Jesus Christ, you and my spirit being together, with the power of our Lord Jesus Christ, **5** we must hand such a one over to Satan for a destruction of the 'flesh', that the spirit may be saved in the Day of the Lord Jesus. **6** Your boasting is not good. Do you not know that a little yeast leavens the whole batch of dough? **7** Therefore purge out the old leaven, so that you can be a new batch, like you are, without yeast. Especially since Christ our Passover has been sacrificed in our place. **8** So then let us observe the feast, not with old leaven, nor with the yeast of malice and wickedness, but with the unleavened loaves of sincerity and truth. **9** I wrote to you in my letter not to associate with fornicators—**10** not of course the fornicators of this world, or the greedy, or the swindlers, or the idolaters; since then you would have to exit the world! **11** But now I write you not to associate with anyone who calls himself a brother who is a fornicator, or greedy, or an idolater, or abusive, or a drunkard, or a swindler—not even to eat with such. **12** Now just why should it be up to me to judge those who are outside? Will you not judge those who are inside? **13** Those who are outside God will judge, and you must exclude the wicked one from among you.

**6** How can anyone of you who has a dispute with another dare to have it judged before the unrighteous, and not before the saints? **2** Do you not know that the saints are to be judging the world? So if the world is to be judged by you, are you not competent to judge the smallest matters? **3** Do you not know that we will judge angels? How much more the things of this life! **4** Therefore, if you have disputes about such matters, appoint those who are least esteemed in the congregation to judge!

**5** I say this to your shame. Can it be that there is not a single wise man among you who would be competent to judge between a man and his brother? **6** Instead, brother goes to law against brother, and this before unbelievers! **7** Actually, the very fact that you have lawsuits among you already represents a defeat for you. Why do you not rather accept wrong? Why not rather accept being cheated? **8** No, you yourselves do the wronging and cheating, and to brothers! **9** Do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived! Neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, **10** nor the greedy, nor thieves, nor drunkards, nor the abusive, nor swindlers can inherit the Kingdom of God, absolutely. **11** And that is what some of you were; but you were bathed, you were sanctified, you were justified in the name of the Lord Jesus and by the Spirit of our God. **12** All things are 'permissible' for me, but not all things are expedient. All things are 'permissible' for me, but I will not be mastered by anything. **13** Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for fornication but for the Lord, and the Lord for the body. **14** Further, God both raised up the Lord and will also raise up us by His power. **15** Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Not ever! **16** Can you not know that the one who joins himself with a prostitute is one body with her? For "the two," He says, "will become one flesh." **17** But he who is joined with the Lord is one spirit with Him. **18** Flee from fornication! Every sin that a man may commit is outside the body, but he who fornicates sins against his own body. **19** Do you not know that your bodies are a temple of the Holy Spirit within you, whom you have from God, and you are not your own? **20** Because you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

**7** Now concerning the things about which you wrote to me: it is good for a man not to touch a woman. **2** But because of the fornications, let each man have his own wife, and let each woman have her own husband. **3** Let the husband render to his wife the affection due her, and likewise also the wife to her husband. **4** The wife does not have authority over her own body, but the husband does; similarly also the husband does not have authority over his own body, but the wife does. **5** Do not deprive one another

except by mutual consent for a season, so that you may devote yourselves to fasting and to prayer, and come together again so that Satan may not tempt you because of your lack of self-control. **6** Now I say this as a concession, not as a command **7** (though I wish that all men were even as I myself; but each has his own gift from God, one like this and one like that). **8** Yes I say to the unmarried and the widows: it is good for them if they should remain even as I; **9** but if they cannot exercise self-control, let them marry; since it is better to marry than to burn. **10** Now to the married I command (not I but the Lord): a wife is not to be separated from her husband **11** (but if she does separate herself, let her remain unmarried, or be reconciled to her husband), and a husband is not to divorce his wife. **12** But to the rest I (not the Lord) say: if any brother has an unbelieving wife and she is willing to live with him, let him not divorce her. **13** And a woman who has an unbelieving husband and he is willing to live with her, let her not divorce him. **14** For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are consecrated. **15** But if the unbeliever separates, let him separate—in such cases the brother or the sister is not enslaved, but God has called us to peace. **16** For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? **17** Otherwise, as God has distributed to each, as the Lord has called each one, so let him live (this is what I command in all the congregations). **18** Was anyone already circumcised when called? Let him not reverse it. Was anyone uncircumcised when called? Let him not be circumcised. **19** Circumcision is nothing and uncircumcision is nothing, compared to keeping God's commandments. **20** Let each one remain in the same calling in which he was called. **21** Were you called while a slave? Do not let it bother you, but if you can really become free, do so. **22** For the one in the Lord who was called while a slave is the Lord's freedman. Similarly, the one who was called while free is Christ's slave. **23** You were bought at a price; do not become slaves of men. **24** Brothers, let each one remain with God in the social condition in which he was called. **25** Now about the virgins I have no command from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy. **26** I consider therefore that this is good because of the current distress—that it is good for a man to remain as he is: **27** Are you bound to a wife?

Do not seek release. Have you been released from a wife? Do not seek a wife. **28** However, should you marry, you have not sinned; and if a virgin should marry, she has not sinned. Still, such will have trouble in the flesh, and I want to spare you. **29** Now I say this, brothers, the time has been shortened, so that from now on even those who have wives should be as though they had none, **30** and those who weep as though not weeping, and those who rejoice as though not rejoicing, and those who buy as though not possessing, **31** and those who use this world as though not abusing it; because this world's mode is passing away. **32** Now I want you to be without anxiety. He who is unmarried cares about the things of the Lord: how he will please the Lord. **33** While he who is married cares about the things of the world: how he will please his wife. **34** The wife and the virgin are also different. She who is unmarried cares about the things of the Lord, that she may be holy both in body and in spirit; while she who is married cares about the things of the world: how she will please her husband. **35** I am saying this for your own profit, not to put a leash on you, but for what is appropriate, and that you may serve the Lord without distraction. **36** Now if anyone thinks he is behaving inappropriately toward his virgin, if she is past her prime and thus it should be, let him do what he desires; he does not sin; let them marry. **37** But he who stands steadfast in his heart, not having necessity, but has control over his own will, and has determined in his heart to preserve his own virginity, does well. **38** So then, he who gives in marriage does well, but he who does not give in marriage does better. **39** A woman is bound by law for as long as her husband lives, but if the man should die, she is free to be married to whom she wishes—only in the Lord. **40** But she is more blessed if she remains as she is, according to my judgment—and I think I also have God's Spirit.

**8** Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. **2** And if anyone thinks that he knows anything, he has come to know nothing yet as he ought to know. **3** But if anyone loves God, this one is known by Him. **4** Therefore, concerning the eating of things offered to idols, we know that an idol is nothing in the world, and no one else is God except the One. **5** For even if there are so-called gods, whether in heaven or on the earth (since there are many 'gods' and many 'lords'), **6** yet for us there is one God, the Father, out of whom are all things



and we into Him, and one Sovereign Jesus Christ, through whom are all things and we through Him. 7 However, this knowledge is not in everyone; but some, with consciousness of the idol, still eat it as offered to an idol, and their conscience, being weak, is defiled. 8 But food does not commend us to God; for neither if we eat are we better off, nor if we do not eat are we worse off. 9 But take care lest somehow this 'right' of yours become a stumbling block to those who are weak. 10 For if someone who is weak sees you with your knowledge eating in an idol's temple, will not his conscience be emboldened to eat things offered to idols? 11 And so the weak brother, for whom Christ died, will be wasted because of your knowledge. 12 But when you thus sin against the brothers and wound their weak conscience, you sin against Christ. 13 So then, if food causes my brother to fall, I will never eat meat again, lest I cause my brother to fall. (aion g165)

**9** Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? 2 If I am not an apostle to others, yet at least I am to you, because you are the seal of my apostleship in the Lord. 3 My defense to those who are judging me is this: 4 Do we have no right to eat and drink? 5 Do we have no right to take along a believing wife, just as the rest of the apostles and the Lord's brothers and Cephas? 6 Or is it only Barnabas and I who have no right to forego working? 7 Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of its milk? 8 I am not saying these things as a mere man, am I? Does not the Law also say the same? 9 For it stands written in the Law of Moses: "You shall not muzzle an ox that is threshing." Is it really about the oxen that God is concerned, 10 or does He surely say it for our sakes? Yes, it was written for us, that he who plows should plow in hope, and he who threshes in hope should partake of his hope. 11 Since we planted spiritual things in you, is it a big deal if we reap material things from you? 12 If others have a share in this right from you, do not we even more? Nevertheless we have not used this right, but we put up with everything so as not to cause any hindrance to the Gospel of Christ. 13 Do you not know that those who minister the sacred things eat from the temple, and those who serve at the altar have a share in the altar? 14 So also the Lord has instructed those who proclaim the Gospel to live from the Gospel. 15 Now I have not

used any of these rights, nor have I written these things that it should be done so in my case; for it would be better for me to die than that anyone should make my boasting void. 16—I cannot boast because I preach the Gospel, because I am compelled to do so; indeed, woe is me if I do not preach it! 17 (If I do this of my own volition, I have a reward; but if otherwise, I have been entrusted with a commission.) 18 So what is my reward? That when I evangelize I may present the Gospel of Christ without charge, so as not to use my rights in the Gospel. 19 Though being free from all men, I have made myself a slave to all, in order that I might win the more: 20 To the Jews I became as a Jew, that I might win Jews; to those under law as under law, that I might win those under law; 21 to those without law as without law (not being without law toward God but under law toward Christ), that I might win those without law; 22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. 23 Now I do this for the sake of the Gospel, so as to become its partner. 24 Do you not know that in a stadium race all the runners run, but one gets the prize? Run like that, so that you may win. 25 All athletic competitors exercise general self-control—they do it in order to receive a perishable crown, but we an imperishable one. 26 So that is how I 'run', with a definite goal; that is how I fight, with well-aimed blows. 27 Yes, I discipline my body and bring it into subjection, lest, having preached to others, I myself should be rejected.

**10** Now I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all passed through the sea. 2—all were baptized into Moses by the cloud and by the sea— 3 and all ate the same spiritual food 4 and drank the same spiritual drink; because they kept drinking from a spiritual rock that accompanied them, and that Rock was the Christ. 5 For all that, God was not pleased with most of them—their carcasses were scattered around the desert! 6 Now these things became examples for us, to the intent that we should not lust after evil things as they also lusted. 7 And do not become idolaters, just like some of them; as it is written: "The people sat down to eat and drink, and got up to amuse themselves." 8 And let us not fornicate, just as some of them did—and in one day twenty-three thousand died! 9 Neither let us test the Christ, just as also some of them did—and were destroyed by the snakes! 10 And do not grumble, just as also some of

them did—and were executed by the destroyer! **11** Now all these things happened to them as examples and were written for our admonition, upon whom the ends of the ages have come. (aion g165) **12** So then, let him who thinks he stands be careful that he does not fall! **13** No testing has overtaken you except what is common to man, and God is competent, who will not allow you to be tested beyond what you can stand, but with the testing will also provide the way out, that you may be able to endure it. **14** Therefore, my beloved, flee from idolatry! **15** I speak as to wise men; judge for yourselves what I say. **16** The cup of blessing that we bless, is it not a sharing of the blood of Christ? The bread that we break, is it not a sharing of the body of Christ? **17** Since the loaf is one, we, the many, are one body, because we all partake of that single loaf. **18** Consider the physical Israel: are not those who eat the sacrifices partakers of the altar? **19** So what am I getting at? That an idol is anything, or what is offered to idols is anything? **20** Rather, that the things pagans sacrifice they sacrifice to demons and not to God. I do not want you to become participants with the demons. **21** You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. **22** Are we going to provoke the Lord's jealousy? Are we stronger than He? **23** All things are 'permissible' for me, but not all things are expedient. All things are 'permissible' for me, but not all things edify. **24** Let no one seek his own, but each one the other's well-being. **25** Eat whatever is being sold in the meat market, asking no question for the sake of conscience; **26** since "the earth is the Lord's, and all its fullness." **27** If some unbeliever invites you and you decide to go, eat whatever is set before you, asking no questions for the sake of conscience. **28** But if anyone says, "This was offered to idols," do not eat it for the sake of the speaker and of the conscience; since "the earth is the Lord's, and all its fullness." **29** 'Conscience' I say, not your own but that of the other. Now just why should my freedom be judged by another's conscience? **30** If I partake with thanks, why be slandered over something I give thanks for? **31** Therefore, whether you eat or you drink, or whatever you do, do all to the glory of God. **32** Give no offense, either to Jews or to Greeks or to the Church of God **33**—even as I try to please everyone in every way, not seeking my own profit but that of the many, that they may be saved.

**11** Become my imitators, just as I am Christ's. **2** Now I praise you, brothers, that you remember me in all things and hold the traditions just as I delivered them to you. **3** But I want you to know that the head of every man is Christ, while a wife's head is the man and Christ's head is God. **4** Every man who prays or prophesies with his head covered dishonors his head. **5** But every woman who prays or prophesies with her head uncovered dishonors her own head—it is one and the same as if it had been shaved. **6** So if a woman does not cover herself, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. **7** Indeed, a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. **8** For man did not come from woman, but woman from man; **9** and neither was man created for the woman, but woman for the man **10**—for this reason the woman needs to have authority upon her head, because of the angels— **11** nevertheless, in the Lord neither is man independent of woman nor woman independent of man. **12** Because as the woman came from the man, so also the man comes through the woman; but all things are from God. **13** Judge among yourselves: is it proper for a woman to pray to God uncovered? **14** Does not nature itself teach you that if a man has long hair, it is a dishonor to him? **15** But if a woman has long hair, it is a glory to her, because that hair has been given for a covering. **16** But if anyone decides to be contentious, neither we nor the congregations of God have any other practice. **17** Now in giving the following instruction I do not praise you, since you are not coming together for the better but for the worse. **18** Because, to begin, I hear that when you come together in an assembly there are divisions among you, and I partly believe it. **19** For there would really need to be factions among you so that the 'approved' ones may be recognized among you. **20** So when you come together in one place, it is not to eat the Lord's Supper. **21** Because in eating, each one tries to get his meal first, and one goes hungry while another gets drunk! **22** Now really, do you not have houses to eat and drink in? Or do you despise God's congregation, and humiliate those who have nothing? What shall I say to you? Shall I praise you in this? Indeed not! **23** For I received from the Lord that which I also transmitted to you: The Lord Jesus, during the night in which He was betrayed, took bread; **24** and when He had given thanks, He broke it and said: "Take, eat; this is my body that is being broken on your behalf; do this in

remembrance of me." 25 In the same way, after they had dined, He took the cup, saying: "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death, until He comes. 27 So then whoever eats this bread or drinks the Lord's cup unworthily will be guilty of the body and of the blood of the Lord. 28 But let a man examine himself, and then let him eat of the bread and drink of the cup. 29 Because he who eats and drinks unworthily eats and drinks judgment to himself, not distinguishing the Lord's body. 30 Because of this many among you are weak and sick, and a good many have died. 31 If we would judge ourselves, we would not be judged. 32 But when we are judged, we are disciplined by the Lord, so that we may not be condemned with the world. 33 So then, my brothers, when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home, lest you come together into judgment. And the rest I will set in order when I come.

**12** Now concerning the spiritual things, brothers, I do not want you to be ignorant. 2 You know that when you were pagans you were always led toward the mute idols, being carried away. 3 Therefore I inform you that no one speaking by God's Spirit calls Jesus accursed, and no one can declare Jesus to be Lord except by the Holy Spirit. 4 Now there are allotments of spiritual gifts, but the same Spirit. 5 And there are allotments of ministries, and the same Lord. 6 And there are allotments of activities, but the same God is He who works them all, in all. 7 But the manifestation of the Spirit is given to each one for the common good. 8 So to one a word of wisdom is given, by the Spirit; to another a word of knowledge, by the same Spirit; 9 to a different one faith, by the same Spirit; to another presents of healings, by the same Spirit; 10 to another workings of miracles, to another prophecy, to another discernings of spirits; to a different one kinds of languages, to another interpretation of languages. 11 However, the one and the same Spirit produces all of these things, distributing to each one individually just as He wills. 12 Now just as the body is one and has many members, and all the members of that one body, though being many, are one body, so also is the Christ. 13 For we also were all baptized into one body by one Spirit—whether Jews or Greeks, whether slaves or free—and were all given to drink into one Spirit. 14 For in fact the body is not one part but many.

15 If the foot should say, "Because I am not a hand, I am not of the body," it would not therefore cease to be of the body. 16 And if the ear should say, "Because I am not an eye, I am not of the body," it would not therefore cease to be of the body. 17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would the smelling be? 18 But God has really placed the members in the body, each one of them, just as He pleased. 19 (If the whole were just one member, where would the body be? 20 But in fact the parts are many but the body one.) 21 Further, the eye cannot say to the hand, "I do not need you"; nor again the head to the feet, "I do not need you." 22 Much to the contrary, those members of the body that seem to be weaker are necessary. 23 And the parts of the body that we consider to be less honorable, on these we bestow greater honor; and our unpresentables have special modesty, 24 while our presentables do not need it. Yes, God has blended the body, giving greater honor to the part that lacks it, 25 so that there should be no division in the body, but that the members should have the same care for one another; 26 and if one member suffers, all the members should suffer along, or if one member is honored, all the members should rejoice along. 27 Now you are the body of Christ, and members individually. 28 And those whom God has appointed in the Church are: first apostles, second prophets, third teachers; after that miracles, then presents of healings, helps, administrations, kinds of languages. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not miracle workers, are they? 30 All do not have presents of healings, do they? All do not speak languages, do they? All do not interpret, do they? 31 But earnestly desire the best gifts.

**13** If I speak the languages of men, even of angels, but have not love, I have become a sounding brass or a clanging cymbal. 2 And if I have prophecy and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 Even if I give away all my possessions and hand over my body to be burned, but have not love, it profits me nothing. 4 Love is patient and kind; love does not envy; love does not brag, is not proud, 5 is not indecent, is not self-seeking, is not 'short-fused', is not malicious; 6 it does not take pleasure in unrighteousness, but rejoices with the truth; 7 it bears all, believes all, hopes all, endures all; 8 love never fails. Now as for prophecies, they will

be set aside; as for languages, they will cease; as for knowledge, it will be superseded; **9** since we know in part and prophesy in part. **10** But whenever the complete should come, then the 'in part' will be done away with. **11** (When I was a small child, I talked like a child, I thought like a child, I reasoned like a child; but when I became a man, I put away the things of the child.) **12** Because now we see blurred images as in a metal mirror, but then face to face. Now I know in part, but then I will know fully, just as I also am fully known. **13** For now these three obtain: faith, hope, love; and the greatest of these is love.

**14** Pursue love, and desire the spiritual gifts, but especially that you may prophesy. **2** Because he who speaks in a 'language' is not speaking to people but to God, since no one understands; in spirit he speaks mysteries. **3** But he who prophesies speaks edification and exhortation and comfort to people. **4** The one speaking in a 'language' edifies himself, but he who prophesies edifies the congregation. **5** I could wish that you all spoke in 'languages', but even more that you might prophesy; because the one prophesying is greater than the one speaking in 'languages' (unless he interprets), so that the congregation may receive edification. **6** Now then, brothers, what good will I do you if I come to you speaking in 'languages' instead of addressing you with revelation, or with knowledge, or with prophecy, or with teaching? **7** Take lifeless things like a flute or a harp; if they make no distinction in the notes when they produce sound, how will it be known what is being piped or harped? **8** Also a trumpet; if it gives an indistinct sound, who will prepare for battle? **9** So it is with you: if you do not deliver an intelligible message with the 'language', how will it be known what is being said? You will just be speaking into the air. **10** There are probably a great many kinds of sounds in the world, and none of them is without significance. **11** But if I do not know the force of the sound, I will be a foreigner to the speaker, and he will be a foreigner to me. **12** And you too: since you are zealous for spiritual things, aim at the edification of the congregation, that you may all grow. **13** Therefore the one speaking in a 'language' should pray that he may interpret. **14** For if I pray in a 'language', my spirit prays, but my mind is unfruitful. **15** So what then? I will pray with the spirit, but I will also pray with the mind; I will sing with the spirit, but I will also sing with the mind. **16** Otherwise, if you bless with the spirit, how will he who occupies the place of the outsider say the "Amen" at

your giving of thanks, since he does not know what you are saying? **17** You, of course, give thanks quite well, but the other is not edified. **18** I thank my God speaking in 'languages' more than you all, **19** but in the congregation I would rather speak five words with my understanding, precisely so as to instruct others, than ten thousand words in a 'language'. **20** Brothers, stop thinking like children—well, in malice be 'infants', but in thinking be adults. **21** In the law it stands written: "I will speak to this people in foreign languages and with different 'lips', but not even then will they listen to me," says the Lord. **22** Therefore the 'languages' are for a sign, not to believers but to unbelievers; while prophesying is not for unbelievers but for believers. **23** So if the whole congregation comes together and all are speaking in 'languages', but outsiders or unbelievers come in, will they not say that you are raving? **24** But if everyone is prophesying, and an unbeliever or outsider comes in, he is reproved by all, he is examined by all. **25** And thus the secrets of his heart are exposed, and so, falling on his face he will worship God, affirming, "Truly God is among you!" **26** So what goes on, brothers? Whenever you come together, each of you has a psalm, has a teaching, has a 'language', has a revelation, has an interpretation. Let all things be done for edification. **27** If anyone speaks in a 'language', let it be two—at the most three—and in turn, and let one interpret. **28** But if there is no interpreter, let him keep silent in church; let him speak to himself and to God. **29** Let two or three prophets speak, and let the others evaluate. **30** But if another who is sitting receives a revelation, the first should stop speaking. **31** For you can all prophesy one by one, so that all may learn and all may be encouraged. **32** Yes, spirits of prophets are subordinate to prophets. **33** Further, God is not a God of disorder but of peace. As in all the congregations of the saints, **34** your wives should keep silent in the assemblies, for they are not permitted to speak, but to be in subordination, as the law also says. **35** If they want to learn about something, let them ask their own husbands at home, for it is shameful for women to speak in church. **36** Or was it from you that the Word of God went forth? Or was it only to you that it came? **37** If anyone thinks that he is a prophet or spiritual, let him acknowledge that the things I write to you are the Lord's commands. **38** But if anyone is ignorant, let him remain so. **39** So then, brothers, seek to prophesy, and do not forbid to speak in 'languages'. **40** Let all things be done properly and in order.

**15** Now, brothers, I want to add information to the Gospel that I proclaimed to you, that you also received, and in which you stand; **2** through which also you are saved, if you hold fast that word that I proclaimed to you—unless you believed in vain. **3** Because I transmitted to you at first that which I also received: that Christ died for our sins according to the Scriptures, **4** and that He was buried, and that He was raised on the third day according to the Scriptures, **5** and that He was seen by Cephas, then by the Twelve. **6** After that He was seen by over five hundred brothers at once, most of whom are still living, while some have fallen asleep. **7** After that He was seen by James, then by all the apostles. **8** And last of all He was seen by me also, like one born out of season. **9** For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. **10** But by the grace of God I am what I am, and His grace toward me has not been in vain; in fact, I have worked harder than all of them—well, not I, but the grace of God that was with me. **11** So whether it was I or they, thus we preached and thus you believed. **12** Now if Christ is being proclaimed as having been raised from among the dead, how can some among you say that there is no resurrection of the dead? **13** If there is no resurrection of the dead, not even Christ has been raised. **14** And if Christ has not been raised, then our preaching is empty, and so is your faith! **15** Further, we are even discovered to be false witnesses of God, because we have testified about God that He raised the Christ, whom He did not raise, if in fact the dead are not raised. **16** For if no dead are raised, neither has Christ been raised. **17** And if Christ has not been raised, your faith is useless; you are still in your sins. **18** Then those also who have fallen asleep in Christ are lost. **19** If it is only for this life that we have hoped in Christ, we are of all men most pitiable. **20** But indeed, Christ has been raised from the dead; He became the firstfruits of those who have fallen asleep. **21** For since death came through a man, resurrection of the dead also came through a man. **22** For as all in Adam are dying, so also all in the Christ will be made alive. **23** But each one in his own order: Christ the firstfruits, then those who belong to Christ at His coming; **24** then the end, when He hands over the Kingdom to the God and Father, whenever He puts an end to every ruler and all authority and power. **25** Because it is necessary that He reign until He has put all the enemies under His feet. **26** The last enemy that will be destroyed is death. **27** For “He has put all things under His feet.” But when it says that all things have been subordinated, it is obvious that He who put all things under Him is excepted. **28** Now whenever all things have been subjected to Him, then the Son Himself will also be subjected to Him who subjected all things to Him, so that God may be all in all. **29** Otherwise, what will they do who are being baptized in place of the dead? If the dead are not raised at all, just why are they being baptized in the place of the dead? **30** And why do we face danger every hour? **31** I die every day—so I affirm by the boasting about you that I have in Christ Jesus our Lord. **32** If I fought human ‘animals’ in Ephesus, what did I gain? If the dead are not raised, “Let us eat and drink, for tomorrow we die!” **33** Stop kidding yourselves: evil associations corrupt good habits. **34** Sober up righteously, and stop sinning, for some have no knowledge of God. I say this to your shame. **35** But someone will say, “How are the dead raised? With what kind of body do they come?” **36** Ignorant, what you plant is not brought to life unless it dies. **37** And what you plant is a bare seed (perhaps of wheat or some one of the others); you do not plant the body that it will become. **38** But God gives it a body just as He determined, to each of the seeds its own body. **39** All flesh is not the same flesh: that of humans is one kind, and the flesh of animals is another, that of fish is another, that of birds is yet another. **40** There are also celestial bodies and terrestrial bodies; but the glory of the heavenly is one, while that of the earthly is another. **41** There is one splendor of the sun, another splendor of the moon, and another splendor of the stars; and star differs from star in brightness. **42** The resurrection of the dead is like that: the body is ‘planted’ in deterioration and it is raised in incorruptibility; **43** it is ‘planted’ in dishonor and it is raised in glory; it is ‘planted’ in weakness and it is raised in power; **44** it is ‘planted’ a natural body and it is raised a spiritual body. There is a natural body and there is a spiritual body. **45** So also it is written: “The first man, Adam, became a living being”; the last Adam became a life-giving spirit. **46** However, the spiritual is not first, but the natural, and then the spiritual. **47** The first man was of the earth, of soil; the second man was the Lord from heaven. **48** As was the earth-man, just so are the earth-people; and as was the heaven-man, just so are the heaven-people. **49** And just as we have borne the image of the earth-man, we should also bear the image of the heaven-man. **50** Now this I say, brothers, that flesh and blood cannot inherit the Kingdom of God;

neither will deterioration inherit incorruptibility. **51** And now, I tell you a mystery: we will not all sleep, but we will all be changed **52**—in a split second, in an eye twinkle, at the last trumpet—the trumpet will blast and the dead will be raised incorruptible, and we will be changed. **53** Because this corruptible must put on incorruption, and this mortal put on immortality. **54** So whenever this corruptible puts on incorruption and this mortal puts on immortality, then this written word will happen: “Death has been swallowed down into victory.” **55** “Where, O Death, is your sting? Where, O Hades, is your victory?” (Hades 986) **56** The stinger of death is sin, and the adjunct of sin is the law. **57** Now thanks be to God who gives us the victory through our Lord Jesus Christ! **58** So then, my dear brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

**16** Now concerning the collection for the saints, you must do just as I instructed the congregations in Galatia. **2** On the first day of the week, each of you should set something aside, saving up as he is being prospered, that there be no collections when I come. **3** And when I arrive, I will send whomever you approve by letters to carry your gift to Jerusalem. **4** But should it be fitting that I go as well, they will go with me. **5** Now I will come to you when I pass through Macedonia (for I am coming through Macedonia). **6** And perhaps I will stay with you awhile, or even winter, that you may send me on my way, wherever I go. **7** I do not wish to see you now just in passing, since I hope to spend some time with you, if the Lord permits. **8** So I will remain in Ephesus until Pentecost, **9** because a great and effective door has opened to me, and there are many adversaries. **10** Now if Timothy should come, see to it that he may be with you without fear, because he does the Lord's work just as I do. **11** Therefore no one should despise him; but send him on his way in peace, that he may come to me; I am expecting him along with the brothers. **12** Now about brother Apollos: I repeatedly urged him to go to you with the brothers, but he just did not want to go at this time; he will go whenever he has an opportunity. **13** Watch! Stand firm in the faith! Be courageous! Be strong! **14** Do all you do in love. **15** Now brothers, you know that the household of Stephanas is the firstfruits of Achaia and that they have really devoted themselves to ministering to the saints, **16** so I urge you to submit to such people, to all the fellow-workers and laborers. **17** I am glad about

the coming of Stephanas, Fortunatus and Achaicus, for what was lacking on your part they have supplied; **18** for they refreshed my spirit and yours; so give recognition to such men. **19** The congregations of Asia greet you. Aquila and Priscilla, with the congregation in their house, greet you warmly in the Lord. **20** All the brothers greet you. Greet one another with a holy kiss. **21** I, Paul, personally sign this greeting. **22** If anyone does not love our Lord Jesus Christ, let him be accursed. The Lord is coming! **23** The grace of the Lord Jesus Christ be with you. **24** My love is with you all in Christ Jesus. Amen.

# 2 Corinthians

**1** Paul, apostle of Jesus Christ by the will of God, and brother Timothy, to the church of God that is in Corinth, together with all the saints throughout Achaia: **2** Grace and peace to you from God our Father and Sovereign Jesus Christ. **3** All praise to the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement, **4** who encourages us in all our affliction, so that we may be able to encourage those who are in whatever affliction, by means of the encouragement with which we ourselves are encouraged by God. **5** Because just as the sufferings of the Christ flow over into us, so also our encouraging overflows, through Christ. **6** Now then, if we are afflicted, it is for the sake of your encouragement and deliverance, that are effective for enduring the same sufferings that we also are suffering **7** (yes, our hope concerning you is steadfast); if we are encouraged, it also is for the sake of your encouragement and deliverance, since we know that you will share in the encouragement just as you do in the sufferings. **8** And so, brothers, we do not want you to be in ignorance concerning the affliction that came upon us in Asia: we were under extreme pressure, beyond our strength, so that we despaired even of life. **9** Yes, we ourselves have had the sentence of death within ourselves, so that we not place confidence in ourselves, but in the God who raises the dead; **10** He did deliver us from that deadly peril, and still delivers; in whom we trust that He will keep on delivering, **11** you also adding your cooperation in prayer, on our behalf; that thanks may be given by many persons for the gift bestowed on us by means of many, on your behalf. **12** Now this is our boast: the testimony of our conscience that we have conducted ourselves in the world with openness and godly sincerity, not by fleshly wisdom but by the grace of God, and especially toward you. **13** For we do not write you any other things than what you can read and understand; and I do hope that you will keep on understanding to the end **14** (as indeed some of you have acknowledged) that we are your boast, just as you are ours, in the day of the Lord Jesus. **15** It was in this confidence that I was planning to come by you first, **16** and by you to proceed into Macedonia, and to come back to you from Macedonia (that you might benefit twice), and then to be sent by you on my way to Judea. **17** Now then, when I was deciding this, I was not acting frivolously, was I? Or the things I

decide, do I decide according to the flesh, so that with me there would be both "Yes, yes" and "No, no"? **18** As God is faithful, our word to you was not "Yes" and "No", **19** because the Son of God, Jesus Christ, who was proclaimed among you by us—by me and Silvanus and Timothy—was not "Yes" and "No". In fact, with Him it has always been "Yes", **20** because all the promises of God in Him are "Yes"; indeed, in Him they are "Amen", that there be glory to God through us. **21** Now He who establishes us together with you into Christ, and who anointed us, is God, **22** who also sealed us and gave us the down payment of the Spirit in our hearts. **23** For my part, I call on God as witness, upon my soul, that it was to spare you that I have not yet returned to Corinth. **24** (Not that we have control over your faith, but we work with you for your joy, for it is by faith that you stand firm.)

**2** Actually, I determined this within myself, that I would not come again to you in sorrow. **2** For if I make you sorrowful, then who will make me glad, besides the one whom I made sorrowful? **3** And I wrote this very thing to you so as not to have sorrow from those who ought to make me rejoice, when I come, having confidence in you all that my joy is also yours. **4** Now I wrote to you out of great distress and anguish of heart, with many tears, not that you should be made sorrowful, but that you might know the greatness of my love for you. **5** So, if anyone has caused grief, he has not so much grieved me as he has all of you, to some extent—not to be too 'heavy'. **6** This punishment that was inflicted by the majority is sufficient to such a one, **7** so that now, on the other side, you should forgive and comfort him, so that he not be overwhelmed by excessive sorrow. **8** Therefore I urge you to reaffirm your love to him. **9** Now I also wrote to this end: to put you to the test, to see whether you are obedient in all things. **10** If you forgive anyone, I do too; further, if indeed I have forgiven anything to someone, I have done so for your sakes in the presence of Christ, **11** so that we not be exploited by Satan; for we are not ignorant of his intentions. **12** Also, upon arriving in Troas for the Gospel of Christ, a door having been opened to me by Sovereign, **13** I had no rest in my spirit, because I did not find Titus my brother; so taking leave of them I went on into Macedonia. **14** Now thanks be to the God who always leads us in triumph in the Christ, and through us spreads the fragrance of the knowledge of Him in every place. **15** Because we are the aroma of Christ for God, among those who

are being saved and among those who are being wasted— 16 to these a smell of death into death, while to those a fragrance of life into life—and who is adequate for such things? 17 However, we are not like the rest who retail the word of God; rather, we speak in Christ, out of sincerity, as of God in His very presence.

**3** (Are we beginning to commend ourselves again? Do we need, as some do, letters of recommendation to you, or commendation from you? 2 You are our letter, inscribed on our hearts, known and read by all men; 3 you are manifestly a letter of Christ, mediated by us, written not with ink but by the Spirit of the living God, not on stone tablets but on 'tablets' that are hearts of flesh.) 4 Now we have such confidence before God because of the Christ; 5 not that we are competent of ourselves to reckon anything as being from ourselves, but our competence is from God— 6 indeed, He has made us competent as ministers of a new covenant; not of letter but of Spirit, because the letter kills, while the Spirit gives life. 7 Now if the ministry of death, engraved in letters on stones, came with glory—so that the children of Israel could not gaze at the face of Moses because of the glory of his countenance (that was fading)— 8 how can the ministry of the Spirit not be more glorious? 9 For if the ministry of condemnation had glory, how much more glorious is the ministry of righteousness! 10 Because what had glory could actually be said to be without glory, compared to the surpassing glory— 11 if what is being set aside had glory, that which is continuing is much more glorious. 12 Therefore, since we have such a hope, we use great boldness of speech— 13 not like Moses, who put a veil over his own face, so that the children of Israel would not observe the end of what was fading. 14 But, it was their minds that were closed, because to this day that very veil remains in place when the Old Testament is read, since only in Christ is it taken away. 15 Yes, even to this day, when Moses is read a veil lies on their heart. 16 However, whenever anyone turns to the Lord the veil is removed. 17 Now the Spirit is the Lord, and where the Lord's Spirit is there is freedom. 18 So we all, contemplating as in a mirror the glory of the Lord with unveiled face, are being transformed into the same image from glory to glory, precisely from Lord Spirit.

