

Holy Bible

Aionian **Edition**®

Literal Standard Version

New Testament

Holy Bible Aionian Edition ®
Literal Standard Version
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. Take the time to understand these eleven words. The original translation is unaltered and a 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, Crosswire.org, unbound.Biola.edu, Bible4u.net, and NHEB.net. The Aionian Bible is copyrighted with creativecommons.org/licenses/by-nd/4.0, allowing 100% freedom to copy and print, if respecting source copyrights. Check the Reader's Guide and read online at AionianBible.org, with Android, and TOR network. Why purple? King Jesus' Word is royal... and purple is the color of royalty!

History

AionianBible.org/History

- 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.
- 12/07/16 - Nainoia Inc established as non-profit corporation.
- 01/01/17 - Creative Commons Attribution No Derivatives 4.0 license added.
- 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.
- 02/01/18 - Holy Bible Aionian Edition® trademark registered.
- 03/06/18 - Aionian Bibles available in print at Amazon.com.
- 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.
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- 10/31/19 - 174 translations now available in 74 languages.
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- 05/25/20 - Illustrations by Gustave Doré, La Grande Bible de Tours, Felix Just.
- 08/29/20 - Aionian Bibles now available in ePub format.
- 12/01/20 - Right to left and Hindic languages now available in PDF format.
- 03/31/21 - 214 translations now available in 99 languages.
- 11/17/21 - Aionian Bible Branded Leather Bible Covers now available.
- 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.
- 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 135 languages.
- 05/01/24 - 371 translations now available in 151 languages.

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NEW TESTAMENT



The Crucifixion

*And Jesus said, "Father, forgive them, for they have not known what they do";
and parting His garments they cast a lot.*

Luke 23:34

Matthew

1 [The] scroll of the birth of Jesus Christ, Son of David, Son of Abraham. **2** Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers, **3** and Judah begot Perez and Zerah of Tamar, and Perez begot Hezron, and Hezron begot Ram, **4** and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, **5** and Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse, **6** and Jesse begot David the king. And David the king begot Solomon, of her [who had been] Uriah's, **7** and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, **8** and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, **9** and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, **10** and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, **11** and Josiah begot Jeconiah and his brothers, at the Babylonian removal. **12** And after the Babylonian removal, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel, **13** and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor, **14** and Azor begot Sadok, and Sadok begot Achim, and Achim begot Eliud, **15** and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, **16** and Jacob begot Joseph, the husband of Mary, of whom was begotten Jesus, who is named Christ. **17** All the generations, therefore, from Abraham to David [are] fourteen generations, and from David to the Babylonian removal fourteen generations, and from the Babylonian removal to the Christ, fourteen generations. **18** And of Jesus Christ, the birth was thus: for His mother Mary having been betrothed to Joseph, before their coming together she was found to have conceived from the Holy Spirit, **19** and her husband Joseph being righteous, and not willing to make her an example, resolved to send her away privately. **20** And on his thinking of these things, behold, a messenger of the LORD appeared to him in a dream, saying, "Joseph, son of David, you may not fear to receive your wife Mary, for that which was begotten in her is of [the] Holy Spirit, **21** and she will bring forth a Son, and you will call His Name Jesus, for He will save His people from their

sins." **22** And all this has come to pass, that it may be fulfilled that was spoken by the LORD through the prophet, saying, **23** "Behold, the virgin will conceive, and she will bring forth a Son, and they will call His Name Emmanuel," which is, being interpreted, "God with us." **24** And Joseph, having risen from sleep, did as the messenger of the LORD directed him, and received his wife, **25** and did not know her until she brought forth her Son—the firstborn, and he called His Name Jesus.

2 And Jesus having been born in Beth-Lehem of Judea, in the days of Herod the king, behold, magi from the east came to Jerusalem, **2** saying, "Where is He who was born King of the Jews? For we saw His star in the east, and we came to worship Him." **3** And Herod the king having heard, was stirred, and all Jerusalem with him, **4** and having gathered all the chief priests and scribes of the people, he was inquiring from them where the Christ is born. **5** And they said to him, "In Beth-Lehem of Judea, for thus it has been written through the prophet: **6** And you, Beth-Lehem, the land of Judah, you are by no means the least among the leaders of Judah, for out of you will come One leading, who will feed My people Israel." **7** Then Herod, having called the magi privately, inquired exactly from them the time of the appearing star, **8** and having sent them to Beth-Lehem, he said, "Having gone—inquire exactly for the Child, and whenever you may have found, bring me back word, that I also having come may worship Him." **9** And they, having heard the king, departed, and behold, the star, that they saw in the east, went before them, until, having come, it stood over where the Child was. **10** And having seen the star, they rejoiced with exceedingly great joy, **11** and having come into the house, they found the Child with His mother Mary, and having fallen down they worshiped Him, and having opened their treasures, they presented to Him gifts, gold, and frankincense, and myrrh, **12** and having been divinely warned in a dream not to return to Herod, through another way they withdrew to their own region. **13** And on their having withdrawn, behold, a messenger of the LORD appears in a dream to Joseph, saying, "Having risen, take the Child and His mother, and flee to Egypt, and be there until I may speak to you, for Herod is about

to seek the Child to destroy Him.” 14 And he, having risen, took the Child and His mother by night, and withdrew to Egypt, 15 and he was there until the death of Herod, that it might be fulfilled that was spoken by the LORD through the prophet, saying, “Out of Egypt I called My Son.” 16 Then Herod, having seen that he was deceived by the magi, was very angry, and having sent forth, he slew all the male children in Beth-Lehem, and in all its borders, from two years and under, according to the time that he inquired exactly from the magi. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 18 “A voice in Ramah was heard—weeping and much mourning—Rachel weeping [for] her children, and she would not be comforted because they are not.” 19 And Herod having died, behold, a messenger of the LORD appears in a dream to Joseph in Egypt, 20 saying, “Having risen, take the Child and His mother, and be going to the land of Israel, for they have died—those seeking the life of the Child.” 21 And he, having risen, took the Child and His mother, and came to the land of Israel, 22 and having heard that Archelaus reigns over Judea instead of his father Herod, he was afraid to go there, and having been divinely warned in a dream, he withdrew to the parts of Galilee, 23 and coming, he dwelt in a city named Nazareth, that it might be fulfilled that was spoken through the Prophets, that “He will be called a Nazarene.”

3 And in those days John the Immerser comes, proclaiming in the wilderness of Judea, 2 and saying, “Convert, for the kingdom of the heavens has come near,” 3 for this is he having been spoken of by Isaiah the prophet, saying, “A voice of one crying in the wilderness: Prepare the way of the LORD, Make His paths straight.” 4 And this John had his clothing of camel’s hair, and a girdle of skin around his loins, and his nourishment was locusts and honey of the field. 5 Then were going forth to him Jerusalem, and all Judea, and all the region around the Jordan, 6 and they were immersed in the Jordan by him, confessing their sins. 7 And having seen many of the Pharisees and Sadducees coming about his immersion, he said to them, “Brood of vipers! Who showed you to flee from the coming wrath? 8 Bear, therefore, fruits worthy of conversion, 9 and do not think to say in yourselves, We have a father—Abraham, for I say to

you that God is able to raise children to Abraham out of these stones, 10 and now also, the axe is laid to the root of the trees, therefore, every tree not bearing good fruit is cut down, and is cast into fire. 11 I indeed immerse you in water for conversion, but He who is coming after me is mightier than I, of whom I am not worthy to carry the sandals, He will immerse you in the Holy Spirit and fire, 12 whose fan [is] in His hand, and He will thoroughly cleanse His floor, and will gather His wheat into the storehouse, but He will burn the chaff with unquenchable fire.” 13 Then Jesus comes from Galilee to John at the Jordan, to be immersed by him, 14 but John was forbidding Him, saying, “I have need to be immersed by You—and You come to me?” 15 But Jesus answering said to him, “Permit [it] now, for thus it is fitting to us to fulfill all righteousness,” then he permits Him. 16 And having been immersed, Jesus immediately went up from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending as a dove, and coming on Him, 17 and behold, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I delighted.”

4 Then Jesus was led up to the wilderness by the Spirit, to be tempted by the Devil, 2 and having fasted forty days and forty nights, afterward He hungered. 3 And the tempting [one], having come to Him, said, “If You are the Son of God—speak that these stones may become loaves.” 4 But He answering said, “It has been written: Man does not live on bread alone, but on every word coming forth from the mouth of God.” 5 Then the Devil takes Him to the [holy] city, and sets Him on the pinnacle of the temple, 6 and says to Him, “If You are the Son of God—cast Yourself down, for it has been written that, His messengers He will charge concerning you, and on hands they will bear you up, that you may not dash your foot on a stone.” 7 Jesus said to him again, “It has been written: You will not tempt the LORD your God.” 8 Again the Devil takes Him to a very high mountain, and shows to Him all the kingdoms of the world and their glory, 9 and says to Him, “All these I will give to You, if falling down You may worship me.” 10 Then Jesus says to him, “Go—Satan, for it has been written: You will worship the LORD your God, and Him only will you serve.” 11

Then the Devil leaves Him, and behold, messengers came and were ministering to Him. **12** And Jesus, having heard that John was delivered up, withdrew to Galilee, **13** and having left Nazareth, having come, He dwelt at Capernaum that is by the sea, in the borders of Zebulun and Naphtali, **14** that it might be fulfilled that was spoken through Isaiah the prophet, saying, **15** "Land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations! **16** The people that is sitting in darkness saw a great light, and to those sitting in a region and shadow of death—light arose to them." **17** From that time Jesus began to proclaim and to say, "Convert, for the kingdom of the heavens has come near." **18** And Jesus, walking by the Sea of Galilee, saw two brothers, Simon named Peter and his brother Andrew, casting a drag into the sea—for they were fishers— **19** and He says to them, "Come after Me, and I will make you fishers of men," **20** and they, immediately, having left the nets, followed Him. **21** And having advanced from there, He saw two other brothers, James of Zebedee, and his brother John, in the boat with their father Zebedee, refitting their nets, and He called them, **22** and they, immediately, having left the boat and their father, followed Him. **23** And Jesus was going in all of Galilee teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people, **24** and His fame went forth to all Syria, and they brought to Him all the ill having manifold oppressing diseases and torments—and demoniacs, and lunatics, and paralytics—and He healed them. **25** And there followed Him many multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

5 And having seen the multitudes, He went up to the mountain, and He having sat down, His disciples came to Him, **2** and having opened His mouth, He was teaching them, saying, **3** "Blessed the poor in spirit—because theirs is the kingdom of the heavens. **4** Blessed the mourning—because they will be comforted. **5** Blessed the meek—because they will inherit the land. **6** Blessed those hungering and thirsting for righteousness—because they will be filled. **7** Blessed the kind—because they will find kindness. **8** Blessed the clean in heart—because they will see God. **9** Blessed the peacemakers—because they will be called sons of God. **10** Blessed those persecuted for righteousness' sake—because theirs is the kingdom of the heavens. **11** Blessed are you whenever they may reproach you, and may persecute, and may say any evil thing against you falsely for My sake— **12** rejoice and be glad, because your reward [is] great in the heavens, for thus they persecuted the prophets who were before you. **13** You are the salt of the earth, but if the salt may lose savor, in what will it be salted? It is good for nothing from now on, except to be cast outside, and to be trodden down by men. **14** You are the light of the world, a city set on a mountain is not able to be hid; **15** nor do they light a lamp and put it under the measure, but on the lampstand, and it shines to all those in the house; **16** so let your light shine before men, 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 throw down the Law or the Prophets—I did not come to throw down, but to fulfill; **18** for truly I say to you, until the heaven and the earth may pass away, one iota or one tittle may not pass away from the Law, until all may come to pass. **19** Therefore whoever may loose one of these commands—the least—and may teach men so, he will be called least in the kingdom of the heavens, but whoever may do and may teach [them], he will be called great in the kingdom of the heavens. **20** For I say to you that if your righteousness may not abound above that of the scribes and Pharisees, you may not enter into the kingdom of the heavens. **21** You heard that it was said to the ancients: You will not murder, and whoever may murder will be in danger of the judgment; **22** but I say to you that everyone who is angry at his brother without cause will be in danger of the judgment, and whoever may say to his brother, Stupid, will be in danger of the Sanhedrin, and whoever may say, Moron, will be in danger of the Gehenna of fire. (Geenna g1067) **23** If, therefore, you may bring your gift to the altar, and there may remember that your brother has anything against you, **24** leave there your gift before the altar, and go—first be reconciled to your brother, and then having come, bring your gift. **25** Be agreeing with your opponent quickly, while you are in the way with him, that the opponent may not deliver you to the judge, and the

judge may deliver you to the officer, and you may be cast into prison; 26 truly I say to you, you may not come forth from there until you may pay the last penny. 27 You heard that it was said to the ancients: You will not commit adultery; 28 but I say to you that everyone who is looking on a woman to desire her, already committed adultery with her in his heart. 29 But if your right eye causes you to stumble, pluck it out and cast from you, for it is good to you that one of your members may perish, and not your whole body be cast into Gehenna. (Geenna g1067) 30 And if your right hand causes you to stumble, cut it off, and cast from you, for it is good to you that one of your members may perish, and not your whole body be cast into Gehenna. (Geenna g1067) 31 And it was said that, Whoever may put away his wife, let him give to her a writing of divorce; 32 but I say to you that whoever may put away his wife, except for the matter of whoredom, makes her to commit adultery; and whoever may marry her who has been put away commits adultery. 33 Again, you heard that it was said to the ancients: You will not swear falsely, but you will pay to the LORD your oaths; 34 but I say to you not to swear at all; neither by Heaven, because it is the throne of God, 35 nor by the earth, because it is His footstool, nor by Jerusalem, because it is [the] city of [the] great King, 36 nor may you swear by your head, because you are not able to make one hair white or black; 37 but let your word be, Yes, Yes, No, No, and that which is more than these is of the evil [one]. 38 You heard that it was said: Eye for eye, and tooth for tooth; 39 but I say to you not to resist the evil, but whoever will slap you on your right cheek, turn to him also the other; 40 and whoever is willing to take you to law, and to take your coat—also permit to him the cloak. 41 And whoever will impress you one mile, go with him two; 42 to him who is asking of you be giving, and him who is willing to borrow from you, you may not turn away. 43 You heard that it was said: You will love your neighbor, and will hate your enemy; 44 but I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those accusing you falsely, and persecuting you, 45 that you may be sons of your Father in the heavens, because He causes His sun to rise on evil and good, and He sends rain on righteous and unrighteous. 46

For if you may love those loving you, what reward do you have? Do the tax collectors not also do the same? 47 And if you may greet your brothers only, what do you do abundant? Do the nations not also do so? 48 You will therefore be perfect, as your Father who [is] in the heavens is perfect.”

6 “Take heed not to do your kindness before men, to be seen by them, and if not—you have no reward from your Father who [is] in the heavens; 2 whenever, therefore, you may do kindness, you may not sound a trumpet before you as the hypocrites do, in the synagogues, and in the streets, that they may have glory from men; truly I say to you, they have their reward! 3 But you, doing kindness, do not let your left hand know what your right hand does, 4 that your kindness may be in secret, and your Father who is seeing in secret will reward you Himself. 5 And when you may pray, you will not be as the hypocrites, because they cherish to pray standing in the synagogues and in the corners of the broad places, that they may be seen of men; truly I say to you that they have their reward. 6 But you, when you may pray, go into your chamber, and having shut your door, pray to your Father who [is] in secret, and your Father who is seeing in secret will reward you. 7 And—praying—you may not use vain repetitions like the nations, for they think that in their speaking much they will be heard, 8 therefore do not be like them, for your Father knows those things that you have need of before your asking Him; 9 therefore pray thus: Our Father who [is] in the heavens, hallowed be Your Name. 10 Your kingdom come, Your will come to pass, as in Heaven also on the earth. 11 Give us today our appointed bread. 12 And forgive us our debts, as we also forgive our debtors. 13 And may You not lead us into temptation, but deliver us from the evil [one], because Yours is the kingdom, and the power, and the glory—for all ages. Amen. 14 For if you may forgive men their trespasses He also will forgive you—your Father who [is] in the heavens; 15 but if you may not forgive men their trespasses, neither will your Father forgive your trespasses. 16 And when you may fast, do not be as the hypocrites, of sour countenances, for they disfigure their faces, that they may appear to men fasting; truly I say to you that they have their reward. 17 But you, fasting, anoint

your head, and wash your face, **18** that you may not appear to men fasting, but to your Father who [is] in secret, and your Father, who is seeing in secret, will reward you. **19** Do not treasure up to yourselves treasures on the earth, where moth and rust disfigure, and where thieves break through and steal, **20** but treasure up to yourselves treasures in Heaven, where neither moth nor rust disfigure, and where thieves do not break through nor steal, **21** for where your treasure is, there will your heart be also. **22** The lamp of the body is the eye, if, therefore, your eye may be perfect, all your body will be enlightened, **23** but if your eye may be evil, all your body will be dark; if, therefore, the light that [is] in you is darkness—the darkness, how great! **24** None is able to serve two lords, for either he will hate the one and love the other, or he will hold to the one, and despise the other; you are not able to serve God and wealth. **25** Because of this I say to you, do not be anxious for your life, what you may eat, and what you may drink, nor for your body, what you may put on. Is not life more than nourishment, and the body than clothing? **26** Look to the birds of the sky, for they do not sow, nor reap, nor gather into storehouses, and your heavenly Father nourishes them; are you not much better than they? **27** And who of you, being anxious, is able to add to his age one cubit? **28** And why are you anxious about clothing? Consider well the lilies of the field; how do they grow? They do not labor, nor do they spin; **29** and I say to you that not even Solomon in all his glory was clothed as one of these. **30** And if the herb of the field, that today is, and tomorrow is cast into the furnace, God so clothes—not much more you, O you of little faith? **31** Therefore you may not be anxious, saying, What may we eat? Or, What may we drink? Or, [With] what may we be clothed? **32** For the nations seek for all these, for your heavenly Father knows that you have need of all these; **33** but seek first the Kingdom of God and His righteousness, and all these will be added to you. **34** Therefore do not be anxious for tomorrow, for tomorrow will be anxious for its own things; sufficient for the day [is] the evil of it.”

7 “Do not judge, that you may not be judged, **2** for in what judgment you judge, you will be judged, and in what measure you measure, it will be measured to you. **3** And why do you behold the speck that [is] in

your brother’s eye, and do not consider the beam that [is] in your own eye? **4** Or, how will you say to your brother, Permit [that] I may cast out the speck from your eye, and behold, the beam [is] in your own eye? **5** Hypocrite, first cast out the beam out of your own eye, and then you will see clearly to cast out the speck out of your brother’s eye. **6** You may not give that which is [holy] to the dogs, nor cast your pearls before the pigs, that they may not trample them among their feet, and having turned—may tear you apart. **7** Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you; **8** for everyone who is asking receives, and he who is seeking finds, and to him who is knocking it will be opened. **9** Or what man is of you, of whom, if his son may ask [for] a loaf—a stone will he present to him? **10** And if he may ask [for] a fish—a serpent will he present to him? **11** If, therefore, you being evil, have known to give good gifts to your children, how much more will your Father who [is] in the heavens give good things to those asking Him? **12** All things, therefore, whatever you may will that men may be doing to you, so also do to them, for this is the Law and the Prophets. **13** Go in through the narrow gate, because wide [is] the gate and broad the way that is leading to the destruction, and many are those going in through it; **14** how narrow [is] the gate and compressed the way that is leading to life, and few are those finding it! **15** But take heed of the false prophets who come to you in sheep’s clothing, and inwardly are ravenous wolves. **16** From their fruits you will know them; do [men] gather grapes from thorns? Or figs from thistles? **17** So every good tree yields good fruits, but the bad tree yields evil fruits. **18** A good tree is not able to yield evil fruits, nor a bad tree to yield good fruits. **19** Every tree not yielding good fruit is cut down and is cast into fire: **20** therefore from their fruits you will know them. **21** Not everyone who is saying to Me, Lord, Lord, will come into the kingdom of the heavens, but he who is doing the will of My Father who is in the heavens. **22** Many will say to Me in that day, Lord, Lord, have we not prophesied in Your Name? And in Your Name cast out demons? And in Your Name done many mighty things? **23** And then I will acknowledge to them, that—I never knew you, depart from Me you who are

working lawlessness. 24 Therefore, everyone who hears these words of Mine, and does them, I will liken him to a wise man who built his house on the rock; 25 and the rain descended, and the streams came, and the winds blew, and they beat on that house, and it did not fall, for it had been founded on the rock. 26 And everyone who is hearing these words of Mine, and is not doing them, will be likened to a foolish man who built his house on the sand; 27 and the rain descended, and the streams came, and the winds blew, and they beat on that house, and it fell, and its fall was great." 28 And it came to pass, when Jesus finished these words, the multitudes were astonished at His teaching, 29 for He was teaching them as having authority, and not as the scribes.

8 And when He came down from the mountain, great multitudes followed Him, 2 and behold, a leper having come, was prostrating to Him, saying, "Lord, if You are willing, You are able to cleanse me"; 3 and having stretched forth the hand, Jesus touched him, saying, "I will, be cleansed," and immediately his leprosy was cleansed. 4 And Jesus says to him, "See, you may tell no one, but go, show yourself to the priest, and bring the gift that Moses commanded for a testimony to them." 5 And Jesus having entered into Capernaum, there came to Him a centurion calling on Him, 6 and saying, "Lord, my young man has been laid in the house a paralytic, fearfully afflicted," 7 and Jesus says to him, "I, having come, will heal him." 8 And the centurion answering said, "Lord, I am not worthy that You may enter under my roof, but only say a word, and my servant will be healed; 9 for I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goes, and to another, Be coming, and he comes, and to my servant, Do this, and he does [it]." 10 And Jesus having heard, wondered, and said to those following, "Truly I say to you, not even in Israel have I found such great faith; 11 and I say to you that many from east and west will come and recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens, 12 but the sons of the kingdom will be cast forth into the outer darkness—there will be the weeping and the gnashing of the teeth." 13 And Jesus said to the centurion, "Go, and as you believed let it be to you"; and his young man was healed in that

hour. 14 And Jesus having come into the house of Peter, saw his mother-in-law laid, and fevered, 15 and He touched her hand, and the fever left her, and she arose, and was ministering to them. 16 And evening having come, they brought to Him many demoniacs, and He cast out the spirits with a word, and healed all who were ill, 17 that it might be fulfilled that was spoken through Isaiah the prophet, saying, "He took our sicknesses Himself, and bore the diseases." 18 And Jesus having seen great multitudes around Him, commanded to depart to the other side; 19 and a certain scribe having come, said to Him, "Teacher, I will follow You wherever You may go"; 20 and Jesus says to him, "The foxes have holes, and the birds of the sky places of rest, but the Son of Man has nowhere He may lay the head." 21 And another of His disciples said to Him, "Lord, permit me first to depart and to bury my father"; 22 and Jesus said to him, "Follow Me, and permit the dead to bury their own dead." 23 And when He entered into the boat His disciples followed Him, 24 and behold, a great storm arose in the sea, so that the boat was being covered by the waves, but He was sleeping, 25 and His disciples having come to Him, awoke Him, saying, "Lord, save us! We are perishing!" 26 And He says to them, "Why are you fearful, O you of little faith?" Then having risen, He rebuked the winds and the sea, and there was a great calm; 27 and the men wondered, saying, "What kind—is this, that even the wind and the sea obey Him?" 28 And He having come to the other side, to the region of the Gergesenes, there met Him two demoniacs, coming forth out of the tombs, very fierce, so that no one was able to pass over by that way, 29 and behold, they cried out, saying, "What [regards] us and You, [[Jesus,]] Son of God? Did You come here to afflict us before the time?" 30 And there was a herd of many pigs feeding far off from them, 31 and the demons were calling on Him, saying, "If You cast us forth, permit us to go away into the herd of the pigs"; 32 and He says to them, "Go." And having come forth, they went into the herd of the pigs, and behold, the whole herd of the pigs rushed down the steep, into the sea, and died in the waters, 33 and those feeding fled, and having gone into the city, they declared all, and the matter of the demoniacs. 34 And behold, all the city came forth

to meet Jesus, and having seen Him, they called on [Him] that He might depart from their borders.