**4** Therefore, since we have received mercy along with this ministry, we do not lose heart. 2 Rather, we have renounced the hidden things of shame,

not walking in deception nor falsifying the Word of God, but by the open proclamation of the Truth commending ourselves to every man's conscience, in the sight of God. 3 So where our Gospel has actually been concealed, it has been hidden from those who are being wasted, 4 among whom the god of this age has blinded the minds of the unbelieving, so that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn on them. (aiōn g165) 5 Now we do not proclaim ourselves, but Christ Jesus as Sovereign, and ourselves as your servants for Jesus' sake; 6 because the God who commanded light to shine out of darkness is He who shined in our hearts to give the light that comes from the knowledge of the glory of God in the face of Jesus Christ. 7 Further, we have this treasure in jars of clay, so that this all-surpassing power may be of God and not from ourselves 8—we are hard-pressed on every side, yet not crushed; perplexed, but not in despair; 9 persecuted, yet not abandoned; knocked down, but not out; 10 always carrying about in the body the putting to death of the Lord Jesus, so that also the life of Jesus may be manifested in our body. 11 For we, the living, are always being handed over to death for Jesus' sake, so that also the life of Jesus may be manifested in our mortal flesh. 12 So then, death is at work in us, but life in you. 13 Now since we have the same spirit of faith, just like it is written, "I believed; therefore I spoke," we also believe and therefore speak, 14 knowing that He who raised the Lord Jesus will also raise us through Jesus and present us together with you. 15 So all this is for your benefit, so that the grace that has spread through the many may cause the thanksgiving to abound to the glory of God. 16 Therefore we do not lose heart—even though our outer man is wasting away, yet our inner man is being renewed day by day— 17 because our light, momentary affliction is working out for us an eternal and limitless measure of glory, (aiōnios g166) 18 as we do not focus on the seen, but on the not seen; for what is seen is transitory, but what is unseen is eternal. (aiōnios g166)

**5** Now then, we know that though our earthly, tent-like 'house' may be destroyed, we have a building from God (not a handmade house), eternal in the heavens. (aiōnios g166) 2 Further, in this one we do groan, longing to be clothed with our heavenly habitation; 3 since, obviously, once clothed we will not be found naked. 4 Yes, being in this 'tent' is a burden, so we groan—not enough to want to strip, but to be



really clothed; that what is mortal may be swallowed up by the Life. **5** Now it is God who has prepared us for this very purpose, who also has given us the down payment of the Spirit. **6** So we are always confident, even knowing that while we are at home in the body we are away from the Lord's home **7**—we walk by faith, not by sight— **8** indeed, we are confident in preferring to be away from the body and at home with the Lord. **9** Yes, that is why we make it our aim (whether at home or away from it) to be well pleasing to Him. **10** Because we must all be exposed before Christ's Judgment Seat, that each one may receive his due for the things he did while in the body, whether good or bad. **11** Therefore, since we know the Lord's intimidation, we try to convince people. We are well known to God, and I hope in your consciences as well. **12** We are not commending ourselves to you again, but are giving you an opportunity of boasting on our behalf, that you may have an answer for those who boast in appearance and not in heart. **13** If we are 'out of our senses', it is for God; if we are of sound mind, it is for you. **14** For Christ's love impels us, having concluded this: if One died for all it follows that all died; **15** and He died for all so that those who now live should no longer live for themselves but for the One who died for all and was raised again. **16** So then, from now on we regard no one from a fleshly perspective—even if we have 'known' Christ in this way, we do so no longer— **17** so then, if anyone is in Christ he is a new creation; the old things have passed on; look, all has become new! **18** And that 'all' is from the God who has reconciled us to Himself through Jesus Christ and given us the ministry of the reconciliation, **19** namely that in Christ God was reconciling the world to Himself, not imputing their trespasses to them, including committing to us the message of this reconciliation. **20** So then, we are Christ's ambassadors, as though God were making His appeal through us. We implore you on Christ's behalf: Be reconciled to God! **21** Because He made the One who did not know sin to be sin on our behalf, so that in Him we might become God's righteousness.

**6** So working together we really urge you not to receive God's grace in vain, **2** for He says: "At a favorable time I listened to you, and in a day of salvation I aided you." Well, right now is a really favorable time; indeed, the day of salvation is now! **3** (We give no occasion for offense in anything, that the ministry not be faulted; **4** rather we commend ourselves as God's servants in every way with great

endurance—in afflictions, in hardships, in distress, **5** in beatings, in imprisonments, in tumults, in hard work, in sleepless nights, in fastings; **6** by purity, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love, **7** by truthful speech, by God's power, with the weapons of the righteousness in the right hand and in the left; **8** through glory and dishonor, through defamation and good repute; as 'deceivers' and true, **9** as unknown and well known, as dying and we live on, as chastened and not killed; **10** as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing everything!) **11** O Corinthians! We have spoken openly to you, our heart is open wide. **12** You are not restricted by us, but you are restricted in your affections. **13** Now in return for the same (I speak as to my children), you also be wide open. **14** Do not enter a mismatch with unbelievers; for what do righteousness and lawlessness have in common? And what fellowship does light have with darkness? **15** And what agreement is there between Christ and Belial? Or what portion can a believer share with an unbeliever? **16** Further, what agreement can a temple of God have with idols? Because you are a temple of the living God, just as God said: "I will dwell in them and walk among them; I will be their God and they will be my people." **17** Therefore, "Come out from among them and be separate," says the Lord, "Touch no unclean thing, and I will receive you." **18** And, "I will be a Father to you, and you will be sons and daughters to me," says the Lord Almighty."

**7** Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. **2** Make room for us; we have wronged no one, we have corrupted no one, we have exploited no one. **3** I do not say this to condemn you; I have said before that you are in our hearts, whether to die together or to live together. **4** I have great confidence in you; I do a lot of boasting about you. I am filled with encouragement, overflowing with joy in spite of all our affliction. **5** Now indeed, when we came into Macedonia we had no physical rest, but were surrounded by affliction—conflicts on the outside, fears on the inside. **6** But the God who encourages the lowly encouraged us by the coming of Titus; **7** and not only by his coming, but also by how much he was encouraged over you as he reported to us your longing, your mourning, your zeal in my stead, so that I rejoiced even more. **8** Even though that

letter caused you sorrow, I do not regret it (though I almost did), because I perceive that the letter made you sorry, though only for a while. **9** Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry as God intended, so as not to be harmed by us in any way. **10** Now godly sorrow produces repentance into salvation without regret, but the world's sorrow produces death. **11** Just consider your own being caused to sorrow in a godly manner, how much diligence it produced in you—what self-defense, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have demonstrated yourselves to be clear in the matter. **12** So even though I wrote to you, it was not for the sake of the wrongdoer, nor for that of the victim, but, before God, so that your real commitment to us might be made clear to you. **13** We have been encouraged by all this. Because of your encouragement, we rejoiced all the more over the joy of Titus, because his spirit has been refreshed by you all. **14** Because wherein I boasted to him about you, I was not put to shame, but just as everything we spoke to you was true, so also our boasting to Titus proved to be true. **15** Also, his affection for you is all the greater, as he remembers your collective obedience as you received him with fear and trembling. **16** I am so glad that I have complete confidence in you.

**8** And now, brothers, we want you to know about the grace of God that has been bestowed upon the congregations of Macedonia, **2** that in a great trial of affliction the abundance of their joy and their extreme poverty produced their extravagant, sincere generosity. **3** Because according to their ability, I bear witness, even beyond that ability, of their own accord, **4** they begged us with much entreaty to receive the gift, the sharing in the ministry to the saints **5**—and more than we had hoped, they first gave themselves to the Lord (and due to God's will, to us). **6** So we urged Titus that as he had made a beginning so he should also bring to completion in you this grace as well; **7** that as you excel in everything—in faith, in word, in knowledge, in all diligence, and in your love for us—that you excel in this grace too. **8** I am not giving a command, but I am testing the sincerity of your love by the diligence of others. **9** For you know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, so that you through His poverty might become rich. **10** So here is my advice in this (since already a year ago you began to give and to plan,

this is to your advantage): **11** now you must really finish the doing—not only of the enthusiastic planning but also of the completing—out of what you have **12** (because when the intention is presented, it is acceptable according to what one may have, not what he does not have). **13** Now this is not to distress you so as to relieve others, **14** but by way of balance—at this juncture your surplus alleviates their lack, so that later their surplus may alleviate your lack—yes, that there be balance; **15** as it is written: “He who gathered much did not have too much, and he who gathered little did not have too little.” **16** Now thanks be to God who puts the same earnest care for you in the heart of Titus; **17** because he not only welcomed my appeal but being very diligent he went to you of his own accord. **18** But we have sent together with him the brother whose praise in the Gospel is throughout all the congregations; **19** and not only that—he was actually chosen by the congregations as our traveling companion with this gift, that is being administered by us with a view to the glory of the Lord Himself, and to our own goodwill, **20** avoiding any criticism about how we are handling this abundance; **21** giving thought to blamelessness, not only before the Lord but also before men. **22** Further, we have sent with them our brother whom we have often proved to be diligent in many things, but now much more so, because of our great confidence in you. **23** As for Titus, he is my partner and fellow worker toward you; as for our brothers, they are envoys of the congregations, a glory of Christ. **24** Therefore show the proof of your love (and of our boasting about you) to them as representatives of the congregations.

**9** Now concerning the ministry to the saints, it is unnecessary for me to write to you; **2** for I know your readiness, about which I boast of you to the Macedonians, that Achaia has been ready since last year, and your zeal has stirred up the majority. **3** Still, I have sent the brothers so that our boasting about you in this matter not prove to be empty, so that you may be ready, like I said **4**—if any Macedonians were to go with me and find you unprepared, we (not to mention, you!) would be put to shame by this confident boasting. **5** So I considered it necessary to urge the brothers to go to you in advance and finish preparing the ‘blessing’ you had promised, that it be ready, representing generosity and not stinginess. **6** Now then, whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. **7** Each one should give as he purposes

in his heart, not grudgingly or under compulsion; for God loves a glad giver. **8** Further, God is able to make all 'grace' abound toward you, that always having all sufficiency in everything you may abound to every good work— **9** as it is written: "He has distributed around, he has given to the poor; his righteousness endures forever"— (aion g165) **10** yes, the One who supplies seed to the sower and bread for food, so as to supply and multiply your seed for sowing and to increase the yield of your righteousness; **11** you being enriched in everything so as to always be generous, which passing through us produces thanksgiving to God. **12** Because the administration of this service is not only supplying the needs of the saints, but is also overflowing in many thanksgivings to God **13** —on the basis of the proof that this service gives, they are glorifying God for the obedience of your confession into the Gospel of Christ, and for the generosity of your sharing with them and everybody— **14** and in their prayer for you, longing for you because of the surpassing grace of God in you. **15** Thanks be to God for His indescribable gift!

**10** Now I, Paul, am myself appealing to you by the meekness and gentleness of Christ (I who am 'humble when present' among you, but 'bold when absent' toward you). **2** Yes, I beg you, that when I am present I may not have to be bold with the confidence that I will 'dare' to visit upon some who think that we are walking in a fleshly manner. **3** Well, we do walk about in flesh, but we do not wage war that way, **4** because the weapons of our warfare are not physical, but are powerful in God for demolishing strongholds: **5** demolishing sophistries and every arrogance that sets itself up against the knowledge of God; taking captive every thought to make it obedient to Christ; **6** being ready to punish every act of disobedience, whenever your obedience is complete. **7** Do you only look at the 'face' of things? If anyone has persuaded himself that he is Christ's, let him consider this again with himself, that just as he is Christ's, so also we are Christ's. **8** Now even if I boast a little to excess about our authority (which the Lord gave us for building up, not to tear you down), I will not act ashamed, **9** so as not to appear to agree that it is only with letters that I 'terrify' you. **10** Because some say, "His letters are 'heavy' and forceful, but his physical presence is weak, and his speech can be disdained." **11** Let such a person consider this, that what we are in word by letters while absent is just what we will be in action when

present. **12** Now we do not dare to class or compare ourselves with some who commend themselves; but they, measuring themselves by themselves and comparing themselves with themselves, are without understanding. **13** We, however, will not boast beyond proper limits, but will stay within the boundaries that God assigned to us, a field that includes you. **14** For we are not overextending ourselves, as though we had not reached you, because we did indeed get to you with the Gospel of Christ; **15** nor do we boast 'off limits' in the labors of others, but we have hope that as your faith grows our boundaries will be greatly expanded through you, **16** so as to evangelize the regions beyond you (not to boast in work already done in someone else's field). **17** "He who boasts, let him boast in the Lord." **18** Because it is not the one who commends himself who is approved, but whom the Lord commends.

**11** I could wish that you would put up with a little of my foolishness, but indeed you already are. **2** For I am jealous over you with a godly jealousy, because I betrothed you to one man to present you to Christ as a pure virgin. **3** But I am afraid that somehow, as the serpent deceived Eve with his cunning, so your minds may be corrupted from the integrity that is in Christ. **4** For if someone comes and preaches another 'Jesus' whom we did not preach, or you receive a different spirit from the one you received, or a different gospel from the one you accepted, you easily put up with it. **5** Now I consider that I am not at all inferior to the very best apostles. **6** Though I may not be a trained speaker, I do have knowledge—but we have been fully manifested to you in all things. **7** Or did I commit a sin in humbling self so that you might be exalted, in that I proclaimed God's Gospel to you free of charge? **8** I 'robbed' other congregations, receiving support from them so as to serve you, **9** and when I was with you and in need, I did not burden anyone; because the brothers who came from Macedonia supplied my need. Yes, I kept myself from being a burden to you in anything, and will keep on. **10** The truth of Christ is in me: this boasting will not be silenced in me in the regions of Achaia. **11** Why? Because I do not love you? God knows! **12** Further, I will keep on doing what I do in order to cut off the opportunity from those who desire an opportunity to be considered equal with us in the things of which they boast. **13** Such men are really false apostles, deceitful workers, transforming themselves into 'apostles' of Christ. **14** And no wonder,

because Satan himself masquerades as an angel of light. **15** So it is no great thing if his servants also masquerade as ministers of righteousness, whose end will be according to their works. **16** Again I say, let no one think me a fool. But should anyone do so, at least receive me as a fool, that I also may boast a little bit. **17** What I am going to say I do not say according to the Lord, but as though foolishly, in this confident boasting. **18** Since many are boasting according to the flesh, I will too. **19** (for you put up with fools gladly, being so wise yourselves!). **20** In fact, you even put up with someone who enslaves you, who 'devours' you, who takes advantage, who exalts himself, who beats on your face! **21** Is it disrespectful to say that we were 'weak'? In whatever anyone is bold (I speak foolishly), I am bold also. **22** Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. **23** Are they ministers of Christ? (I'm being irrational) I am more: in labors more abundantly, in beatings beyond count, in prison more frequently, in 'deaths' often—**24** five times from the Jews I received the 'forty lashes minus one'; **25** three times I was beaten with rods; once I was stoned; three times I was shipwrecked (I spent twenty-four hours in the open sea)—**26** in frequent journeys, in danger from rivers, in danger from robbers, in danger from my countrymen, in danger from Gentiles, in danger in cities, in danger in wildernesses, in danger in the sea, in danger among false brothers; **27** in toil and hardship, in many sleepless nights, in hunger and thirst, in frequent fastings, in cold and nakedness—**28** quite apart from the other things, my daily disturbances, my concern for all the congregations. **29** Who is weak, and I do not feel it? Who is caused to stumble, and I do not burn with indignation? **30** Well, if I must boast, I will boast of the things that concern my weakness. **31** The God and Father of the Lord Jesus Christ, who is blessed forever, knows that I am not lying. (αἰὼν **g165**) **32** In Damascus the governor under King Aretas was guarding the city of the Damascenes, wanting to arrest me; **33** but I was lowered in a basket through a window in the wall and escaped from his hands.

**12** It is doubtless not profitable for me to boast; still, I will go on to visions and revelations from the Lord. **2** I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or outside of it, I do not know, God knows. **3** Yes, I know such a man—whether in the body or outside of it, I do not know, God knows—**4** how he was caught up into Paradise and heard inexpressible things, things that a man is not permitted to tell. **5** I can boast about someone like that, but not about myself, unless it be my weakness. **6** Now even if I wanted to go on boasting, I would not be stupid but speak the truth; but I refrain, so that no one will think more of me than what he sees in me and hears from me. **7** Because of the incredible importance of the revelations, to keep me from feeling too important, there was given me a thorn in the flesh, a messenger of Satan to beat on me—to keep me from feeling too important. **8** Concerning this thing I pleaded with the Lord three times that it might depart from me. **9** But He said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more cheerfully about my weaknesses, so that Christ's power may take up residence upon me. **10** So then, I take pleasure in weaknesses, in insults, in hardships, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong. **11** I have been boasting foolishly, but you drove me to it. I ought to have been commended by you, because in nothing have I been inferior to the very best apostles, though I am nothing. **12** Truly the apostolic signs were produced among you with all perseverance, by signs and wonders and miracles. **13** Now in just what were you treated as inferior, compared to the other congregations, except that I myself did not burden you? Forgive me this wrong. **14** Well now, I am ready to come to you a third time, and I will still not burden you, because I want you, not your things—children should not have to save up for parents, but parents for children. **15** So I will gladly spend and be spent for the sake of your souls, even if the more I love you the less I am loved. **16** 'Ok, ok, I didn't burden you, but being crafty I took you by deception.' **17** Come now, did I actually take advantage of you by any of those whom I sent to you? **18** I urged Titus and sent the brother along—did Titus take any advantage of you? Did we not walk in the same spirit, in the same footprints? **19** Do you still think that we are defending ourselves to you? It is before God we speak, in Christ; but all of it, dear ones, is with a view to your edification. **20** Yes, I am afraid that when I come I may not find you such as I wish, and you not find me such as you wish—may there be no strife, jealousies, outbursts of anger, factions, slanders, gossipings, conceits, disorders—**21** that when I come again my God may not humble me before you, and I will mourn for many who have previously sinned and not repented of the

impurity and fornication and licentiousness which they practiced.

**13** This is the third time I am coming to you. “At the mouth of two or three witnesses shall every word be established.” <sup>2</sup> As I already said while with you the second time, I now repeat in writing while absent, to those who sinned before and to all the rest: If I come again I will not spare, <sup>3</sup> since you want proof that Christ is speaking through me—He who is not weak toward you but powerful among you <sup>4</sup> (although He was crucified in weakness, He lives by the power of God). Now we also are weak in Him, but we will live with Him by the power of God toward you. <sup>5</sup> Examine yourselves as to whether you are in the faith; test yourselves. Do you yourselves really not know that Jesus Christ is in you?—unless indeed you are disqualified. <sup>6</sup> Well I trust that you will know that we are not disqualified. <sup>7</sup> Now I pray to God that you do no evil; not that we may appear approved, but that you may do what is right (even though we may appear to have failed). <sup>8</sup> For we cannot do anything against the Truth, but only for the Truth. <sup>9</sup> Now we are glad when we are weak and you are strong. And we also pray for this, your perfecting. <sup>10</sup> This is why I write these things while absent, so that when present I may not have to deal harshly, according to the authority that the Lord gave me, for building up and not for tearing down. <sup>11</sup> Finally, brothers, rejoice; restore each other; encourage one another; be of one mind; live in peace; and the God of the love and the peace will be with you. <sup>12</sup> Greet one another with a holy kiss. <sup>13</sup> All the saints greet you. <sup>14</sup> The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

# Galatians

**1** Paul, an apostle—not from men nor through a man, but through Jesus Christ and God the Father, who raised Him from the dead— **2** and all the brothers with me, to the congregations in Galatia: **3** Grace to you and peace from God the Father and our Lord Jesus Christ, **4** who gave Himself for our sins, so that He might deliver us out of this present malignant age, according to the will of our God and Father, (aiōn g165) **5** to whom be the glory forever and ever. Amen. (aiōn g165) **6** I am sadly surprised that you are turning away so quickly from the one who called you by the grace of Christ, to a different gospel **7**—it is not a mere variation, but certain people are unsettling you and wanting to distort the Gospel of the Christ. **8** Now even if we, or an angel out of heaven, should preach any other gospel to you than what we have preached to you, let him be accursed! **9** As we have just said, I here emphatically repeat: If anyone preaches any other gospel to you than what you have received, let him be accursed! **10** Am I just now appealing to men, or to God? Or am I trying to please men? You see, if I were still pleasing men I would not be a slave of Christ. **11** Now I want you to know, brothers, that the Gospel preached by me is not according to man; **12** because I did not receive it from any man, nor was I taught it; rather it came through a revelation from Christ. **13** You have heard of my former conduct while in Judaism, how I was rabid in my persecution of God's Church and tried to annihilate it; **14** indeed I was advancing in Judaism beyond many Jews of my own age, being far more zealous for the traditions of my forefathers. **15** But when God—who set me apart from my mother's womb and called me through His grace—resolved **16** to reveal His Son in me so that I might proclaim Him among the nations/Gentiles, I did not start by consulting with flesh and blood, **17** nor did I go up to Jerusalem to those who were apostles before I was; rather I went off into Arabia, and then returned to Damascus. **18** Subsequently, after three years, I went up to Jerusalem to compare notes with Peter, and stayed with him fifteen days. **19** (I saw none of the other apostles except James, the Lord's brother. **20** Really, before God, I am not lying in what I write to you.) **21** Then I went into the regions of Syria and Cilicia. **22** So I remained unknown by face to the congregations of Judea (those in Christ) **23**—they just kept hearing that “He who once persecuted us

now proclaims the faith he formerly tried to destroy.”  
**24** And they glorified God about me.

**2** Fourteen years later I went up to Jerusalem again, with Barnabas, taking Titus along as well. **2** I went on the basis of a revelation and set before them [the main apostles] the Gospel that I proclaim among the nations/Gentiles.—Now I did this privately to those with influence, lest somehow I might run, or had run, in vain. **3** However, not even Titus, who was with me, was compelled to be circumcised, for being a Greek. **4** This came up because of the false brothers who were smuggled in (who stole in to spy out our freedom, that we have in Christ Jesus, so as to reduce us to slavery), **5** to whom we did not yield, even for a moment, so that the truth of the Gospel might continue with you.— **6** Now from those who seemed to be important (whatever they were makes no difference to me; God shows favoritism to no man)—those with influence contributed nothing to me, **7** but on the contrary, upon seeing that I had been entrusted with the Gospel for the uncircumcised, just as was Peter for the circumcised **8** (for He who was at work with Peter for the apostleship to the circumcised was also at work with me for that to the uncircumcised), **9** and upon perceiving the grace that had been given to me, James and Cephas and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles, while they to the Jews. **10** They did ask us to keep remembering the poor, the very thing I also was eager to do. **11** But, when Peter came to Antioch, I opposed him to his face, because he was blameworthy. **12** Before certain men came from James, he used to eat with the Gentiles; but when they came he began to draw back and separate himself, fearing those of the circumcision party. **13** And the rest of the Jews played the hypocrite with him as well, so that even Barnabas was carried away with their hypocrisy. **14** So when I saw that they were not walking straight according to the truth of the Gospel, I said to Peter in front of them all: “If you, being a Jew, live like a Gentile and not like a Jew, why do you compel the Gentiles to live like Jews? **15** We natural Jews (and not ‘Gentile sinners’), **16** knowing that a man is not justified by the works of the law but by faith in Jesus Christ, we ourselves have believed into Christ Jesus, so as to be justified by faith in Christ and not by works of the law; because no one will be justified by works of law. **17** But if while seeking to be justified in Christ we ourselves were discovered to be

sinners, then is Christ a minister of sin? Of course not! **18** "Now if I rebuild the things that I destroyed, I acknowledge that I am a transgressor. **19** For through the law I died to the law in order to live to God. **20** I have been crucified with Christ, so it is no longer I who live but Christ lives in me; what I now live in this body I live by faith in the Son of God, who loved me and gave Himself in my place. **21** I do not nullify the grace of God; for if righteousness is through the law, then Christ died for nothing!"

**3** O foolish Galatians! Who has bewitched you that you not be persuaded by the Truth—Jesus Christ was clearly portrayed among you as having been crucified, before your very eyes! **2** Just tell me one thing: Did you receive the Spirit by works of law, or by hearing of faith? **3** Can you be so foolish? Having begun in spirit, do you finish in flesh? **4** Have you suffered so much for nothing—if it really was for nothing? **5** Furthermore, He who supplies the Spirit to you and works miracles among you, is He activated by works of law, or by hearing of faith?— **6** just as Abraham 'believed God and it was credited to him as righteousness.' **7** Now you must know that only those who are of faith are 'sons' of Abraham. **8** Further, the Scripture, foreseeing that God would justify the nations by faith, proclaimed the Gospel in advance to Abraham: "All the nations will be blessed through you." **9** So then, those who are of faith are blessed along with Abraham, the faithful. **10** Now as many as are 'by works of law' are under a curse; because it stands written, "Cursed is everyone who does not continue in all the things written in the Book of the Law, to do them." **11** Further, it is evident that no one is justified by law before God, because "the righteous one will live by faith." **12** While the law is not of faith but, "the man who does them will live by them." **13** Christ redeemed us from the curse of the law, having become a curse in our place—because it stands written, "Cursed is everyone who is hung on a tree"— **14** so that the blessing of Abraham might come to the nations/Gentiles through Christ Jesus; that we might receive the promise of the Spirit through the faith. **15** Brothers: as a man I speak a covenant; though only of a man, once it has been ratified no one annuls or adds to it. **16** But to Abraham were spoken the promises, and to his Seed. He does not say "and to seeds," as about many, but "and to your seed," as about one, who is Christ. **17** Further, I say this: a covenant confirmed beforehand by God in Christ cannot be annulled by the law that came four hundred

and thirty years later, so as to make the promise of no effect. **18** For if the inheritance were of law, it would no longer be of promise, but God granted it to Abraham by promise. **19** Why then the law? It was added on account of the transgressions, until the Seed should come to whom the inheritance had been promised; and it was ordered through angels by the hand of a mediator. **20** (Now that mediator is not for just one, but God is one.) **21** Is the law then against the promises of God? Of course not! Rather, if a law had been given that was capable of imparting life, truly righteousness would have been by the law. **22** But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. **23** Now before this faith came, we were kept in custody under the law, in confinement until the coming faith was revealed. **24** So then, the law became our guardian until Christ, so that we might be justified by faith. **25** Now that the faith has come, we are no longer under a guardian. **26** So all of you are sons of God through the faith in Christ Jesus. **27** As many of you as were baptized into Christ have clothed yourselves with Christ **28**—there is neither Jew nor Greek, there is neither slave nor free, there is no 'male and female'; all of you are one in Christ Jesus— **29** so if you are Christ's, then you are Abraham's seed and heirs according to the promise.

**4** To proceed, as long as the heir is a child, he is no different from a slave, though he is owner of all, **2** but is under guardians and stewards until the time appointed by the father. **3** Similarly, when we were children we were in slavery under the basic principles of the world. **4** But at just the right time God sent out His Son, born of a woman, born under law, **5** so that He might redeem those under law, that we might receive the adoption as sons. **6** And because you are sons, God sent out the Spirit of His Son into your hearts, calling, "Abba, Father". **7** Therefore you are no longer a slave but a son, and if a son, also an heir of God through Christ. **8** But at one time indeed, when you did not know God, you were slaves to those that by nature are not gods. **9** But now that you know God—better, are known by God—how can you turn back to those weak, yes decidedly inferior, basic principles, to which you wish to be enslaved all over again? **10** You are observing days and months and seasons and years. **11** I fear for you, lest somehow I have labored over you in vain. **12** Brothers, I plead with you, become as I am, for I became like you.

You did me no wrong. **13** Rather, you know that I preached the Gospel to you the first time in spite of a physical infirmity. **14** Also, you did not despise or recoil at my physical trial, but you received me as an angel of God, even as Christ Jesus. **15** So what about your blessedness? Because I can testify that if it were possible you would have plucked out your own eyes and given them to me. **16** Have I now become your enemy by telling you the truth? **17** They zealously court you—not for good but intending to isolate you, so that you may seek them. **18** Now it is good to be zealous in a good thing at any time, and not only when I am present with you. **19** My little children, for whom I am again in travail until Christ is formed in you **20** —I wish I could be present with you now and change my tone; because I am perplexed about you! **21** Tell me, you who desire to be under law, do you not heed that law? **22** For it is written that Abraham had two sons: one by the slave woman and one by the free woman. **23** However, the one by the slave woman was born according to the flesh, while the one by the free woman was through the promise. **24** I will now allegorize them—these are two covenants: one is from Mount Sinai, bearing children into slavery, which is ‘Hagar’ **25** (for this ‘Hagar’ is Mount Sinai in Arabia and corresponds to the present day Jerusalem, and is in slavery with her children); **26** while the ‘Jerusalem’ that is above is free, which is the mother of us all. **27** For it is written: “Rejoice, barren one, who does not give birth; break forth and shout, you who have no labor pains; because the abandoned woman has many more children than she who has the husband.” **28** Now we, brothers, like Isaac, are children of promise. **29** But, it is the same now as it was then: the one born according to flesh persecutes the one born according to Spirit. **30** However, what does the Scripture say? “Expel the slave woman and her son, because the son of the slave woman absolutely must not inherit with the son of the free woman!” **31** So then, brothers, we are not children of a slave woman, but of the free woman.

**5** Stand firm therefore in the freedom with which Christ has made us free, and do not be burdened again with a yoke of slavery. **2** Listen! I, Paul, say to you that if you get circumcised, Christ will profit you nothing. **3** Further, I testify again to every man who gets circumcised that he is obligated to keep the whole law. **4** You who are ‘being justified’ by law have been alienated from the Christ; you have fallen away from the grace. **5** For we through the

Spirit eagerly wait for the hope of righteousness by faith. **6** Because in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. **7** You were running well; who hindered you from obeying the truth? **8** This persuasion is not from Him who calls you. **9** A little yeast leavens the whole batch of dough. **10** I have confidence toward you in the Lord that you will not think differently; but he who troubles you will bear the penalty, whoever he may be. **11** But I, brothers, if I still preach circumcision, why am I still being persecuted? In that event the offense of the cross would have been removed. **12** I do wish that those who are upsetting you would just remove themselves! **13** Now you, brothers, have been called to freedom; only do not use that freedom as an opening for the flesh, but slave for one another through love. **14** For the whole law is fulfilled in one word, namely: “You shall love your neighbor as yourself.” **15** But if you bite and tear at each other, beware lest you be consumed by one another! **16** I say then: walk in the Spirit, and you will not fulfill the lust of the flesh. **17** Because the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh; they oppose each other; it follows that you may not do the things that you wish. **18** However, if you are led by the Spirit you are not under law. **19** Now the works of the flesh are obvious, namely: adultery, fornication, uncleanness, licentiousness, **20** idolatry, sorcery, hatred, strife, jealousies, fits of anger, selfish ambition, dissensions, factions, **21** envyings, murders, drinking bouts, orgies, and the like; about which I am warning you beforehand, as, in fact, I did before, that those who practice such things will not inherit the Kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23** gentleness, self-control—against such things there is no law. **24** Further, those who are Christ’s have crucified the flesh with its passions and desires. **25** Since we live by the Spirit, let us also conform to the Spirit. **26** Let us not become conceited, provoking one another, envying one another.

**6** Brothers, if a man is actually caught in some wrongdoing, you, the spiritual ones, should restore him in a spirit of gentleness, watching out for yourself lest you also be tempted. **2** Bear one another’s heavy burdens, and so fulfill the law of the Christ. **3** For if anyone thinks himself to be something, when he is nothing, he deceives himself. **4** Let each one test his own work, and then do his ‘boasting’ only within himself, never to someone else. **5** For each one must



carry his own normal load. **6** Let him who is taught the Word share all good things with him who teaches. **7** Do not be deceived, God does not allow Himself to be treated with contempt; because whatever a man sows, that he will also reap **8** —he who sows to his own flesh will reap deterioration from that flesh; he who sows to the Spirit will reap eternal life from that Spirit. (aionios g166) **9** Let us not lose heart while doing good, for we will reap in due season, if we do not give up. **10** So then, as we have opportunity, let us do what is good toward everyone, but especially toward those who are of the household of the faith. **11** See with what large letters I have written to you with my own hand. **12** Those who want to make a good showing in the flesh are pressuring you to be circumcised, but only so as not to be persecuted for the cross of Christ. **13** For not even those who are circumcised keep the law themselves, yet they want you to be circumcised that they may boast in your flesh. **14** But as for me, may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. **15** Because in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. **16** Now as for those who conform to this rule, peace and mercy be upon them, and upon the Israel of God. **17** Finally, let no one cause me trouble, for I bear on my body the brand marks of the Lord Jesus. **18** The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

# Ephesians

**1** Paul, apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, that is, the faithful in Christ Jesus: **2** Grace to you and peace from God our Father and Sovereign Jesus Christ. **3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms in Christ; **4** just as He[F] chose us in Him[S] before the foundation of the world, that we should be holy and blameless before Him[F], in love, **5** having predestined us into an adoption as sons through Jesus Christ, into Him[S], according to the good pleasure of His[F] will, **6** to the praise of the glory of His grace, with which He graced us in the Beloved; **7** in whom we have the redemption through His[S] blood, the forgiveness of our trespasses, according to the riches of His[F] grace, **8** that He made to abound toward us in all wisdom and intelligent design, **9** having made known to us the 'secret' of His will, according to His good pleasure which He purposed in Him[S], **10** with a view to administering the fullness of the times, so as to bring all things together under one head in Christ—those on the heavens and those on the earth—in Him[S], **11** in whom we were also assigned an inheritance, having been predestined according to the purpose of Him[F] who works all things according to the decision of His will, **12** so that we should be to the praise of His glory, we who first trusted in the Christ; **13** about whom, to be sure, we had heard the true Word—the Gospel of your salvation; by whom, since you also believed, you were sealed with the Holy Spirit of promise, **14** who is the down payment on our inheritance until the release of the possession, to the praise of His glory. **15** Because of this, having heard about your faith in the Lord Jesus and your love toward all the saints, **16** I really do not stop giving thanks for you, making mention of you in my prayers: **17** that the God of our Lord, Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the real knowledge of Himself, **18** the eyes of your heart having been enlightened, that you may know **1)** what is the hope of His[F] calling, and **2)** what the riches of the glory of His inheritance in the saints, **19** and **3)** what the exceeding greatness of His power into us who are believing, according to the demonstration of the extent of His might **20** which He exercised in the Christ when He raised Him[S] from among the dead and seated Him at His[F] right, in the heavenly

realms, **21** far above every ruler and authority and power and dominion—even every name that can be named, not only in this age but also in the next. (aion g165) **22** In short, He[F] placed everything under His[S] feet, and appointed Him to be Head over everything in the Church, **23** which is His body, the complement of Him who fills everything in every way.

**2** He[F] raised you up as well, when you were dead in your transgressions and sins, **2** in which you once walked, according to the Aeon of this world, the ruler of the domain of the air, the spirit who is now at work in the sons of the disobedience; (aion g165) **3** among whom all of us also used to conduct ourselves in the lusts of our flesh, carrying out the desires of the flesh and of the senses, and were by nature children of wrath, just like the rest. **4** But God—being rich in mercy, because of His great love with which He loved us, **5** even when we were dead in our transgressions—made us alive together with Christ (by grace you have been saved) **6** and raised us up together and seated us together in the heavenly realms in Christ Jesus, **7** in order that in the coming ages He might display the surpassing riches of His grace, through His kindness toward us in Christ Jesus. (aion g165) **8** For by grace you have been saved, through the Faith—and this not of yourselves, it is the gift of God— **9** not by works, so that no one may boast. **10** You see, we are His 'poem', created in Christ Jesus for good works, which God prepared in advance in order that we should walk in them. **11** So then, remember that once you physical Gentiles—called 'uncircumcision' by the so-called 'circumcision' (that made in flesh with hands)— **12** that at that time you were apart from Christ, excluded from citizenship in Israel and strangers to the covenants of the promise, having no hope and without God in the world. **13** But now in Christ Jesus you who once were far away have come to be near through the blood of the Christ. **14** For He Himself is our peace, who has made both one and broken down the barrier of separation—the law with its commandments and ordinances— **15** having abolished the enmity through His 'flesh', so as to mold the two [Jew and Gentile] into one new man in Himself (thus making peace), **16** and to reconcile them both in one body to God through the cross (by which He killed the enmity). **17** He came and proclaimed peace to us, being both far and near, **18** because through Him we both have access to the Father, by one Spirit. **19** So then, you are no longer strangers and aliens,

but fellow citizens with the saints and members of God's household, **20** built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; **21** in whom the whole building, being joined together, grows into a holy temple in the Lord; **22** in whom you also are being built together to become a habitation of God in spirit.