9 And having gone into the boat, He passed over, and came to His own city, **2** and behold, they were bringing to Him a paralytic, laid on a bed, and Jesus having seen their faith, said to the paralytic, "Take courage, child, your sins have been forgiven." **3** And behold, certain of the scribes said within themselves, "This One speaks evil." **4** And Jesus, having known their thoughts, said, "Why think evil in your hearts? **5** For which is easier? To say, Your sins are forgiven; or to say, Rise and walk? **6** But that you may know that the Son of Man has power on the earth to forgive sins—(then He says to the paralytic)—Having risen, take up your bed, and go to your house." **7** And he, having risen, went to his house, **8** and the multitudes having seen, wondered, and glorified God, who gave such power to men. **9** And Jesus passing on from there saw a man sitting at the tax office named Matthew, and says to him, "Follow Me," and he, having risen, followed Him. **10** And it came to pass, He reclining in the house, that behold, many tax collectors and sinners having come, were dining with Jesus and His disciples, **11** and the Pharisees having seen, said to His disciples, "Why does your teacher eat with the tax collectors and sinners?" **12** And Jesus having heard, said to them, "They who are whole have no need of a physician, but they who are ill; **13** but having gone, learn what [this] is: Kindness I will, and not sacrifice; for I did not come to call righteous men, but sinners." **14** Then the disciples of John come to Him, saying, "Why do we and the Pharisees fast much, and Your disciples do not fast?" **15** And Jesus said to them, "Can the sons of the bride-chamber mourn, so long as the bridegroom is with them? But days will come when the bridegroom may be taken from them, and then they will fast. **16** And no one puts a patch of undressed cloth on an old garment, for its filling up takes from the garment, and a worse split is made. **17** Nor do they put new wine into old skins, and if not—the skins burst, and the wine runs out, and the skins are destroyed, but they put new wine into new skins, and both are preserved together." **18** While He is speaking these things to them, behold, a ruler having come, was prostrating to Him, saying that "My daughter just now died, but having come, lay

Your hand on her, and she will live." **19** And Jesus having risen, followed him, also His disciples, **20** and behold, a woman having a flow of blood [for] twelve years, having come to Him behind, touched the fringe of His garments, **21** for she said within herself, "If only I may touch His garment, I will be saved." **22** And Jesus having turned, and having seen her, said, "Take courage, daughter, your faith has saved you," and the woman was saved from that hour. **23** And Jesus having come into the house of the ruler, and having seen the pipers and the multitude making tumult, **24** He says to them, "Withdraw, for the girl did not die, but sleeps," and they were deriding Him; **25** but when the multitude was put forth, having gone in, He took hold of her hand, and the girl arose, **26** and the fame of this went forth to all the land. **27** And Jesus passing on from there, two blind men followed Him, calling and saying, "Deal kindly with us, Son of David!" **28** And He having come into the house, the blind men came to Him, and Jesus 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 strictly charged them, saying, "See, let no one know"; **31** but they, having gone forth, spread His fame in all that land. **32** And as they are coming forth, behold, they brought to Him a man mute, a demoniac, **33** and the demon having been cast out, the mute spoke, and the multitude wondered, saying that "It was never so seen in Israel," **34** but the Pharisees said, "By the ruler of the demons He casts out the demons." **35** And Jesus was going up and down all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people. **36** And having seen the multitudes, He was moved with compassion for them, that they were faint and cast aside, as sheep not having a shepherd; **37** then He says to His disciples, "The harvest indeed [is] abundant, but the workmen few; **38** therefore implore the Lord of the harvest that He may put forth workmen to His harvest."

10 And having called His twelve disciples to Himself, He gave to them power over unclean spirits, so as to be casting them out, and to be healing every disease and every sickness. **2** And of the

twelve apostles the names are these: first, Simon, who is called Peter, and his brother Andrew; James of Zebedee, and his brother John; 3 Philip, and Bartholomew; Thomas, and Matthew the tax collector; James of Alpheus, and Lebbeus who was surnamed Thaddeus; 4 Simon the Zealot, and Judas Iscariot, who also delivered Him up. 5 These twelve Jesus sent forth, having given command to them, saying, "Do not go away to the way of the nations, and do not go into a city of the Samaritans, 6 and be going rather to the lost sheep of the house of Israel. 7 And going on, proclaim, saying that the kingdom of the heavens has come near; 8 be healing [those] ailing, raising the dead, cleansing lepers, casting out demons—freely you received, freely give. 9 Do not provide gold, nor silver, nor brass in your girdles, 10 nor leather pouch for the way, nor two coats, nor sandals, nor staff—for the workman is worthy of his nourishment. 11 And into whatever city or village you may enter, inquire who in it is worthy, and abide there, until you may go forth. 12 And coming into the house greet it, 13 and if indeed the house is worthy, let your peace come on it; and if it is not worthy, let your peace return to you. 14 And whoever may not receive you nor hear your words, coming forth from that house or city, shake off the dust of your feet, 15 truly 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 Behold, I send you forth as sheep in the midst of wolves, therefore be wise as the serpents, and pure as the doves. 17 And take heed of men, for they will give you up to Sanhedrins, and in their synagogues they will scourge you, 18 and before governors and kings you will be brought for My sake, for a testimony to them and to the nations. 19 And whenever they may deliver you up, do not be anxious how or what you may speak, for it will be given you in that hour what you will speak; 20 for you are not the speakers, but the Spirit of your Father that is speaking in you. 21 And brother will deliver up brother to death, and father child, and children will rise up against parents, and will put them to death, 22 and you will be hated by all because of My Name, but he who has endured to the end, he will be saved. 23 And whenever they may persecute you in this city, flee to the other, for truly I say to you, you may not have finished [going through]

the cities of Israel until the Son of Man may come. 24 A disciple is not above the teacher, nor a servant above his lord; 25 sufficient to the disciple that he may be as his teacher, and the servant as his lord; if the master of the house they called Beelzebul, how much more those of his household? 26 You may not, therefore, fear them, for there is nothing covered that will not be revealed, and hid that will not be known; 27 that which I tell you in the darkness, speak in the light, and that which you hear at the ear, proclaim on the housetops. 28 And do not be afraid of those killing the body, and are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in Gehenna. (Geenna g1067) 29 Are not two sparrows sold for an assarion? And one of them will not fall on the ground without your Father; 30 and of you—even the hairs of the head are all numbered; 31 therefore, do not be afraid, you are better than many sparrows. 32 Everyone, therefore, who will confess in Me before men, I also will confess in him before My Father who is in the heavens; 33 and whoever will deny Me before men, I also will deny him before My Father who is in the heavens. 34 You may not suppose that I came to put peace on the earth; I did not come to put peace, but a sword; 35 for I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, 36 and the enemies of a man are those of his household. 37 He who is cherishing father or mother above Me, is not worthy of Me, and he who is cherishing son or daughter above Me, is not worthy of Me, 38 and whoever does not receive his cross and follow after Me, is not worthy of Me. 39 He who found his life will lose it, and he who lost his life for My sake will find it. 40 He who is receiving you receives Me, and he who is receiving Me receives Him who sent Me; 41 he who is receiving a prophet in the name of a prophet, will receive a prophet's reward, and he who is receiving a righteous man in the name of a righteous man, will receive a righteous man's reward, 42 and whoever may give to drink to one of these little ones a cup of cold water only in the name of a disciple, truly I say to you, he may not lose his reward."

11 And it came to pass, when Jesus finished directing His twelve disciples, He departed from there to teach and to preach in their cities. 2 And John

having heard in the prison the works of the Christ, having sent two of his disciples, 3 said to Him, "Are You He who is coming, or do we look for another?" 4 And Jesus answering said to them, "Having gone, declare to John the things that you hear and see, 5 blind receive sight, and lame walk, lepers are cleansed, and deaf hear, dead are raised, and poor have good news proclaimed, 6 and blessed is he who may not be stumbled in Me." 7 And as they are going, Jesus began to say to the multitudes concerning John, "What did you go out to the wilderness to view? A reed shaken by the wind? 8 But what did you go out to see? A man clothed in soft garments? Behold, those wearing the soft things are in the kings' houses. 9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet, 10 for this is he of whom it has been written: Behold, I send My messenger before Your face, who will prepare Your way before You. 11 Truly I say to you, there has not risen, among those born of women, [one] greater than John the Immerser, but he who is least in the kingdom of the heavens is greater than he. 12 And from the days of John the Immerser until now, the kingdom of the heavens suffers violence, and violent men seize it by force, 13 for all the Prophets and the Law prophesied until John, 14 and if you are willing to receive [it], he is Elijah who was about to come; 15 he who is having ears to hear—let him hear. 16 And to what will I liken this generation? It is like little children in marketplaces, sitting and calling to others, 17 and saying, We piped to you, and you did not dance, we lamented to you, and you did not strike the breast. 18 For John came neither eating nor drinking, and they say, He has a demon; 19 the Son of Man came eating and drinking, and they say, Behold, a man, a glutton, and a wine-drinker, a friend of tax collectors and sinners; and wisdom was justified of her children." 20 Then He began to reproach the cities in which were done most of His mighty works, because they did not convert. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! Because, if in Tyre and Sidon had been done the mighty works that were done in you, long ago in sackcloth and ashes they had converted; 22 but I say to you, to Tyre and Sidon it will be more tolerable in [the] day of judgment than for you. 23 And you, Capernaum, which were exalted

to Heaven, will be brought down to Hades, because if the mighty works that were done in you had been done in Sodom, it had remained to this day; (Hades 986) 24 but I say to you, to the land of Sodom it will be more tolerable in [the] day of judgment than to you." 25 At that time Jesus answering said, "I confess to You, Father, Lord of the heavens and of the earth, that You hid these things from wise and understanding ones, and revealed them to babies. 26 Yes, Father, because so it was good pleasure before You. 27 All things were delivered to Me by My Father, and none know the Son, except the Father, nor does any know the Father, except the Son, and he to whom the Son may resolve to reveal [Him]. 28 Come to Me, all you laboring and burdened ones, and I will give you rest; 29 take up My yoke on you, and learn from Me, because I am meek and humble in heart, and you will find rest to your souls, 30 for My yoke [is] easy, and My burden is light."

12 At that time Jesus went on the Sabbaths through the grainfields, and His disciples were hungry, and they began to pluck ears, and to eat, 2 and the Pharisees having seen, said to Him, "Behold, Your disciples do that which it is not lawful to do on a Sabbath." 3 And He said to them, "Did you not read what David did when he was hungry, himself and those with him— 4 how he went into the house of God, and ate the Bread of the Presentation, which it is not lawful to him to eat, nor to those with him, except to the priests alone? 5 Or did you not read in the Law that on the Sabbaths the priests in the temple profane the Sabbath and are blameless? 6 And I say to you that [One] greater than the temple is here; 7 and if you had known what [this] is: Kindness I will, and not sacrifice—you had not condemned the blameless, 8 for the Son of Man is Lord even of the Sabbath." 9 And having departed from there, He went to their synagogue, 10 and behold, there was a man having the hand withered, and they questioned Him, saying, "Is it lawful to heal on the Sabbaths?" That they might accuse Him. 11 And He said to them, "What man will be of you who will have one sheep, and if this may fall on the Sabbaths into a ditch, will not lay hold on it and raise [it]? 12 How much better, therefore, is a man than a sheep? So that it is lawful on the Sabbaths to do good." 13 Then He

says to the man, "Stretch forth your hand," and he stretched [it] forth, and it was restored whole as the other. 14 And the Pharisees having gone forth, held a consultation against Him, how they might destroy Him, 15 and Jesus having known, withdrew from there, and there followed Him great multitudes, and He healed them all, 16 and charged them that they might not make Him apparent, 17 that it might be fulfilled that was spoken through Isaiah the prophet, saying, 18 "Behold, My Servant, whom I chose, My Beloved, in whom My soul delighted, I will put My Spirit on Him, And He will declare judgment to the nations; 19 He will not strive nor cry, Nor will any hear His voice in the broad places; 20 A bruised reed He will not break, And smoking flax He will not quench, Until He may put forth judgment to victory, 21 And in His Name will nations hope." 22 Then was brought to Him a demoniac, blind and mute, and He healed him, so that the blind and mute both spoke and saw. 23 And all the multitudes were amazed and said, "Is this the Son of David?" 24 But the Pharisees having heard, said, "This One does not cast out demons, except by Beelzebul, ruler of the demons." 25 And Jesus, knowing their thoughts, said to them, "Every kingdom having been divided against itself is desolated, and no city or house having been divided against itself stands, 26 and if Satan casts out Satan, against himself he was divided, how then does his kingdom stand? 27 And if I, by Beelzebul, cast out the demons, your sons—by whom do they cast out? Because of this they will be your judges. 28 But if I, by the Spirit of God, cast out the demons, then the Kingdom of God has already come to you. 29 Or how is one able to go into the house of the strong man, and to snatch his goods, if first he may not bind the strong man? And then his house he will plunder. 30 He who is not with Me is against Me, and he who is not gathering with Me, scatters. 31 Because of this I say to you, all sin and slander will be forgiven to men, but the slander of the Spirit will not be forgiven to men. 32 And whoever may speak a word against the Son of Man it will be forgiven to him, but whoever may speak against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is coming. (aion g165) 33 Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad, for from the fruit is the tree known. 34 Brood of vipers! How are you able to speak good things—being evil? For out of the abundance of the heart the mouth speaks. 35 The good man out of the good treasure of the heart puts forth the good things, and the evil man out of the evil treasure puts forth evil things. 36 And I say to you that every idle word that men may speak, they will give for it a reckoning in [the] day of judgment; 37 for from your words you will be declared righteous, and from your words you will be declared unrighteous." 38 Then certain of the scribes and Pharisees answered, saying, "Teacher, we will to see a sign from You." 39 And He answering said to them, "A generation, evil and adulterous, seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet; 40 for as Jonah was in the belly of the fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights. 41 Men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they converted at the proclamation of Jonah, and behold, [One] greater than Jonah [is] here! 42 A queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, [One] greater than Solomon [is] here! 43 And when the unclean spirit may go forth from the man, it walks through dry places seeking rest and does not find; 44 then it says, I will return to my house from where I came forth; and having come, it finds [it] unoccupied, swept, and adorned: 45 then it goes, and takes with itself seven other spirits more evil than itself, and having gone in they dwell there, and the last of that man becomes worse than the first; so will it also be to this evil generation." 46 And while He was yet speaking to the multitudes, behold, His mother and brothers had stood outside, seeking to speak to Him, 47 and one said to Him, "Behold, Your mother and Your brothers stand outside, seeking to speak to You." 48 And He answering said to him who spoke to Him, "Who is My mother? And who are My brothers?" 49 And having stretched forth His hand toward His disciples, He said, "Behold, My mother and My brothers! 50 For whoever may do the will of My Father who is in the heavens, He is My brother, and sister, and mother."

13 And in that day Jesus, having gone forth from the house, was sitting by the sea, ² and gathered together to Him were many multitudes, so that He having gone into the boat sat down, and all the multitude on the beach stood, ³ and He spoke to them many things in allegories, saying, "Behold, the sower went forth to sow, ⁴ and in his sowing, some indeed fell by the way, and the birds having come, devoured them, ⁵ and others fell on the rocky places where they did not have much earth, and immediately they sprang forth, through having no depth of earth, ⁶ and the sun having risen they were scorched, and through having no root, they withered, ⁷ and others fell on the thorns, and the thorns came up and choked them, ⁸ and others fell on the good ground, and were giving fruit, some indeed a hundredfold, and some sixty, and some thirty. ⁹ He who is having ears to hear—let him hear." ¹⁰ And the disciples having come near, said to Him, "Why do You speak to them in allegories?" ¹¹ And He answering said to them that, "To you it has been given to know the secrets of the kingdom of the heavens, and to these it has not been given, ¹² for whoever has, it will be given to him, and he will have overabundance, and whoever has not, even that which he has will be taken from him. ¹³ Because of this, in allegories I speak to them, because seeing they do not see, and hearing they do not hear, nor understand, ¹⁴ and fulfilled on them is the prophecy of Isaiah that says, With hearing you will hear, and you will not understand, and seeing you will see, and you will not perceive, ¹⁵ for the heart of this people was made obtuse, and with the ears they barely heard, and they closed their eyes, lest they might see with the eyes, and might hear with the ears, and understand with the heart, and turn back, and I might heal them. ¹⁶ And blessed are your eyes because they see, and your ears because they hear, ¹⁷ for truly I say to you that many prophets and righteous men desired to see that which you look on, and they did not see, and to hear that which you hear, and they did not hear. ¹⁸ You, therefore, hear the allegory of the sower: ¹⁹ Everyone hearing the word of the kingdom, and not understanding—the evil one comes, and snatches that which has been sown in his heart; this is that sown by the way. ²⁰ And that sown on the rocky places, this is he who is hearing the word, and immediately with joy is receiving it, ²¹ and he has no root in himself, but is temporary, and persecution or tribulation having happened because of the word, immediately he is stumbled. ²² And that sown toward the thorns, this is he who is hearing the word, and the anxiety of this age, and the deceitfulness of the riches, chokes the word, and it becomes unfruitful. (αἰὼν γ'165) ²³ And that sown on the good ground: this is he who is hearing the word, and is understanding, who indeed bears fruit, and makes, some indeed a hundredfold, and some sixty, and some thirty." ²⁴ Another allegory He set before them, saying, "The kingdom of the heavens was likened to a man sowing good seed in his field, ²⁵ and while men are sleeping, his enemy came and sowed darnel in the midst of the wheat, and went away, ²⁶ and when the herb sprang up, and yielded fruit, then appeared also the darnel. ²⁷ And the servants of the householder, having come near, said to him, Lord, did you not sow good seed in your field? From where then does it have the darnel? ²⁸ And he says to them, A man, an enemy, did this; and the servants said to him, Will you, then, [that] having gone away we may gather it up? ²⁹ And he said, No, lest—gathering up the darnel—you root up with it the wheat; ³⁰ permit both to grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles, to burn it, and the wheat gather up into my storehouse." ³¹ Another allegory He set before them, saying, "The kingdom of the heavens is like to a grain of mustard, which a man having taken, sowed in his field, ³² which less, indeed, is than all the seeds, but when it may be grown, is greatest of the herbs, and becomes a tree, so that the birds of the sky come and rest in its branches." ³³ Another allegory He spoke to them: "The kingdom of the heavens is like to leaven, which a woman having taken, hid in three measures of meal, until the whole was leavened." ³⁴ All these things Jesus spoke in allegories to the multitudes, and without an allegory He was not speaking to them, ³⁵ that it might be fulfilled that was spoken through the prophet, saying, "I will open in allegories My mouth, I will utter things having been hidden from the foundation of the world." ³⁶ Then having let away the multitudes, Jesus came

into the house, and His disciples came near to Him, saying, "Explain to us the allegory of the darnel of the field." 37 And He answering said to them, "He who is sowing the good seed is the Son of Man, 38 and the field is the world, and the good seed, these are the sons of the kingdom, and the darnel are the sons of the evil one, 39 and the enemy who sowed them is the Devil, and the harvest is [the] full end of the age, and the reapers are messengers. (αἰὼν g165) 40 As, then, the darnel is gathered up, and is burned with fire, so will it be in the full end of this age; (αἰὼν g165) 41 the Son of Man will send forth His messengers, and they will gather up out of His kingdom all the stumbling-blocks, and those doing the lawlessness, 42 and will cast them into the furnace of the fire; there will be the weeping and the gnashing of the teeth. 43 Then will the righteous shine forth as the sun in the kingdom of their Father. He who is having ears to hear—let him hear. 44 Again, the kingdom of the heavens is like to treasure hid in the field, which a man having found, hid, and from his joy goes, and all, as much as he has, he sells, and buys that field. 45 Again, the kingdom of the heavens is like to a man, a merchant, seeking good pearls, 46 who having found one pearl of great price, having gone away, has sold all, as much as he had, and bought it. 47 Again, the kingdom of the heavens is like to a net that was cast into the sea, and gathered together of every kind, 48 which, when it was filled, having drawn up again on the beach, and having sat down, they gathered the good into vessels, and the bad they cast out, 49 so will it be in the full end of the age, the messengers will come forth and separate the evil out of the midst of the righteous, (αἰὼν g165) 50 and will cast them into the furnace of the fire; there will be the weeping and the gnashing of the teeth." 51 Jesus says to them, "Did you understand all these?" They say to Him, "Yes, Lord." 52 And He said to them, "Because of this, every scribe having been disciplined in regard to the kingdom of the heavens is like to a man, a householder, who brings forth out of his treasure things new and old." 53 And it came to pass, when Jesus finished these allegories, He removed from there, 54 and having come to His own country, He was teaching them in their synagogue, so that they were astonished, and were saying, "From where

to this One this wisdom and the mighty works? 55 Is this not the carpenter's Son? Is His mother not called Mary, and His brothers James, and Joses, and Simon, and Judas? 56 And His sisters—are they not all with us? From where, then, to this One all these?" 57 And they were stumbled at Him. And Jesus said to them, "A prophet is not without honor except in his own country, 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 fame of Jesus, 2 and said to his servants, "This is John the Immerser, he rose from the dead, and because of this the mighty energies are working in him." 3 For Herod having laid hold on John, bound him, and put him in prison, because of Herodias, his brother Philip's wife, 4 for John was saying to him, "It is not lawful to you to have her," 5 and willing to kill him, he feared the multitude, because as a prophet they were holding him. 6 But the birthday of Herod being kept, the daughter of Herodias danced in the midst, and pleased Herod, 7 after which with an oath he professed to give her whatever she might ask. 8 And she, having been instigated by her mother, says, "Give me here on a plate the head of John the Immerser"; 9 and the king was grieved, but because of the oaths and of those dining with him, he commanded [it] to be given; 10 and having sent, he beheaded John in the prison, 11 and his head was brought on a plate, and was given to the girl, and she brought [it] near to her mother. 12 And his disciples having come, took up the body, and buried it, and having come, they told Jesus, 13 and Jesus having heard, withdrew from there in a boat to a desolate place by Himself, and the multitudes having heard followed Him on land from the cities. 14 And Jesus having come forth, saw a great multitude, and was moved with compassion on them, and healed their sick; 15 and evening having come, His disciples came to Him, saying, "The place is desolate, and the hour has now past, let away the multitudes that, having gone into the villages, they may buy food for themselves." 16 And Jesus said to them, "They have no need to go away—you give them to eat." 17 And they say to Him, "We have nothing here except five loaves and two fishes." 18 And He said, "Bring

them to Me here.” 19 And having commanded the multitudes to recline on the grass, and having taken the five loaves and the two fishes, having looked up to the sky, He blessed, and having broken, He gave the loaves to the disciples, and the disciples [gave] to the multitudes, 20 and they all ate, and were filled, and they took up what was over of the broken pieces twelve hand-baskets full; 21 and those eating were about five thousand men, apart from women and children. 22 And immediately Jesus constrained His disciples to go into the boat, and to go before Him to the other side, until He might let away the multitudes; 23 and having let away the multitudes, He went up to the mountain by Himself to pray, and evening having come, He was there alone, 24 and the boat was now in the midst of the sea, distressed by the waves, for the wind was contrary. 25 And in the fourth watch of the night Jesus went away to them, walking on the sea, 26 and the disciples having seen Him walking on the sea, were troubled, saying, “It is an apparition,” and from the fear they cried out; 27 and immediately Jesus spoke to them, saying, “Take courage! I AM; do not be afraid.” 28 And Peter answering Him said, “Lord, if it is You, command me to come to You on the waters”; 29 and He said, “Come”; and having gone down from the boat, Peter walked on the waters to come to Jesus, 30 but seeing the vehement wind, he was afraid, and having begun to sink, he cried out, saying, “Lord, save me!” 31 And immediately Jesus, having stretched forth the hand, laid hold of him and says to him, “Little faith! For why did you waver?” 32 And they having gone into the boat, the wind stilled, 33 and those in the boat having come, worshiped Him, saying, “You are truly God’s Son.” 34 And having passed over, they came into the land of Gennesaret, 35 and having recognized Him, the men of that place sent forth to all that surrounding region, and they brought to Him all who were ill, 36 and were calling on Him that they might only touch the fringe of His garment, and as many as touched were saved.