**3** For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles— **2** surely you have heard of the dispensation of the grace of God that was given to me for you, **3** how that by revelation He made known to me the 'secret' (as I have written briefly already, **4** with reference to which, when you read, you can understand my insight into Christ's secret), **5** which in different generations was not made known to the sons of men, as it has now been revealed by Spirit to His holy apostles and prophets: **6** that the Gentiles are joint-heirs, of the same body, and fellow partakers of His promise in the Christ through the Gospel, **7** of which I became a servant according to the gift of God's grace, the gift given to me according to the outworking of His power. **8** To me, the very least of all saints, was this grace given, to preach among the Gentiles the unsearchable riches of Christ, **9** and to enlighten all as to the program of the secret that from the beginning of the ages has been hidden by the God who created all things through Jesus Christ; (aion g165) **10** to the intent that now, through the Church, the manifold wisdom of God might be made known to the rulers and the authorities in the heavenly realms, **11** according to the eternal purpose that He accomplished by Christ Jesus our Lord, (aion g165) **12** in whom we have the boldness and the access with confidence through faith in Him. **13** Therefore I ask that you not lose heart at my afflictions on your behalf, which is your glory. **14** For this reason I bow my knees to the Father of our Lord Jesus Christ, **15** from whom every family in heaven and on earth receives its name, **16** that He[F] may grant you, according to the riches of His glory: **1)** to be strengthened with power by His Spirit in the inner man; **17 2)** Christ to dwell in your hearts through the Faith, having been rooted and established in love **18** so that you may be fully able to grasp (with all saints) what is the breadth and length and depth and height; **19** and **3)** to know the love of Christ that surpasses knowledge—so that you may be fulfilled into all the fullness of God. **20** Now to Him who is able to do immeasurably more than all we ask or imagine, according to the power that is working in us, **21** to Him be the glory in the

Church in Christ Jesus, to all generations, forever and ever. Amen. (aion g165)

**4** So then, as the prisoner in the Lord I urge you to walk worthily of the calling with which you were called, **2** with all humility and courtesy, with patience, bearing with one another in love, **3** taking pains to keep the unity of the Spirit in the bond of the peace. **4** There is one body and one Spirit (just as you also were called in one hope of your calling), **5** one Lord, one faith, one baptism, **6** one God and Father of all, who is over all and through all and in us all. **7** Now to each one of us the grace according to the measure of Christ's gift was given. **8** That is why He says, "When He ascended into the heights He captured the concentration camp, and distributed gifts to men." **9** (What does 'He ascended' imply if not that He also first descended into the interior regions of the earth? **10** He who descended is the very one who also ascended far above all the heavens, that He might fill all things.) **11** Yes, He Himself gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, **12** for the equipping of the saints into the work of the ministry, so as to build up the body of Christ, **13** until we all attain into the unity of the faith and of the real knowledge of the Son of God, into a complete man, into the resulting full stature of Christ; **14** so that we no longer be 'infants', tossed about as by waves and carried off by every doctrinal fad, through the underhanded dealings of the people who collect the fee for the error; **15** rather, speaking the truth in love, let us in all things grow up into Him who is the Head, the Christ; **16** from whom the whole body, being fitted and knit together by what every joint supplies, as each individual part does its work, promotes its own growth, its own edification, in love. **17** So then, I affirm and insist on this in the Lord: you must no longer carry on as the rest of the Gentiles do, in the futility of their mind, **18** having been darkened in their understanding, being alienated [as a continuing condition] from the life of God, because of the ignorance that is in them due to the hardening of their hearts, **19** who, having become dead to hope, have abandoned themselves to depravity, greedily indulging in every kind of vileness. **20** Now that is not how you 'learned Christ'— **21** if indeed you have heard Him and been taught by Him (as the truth is in Jesus): **22** that you put away, concerning your former way of life, the old man (that keeps on being corrupted by the deceitful desires), **23** and that you

be renewed in the spirit of your mind, **24** and put on the new man, created in the likeness of God, in true righteousness and holiness. **25** Therefore, having put away falsehood, 'Let each one of you speak truth with his neighbor,' for we are members of one another. **26** 'Be angry but do not sin'; do not let the sun set on your angry mood, **27** nor give an opportunity to the devil. **28** The one who steals must steal no longer, but rather let him work, doing something good with his hands, that he may have something to share with someone in need. **29** Let no evil word proceed from your mouth, but only what is good for edification, as needed, that it may impart grace to those who hear. **30** And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. **31** Let all bitterness, wrath, anger, clamor and slander be removed from you, with all malice. **32** Rather, be kind to one another, compassionate, forgiving one another, just as in Christ God forgave you.

**5** Therefore be imitators of God as beloved children, **2** and walk in love, just as Christ loved us and gave Himself up for us, an offering and a sacrifice to God for a fragrant aroma. **3** But, you should not even talk about fornication or any form of moral corruption or insatiableness (as is fitting for saints); **4** nor any obscenity, nor foolish talk or coarse joking (that do not belong), but rather thanksgiving. **5** Because you can know this for sure: no fornicator, nor anyone who is morally corrupt or insatiable (actually an idolater), has any inheritance in the Kingdom of the Christ and God. **6** Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of the disobedience. **7** Therefore do not be participants with them **8**—even though you were once darkness, you are now light in Sovereign. Walk as children of light **9** (for the fruit of the Spirit is in all goodness and righteousness and truth), **10** approving what is pleasing to the Lord. **11** Do not associate with the unfruitful works of the darkness, but rather expose/reprove them. **12** (It is shameful even to speak of those things being done by them in secret.) **13** Now all things, upon being exposed, are revealed by the light, for whatever reveals is light. **14** Therefore He says: "Wake up, O sleeper, and arise from the dead, and the Christ will shine on you." **15** See then that you walk carefully, not as unwise but as wise, **16** redeeming the time, because the days are evil. **17** That is why you must not be foolish, but understand what the Lord's will is. **18** And do not get drunk on wine, which is harmful and

wasteful; rather be filled with the Spirit, **19** speaking to one another with psalms and hymns and spiritual songs, singing and making music in your hearts to the Lord; **20** always giving thanks to God the Father concerning all things, in the name of our Lord, Jesus Christ, **21** submitting to one another in the fear of God. **22** Wives, subordinate yourselves to your own husbands, as to the Lord, **23** because a man is head of his wife as also Christ is Head of the Church—He also is Preserver of the body. **24** Yes, just as the Church is subject to Christ, so also the wives should be to their own husbands in everything. **25** Husbands, love your own wives just as Christ also loved the Church and gave Himself up on her behalf, **26** in order that He might sanctify her, having cleansed her by the washing of the water: in a word, **27** that He might present her—the splendid Church—to Himself, not having a blemish or a wrinkle or any such thing, but that she be holy and blameless. **28** Just so the husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. **29** After all, no one ever hated his own flesh; rather he nourishes and cherishes it, just as the Lord does the Church **30**—for we are members of His body, of His flesh and of His bones. **31** "For this reason a man shall leave his father and mother and be joined to his wife, and the two will become one flesh." **32** This is a great mystery, but I speak concerning Christ and the Church. **33** In any case, each of you individually: let each one love his own wife as himself, while the wife must respect her husband.

**6** Children, obey your parents in the Lord, for this is right. **2** "Honor your father and mother"—which is the first commandment with a promise— **3** "that it may go well with you and you may live long on the earth." **4** And fathers, do not provoke your children to anger, but nurture them in the discipline and instruction of Sovereign. **5** Slaves, obey your human masters with fear and trembling, in sincerity of heart, as to Christ; **6** not only when being watched, to please men, but as slaves of the Christ, doing the will of God from the heart; **7** serving with a good attitude, as to the Lord and not to men, **8** knowing that whatever good each one does, he will receive the same again from the Lord, whether he is slave or free. **9** And masters, be the same way towards them, giving up threatening, knowing that your own Master is in heaven, and there is no partiality with Him. **10** Finally, my brothers, be strong in the Lord and in His mighty power. **11** Put on the full armor of God so as to be able to stand

firm against the stratagems of the devil. **12** Because, our wrestling match is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of the darkness of this age, against the malignant spirits in the heavenly realms. (aion g165) **13** That is why you must take up the full armor of God, so that you may be able to resist in the evil day, to stand firm, with everything in place. **14** So stand firm, having belted your waist with truth, having put on the breastplate of righteousness, **15** and having shod your feet with the readiness of the Gospel of the peace; **16** above all, having taken up the shield of the faith, with which you will be able to quench all the flaming arrows of the malignant one; **17** also, grasp the helmet of the salvation and the sword of the Spirit, which is God's Word spoken; **18** praying at all times in the Spirit, using every prayer and petition, yes being watchful to this end with all perseverance and petition for all the saints **19** —on my behalf too, that when I open my mouth utterance may be given to me with boldness, to make known the mystery of the Gospel, **20** for which I am an ambassador in chains; that I may declare it boldly, as I ought to do. **21** Now that you also may know my affairs, how I am doing, Tychicus, the dear brother and faithful servant in the Lord, will tell you everything; **22** whom I have sent to you for this very purpose: that you may know our circumstances and that he may comfort your hearts. **23** Peace be to the brothers, and love with faith, from God the Father and Sovereign Jesus Christ. **24** The grace be with all those who love our Lord Jesus Christ with an undying love. Amen.

# Philippians

**1** Paul and Timothy, slaves of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, together with the overseers and deacons: **2** Grace to you and peace from God our Father and Sovereign Jesus Christ. **3** I thank my God every time I remember you; **4** in all my prayers for all of you I always pray with joy, **5** because of your partnership in the Gospel from the first day until now, **6** being certain of this very thing, that He who began a good work in you will complete it until the Day of Jesus Christ; **7** just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the Gospel you all are partakers with me of the Grace. **8** God is my witness how I long for you all with the affection of Jesus Christ. **9** This is what I pray: that your love may abound yet more and more in real knowledge and full discernment, **10** for you to identify the things that really matter; that you may be sincere and blameless until the Day of Christ, **11** having been filled with the fruits of righteousness that are through Jesus Christ, to the glory and praise of God. **12** Now I want you to know, brothers, that the events against me have actually turned out for the advancement of the Gospel: **13** as a result, it has become evident to the whole imperial guard, and to everyone else, that I am in chains for Christ; **14** also, most of the brothers in Sovereign have been influenced by my chains to be much bolder, to speak the Word fearlessly. **15** To be sure, some are even preaching Christ out of envy and rivalry, but others out of good will; **16** the former proclaim Christ out of selfish ambition, not sincerely, thinking to add to my affliction while in chains, **17** but the latter out of love, knowing that I am set here for the defense of the Gospel. **18** No problem: in every way, be it in pretense or in truth, Christ is proclaimed, and in this I rejoice—yes, and will rejoice. **19** You see, I know that this will turn out for my deliverance (through your supplication and the support of the Spirit of Jesus Christ) **20** according to my earnest expectation and hope that I will not be put to shame in anything but be truly bold, so that now as always Christ will be glorified in my person, whether by life or by death **21** —to me, to live is Christ and to die is gain. **22** Now if I am to live on in the flesh it will mean fruitful labor for me, so I do not know what to choose. **23** I am torn between the two: I have the desire to depart and be with Christ (far better), **24** but to remain

in the flesh is more necessary, because of you. **25** So having been persuaded of this, I know that I will remain and continue with you all for your progress and joy in the faith, **26** so that your rejoicing over me may be more abundant in Christ Jesus, through my coming to you again. **27** Only conduct yourselves in a manner worthy of the Gospel of Christ, so that whether I come and see you, or am absent, I may hear about you that you stand firm in one spirit, striving together for the faith of the Gospel with one soul, **28** and not being intimidated in any way by your opponents: to them this is an indicator of ruin, but to you of deliverance, and that from God. **29** For it has been granted to you on behalf of Christ not only to believe into Him, but also to suffer for His sake, **30** having the same struggle that you saw in me and now hear to be in me.

**2** Therefore, if there is any encouragement in Christ, if any comfort of love, if any fellowship from the Spirit, if any tenderness and acts of compassion, **2** make my joy full by being like-minded, having the same love, being one in spirit and purpose. **3** Do nothing out of selfish ambition or conceit, but in humility regard one another as being better than yourselves. **4** Let each of you look out not only for his own concerns, but also for what concerns others. **5** In fact, let this mindset be in you that was also in Christ Jesus, **6** who, existing in God's form, did not consider equality with God a thing to be grasped, **7** but divested Himself, taking a slave's form, coming to be in the likeness of men. **8** And being found in appearance as a man, He humbled Himself, becoming obedient to the point of death—even death on a cross! **9** Indeed, that is why God highly exalted Him and gave Him the name that is above every name, **10** so that at the name of Jesus every knee will bow—of those in heaven, those on earth and those under the earth—**11** and every tongue will acknowledge that Jesus Christ is Sovereign, to the glory of God the Father. **12** So then, my dear ones, just as you have always obeyed (not only in my presence but now much more in my absence), keep working out your own salvation with fear and trembling, **13** because God Himself is the One at work in you, both to will and to produce, for His good pleasure. **14** Do all things without grumbling or arguing, **15** so that you may become blameless and pure, children of God without fault in the midst of a crooked and depraved generation, among whom you shine as light bearers in the world, **16** holding fast the Word of Life, so that I may rejoice in the

day of Christ that I did not run in vain nor labor for nothing. **17** Yes, even if I am a libation being poured on the sacrifice and service of your faith, I am glad and rejoice with all of you. **18** For the same reason you also be glad and rejoice with me. **19** Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be encouraged when I know how you are doing. **20** For I have no one else like-minded, who will be genuinely concerned about your welfare **21** (for all seek their own interests, not those of Christ Jesus). **22** But you know the proof of him, that as a son with his father he slaved with me for the Gospel. **23** Therefore I hope to send him at once, as soon as I see how things go with me. **24** Still, I am confident in the Lord that I myself will come soon. **25** However, I considered it necessary to send to you Epaphroditus, my brother, fellow worker and fellow soldier; also your messenger and minister to my need; **26** since he was longing for you all, and was distressed because you had heard that he was sick. **27** Well, he really was sick, nearly to death, but God had mercy on him, and not only on him but also on me, that I might not have sorrow upon sorrow. **28** So I sent him the more eagerly, that upon seeing him you might have joy, and I be less anxious. **29** Receive him in Sovereign with great joy, and hold such men in honor, **30** because for the work of the Christ he came close to death, not regarding his life, to complete what was lacking in your service toward me.

**3** Finally, my brothers, rejoice in Sovereign. For me to write the same things to you is not troublesome and for you it is the safe thing. **2** Watch out for the 'dogs', watch out for the bad workers, watch out for the mutilation! **3** For it is we who are the circumcision, the ones who worship by God's Spirit and glory in Christ Jesus, and who put no confidence in flesh **4** (though I myself actually have basis for such confidence). If anyone else thinks he has basis for confidence in flesh, I even more: **5** circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; with respect to the Law, a Pharisee; **6** with respect to zeal, persecuting the Church; with respect to the righteousness that is in the law, blameless. **7** But such things as were gain to me, these I have considered loss for the sake of the Christ. **8** Yes indeed, in fact I actually consider everything to be a loss for the sake of the excelling thing, the knowledge of Christ Jesus my Lord—for His sake I have already lost everything (and consider it as trash), so that I may gain Christ **9** and be found

in Him, not having as my righteousness that of the Law but that which is through faith in Christ, the righteousness of God based on that faith; **10** so that I may know Him and the power of His resurrection, and the sharing in His sufferings, becoming like Him in His death, **11** and so, somehow, that I may arrive into the resurrection from among the dead **12**—not that I have already obtained it or have already been perfected; but I press on to actually claim that for which Christ Jesus claimed me. **13** Brothers, I do not consider that I have already claimed it, but this: forgetting the things behind and straining toward those ahead, **14** I press on toward the goal for the prize, the upward call from God because of Christ Jesus. **15** So then, those of us who are mature should have this mentality, but if on some point you think differently, God will reveal that to you as well. **16** Only, in what we have already attained, let us walk by the same rule, let us be of the same mind. **17** Brothers, join together in imitating me, and having us as a pattern take note of those who walk in the same way. **18** Because many are walking as enemies of the cross of Christ—of whom I told you often, and now tell you even with tears— **19** whose end is ruin, whose god is their stomach, and whose glory is in their shame; their mind is only on earthly things. **20** But our citizenship is in Heaven, and it is from there that we eagerly await our Deliverer, Sovereign Jesus Christ; **21** who will transform the body of our humiliation so that it will be conformed to the body of His glory, according to the working by which He is indeed able to subject all things to Himself.

**4** So then, my brothers, beloved and longed for, my joy and crown, do stand fast in Sovereign in this way, dear ones. **2** I urge Euodia and I urge Syntyche to come to agreement in the Lord. **3** Yes, I urge you too, genuine yokefellow, help these women who labored with me in the Gospel, and with Clement and the rest of my fellow workers, whose names are in the Book of Life. **4** Rejoice in Sovereign always; again I say, rejoice! **5** Let your forbearing spirit be evident to all; the Lord is near. **6** Do not be anxious about anything, but in everything, by prayer and petition along with thanksgiving, let your requests be made known to God; **7** and the peace of God, that surpasses all understanding, will guard your hearts and your minds in Christ Jesus. **8** Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever

things are commendable—whatever is of excellent character and whatever is praiseworthy—ponder such things. **9** Put into practice the things that you learned, received, heard and saw in me, and the God of peace will be with you. **10** I rejoice in the Lord greatly that you have renewed your concern for me once again; of course you were concerned, just lacked the opportunity. **11** I am not saying this because of lack, since I have learned to be content whatever the circumstances. **12** I know what it is to be restricted, and I know what it is to have an abundance; everywhere and in every way I have been initiated both into being well fed and into being hungry, both into having plenty and into having need. **13** I can handle anything through Christ who strengthens me. **14** Nevertheless you have done well in sharing with me in my trial. **15** Now you Philippians know very well that in the beginning of the Gospel, when I left Macedonia, no congregation shared with me in the matter of giving and receiving but you only. **16** Yes, even in Thessalonica, both once and again, you sent aid for my need. **17** Not that I want the gift, but I want the fruit that is being added to your account. **18** I have received everything and have plenty; I am well supplied, having received from Epaphroditus the things you sent, a fragrant aroma, an acceptable sacrifice, well pleasing to God. **19** My God will supply every need of yours according to His riches in glory in Christ Jesus. **20** Now to our God and Father be the glory for ever and ever. Amen. (aion g165) **21** Greet every saint in Christ Jesus. The brothers who are with me greet you. **22** All the saints greet you, but especially those who are of Caesar's household. **23** The grace of the Sovereign, Jesus Christ, be with you all. Amen.



# Colossians

**1** Paul, apostle of Jesus Christ by the will of God, and brother Timothy, **2** to the holy and faithful brothers in Christ at Colosse: Grace to you and peace from God our Father and Sovereign Jesus Christ. **3** We always give thanks to the God and Father of our Lord Jesus Christ when we pray for you **4** (having heard of your faith in Christ Jesus and your love toward all the saints), **5** because of the hope that is being reserved for you in the heavens, of which you have already heard through the Word of the Truth **6** (the Gospel that has come to you just as also in all the world, where it is producing fruit and growing just as also among you, from the day in which you heard about and truly understood God's grace), **7** even as you learned from Epaphras, our dear fellow slave, who is a faithful servant of Christ on your behalf, **8** who also reported to us your love in spirit. **9** For this very reason, since the day we heard of it, we have not stopped praying for you and asking that you may be filled with the real knowledge of His will in all wisdom and spiritual understanding, **10** in order for you to walk worthily of the Lord, pleasing Him in every way, being fruitful in every good work and growing into the real knowledge of God; **11** being enabled with all capability according to the strength that resides in His glory, for all endurance and steadfastness. **12** Nor have we stopped giving thanks joyfully to the Father who has qualified us for the share in the inheritance of the saints in the Light; **13** who delivered us out of the dominion of the darkness and transferred us into the kingdom of the Son of His love, **14** in whom we have the redemption through His blood, the forgiveness of our sins. **15** He is the visible representation of the invisible God, 'Firstborn' over all creation, **16** because by Him all things were created—those in the heavens and those on the earth, things visible and things invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. **17** Yes, He is before all, and in Him all things subsist. **18** Also, He is the Head of the body, the Church. He is Beginning, the firstborn from among the dead, so that He may be preeminent in everything, **19** because in Him all the Fullness was pleased to dwell **20** and through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether things on the earth or things on the heavens. **21** So now He has reconciled you as well (you who once were alienated

and hostile in your mind because of your wicked works), **22** by His physical body through His death, so as to present you before Him holy and blameless and above reproach— **23** if, that is, you continue in the Faith established and firm, not drifting away from the hope of the Gospel, that you heard and that was proclaimed in all the creation under the heaven, of which I, Paul, became a servant. **24** Now I rejoice in my sufferings on your behalf and supplement in my flesh the things lacking in the afflictions of Christ, for the sake of His body, which is the Church, **25** of which I became a servant according to the stewardship from God that was given to me towards you, to complete the Word of God, **26** the secret that has been hidden from past ages and generations, but now has been revealed to His saints; (αἰὼν γ165) **27** to whom God resolved to make known who is the wealth of the glory of this secret among the nations, namely Christ in you, the hope of glory; **28** whom we proclaim, warning every man and teaching every man with all wisdom, that we may present every man perfect in Christ. **29** It is to this end that I labor, striving according to His working that works through me with power.

**2** I want you to know how great is my concern for you and those in Laodicea, even all who have not met me personally, **2** that their hearts may be encouraged, being united in love and into a great wealth of confident understanding, into a real knowledge of the mystery of the God and Father and of the Christ, **3** in whom all the treasures of the wisdom and the knowledge are hidden. **4** Now I say this so that no one may deceive you with specious arguments. **5** For although in fact I am physically absent, yet my spirit is with you, rejoicing as I observe your orderliness and the firmness of your faith in Christ. **6** So then, keep on walking in the Christ, Jesus the Sovereign, just as you received Him, **7** having been rooted and being built up in Him and being established in the faith, just as you were taught, abounding in it with thanksgiving. **8** Be careful that no one captures you through philosophy and empty deceit, according to human tradition, according to the basic principles of the world and not according to Christ. **9** Because all the Fullness of the Godhead dwells in Him in bodily form, **10** and you are complete in Him who is the head over all rule and authority. **11** In Him you were also 'circumcised' by the putting off of the body of the sins of the flesh, not with a circumcision done by hands but with the circumcision of the Christ, **12** having been buried with Him in the baptism. In Him

you were also raised together through your faith in the productive power of the God who raised Him from among the dead. **13** Yes you, though being dead in your trespasses and the uncircumcision of your flesh—He has made you alive together with Him; having forgiven us all our trespasses; **14** having wiped out the written record about us that was against us (based on the ordinances), indeed He has taken it out of the way, having nailed it to the cross; **15** having stripped the principalities and the authorities, He made a public spectacle of them, having triumphed over them by it [the cross]. **16** So do not let anyone judge you about food or drink, or with respect to a feast day or a new moon or Sabbaths, **17** which things are but a shadow of those to come, while the body is Christ's. **18** Nor let anyone disqualify you, taking pleasure in a subservience and devotion to the angels, 'taking possession' of things that he has not seen, being puffed up by his carnal mind to no useful purpose, **19** and not holding fast to the Head, from whom all the body, supported and held together by its joints and ligaments, grows with the increase that is from God. **20** Now then, since you died with Christ away from the basic principles of the world, why, as though still living in it, are you subjecting yourselves to regulations **21** —Don't handle! Don't taste! Don't touch!— **22** (all of which result in corruption through overuse) according to the commands and teachings of men? **23** Such things do indeed have an appearance of wisdom in self-made religion and subservience and asceticism, but are not of any value against the indulgence of the flesh.

**3** Furthermore, since you were raised together with Christ, seek the things that are above, where Christ is, sitting at God's right; **2** set your mind on the things above, not on those upon the earth, **3** because you died and your life has been hidden with Christ in God. **4** Whenever Christ, our life, is revealed, then you also will be revealed with Him in glory. **5** Therefore put to death your members that are on the earth: fornication, filthiness, passion, evil desire, and the greediness that is idolatry. **6** Because of these things the wrath of God is coming upon the sons of the disobedience, **7** in which things you yourselves once walked when you lived in them. **8** But now you must also rid yourselves of all these—anger, rage, malice, slander, obscene speech—out of your mouth. **9** Do not lie to one another, since you have taken off the old man with his practices **10** and have put on the new one, who is being renewed into real knowledge

according to the image of his Creator, **11** where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all. **12** Therefore, as God's chosen ones, holy and beloved, put on hearts of compassion, kindness, humility, gentleness, patience; **13** bearing with one another and forgiving each other, if anyone should have a complaint against another—just as the Christ forgave you, so you also must do. **14** And above all these things put on love, which is the bond of perfection. **15** Let the peace of God rule in your hearts, into which also you were called in one body; and be thankful. **16** Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing with grace in your heart to the Lord, with psalms and hymns and spiritual songs. **17** Whatever you may do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. **18** Wives, subordinate yourselves to your own husbands, as is fitting in the Lord. **19** Husbands, love your wives and do not be embittered against them. **20** Children, obey your parents in everything, because this is well pleasing in the Lord. **21** Fathers, do not provoke your children so that they lose heart. **22** Slaves, obey your masters (according to the flesh) in all things, not just when they are looking, as men-pleasers, but in sincerity of heart, fearing God. **23** And whatever you do, give it all you've got, as to the Lord and not to men, **24** knowing that it is from the Lord that you will receive the inheritance as a reward; because you serve the Lord Christ. **25** (But he who does wrong will be repaid for this wrong, and there is no favoritism.)

**4** Masters, provide your slaves with what is just and fair, knowing that you also have a Master in the heavens. **2** Continue earnestly in prayer, being vigilant in it with thanksgiving, **3** at the same time praying for us, that God may open to us a door for the Word, to speak the mystery of Christ (for which I am also in chains), **4** that I may make it manifest, as I ought to speak. **5** Behave wisely toward outsiders, making the most of the opportunity. **6** Let your word always be with grace, seasoned with salt, to know how you ought to answer each one. **7** Tychicus will tell you all the news about me; he is a dear brother, a faithful minister and fellow slave in the Lord. **8** I am sending him to you for this very purpose, that he may know your circumstances and encourage your hearts, **9** with Onesimus, a faithful and beloved brother, who is one of you; they will tell you everything that is

happening here. **10** Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas (about whom you received instructions; if he comes to you, welcome him), **11** and Jesus who is called Justus. These are my only fellow workers for the Kingdom of God who are of the circumcision; they have been a comfort to me. **12** Epaphras, who is one of you, a slave of Christ, greets you; he is always wrestling in prayer for you, that you may stand perfect and complete in all the will of God. **13** I bear him witness that he has a great zeal for you, and for those in Laodicea and those in Hierapolis. **14** Luke the beloved physician greets you, also Demas. **15** Greet the brothers who are in Laodicea, and Nymphas and the congregation at his house. **16** Now when this letter has been read among you, see that it is also read in the Laodicean congregation, and that you in turn read the letter from Laodicea. **17** And say to Archippus, "See to it that you complete the work that you received in the Lord." **18** This greeting is in my own hand: Paul. Remember my chains. The Grace be with you. Amen.

# 1 Thessalonians

**1** Paul, Silvanus and Timothy, to the congregation of Thessalonians in God the Father and Sovereign Jesus Christ: Grace and peace to you from God our Father and Sovereign Jesus Christ. **2** We always give thanks to God for all of you, making mention of you in our prayers, **3** continually remembering before our God and Father your work for the Faith and your labor coming from the Love and your perseverance based on the Hope, our Lord Jesus Christ being their source, **4** knowing as we do, brothers loved by God, that you are chosen. **5** You see, our Gospel did not come to you in word only, but also in power and in the Holy Spirit and with complete certainty (of course you know what sort of men we proved to be among you for your sake). **6** Yes you became imitators of us and of the Lord, having received the Word with the Holy Spirit's joy, in spite of severe affliction, **7** so that you became examples to all the believers in Macedonia and Achaia. **8** That is because the Word of the Lord sounded out from you, not only in Macedonia and Achaia but also in every place—your faith toward God has gone forth, so that we do not need to say anything. **9** They themselves report about you what kind of entrance we had to you, and how you turned to God from idols to be slaves to the living and true God, **10** and to wait for His Son coming out of the heavens (whom He raised from among the dead)—Jesus, who preserves us from the coming wrath.

**2** Now you yourselves know, brothers, that our entrance to you did not happen without purpose. **2** Rather, in spite of having already suffered and been insulted in Philippi, as you know, we made bold in our God to speak to you the Gospel of God, in the face of strong opposition. **3** Further, our exhortation does not spring from delusion or impurity, nor is it in deception, **4** but we speak precisely as those who have been approved by God to be entrusted with the Gospel, not so as to please men, but to please the God who evaluates our hearts. **5** Further, you well know that we never used words to flatter, or to disguise greed (God is witness), **6** or to seek glory from men (whether from you or from others)—as apostles of Christ we could have been 'heavy', **7** but we were gentle among you, like a nurse cherishing her own children. **8** Yearning over you in this way, we were well pleased to share with you not only the Gospel of God but also our own selves, because you had become dear to us. **9**

Surely you remember, brothers, our toil and exertion, because working night and day, so as not to burden any of you, we proclaimed the Gospel of God to you. **10** You are witnesses, and so is God, how devoutly and justly and blamelessly we behaved ourselves among you who believe; **11** indeed, you know how we treated each one of you as a father does his own children, exhorting and comforting you, **12** insisting that you conduct yourselves in a manner worthy of the God who calls you into His own kingdom and glory. **13** Another reason we give thanks to God continually is that when you received from us the spoken Word of God, you welcomed it not as the word of men but, as it actually is, the Word of God, which is indeed operative in you who believe. **14** For you, brothers, became imitators of God's congregations in Christ Jesus, the ones in Judea, in that you also suffered the same things from your own countrymen that they did from the Jews **15** (the ones who killed both the Lord Jesus and their own prophets, who have persecuted us, who do not please God and are hostile to everybody, **16** trying to prevent us from speaking to the Gentiles so that they may be saved—so as to fill up the measure of their sins. They have received the full impact of the Wrath). **17** Now we, brothers, having been bereaved of you for a short season (in presence, not in heart), made every effort to see your face, from intense longing. **18** (We actually tried to come to you—I, Paul, time and again—but Satan thwarted us.) **19** For what is our hope, or joy, or crown of glorying? Is it not precisely you, in the presence of our Lord Jesus at His coming? **20** Indeed, you are our glory and our joy.

**3** So when we could not stand it any longer, we thought it good to be left in Athens alone **2** and sent Timothy, our brother and minister of God, also our fellow worker in the Gospel of Christ, to confirm you and encourage you concerning your faith, **3** that no one be unsettled by these afflictions; for you yourselves know that we are appointed to this. **4** For indeed, when we were with you we kept telling you in advance that we were going to be afflicted; just as it happened, in fact, as you know. **5** Yes, that is why, no longer standing it, I sent to find out about your faith, for fear that somehow the tempter had successfully tempted you and our labor come to be for nothing. **6** But now that Timothy has come to us from you and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, just as we also long to see you **7**—because of

this, brothers, in all our affliction and distress we were encouraged about you by your faith; **8** for now we live, if you are standing firm in the Lord. **9** With what thankfulness can we repay God for you, for all the joy with which we are rejoicing in the presence of our God because of you; **10** praying most earnestly night and day, that we may see your face and complete the things lacking in your faith? **11** Now may our God and Father Himself and our Lord Jesus Christ direct our way to you. **12** And may the Lord cause you to increase and abound in love toward each other and toward all, just as we also do toward you, **13** so as to establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His holy ones.

**4** Finally then, brothers, we urge and exhort you in the Lord Jesus: as you received from us how you ought to behave and please God, do so even more **2**—you know what instructions we gave you through Sovereign Jesus. **3** Now this is the will of God, your sanctification: that you stay away from fornication; **4** that each of you know how to gain possession of his own ‘vessel’ in sanctification and honor, **5** not in lustful passion (like the heathen who do not know God); **6** that no one trespass and defraud his brother in this matter, because the Lord is the avenger of all such behavior, as, indeed, we have already told you and warned you. **7** Because God did not call us for uncleanness, but by holiness. **8** So then, the rejecter is not rejecting man, but God, the very One who gave you His Holy Spirit. **9** Now about brotherly love you do not need to be written to, for you yourselves are taught by God to love one another, **10** because in fact you are doing so toward all the brothers throughout Macedonia. Still, we exhort you to do even more, brothers, **11** to make it a point to be peaceable and to mind your own business, to work with your hands (as we instructed you), **12** so that outsiders may be well impressed by your life style, and that you may have no lack. **13** Now then, brothers, we do not want you to be ignorant about those who have ‘fallen asleep’, so that you do not grieve like the rest, who have no hope. **14** Because since we believe that Jesus died and rose again, just so will God bring with Jesus those who have fallen asleep in Him. **15** For this we say to you by a word of the Lord, that we who are still alive, who are left until the coming of the Lord, will absolutely not precede those who have fallen asleep; **16** because the Lord Himself—with a commanding shout, with the archangel’s voice and with God’s

trumpet—will come down from heaven, and the dead in Christ will rise first; **17** then we who are still alive, who are left, will be snatched up together with them in clouds to meet the Lord in the air. In precisely this way we will always be with the Lord. **18** So then, comfort one another with these words.

**5** Now concerning the times and the seasons, brothers, you do not need to be written to, **2** for you yourselves know very well that the Day of the Lord comes just like a thief in the night. **3** For whenever they say, “Peace and safety!” then sudden destruction is standing near them, like labor pains to a pregnant woman, and they will not escape. **4** But you, brothers, are not in darkness so that this Day should come upon you like a thief. **5** You are all sons of light and sons of day; we are not of night, nor of darkness. **6** So then, let us not sleep, like the rest, but let us stay alert and sober; **7** because those who sleep, sleep at night, and those who get drunk, get drunk at night; **8** but we being of day, let us be sober, putting on a breastplate of faith and love, and a helmet of hope of salvation. **9** For God did not appoint us to undergo wrath but to obtain salvation through our Lord Jesus Christ, **10** who died for us so that whether awake or asleep we may live together with Him. **11** Therefore encourage one another and build each other up, as in fact you do. **12** Now we urge you, brothers, to recognize those who labor among you and are over you in the Lord and admonish you, **13** and to esteem them very highly in love because of their work. Be at peace among yourselves. **14** Now we exhort you, brothers: admonish the disorderly, encourage the fainthearted, be supportive of the weak, be patient toward all. **15** See that no one pays back bad for bad to anyone, but always pursue the good, both for one another and for all. **16** Rejoice always! **17** Pray continually! **18** Give thanks in everything, for this is God’s will for you in Christ Jesus. **19** Do not quench the Spirit! **20** Do not disdain prophecies, **21** but test everything; hold on to the good. **22** Keep away from every form of evil! **23** Now may the God of peace Himself sanctify you completely, and may your whole spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ. **24** He who calls you is faithful, and He will do it. **25** Brothers, pray for us. **26** Greet all the brothers with a holy kiss. **27** I adjure you by the Lord that this letter be read to all the holy brothers. **28** The grace of our Lord Jesus Christ be with you. Amen.

## 2 Thessalonians

**1** Paul, Silvanus and Timothy, to the congregation of the Thessalonians in God our Father and Sovereign Jesus Christ: **2** Grace and peace to you from God our Father and Sovereign Jesus Christ. **3** We are obligated to always give thanks to God about you, brothers, and properly so, because your faith is really growing, and the love of each and every one of you towards each other keeps increasing; **4** so that we ourselves boast about you among God's congregations, referring to your steadfastness and faith in the midst of all your persecutions, and the tribulations that you are enduring **5**—the above is evidence that God's judgment is right, to the end that you be considered worthy of the Kingdom of God, on behalf of which you are actually suffering; **6** since to God it is right to pay back affliction to those who are afflicting you **7** and rest (along with us) to you who are being afflicted, at the revelation of the Lord Jesus from heaven with His powerful angels in blazing fire, **8** inflicting vengeance on those who do not know God and on those who do not obey the Gospel of our Lord Jesus Christ, **9** who will pay a penalty: everlasting ruin, away from the face of the Lord and from the glory of His might, (aionios g166) **10** whenever He comes to be glorified by His saints, yes to be marveled at by all who have believed (because our testimony to you was believed); in that Day. **11** To this end we also pray always for you, that our God may count you worthy of the calling and fulfill with power every desire of usefulness and work of faith, **12** so that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and Lord, Jesus Christ.

**2** Now, brothers, concerning the coming of our Lord Jesus Christ and our being gathered to Him, we urge you **2** not to be quickly shaken from your conviction or disturbed, whether by a spirit or a word or a letter as from us, as though the Day of Christ has come. **3** Do not let anyone deceive you by any means; because that day cannot come unless the rebellion comes first and the man of sin is revealed, the son of ruin, **4** who opposes and exalts himself over everything that is called a god or an object of worship, to the point of taking his seat as God in God's sanctuary, proclaiming himself to be God. **5** (Don't you remember that I used to tell you these things while still with you?) **6** So now you know what is restraining, to the end that he may be revealed at

his own time. **7** For the mystery of the lawlessness is already at work; only He who now restrains will do so until He removes Himself. **8** And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and abolish by the splendor of His coming; **9** that one's coming is according to the working of Satan with all power and signs and lying wonders, **10** and with all wicked deception among those who are wasting themselves, because they did not receive the love of the truth so that they might be saved. **11** Yes, because of this God will send them an active delusion so that they will believe the lie **12** and so that all may be condemned who have not believed the truth but have taken pleasure in wickedness. **13** Now we are obligated to always give thanks to God about you, brothers loved by the Lord, because from the beginning God chose you into salvation, through sanctification of spirit and belief in truth, **14** to which He called you through our gospel, so as to obtain the glory of our Lord Jesus Christ. **15** So then, brothers, stand firm and hold to the traditions that you were taught by us, whether by word or by letter. **16** Now may our Lord Jesus Christ Himself, and our God and Father, who loved us and gave us eternal comfort and good hope, by grace, (aionios g166) **17** encourage your hearts and strengthen you in every good word and work.

**3** Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, as also with you, **2** and that we may be delivered from evil and malignant men; for not all have faith. **3** But the Lord is faithful, who will strengthen you and guard you from the malignant one. **4** We have confidence in the Lord concerning you, that you both do and will do the things we command. **5** Now may the Lord direct your hearts into the love of God and into the perseverance of Christ. **6** Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw from every brother who behaves irresponsibly and not according to the tradition that they received from us. **7** For you yourselves know how you ought to imitate us, because we did not behave irresponsibly among you; **8** neither did we eat anyone's bread without paying; rather we worked night and day, with difficulty and hardship, so as not to be a burden to any of you; **9** not because we do not have the right, but in order to offer ourselves to you as a model for you to imitate. **10** Yes, because when we were with you we gave you this command: "If anyone does not want to work, neither let him eat!" **11** Yet we hear

that some among you are behaving irresponsibly; not working, just meddling. **12** Now to such individuals we command and exhort by our Lord Jesus Christ that they work in quietness and eat their own bread. **13** But as for you, brothers, do not lose heart in well doing. **14** If anyone does not obey our word in this letter, take note of him and do not associate with him, that he may be shamed; **15** yet do not regard him as an enemy, but admonish him as a brother. **16** Now may the Lord of peace Himself give you the peace during every situation, in every way. The Lord be with you all. **17** The greeting of Paul, with my own hand, which is the 'trademark' in every letter that I write. **18** The grace of our Lord Jesus Christ be with you all. Amen.

# 1 Timothy

**1** Paul, an apostle of Jesus Christ by the command of God our Savior and Sovereign Jesus Christ our hope, **2** to Timothy, true son by faith: Grace, mercy, peace from God our Father and Christ Jesus our Lord. **3** You recall that I urged you to remain in Ephesus, when I went into Macedonia, in order that you should command certain persons to stop teaching a different doctrine **4** and occupying themselves with myths and endless genealogies, which cause disputes rather than the godly training which is by faith. **5** Now the goal of that command is love, out of a pure heart and a good conscience and a sincere faith; **6** some having strayed from these have been turned aside to empty talk, **7** desiring to be teachers of the law, not understanding either what they say or the things that they affirm. **8** Now we know that the law is good if one uses it correctly, **9** knowing that law is not made for a righteous person but for lawless and rebellious ones, for ungodly and sinners, for unholy and profane, for father-smiters and mother-smiters, for murderers, **10** for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and for whatever else is contrary to the sound doctrine **11** as defined by the Gospel of the glory of the blessed God, with which I was entrusted. **12** I thank Christ Jesus our Lord who enables me, because He considered me faithful, putting me into a ministry; **13** I, who was formerly a blasphemer and a persecutor and arrogant; but I was shown mercy, because being ignorant I did it in unbelief; **14** the grace of our Lord overflowed, along with the faith and love that are in Christ Jesus. **15** Here is a trustworthy word, worthy of total acceptance: Christ Jesus came into the world to save sinners—of whom I am chief; **16** precisely for this reason I was shown mercy, that in me, the 'chief', Jesus Christ might display all his forbearance, as an example for those who are going to rely on Him into eternal life. (aïōnios g166) **17** Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen. (aïōn g165) **18** Son Timothy, I am giving you this charge in accordance with the prophecies about you that lead the way, that in them you may wage the good warfare, **19** holding on to faith and a good conscience (which some having rejected have suffered shipwreck concerning the Faith; **20** of whom are Hymenaeus and Alexander—whom I have handed over to Satan that they may be taught not to blaspheme).

**2** Therefore I exhort first of all that supplications, prayers, intercessions and thanksgivings be made on behalf of all men **2** —on behalf of kings and all who are in authority, that we may live a tranquil and quiet life in all godliness and dignity. **3** Because this is good and pleasing to our Savior God, **4** who desires all men to be saved and to come into a real knowledge of Truth. **5** For there is one God, and one Mediator between God and men—a man!—Jesus Christ, **6** who gave Himself as a ransom on behalf of all people (to be testified in its own seasons), **7** to which ransom I was appointed a herald and an apostle—I am telling the truth in Christ, I am not lying—a teacher of nations in faith and truth. **8** So I desire that the men in every place pray, lifting up holy hands without anger or argument. **9** Similarly the women also, dressing themselves in appropriate clothing, with modesty and good sense; not with braided hair or gold or pearls or expensive clothes, **10** but with good works, which is appropriate to women who profess godliness. **11** Let a woman learn in silence, in full subordination. **12** I do not permit a woman to teach or to have authority over a man, but to be in silence. **13** For Adam was formed first, then Eve. **14** Also, Adam was not deceived; rather, the woman, being deceived, became a transgressor. **15** However, she will be saved through the Childbirth—if they continue in faith, love and holiness, with self-control.

**3** Here is a trustworthy word: if a man aspires to the position of overseer, he desires a good work. **2** Now then, it is obligatory for the overseer to be above reproach, a one woman man, temperate, sensible, respectable, hospitable, good at teaching, **3** not a drinker, not a bully, not corrupt [financially], but gentle, peaceful, not greedy; **4** one who rules his own house well, having children who obey him with due respect **5** (for if a man does not know how to rule his own house, how can he take care of God's congregation?); **6** not a recent convert, lest being puffed up he fall into the same judgment that the devil did. **7** Also, it is necessary for him to have a good reputation with those who are outside the congregation, so as not to fall into reproach and the devil's snare. **8** Similarly, deacons must be respectable, not deceitful, not heavy drinkers, not corrupt [financially]; **9** holding the mystery of the faith with a pure conscience. **10** But let these also first be tested; then, if they are blameless, let them serve as deacons. **11** Similarly, women must be respectable, not slanderers, temperate, trustworthy



in everything. **12** Let deacons be one woman men, ruling their children and their own houses well. **13** For those who have served well as deacons obtain for themselves a good standing and considerable confidence in the faith which is in Christ Jesus. **14** Although I hope to come to you shortly, I am writing these things to you **15** in case I am delayed, so that you may know how it is necessary to conduct oneself in God's household, which is the Church of the living God, pillar and foundation of the truth. **16** Yes, the mystery of our religion is confessedly great: God was manifested in flesh, was vindicated in spirit, was revealed to angels, was proclaimed among nations, was believed in the world, was received up in glory!

**4** Now the Spirit says explicitly that in later times some will fall away from the faith, paying attention to deceiving spirits and to things taught by demons **2**—through hypocritical liars whose own consciences have been cauterized, **3** who forbid to marry and to eat foods that God created to be received with thanksgiving by those who believe and really know the truth. **4** For every creature of God is good, and nothing is to be rejected if it is received with thanksgiving, **5** because it is consecrated through the Word of God and prayer. **6** If you instruct the brothers in these things you will be a good servant of Jesus Christ, brought up in the words of the faith and of the good doctrine that you have faithfully followed. **7** But reject godless myths and old-wives' tales; rather, exercise yourself toward godliness. **8** Now physical exercise has some value, but godliness has value in all things, holding promises for both this present life and the one to come. **9** Here is a trustworthy word, worthy of total acceptance **10** (which is also why we labor and suffer reproach): We have set our hope on the living God, who is 'Savior of all men', especially of those who believe. **11** Command and teach these things. **12** Let no one look down on your youthfulness, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. **13** Until I come give attention to public reading [of Scripture], to exhortation, to teaching. **14** Do not neglect the gift that is in you, which was 'given' to you through prophecy with the laying on of the hands of the body of elders. **15** Cultivate these things; give yourself wholly to them, so that your progress may be evident to all. **16** Take pains with yourself and the doctrine; persevere in those things, because by doing so you will save both yourself and those who hear you.

**5** Do not rebuke an older man harshly, but exhort him as a father, younger men as brothers, **2** older women as mothers, younger women as sisters, with all purity. **3** Give financial support to widows who are really 'widows'. **4** But if any widow has children or grandchildren, let them learn first to demonstrate piety in their own household by repaying their parents, for this is pleasing to God. **5** Now she who is really a widow and desolate has set her hope on God, and continues in supplications and prayers night and day. **6** But she who indulges in pleasure is dead while she lives. **7** You should even command these things, so that they may be blameless. **8** But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. **9** No widow should be enrolled unless she is at least sixty, a one man wife, **10** known for good works—she brought up children, she lodged strangers, she washed saints' feet, she relieved the afflicted, she devoted herself to every good work. **11** As for younger widows, do not enroll them; because whenever they are controlled by sensual desires rather than by Christ, they want to marry, **12** coming under judgment because they have broken their first commitment. **13** Not only that, they learn to be idle, going around from house to house; and not only idle, but also gossips and busybodies, saying things they ought not to. **14** So I want the younger widows to marry, to bear children, to manage the home, to give the adversary no occasion for caustic comments. **15** (In fact, some have already turned aside after Satan.) **16** If any man or woman who is a believer has widows, let them relieve them and not burden the congregation, so that it may relieve those who are widows indeed. **17** Let the elders who lead well be counted worthy of a double honorarium, especially those who labor in word and teaching. **18** For the Scripture says: "You shall not muzzle an ox while it treads out grain," and "The worker is worthy of his wages." **19** Do not entertain an accusation against an elder except on the basis of two or three witnesses. **20** Those who are sinning rebuke publicly, so that the rest also may be in fear. **21** I charge you in the presence of God and Sovereign Jesus Christ and the elect angels that you observe these things without prejudgment, doing nothing by partiality. **22** Do not lay hands [in ordination] hastily on anyone, do not thereby participate in the sins of others. Keep yourself pure. **23** Stop drinking only water; use a little wine because of your stomach and your frequent infirmities. **24** The sins of some men are obvious, leading the way into

judgment, while those of others trail behind. **25** So also the good works are obvious; even the ones that are not, cannot be hidden.

**6** As many as are under the yoke of slavery should consider their own owners to be worthy of full respect, so that God's name and doctrine not be slandered. **2** Those who have owners who are believers must not disregard them because they are brothers; instead they must serve them even better, because those receiving the good service are believers and beloved. Teach and exhort these things. **3** If anyone teaches differently and does not consent to sound words, the words of our Lord Jesus Christ, and to the doctrine that accords with godliness, **4** he is conceited and understands nothing. Rather he is obsessed with controversies and hair-splitting word battles, from which come envy, strife, slanderings, evil suspicions, **5** constant wranglings of men with corrupted minds and destitute of the Truth, who suppose that godliness is a means to financial gain. Keep away from such people. **6** Now godliness with contentment is great gain. **7** We brought nothing into the world and it is certain that neither can we take anything out. **8** So having food and clothing we will be content with that. **9** But those who want to get rich fall into temptation and a snare and into many foolish and harmful desires, that plunge people into ruin and loss; **10** because the love of money is a root of all kinds of evil; in their greediness some have been led away from the faith and have impaled themselves on many distresses. **11** But you, O man of God, flee these things; rather pursue righteousness, godliness, faith, love, endurance, gentleness. **12** Fight the good fight of faith; take hold of the eternal life into which you were called—indeed, you confessed the good confession in the presence of many witnesses. **(aiōnios g166)** **13** In the presence of the God who gives life to all things, and of Christ Jesus who testified the good confession before Pontius Pilate, I charge you **14** to keep this commandment without spot, blameless until the appearing of our Lord Jesus Christ, **15** which He will manifest at the proper time—He who is the blessed and only Sovereign, the King of kings and the Lord of lords; **16** who alone has immortality, residing in unapproachable light; whom no man has seen or can see; to whom be honor and eternal power. Amen. **(aiōnios g166)** **17** Command those who are rich in this present world not to be haughty, nor to rely upon the uncertainty of riches but on the living God, who richly provides us with everything to enjoy;

**(aiōn g165)** **18** they are to do good, to be rich in good works, to be generous sharers **19**—storing up for themselves a good foundation against the time to come, so that they may lay hold on the eternal life. **20** O Timothy, guard the deposit! Turn away from the godless, empty chatter and inconsistencies of what is falsely called 'science' **21**—by professing it some have erred concerning the Faith. The Grace be with you. Amen.

## 2 Timothy

**1** Paul, an apostle of Jesus Christ by the will of God, according to the promise of life that is in Christ Jesus, **2** to dear son Timothy: Grace, mercy, peace from God the Father and Christ Jesus our Lord. **3** I give thanks to God, whom I serve with a clear conscience like my forefathers did, as I constantly remember you in my prayers, night and day, **4** longing to see you (recalling your tears), that I may be filled with joy; **5** while I call to mind the unfeigned faith that is in you—it resided first in your grandmother Lois and in your mother Eunice and, I am persuaded, in you also. **6** For this reason I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. **7** Because God did not give us a spirit of cowardice, but of power and of love and of self-control. **8** So do not be ashamed to identify with our Lord or with me His prisoner, but join in suffering for the Gospel according to the power of God **9**—the One who saved us and called us with a holy calling, not because of our works but because of His own purpose and grace, which was given to us in Christ Jesus before time began, (αἰῶnios g166) **10** but has now been revealed through the appearing of our Savior, Jesus Christ, who by means of the Gospel destroyed the death and brought life and immortality to light; **11** to this Gospel I was appointed as a proclaimer, an apostle and a teacher of nations. **12** That is why I am suffering these things, yet I am not ashamed because I know in whom I have believed and am certain that He is able to guard my deposit until that Day. **13** Hold fast the standard of sound teaching that you heard from me, through the faith and love in Christ Jesus. **14** Guard the good deposit by the Holy Spirit who dwells in us. **15** This you know, that all those in Asia have been turned away from me, including Phygellus and Hermogenes. **16** May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain; **17** rather, when he arrived in Rome he searched diligently for me until he found me **18** (may the Lord grant to him to find mercy from the Lord in that Day); you also know very well in how many ways he served in Ephesus.

**2** So you, my son, be strengthened by the grace that is in Christ Jesus. **2** Also, the things that you have heard from me among many witnesses, commit the same to faithful men who will be competent to teach others also. **3** You therefore are to endure

hardship as a good soldier of Jesus Christ. **4** No one serving as a soldier gets entangled in the affairs of civilian life; he wants to please the one who enlisted him. **5** Further, if anyone competes in athletics, he is not crowned unless he competes according to the rules **6**—the hardworking farmer should be the first to receive of the fruits. **7** Ponder what I am saying; may the Lord indeed give you understanding in it all. **8** Keep thinking of Jesus Christ, raised from the dead, of David's seed; this is my gospel, **9** for which I am suffering to the point of being in chains like a criminal, but the Word of God is not chained. **10**

This is why I endure it all: for the sake of the chosen ones, that they also may obtain the salvation that is in Christ Jesus, with eternal glory. (αἰῶnios g166) **11** This is a trustworthy word: If, indeed, we died together, we will also live together; **12** if we endure, we will also reign together; if we deny, He will also deny us; **13** if we are faithless, He remains faithful—He is incapable of denying Himself. **14** Keep reiterating these things, exhorting them before the Lord not to argue about words to no useful purpose—it just ruins the hearers. **15** Make every effort to render yourself approved by God, a worker who does not need to be ashamed, handling the Word of the Truth correctly. **16** But shun godless, empty chatter, because those who do it will become increasingly godless, **17** and their word will spread like gangrene—among them are Hymenaeus and Philetus, **18** who have wandered away from the Truth, saying that the resurrection has already occurred; and they overturn the faith of some. **19** Nevertheless, the solid foundation of God stands firm, having this seal: “The Lord knows those who are His,” and let everyone who claims the name of the Lord keep away from unrighteousness. **20** Now in a large house there are not only vessels of gold and silver, but also of wood and clay; some, to be sure, are for honor, but some are for dishonor. **21** So if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful to the Master, prepared for every good work. **22** Flee the lusts of youth; but pursue righteousness, faith, love, peace, along with those who call on the Lord out of a pure heart. **23** Refuse foolish and ignorant arguments, knowing that they breed quarrels. **24** Now a slave of the Lord should not quarrel but be gentle towards all, skillful at teaching, forbearing, **25** correcting courteously those who oppose him, in hopes that God may grant them repentance leading to a real knowledge of Truth, **26** and that they may

retrieve their senses out of the devil's snare (having been taken captive by him to do his will).

**3** Now understand this: In the last days there will be grievous times; **2** because people will be self-lovers, money lovers, boasters, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, **3** without family affection, unforgiving, slanderers, without self-control, brutal, despisers of good, **4** betrayers, reckless, conceited, lovers of pleasure rather than lovers of God; **5** wearing a form of godliness while having denied its power! You must avoid such people; **6** because they are the sort that press into households and 'capture' gullible women loaded down with sins, who are led along by various lusts, **7** always learning yet never being able to come to a real knowledge of truth. **8** Just as Jannes and Jambres opposed Moses, so also these oppose the truth—men of depraved mind, disqualified as regards the faith— **9** but they will not advance any further because, as in the case of the former, their folly will become evident to all. **10** You, however, have carefully followed my doctrine, my lifestyle, my purpose, faith, patience, love, endurance; **11** the persecutions and sufferings that happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured; yet the Lord delivered me out of them all. **12** In fact, any one who desires to live a godly life in Christ Jesus will be persecuted; **13** while malignant men and imposters will grow worse and worse, deceiving and being deceived. **14** But you, continue in the things you have learned and to which you were committed, knowing from whom you learned, **15** and that from infancy you have known the Sacred Scriptures which are able to make you wise into salvation through the faith that is in Christ Jesus. **16** All Scripture is God-breathed and is valuable for teaching, for reproving, for correcting, for training in righteousness, **17** so that the man of God may be fully competent, thoroughly equipped for every good work.

**4** Now then, in the presence of God and the Lord Jesus Christ, who is about to judge both living and dead, with a view to His appearing and His Kingdom, I give you this charge: **2** Proclaim the Word; be ready in season and out of season; correct, rebuke and exhort, with lots of patience and teaching. **3** Because the time will come when they will not tolerate the sound doctrine; rather, they will accumulate for themselves a great many teachers who will tickle their ears according to their lusts **4**—yes, they will turn their ears away from the Truth and be turned aside

to fables. **5** But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. **6** For I am already being poured out like a drink offering, and the time of my departure has come. **7** I have fought the good fight, I have finished the race, I have kept the faith. **8** Now the crown of the righteousness is reserved for me, which the Lord, the righteous Judge, will award to me on that Day; and not only to me, but also to all those who have longed for His appearing. **9** Do your best to come to me quickly; **10** for Demas, loving this present world, has deserted me and gone to Thessalonica—Crescens to Galatia, Titus to Dalmatia. (aion g165) **11** Only Luke is with me. Take Mark and bring him with you, for he is useful to me for ministry. **12** Tychicus I sent to Ephesus. **13** Bring the cloak that I left with Carpus at Troas, when you come—and the books, especially the parchments. **14** Alexander the coppersmith did me a lot of harm; may the Lord repay him according to his deeds. **15** You also guard against him, because he strongly opposed our words. **16** At my first defense no one came to help me, but all deserted me. May it not be held against them. **17** But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the nations might hear. Also, I was delivered out of a lion's mouth; **18** and the Lord will deliver me from every evil work and save me into His heavenly Kingdom; to whom be the glory for ever and ever. Amen. (aion g165) **19** Greet Prisca and Aquila, and the household of Onesiphorus. **20** Erastus stayed in Corinth, while I left Trophimus sick in Miletus. **21** Do your best to come before winter. Eubulus greets you, as do Pudens, Linus, Claudia and all the brothers. **22** The Lord Jesus Christ be with your spirit. The Grace be with you. Amen.

# Titus

**1** Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's elect and a real knowledge of the Truth that accords with godliness, **2** in hope of eternal life—which life God, who cannot lie, promised before the ages of time (aiōnios g166) **3** but has manifested by a proclamation of His Word at chosen times, which word was entrusted to me by the command of our Savior God; **4** to Titus, a true son in a common faith: Grace, mercy, peace, from Father God and Sovereign Jesus Christ, our Savior. **5** I left you in Crete for this reason, that you should set in order the things that were lacking and appoint elders in every town as I directed you **6**—if a man is blameless, a one-woman man, having children who believe and who are not open to the charge of being wild or disobedient. **7** Because as an administrator under God the overseer must be blameless; not self-willed, not hotheaded, not given to wine, not a bully, not avaricious; **8** but rather hospitable, a lover of what is good, prudent, just, holy, disciplined; **9** holding fast the trustworthy Word as taught, so that he may be competent both to exhort with the sound doctrine and to correct those who oppose it. **10** Because there really are lots of rebels, loudmouths and deceivers, especially those of the circumcision group, **11** who must be silenced—they are ruining whole households, teaching things that they ought not, and for dishonest gain! **12** One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” **13** This testimony is true. Therefore correct them rigorously, that they may be sound in the faith, **14** not paying attention to Jewish fables or to commands of men who are rejecting the truth. **15** To the pure, all things are pure, but to those who are defiled and unbelieving, nothing is pure; in fact, both their minds and their consciences are defiled. **16** They profess to know God, but by their actions they deny Him, being detestable, disobedient and disqualified for any good work.

**2** Now you, speak the things that suit sound doctrine: **2** older men are to be sober, dignified, prudent, sound in the faith, in love and in endurance; **3** similarly older women are to be reverent in behavior, not slanderers nor enslaved to much wine, teachers of what is good **4**—so that they may instruct the young women to love their husbands, to love their children, **5** to be prudent, pure, good homemakers, subordinating themselves to their own husbands, so that the Word

of God not be maligned. **6** Similarly, exhort the young men to be self-controlled, **7** in all things presenting yourself as an example of good works: showing integrity, dignity and incorruptibility in your teaching **8**—healthy speech, beyond reproach—so that the opponent may be put to shame, having nothing slighting to say about us. **9** Exhort slaves to subordinate themselves to their own owners, to be well pleasing in all things, not talking back, **10** not pilfering but showing total trustworthiness, so as to adorn the doctrine of our Savior God in everything. **11** For the saving grace of God has appeared for all men, **12** teaching us that, denying ungodliness and worldly lusts, we should live prudently, righteously and godly in this present age, (aiōn g165) **13** looking for the blessed hope, even the glorious appearing of our great God and Savior, Jesus Christ, **14** who gave Himself for us, so that He might redeem us from all lawlessness and purify for Himself a special people, zealous for good works. **15** Speak these things, whether you exhort or reprove, with all authority. Let no one disdain you.

**3** Remind them to subordinate themselves to rulers and authorities, to be obedient, to be ready for every good work, **2** to slander no one, to be peaceable, gentle, demonstrating true humility to all men. **3** Because we ourselves were also foolish at one time, disobedient, being deceived, being enslaved to various lusts and pleasures, living in malice and envy, detestable, hating one another. **4** But when the kindness of our Savior God and His love toward mankind manifested itself, **5** He saved us—not because of righteous deeds that we ourselves had done but according to His mercy, by means of the bath of regeneration and renewal by the Holy Spirit, **6** whom He poured out on us abundantly through Jesus Christ our Savior, **7** so that having been justified by His grace we might become heirs according to the hope of eternal life. (aiōnios g166) **8** The above is a trustworthy statement and I want you to insist on these things, so that those who have trusted in God may be concerned to take the lead in good works. These things are good and profitable for mankind. **9** But avoid foolish arguments and genealogies and contentions and disputes about the law, because they are unprofitable and useless. **10** Excommunicate a divisive man after a first and second admonition, **11** knowing that such a person has been perverted and is sinning, being self-condemned. **12** As soon as I send Artemas or Tychicus to you, do your best to

come to me at Nicopolis, because I have decided to spend the winter there. **13** Send Zenas the lawyer and Apollos on their way without delay, that they may lack nothing. **14** And let our people also learn to maintain good works, to meet pressing needs, that they not be unfruitful. **15** All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.

# Philemon

**1** Paul, a prisoner for Jesus Christ, and brother Timothy, to the beloved Philemon, our fellow worker, **2** and to the beloved Apphia and our fellow soldier Archippus, and to the congregation at your (sg) house: **3** Grace to you (pl) and peace from God our Father and Sovereign Jesus Christ. **4** I always thank my God as I make mention of you (sg) in my prayers, **5** hearing of your love and faith that you have toward the Lord Jesus, and for all the saints, **6** so that the sharing of your (sg) faith may become powerful through a full understanding of every good thing that is among you (pl) who are in Christ Jesus; **7** yes, we have much thanksgiving and encouragement because of your (sg) love, in that the hearts of the saints have been refreshed through you, brother. **8** Now then, though I have all boldness in Christ to order you (sg) to do what is right, **9** I—being none other than Paul the old man and now also a prisoner for Jesus Christ—would rather appeal to you, for love's sake. **10** I appeal to you on behalf of the son whom I begot while in my chains, Onesimus, whom I am sending back **11** —formerly he was unprofitable to you, but now he is profitable, both to you and to me. **12** So receive him, who is my very heart **13** —I would have liked to keep him with me, so that he might minister to me in your place, while I am in chains for the Gospel, **14** but I did not want to do anything without your consent, so that your contribution might be voluntary, not as an imposition. **15** Perhaps this is why he was removed for a while, so that you would have him forever (aiōnios g166) **16** —no longer as a slave, but more than a slave, a beloved brother, very much to me but even more to you, both in flesh and in the Lord. **17** So if you consider me a partner, receive him as if it were me. **18** If he wronged you or owes anything, charge it to me. **19** I, Paul, am writing with my own hand, “I will repay” (rather than say to you that you actually owe me your very self!). **20** Yes brother, let me have this benefit from you in the Lord; refresh my heart in the Lord. **21** Being confident of your obedience, I write to you, knowing that you (sg) will do even more than I say. **22** But meanwhile, do prepare a guest room for me, because I hope that through your (pl) prayers I will be graciously bestowed on you (pl). **23** Epaphras, my fellow prisoner for Christ Jesus, greets you (sg), **24** as do Mark, Aristarchus, Demas and Luke, my fellow workers. **25** The grace of our Lord Jesus be with your (pl) spirit. Amen.

# Hebrews

**1** God, having spoken to the fathers through the prophets in many parts and in various ways, in the past, **2** has at the end of these days spoken to us by Son, whom He appointed heir of all things, through whom also He made the ages; (αἰὼν g165) **3** who being the projection of His glory and the very image of His essence, and sustaining all things by the expression of His[S] own power, when He had by Himself provided purification for our sins He sat down on the highest Majesty's right, **4** having become so much superior to the angels as He has inherited a more excellent name than they have. **5** For to which of the angels did He[F] ever say, "You are my Son, today I begot you," and again, "I will be 'Father' to Him, and He will be 'Son' to me?" **6** Again, when He introduces the Firstborn into the inhabited earth He says, "Let all God's angels worship Him[S]." **7** Further, about the angels He[F] says, "Who makes His angels winds, His servants flames of fire"; **8** while to the Son He says: "Your throne, O God, is forever and ever; 'Scepter of Uprightness' is the scepter of Your kingdom. (αἰὼν g165) **9** You have loved righteousness and hated lawlessness, therefore God, Your God, has anointed You with the oil of exultation beyond Your companions." **10** Also: "You, Lord, in the beginning, laid the foundation of the earth, and the heavens are works of Your hands; **11** they will perish but You continue on—they will all grow old like a garment; **12** You will roll them up like a cloak and they will be changed, while You stay the same and Your years will never end." **13** On the other hand, to which of the angels did He ever say, "Sit on my right until I place your enemies as a stool under your feet"? **14** Are they not all ministering spirits being sent to serve those who are going to inherit salvation?

**2** So then, we really must pay the utmost attention to the things we have heard, so that we not drift away. **2** For if the word spoken through angels became binding, and every violation and disobedience received a deserved penalty, **3** how shall we escape if we are careless about that tremendous salvation?—it received its beginning through the Lord's declaration and was confirmed to us by those who heard Him[S], **4** God adding His[F] attestation by signs, wonders, various miracles, and distributions of the Holy Spirit according to His own will. **5** Because it is not to angels that He has subjected the coming inhabited earth, about which we are speaking; **6** rather, there

is a place where someone testified saying: "What is man that You are mindful of him, or son of man that you care for him? **7** You made him lower than the angels, for a little while; You crowned him with glory and honor, **8** You subjected all things under his feet." It follows that in subjecting all things to him, He left nothing that is not so subjected. However, we do not yet see everything subjected to him, at present. **9** But we do see Jesus, who 'was made lower than the angels, for a little while' (in order to suffer death), 'crowned with glory and honor'—this, by the grace of God, so that He[S] might taste death on behalf of everyone. **10** Because it was appropriate to Him[F], for whom are all things and through whom are all things, in bringing many sons into glory, to complete the Author of their salvation through sufferings. **11** For both He[S] who is sanctifying and those who are being sanctified are all from One, for which reason He is not ashamed to call them 'brothers', **12** saying, "I will declare Your name to my brothers; in the midst of the congregation I will sing praise to You." **13** And again, "I will put my trust in Him[F]"; and again, "Here am I and the children whom God has given me." **14** Since, then, the children have flesh and blood as their share, He[S] Himself likewise partook of the same, in order that through His death He might abolish the one who had the power of death—that is, the devil—**15** and set free these [the children] who during their whole lifetime were subject to slavery through fear of death. **16** (Now surely He does not assist angels, but He does assist Abraham's seed.) **17** That is why He was obliged to become like those 'brothers' in all respects, so that He could be a merciful and faithful high priest, in what concerns God, with a view to making propitiation for the sins of the people. **18** For in that in which He Himself endured suffering, having been tested, He is able to assist those who are being tested.

**3** So then, holy brothers, you who share in the celestial calling, do contemplate the Apostle and High Priest of our confession, Jesus Christ! **2** who was faithful to the One who appointed Him, as also was Moses in all His[F] house. **3** For this One has been counted worthy of more glory than was Moses, just as the builder of a house has more honor than the house itself **4**—every house is built by someone, but He who built all things is God— **5** also, Moses was indeed faithful as a servant in all His house, providing evidence of those things that would later be spoken, **6** but Christ is faithful as a Son over His



house, whose house are we, if, that is, we hold fast the confidence, even the boast, of the Hope firm to the end. 7 Therefore—just as the Holy Spirit says: “Today, if you would hear His voice, 8 do not harden your hearts as in the rebellion, during the time of the testing in the desert, 9 where your fathers tested me, proved me and saw my works for forty years. 10 In consequence I became very angry with that generation and said, ‘Their heart always leads them astray; they have not known my ways.’ 11 So I took an oath in my wrath, ‘As if they will ever enter my rest!’” 12—take care, brothers, that there not be a malignant heart of unbelief in any of you, so as to go away from the living God; 13 rather, exhort yourselves every day, while it is called ‘today’, so that none of you be hardened through sin’s deceitfulness. 14 For we have become associates of the Christ, if, that is, we hold fast the beginning of the Endeavor firm to the end, 15 while it is still being said, “Today, if you would hear His voice, do not harden your hearts as in the rebellion.” 16 So who were they who, upon hearing, rebelled? Really now, was it not all those who came out of Egypt by Moses? 17 And with whom was He[F] angry for forty years? Was it not with those who sinned, whose corpses fell in the desert? 18 Or to whom did He swear that they would not enter His rest, if not to those who disobeyed? 19 So we see that they were not able to enter because of unbelief.

**4** Therefore we should fear, since a promise of entering His rest still stands, lest any one of you should expect to have come short of it. 2 Really, because we are continually hearing Good News just like they did, but the word that they heard did not profit them, since they were not intimately united with the faith of those who obeyed. 3 Now we who have believed do enter that rest, just as He has said, “So I took an oath in my wrath, ‘As if they will ever enter my rest!’”—His works were certainly finished from the foundation of the world, 4 because somewhere He has spoken about the seventh day like this, “And on the seventh day God rested from all His works,” 5 while again, in this place, “As if they will ever enter my rest!” 6 Therefore since it remains for some to enter into it, and those who formerly had the Good News proclaimed to them did not enter because of disobedience, 7 He again designates a certain day, after such a long time, saying through David: “Today” (as was stated above), “Today, if you would hear His voice, do not harden your hearts.” 8 Because if Jesus had given them rest, He would not have

spoken afterward of another day. 9 So then, there remains a Sabbath rest for the people of God. 10 Further, the one having entered into His rest has himself also rested from his own works, just as God did from His. 11 Therefore, let us take pains to enter into that rest so that no one may fall through the same pattern of disobedience. 12 Because the Word of God is living and efficient, and sharper than any two-edged sword, actually penetrating to the point of separating soul and spirit, joints and marrow; in fact, it is able to evaluate a heart’s reflections and intentions. 13 Nothing in all creation is hidden from His sight; rather all things are naked and open to the eyes of Him to whom we must give account. 14 Therefore, since we have a Great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the Confession. 15 For we do not have a High Priest who is unable to sympathize with our weaknesses, but He was tested in all points, in similar ways, without sin. 16 So let us approach the throne of grace with confidence, that we may receive mercy and find grace, for timely help.

**5** Now every high priest taken from among men is appointed to act on behalf of men in things pertaining to God, that he may offer both gifts and sacrifices for sins, 2 being able to deal gently with those who sin in ignorance and go astray, since he himself is also subject to weakness. 3 Because of this he must offer sacrifices for his own sins as well, just as he does for the people’s. 4 Also, no one receives this honor on his own, but upon being called by God, just like Aaron. 5 So also Christ did not exalt Himself to become High Priest, but it was He[F] who said to Him[S], “You are my Son; today I have begotten You.” 6 Just as He[F] also says in another place, “You are a priest forever according to the order of Melchizedek.” (aion g165) 7 He[S], in the days of His flesh, having offered up both prayers and supplications, with a loud cry and tears, to the One who was able to save Him from death, and having been answered because of His godly fear, 8 although being SON, He learned obedience by the things which He suffered. 9 And having been completed He became the Source of eternal salvation for all those obeying Him, (aionios g166) 10 having been designated by God as High Priest ‘according to the order of Melchizedek’; 11 concerning whom we have much to say, but it is hard to explain, since you have become sluggish in hearing. 12 Really, because although by this time you ought to be teachers, you need someone to teach

you the elementary principles of God's oracles all over again; you have come to the point of needing milk, not solid food! **13** Surely; whoever lives on milk is an infant, and therefore unskilled in the Word of righteousness. **14** On the other hand, solid food is for the mature, those who by habitual use have trained their senses to distinguish good from bad.