15 Then they come to Jesus from Jerusalem—scribes and Pharisees—saying, 2 “Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they may eat bread.” 3 And He answering said to them, “Why also do you transgress the command of God

because of your tradition? 4 For God commanded, saying, Honor your father and mother; and, He who is speaking evil of father or mother—let him die the death; 5 but you say, Whoever may say to father or mother, An offering [is] whatever you may be profited by me— 6 and he may not honor his father or his mother, and you set aside the command of God because of your tradition. 7 Hypocrites, Isaiah prophesied well of you, saying, 8 This people draws near to Me with their mouth, and with the lips it honors Me, but their heart is far off from Me; 9 and in vain they worship Me, teaching teachings—commands of men.” 10 And having called near the multitude, He said to them, “Hear and understand: 11 [it is] not that which is coming into the mouth [that] defiles the man, but that which is coming forth from the mouth, this defiles the man.” 12 Then His disciples having come near, said to Him, “Have You known that the Pharisees, having heard the word, were stumbled?” 13 And He answering said, “Every plant that My heavenly Father did not plant will be rooted up; 14 leave them alone, they are guides—blind of blind; and if blind may guide blind, both will fall into a ditch.” 15 And Peter answering said to Him, “Explain to us this allegory.” 16 And Jesus said, “Are you also yet without understanding? 17 Do you not understand that all that is going into the mouth passes into the belly, and is cast forth into the drain? 18 But the things coming forth from the mouth come forth from the heart, and these defile the man; 19 for out of the heart come forth evil thoughts, murders, adulteries, whoredoms, thefts, false witnessings, slanders: 20 these are the things defiling the man; but to eat with unwashed hands does not defile the man.” 21 And Jesus having come forth from there, withdrew to the parts of Tyre and Sidon, 22 and behold, a woman, a Canaanite, having come forth from those borders, called to Him, saying, “Deal kindly with me, Lord, Son of David; my daughter is miserably demonized.” 23 And He did not answer her a word; and His disciples having come to Him, were asking Him, saying, “Let her away, because she cries after us”; 24 and He answering said, “I was not sent except to the lost sheep of the house of Israel.” 25 And having come, she was worshiping Him, saying, “Lord, help me”; 26 and He answering said, “It is not good to take the

children's bread, and to cast to the little dogs." 27 And she said, "Yes, Lord, for even the little dogs eat of the crumbs that are falling from their lords' table"; 28 then answering, Jesus said to her, "O woman, great [is] your faith, let it be to you as you will"; and her daughter was healed from that hour. 29 And having departed from there, Jesus came near to the Sea of Galilee, and having gone up to the mountain, He was sitting there, 30 and there came to Him great multitudes, having with them lame, blind, mute, maimed, and many others, and they cast them at the feet of Jesus, and He healed them, 31 so that the multitudes wondered, seeing mute ones speaking, maimed whole, lame walking, and blind seeing; and they glorified the God of Israel. 32 And Jesus having called near His disciples, said, "I have compassion on the multitude, because now three days they continue with Me, and they do not have what they may eat; and to let them away fasting I will not, lest they faint in the way." 33 And His disciples say to Him, "From where to us in a wilderness [will we get] so many loaves, as to fill so great a multitude?" 34 And Jesus says to them, "How many loaves do you have?" And they said, "Seven, and a few little fishes." 35 And He commanded the multitudes to sit down on the ground, 36 and having taken the seven loaves and the fishes, having given thanks, He broke, and gave to His disciples, and the disciples [gave] to the multitude. 37 And they all ate, and were filled, and they took up what was over of the broken pieces seven baskets full, 38 and those eating were four thousand men, apart from women and children. 39 And having let away the multitudes, He went into the boat, and came to the borders of Magdala.

16 And the Pharisees and Sadducees having come, tempting, questioned Him, to show to them a sign from Heaven, 2 and He answering said to them, "Evening having come, you say, Fair weather, for the sky is red, 3 and at morning, Foul weather today, for the sky is red—gloomy; hypocrites, you indeed know to discern the face of the sky, but the signs of the times you are not able! 4 An evil and adulterous generation seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet"; and having left them He went away. 5 And His disciples having come to the other side, forgot to take loaves,

6 and Jesus said to them, "Beware, and take heed of the leaven of the Pharisees and Sadducees"; 7 and they were reasoning in themselves, saying, "Because we took no loaves." 8 And Jesus having known, said to them, "Why reason you in yourselves, you of little faith, because you took no loaves? 9 Do you not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets you took up? 10 Nor the seven loaves of the four thousand, and how many baskets you took up? 11 How do you not understand that I did not speak to you of bread—to take heed of the leaven of the Pharisees and Sadducees?" 12 Then they understood that He did not say to take heed of the leaven of the bread, but of the teaching of the Pharisees and Sadducees. 13 And Jesus, having come to the parts of Caesarea Philippi, was asking His disciples, saying, "Who do men say I am—the Son of Man?" 14 And they said, "Some, John the Immerser, and others, Elijah, and others, Jeremiah, or one of the prophets." 15 He says to them, "And you—who do you say I am?" 16 And Simon Peter answering said, "You are the Christ, the Son of the living God." 17 And Jesus answering said to him, "Blessed are you, Simon Bar-Jona, because flesh and blood did not reveal [it] to you, but My Father who is in the heavens. 18 And I also say to you that you are Peter, and on this rock I will build My Assembly, and [the] gates of Hades will not prevail against it; (Hades g86) 19 and I will give to you the keys of the kingdom of the heavens, and whatever you may bind on the earth will be having been bound in the heavens, and whatever you may loose on the earth will be having been loosed in the heavens." 20 Then He charged His disciples that they may say to no one that He is Jesus the Christ. 21 From that time Jesus began to show to His disciples that it is necessary for Him to go away to Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to death, and the third day to rise. 22 And having taken Him aside, Peter began to rebuke Him, saying, "Be kind to Yourself, Lord; this will not be to You"; 23 and He having turned, said to Peter, "Get behind Me, Satan! You are a stumbling-block to Me, for you do not mind the things of God, but the things of men." 24 Then Jesus said to His disciples, "If anyone wills to come after Me, let him

disown himself, and take up his cross, and follow Me, 25 for whoever may will to save his life will lose it, and whoever may lose his life for My sake will find it; 26 for what is a man profited if he may gain the whole world, but of his life suffer loss? Or what will a man give as an exchange for his life? 27 For the Son of Man is about to come in the glory of His Father, with His messengers, and then He will reward each according to his work. 28 Truly I say to you, there are certain of those standing here who will not taste of death until they may see the Son of Man coming in His kingdom.”

17 And after six days Jesus takes Peter, and James, and his brother John, and brings them up to a high mountain by themselves, 2 and He was transfigured before them, and His face shone as the sun, and His garments became white as the light, 3 and behold, Moses and Elijah appeared to them, talking together with Him. 4 And Peter answering said to Jesus, “Lord, it is good to us to be here; if You will, we may make three shelters here: one for You, and one for Moses, and one for Elijah.” 5 While he is yet speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, “This is My Son, the Beloved, in whom I delighted; hear Him.” 6 And the disciples having heard, fell on their face, and were exceedingly afraid, 7 and Jesus having come near, touched them, and said, “Rise, do not be afraid,” 8 and having lifted up their eyes, they saw no one, except Jesus only. 9 And as they are coming down from the mountain, Jesus charged them, saying, “Say to no one the vision, until the Son of Man may rise out of the dead.” 10 And His disciples questioned Him, saying, “Why then do the scribes say that Elijah must come first?” 11 And Jesus answering said to them, “Elijah does indeed come first, and will restore all things, 12 and I say to you, Elijah already came, and they did not know him, but did with him whatever they would, so also the Son of Man is about to suffer by them.” 13 Then the disciples understood that He spoke to them concerning John the Immerser. 14 And when they came to the multitude, there came to Him a man, kneeling down to Him, 15 and saying, “Lord, deal kindly with my son, for he is [a] lunatic, and suffers miserably, for he often falls into the fire, and often into the water, 16 and I brought him near to Your

disciples, and they were not able to heal him.” 17 And Jesus answering said, “O generation, unsteadfast and perverse, until when will I be with you? Until when will I bear you? Bring him to Me here”; 18 and Jesus rebuked him, and the demon went out of him, and the boy was healed from that hour. 19 Then the disciples having come to Jesus by Himself, said, “Why were we not able to cast him out?” 20 And Jesus said to them, “Through your want of faith; for truly I say to you, if you may have faith as a grain of mustard, you will say to this mountain, Move from here to there, and it will move, and nothing will be impossible to you, 21 [[and this kind does not go forth except in prayer and fasting.]]” 22 And while they are living in Galilee, Jesus said to them, “The Son of Man is about to be delivered up into the hands of men, 23 and they will kill Him, and the third day He will rise,” and they were exceedingly sorry. 24 And they having come to Capernaum, those receiving the didrachmas came near to Peter and said, “Your teacher—does He not pay the didrachmas?” He says, “Yes.” 25 And when he came into the house, Jesus anticipated him, saying, “What do you think, Simon? The kings of the earth—from whom do they receive custom or poll-tax? From their sons or from the strangers?” 26 Peter says to Him, “From the strangers.” Jesus said to him, “Then the sons are free; 27 but that we may not cause them to stumble, having gone to the sea, cast a hook, and the fish that has come up first take up, and having opened its mouth, you will find a stater, that having taken, give to them for Me and you.”

18 At that hour the disciples came near to Jesus, saying, “Who, now, is greater in the kingdom of the heavens?” 2 And Jesus having called near a child, set him in the midst of them, 3 and said, “Truly I say to you, if you may not be turned and become as the children, you may not enter into the kingdom of the heavens; 4 whoever then may humble himself as this child, he is the greater in the kingdom of the heavens. 5 And he who may receive one such child in My Name, receives Me, 6 and whoever may cause to stumble one of those little ones who are believing in Me, it is better for him that a weighty millstone may be hanged on his neck, and he may be sunk in the depth of the sea. 7 Woe to the world from the stumbling-blocks! For there is necessity for the stumbling-blocks

to come, but woe to that man through whom the stumbling-block comes! **8** And if your hand or your foot causes you to stumble, cut them off and cast [them] from you; it is good for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the continuous fire. (aiōnios g166) **9** And if your eye causes you to stumble, pluck it out and cast from you; it is good for you to enter into life one-eyed, rather than having two eyes to be cast into the Gehenna of fire. (Geenna g1067) **10** Beware! You may not despise one of these little ones, for I say to you that their messengers in the heavens always behold the face of My Father who is in the heavens, **11** [[for the Son of Man came to save the lost.]] **12** What do you think? If a man may have one hundred sheep, and there may go astray one of them, does he not—having left the ninety-nine, having gone on the mountains—seek that which is gone astray? **13** And if it may come to pass that he finds it, truly I say to you that he rejoices over it more than over the ninety-nine that have not gone astray; **14** so it is not [the] will in [the] presence of your Father who is in the heavens that one of these little ones may perish. **15** And if your brother may sin against you, go and show him his fault between you and him alone, if he may hear you, you gained your brother; **16** and if he may not hear, take with you yet one or two, that by the mouth of two witnesses or three every word may stand. **17** And if he may not hear them, say [it] to the assembly, and if also the assembly he may not hear, let him be to you as the heathen man and the tax collector. **18** Truly I say to you, whatever things you may bind on the earth will be having been bound in the heavens, and whatever things you may loose on the earth will be having been loosed in the heavens. **19** Again, I say to you that if two of you may agree on the earth concerning anything, whatever they may ask—it will be done to them from My Father who is in the heavens, **20** for where there are two or three gathered together—to My Name, there am I in the midst of them.” **21** Then Peter having come near to Him, said, “Lord, how often will my brother sin against me, and I forgive him—until seven times?” **22** Jesus says to him, “I do not say to you until seven times, but until seventy times seven. **23** Because of this was the kingdom of the heavens likened to a man, a king,

who willed to take reckoning with his servants, **24** and he having begun to take account, there was brought near to him one debtor of a myriad of talents, **25** and he having nothing to pay, his lord commanded him to be sold, and his wife, and the children, and all, whatever he had, and payment to be made. **26** The servant then, having fallen down, was prostrating to him, saying, Lord, have patience with me, and I will pay you all; **27** and the lord of that servant having been moved with compassion released him, and the debt he forgave him. **28** And that servant having come forth, found one of his fellow-servants who was owing him one hundred denarii, and having laid hold, he took him by the throat, saying, Pay me that which you owe. **29** His fellow-servant then, having fallen down at his feet, was calling on him, saying, Have patience with me, and I will pay you all; **30** and he would not, but having gone away, he cast him into prison, until he might pay that which was owing. **31** And his fellow-servants having seen the things that were done, were grieved exceedingly, and having come, showed fully to their lord all the things that were done; **32** then having called him, his lord says to him, Evil servant! All that debt I forgave you, seeing you called on me; **33** did it not seem necessary to you to have dealt kindly with your fellow servant, as I also dealt kindly with you? **34** And having been angry, his lord delivered him to the inquisitors, until he might pay all that was owing to him; **35** so also My heavenly Father will do to you, if you may not forgive each one his brother from your hearts their trespasses.”