**6** Therefore, leaving the elementary teaching about Christ, let us move on toward perfection, not laying again a foundation of repentance from dead works and trust in God, **2** of teaching about baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (aion g166) **3** We will do this, that is, if indeed God should permit it. **4** Because, it is impossible to bring back into repentance those who were once for all enlightened, who have partaken of the heavenly gift and were made sharers in the Holy Spirit, **5** who have experienced God's good event and capabilities of the coming age, (aion g165) **6** and yet have fallen away—they would be crucifying the Son of God all over again, just for themselves, holding Him up to contempt. **7** Now the ground that drinks in the rain that frequently falls on it and produces a crop useful to those for whom it is really cultivated receives blessing from God; **8** but should it bear thorns and thistles, it is disqualified, almost a curse, whose destiny is a burning. **9** For all that, dear ones, we are confident of the better things concerning you—things that accompany salvation—even though we speak like this. **10** Because God is not unjust so as to ignore your work, even the labor of love you have invested in His name, in that you have ministered to the saints and continue to do so. **11** You see, we really do want each of you to show this same diligence to the very end, so as to fulfill the hope; **12** so that you not become lazy, but rather imitators of those who through faith and patience inherit the promises. **13** Now when God made a promise to Abraham, since He had no one greater to swear by, He swore by Himself **14** saying, "Indeed, blessing I will bless you, and multiplying I will multiply you." **15** And so, after he had been patient, he obtained the promise. **16** Because since men swear by the greater, and for them the confirming oath puts an end to every dispute, **17** similarly God, being determined to show even more clearly to the heirs of the promise the unchanging nature of His purpose, guaranteed it by an oath, **18** so that by two unalterable things, in which it is impossible for God to lie, we should have a strong encouragement, we who have taken refuge

by grasping the hope set before us; **19** which hope we have as an anchor for the soul, both certain and secure, actually entering the inner sanctuary behind the curtain, **20** where Forerunner Jesus has entered on our behalf, having become High Priest forever according to the order of Melchizedek. (aion g165)

**7** Now this Melchizedek—king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, **2** to whom also Abraham gave a tenth part of all (first, his name means 'king of righteousness', and then again 'king of Salem', which means 'king of peace'), **3** without father, without mother, without genealogy; having neither beginning of days nor end of life, but having been made like the Son of God—remains a priest continually. **4** Now consider how great this personage was, to whom even the patriarch Abraham gave a tenth of the spoils: **5** You see, those of the sons of Levi who receive the priesthood have a command, according to the Law, to collect a tithe from the people—that is, from their brothers—even though they too came out of Abraham's body; **6** but he whose descent is not counted among them collected a tithe from Abraham and blessed him who had the promises. **7** Now without dispute the lesser is blessed by the greater. **8** Also, here men who die receive tithes, but there he of whom it is testified that he lives **9**—in a word, even Levi, who receives tithes, paid the tithe through Abraham, **10** because he was still in the reproductive system of his forefather when Melchizedek met him. **11** Now then, if there could be perfection through the Levitical priesthood (for on the basis of it the people had received the Law), what further need would there be for a different kind of priest to arise according to the order of Melchizedek, rather than being called according to the order of Aaron? **12** (Because when the priesthood is changed there is also a change of law, of necessity.) **13** For He of whom these things are said belongs to a different tribe, from which no one has officiated at the altar. **14** For it is evident that our Lord arose out of Judah, of which tribe Moses spoke nothing concerning priesthood. **15** And it all becomes clearer still if a different kind of priest, in the likeness of Melchizedek, appears, **16** who has come, not on the basis of a law about a physical rule but on the basis of the power of an indestructible life. **17** Because He testifies: "You are a priest forever according to the order of Melchizedek." (aion g165) **18** You see, there is an annulling of the former rule

because of its weakness and uselessness 19 (for the Law made nothing perfect), and a bringing in of a better hope, through which we draw near to God. 20 Further, inasmuch as it was not without the taking of an oath 21 —they indeed had become priests without an oath-taking, but He[S] with an oath by Him[F] who said to Him[S]: “The Lord has sworn and will not change His[F] mind; you are a priest forever according to the order of Melchizedek” (aiōn g165) 22 —by so much Jesus has become the guarantee of a better covenant. 23 Also, there have been many priests because death prevented them from continuing in office; 24 while He[S], because He continues forever, has an unchangeable priesthood. (aiōn g165) 25 Therefore He is able to save absolutely those who come to God through Him, since He always lives and can intercede on their behalf. 26 Now such a High Priest was fitting for us—holy, innocent, undefiled, having been set apart from sinners, and having become higher than the heavens— 27 who, unlike those high priests, does not need to offer up daily sacrifices, first for His own sins and then for the sins of the people; because He did this once for all when He offered up Himself. 28 The Law appoints as high priest men who have weakness, but the word of the oath, that came after the Law, appointed Son, forever perfect. (aiōn g165)

**8** Now the main point of the things we are saying is this: We do have such a High Priest, who sat down at the right of the Majesty's throne in the heavens, 2 Minister of the Holy Places, that is, of the true Tabernacle which the Lord set up, not man. 3 Every high priest is appointed to offer both gifts and sacrifices (it follows that it is necessary for this One also to have something He might offer) 4 —if He were on earth He would not be a priest, there already being priests who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things (that is why Moses was warned by God when he was ready to assemble the Tabernacle: “See to it,” He says, “that you make everything according to the pattern shown to you on the mountain”)— 6 but now He has obtained a more excellent ministry, just as He is Mediator of a better covenant, which was enacted as law on the basis of better promises. 7 Now if there had been nothing wrong with that first covenant, no place would have been sought for a second one; 8 but finding fault with them He says: “Listen! Days are coming,” says the Lord, “when I will establish a new covenant with the house of Israel and with the house

of Judah 9 —not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they did not abide by my covenant and so I disregarded them,” says the Lord. 10 “Now this is the covenant that I will make with the house of Israel after those days,” says the Lord, “I will put my laws into their mind and write them on their hearts; and I will be their God and they will be my people. 11 Further, not one of them will teach his neighbor and not one his brother saying, ‘Get to know the Lord!’ because they all will know me, from the least of them to the greatest of them. 12 For I will be merciful to their wrongdoings; I will not at all remember their sins and their lawless deeds.” 13 By saying ‘new’ He has made the first one ‘old’; and what is obsolete and aging is near the end.

**9** Now that first covenant did indeed have regulations for divine service and the earthly sanctuary. 2 Yes, a tabernacle was set up: the first part, which is called the Holy Place, in which were the lamp stand, the table and the showbread; 3 and behind the second curtain an area called the Holy of Holies, 4 having a golden censer and the ark of the covenant overlaid on all sides with gold—in it were a golden jar holding the manna, Aaron's rod that budded, and the stone tablets of the covenant; 5 while above it were cherubim of glory overshadowing the mercy seat (this is not the place to go into detail about them). 6 Now when these things had been thus prepared, the priests continually went into the first part, performing the divine services, 7 but into the second one only the high priest could go, once a year and only with blood, which he offered for himself and for the people's sins of ignorance; 8 the Holy Spirit was making clear that the way into the Most Holy Place was not yet open to the public while the first tabernacle was still in existence. 9 It was a figure during the time then present, a time when both gifts and sacrifices were being offered that were incapable of clearing the conscience of the worshiper— 10 they were only about foods and drinks and various ceremonial washings and physical regulations, things imposed until the time of restructuring. 11 But Christ entered once for all into the real Holy Places, having obtained eternal redemption—He had come as High Priest of the good things that are about to be, with the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, 12 and with His own blood, not that of goats and calves. (aiōnios g166) 13 For if the blood of bulls and goats,

and the ashes of a heifer sprinkling those who had been ceremonially defiled, restored ceremonial purity to the body, **14** how much more will the blood of Christ, who through the Holy Spirit offered Himself unblemished to God, cleanse your conscience from dead works to serve the living God? (αἰῶnios g166) **15** For this reason He is mediator of a new covenant, so that those who have been called may receive the promised eternal inheritance—since a death has occurred for the redemption of the transgressions under the first covenant. (αἰῶnios g166) **16** Now where there is a will, the death of the one who made it must be established; **17** because a will is in force after men are dead, since it never takes effect while the one who made it lives. **18** Therefore, not even the first covenant was inaugurated without blood; **19** because when every commandment of the Law had been proclaimed by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, **20** saying, "This is the blood of the covenant which God has decreed to you." **21** Then he sprinkled both the tabernacle and all the vessels of the divine service with the blood in the same way. **22** In fact, according to the Law nearly everything is cleansed with blood, and without shedding of blood there is no remission. **23** So then, it was necessary for the copies of the things in the heavens to be cleansed with such, but the heavenly things themselves with better sacrifices than those. **24** For Christ did not enter into Holy Places made by hands, mere copies of the true ones, but into Heaven itself, now to appear in God's presence on our behalf; **25** but not in order to offer Himself repeatedly, like the high priest who entered the Most Holy Place year by year with another's blood **26** —otherwise He would have had to suffer many times since the creation of the world; but now, once for all at the end of the ages, He has been revealed to nullify sin by the sacrifice of Himself. (αἰῶν g165) **27** Also, inasmuch as men are destined to die but once, after which the judgment, **28** so the Christ also, having been offered once for all to bear the sins of many—He will appear a second time to those who are eagerly waiting for Him, apart from sin, into salvation.

**10** You see, the Law is but a shadow of the good things to come, not their actual matter, so it can never perfect those who approach with the same sacrifices that they offer endlessly, year after year. **2** Otherwise would they not have ceased to

be offered, since the worshipers would have had no more consciousness of sins, having been cleansed once for all? **3** However, those sacrifices are an annual reminder of sins, **4** because it is impossible for the blood of bulls and goats to take away sins. **5** Therefore, upon coming into the world He[S] says: "Sacrifice and offering You did not desire, but You prepared a body for me; **6** with burnt offerings and sin offerings You were not pleased. **7** Then I said, 'Yes indeed, I have come to do Your will, O God —thus it is written about me in the scroll of the book.'" **8** First He says, "Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor were You pleased with them" (which are offered according to the Law), **9** then He says, "Yes indeed, I have come to do Your will, O God." He removes the first in order to establish the second. **10** By that will we have been sanctified through the offering of the body of Jesus Christ once for all. **11** Now every priest has stood ministering daily and offering repeatedly the same sacrifices that can never take away sins; **12** but He Himself, having offered for all time one sacrifice for sins, sat down at God's right. **13** Since that time He is waiting until His enemies are placed as a footstool for His feet, **14** because by one offering He has perfected forever those who are being sanctified. **15** Now the Holy Spirit also testifies to us about this, after having foreseen it: **16** "This is the covenant that I will make with them after those days," says the Lord, 'I will put my laws on their hearts and I will write them on their minds, **17** and I will not at all remember their sins and lawless deeds.'" **18** Now where there is remission of these, there is no longer an offering for sin. **19** Therefore, brothers, having courage to enter the Most Holy Place by the blood of Jesus, **20** by a new and living way that He inaugurated for us, through the curtain, that is to say, His flesh, **21** and having a Great Priest over the house of God, **22** let us approach with a true heart in full assurance of faith, our hearts having been sprinkled from an evil conscience and our body having been washed with clean water. **23** Let us hold fast the confession of the Hope without wavering, for He who promised is faithful. **24** And let us contemplate one another, for the stirring up of love and good works, **25** not forsaking the assembling of ourselves (like some are doing), but exhorting one another, and all the more as you see the Day approaching. **26** Because, if we deliberately keep on sinning after having received the real knowledge of the Truth, there no longer remains a sacrifice for sins, **27** just a certain fearful anticipation of judgment and

fierce fire that is ready to consume the hostiles. **28** Anyone who rejected Moses' law died without mercy on the testimony of two or three witnesses. **29** Of how much worse punishment, do you suppose, will he be deemed worthy who has trampled the Son of God under foot, who has regarded as unholy the blood of the covenant by which he was sanctified, and who has insulted the Spirit of grace? **30** For we know Him who said, "'Vengeance is up to me,' says the Lord, 'I will repay.'" And again, "The Lord will judge His people." **31** It is a dreadful thing to fall into the hands of the Living God! **32** However, remember those earlier days in which, having been enlightened, you endured a great struggle of sufferings: **33** partly being publicly exposed to both insults and oppression, and partly siding with those who were so treated. **34** Indeed, you also shared in the suffering of my chains; you even accepted the plundering of your possessions with joy, knowing that you have for yourselves a better and enduring possession in the heavens. **35** So do not throw away your confidence, which has a great recompense. **36** You need perseverance so that, having done the will of God, you may receive the promise. **37** For in a very little while: "He who is coming will come and will not delay. **38** Now the righteous one will live by faith, yet if he backs away, my soul has no pleasure in him." **39** But we are not of those who back away into ruin, but of those who believe to the saving of the soul.

**11** Now faith is a realization of things being hoped for, an evidence of things not seen. **2** By it the ancients were approved. **3** By faith we understand that the ages were created by a word from God, so that the things that are seen were made out of things invisible. (aion g165) **4** By faith Abel offered to God a better sacrifice than did Cain, through which he obtained witness that he was righteous, God testifying concerning his gifts; and by means of it he still speaks, even though being dead. **5** By faith Enoch was transferred so as not to see death, and could not be found because God had translated him; before his translation he had obtained witness that he was pleasing to God. **6** Now without faith it is impossible to please Him, because the one approaching God must believe that He exists and that He becomes a rewarder of those who earnestly seek Him. **7** By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the salvation of his household, by which he condemned the world and became an heir of the

righteousness that is according to faith. **8** By faith Abraham, upon being called to go forth to the place that he would receive as an inheritance, obeyed and went, though not being acquainted with where he was going. **9** By faith he migrated into the land of promise as into a foreign country, dwelling in tents, along with Isaac and Jacob, the fellow heirs of the same promise; **10** for he was waiting expectantly for the city with the real foundations, whose designer and builder is God. **11** By faith Sarah herself also received power to conceive seed, and she bore a child when she was past the normal age, since she judged Him faithful who had promised. **12** And so from one man, actually an impotent, were begotten descendants as numerous as the stars in the sky, and as countless as the sand on the seashore. **13** These all died believing—not having received the promises, but having seen and welcomed them from a distance, thus confessing that they were aliens and sojourners on the earth. **14** Now those who say such things make it clear that they are seeking a homeland. **15** If they were actually remembering that land from which they had departed, they would have had opportunity to return. **16** Instead they are aspiring to a better home—a heavenly one. Therefore God is not ashamed to be called their God; in fact He has prepared a city for them. **17** By faith Abraham, upon being tested, offered up Isaac; yes, he who had received the promises was about to sacrifice his only begotten, **18** of whom it had been said, "Through Isaac will your seed be reckoned," **19** calculating that God was indeed able to raise him from the dead; from whence in fact he did receive him, figuratively speaking. **20** By faith Isaac blessed Jacob and Esau concerning things to come. **21** By faith Jacob, when he was dying, blessed each of Joseph's sons and worshiped, leaning on the top of his staff. **22** By faith Joseph, near the end, thought of the exodus of the sons of Israel and gave orders concerning his bones. **23** By faith Moses was hidden for three months by his parents, after he was born, because they saw he was a fine child, and they were not afraid of the king's edict. **24** By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, **25** choosing rather to be maltreated along with God's people than to have the temporary pleasure of sin, **26** considering the reproach of Christ to be greater riches than the treasures of Egypt; because he was looking ahead to the reward. **27** By faith he left Egypt behind, not fearing the king's rage, because he persevered as though seeing Him who is invisible. **28** By faith he kept

the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them. **29** By faith they passed through the Red Sea as on dry ground, whereas the Egyptians, attempting to do so, were swallowed up. **30** By faith the walls of Jericho fell down, having been encircled for seven days. **31** By faith the prostitute Rahab, having received the spies in peace, did not perish with the disobedient. **32** And what more shall I say? For the time would fail me to tell about Gideon, about Barak and Samson and Jephtha, about David and Samuel and the prophets, **33** who through faith subdued kingdoms, administered justice, obtained promises, closed lions' mouths, **34** quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, put to flight foreign armies. **35** Women received their dead back by resurrection; while others were tortured, not accepting their deliverance, so that they might obtain a better resurrection. **36** Still others were tried by mockings and scourgings, and even by chains and imprisonment. **37** They were stoned, they were sawed in two, they were tempted, they were murdered by sword. They went about in sheepskins and goatskins; being destitute, afflicted, mistreated **38**—of whom the world was not worthy—wandering in deserts and mountains and caves and holes in the ground. **39** Now all these did not receive the promise, though having been approved through faith, **40** God having planned something better for us, so that they should not be perfected without us.

**12** So then, since we are surrounded by such a great cloud of witnesses, we too must run with endurance the race that is set before us, laying aside every impediment and the sin that so easily ensnares, **2** looking unto Jesus, the Founder and Perfecter of the Faith, who for the joy that was set before Him endured a cross, scorning its ignominy, and took His seat at the right hand of the throne of God. **3** Do consider Him who endured such hostility from sinners against Himself, so as not to grow weary, losing courage in your souls. **4** In your struggle against sin you have not yet resisted to the point of bloodshed. **5** And you have forgotten the exhortation that instructs you as sons: "My son, do not make light of the Lord's discipline, nor lose heart when you are reprov'd by Him; **6** because whom the Lord loves He chastens, yes scourges every son whom He accepts." **7** If you are enduring discipline, God is dealing with you as with sons; for what son is there whom a father does not discipline? **8** But if you are without

discipline (something everyone undergoes), then you are illegitimate and not sons. **9** Furthermore, we have had our human fathers as correctors and respected them. Shall we not much more readily be in subjection to the Father of spirits and live? **10** Now they indeed disciplined us during a short period as seemed best to them, but He for our profit, so that we may partake of His holiness. **11** Now no discipline seems to be pleasant at the time, but painful; yet afterward it yields the peaceable fruit of righteousness to those who have been exercised by it. **12** Therefore strengthen the listless hands and weakened knees, **13** and make straight paths for your feet, so that the lame not be turned aside but rather be healed. **14** Pursue peace with all, and the holiness without which no one will see the Lord; **15** taking care that no one come short of the grace of God, that no root of bitterness springing up cause trouble and thereby many be defiled, **16** that no one be a fornicator, or worldly like Esau, who in exchange for one meal gave up his birthright. **17** Because you do indeed know that afterward, when he wanted to inherit the blessing he was rejected; he found no place for a change of mind, though he sought it diligently with tears. **18** Now you have not come to a touchable mountain burning with fire, to blackness and darkness, to tempest; **19** to a trumpet blast and spoken words such that those who heard begged that no further word be spoken to them **20** (because they could not bear what was commanded: "If even an animal touches the mountain it must be stoned!" **21** and the sight was so terrifying that Moses said, "I am terrified and trembling!"); **22** but you have come to Mount Zion, even to the City of the Living God, Heavenly Jerusalem; to myriads of angels in festal gathering, **23** to an assembly of firstborn ones who have been enrolled in heaven; to God, Judge of all; to the spirits of the perfected righteous; **24** to Jesus, Mediator of a new covenant, and to a blood of sprinkling that speaks better things than that of Abel. **25** See to it that you not refuse Him who speaks. Because if they did not escape who refused Him who gave divine warning on earth, how much less will we, if we turn away from Him who warns from Heaven! **26** Then His voice shook the earth, but now He has promised, saying, "Yet once more I shake not only the earth but also the heaven." **27** Now the 'yet once more' clearly indicates the removal of the things being shaken (created things), so that the unshakables may remain. **28** Therefore, since we are receiving an unshakable kingdom, let us hold on to the grace by which we serve God acceptably, with

reverence and godly fear; **29** because our God is indeed a consuming fire.

**13** Let brotherly love continue. **2** Do not forget hospitality to strangers, for in doing so some have entertained angels without knowing it. **3** Remember the prisoners as if chained with them, those who are being mistreated as if you yourselves were physically there. **4** Marriage is honorable among all and the marriage bed undefiled, but God will judge fornicators and adulterers. **5** Your way of life should be free from the love of money, being content with what you have, because He Himself has said: "I absolutely will not desert you; I most certainly will not abandon you." **6** So we can say with confidence: "The Lord is my helper; I will not fear. What can man do to me?" **7** Remember your leaders, those who spoke the Word of God to you, whose faith imitate, considering the outcome of their conduct. **8** Jesus Christ is Himself, yesterday and today and into the ages. (aiōn g165) **9** Do not be carried away by various and strange teachings, because it is good that the heart be established by grace, not foods, by which those who were so occupied were not benefited. **10** We have an altar from which those who serve in the Tabernacle have no right to eat. **11** Because the bodies of the animals—whose blood, concerning sin, is brought into the Holies by the high priest—are burned up outside the camp, **12** therefore Jesus also, so that He might sanctify the people by His own blood, suffered outside the city gate. **13** So then, let us go out to Him, outside the camp, bearing His disgrace; **14** because here we do not have a permanent city, but we seek the coming one. **15** Through Him therefore, at all times, let us offer up a sacrifice of praise to God—the fruit of lips that identify with His name. **16** (But do not forget to do good and to share, for with such sacrifices God is pleased.) **17** Obey your leaders and submit, for they keep watch over your souls, as those who must give account, so that they may do it with joy and not sighing (which would be unprofitable for you). **18** Pray for us; for we are confident that we have a good conscience, desiring to live commendably in all things; **19** I especially urge you to do this so that I may be restored to you more quickly. **20** Now may the God of peace—who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep— (aiōnios g166) **21** equip you for every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom

be the glory forever and ever. Amen. (aiōn g165) **22** Now I appeal to you, brothers, bear with this word of exhortation, for I have written to you in few words. **23** Know that brother Timothy has been released, with whom I will see you, if he comes quickly. **24** Greet all your leaders and all the saints. Those from Italy greet you. **25** The Grace be with you all. Amen.

# James

**1** James, a slave of God and of Sovereign Jesus Christ, to the twelve tribes that are in the Dispersion: Greetings. **2** Count it all joy, my brothers, whenever you fall into various trials, **3** knowing that the testing of your faith produces endurance; **4** but let that endurance have a complete work, so that you may be perfect and complete, falling short in nothing. **5** But if any of you lacks wisdom, let him ask from the giving God, who gives to all liberally and does not reproach, and it will be given to him. **6** However, let him ask in faith, with no doubting, because he who doubts is like a sea wave driven and tossed by the wind— **7** such a man should not suppose that he will receive anything from the Lord, **8** being a double-minded man, unstable in all his ways. **9** Now the lowly brother should glory in his high position, **10** but the rich brother in his humiliation, because he will pass away like a flower of wild grass. **11** For the sun rises with its burning heat and withers the grass, and its flower falls off and the beauty of its face perishes. Just so the rich man will be withered in his undertakings. **12** A man who endures testing is blessed, because upon becoming approved he will receive the crown of the life that the Lord has promised to those loving Him. **13** Let no one, upon being tempted, say, "I am being tempted by God," because God is untemptable by evil, so He Himself does not tempt anyone. **14** But each one is tempted by his own craving, being taken in tow and enticed. **15** Then the craving, upon conceiving, gives birth to sin, and the sin, upon completion, delivers death. **16** Do not be deceived, my beloved brothers: **17** every good giving and every perfect gift is from Above, coming down from the Father of the lights, with whom there is no variation or shadow of turning. **18** Having willed it, He brought us forth by a word of truth, so that we might be a sort of firstfruits of His products. **19** So then, my beloved brothers, let every man be quick to hear, slow to speak, slow to anger; **20** because a man's anger does not achieve God's righteousness. **21** Therefore, laying aside all filthiness and overflow of evil, receive with meekness the implanted Word which is able to save your souls. **22** Further, become word doers and not just hearers, deceiving yourselves. **23** Because if anyone is a law hearer and not a doer, the same is like a man observing his physical face in a mirror; **24** for he observes himself, then goes away and promptly forgets what he is like. **25** But he

who looks carefully into the perfect law of liberty and continues in it, he—not being a forgetful hearer but a work doer—he will be blessed in what he does. **26** If anyone among you thinks he is religious, not bridling his tongue but deceiving his heart, his religion is useless. **27** Pure and undefiled religion before God and Father is this: to care for orphans and widows in their adversity; to keep oneself unspotted from the world.

**2** My brothers, stop holding the faith of our Lord Jesus Christ, the Glory, with partiality! **2** For if a man with a gold ring, in fine clothes, should enter your synagogue, and a poor man in filthy rags should also enter, **3** and you pay special attention to the one wearing the fine clothes and say to him, "You sit in this special seat," but to the poor one you say, "You stand there," or "Sit here at my footstool," **4** have you not been separated among yourselves and become judges with malignant thoughts? **5** Listen, my beloved brothers. Has not God chosen the poor of the world to be rich in faith and heirs of the kingdom that He has promised to those loving Him? **6** But you dishonored the poor one. Do not the rich oppress you and drag you into courts? **7** Do they not blaspheme the noble name that was called upon you? **8** If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well; **9** but if you show partiality, you commit sin, being convicted by the law as transgressors. **10** For whoever will keep the whole law, yet stumble in one point, has become guilty of all. **11** Because He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. **12** Speak and act as being those who are about to be judged by a law of liberty **13** (the judgment will be without mercy to the one not showing mercy). That law exalts mercy over judgment. **14** What is the advantage, my brothers, if someone says he has faith but does not have works? That faith cannot save him, can it? **15** If a brother or sister is actually naked, and is destitute of the daily food, **16** and someone among you says to them, "Go in peace, be warmed and filled," but you (pl) do not give them the things needed for the body, what is the benefit? **17** Thus also that faith, if it does not have works, is dead, being by itself. **18** (But someone will say: "You have faith and I have works. Show me your faith by your works and I, by my works will show you my faith [what he believes].") **19** You believe that God is one. You do well. The demons also believe—and



shudder!) **20** But you need to know, you foolish fellow, that faith without works is dead! **21** Was not Abraham our father justified by works when he offered Isaac his son on the altar? **22** You can see that faith was acting together with his works, and the faith was made complete by the works. **23** And the Scripture was fulfilled which says, "So Abraham believed God, and it was accounted to him for righteousness." And he was called 'friend of God'. **24** You see then that a man is justified by works, and not by faith only. **25** Similarly, was not Rahab the prostitute also justified by works when she received the messengers and sent them out by a different way? **26** For just as the body without spirit is dead, so also faith without works is dead.

**3** My brothers, not many of you should become teachers, knowing that we shall receive a stricter judgment. **2** Because we all stumble in many things. If anyone does not stumble in word, he is a perfect man, being able to bridle the whole body as well. **3** Consider, we put bits in horses' mouths for them to obey us, and we guide their whole body. **4** Consider also the ships: although they are so large and are driven by fierce winds, they are guided by a very small rudder wherever the impulse of the pilot may desire. **5** So also the tongue is a small member and boasts great things. Just look at how great a forest a little fire can kindle! **6** And the tongue is a fire! The organization of wickedness, that is how the tongue is placed among our members, defiling the whole body and setting on fire the course of life, itself being set on fire by hell. (Geenna g1067) **7** Every kind of animal and bird, reptile and sea creature, is tamed and has been tamed by the human race, **8** but no one among men is able to tame the tongue—an uncontrollable evil, full of deadly poison. **9** With it we bless God and Father, and with it we curse the people who have been made in God's likeness. **10** Out of the same mouth proceed blessings and curses. My brothers, these things should not be that way. **11** A spring does not send out sweet and bitter water from the same opening, does it? **12** Can a fig tree, my brothers, bear olives, or a grape vine figs? Thus no spring yields salt water and sweet. **13** Who is wise and understanding among you? Let him exhibit his works in the meekness of wisdom, by his good way of life. **14** But if you have bitter envy and selfish ambition in your heart, do not boast and lie against the truth— **15** such 'wisdom' is not coming down from Above, but is earthly, sensual, demonic. **16** Because where envy

and selfish ambition exist, there is unruliness and every foul practice. **17** In contrast, the wisdom from Above is first pure, then peaceable, gentle, compliant, full of mercy and good fruits, without partiality and without hypocrisy. **18** Now the fruit of righteousness is planted in peace by those making peace.

**4** Where do the wars and disputes among you come from? Is it not precisely from your pleasures, the ones at war in your members? **2** You crave and do not have; you murder and covet and are not able to obtain; you fight and war. You do not have because you do not ask. **3** You ask and do not receive because you ask wrongly, so that you may lavish it on your pleasures. **4** Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? So whoever may want to be a friend of the world makes himself an enemy of God. **5** Or do you suppose that the Scripture says in vain that the Spirit who dwells in us yearns jealously? **6** But He gives greater grace; therefore He says: "God resists proud ones, but gives grace to humble ones." **7** Therefore submit to God. Resist the devil and he will flee from you. **8** Draw near to God and He will draw near to you. Sinners, cleanse your hands! Double-minded, purify your hearts! **9** Lament and mourn and weep! Let your laughter be turned into mourning, and your joy into dejection. **10** Humble yourself before the Lord and He will exalt you. **11** Brothers, do not speak evil of one another. Because the one speaking against a brother and judging his brother speaks against a law and judges a law. So if you judge a law you are not a law-doer but a judge. **12** The Lawgiver and Judge is One, the one who is able to save and to destroy. So who are you (sg) to be judging someone who is different? **13** Come now, you who say, "Today and tomorrow let us travel to that certain city, spend a year there, do business and make a profit;" **14** whereas you do not know anything about the morrow. For what is our life? It is even a vapor that appears for a little time but then vanishes away. **15** Instead you ought to say, "If the Lord wills, we will live and do this or that." **16** But now you boast in your arrogant pretensions. All such boasting is malignant. **17** Therefore, to the one knowing to do good and not doing it, to him it is sin.

**5** Come now, you rich, howl as you weep over your distresses that are coming upon you! **2** Your wealth has decayed and your clothes have become moth-eaten. **3** Your gold and silver are corroded, and their corrosion will be a witness against you

and will eat your flesh like fire—you stored it up for the last days. 4 Look, the wages of the workers who cut your fields, that were unjustly held back by you, cry out, and the loud cries of the reapers have entered the ears of the Lord of Hosts. 5 You have lived on the earth in self-indulgence and luxury, you fattened your hearts as in a day of slaughter. 6 You condemned, you murdered the righteous—he offers you no resistance. 7 Therefore, brothers, be patient until the coming of the Lord. Consider, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and late rain. 8 You also be patient. Keep your hearts firm, because the coming of the Lord has approached. 9 Do not groan against one another, brothers, lest you be judged. Look, the Judge is standing at your doors! 10 Brothers, take as an example the patient bearing of hardship and the steadfastness of the prophets who spoke in the name of the Lord. 11 Indeed we count as blessed those who endure—you have heard of the perseverance of Job and have seen the final outcome given by the Lord, that He is very compassionate and merciful. 12 But above all, my brothers, do not swear, either by heaven or by earth or any other oath. Let your “Yes” be “Yes”, and your “No”, “No”, lest you fall into pretense. 13 Is anyone among you suffering hardship? Let him pray. Is anyone cheerful? Let him sing praise. 14 Is anyone among you sick? Let him call for the elders of the congregation, and let them pray over him, anointing him with oil in the name of the Lord. 15 And the prayer of faith will deliver the one who is sick, and the Lord will raise him up; and if he has committed sin, it will be forgiven him. 16 Confess your transgressions to one another and pray for one another, so that you may be healed. The prayer of a righteous one, being operative, is very powerful. 17 Elijah was a man with a nature like ours, and he prayed earnestly for it not to rain; and it did not rain on the land for three years and six months. 18 And he prayed again, and the heaven gave rain and the earth produced its fruit. 19 Brothers, if anyone among you should wander away from the truth, and someone should turn him back, 20 let him know that the one who turns a sinner back from the error of his way will deliver a soul from death and will remove from sight a multitude of sins.

# 1 Peter

**1** Peter, an apostle of Jesus Christ, to the elect sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia, **2** elect according to the foreknowledge of God the Father, by the setting apart of the Spirit, unto obedience and sprinkling with the blood of Jesus Christ: May grace and peace be multiplied to you. **3** Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has given us another birth into a living hope through the resurrection of Jesus Christ from among the dead, **4** into an imperishable and undefiled and unfading inheritance, already reserved in the heavens for you, **5** who are being guarded by the power of God through faith unto a salvation ready to be revealed in the last time. **6** You should be overjoyed about this, even if just now, briefly, of necessity, you have been distressed by a variety of trials, **7** so that the demonstrated genuineness of your faith (much more precious than gold that perishes, albeit tested through fire) may translate into praise, glory and honor at the revelation of Jesus Christ **8**—whom not having understood you love, into whom believing (not yet seeing) you exult with joy inexpressible, already glorified, **9** obtaining for yourselves the end result of your faith, the salvation of your souls. **10** Concerning this salvation the prophets, who prophesied about the grace that would come to you, searched and inquired diligently, **11** investigating into whom, or what sort of time, the Spirit of Christ who was in them was indicating as He testified beforehand the sufferings that would be inflicted on Christ and the glories that would follow them. **12** It was revealed to them that they were not ministering these things to themselves, but to you; which things have now been announced to you by those who proclaimed the gospel to you, with the Holy Spirit sent from heaven—things that angels really desire to look into. **13** Therefore, having girded up the loins of your mind, staying sober, rest your hope fully upon the grace being brought to you in the revelation of Jesus Christ— **14** as children of obedience, not conforming yourselves to the former lusts as in your ignorance, **15** but just as He who called you is holy, you also be holy in all your way of life, **16** because it is written, “You shall be holy, for I am holy.” **17** Also, since you invoke as Father the One who without partiality judges according to each one’s work, conduct yourselves during the time of your sojourn here in fear, **18** knowing that it was not

with perishable things (silver or gold) that you were redeemed from the futile way of life handed down by your forefathers, **19** but with the precious blood of Christ, as of a faultless and pure lamb; **20** who was foreknown indeed before the foundation of the world, but was revealed in these last times for your sake, **21** who through Him are believing into God, who raised Him out from the dead and gave Him glory, so that your faith and hope are into God. **22** Since you have purified your souls by obeying the truth through the Spirit, resulting in sincere brotherly love, you must love one another fervently from a pure heart, **23** having been begotten again, not from a corruptible seed but an incorruptible, through the living Word of God that remains valid forever. (αἰὼν γ165) **24** For: “All flesh is as grass, and all man’s glory as flower of grass. The grass withers and its flower falls off, but the Lord’s word endures forever.” **25** Now this is the good word that was proclaimed to you. (αἰὼν γ165)

**2** So then, laying aside all malignity—even all deceit and play-actings and envies, yes all malicious speaking— **2** crave the pure spiritual ‘milk’, like newborn babies do, so that by it you may grow into salvation, **3** if indeed you have tasted that the Lord is benevolent. **4** Coming to Him, a living stone—rejected indeed by men but chosen by God, precious— **5** you also, as living stones, are being built into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. **6** That is why the Scripture contains: “Attention, I am laying in Zion a chief cornerstone, chosen, precious, and the one who rests his trust upon Him will absolutely not be humiliated.” **7** So then, this recompense is for you who believe, but to those who disobey, “the stone that the builders rejected is just the one that became the chief cornerstone,” **8** also “a stone of stumbling and a rock of offense”; being disobedient to the Word, they stumble, to which, indeed, they were appointed. **9** But you are a chosen family, a royal priesthood, a holy nation, a private-property people, so that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light; **10** who formerly were not a people but now are God’s people, who had not obtained mercy but now have obtained mercy. **11** Dear ones, I urge you to abstain from the lusts of the flesh, that war against the soul, **12** keeping your way of life among the nations praiseworthy (you being foreigners and sojourners), so that wherein they speak against you as evildoers, in spite of the praiseworthy deeds they

have observed, they may glorify God in the day of visitation. **13** Therefore subordinate yourselves to every human institution because of the Lord, whether to a king, as being in authority, **14** or to governors, as being sent by him, both for punishment of evildoers and for praise of good-doers. **15** Because such is the will of God, to silence the ignorance of foolish people by doing good: **16** as free (not using the freedom as a cover for evil), yet as slaves of God. **17** Respect everyone; love the brotherhood; fear God; honor the king. **18** Servants, be submissive to your masters with all respect, not only to the good and gentle but also to the unscrupulous. **19** For this is commendable, if because of conscience toward God someone endures grief, suffering unjustly. **20** For what credit is it if upon sinning and being beaten you endure patiently? But if upon doing good and suffering you endure patiently, this is commendable before God. **21** Now you have been called to this, really, because Christ also suffered in our behalf, leaving you an example that you should follow in His footsteps: **22** who did not commit sin, neither was deceit found in His mouth; **23** who being reviled did not revile in return, suffering did not threaten but committed it to Him who judges righteously; **24** who Himself bore our sins in His own body on the tree, so that we, having died to those sins, might live for the righteousness; by whose wound you were healed. **25** Yes, you were like straying sheep, but now you have returned to the Shepherd and Overseer of our souls.

**3** Similarly, wives, be submissive to your own husbands, so that even if some are disobedient to the Word, they may be won over, without a word, by the conduct of their wives **2** (having watched your pure behavior accompanied by respect), **3** whose adorning should not be the outward one of braiding hair and wearing gold, or putting on fine clothing, **4** but rather the hidden person of the heart, with the incorruptible adorning of the gentle and quiet spirit that is of great value before God. **5** For this is how the holy women who hoped in God in former times also adorned themselves, being submissive to their own husbands, **6** as Sarah obeyed Abraham, calling him 'lord', whose (f) daughters you became by doing good and not being afraid of any intimidation. **7** Similarly, husbands, live together knowledgeably as with a weaker vessel, according honor to the wife especially as being a joint heir of the grace of life, for your prayers not to be hindered. **8** Finally, all of you be like-minded, compassionate, loving as brothers,

tenderhearted, courteous, **9** not returning evil for evil or reviling for reviling, but instead blessing, knowing that you were called to this so that you may inherit a blessing. **10** For: "The one who wants to love life and to see good days must refrain his tongue from evil and his lips from speaking deceit; **11** he must turn away from evil and do good; he must seek peace, even pursue it. **12** Because the eyes of the Lord are upon the righteous, and His ears open to their prayer; but the face of the Lord is against those doing evil." **13** Now who is he who will harm you if you become imitators of the good? **14** But even if you should suffer for righteousness' sake, you are blessed. "Do not fear what they fear, neither be troubled." **15** Rather, sanctify the Lord God in your hearts, and always be ready with an answer for everyone who asks you a reason concerning the hope that is in you, with meekness and respect; **16** keeping a good conscience, so that wherein they speak against you as evildoers, those who revile your good way of life in Christ may be put to shame. **17** For it is better to suffer for doing good, should the will of God so determine, than for doing evil. **18** Because Christ also suffered on account of sins, once for all, the righteous on behalf of the unrighteous, that He might bring us to God; having been put to death, to be sure, in flesh, but having been made alive in spirit; **19** in which He also went and made a proclamation to the spirits in prison **20** who formerly were disobedient, when the patience of God kept waiting in the days of Noah, while the Ark was being prepared, in which a few, that is eight, souls were brought safely through water. **21** This is an antitype of baptism, that now saves us also (not the removal of physical filth, but the appeal into God from a good conscience) through the resurrection of Jesus Christ, **22** who is at the right hand of God, having gone into heaven, angels and authorities and powers having been made subject to Him.

**4** Therefore, since Christ suffered on our behalf in flesh, arm yourselves also with the same mentality (for the one who has 'suffered in flesh' has been made to cease from sin) **2** so as not to live your remaining time in flesh for human lusts any longer, but for the will of God. **3** Because the time that has passed is plenty for you to have performed the will of the pagans—having walked in lewdness, lusts, drunkenness, revelries, carousings and disgusting idolatries— **4** in regard to which they are disagreeably surprised at your not running with them into the same

flood of debauchery, reviling you; 5 they will give an account to Him who is ready to judge living and dead 6 (which is precisely why dead ones were once evangelized, that they should be judged as men in flesh, to be sure, but that they should live according to God in spirit). 7 The end of all things has approached; therefore be serious and self-controlled in your praying. 8 Above all things your love for one another should be constant, because love covers a multitude of sins. 9 Be hospitable to one another without grumbling. 10 As each has received a gift, minister it to one another as good administrators of God's varied grace. 11 If anyone speaks, let it be as utterances of God. If anyone serves, let it be as from strength as God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion throughout the ages. Amen. (aiōn g165) 12 Dear ones, do not be surprised at the fiery trial that has come upon you as a test, as though something strange was happening to you, 13 but to the extent that you share in Christ's sufferings, rejoice, so that at the revelation of His glory you also may rejoice a great deal more. 14 If you are insulted for the name of Christ, you are blessed, because the Spirit of the glory and of God has come to rest upon you. On their part He is blasphemed, but on your part He is glorified. 15 Now do not any of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in others' affairs; 16 but if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. 17 Because the time has come for judgment to begin at God's house; now if it starts with us, what will be the end of those who keep disobeying the Gospel of God? 18 Also, 'If the righteous one is saved with difficulty, where will the godless and sinful person appear?' 19 And so let those who suffer according to the will of God entrust their souls to Him in doing good, as to a faithful Creator.

**5** The elders who are among you I exhort, I, the fellow elder and witness of Christ's sufferings; also the partaker of the glory that is to be revealed: 2 Shepherd the flock of God which is among you, serving as overseers willingly, not under compulsion; not for dishonest gain but freely; 3 neither as lording it over those entrusted to you, but being examples to the flock. 4 And when the Chief Shepherd is revealed you will receive the unfading crown of glory. 5 Similarly, you younger ones, submit to elders. Yes, all of you clothe yourselves with humility, submitting to one another, because 'God resists proud ones, but

gives grace to humble ones.' 6 Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time; 7 casting all your care upon Him, because He does the caring for you. 8 Be sober, stay alert! Because your enemy the devil, like a roaring lion, is circling you, looking for someone to devour; 9 withstand him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10 Now may the God of all grace, who called you into His eternal glory by Christ Jesus, Himself perfect, establish, strengthen and ground you—after you have suffered a while. (aiōnios g166) 11 To Him be the glory and the dominion forever and ever. Amen. (aiōn g165) 12 I have written to you briefly by our faithful brother Silvanus, as I consider him, exhorting and testifying that this is the true grace of God in which you stand. 13 The jointly elect sister in 'Babylon' greets you; and so does Mark, my son. 14 Greet one another with a kiss of love. Peace be to you, all who are in Christ Jesus. Amen.

## 2 Peter

**1** Simon Peter, slave and apostle of Jesus Christ, to those who have obtained with us the same kind of faith in the righteousness of our God and Savior, Jesus Christ: **2** may grace and peace be multiplied to you through a real knowledge of God and of our Lord Jesus, **3** in that His divine power has granted to us all things pertaining to life and godliness, through the real knowledge of the One who called us by glory and excellence, **4** through which He has granted to us such precious and extraordinary promises, so that through these you may become partakers of a divine nature, having escaped the depravity that is in the world because of lust. **5** So for this very reason, making every effort, to your faith add excellence, and to the excellence knowledge, **6** and to the knowledge self-control, and to the self-control perseverance, and to the perseverance godliness, **7** and to the godliness brotherly affection, and to the brotherly affection love. **8** Because with these things existing and increasing in you, it makes you to be neither useless nor unfruitful in the real knowledge of our Lord Jesus Christ. **9** For he who lacks these things is blind, being so myopic, having forgotten the cleansing from his past sins. **10** Therefore, brothers, you should be all the more diligent to make your calling and election sure, for if you do these things you will never stumble. **11** Because in this way you will be granted the abundant entrance into the unending kingdom of our Lord and Savior, Jesus Christ. (αἰῶνιος g166) **12** So then, I will not neglect to keep reminding you about these things, though you know and are established in the present truth. **13** Yes, I think it right to stir you up by a reminder, as long as I am in this 'tent', **14** knowing that the shedding of my 'tent' is imminent, just as our Lord Jesus Christ has made clear to me. **15** Moreover I will take pains to provide a reminder of these things for you to have, as needed, after my exit. **16** Now then, we did not follow craftily devised fables when we made known to you the power and coming of our Lord Jesus Christ; rather we were attentive eyewitnesses of His majesty **17**—because He received from God the Father honor and glory when that Voice was directed to Him by the Magnificent Glory, "This is my Son, the beloved, in whom I am always well pleased"— **18** yes, we heard this Voice being uttered from heaven when we were with Him on the holy mountain. **19** And so we have the most reliable prophetic Word, to which you do

well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts; **20** knowing this first, that no Prophecy of Scripture comes to be from private release; **21** for no Prophecy ever came by the will of man, rather holy men of God spoke as they were carried along by the Holy Spirit.

**2** However, there were also false prophets among the people, just as, indeed, there will be false teachers among you, who will introduce destructive heresies, even denying the Owner who bought them (bringing on themselves swift destruction). **2** And many will follow their licentious ways, because of which the way of the Truth will be defamed. **3** And in covetousness they will exploit you with deceptive words; since way back the judgment for such people is not slack, and their destruction will not sleep. **4** Because if God did not spare angels when they sinned, but delivered them into chains of darkness, confining them in Tartarus to be reserved for judgment, (Tartaroō g5020) **5** and did not spare the ancient world but preserved Noah, with seven others, a preacher of righteousness, when He brought a flood on the world of the ungodly, **6** and condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes (providing a warning to those who are intent on being ungodly), **7** while He rescued upright Lot, who was distressed by the licentious lifestyle of the wicked **8** (for that upright man, dwelling among them, tormented an upright soul from day to day by seeing and hearing lawless deeds) **9**—then the Lord knows how to deliver the godly out of testings and to reserve the unjust under punishment for the day of judgment, **10** and especially those who go after the flesh in the lust for defilement, and despise authority. They are audacious, self-willed; they are not afraid to revile majestic beings, **11** whereas angels, though being greater in might and power, do not bring a reviling accusation against them before the Lord. **12** But these, as unreasoning animals, creatures of instinct made to be caught and destroyed, spouting off in matters of which they are ignorant, will be destroyed by their own depravity, **13** receiving the wages of unrighteousness. Counting it a pleasure to carouse in the daytime, they are stains and blemishes, reveling in their own deceptions while they feast with you, **14** having eyes full of adultery and that cannot cease from sin, enticing unstable souls; having a heart trained in greediness they are children of a curse; **15** having forsaken the right way they have gone astray, having

followed the way of Balaam of Bosor, who loved the wages of unrighteousness; **16** but he got a rebuke for his wrongdoing—a mute donkey speaking with a human voice restrained the insanity of the prophet. **17** These are waterless springs, clouds driven by a storm, for whom the blackest of the darkness has been reserved forever. **(questioned)** **18** Because speaking pompous words of emptiness they entice through fleshly lusts, through licentiousness, those who have actually escaped from those who are living in error, **19** promising them freedom while they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. **20** For if, after they have escaped the defilements of the world through the real knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter circumstances have become worse for them than the first ones. **21** For it would have been better for them not to have really known the way of the righteousness, than having really known it to turn back from the holy commandment delivered to them. **22** But it has happened to them according to the true proverb: a dog returns to its own vomit and a bathed sow to wallowing in mud.

**3** Dear ones, this is now a second letter I am writing to you (in both of which I stir up your sincere mind by way of reminder), **2** so that you remember the words that were spoken before by the holy prophets and the command of the Lord and Savior, through your apostles. **3** Knowing this first: in the last days mockers will come, living according to their own lusts **4** and saying: “Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of creation.” **5** This because they deliberately ignore that heavens and land (out of water and through water) had been existing from of old by the word of God, **6** by which word the world that then was perished, being flooded by water. **7** But the current heavens, and the earth, are being reserved by His word for fire, being preserved until the day of judgment and perdition of godless men. **8** But dear ones, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. **9** The Lord is not delaying the promise, as some consider delay, but rather is patient toward us, not wishing anyone to perish but all to come into repentance. **10** However, the day of the Lord will come like a thief at night, in which heavens will pass away with a whoosh, while the elements will be dissolved by burning—both

the earth and the works in it will be completely consumed. **11** Therefore, since all these things will be destroyed, what kind of people ought you to be in holy living and godliness, **12** expecting and hastening the coming of the day of God, because of which heavens, being on fire, will be dissolved, and the elements will melt with fervent heat? **13** Nevertheless, we look for new heavens and a new earth in which dwells righteousness, according to His promise. **14** Therefore, dear ones, looking forward to these things, be diligent to be found by Him in peace, faultless and blameless; **15** and consider the longsuffering of our Lord to be salvation—just as our beloved brother Paul also wrote to you, according to the wisdom given to him, **16** as also in all his epistles (speaking in them of these things, about which there are some things hard to understand), which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. **17** You therefore, dear ones, being forewarned, be on guard lest, being carried away by the error of the wicked, you fall from your own steadfastness. **18** Rather, may you grow in grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and into the eternal day. Amen. (aiōn g165)

# 1 John

**1** That which was from the beginning, that which we have heard, that which we have witnessed with our eyes, that which we contemplated and our hands handled with reference to the word of the Life **2**—oh yes, the Life was manifested, and we have seen and testify and declare to you that eternal Life who was in the presence of the Father and was manifested to us— (aionios g166) **3** that which we have seen and heard we declare to you, so that you also may have fellowship with us; indeed, our fellowship is with the Father and with His Son, Jesus Christ. **4** Yes, we write these things to you so that our joy may be fulfilled. **5** Now this is the message that we have heard from Him and declare to you, that God is light and there is no darkness at all in Him. **6** If we claim that we have fellowship with Him while walking in the darkness, we are lying and not living the truth. **7** But if we walk in the light just as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. **8** If we claim that we have no sin, we are deceiving ourselves and the Truth is not in us. **9** If we confess our sins, He is faithful and righteous so as to forgive us those sins and to cleanse us from all unrighteousness. **10** If we claim that we have not sinned, we call Him a liar and His Word is not in us.

**2** My dear children, I am writing these things to you so that you not sin; if someone does sin, we have an Advocate in the Father's presence, righteous Jesus Christ— **2** also, He Himself is the propitiation for our sins; not concerning ours only but also concerning those of the whole world. **3** Now by this we know that we have come to know Him, if we keep His commandments. **4** He who says, "I have come to know Him," yet does not keep His commandments, is a liar and the Truth is not in him. **5** But whoever keeps His Word, God's love has truly been perfected in him: by this we know that we are in Him. **6** He who claims to be abiding in Him really needs to act just like He acted. **7** Brothers, I am not writing a new commandment to you but an old one that you have had from the beginning; this old commandment is the word that you have heard from the beginning. **8** Again, I am writing a new commandment to you, which thing is true in Him and in you, because the darkness is passing away and the true Light is already shining. **9** He who claims to be in the Light while hating his brother is in the darkness until now. **10** He

who keeps on loving his brother is staying in the Light, and there is no occasion for stumbling in him. **11** But he who keeps on hating his brother is in the darkness and keeps walking in the darkness; he does not know where he is going because the darkness has blinded his eyes. **12** Dear children, I am writing to you because your sins have been forgiven for His name's sake. **13**—fathers, I am writing to you because you have come to know Him who is from the beginning; young men, I am writing to you because you have overcome the evil one; children, I am writing to you because you have come to know the Father— **14** fathers, I have written to you because you have come to know Him who is from the beginning; young men, I have written to you because you are strong, and the Word of God remains in you, and you have overcome the evil one. **15** Do not love the world, neither the things in the world; if anyone loves the world, the Father's love is not in him. **16** Because everything in the world—the craving of the flesh and the craving of the eyes and the pretension of life—is not from the Father but is from the world. **17** The world, with its craving, is passing away, but he who does God's will remains forever. (aion g165) **18** Children, it is the last hour, and just as you have heard that the Antichrist is coming, even now many antichrists have appeared, by which we know that it is the last hour. **19** They went out from us but were not of us, for if they had been of us, they would have continued with us—they left so that they might be exposed, that none of them were of us. **20** You have an Anointing from the Holy One and understand all. **21** I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the Truth. **22** Who is the liar but the one denying that Jesus is the Christ? This is the Antichrist, the one denying the Father and the Son. **23** Whoever denies the Son does not have the Father either. **24** So you, let what you have heard from the beginning abide in you; if what you have heard from the beginning abides in you, you also will abide in the Father and in the Son. **25** This is the promise that He Himself promised us—the eternal life. (aionios g166) **26** I have written these things to you concerning those who are trying to deceive you; **27** but really, you do not need anyone to teach you, because the Anointing that you received from Him abides in you; further, as the same Anointing teaches you concerning all things, and it is true and no lie—well just as He has taught you, you will abide in Him. **28** And now, dear children, do abide in Him, so that whenever He appears we may have confidence



and not be ashamed before Him at His coming. **29** If you have understood that He is righteous, you know that everyone who practices righteousness has been begotten by Him.

**3** Consider how great a love the Father has bestowed on us that we should be called children of God! The world does not acknowledge us for this reason: it did not acknowledge Him. **2** Dear ones, right now we are children of God and it has not yet been revealed what we shall be, but we know that when He is revealed we will be like Him, because we will see Him just as He is **3**—everyone who has this hope upon him purifies himself, even as He is pure. **4** Everyone who commits sin commits lawlessness as well; yes, sin is lawlessness. **5** And you know that He was revealed in order to remove our sins—in Him there is no sin. **6** Whoever is abiding in Him does not sin; indeed, whoever is sinning has neither seen Him nor known Him. **7** Dear children, let no one mislead you; he who keeps doing righteousness is righteous, just as He is righteous. **8** He who keeps doing sin is of the devil, because the devil has been sinning from the beginning. The Son of God was manifested for this purpose: to undo the devil's works. **9** Whoever has been begotten by God does not commit sin, because His seed remains in him; actually, he is not able to sin, because he has been begotten by God. **10** In this the children of God and the children of the devil are distinguished: whoever is not doing righteousness is not of God, also whoever is not loving his brother. **11** Because this is the message that you heard from the beginning, that we should love one another **12**—not like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own works were evil, while those of his brother were righteous. **13** My brothers, do not be surprised if the world hates you. **14** We know that we have transferred out of the death into the life because we love our brothers; he who does not love his brother remains in the death. **15** Whoever is hating his brother is a murderer, and you know that no murderer has eternal life abiding within himself. **(aiōnios g166)** **16** We know the Love by this: He laid down His life in our behalf; we also are obligated to lay down our lives in behalf of our brothers. **17** Now whoever has this world's goods and sees his brother in need, yet closes his heart toward him—how does the love of God abide in him? **18** My dear children, let us not love in word or with the tongue only, but in deed and truth **19**—yes, by this we know that we are

of the Truth and may put our hearts at ease in His presence, **20** and that, if our heart should condemn us, God is greater than our heart and knows all. **21** Dear ones, if our heart does not condemn us, we have confidence toward God, **22** and whatever we may ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. **23** Now this is His commandment, that we believe in the name of His Son, Jesus Christ, and love one another, just as He commanded. **24** He who keeps His commandments abides in Him, and He in him. This is how we know that He remains in us: by the Spirit whom He gave us.

**4** Dear ones, do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world. **2** By this the Spirit of God is known: every spirit that acknowledges Jesus Christ as having come in flesh is of God, **3** and every spirit that does not acknowledge Jesus Christ as having come in flesh is not of God; indeed, this is the spirit of the Antichrist, of which you have heard that it is coming—actually, it is already in the world right now. **4** Dear children, you are of God and have overcome them, because He who is in you is greater than the one in the world. **5** They are of the world; that is why they speak of the world, and the world listens to them. **6** We are of God: he who knows God listens to us; he who is not of God does not listen to us—by this we know the Spirit of the Truth and the spirit of the deception. **7** Dear ones, we must love one another, because the love is of God and everyone who loves has been begotten by God and knows God. **8** He who does not love does not know God, because God is love. **9** God's love was made real within us by this: God sent His only begotten Son into the world in order that we might live through Him. **10** In this is the love, not that we loved God but that He loved us—He even sent His Son as the propitiation for our sins. **11** Dear ones, since God loved us in this way we are obligated to love one another, really. **12** No one has ever looked at God. If we love one another, God remains in us and His love is being perfected in us. **13** By this we know that we remain in Him and He in us, because He has given us of His Spirit. **14** Yes, we have observed and do testify that the Father has sent the Son as Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him and he in God. **16** Yes, we have come to know and believe the love that God has in us. God is love, and he who abides

in the love abides in God, and God in him. **17** The love is perfected with us for this: that we may have confidence in the Day of judgment, since just as He is so are we in this world. **18** There is no fear in love; rather perfect love casts out fear, because fear involves punishment; so he who fears has not been perfected in love. **19** We love Him because He first loved us. **20** If anyone says, "I love God," while hating his brother, he is a liar. Well, how can he love God whom he has not seen, while not loving his brother whom he has seen? **21** Indeed, this commandment we have from Him: he who loves God must love his brother also.

**5** Whoever believes that Jesus is the Christ has been begotten by God; also, whoever loves the Begetter should love the one begotten by Him as well. **2** In this we know that we love the children of God, whenever we love God and keep His commandments. **3** For this is the love of God, that we keep His commandments; His commandments are not burdensome, **4** in that whatever has been begotten by God overcomes the world; this is the victory that has overcome the world: our faith. **5** Who is he who overcomes the world if not he who believes that Jesus is the Son of God? **6** This is He who came by water and blood, Jesus Christ—not by the water only, but by the water and the blood. And it is the Spirit who bears witness, because the Spirit is the Truth; **7** actually there are three who bear witness **8**—the Spirit, the water and the blood—and the three are to one effect. **9** If we receive the testimony of men, the testimony of God is greater; for this is God's testimony which He has testified concerning His Son. **10** He who believes into the Son of God has the witness within himself; he who does not believe God has made Him out to be a liar, because he has not believed in the testimony that God has testified concerning His Son. **11** And this is the testimony: that God has given us eternal life, and this life is in His Son. (aiōnios g166) **12** He who has the Son has the life; he who does not have the Son of God does not have the life. **13** I have written these things to you who believe into the name of the Son of God so that you may know that you have eternal life, really believing into the name of God's Son. (aiōnios g166) **14** Now this is the confidence that we have toward Him: if we should ask anything according to His will, He hears us. **15** And if we know that He hears us, whatever we may ask, we know that we have the requests that we have asked of Him. **16** If anyone should see his brother sinning a sin

not leading to death, let him ask, and He will give him life for those who do not sin unto death. There is sin leading to death; I am not saying that he should make request about that. **17** All unrighteousness is sin, and there is sin not leading to death. **18** We know that whoever has been begotten by God does not sin; rather the one who was begotten by God preserves himself, and the evil one does not touch him. **19** We know that we are of God, and the whole world lies in the power of the evil one. **20** We know that the Son of God has come and has given us understanding, so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. He is the genuine God, and the Life eternal. (aiōnios g166) **21** Dear children, guard yourselves from idols. Amen.

## 2 John

**1** The elder, to the elect lady and her children, whom I love in truth—and not I only, but also all who have known the Truth— **2** because of the Truth, who abides in us and will be with us into the age: (aiōn g165) **3** Grace, mercy and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, will be with you in truth and love. **4** It has given me great joy to find some of your children walking in truth, just as we received commandment from the Father. **5** And now I put a request to you, lady (not as though writing a new commandment to you, but one that we have from the beginning): that we love one another. **6** And this is the love, that we live according to His commandments—this is the commandment, just as you heard from the beginning, that you should live according to it. **7** Now many deceivers have come into the world, who do not acknowledge Jesus Christ as coming in flesh—this is the deceiver, even the Antichrist! **8** Look to yourselves, so that we not lose the things for which we worked but may receive a full reward. **9** Anyone who turns aside and does not continue in the teaching of Christ does not have God; but whoever continues in Christ's teaching does have both the Father and the Son. **10** If anyone comes to you and does not bring this teaching, do not receive him into your house; do not even tell him, "I wish you well," **11** because whoever tells him, "I wish you well," participates in his malignant works. **12** Although I had many things to write to you, I did not wish to do so with paper and ink; instead I hope to come to you and speak face to face, so that our joy may be complete. **13** The children of your elect sister greet you. Amen.

## 3 John

**1** The elder, to the beloved Gaius, whom I love in truth. **2** Dear one, I pray for you to prosper in every way and to be healthy, just as your soul prospers. **3** Because it gave me great joy when some brothers came and testified to the truth about you, how you are walking in Truth. **4** I have no greater joy than to hear that my children are walking in Truth. **5** Dear one, you are faithful in whatever you do for the brothers, and for the strangers **6** who testified to your love before the church—you will do well by sending them on their way in a manner worthy of God, **7** because it was for the sake of the Name that they went out, accepting nothing from pagans. **8** We therefore ought to welcome such, so that we may work together for the Truth. **9** I wrote to the congregation, but Diotrephes, who wants to dominate the others, does not acknowledge us. **10** So if I come, I will bring up what he is doing, slandering us with malignant words. And not satisfied with that, not only does he himself not receive the brothers, but he forbids those who want to do so, kicking them out of the congregation. **11** Dear one, do not imitate what is bad, but what is good. He who does good is of God, but he who does evil has not seen God. **12** Demetrius is well spoken of by everyone—even by the truth itself. Yes, we also speak well of him, and we know that our testimony is true. **13** I had many things to write, but I do not wish to write to you with pen and ink; **14** rather I hope to see you soon, and we will talk face to face. Peace to you. The friends here greet you. Greet the friends there by name.

# Jude

**1** Jude, slave of Jesus Christ, and brother of James, to the called, those who have been sanctified by God the Father and preserved through Jesus Christ: **2** May mercy and peace and love be multiplied to you. **3** Dear ones, while I was really intent on writing to you about the salvation we share, I had a compulsion to write exhorting you to contend earnestly for the Faith once for all committed to the saints. **4** Because certain men, who were marked out for this condemnation long ago, have sneaked in; they are godless, perverting the grace of our God into licentiousness and denying the only Sovereign God, even our Lord Jesus Christ. **5** So I want to remind you, though you already know this, that the Lord delivered a people out of the land of Egypt yet later destroyed those who did not believe. **6** And the angels who did not keep their proper domain but deserted their own dwelling He has kept bound in everlasting chains under darkness for the judgment of the great day. (aīdios g126) **7** So also Sodom and Gomorrah and the surrounding towns—who gave themselves up to fornication and went after a different kind of flesh in a manner similar to those angels—stand as an example, undergoing a punishment of eternal fire. (aiōnios g166) **8** Likewise these dreamers in their turn both defile flesh and reject authority and slander celestial beings. **9** Yet even Michael the archangel, when taking issue with the devil—he was arguing about Moses' corpse—did not dare to pronounce a reviling judgment, but said, "May the Lord rebuke you!" **10** But these speak abusively against whatever they do not understand, while whatever they know by instinct, like unreasoning animals—by these things they are ruined. **11** Woe to them, because they have taken the way of Cain, have rushed into Balaam's error for profit, and have destroyed themselves in Korah's rebellion! **12** These men are hidden reefs at your love feasts, joining the feast without fear, caring only for themselves; they are clouds without rain, carried along by winds; they are late autumn trees without fruit, twice dead (having been uprooted); **13** they are wild waves of the sea, foaming up their own shameful acts; they are wandering stars, for whom the black of the darkness has been reserved forever. (aiōn g165) **14** Now even Enoch, the seventh from Adam, prophesied about these men saying: "Look, the Lord is coming with ten thousands of His holy ones **15** to execute judgment on everyone and to convict all the godless among them

of all their godless deeds that they have godlessly perpetrated, also of all the harsh things they have spoken against Him—the godless sinners!" **16** These men are grumblers and complainers, living according to their own evil desires; they talk big, flattering people to gain advantage. **17** But you, dear ones, remember the words that were spoken before by the Apostles of our Lord Jesus Christ: **18** how they told you that in the last time there will be scoffers who live according to their own godless desires. **19** These are the ones who cause division; they are 'soulish', not having a spirit. **20** But you, dear ones, building yourselves up in your most holy faith, praying in the Holy Spirit, **21** keep yourselves in God's love, looking forward to the mercy of our Lord Jesus Christ into eternal life. (aiōnios g166) **22** Now be merciful to some, making a distinction; **23** but others save with fear, snatching them out of the fire, hating even the garment stained by the flesh. **24** Now to Him who is able to keep them from stumbling and to present them before His glorious presence without fault and with exultation—**25** to God our Savior, who alone is wise, be glory and majesty, power and authority, both now and throughout all the ages! Amen. (aiōn g165)

# Revelation

**1** Jesus Christ's revelation, which God gave Him to show to His slaves—things that must occur shortly. And He communicated it, sending it by His angel to His slave John, **2** who gave witness to the word of God, even the testimony of Jesus Christ—the things that He saw, both things that are and those that must happen after these. **3** Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it; because the time is near. **4** John, to the seven churches that are in Asia: Grace and peace to you from Him who is and who was and who is coming, and from the sevenfold Spirit who is before His throne, **5** and from Jesus Christ the faithful witness, the firstborn from among the dead, and the ruler of the kings of the earth. To Him who loved us and washed us from our sins with His own blood **6**—indeed, He made us a kingdom, priests to His God and Father—to Him be the glory and the dominion for ever and ever. Amen. (aion g165) **7** Take note, He comes with the clouds, and every eye will see Him, including those who pierced Him. And all the tribes of the earth will beat their breasts [in dismay] because of Him. Yea, verily! **8** “I am the Alpha and the Omega,” says the Lord God, “He who is and who was and who is coming, The Almighty.” **9** I, John, your brother and companion in the tribulation and kingdom and endurance in Christ Jesus, was on the island called Patmos on account of the Word of God and on account of the testimony of Jesus Christ. **10** I was in spirit on the Lord's day and I heard a voice behind me, loud as a trumpet, **11** saying, “Write what you see in a book and send it to the seven churches: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia and to Laodicea.” **12** And there I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands, **13** and in the midst of the seven lampstands one similar to a son of man, clothed down to the feet and girded at the nipples with a golden belt. **14** Now His head, that is His hair, was white, like wool, as white as snow; and His eyes were like a flame of fire; **15** and His feet were like fine brass, as when refined in a furnace; and His voice was like the sound of many waters; **16** and He had seven stars on His right hand and a sharp two-edged sword coming out of His mouth; and His countenance was like the sun shining in its strength. **17** And when I saw Him I fell at His feet as if dead. And He placed His right hand upon

me saying: “Do not fear. I am the First and the Last, **18** even the Living One—I became dead, to be sure, and now I am living for ever and ever! Oh yes! And I have the keys of Death and of Hades! (aion g165, Hades g86) **19** Therefore write the things that you have seen, and the things that are, and the things that are going to occur after these. **20** The mystery of the seven stars which you saw upon my right hand, and the seven golden lampstands: the seven stars are the messengers of the seven churches, and the seven lampstands that you saw are seven churches.

**2** “To the messenger of the church in Ephesus write: “These things says He who holds the seven stars on His right hand, who walks about in the midst of the seven golden lampstands: **2** ‘I know your works, yes the labor, and your endurance, and that you cannot stand those who are evil. And you have tested those who claim to be apostles and are not, and found them to be liars; **3** and you have born up and endured on account of my name, and not grown weary. **4** “‘Nevertheless I have against you that you have left your first love. **5** So think about from where you have drifted and repent, and do the first works, or else I will come at you swiftly and remove your lampstand out of its place—unless you do repent. **6** But you do have this, that you hate the works of the Nicolaitans, which I also hate.’ **7** “He who has an ear let him hear what the Spirit is saying to the churches. To the one who overcomes I will grant to eat of the Tree of Life, which is in the midst of the Paradise of my God. **8** “And to the messenger of the church in Smyrna write: “These things says the First and the Last, who became dead and came to life: **9** ‘I know your works and affliction and poverty (but you are rich), and the slander of those who claim to be Jews and are not, but are a synagogue of Satan. **10** Do not fear any of the things that you are about to suffer: Take note, the devil is really about to throw some of you into prison, so that you may be tested, and you will have an affliction of ten days. Stay faithful until death and I will give you the crown of life.’ **11** “He who has an ear let him hear what the Spirit is saying to the churches. The one who overcomes will absolutely not be harmed by the second death. **12** “And to the messenger of the church in Pergamos write: “These things says He who has the sharp two-edged sword: **13** ‘I know your works, and where you live, where Satan's throne is. And you hold my name fast and did not deny my faith during the days in which Antipas was my faithful witness, who was killed among you, where Satan

lives. **14** “Nevertheless I have a few things against you, because you have there adepts of the doctrine of Balaam, who taught Balak to throw a stumbling block before the sons of Israel, to eat things offered to idols and to fornicate. **15** Thus you also have adepts of the doctrine of the Nicolaitans as well. **16** Repent! Or else I will come at you swiftly and will fight against them with the sword of my mouth.’ **17** “He who has an ear let him hear what the Spirit is saying to the churches. To the one who overcomes I will grant to eat from the hidden manna. And I will give him a white pebble, and on the pebble a new name written, which no one knows except the receiver. **18** “And to the messenger of the church in Thyatira write: “These things says the Son of God, He who has the eyes like a flame of fire and the feet like fine brass: **19** ‘I know your works—the love, the faith, the service—and your endurance; in fact your last works are greater than the first. **20** “Nevertheless I have against you that you tolerate your wife Jezebel, who calls herself a prophetess and teaches and deceives my slaves to fornicate and to eat things offered to idols. **21** I even gave her time so that she might repent, but she does not want to repent of her fornication. **22** So, I am throwing her into a sickbed and those adulterating with her into great affliction, unless they repent of her works. **23** And I will execute her children; and all the churches will know that I am the One who searches minds and hearts, and I will give to each one of you according to your works. **24** “Now to the rest of you who are in Thyatira I say—to as many as do not hold this teaching, those who have not known the depths of Satan, as they say—I will not put any other burden on you; **25** just hold fast what you have until I come. **26** And as for the one who overcomes and keeps my works until the end, I will give him authority over the nations; **27** and he will shepherd them with a rod of iron; they will be smashed like clay pots **28**—just as I have received from my Father. And I will give him the morning star.’ **29** “He who has an ear let him hear what the Spirit is saying to the churches.

**3** “And to the messenger of the church in Sardis write: “These things says He who has the seven spirits of God and the seven stars: ‘I know your works, that you have a name that you are alive, yet you are dead. **2** Wake up! And strengthen the remaining things that you were about to throw away, for I have not found your works to be fulfilled before my God. **3** So remember how you have received and heard, and hold fast and repent; because if you do not watch,

I will come upon you like a thief, and you will not know what hour I will come upon you. **4** “But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white, because they are worthy. **5** The one who overcomes will thus be clothed in white garments, and I will not erase his name from the Book of Life, and I will confess his name before my Father and before His angels.’ **6** “He who has an ear let him hear what the Spirit is saying to the churches. **7** “And to the messenger of the church in Philadelphia write: “These things says the Holy, the True, He who has the key of David, who opens and no one can shut it, except He who opens, and no one can open: **8** ‘I know your works. Look, I have set before you an open door, that no one is able to shut; because you have a little strength and have kept my Word and have not denied my name. **9** See, I am determining that some of the synagogue of Satan, those who claim to be Jews and are not, but are lying—yes, I will cause them to come, and to do obeisance at your feet and to know that I have loved you. **10** Because you have kept my command to endure, I also will keep you from the hour of the testing that is about to come upon the whole inhabited earth, to test those who dwell on the earth. **11** “I am coming swiftly. Hold fast what you have so that no one may take your crown. **12** The one who overcomes, I will make him a pillar in the temple of my God, and he will never again go out. And I will write on him the name of my God, the name of my God’s city—the new Jerusalem, which comes down out of heaven from my God—and my new name.’ **13** “He who has an ear let him hear what the Spirit is saying to the churches. **14** “And to the messenger of the church in Laodicea write: “These things says the Amen, the faithful and true witness, the Originator of God’s creation: **15** ‘I know your works, that you are neither cold nor hot. I could wish you were cold or hot. **16** So then, since you are lukewarm, and neither hot nor cold, I am about to vomit you out of my mouth. **17** Because you say, “I am rich, even become wealthy, and have need of nothing,” and do not realize that you are the most wretched—yes, the most pitiable and poor and blind and naked— **18** I counsel you to buy gold from me, refined by fire, so that you may become rich; and white garments, so that you may be clothed, and your nakedness not be shamefully exposed; and anoint your eyes with eye salve, so that you may see. **19** As many as I love I rebuke and discipline; so be zealous and repent! **20** “Now then, I stand at the door and knock. If anyone should

hear my voice and open the door, I really will come in to him and eat with him, and he with me. 21 To the one who overcomes I will grant to sit with me on my throne, just as I overcame and sat down with my Father on His throne.' 22 "He who has an ear let him hear what the Spirit is saying to the churches."