19 And it came to pass, when Jesus finished these words, He removed from Galilee, and came to the borders of Judea, beyond the Jordan, **2** and great multitudes followed Him, and He healed them there. **3** And the Pharisees came near to Him, tempting Him, and saying to Him, “Is it lawful for a man to put away his wife for every cause?” **4** And He answering said to them, “Did you not read that He who made [them] from the beginning, made them a male and a female, **5** and said, For this cause will a man leave father and mother, and cleave to his wife, and they will be—the two—for one flesh? **6** So that they are no longer two, but one flesh; what therefore God joined together, let no man separate.” **7** They say to Him, “Why then did Moses command to give a roll of

divorce, and to put her away?" 8 He says to them, "Moses for your stiffness of heart permitted you to put away your wives, but from the beginning it has not been so. 9 And I say to you that whoever may put away his wife, if not for whoredom, and may marry another, commits adultery; and he who married her that has been put away, commits adultery." 10 His disciples say to Him, "If the case of the man with the woman is so, it is not good to marry." 11 And He said to them, "All do not receive this word, but those to whom it has been given; 12 for there are eunuchs who from the mother's womb were so born; and there are eunuchs who were made eunuchs by men; and there are eunuchs who kept themselves eunuchs because of the kingdom of the heavens: he who is able to receive [it]—let him receive." 13 Then were brought near to Him children that He might put hands on them and pray, and the disciples rebuked them. 14 But Jesus said, "Permit the children, and do not forbid them to come to Me, for of such is the kingdom of the heavens"; 15 and having laid [His] hands on them, He departed from there. 16 And behold, one having come near, said to Him, "Good Teacher, what good thing will I do that I may have continuous life?" (aiōnios g166) 17 And He said to him, "Why do you call Me good? No one [is] good except one—God; but if you will to enter into life, keep the commands." 18 He says to Him, "What kind?" And Jesus said, "You will not murder, You will not commit adultery, You will not steal, You will not bear false witness, 19 Honor your father and mother, and, You will love your neighbor as yourself." 20 The young man says to Him, "All these I kept from my youth; what yet do I lack?" 21 Jesus said to him, "If you will to be perfect, go away, sell what you have, and give to the poor, and you will have treasure in Heaven, and come, follow Me." 22 And the young man, having heard the word, went away sorrowful, for he had many possessions; 23 and Jesus said to His disciples, "Truly I say to you that hardly will a rich man enter into the kingdom of the heavens; 24 and again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." 25 And His disciples having heard, were exceedingly amazed, saying, "Who, then, is able to be saved?" 26 And Jesus having earnestly beheld, said to them, "With men this is impossible, but with God all things are possible." 27 Then Peter answering said to Him, "Behold, we left all, and followed You, what then will we have?" 28 And Jesus said to them, "Truly I say to you that you who followed Me, in the regeneration, when the Son of Man may sit on a throne of His glory, will sit—you also—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 continuous life; (aiōnios g166) 30 and many first will be last, and last first."

20 "For the kingdom of the heavens is like to a man, a householder, who went forth with the morning to hire workmen for his vineyard, 2 and having agreed with the workmen for a denarius a day, he sent them into his vineyard. 3 And having gone forth about the third hour, he saw others standing in the marketplace idle, 4 and to these he said, Go—also you—to the vineyard, and whatever may be righteous I will give you; 5 and they went away. Again, having gone forth about the sixth and the ninth hour, he did in like manner. 6 And about the eleventh hour, having gone forth, he found others standing idle and 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, Go—you also—to the vineyard, and whatever may be righteous you will receive. 8 And evening having come, the lord of the vineyard says to his steward, Call the workmen, and pay them the reward, having begun from the last—to the first. 9 And they of about the eleventh hour having come, each received a denarius. 10 And the first having come, supposed that they will receive more, and they received, they also, each a denarius, 11 and having received [it], they were murmuring against the householder, saying, 12 that, These, the last, worked one hour, and you made them equal to us, who were bearing the burden of the day—and the heat. 13 And he answering said to one of them, Friend, I do no unrighteousness to you; did you not agree with me for a denarius? 14 Take that which is yours, and go; and I will to give to this, the last, also as to you; 15 is it not lawful to me to do what I will in my own? Is your eye evil because I am good? 16 So the last will be

first, and the first last, for many are called, and few chosen.” 17 And Jesus going up to Jerusalem, took the twelve disciples by themselves in the way and said to them, 18 “Behold, we go up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, 19 and they will condemn Him to death, and will deliver Him to the nations to mock, and to scourge, and to crucify, and the third day He will rise again.” 20 Then came near to Him the mother of the sons of Zebedee, with her sons, prostrating and asking something from Him, 21 and He said to her, “What do you will?” She says to Him, “Say that they may sit—these two sons of mine—one on Your right hand and one on the left, in Your kingdom.” 22 And Jesus answering said, “You have not known what you ask for yourselves; are you able to drink of the cup that I am about to drink? And with the immersion that I am immersed with, to be immersed?” They say to Him, “We are able.” 23 And He says to them, “Of My cup indeed you will drink, and with the immersion that I am immersed with you will be immersed; but to sit on My right hand and on My left is not Mine to give, but—to those for whom it has been prepared by My Father.” 24 And the ten having heard, were much displeased with the two brothers, 25 and Jesus having called them near, said, “You have known that the rulers of the nations exercise lordship over them, and those [who are] great exercise authority over them, 26 but not so will it be among you, but whoever may will among you to become great, let him be your servant; 27 and whoever may will among you to be first, let him be your servant; 28 even as the Son of Man did not come to be ministered to, but to minister, and to give His life [as] a ransom for many.” 29 And they going forth from Jericho, there followed Him a great multitude, 30 and behold, two blind men sitting by the way, having heard that Jesus passes by, cried, saying, “Deal kindly with us, Lord—Son of David.” 31 And the multitude charged them that they might be silent, and they cried out the more, saying, “Deal kindly with us Lord—Son of David.” 32 And having stood, Jesus called them and said, “What do you will [that] I may do to you?” 33 They say to Him, “Lord, that our eyes may be opened”; 34 and having been moved with compassion, Jesus touched their eyes,

and immediately their eyes received sight, and they followed Him.

21 And when they came near to Jerusalem, and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, 2 saying to them, “Go on into the village in front of you, and immediately you will find a donkey bound, and a colt with her—having loosed, you bring to Me; 3 and if anyone may say anything to you, you will say that the LORD has need of them, and immediately He will send them.” 4 And all this came to pass, that it might be fulfilled that was spoken through the prophet, saying, 5 “Tell the daughter of Zion, Behold, your King comes to you, meek, and mounted on a donkey, and a colt, a foal of a beast of burden.” 6 And the disciples having gone and having done as Jesus commanded them, 7 brought the donkey and the colt, and put on them their garments, and set [Him] on them; 8 and the very great multitude spread their own garments in the way, and others were cutting branches from the trees, and were strewing in the way, 9 and the multitudes who were going before, and who were following, were crying, saying, “Hosanna to the Son of David, blessed is He who is coming in the Name of the LORD; Hosanna in the highest!” 10 And He having entered into Jerusalem, all the city was moved, saying, “Who is this?” 11 And the multitudes said, “This is Jesus the prophet, who [is] from Nazareth of Galilee.” 12 And Jesus entered into the temple of God, and cast forth all those selling and buying in the temple, and the tables of the money-changers He overturned, and the seats of those selling the doves, 13 and He says to them, “It has been written: My house will be called a house of prayer; but you made it a den of robbers.” 14 And there came to Him blind and lame men in the temple, and He healed them, 15 and the chief priests and the scribes having seen the wonderful things that He did, and the children crying in the temple, and saying, “Hosanna to the Son of David,” were much displeased; 16 and they said to Him, “Do You hear what these say?” And Jesus says to them, “Yes, did you never read, that, Out of the mouth of babies and sucklings You prepared praise?” 17 And having left them, He went forth out of the city to Bethany, and lodged there, 18 and in the morning turning back to the city, He hungered, 19 and having seen a certain

fig tree on the way, He came to it, and found nothing in it except leaves only, and He says to it, "No more fruit may be from you—throughout the age"; and instantly the fig tree withered. (αἰῶν 9165) 20 And the disciples having seen, wondered, saying, "How did the fig tree instantly wither?" 21 And Jesus answering said to them, "Truly I say to you, if you may have faith, and may not doubt, not only this of the fig tree will you do, but even if to this mountain you may say, Be lifted up and be cast into the sea, it will come to pass; 22 and all—as much as you may ask in the prayer, believing, you will receive." 23 And He having come into the temple, there came to Him when teaching the chief priests and the elders of the people, saying, "By what authority do You do these things? And who gave You this authority?" 24 And Jesus answering said to them, "I will ask you—I also—one word, which if you may tell Me, I also will tell you by what authority I do these things; 25 the immersion of John, from where was it? From Heaven, or from men?" And they were reasoning with themselves, saying, "If we should say, From Heaven, He will say to us, Why, then, did you not believe him? 26 And if we should say, From men, we fear the multitude, for all hold John as a prophet." 27 And answering Jesus they said, "We have not known." He said to them—He also, "Neither do I tell you by what authority I do these things. 28 And what do you think? A man had two children, and having come to the first, he said, Child, go, today be working in my vineyard. 29 And he answering said, I will not, but at last, having regretted, he went. 30 And having come to the second, he said in the same manner, and he answering said, I [go], lord, and did not go; 31 which of the two did the will of the father?" They say to Him, "The first." Jesus says to them, "Truly I say to you that the tax collectors and the prostitutes go before you into the Kingdom of God, 32 for John came to you in the way of righteousness, and you did not believe him, and the tax collectors and the prostitutes believed him, and you, having seen, did not regret at last—to believe him. 33 Hear another allegory: There was a certain man, a householder, who planted a vineyard, and put a hedge around it, and dug in it a winepress, and built a tower, and gave it out to farmers, and went abroad. 34 And when the season of the fruits came near, he sent his

servants to the farmers, to receive the fruits of it, 35 and the farmers having taken his servants, one they scourged, and one they killed, and one they stoned. 36 Again he sent other servants more than the first, and they did to them in the same manner. 37 And at last he sent to them his son, saying, They will respect my son; 38 and the farmers having seen the son, said among themselves, This is the heir, come, we may kill him, and may possess his inheritance; 39 and having taken him, they cast [him] out of the vineyard, and killed him; 40 whenever therefore the lord of the vineyard may come, what will he do to these farmers?" 41 They say to Him, "Evil men—he will grievously destroy them, and will give out the vineyard to other farmers who will give back to him the fruits in their seasons." 42 Jesus says to them, "Did you never read in the Writings: A stone that the builders disallowed, it became head of a corner; from the LORD has this come to pass, and it is wonderful in our eyes? 43 Because of this I say to you that the Kingdom of God will be taken from you, and given to a nation bringing forth its fruit; 44 and he who is falling on this stone will be broken, and on whomsoever it may fall it will crush him to pieces." 45 And the chief priests and the Pharisees having heard His allegories, knew that He speaks of them, 46 and seeking to lay hold on Him, they feared the multitudes, seeing they were holding Him as a prophet.