**4** After these things I looked and wow—a door standing open in the sky, and the first voice that I heard, like a trumpet speaking with me, saying, "Come up here and I will show you the things that must take place after these." 2 And immediately I was in spirit, and there, a throne set in heaven (and One sitting on the throne) 3 similar in appearance to a stone, jasper and carnelian, and there was a rainbow around the throne, similar in appearance to an emerald. 4 And around the throne were twenty-four thrones, and on the thrones I saw the twenty-four elders sitting, clothed in white robes and golden crowns on their heads. 5 And out of the throne came lightnings and noises and thunders; and seven lamps of fire were burning before His throne, which are seven spirits of God; 6 and before the throne it was like a sea of glass, similar to crystal. And in the midst of the throne and around the throne were four living beings full of eyes, front and back. 7 The first living being was similar to a lion, the second living being was similar to a calf, the third living being had a face like a man, and the fourth living being was similar to a flying eagle. 8 And the four living beings, each one of them, having six wings apiece, were full of eyes around and within. And they take no rest, day or night, saying: "Holy, holy, holy; Holy, holy, holy; Holy, holy, holy; The Lord God Almighty; He who was and who is and who is coming!" 9 And whenever the living beings ascribe glory and honor and thanksgiving to Him who sits on the throne, to Him who lives forever and ever, (aiōn g165) 10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and they cast their crowns before the throne saying: (aiōn g165) 11 "You are worthy, our Lord and God, the Holy One, to receive the glory and the honor and the power, because You created all things, and by Your will they exist and were created!"

**5** And I saw upon the right hand of Him who sat on the throne a scroll, written inside and outside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" 3 And no one in heaven or on earth or under the earth was able to open the scroll or to look at it. 4 And I began to really

weep, because no one was found worthy to open and read the scroll, or to look at it. 5 So one of the elders says to me: "Stop weeping! Look! The Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and its seven seals." 6 And I saw in the midst of the throne and of the four living beings, and in the midst of the elders, a Lamb standing—as if slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. 7 And He went and took it out of the right hand of the One sitting on the throne! 8 And when He took the scroll the four living beings and the twenty-four elders fell down before the Lamb, each having harps and golden bowls full of incenses, which are the prayers of the saints. 9 And they sing a new song saying: "You are worthy to take the scroll and to open its seals; because You were slaughtered, and have redeemed us to God by your blood out of every tribe and language and people and ethnic nation; 10 and You have made them kings and priests to our God, and they will reign on the earth." 11 And I looked, and I heard as it were the voice of many angels, around the throne and the living beings and the elders. And their number was ten thousand times ten thousand and a thousand thousands, 12 saying with a great voice: "Worthy is the Lamb who was slaughtered to receive the power and wealth and wisdom and strength and honor and glory and blessing!" 13 And every creature which is in the heaven and upon the earth and under the earth, and upon the sea (the existing places and the creatures in them)—I heard them all saying: "To Him who sits upon the throne and to the Lamb: the blessing and the honor and the glory and the power for ever and ever! Amen!" (aiōn g165) 14 (It was the four living beings saying the "Amen".) And the elders fell and did obeisance.

**6** And I saw that the Lamb opened one of the seven seals, and I heard one of the four living beings saying, like a voice of thunder, "Come!" 2 And I looked and, wow, a white horse! And he who sat on it had a bow. And a crown was given to him; and he went out conquering, that is, in order to conquer. 3 And when He opened the second seal I heard the second living being saying, "Come!" 4 And another horse went out, fiery red, and it was granted to him who sat on it to take the peace from the earth, so that they would slaughter each other; also, a huge sword was given to him. 5 And when He opened the third seal I heard the third living being saying, "Come!" And I looked and, wow, a black horse! And he who sat on it had a



pair of scales in his hand. **6** And I heard a voice in the midst of the four living beings saying: "A 'quart' of wheat for a denarius and three 'quarts' of barley for a denarius; but do not harm the olive oil and the wine." **7** And when He opened the fourth seal I heard a voice from the fourth living being saying, "Come!" **8** And I looked and, wow, a sickly pale horse! And as for the one sitting upon it, his name is Death, and Hades follows with him. And authority was given to him over a fourth of the earth, to kill by sword and by famine and by death, also by the wild animals of the earth. (Hadēs g86) **9** And when He opened the fifth seal I saw underneath the altar the souls of the people who had been slaughtered on account of the Word of God and on account of the testimony of the Lamb which they held. **10** And they cried out with a loud voice saying: "How long, O Sovereign, Holy and True, until You judge and avenge our blood on those who dwell on the earth?" **11** So a white robe was given to each of them, and they were told that they should rest a while longer, until both their fellow slaves and their brothers, who were about to be killed just like they were, should complete the number. **12** And I saw, just when He opened the sixth seal—there was a severe earthquake, and the sun became black as sackcloth of hair, and the moon became like blood. **13** And the stars of heaven fell to the earth, like a fig tree drops its late figs when shaken by a strong wind. **14** And the sky was split, like a scroll being rolled up, and every mountain and island was moved out of its place. **15** And the kings of the earth and the magnates and the generals and the rich and the mighty, and every slave and every free man, hid themselves in the caves and among the rocks of the mountains. **16** And they said to the mountains and the rocks: "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! **17** Because the great day of His wrath has come, and who is able to stand?"

**7** And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, so that no wind should blow upon the earth, nor on the sea, nor on any tree. **2** And I saw another angel ascending from the sun's rising, having the seal of the Living God. And he cried out with a loud voice to the four angels, to whom it had been granted to harm the earth and the sea, **3** saying: "Do not harm the earth, nor the sea nor the trees, until we have sealed the slaves of our God on their foreheads." **4** And I heard the number of those who were sealed, one hundred and forty four thousand, sealed out of

every tribe of the sons of Israel: **5** From the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, **6** from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, **7** from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, **8** from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed. **9** After these things I looked, and wow, a great multitude that no one could number, from all ethnic nations and tribes and peoples and languages, standing before the Throne and before the Lamb, clothed with white robes and having palm branches in their hands. **10** And they shouted with a loud voice saying, "Saved by our God who sits on the throne, and by the Lamb!" **11** And all the angels stood around the Throne, and the elders and the four living beings, and they fell down before the Throne, on their faces, and worshiped God, **12** saying: "Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength to our God for ever and ever! Amen." (aiōn g165) **13** And one of the elders reacted, saying to me, "Who are these that are clothed in the white robes, and where did they come from?" **14** So I said to him, "My lord, you know." So he said to me: "These are those who come out of the Great Tribulation—they washed their robes and made them white in the blood of the Lamb. **15** Therefore they are before the throne of God, and they serve Him day and night in His sanctuary. And He who sits on the throne will shelter them. **16** They shall not hunger anymore, nor thirst anymore; the sun will absolutely not strike them, nor any heat; **17** because the Lamb who is in the midst of the throne shepherds them and leads them to springs of waters of life. And God will wipe away every tear from their eyes."

**8** And when He opened the seventh seal there was a stillness in heaven for about half an hour. **2** And I saw the seven angels who stood before God, and seven trumpets were given to them. **3** And another angel came and stood at the altar, having a golden censer. He was given lots of incense so that he could offer it with the prayers of all the saints upon the golden altar that is before the throne. **4** And the smoke of the incense with the prayers of the saints went up before God out of the angel's hand. **5** Then the angel took the censer, filled it with fire from the

altar, and threw it at the earth. And there were noises and thunders and lightnings and an earthquake. 6 And the seven angels who had the seven trumpets prepared themselves to trumpet. 7 So the first one trumpeted, and there appeared hail and fire mixed with blood, and it [the mixture] was thrown at the earth, and a third of the earth was burned up; that is, a third of the trees was burned up and all green grass was burned up. 8 So the second angel trumpeted, and something like a great burning mountain was thrown into the sea, and a third of the sea became blood. 9 And a third of the creatures with souls in the sea died. And a third of the ships were destroyed. 10 So the third angel trumpeted, and a great star fell out of the sky, burning like a torch, and it fell upon a third of the rivers, and on the springs of waters. 11 The name of the star is called Wormwood; so a third of the waters were turned into wormwood, and many people died from the waters because they were made bitter. 12 So the fourth angel trumpeted, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them was darkened; so a third of the day did not shine, and the night likewise. 13 And I saw and heard an eagle flying in midheaven saying with a loud voice, three times: "Woe, woe, woe to the inhabitants of the earth because of the remaining trumpet blasts of the three angels who are about to trumpet!"

**9** So the fifth angel trumpeted, and I saw a 'star' that had fallen out of the sky to the earth. And to him was given the key to the shaft of the Abyss. (Abyssos g12) 2 So he opened the shaft of the Abyss and smoke went up out of the shaft, like the smoke of a burning furnace; and the sun and the air were darkened because of the smoke from the shaft. (Abyssos g12) 3 And 'locusts' exited from the smoke into the earth. And to them was given a capability just like the scorpions of the earth have capability. 4 And they were told not to harm the grass of the earth, nor any green plant, nor any tree, but only those men who do not have the seal of God on their foreheads. 5 And it was designated to them [locusts], not to kill them [men] but, to torment them five months. And their torment is like the torment of a scorpion whenever it strikes a person. 6 And in those days the people will seek death but not find it; they will want to die but death will run away from them. 7 Now the appearance of the 'locusts' was like horses prepared for battle, and something like a golden crown was on their heads, and their

faces were like human faces. 8 They had hair like a woman's and their teeth were like a lion's. 9 They had breastplates like breastplates of iron and the noise of their wings was like the noise of many chariots with horses rushing into battle. 10 And, they have tails like scorpions and stingers precisely in those tails! They have the capability to hurt the populace five months, 11 having as king over them the angel of the Abyss—his name in Hebrew is Abbaddon, while in Greek he has the name Apollyon. (Abyssos g12) 12 The first woe is past, but, two woes are still coming, after these things. 13 So the sixth angel trumpeted, and I heard a voice from the four horns of the golden altar that is before God 14 saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." 15 So the four angels were released—they had been prepared for the hour and the day and month and year—so that they might kill a third of mankind. 16 And the number of the mounted troops was a hundred million (I heard their number). 17 And in the vision I saw the horses like this: those who rode them had breastplates of fiery red, hyacinth blue and sulfur yellow; the heads of the horses were like lions' heads; out of their mouths came fire, smoke and brimstone. 18 By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone that came out of their mouths. 19 For the capability of the horses is in their mouths—and in their tails, because their tails are like snakes, having heads, and with them they do harm. 20 Yet the rest of the people, those who were not killed by these plagues, did not repent of the works of their hands, so as to stop worshiping the demons, even the idols of gold, silver, bronze, stone and wood, which can neither see nor hear nor walk; 21 and they did not repent of their murders or their sorceries or their fornication or their thefts.

**10** (I saw a mighty angel descending out of heaven, clothed with a cloud, and the rainbow on his head; his face was like the sun and his feet like pillars of fire; 2 and he had a little book open in his hand. He placed his right foot on the sea and his left on the land, 3 and he cried out with a loud voice, just like a lion roars. And when he cried out, the seven thunders uttered their own voices. 4 Now when the seven thunders spoke I was about to write, but I heard a voice out of heaven saying, "Seal up the things that the seven thunders said," and "You write after these things." 5 And the angel whom I saw standing on the sea and on the land raised his right hand to the

heaven **6** and swore by Him who lives forever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there would be no further delay, **(aiōn g165)** **7** but in the days of the blast of the seventh angel, whenever he should trumpet, the mystery of God which was announced to His slaves the prophets would be finished. **8** Now the voice that I heard out of heaven was speaking to me again and saying: "Go, take the little book that is open in the hand of the angel who is standing on the sea and on the land." **9** So I went to the angel and said to him, "Give me the little book," and he says to me: "Take and eat it up; it will make your stomach bitter, but in your mouth it will be as sweet as honey." **10** So I took the little book out of the angel's hand and ate it up, and it was as sweet as honey in my mouth. But when I had eaten it my stomach was made bitter. **11** And he said to me, "You must prophesy again over many peoples, even over ethnic nations and languages and kings."

**11** I was given a reed like a measuring rod. And the angel stood saying: "Rise and measure the temple of God and the altar, and those who worship there. **2** But leave out the outer court of the temple and do not measure it, because it has been given to the nations; and they will trample the holy city for forty-two months. **3** And I will give authority to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth." **4** These are the two olive trees, even the two lampstands that stand before the Lord of the earth. **5** And if anyone wants to harm them fire comes out of their mouths and consumes their enemies. So if anyone wants to harm them he must be killed in this way. **6** They have authority to shut up the sky so that no rain falls during the days of their prophecy; and they have authority over the waters to turn them into blood, and to strike the earth with every plague, as often as they wish. **7** When they finish their witness, the Beast of prey that comes up out of the Abyss will make war with them, overcome them and kill them **(Abyssos g12)** **8** —and leave their corpses in the street of the great city! (which is called Sodom and Egypt, spiritually speaking), even where their Lord was crucified. **9** And those from the peoples, tribes, languages and ethnic nations look at their corpses three and a half days, and will not allow their corpses to be buried. **10** And those who dwell on the earth rejoice over them, and they will enjoy themselves and send gifts to one another, because these two prophets tormented

those who dwell on the earth. **11** And after three and a half days a breath of life from God entered them and they stood on their feet, and a great fear fell on those who were watching them. **12** And I heard a loud voice from the heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them. **13** And in that day there was a severe earthquake and a tenth of the city fell, and seven thousand individuals were killed in the earthquake. And the rest became fearful and gave glory to the God of heaven.) **14** The second woe is past. Look out, here comes the third woe! **15** So the seventh angel trumpeted, and there were loud voices in heaven saying: "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever!" **(aiōn g165)** **16** And the twenty-four elders, who sit on their thrones in God's presence, fell on their faces and worshiped God **17** saying: "We thank You, O Lord God Almighty, He who is and who was and who is coming, because You have taken up your great power and begun to reign. **18** The nations were angry and your wrath came, even the time for the dead to be judged and to give the reward to Your slaves the prophets, and to the saints and those who fear your name, small and great, and to destroy those who have corrupted the earth." **19** And the temple of God in heaven was opened, and the ark of the covenant of the Lord was seen in His temple. And there were lightnings, noises, thunderings and huge hail.

**12** A great sign appeared in the sky: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. **2** And being pregnant she was crying out in labor, being in great pain to give birth. **3** And another sign appeared in the sky: wow, a dragon, huge, fiery red, having seven heads and ten horns, with seven diadems on his heads. **4** And its tail grabbed a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth in order to devour her Child as soon as she gave birth. **5** And she bore a Son, a male, who would shepherd all the nations with a rod of iron. And her Child was snatched up to God, even to His throne. **6** And the woman fled into the wilderness to where she has a place prepared by God, so that they may nourish her there one thousand two hundred and sixty days. **7** War was declared in heaven; Michael and his angels were to wage war with the dragon; so the dragon and his angels made war, **8** but he was not

strong enough; neither was there any place found for him in heaven any more. **9** So the great dragon was expelled, that ancient serpent, who is called Slanderer and Satan, who deceives the whole inhabited world; he was thrown into the earth, and his angels were expelled with him. **10** And I heard a loud voice in the heaven saying: "Now the salvation and the power have come, even the Kingdom of our God and the authority of His Christ, because the accuser of our brothers has been thrown down, who accused them before our God day and night. **11** And they conquered him by the blood of the Lamb and by the word of their testimony, and they did not cherish their lives, even up to death. **12** Therefore rejoice, O heavens, yes, you who are dwelling in them! Woe to the earth and the sea! Because the devil has come down to you, having great wrath, knowing that he has little time." **13** So when the dragon perceived that he had been thrown into the earth, he persecuted the woman who gave birth to the Male. **14** And to the woman were given two wings of the great eagle, so that she might fly into the wilderness, into her place, so that she might be nourished there for a time and times and half a time, from the presence of the serpent. **15** So the serpent expelled water from his mouth after the woman, like a river, so as to cause her to be overwhelmed by the flood. **16** But the ground helped the woman; indeed, the ground opened its mouth and drank up the river that the dragon expelled from his mouth. **17** So the dragon was furious about the woman and off he went to make war with the rest of her offspring, those who keep the commands of God and hold the testimony of Jesus.

**13** Now I was standing on the seashore, and I saw a Beast of prey coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems and on his heads blasphemous names. **2** The beast that I saw was similar to a leopard, his feet were like those of a bear, and his mouth was like a lion's mouth. And the dragon gave him his power and his throne and great authority. **3** And one of his heads was as if it had been mortally wounded, but his fatal wound was healed. And the whole earth marveled after the Beast. **4** And they did obeisance to the dragon who had given the authority to the Beast, and they did obeisance to the Beast saying, "Who is like the Beast, and who is able to make war with him?" **5** And he was given a mouth speaking great things, that is, blasphemy; and he was given authority to make war forty-two months. **6** So he opened that mouth

of his in blasphemy against God, to blaspheme His name and His tabernacle, those who dwell in Heaven. **7** And it was given to him to make war with the saints and to conquer them. And authority was given him over every tribe and language and ethnic nation. **8** All who dwell on the earth will do obeisance to him, whose names have not been written in the Book of Life of the Lamb slaughtered from the foundation of the world. **9** If anyone has an ear, let him hear. **10** If anyone has captivity, he goes away. If anyone kills with the sword, with the sword he must be killed. Here is the endurance and the faith of the saints. **11** Now I saw another beast of prey coming up out of the land, and he had two horns like a lamb and spoke like a dragon. **12** And he exercises all the authority of the first Beast in his presence; and he started to cause the earth and those who dwell in it to worship the first Beast, whose mortal wound was healed. **13** And he performs great signs, including that fire should come down from heaven upon the earth before the people. **14** And he deceives my own people, those dwelling on the earth, by the signs that it was given to him to perform before the Beast, telling those who dwell on the earth to make an image to the Beast who had the sword wound and lived. **15** And it was granted to him to give breath to the image of the Beast, so that the image of the Beast should actually speak, and should cause as many as would not worship the image of the Beast to be killed. **16** And he causes everyone—both small and great, both rich and poor, both free and slave—to receive marks on their right hand or on their foreheads, **17** so that no one would be able to buy or sell who does not have the mark, the name of the Beast or the number of his name. **18** Here is wisdom: let the one who has understanding evaluate the number of the Beast, for it is the number of man—his number is 666.

**14** And wow, I saw a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and His Father's name written on their foreheads. **2** And I heard a sound from the sky, like the sound of many waters, and like the sound of loud thunder; and the sound that I heard was like harpists playing on their harps. **3** And they sing a new song before the Throne, and before the four living beings and the elders; and no one was able to learn the song except the 144 thousand, who had been redeemed from the earth. **4** These are the ones not defiled with women, for they are virgins; these are the ones who follow the Lamb wherever He may go.

These were redeemed by Jesus from among men, firstfruits for God and for the Lamb; 5 no lie was found in their mouth, for they are blameless. 6 And I saw another angel flying in midheaven, having an eternal gospel to be proclaimed to those who reside on the earth—to every ethnic nation and tribe and language and people— (aīōnios g166) 7 saying with a loud voice, “Fear God and give Him glory, because the hour of His judging has come, and do obeisance to Him who made heaven and earth, the ocean and springs of water.” 8 And another, a second, angel followed, saying: “It fell, it fell, Babylon the great!—she made all the nations drink of the wine of the rage of her fornication.” 9 And another angel, a third, followed them, saying with a loud voice: “If anyone worships the Beast and his image, and receives a mark on his forehead or on his hand, 10 really, he will drink of the wine of the fury of God, mixed at full strength in the cup of His wrath. In fact, he will be tormented with fire and sulfur before the holy angels and before the Lamb.” 11 So the smoke of their torment goes up forever and ever, and they have no rest day or night, those who worship the Beast and his image, and whoever receives the mark of his name. (aīōn g165) 12 Here is the endurance of the saints, here those who keep the commands of God and the faith of Jesus. 13 I heard a voice from heaven saying to me, “Write: ‘Blessed are the dead who die in the Lord from now on’ (“Yes” says the Spirit), ‘so that they may rest from their labors, and their works follow along with them.’” 14 And wow, I saw a white cloud, and someone like a son of man was sitting on the cloud, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple crying out with a loud voice to the one sitting on the cloud, “Thrust in your sickle and reap, for the time to reap has come, because the harvest of the earth is dry.” 16 So the one sitting on the cloud swung his sickle upon the earth, and the earth was harvested. 17 Then another angel came out of the temple (the one in heaven), he too having a sharp sickle. 18 And another angel came out from the altar (having authority over the fire), and he called out with a loud cry to the one having the sharp sickle saying, “Thrust in your sharp sickle and gather the grape clusters of the vine of the earth, because her grapes are ripe.” 19 So the angel swung his sickle at the earth and gathered the vine of the earth and threw it into the winepress of God’s terrible fury. 20 And the winepress was trampled outside the city, and

blood came out of the winepress up to the horses’ bridles, for a thousand six hundred stadia.

**15** And I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues—in them the fury of God is completed. 2 And I saw as it were a sea of glass mingled with fire, and those who prevailed over the Beast and over his image and over the number of his name, standing on the glassy sea, having harps of God. 3 They sing the song of Moses, the slave of God, and the song of the Lamb, saying: “Great and marvelous are Your works, O Lord God, the Almighty! Just and true are Your ways, O King of the nations! 4 Who could not fear You, O Lord, and glorify Your name? Because You alone are holy; because all the nations will come and do obeisance before You, because Your righteous judgments have been manifested.” 5 After these things I looked, and the sanctuary of the tabernacle of the testimony in the heaven was opened. 6 And out from that heaven came the seven angels, the ones having the seven plagues; they were clothed in pure bright linen and were girded around the chests with golden belts. 7 Then one of the four living beings gave the seven angels seven golden bowls filled with the fury of God, the One who lives forever and ever. (aīōn g165) 8 The sanctuary was filled with smoke from the glory of God and from His power, and no one was able to go into the sanctuary until the seven angels’ plagues were completed.

**16** And I heard a loud voice from the sanctuary saying to the seven angels, “Go, pour out the bowls of God’s fury on the earth.” 2 So off went the first one and poured out his bowl on the earth, and a foul and malignant ulcer appeared in the people who had the mark of the beast and those who worshiped his image. 3 Then the second angel poured out his bowl on the sea, and it turned into blood, like a dead person’s; so every living soul in the sea died. 4 Then the third angel poured out his bowl on the rivers and the springs of water, and they turned into blood. 5 And I heard the angel of the waters saying: “How just You are! The One who is and who was, the holy One, because You have judged these things. 6 Because they shed the blood of saints and prophets, and You have given them blood to drink. They deserve it!” 7 And I heard one from the altar saying: “Yes, O Lord God, the Almighty! Your judgments are true and just!” 8 Then the fourth angel poured out his bowl on the sun, and it was granted to him to burn the people with fire. 9 So the people were burned with severe burns, and

they blasphemed the name of God, who has authority over these plagues. And they did not repent to give Him glory. **10** Then the fifth angel poured out his bowl on the throne of the Beast, and his kingdom was plunged into darkness; so they gnawed their tongues because of the pain. **11** And they blasphemed the God of heaven because of their pains, and because of their ulcers; yet they did not repent of their deeds. **12** Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way for the kings from the sun's rising might be prepared. **13** And I saw three unclean spirits, like frogs, coming out of the mouth of the dragon, out of the mouth of the Beast, and out of the mouth of the false prophet. **14** For they are spirits of demons, performing signs, which go out to the kings of the whole inhabited earth, to gather them to the battle of that great day of God Almighty. **15** ("Watch out, I am coming like a thief. Blessed is the one who watches and guards his clothes, so that he not walk about naked and they see his shame.") **16** So he gathered them to the place called in Hebrew, Armagedon. **17** Then the seventh angel poured out his bowl into the air, and a great voice came out of the sanctuary of heaven, from the Throne, saying, "It is done!" **18** and there were lightnings and thunders and noises. And there was a tremendous earthquake, a terribly severe earthquake such as had not occurred since mankind existed on the earth. **19** So the great city was divided into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of the fury of His wrath. **20** And every island fled, and mountains were not found. **21** And huge hailstones, weighing about a talent, fell out of the sky on the people; and the people blasphemed God on account of the plague of the hail, because its plague was exceedingly severe.

**17** One of the seven angels who had the seven bowls came and spoke with me saying, "Come, I will show you the judgment of the great whore who sits on the many waters, 2 with whom the kings of the earth fornicate; and the inhabitants of the earth were made drunk with the wine of her fornication." **3** So he took me away in spirit to a wilderness. And I saw a woman sitting on a scarlet beast full of blasphemous names, having seven heads and ten horns. **4** And the woman was clothed in purple and scarlet, adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. **5** And on her forehead

a name was written: "Mystery, Babylon the Great, the Mother of the prostitutes and the abominations of the earth." **6** And I saw the woman drunk with the blood of the saints, even with the blood of the martyrs of Jesus. And upon seeing her I was tremendously impressed. **7** So the angel said to me: "Why are you impressed? I will tell you the mystery of the woman and of the beast, having the seven heads and the ten horns, that carries her. **8** The beast that you saw was, and is not, and is about to come up out of the Abyss and to go into perdition. And those who dwell upon the earth will be amazed, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not and will be present. (Abyssos g12) **9** Here is the mind that has wisdom: The seven heads are seven mountains on which the woman sits. **10** And there are seven kings; five have fallen, one is, the other has not come yet. And whenever he comes he must continue a short time. **11** And the beast that was and is not; he is actually the eighth, yet he is of the seven, and he is going into perdition. **12** And the ten horns that you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the Beast for one hour. **13** These are of one mind and give their power and authority to the Beast. **14** They will make war with the Lamb, and the Lamb will conquer them, because He is Lord of lords and King of kings; and those who are with Him are called and chosen and faithful." **15** Then he says to me: "The waters that you saw, where the whore sits, are peoples and multitudes and nations and languages. **16** And the ten horns that you saw, also the beast, these will hate the whore and will lay her waste and strip her and eat her flesh and burn her with fire. **17** Because God put it into their hearts to perform His purpose, even to be of one mind, and to give their kingdom to the Beast, until the words of God should be fulfilled. **18** Now the woman whom you saw is the great city that holds rulership over the kings of the earth.

**18** After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated by his splendor. **2** And he cried out with a strong voice saying: "It fell, it fell, Babylon the great! and has become a dwelling place of demons, even a prison of every unclean spirit, also a prison of every unclean and detestable bird. **3** Because all the nations have drunk of the rage of the wine of her fornication, and the kings of the earth

have fornicated with her, and the merchants of the earth became rich through the strength of her luxury." **4** And I heard another Voice from heaven saying: "Come out of her, my people, so as not to participate in her sins and so as not to receive of her plagues. **5** For her sins have reached to heaven and God has remembered about her her iniquities. **6** Render to her just as she rendered to you; yes, pay her back double, according to her deeds; in the cup that she mixed, mix double for her. **7** To the extent that she glorified herself and lived luxuriously, by so much give her torment; because in her heart she says, 'I sit a queen, and am not a widow; and I will certainly not see sorrow.' **8** Therefore her plagues will come in one day death and sorrow and famine and she will be burned up with fire; because the Lord God who has judged her is strong. **9** "The kings of the earth who fornicated and lived luxuriously with her will weep and mourn over her, when they see the smoke of her burning, **10** standing afar off for fear of her torment, saying: 'Alas, alas, O great city Babylon, O mighty city! Because your judgment came in one hour.' **11** "And the merchants of the earth weep and sorrow over her, because no one buys their goods anymore: **12** goods of gold and of silver, of precious stones and of pearl, of fine linen and of purple, of silk and of scarlet; every citron wood and object of ivory, every object of most precious wood and of bronze and of iron and of marble; **13** cinnamon and incense and perfume and frankincense, wine and olive oil and fine flour and wheat, cattle and sheep and horses and carriages, and bodies and souls of men!" **14** ("Yes, the fruit that your soul craved has gone from you, and all the sumptuous and splendid things have perished from you, and you will never find them again!") **15** "The merchants of these things, who became rich by her, will stand afar off for fear of her torment, weeping and sorrowing **16** and saying: 'Alas, alas, O great city! that was clothed in fine linen and purple and scarlet, and was adorned with gold and precious stones and pearls; **17** because in one hour such great wealth was laid waste.' "And every ship captain, and all who travel by ship—sailors and as many as work the sea—stood afar off **18** and cried out, seeing the smoke of her burning, saying, 'Who is like the great city!?' **19** They threw dust on their heads and cried out, weeping and sorrowing and saying: 'Alas, alas, O great city! by which all who had ships in the sea became rich, by her costly abundance; because in one hour she was laid waste.' **20** "Rejoice over her, O heaven, yes you saints and

apostles and prophets, because God has pronounced your judgment against her!" **21** And a mighty angel took up a stone like a huge millstone and threw it into the ocean saying: "The great city Babylon will be thrown down violently, and will never be found again. **22** The sound of harpists and musicians and flutists and trumpeters will never be heard in you again; no craftsman of whatever craft will ever be found in you again; the sound of a millstone will never be heard in you again; **23** the light of a lamp will never shine in you again; the voice of bridegroom and bride will never be heard in you again; because your merchants were the magnates of the earth, because by your sorcery all the nations were deceived." **24** And in her was found the blood of prophets and saints, even of all who had been butchered on the earth.

**19** After these things I heard as it were the really loud voice of a great multitude in heaven saying: "Hallelujah! The salvation and power and glory of our God! **2** Because His judgments are true and just, because He has judged the great whore who corrupted the earth with her fornication, and has avenged the blood of His slaves by her hand." **3** And a second voice said, "Hallelujah! Her smoke goes up for ever and ever!" (*aiōn g165*) **4** And the twenty-four elders and the four living beings fell down and worshiped God, who sits on the throne, saying, "Amen, Hallelujah!" **5** And a voice came from the Throne saying, "Praise our God, all you His slaves and those who fear Him, small and great!" **6** And I heard as it were the voice of a great multitude like the sound of many waters and like the sound of mighty thunders saying: "Hallelujah! Because the Lord our God reigns, the Almighty! **7** Let us rejoice and exult and give Him the glory, because the wedding of the Lamb has come, and His wife has prepared herself." **8** And it was granted to her to be dressed in fine linen, bright and pure, for the fine linen is the righteous deeds of the saints. **9** And he says to me, "Write: 'Blessed are those who are invited to the wedding banquet of the Lamb.'" And he says to me, "These are the true words of God." **10** And I fell at his feet to worship him, but he says to me: "Don't! I am your fellow slave and among your brothers who hold the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy." **11** I saw the heaven opened, and wow, a white horse! And the One who sits on it, called Faithful and True, both judges and makes war with righteousness. **12** Now His eyes were a flame of fire and on His head

were many diadems, having names written, besides a written name that no one knows except Himself; 13 and He was clothed with a robe that had been dipped in blood, and His name is called The Word of God. 14 And the armies in heaven, clothed in fine linen, white, clean, followed Him on white horses. 15 And out of His mouth goes a sharp, two-edged sword, so that with it He may strike the nations. And He Himself will shepherd them with a rod of iron. And He Himself treads the winepress of the fury of the wrath of God, the Almighty. 16 And He has a name written on His robe and on His thigh, King of kings and Lord of lords! 17 And I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds that fly in midheaven, "Come, gather together to the great dinner of God, 18 so that you may eat flesh of kings and flesh of commanders and flesh of the mighty and flesh of horses along with their riders, even the flesh of all, both free and slave, both small and great." 19 And I saw the Beast and the kings of the earth and their armies gathered together to make war against the One riding the horse and against His army. 20 So the Beast was captured, and with him the False prophet, the one who performed signs in his presence (by which he had deceived those who had received the mark of the Beast and those who worshiped his image). The two were thrown alive into the Lake of Fire that burns with brimstone. (Limnē Pyr g3041 g4442) 21 And the rest were killed by the sword that proceeds from the mouth of the One riding the horse. And all the birds were filled with their flesh.

**20** And I saw an angel coming down from heaven, having the key of the Abyss and a huge chain on his hand. (Abyssos g12) 2 And he seized the dragon, the ancient serpent, who is a slanderer, even Satan, who deceives the whole inhabited earth, and bound him for a thousand years; 3 he threw him into the Abyss and locked and sealed it over him so that he should not deceive the nations any more until the thousand years were finished. And after these years he must be loosed for a short time. (Abyssos g12) 4 And I saw thrones, and they sat on them, and judgment was committed to them; also, I saw the souls of those who had been beheaded on account of the testimony of Jesus and on account of the Word of God, even those who had not worshiped the Beast or his image and had not received the mark on their forehead and on their hand. And they lived and reigned with the Christ for a thousand years. 5 (Now the rest of the dead did not come to life until the thousand

years were finished.) This is the first resurrection. 6 Blessed and holy is the one having a part in the first resurrection; upon such the second death has no power, but they will be priests of God and of Christ, and will reign with Him a thousand years. 7 Now when the thousand years are finished Satan will be released from his prison, 8 and he will go forth to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number is like the sand of the sea. 9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down out of heaven from God and devoured them. 10 And the devil, who deceived them, was thrown into the Lake of Fire and brimstone, where the Beast and the False prophet also are. And they will be tormented day and night forever and ever. (aiōn g165, Limnē Pyr g3041 g4442) 11 Then I saw a tremendous white throne and the One who sat on it, from whose face the earth and the sky fled away; and no place was found for them. 12 And I saw the dead, great and small, standing before the throne; and books were opened. And another Book was opened, namely, of Life. And the dead were judged according to their works, by the things that were written in the books. 13 The ocean gave up the dead who were in it, and Death and Hades gave up the dead who were in them; and they were judged each one according to their works. (Hadēs g86) 14 And Death and Hades were thrown into the Lake of Fire. This is the second death, the Lake of Fire. (Hadēs g86, Limnē Pyr g3041 g4442) 15 And if anyone was not found written in the Book of Life he was thrown into the Lake of Fire. (Limnē Pyr g3041 g4442)

**21** Now I saw a new heaven and a new earth, because the first heaven and the first earth had passed away; also, the ocean was no more. 2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. 3 And I heard a loud voice from heaven saying: "Take note, the tabernacle of God is with men and He will dwell with them, and they will be His people. Yes, God Himself will be with them. 4 And He will wipe away every tear from their eyes; there will be no more death nor sorrow nor crying nor pain—they will exist no more because the first things have gone." 5 Then He who sat on the throne said, "Take note, I make everything new!" And He says to me, "Write, because these words are true and faithful!" 6 Then He said to me: "I have become



the Alpha and the Omega, the Beginning and the End. To the one who thirsts I will give of the spring of the water of Life freely. 7 He who overcomes will inherit these things, and I will be God to him and he will be a son to me. 8 But as for the cowardly and unbelieving and sinners and abominable and murderers and fornicators and sorcerers and idolaters, and all who are false, their portion is in the Lake that burns with fire and brimstone, which is the second death." (Limnē Pyr g3041 g4442) 9 Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me saying, "Come, I will show you the woman, the Lamb's bride." 10 So he transported me in spirit to a great and high mountain and showed me the great city, the holy Jerusalem, coming down out of heaven from God, 11 having the splendor of God. Her radiance was similar to a most precious stone, like a crystalline jasper stone; 12 she had a tremendous, high wall with twelve gates, and at the gates twelve angels, and names inscribed, namely the twelve tribes of the sons of Israel; 13 looking from the east, three gates, and from the north, three gates, and from the south, three gates, and from the west, three gates. 14 And the wall of the city had twelve foundations, and on them twelve names, of the twelve apostles of the Lamb. 15 Now he who spoke with me had a measure, a golden reed, so that he might measure the city and her gates. 16 The city is laid out as a square; that is, her length is equal to her width. So he measured the city with the reed at twelve thousand and twelve stadia. Her length and width and height are equal. 17 And he measured her wall, one hundred and forty-four cubits, the measure of a man (which is of an angel). 18 The material of her wall was jasper, and the city was pure gold, like clear glass. 19 And the foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation had jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. 21 And the twelve gates are twelve pearls; each individual gate was composed of one pearl. And the street of the city was pure gold, like transparent glass. 22 I saw no sanctuary in her, because the Lord God, the Almighty, and the Lamb are her sanctuary. 23 And the city has no need of the sun or the moon, that they should shine on her, because the very glory of God illumines her, and the Lamb is her light. 24 And the nations will walk in her light, and the kings of

the earth bring their glory and honor into her. 25 Her gates will absolutely not be closed by day (and no night will exist there). 26 And they will bring the glory and the honor of the nations into her. 27 But anything 'common' or anyone perpetrating an abomination or a lie will absolutely not enter her; only those who are written in the Lamb's Book of Life.