22 And Jesus answering, again spoke to them in allegories, saying, 2 "The kingdom of the heavens was likened to a man, a king, who made wedding feasts for his son, 3 and he sent forth his servants to call those having been called to the wedding feasts, and they were not willing to come. 4 Again he sent forth other servants, saying, Say to those who have been called: Behold, I prepared my early meal, my oxen and the fatlings have been killed, and all things [are] ready, come to the wedding feasts; 5 and they, having disregarded [it], went away, one to his own field, and the other to his merchandise; 6 and the rest, having laid hold on his servants, mistreated and slew [them]. 7 And the king having heard, was angry, and having sent forth his soldiers, he destroyed those murderers, and their city he set on fire; 8 then he says to his servants, The wedding feast indeed is ready, and those called were not worthy, 9 be going,

then, on to the cross-ways, and as many as you may find, call to the wedding feasts. **10** And those servants, having gone forth to the ways, gathered all, as many as they found, both bad and good, and the wedding was filled with those reclining. **11** And the king having come in to view those reclining, saw there a man not clothed with wedding clothes, **12** and he says to him, Friend, how did you come in here, not having wedding clothes? And he was speechless. **13** Then the king said to the servants, Having bound his feet and hands, take him up and cast forth into the outer darkness, there will be the weeping and the gnashing of the teeth; **14** for many are called, and few chosen.” **15** Then the Pharisees having gone, took counsel how they might ensnare Him in words, **16** and they send to Him their disciples with the Herodians, saying, “Teacher, we have known that You are true, and the way of God in truth You teach, and You are not caring for anyone, for You do not look to the face of men; **17** tell us, therefore, what do You think? Is it lawful to give tribute to Caesar or not?” **18** And Jesus having known their wickedness, said, “Why do you tempt Me, hypocrites? **19** Show Me the tribute-coin.” And they brought to Him a denarius; **20** and He says to them, “Whose [is] this image and the inscription?” **21** They say to Him, “Caesar’s”; then He says to them, “Render therefore the things of Caesar to Caesar, and the things of God to God”; **22** and having heard they wondered, and having left Him they went away. **23** In that day there came near to Him Sadducees who are saying there is not a resurrection, and they questioned Him, saying, **24** “Teacher, Moses said if anyone may die having no children, his brother will marry his wife, and will raise up seed to his brother. **25** And there were with us seven brothers, and the first having married died, and having no seed, he left his wife to his brother; **26** in like manner also the second, and the third, to the seventh, **27** and last of all the woman also died; **28** therefore in the resurrection, of which of the seven will she be wife—for all had her?” **29** And Jesus answering said to them, “You go astray, not knowing the Writings, nor the power of God; **30** for in the resurrection they do not marry, nor are they given in marriage, but are as messengers of God in Heaven. **31** And concerning the resurrection of the dead, did you not read that which 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 a God of dead men, but of living.” **33** And having heard, the multitudes were astonished at His teaching; **34** and the Pharisees, having heard that He silenced the Sadducees, were gathered together to Him; **35** and one of them, a lawyer, questioned, tempting Him, and saying, **36** “Teacher, which [is] the great command in the Law?” **37** And Jesus said to him, “You will love the LORD your God with all your heart, and with all your soul, and with all your understanding— **38** this is a first and great command; **39** and the second [is] like to it: You will love your neighbor as yourself; **40** on these—the two commands—all the Law and the Prophets hang.” **41** And the Pharisees having been gathered together, Jesus questioned them, **42** saying, “What do you think concerning the Christ? Of whom is He Son?” They say to Him, “Of David.” **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 hand, Until I may make Your enemies Your footstool? **45** If then David calls Him Lord, how is He his son?” **46** And no one was able to answer Him a word, nor did any dare question Him from that day [on].

23 Then Jesus spoke to the multitudes, and to His disciples, **2** saying, “On the seat of Moses sat down the scribes and the Pharisees; **3** all, then, as much as they may say to you to observe, observe and do, but according to their works do not do, for they say, and do not do; **4** for they bind together burdens [too] heavy and grievous to bear, and lay [them] on the shoulders of men, but with their finger they will not move them. **5** And all their works they do to be seen by men, and they make broad their phylacteries, and enlarge the fringes of their garments, **6** they also cherish the first couches at the banquets, and the first seats in the synagogues, **7** and the salutations in the marketplaces, and to be called by men, Rabbi, Rabbi. **8** And you may not be called Rabbi, for one is your teacher—the Christ, and you are all brothers; **9** and you may not call [any] your father on the earth, for one is your Father, who is in the heavens, **10** nor may you be called teachers, for one is your teacher—the Christ. **11** And the greater of you will be your servant, **12** and whoever will exalt himself will

be humbled, and whoever will humble himself will be exalted. 13 Woe to you, scribes and Pharisees, hypocrites! Because you shut up the kingdom of the heavens before men, for you do not go in, nor do you permit those going in to enter. 14 [[Woe to you, scribes and Pharisees, hypocrites! Because you eat up the houses of the widows, and for a pretense make long prayers, because of this you will receive more abundant judgment.]] 15 Woe to you, scribes and Pharisees, hypocrites! Because you go around the sea and the dry land to make one proselyte, and whenever it may happen—you make him a son of Gehenna twofold more than yourselves. (Geenna g1067) 16 Woe to you, blind guides, who are saying, Whoever may swear by the temple, it is nothing, but whoever may swear by the gold of the temple—is debtor! 17 Fools and blind! For which [is] greater, the gold, or the temple that is sanctifying the gold? 18 And, Whoever may swear by the altar, it is nothing, but whoever may swear by the gift that is on it—is debtor! 19 Fools and blind! For which [is] greater, the gift, or the altar that is sanctifying the gift? 20 He therefore who swore by the altar, swears by it, and by all things on it; 21 and he who swore by the temple, swears by it, and by Him who is dwelling in it; 22 and he who swore by Heaven, swears by the throne of God, and by Him who is sitting on it. 23 Woe to you, scribes and Pharisees, hypocrites! Because you give tithe of the mint, and the dill, and the cumin, and neglected the weightier things of the Law—judgment, and kindness, and faith; these it was necessary to do, and those not to neglect. 24 Blind guides! Who are straining out the gnat, and are swallowing the camel. 25 Woe to you, scribes and Pharisees, hypocrites! Because you make clean the outside of the cup and the plate, and within they are full of robbery and self-indulgence. 26 Blind Pharisee! First cleanse the inside of the cup and the plate, that the outside of them may also become clean. 27 Woe to you, scribes and Pharisees, hypocrites! Because you are like to whitewashed graves, which outwardly indeed appear beautiful, and within are full of bones of dead men, and of all uncleanness; 28 so also you outwardly indeed appear to men righteous, and within you are full of hypocrisy and lawlessness. 29 Woe to you, scribes and Pharisees, hypocrites! Because

you build the graves of the prophets, and adorn the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 So that you testify to yourselves that you are sons of them who murdered the prophets; 32 and you fill up the measure of your fathers. 33 Serpents! Brood of vipers! How may you escape from the judgment of Gehenna? (Geenna g1067) 34 Because of this, behold, I send to you prophets, and wise men, and scribes, and of them you will kill and crucify, and of them you will scourge in your synagogues, and will pursue from city to city, 35 that on you may come all the righteous blood being poured out on the earth from the blood of Abel the righteous, to the blood of Zacharias son of Barachias, whom you murdered between the temple and the altar: 36 truly I say to you, all these things will come on this generation. 37 Jerusalem, Jerusalem, that are killing the prophets, and stoning those sent to you, how often I willed to gather your children together, as a hen gathers her own chickens under the wings, and you did not will. 38 Behold, your house is left to you desolate; 39 for I say to you, you may not see Me from now on, until you may say, Blessed [is] He who is coming in the Name of the LORD.”

24 And having gone forth, Jesus departed from the temple, and His disciples came near to show Him the buildings of the temple, 2 and Jesus said to them, “Do you not see all these? Truly I say to you, there may not be left here a stone on a stone that will not be thrown down.” 3 And when He is sitting on the Mount of Olives, the disciples came near to Him by Himself, saying, “Tell us, when will these be? And what [is] the sign of Your coming, and of the full end of the age?” (aiōn g165) 4 And Jesus answering said to them, “Take heed that no one may lead you astray, 5 for many will come in My Name, saying, I am the Christ, and they will lead many astray, 6 and you will begin to hear of wars, and reports of wars; see, do not be troubled, for it is necessary for all [these] to come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines, and pestilences, and earthquakes, in various places; 8 and all these [are the] beginning of travails; 9 then they will deliver you up to tribulation, and will kill you, and you will be

hated by all the nations because of My Name; 10 and then will many be stumbled, and they will deliver up one another, and will hate one another. 11 And many false prophets will arise, and will lead many astray; 12 and because of the abounding of the lawlessness, the love of the many will become cold; 13 but he who endured to the end, he will be saved; 14 and this good news of the kingdom will be proclaimed in all the world, for a testimony to all the nations, and then will the end arrive. 15 Whenever, therefore, you may see the abomination of the desolation, that was spoken of through Daniel the prophet, standing in the holy place (whoever is reading let him observe) 16 then those in Judea—let them flee to the mountains; 17 he on the housetop—do not let him come down to take up anything out of his house; 18 and he in the field—do not let him turn back to take his garments. 19 And woe to those with child, and to those giving suck in those days; 20 and pray that your flight may not be in winter, nor on a Sabbath; 21 for there will then be great tribulation, such as was not from the beginning of the world until now, no, nor may be. 22 And if those days were not shortened, no flesh would have been saved; but because of the chosen will those days be shortened. 23 Then if anyone may say to you, Behold, here [is] the Christ! Or, Here! You may not believe; 24 for there will arise false Christs, and false prophets, and they will give great signs and wonders, so as to lead astray, if possible, also the chosen. 25 Behold, I told you beforehand. 26 If therefore they may say to you, Behold, He is in the wilderness, you may not go forth; Behold, in the inner chambers, you may not believe; 27 for as the lightning comes forth from the east, and appears to the west, so will also be the coming of the Son of Man; 28 for wherever the carcass may be, there the eagles will be gathered together. 29 And immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the sky, and the powers of the heavens will be shaken; 30 and then will appear the sign of the Son of Man in the sky; and then will all the tribes of the earth strike the breast, and they will see the Son of Man coming on the clouds of Heaven, with power and much glory; 31 and He will send His messengers with a great sound of a trumpet, and they will gather together His chosen

from the four winds, from the ends of the heavens to the ends thereof. 32 And from the fig tree learn the allegory: when its branch may have already become tender, and it may put forth the leaves, you know that summer [is] near, 33 so also you, when you may see all these, you know that it is near—at the doors. 34 Truly I say to you, this generation may not pass away until all these may come to pass. 35 The heaven and the earth will pass away, but My words will not pass away. 36 And concerning that day and the hour no one has known—not even the messengers of the heavens—except My Father only; 37 and as the days of Noah—so will also be the coming of the Son of Man; 38 for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, until the day Noah entered into the Ark, 39 and they did not know until the flood came and took all away, so will also be the coming of the Son of Man. 40 Then two [men] will be in the field: one is received, and one is left; 41 two [women] will be grinding in the mill: one is received, and one is left. 42 Watch therefore, because you have not known in what hour your Lord comes; 43 and know this, that if the master of the house had known in what watch the thief comes, he had watched, and did not permit his house to be broken through; 44 because of this also you, become ready, because in what hour you do not think, the Son of Man comes. 45 Who, then, is the servant, faithful and wise, whom his lord set over his household, to give them the nourishment in season? 46 Blessed that servant, whom his lord, having come, will find doing so; 47 truly I say to you that he will set him over all his substance. 48 And if that evil servant may say in his heart, My lord delays to come, 49 and may begin to beat the fellow-servants, and to eat and to drink with the drunken, 50 the lord of that servant will arrive in a day when he does not expect, and in an hour of which he does not know, 51 and will cut him off, and will appoint his portion with the hypocrites; there will be the weeping and the gnashing of the teeth.”