**22** And he showed me a pure river of water of life, bright as crystal, proceeding from the throne of God and of the Lamb, 2 in the middle of her street. And on either side of the river was a tree of life producing twelve fruits, yielding each month's fruit monthly; and the leaves of the tree are for the healing of the nations. 3 There will be no accursed thing there, but the throne of God and of the Lamb are in her, and His slaves will minister to Him. 4 They will see His face and His name is on their foreheads. 5 Night will not exist there and they will need neither lamp nor sunlight, because the Lord God illuminates them. And they will reign forever and ever. (aiōn g165) 6 Then He says to me: "These words are faithful and true. The Lord God of the spirits of the prophets sent His angel to show to His slaves the things that must shortly take place. 7 Take note, I am coming swiftly! Blessed is the one who keeps the words of the prophecy of this book." 8 Now I, John, who heard and saw these things, when I had heard and seen I fell down to worship at the feet of the angel who showed me these things, 9 but he says to me: "Don't! I am your fellow slave and of your brothers the prophets, those who keep the words of this book. Worship God!" 10 Then he says to me: "Do not seal the words of the prophecy of this book, for the time is near. 11 He who acts unjustly let him act unjustly still, and let the filthy one be filthy still, and let the righteous one still practice righteousness, and let the holy one still be sanctified." 12 "Take note, I am coming swiftly, and my reward is with me to give to each one according to his work. 13 I am the Alpha and the Omega, beginning and end, the First and the Last." 14 (Blessed are those who do His commands, so that they may have the right to the tree of life, even to enter through the gates into the city. 15 Outside are the 'dogs' and the sorcerers and the fornicators and the murderers and the idolaters, and everyone who loves and practices a lie.) 16 "I, Jesus, have sent my angel to testify these things to you, in the churches. I am the Root and the Offspring of David, the bright morning Star. 17 Both the Spirit and the Bride say, 'Come!' And let whoever hears say, 'Come!' And let

whoever thirsts come; whoever wants to, let him take the water of life free of charge. **18** "I myself testify to everyone who hears the words of the prophecy of this book: If any one adds to them, may God add to him the seven plagues written in this book! **19** And if anyone takes away from the words of the book of this prophecy, may God remove his share from the tree of life and out of the Holy City, that stand written in this book!" **20** He who testifies to these things says, "Yes, I am coming swiftly!" Oh yes! Come, Sovereign Jesus! **21** The grace of the Lord Jesus Christ be with all the saints. Amen.





## The New Jerusalem

*And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. And I heard a loud voice from heaven saying: "Take note, the tabernacle of God is with men and He will dwell with them, and they will be His people.*

*Yes, God Himself will be with them."*

Revelation 21:2-3

# Reader's Guide

[AionianBible.org/Readers-Guide](http://AionianBible.org/Readers-Guide)

The Aionian Bible republishes public domain and Creative Common Bible texts that are 100% free to copy and print. The original translation is unaltered and notes are added to help your study. The notes show the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of afterlife destinies.

Who has the authority to interpret the Bible and examine the underlying Hebrew and Greek words? That is a good question! We read in 1 John 2:27, *"As for you, the anointing which you received from him remains in you, and you do not need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you remain in him."* Every Christian is qualified to interpret the Bible! Now that does not mean we will all agree. Each of us is still growing in our understanding of the truth. However, it does mean that there is no infallible human or tradition to answer all our questions. Instead the Holy Spirit helps each of us to know the truth and grow closer to God and each other.

The Bible is a library with 66 books in the Protestant Canon. The best way to learn God's word is to read entire books. Read the book of Genesis. Read the book of John. Read the entire Bible library. Topical studies and cross-referencing can be good. However, the safest way to understand context and meaning is to read whole Bible books. Chapter and verse numbers were added for convenience in the 16th century, but unfortunately they can cause the Bible to seem like an encyclopedia. The Aionian Bible is formatted with simple verse numbering, minimal notes, and no cross-referencing in order to encourage the reading of Bible books.

Bible reading must also begin with prayer. Any Christian is qualified to interpret the Bible with God's help. However, this freedom is also a responsibility because without the Holy Spirit we cannot interpret accurately. We read in 1 Corinthians 2:13-14, *"And we speak of these things, not with words taught by human wisdom, but with those taught by the Spirit, comparing spiritual things with spiritual things. Now the natural person does not receive the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."* So we cannot understand in our natural self, but we can with God's help through prayer.

The Holy Spirit is the best writer and he uses literary devices such as introductions, conclusions, paragraphs, and metaphors. He also writes various genres including historical narrative, prose, and poetry. So Bible study must spiritually discern and understand literature. Pray, read, observe, interpret, and apply. Finally, *"Do your best to present yourself approved by God, a worker who does not need to be ashamed, properly handling the word of truth."* 2 Timothy 2:15. *"God has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; and in knowledge, self-control; and in self-control patience; and in patience godliness; and in godliness brotherly affection; and in brotherly affection, love. For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ,"* 2 Peter 1:4-8.

# Glossary

[AionianBible.org/Glossary](http://AionianBible.org/Glossary)

The Aionian Bible un-translates and instead transliterates eleven special words to help us better understand the extent of God's love for individuals and all mankind, and the nature of afterlife destinies. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. Compare the meanings below to the Strong's Concordance and Glossary definitions.

## **Abyssos** g12

*Greek:* proper noun, place

*Usage:* 9 times in 3 books, 6 chapters, and 9 verses

*Meaning:*

Temporary prison for special fallen angels such as Apollyon, the Beast, and Satan.

## **aĩdios** g126

*Greek:* adjective

*Usage:* 2 times in Romans 1:20 and Jude 6

*Meaning:*

Lasting, enduring forever, eternal.

## **aiōn** g165

*Greek:* noun

*Usage:* 127 times in 22 books, 75 chapters, and 102 verses

*Meaning:*

A lifetime or time period with a beginning and end, an era, an age, the completion of which is beyond human perception, but known only to God the creator of the aiōns, Hebrews 1:2. Never meaning simple endless or infinite chronological time in Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

## **aiōnios** g166

*Greek:* adjective

*Usage:* 71 times in 19 books, 44 chapters, and 69 verses

*Meaning:*

From start to finish, pertaining to the age, lifetime, entirety, complete, or even consummate. Never meaning simple endless or infinite chronological time in Koine Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

## **eleēsē** g1653

*Greek:* verb, aorist tense, active voice, subjunctive mood, 3rd person singular

*Usage:* 1 time in this conjugation, Romans 11:32

*Meaning:*

To have pity on, to show mercy. Typically, the subjunctive mood indicates possibility, not certainty. However, a subjunctive in a purpose clause is a resulting action as certain as the causal action. The subjunctive in a purpose clause functions as an indicative, not an optative. Thus, the grand conclusion of grace theology in Romans 11:32 must be clarified. God's mercy on all is not a possibility, but a certainty. See [ntgreek.org](http://ntgreek.org).

**Geenna** g1067

*Greek:* proper noun, place

*Usage:* 12 times in 4 books, 7 chapters, and 12 verses

*Meaning:*

Valley of Hinnom, Jerusalem's trash dump, a place of ruin, destruction, and judgment in this life, or the next, though not eternal to Jesus' audience.

**Hadēs** g86

*Greek:* proper noun, place

*Usage:* 11 times in 5 books, 9 chapters, and 11 verses

*Meaning:*

Synonymous with Sheol, though in New Testament usage Hades is the temporal place of punishment for deceased unbelieving mankind, distinct from Paradise for deceased believers.

**Limnē Pyr** g3041 g4442

*Greek:* proper noun, place

*Usage:* Phrase 5 times in the New Testament

*Meaning:*

Lake of Fire, final punishment for those not named in the Book of Life, prepared for the Devil and his angels, Matthew 25:41.

**Sheol** h7585

*Hebrew:* proper noun, place

*Usage:* 66 times in 17 books, 50 chapters, and 64 verses

*Meaning:*

The grave or temporal afterlife world of both the righteous and unrighteous, believing and unbelieving, until the general resurrection.

**Tartaroō** g5020

*Greek:* proper noun, place

*Usage:* 1 time in 2 Peter 2:4

*Meaning:*

Temporary prison for particular fallen angels awaiting final judgment.

# Glossary +

[AionianBible.org/Bibles/English---Family-35-NT/Noted](http://AionianBible.org/Bibles/English---Family-35-NT/Noted)

Glossary references are below. Strong's Hebrew and Greek number notes are added to 64 Old Testament and 200 New Testament verses. Questioned verse translations do not contain Aionian Glossary words and may wrongly imply *eternal* or *Hell*. \* The note placement is skipped or adjusted for verses with non-standard numbering.

## **Abyssos**

Luke 8:31  
Romans 10:7  
Revelation 9:1  
Revelation 9:2  
Revelation 9:11  
Revelation 11:7  
Revelation 17:8  
Revelation 20:1  
Revelation 20:3

Acts 3:21  
Acts 15:18  
Romans 1:25  
Romans 9:5  
Romans 11:36  
Romans 12:2  
Romans 16:27  
1 Corinthians 1:20  
1 Corinthians 2:6  
1 Corinthians 2:7  
1 Corinthians 2:8  
1 Corinthians 3:18  
1 Corinthians 8:13  
1 Corinthians 10:11  
2 Corinthians 4:4  
2 Corinthians 9:9  
2 Corinthians 11:31  
Galatians 1:4  
Galatians 1:5  
Ephesians 1:21  
Ephesians 2:2  
Ephesians 2:7  
Ephesians 3:9  
Ephesians 3:11  
Ephesians 3:21  
Ephesians 6:12  
Philippians 4:20  
Colossians 1:26  
1 Timothy 1:17  
1 Timothy 6:17  
2 Timothy 4:10  
2 Timothy 4:18  
Titus 2:12  
Hebrews 1:2  
Hebrews 1:8  
Hebrews 5:6  
Hebrews 6:5  
Hebrews 6:20  
Hebrews 7:17  
Hebrews 7:21  
Hebrews 7:24  
Hebrews 7:28  
Hebrews 9:26  
Hebrews 11:3  
Hebrews 13:8  
Hebrews 13:21  
1 Peter 1:23

1 Peter 1:25  
1 Peter 4:11  
1 Peter 5:11  
2 Peter 3:18  
1 John 2:17  
2 John 1:2  
Jude 1:13  
Jude 1:25  
Revelation 1:6  
Revelation 1:18  
Revelation 4:9  
Revelation 4:10  
Revelation 5:13  
Revelation 7:12  
Revelation 10:6  
Revelation 11:15  
Revelation 14:11  
Revelation 15:7  
Revelation 19:3  
Revelation 20:10  
Revelation 22:5

## **aidios**

Romans 1:20  
Jude 1:6

## **aiōn**

Matthew 12:32  
Matthew 13:22  
Matthew 13:39  
Matthew 13:40  
Matthew 13:49  
Matthew 21:19  
Matthew 24:3  
Matthew 28:20  
Mark 3:29  
Mark 4:19  
Mark 10:30  
Mark 11:14  
Luke 1:33  
Luke 1:55  
Luke 1:70  
Luke 16:8  
Luke 18:30  
Luke 20:34  
Luke 20:35  
John 4:14  
John 6:51  
John 6:58  
John 8:35  
John 8:51  
John 8:52  
John 9:32  
John 10:28  
John 11:26  
John 12:34  
John 13:8  
John 14:16

Galatians 1:4  
Galatians 1:5  
Ephesians 1:21  
Ephesians 2:2  
Ephesians 2:7  
Ephesians 3:9  
Ephesians 3:11  
Ephesians 3:21  
Ephesians 6:12  
Philippians 4:20  
Colossians 1:26  
1 Timothy 1:17  
1 Timothy 6:17  
2 Timothy 4:10  
2 Timothy 4:18  
Titus 2:12  
Hebrews 1:2  
Hebrews 1:8  
Hebrews 5:6  
Hebrews 6:5  
Hebrews 6:20  
Hebrews 7:17  
Hebrews 7:21  
Hebrews 7:24  
Hebrews 7:28  
Hebrews 9:26  
Hebrews 11:3  
Hebrews 13:8  
Hebrews 13:21  
1 Peter 1:23

## **aiōnios**

Matthew 18:8  
Matthew 19:16  
Matthew 19:29  
Matthew 25:41  
Matthew 25:46  
Mark 3:29  
Mark 10:17  
Mark 10:30  
Luke 10:25  
Luke 16:9  
Luke 18:18  
Luke 18:30  
John 3:15  
John 3:16  
John 3:36  
John 4:14  
John 4:36  
John 5:24  
John 5:39  
John 6:27  
John 6:40  
John 6:47  
John 6:54  
John 6:68



John 10:28  
John 12:25  
John 12:50  
John 17:2  
John 17:3  
Acts 13:46  
Acts 13:48  
Romans 2:7  
Romans 5:21  
Romans 6:22  
Romans 6:23  
Romans 16:25  
Romans 16:26  
2 Corinthians 4:17  
2 Corinthians 4:18  
2 Corinthians 5:1  
Galatians 6:8  
2 Thessalonians 1:9  
2 Thessalonians 2:16  
1 Timothy 1:16  
1 Timothy 6:12  
1 Timothy 6:16  
2 Timothy 1:9  
2 Timothy 2:10  
Titus 1:2  
Titus 3:7  
Philemon 1:15  
Hebrews 5:9  
Hebrews 6:2  
Hebrews 9:12  
Hebrews 9:14  
Hebrews 9:15  
Hebrews 13:20  
1 Peter 5:10  
2 Peter 1:11  
1 John 1:2  
1 John 2:25  
1 John 3:15  
1 John 5:11  
1 John 5:13  
1 John 5:20  
Jude 1:7  
Jude 1:21  
Revelation 14:6

## ***eleēse***

Romans 11:32

## ***Geenna***

Matthew 5:22  
Matthew 5:29  
Matthew 5:30  
Matthew 10:28  
Matthew 18:9  
Matthew 23:15  
Matthew 23:33  
Mark 9:43

Mark 9:45  
Mark 9:47  
Luke 12:5  
James 3:6  
***Hadēs***  
Matthew 11:23  
Matthew 16:18  
Luke 10:15  
Luke 16:23  
Acts 2:27  
Acts 2:31  
1 Corinthians 15:55  
Revelation 1:18  
Revelation 6:8  
Revelation 20:13  
Revelation 20:14

## ***Limnē Pyr***

Revelation 19:20  
Revelation 20:10  
Revelation 20:14  
Revelation 20:15  
Revelation 21:8

## ***Sheol***

Genesis 37:35  
Genesis 42:38  
Genesis 44:29  
Genesis 44:31  
Numbers 16:30  
Numbers 16:33  
Deuteronomy 32:22  
1 Samuel 2:6  
2 Samuel 22:6  
1 Kings 2:6  
1 Kings 2:9  
Job 7:9  
Job 11:8  
Job 14:13  
Job 17:13  
Job 17:16  
Job 21:13  
Job 24:19  
Job 26:6  
Psalms 6:5  
Psalms 9:17  
Psalms 16:10  
Psalms 18:5  
Psalms 30:3  
Psalms 31:17  
Psalms 49:14  
Psalms 49:15  
Psalms 55:15  
Psalms 86:13  
Psalms 88:3  
Psalms 89:48

Psalms 116:3  
Psalms 139:8  
Psalms 141:7  
Proverbs 1:12  
Proverbs 5:5  
Proverbs 7:27  
Proverbs 9:18  
Proverbs 15:11  
Proverbs 15:24  
Proverbs 23:14  
Proverbs 27:20  
Proverbs 30:16  
Ecclesiastes 9:10  
Song of Solomon 8:6  
Isaiah 5:14  
Isaiah 7:11  
Isaiah 14:9  
Isaiah 14:11  
Isaiah 14:15  
Isaiah 28:15  
Isaiah 28:18  
Isaiah 38:10  
Isaiah 38:18  
Isaiah 57:9  
Ezekiel 31:15  
Ezekiel 31:16  
Ezekiel 31:17  
Ezekiel 32:21  
Ezekiel 32:27  
Hosea 13:14  
Amos 9:2  
Jonah 2:2  
Habakkuk 2:5

## ***Tartaroō***

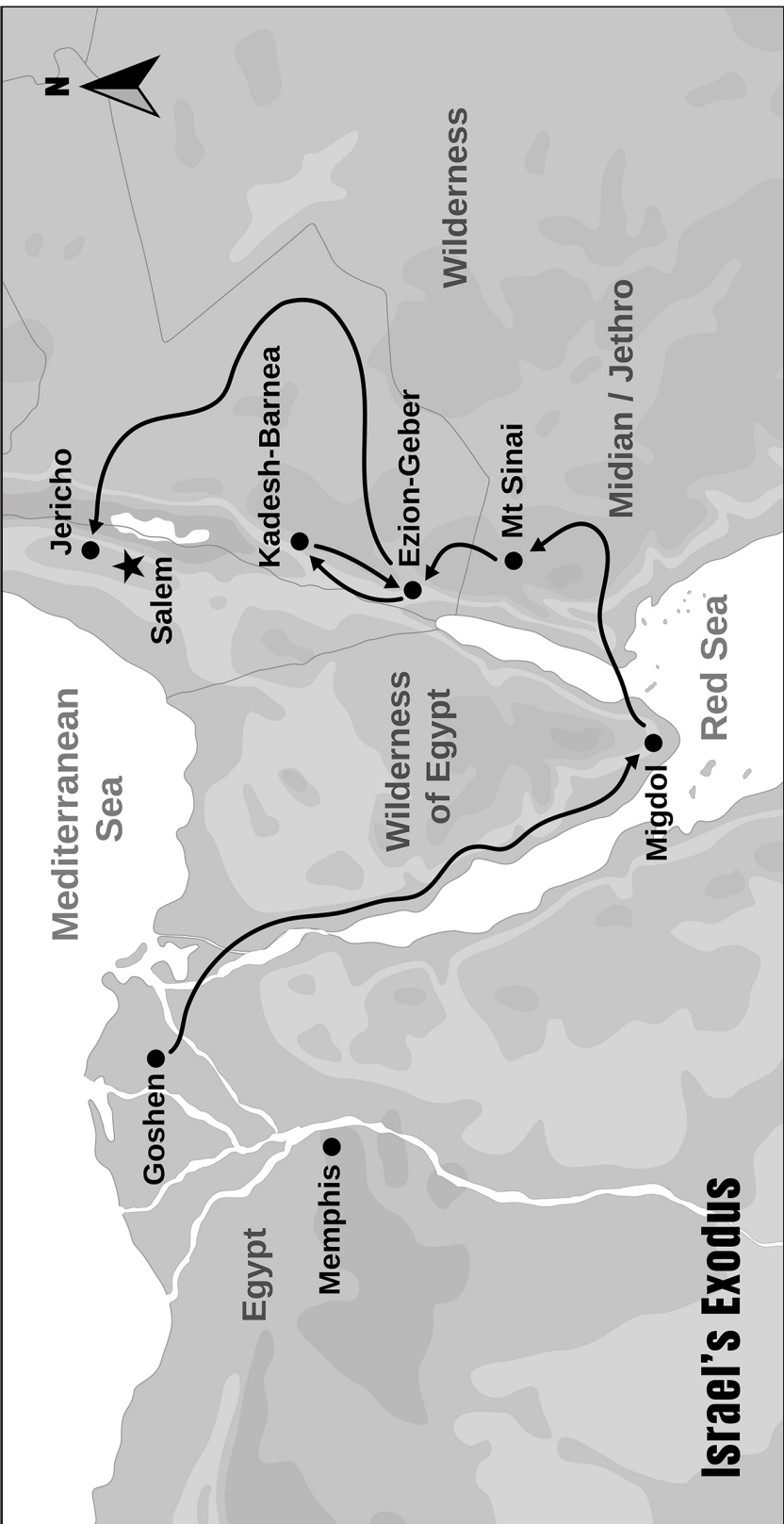
2 Peter 2:4

## ***Questioned***

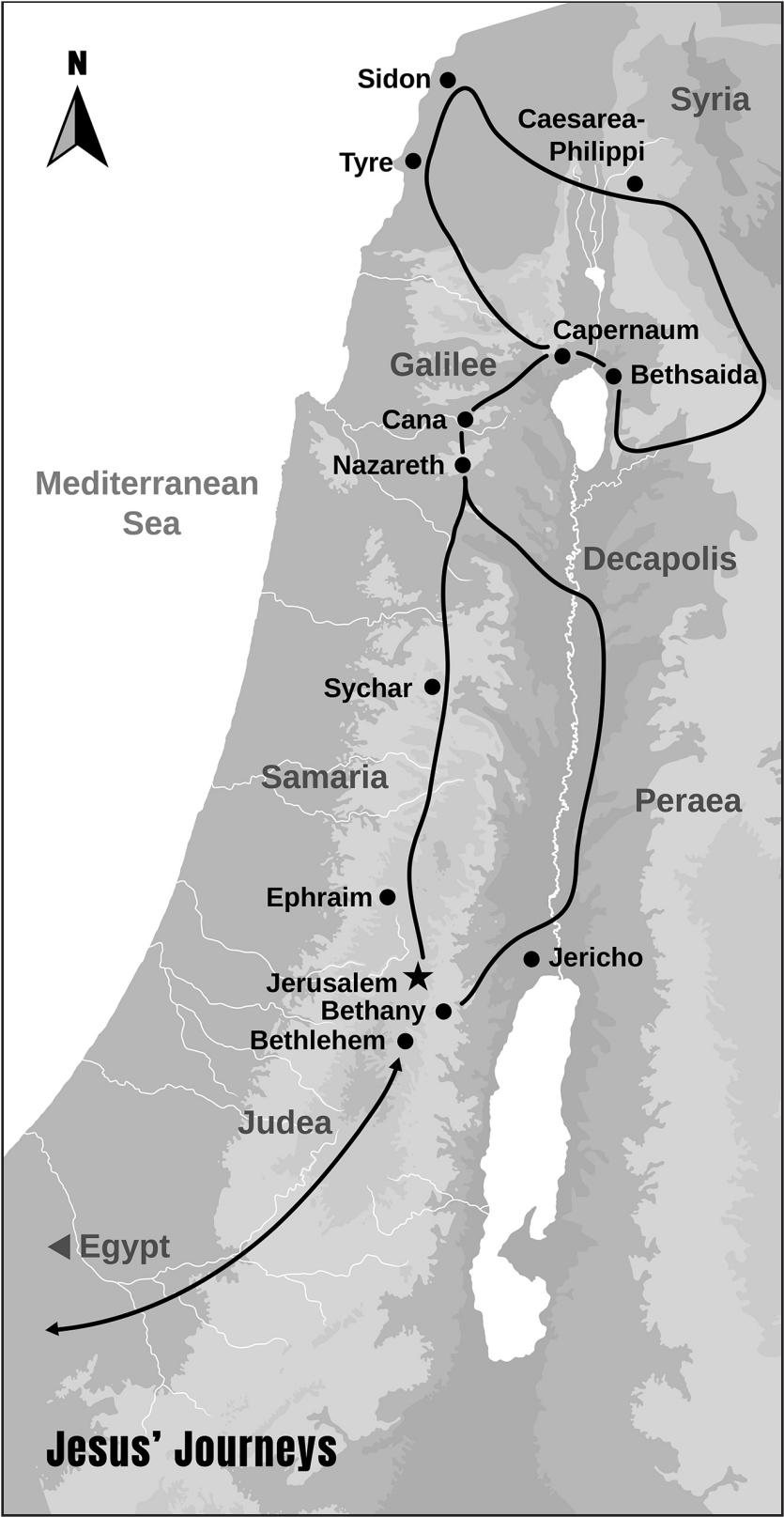
2 Peter 2:17



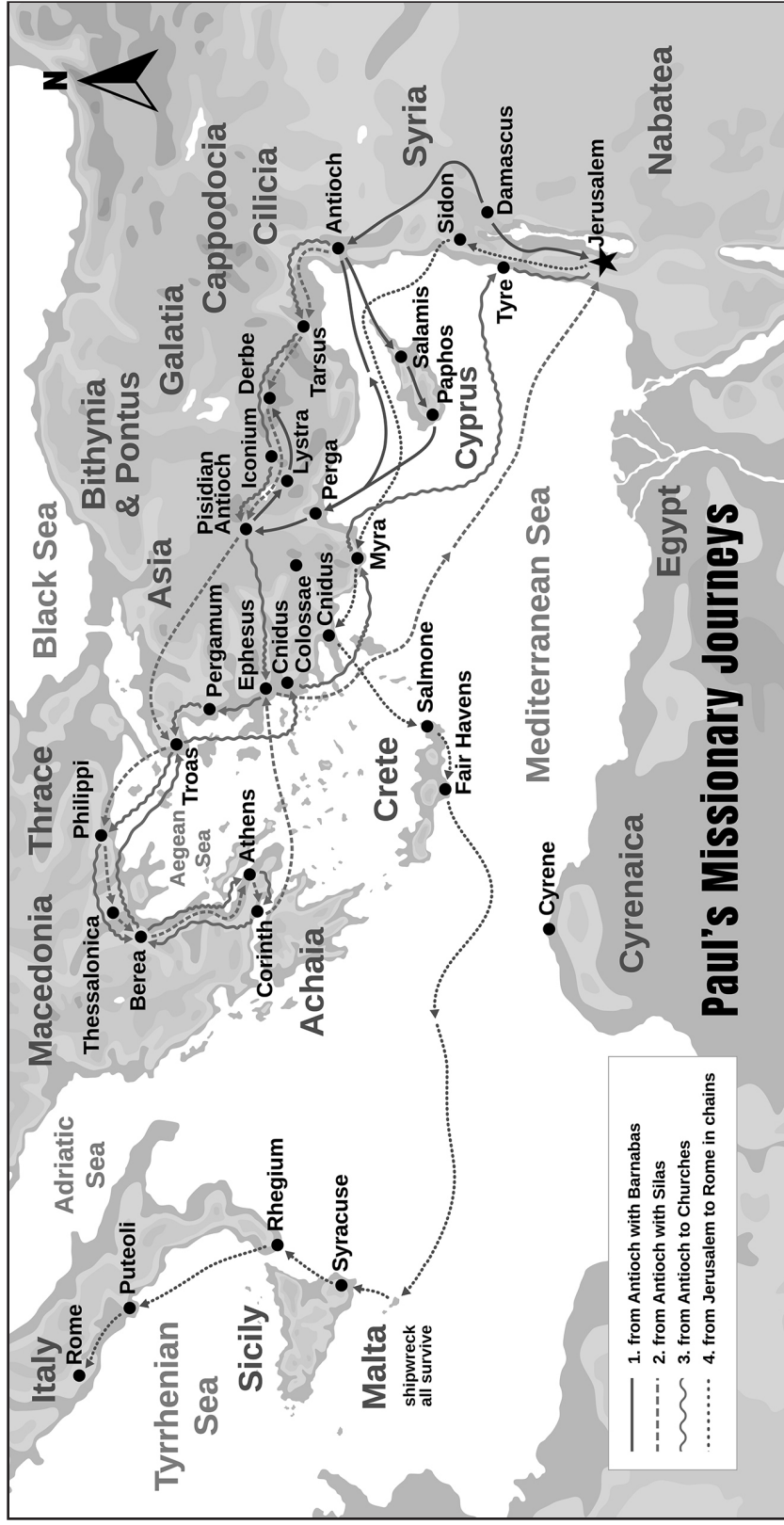
By faith Abraham, upon being called to go forth to the place that he would receive as an inheritance, obeyed and went, though not being acquainted with where he was going.  
- Hebrews 11:8



*"When Pharaoh had let the people go, God didn't lead them by the way of the land of the Philistines, although that was near; for God said, 'Lest perhaps the people change their minds when they see war, and they return to Egypt'" Exodus 13:17*



For even the Son of the Man did not come to be served, but to serve, and to give His life a ransom for many. - Mark 10:45



*Paul, a slave of Jesus Christ, a called apostle, having been set apart to the Gospel of God, - Romans 1:1*

# **Creation 4004 B.C.**

Adam and Eve created	4004
Tubal-cain forges metal	3300
Enoch walks with God	3017
Methuselah dies at age 969	2349
God floods the Earth	2349
Tower of Babel thwarted	2247
Abraham sojourns to Canaan	1922
Jacob moves to Egypt	1706
Moses leads Exodus from Egypt	1491
Gideon judges Israel	1245
Ruth embraces the God of Israel	1168
David installed as King	1055
King Solomon builds the Temple	1018
Elijah defeats Baal's prophets	896
Jonah preaches to Nineveh	800
Assyrians conquer Israelites	721
King Josiah reforms Judah	630
Babylonians capture Judah	605
Persians conquer Babylonians	539
Cyrus frees Jews, rebuilds Temple	537
Nehemiah rebuilds the wall	454
Malachi prophecies the Messiah	416
Greeks conquer Persians	331
Seleucids conquer Greeks	312
Hebrew Bible translated to Greek	250
Maccabees defeat Seleucids	165
Romans subject Judea	63
Herod the Great rules Judea	37

(The Annals of the World, James Uusher)

## **Jesus Christ born 4 B.C.**

# New Heavens and Earth



- Christ returns for his people**
- 1956** Jim Elliot martyrd in Ecuador
  - 1830** John Williams reaches Polynesia
  - 1731** Zinzendorf leads Moravian mission
  - 1614** Japanese kill 40,000 Christians
  - 1572** Jesuits reach Mexico
  - 1517** Martin Luther leads Reformation
  - 1455** Gutenberg prints first Bible
  - 1323** Franciscans reach Sumatra
  - 1276** Ramon Llull trains missionaries
  - 1100** Crusades tarnish the church
  - 1054** The Great Schism
  - 997** Adalbert martyrd in Prussia
  - 864** Bulgarian Prince Boris converts
  - 716** Boniface reaches Germany
  - 635** Alopen reaches China
  - 569** Longinus reaches Alodia / Sudan
  - 432** Saint Patrick reaches Ireland
  - 397** Carthage ratifies Bible Canon
  - 341** Ulfilas reaches Goth / Romania
  - 325** Niceae proclaims God is Trinity
  - 250** Denis reaches Paris, France
  - 197** Tertullian writes Christian literature
  - 70** Titus destroys the Jewish Temple
  - 61** Paul imprisoned in Rome, Italy
  - 52** Thomas reaches Malabar, India
  - 39** Peter reaches Gentile Cornelius
  - 33** Holy Spirit empowers the Church

(Wikipedia, Timeline of Christian missions)

## Resurrected 33 A.D.

What are we?			▶		Genesis 1:26 - 2:3	
How are we sinful?			▶		Romans 5:12-19	
Where are we?			▶			
					Innocence	
			Eternity Past	Creation 4004 B.C.		
▶ Who are we?	God	Father	John 10:30	God's perfect fellowship	Genesis 1:31  God's perfect fellowship with Adam in The Garden of Eden	
		Son				
		Holy Spirit				
	Mankind	Living	Genesis 1:1  No Creation No people			
		Deceased believing				
		Deceased unbelieving				
	Angels	Holy			Genesis 1:31  No Fall No unholy Angels	
		Imprisoned				
		Fugitive				
		First Beast				
		False Prophet				
		Satan				
	Why are we?			▶		Romans 11:25-36, Ephesian 2:7



Mankind is created in God’s image, male and female He created us

Sin entered the world through Adam and then death through sin

When are we?



Fallen				Glory
Fall to sin No Law	Moses’ Law 1500 B.C.	Christ 33 A.D.	Church Age Kingdom Age	New Heavens and Earth
1 Timothy 6:16 Living in unapproachable light				Acts 3:21 Philippians 2:11 Revelation 20:3  God’s perfectly restored fellowship with all Mankind praising Christ as Lord in the Holy City
John 8:58 Pre-incarnate		John 1:14 Incarnate	Luke 23:43 Paradise	
Psalm 139:7 Everywhere		John 14:17 Living in believers		
Ephesians 2:1-5 Serving the Savior or Satan on Earth				
Luke 16:22 Blessed in Paradise				
Luke 16:23, Revelation 20:5,13 Punished in Hades until the final judgment				
Hebrews 1:14 Serving mankind at God’s command				
2 Peter 2:4, Jude 6 Imprisoned in Tartarus				Matthew 25:41 Revelation 20:10  Lake of Fire prepared for the Devil and his Angels
1 Peter 5:8, Revelation 12:10  Rebelling against Christ Accusing mankind			Revelation 20:13 Thalaasa	
			Revelation 19:20 Lake of Fire	
			Revelation 20:2 Abyss	

For God has bound all over to disobedience in order to show mercy to all

# Destiny

[AionianBible.org/Destiny](http://AionianBible.org/Destiny)

The Aionian Bible shows the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of after-life destinies. The underlying Hebrew and Greek words typically translated as *Hell* show us that there are not just two after-life destinies, Heaven or Hell. Instead, there are a number of different locations, each with different purposes, different durations, and different inhabitants. Locations include 1) Old Testament *Sheol* and New Testament *Hadēs*, 2) *Geenna*, 3) *Tartaroō*, 4) *Abyssos*, 5) *Limnē Pyr*, 6) *Paradise*, 7) *The New Heaven*, and 8) *The New Earth*. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The key observation is that fallen angels will be present at the final judgment, 2 Peter 2:4 and Jude 6. Traditionally, we understand the separation of the Sheep and the Goats at the final judgment to divide believing from unbelieving mankind, Matthew 25:31-46 and Revelation 20:11-15. However, the presence of fallen angels alternatively suggests that Jesus is separating redeemed mankind from the fallen angels. We do know that Jesus is the helper of mankind and not the helper of the Devil, Hebrews 2. We also know that Jesus has atoned for the sins of all mankind, both believer and unbeliever alike, 1 John 2:1-2. Deceased believers are rewarded in Paradise, Luke 23:43, while unbelievers are punished in Hades as the story of Lazarus makes plain, Luke 16:19-31. Yet less commonly known, the punishment of this selfish man and all unbelievers is before the final judgment, is temporal, and is punctuated when Hades is evacuated, Revelation 20:13. So is there hope beyond Hades for unbelieving mankind? Jesus promised, *"the gates of Hades will not prevail,"* Matthew 16:18. Paul asks, *"Hades where is your victory?"* 1 Corinthians 15:55. John wrote, *"Hades gives up,"* Revelation 20:13.

Jesus comforts us saying, *"Do not be afraid,"* because he holds the keys to *unlock* death and Hades, Revelation 1:18. Yet too often our *Good News* sounds like a warning to *"be afraid"* because Jesus holds the keys to *lock* Hades! Wow, we have it backwards! Hades will be evacuated! And to guarantee hope, once emptied, Hades is thrown into the Lake of Fire, never needed again, Revelation 20:14.

Finally, we read that anyone whose name is not written in the Book of Life is thrown into the Lake of Fire, the second death, with no exit ever mentioned or promised, Revelation 21:1-8. So are those evacuated from Hades then, *"out of the frying pan, into the fire?"* Certainly, the Lake of Fire is the destiny of the Goats. But, do not be afraid. Instead, read the Bible's explicit mention of the purpose of the Lake of Fire and the identity of the Goats, *"Then he will say also to those on the left hand, 'Depart from me, you cursed, into the consummate fire which is prepared for... the devil and his angels,'"* Matthew 25:41. Bad news for the Devil. Good news for all mankind!

Faith is not a pen to write your own name in the Book of Life. Instead, faith is the glasses to see that the love of Christ for all mankind has already written our names in Heaven. *"If the first fruit is holy, so is the lump,"* Romans 11:16. Though unbelievers will suffer regrettable punishment in Hades, redeemed mankind will never enter the Lake of Fire, prepared for the devil and his angels. And as God promised, all mankind will worship Christ together forever, Philippians 2:9-11.



## **Disciple All Nations**

*As you go, make disciples in all ethnic nations: baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; - Matthew 28:19*