25 “Then will the kingdom of the heavens be likened to ten virgins, who, having taken their lamps, went forth to meet the bridegroom; 2 and five of them were prudent, and five foolish; 3 they who were foolish having taken their lamps, did not take

with themselves oil; 4 and the prudent took oil in their vessels, with their lamps. 5 And the bridegroom lingering, they all nodded and were sleeping, 6 and in the middle of the night a cry was made, Behold, the bridegroom comes; go forth to meet him! 7 Then all those virgins rose, and trimmed their lamps, 8 and the foolish said to the prudent, Give us of your oil, because our lamps are going out; 9 and the prudent answered, saying, Lest there may not be sufficient for us and you, go rather to those selling, and buy for yourselves. 10 And while they are going away to buy, the bridegroom came, and those ready went in with him to the wedding feasts, and the door was shut; 11 and afterward come also the rest of the virgins, saying, Lord, lord, open to us; 12 and he answering said, Truly I say to you, I have not known you. 13 Watch therefore, for you have not known the day nor the hour in which the Son of Man comes. 14 For—as a man going abroad called his own servants, and delivered to them his substance, 15 and to one he gave five talents, and to another two, and to another one, to each according to his several ability, went abroad immediately. 16 And he who received the five talents, having gone, worked with them, and made five other talents; 17 in like manner also he who [received] the two, he gained, also he, other two; 18 and he who received the one, having gone away, dug in the earth, and hid his lord's money. 19 And after a long time comes the lord of those servants, and takes reckoning with them; 20 and he who received the five talents, having come, brought five other talents, saying, Lord, you delivered five talents to me; behold, I gained five other talents besides them. 21 And his lord said to him, Well done, good and faithful servant, you were faithful over a few things, I will set you over many things; enter into the joy of your lord. 22 And he also, who received the two talents, having come, said, Lord, you delivered to me two talents; behold, I gained two other talents besides them. 23 His lord said to him, Well done, good and faithful servant, you were faithful over a few things, I will set you over many things; enter into the joy of your lord. 24 And he also who has received the one talent, having come, said, Lord, I knew you, that you are a hard man, reaping where you did not sow, and gathering from where you did not scatter; 25 and having been afraid, having gone away, I hid your talent in the earth; behold, you have your own! 26 And his lord answering said to him, Evil servant, and slothful, you had known that I reap where I did not sow, and I gather from where I did not scatter! 27 It was necessary [for] you then to put my money to the money-lenders, and having come I had received my own with increase. 28 Take therefore from him the talent, and give to him having the ten talents, 29 for to everyone having will be given, and he will have overabundance, and from him who is not having, even that which he has will be taken from him; 30 and cast forth the unprofitable servant into the outer darkness; there will be the weeping and the gnashing of the teeth. 31 And whenever the Son of Man may come in His glory, and all the holy messengers with Him, then He will sit on a throne of His glory; 32 and all the nations will be gathered together before Him, and He will separate them from one another, as the shepherd separates the sheep from the goats, 33 and He will set the sheep indeed on His right hand, and the goats on the left. 34 Then the King will say to those on His right hand, Come, the blessed of My Father, inherit the kingdom that has been prepared for you from the foundation of the world; 35 for I hungered, and you gave Me to eat; I thirsted, and you gave Me to drink; I was a stranger, and you received Me; 36 naked, and you clothed Me; I was sick, and you looked after Me; I was in prison, and you came to Me. 37 Then will the righteous answer Him, saying, Lord, when did we see You hungering, and we nourished? Or thirsting, and we gave to drink? 38 And when did we see You a stranger, and we received? Or naked, and we clothed? 39 And when did we see You ailing or in prison, and we came to You? 40 And the King answering, will say to them, Truly I say to you, inasmuch as you did [it] to one of these My brothers—the least—you did [it] to Me. 41 Then will He say also to those on the left hand, Go from Me, the cursed, into the continuous fire that has been prepared for the Devil and his messengers; (aiōnios g166) 42 for I hungered, and you gave Me nothing to eat; I thirsted, and you gave Me nothing to drink; 43 I was a stranger, and you did not receive Me; naked, and you did not clothe Me; sick and in prison, and you did not look after Me. 44 Then they

will answer, they also, saying, Lord, when did we see You hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and we did not minister to You? **45** Then will He answer them, saying, Truly I say to you, inasmuch as you did [it] not to one of these, the least, you did [it] not to Me. **46** And these will go away into continuous punishment, but the righteous into continuous life.” (aiōnios g166)

26 And it came to pass, when Jesus finished all these words, He said to His disciples, **2** “You have known that after two days the Passover comes, and the Son of Man is delivered up to be crucified.” **3** Then were gathered together the chief priests, and the scribes, and the elders of the people, into the court of the chief priest who was called Caiaphas; **4** and they consulted together that they might take Jesus by guile, and kill [Him], **5** and they said, “Not in the celebration, that there may not be a tumult among the people.” **6** And Jesus having been in Bethany, in the house of Simon the leper, **7** there came to Him a woman having an alabaster box of ointment, very precious, and she poured on His head as He is reclining. **8** And having seen [it], His disciples were much displeased, saying, “To what purpose [is] this waste? **9** For this ointment could have been sold for much, and given to the poor.” **10** And Jesus having known, said to them, “Why do you give trouble to the woman? For a good work she worked for Me; **11** for you always have the poor with you, and you do not always have Me; **12** for she having put this ointment on My body—for My burial she did [it]. **13** Truly I say to you, wherever this good news may be proclaimed in the whole world, what this [one] did will also be spoken of—for a memorial of her.” **14** Then one of the Twelve, who is called Judas Iscariot, having gone to the chief priests, said, **15** “What are you willing to give me, and I will deliver Him up to you?” And they weighed out to him thirty pieces of silver, **16** and from that time he was seeking a convenient season to deliver Him up. **17** And on the first [day] of the Unleavened [Bread] the disciples came near to Jesus, saying to Him, “Where will You [that] we may prepare for You to eat the Passover?” **18** And He said, “Go away into the city, to such a one, and say to him, The Teacher says, My time is near; near you I keep the Passover with My disciples”; **19** and the disciples did

as Jesus appointed them, and prepared the Passover. **20** And evening having come, He was reclining with the Twelve, **21** and while they are eating, He said, “Truly I say to you that one of you will deliver Me up.” **22** And being grieved exceedingly, they began to say to Him, each of them, “Is it I, Lord?” **23** And He answering said, “He who dipped with Me the hand in the dish, he will deliver Me up; **24** the Son of Man indeed goes, as it has been written concerning Him, but woe to that man through whom the Son of Man is delivered up! It were good for him if that man had not been born.” **25** And Judas—he who delivered Him up—answering said, “Is it I, Rabbi?” He says to him, “You have said.” **26** And while they were eating, Jesus having taken the bread, and having blessed, broke, and was giving [it] to the disciples, and said, “Take, eat, this is My body”; **27** and having taken the cup, and having given thanks, He gave to them, saying, “Drink of it—all; **28** for this is My blood of the New Covenant, that is being poured out for many, for forgiveness of sins; **29** and I say to you that I may not drink from now on this produce of the vine, until that day when I may drink it with you new in the kingdom of My Father.” **30** And having sung a hymn, they went forth to the Mount of Olives; **31** then Jesus says to them, “All you will be stumbled at Me this night; for it has been written: I will strike the Shepherd, and the sheep of the flock will be scattered abroad; **32** but after My having risen, I will go before you to Galilee.” **33** And Peter answering said to Him, “Even if all will be stumbled at You, I will never be stumbled.” **34** Jesus said to him, “Truly I say to you that this night, before rooster-crowing, three times you will deny Me.” **35** Peter says to Him, “Even if it may be necessary for me to die with You, I will not deny You”; in like manner also said all the disciples. **36** Then Jesus comes with them to a place called Gethsemane, and He says to the disciples, “Sit here, until having gone away, I will pray over there.” **37** And having taken Peter and the two sons of Zebedee, He began to be sorrowful, and to be very heavy; **38** then He says to them, “Exceedingly sorrowful is My soul—to death; abide here, and watch with Me.” **39** And having gone forward a little, He fell on His face, praying, and saying, “My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but

as You.” 40 And He comes to the disciples, and finds them sleeping, and He says to Peter, “So! You were not able to watch with Me one hour! 41 Watch, and pray, that you may not enter into temptation: the spirit indeed is forward, but the flesh weak.” 42 Again, a second time, having gone away, He prayed, saying, “My Father, if this cup cannot pass away from Me except I drink it, Your will be done”; 43 and having come, He finds them again sleeping, for their eyes were heavy. 44 And having left them, having gone away again, He prayed a third time, saying the same word; 45 then He comes to His disciples and says to them, “Sleep on from now on, and rest! Behold, the hour has come near, and the Son of Man is delivered up into the hands of sinners. 46 Rise, let us go; behold, he who is delivering Me up has come near.” 47 And while He is yet speaking, behold, Judas, one of the Twelve came, and with him a great multitude, with swords and sticks, from the chief priests and elders of the people. 48 And he who delivered Him up gave them a sign, saying, “Whomsoever I will kiss, it is He, lay hold on Him”; 49 and immediately, having come to Jesus, he said, “Greetings, Rabbi,” and kissed Him; 50 and Jesus said to him, “Friend, for what are you present?” Then having come near, they laid hands on Jesus, and took hold on Him. 51 And behold, one of those with Jesus, having stretched forth the hand, drew his sword, and having struck the servant of the chief priest, he took off his ear. 52 Then Jesus says to him, “Turn back your sword to its place; for all who took the sword will perish by the sword; 53 do you think that I am not able now to call on My Father, and He will place beside Me more than twelve legions of messengers? 54 How then may the Writings be fulfilled, that thus it must happen?” 55 In that hour Jesus said to the multitudes, “Did you come forth as against a robber, with swords and sticks, to take Me? Daily I was with you sitting, teaching in the temple, and you did not lay hold on Me; 56 but all this has come to pass, that the Writings of the prophets may be fulfilled”; then all the disciples, having left Him, fled. 57 And those laying hold on Jesus led [Him] away to Caiaphas the chief priest, where the scribes and the elders were gathered together, 58 and Peter was following Him far off, to the court of the chief priest, and having gone in within, he was

sitting with the officers, to see the end. 59 And the chief priests, and the elders, and all the council, were seeking false witness against Jesus, that they might put Him to death, 60 and they did not find; and many false witnesses having come near, they did not find; and at last two false witnesses having come near, 61 said, “This One said, I am able to throw down the temple of God, and after three days to build it.” 62 And the chief priest having stood up, said to Him, “Nothing You answer? What do these witness against You?” 63 And Jesus was silent. And the chief priest answering said to Him, “I adjure You, by the living God, that You may say to us if You are the Christ—the Son of God.” 64 Jesus says to him, “You have said; nevertheless I say to you, hereafter you will see the Son of Man sitting on the right hand of the Power and coming on the clouds of Heaven.” 65 Then the chief priest tore his garments, saying, “He has slandered; what need have we yet of witnesses? Behold, now you heard His slander; 66 what do you think?” And they answering said, “He is worthy of death.” 67 Then they spit in His face and punched Him, and others slapped, 68 saying, “Declare to us, O Christ, who he is that struck You?” 69 And Peter was sitting in the court outside, and there came near to him a certain maid, saying, “And you were with Jesus of Galilee!” 70 And he denied before all, saying, “I have not known what you say.” 71 And he having gone forth to the porch, another female saw him, and says to those there, “And this one was with Jesus of Nazareth”; 72 and again he denied with an oath, “I have not known the Man.” 73 And after a while those standing near having come, said to Peter, “Truly you also are of them, for even your speech makes you evident.” 74 Then he began to curse, and to swear, “I have not known the Man”; and immediately a rooster crowed, 75 and Peter remembered the saying of Jesus, He having said to him, “Before rooster-crowing, you will deny Me three times”; and having gone outside, he wept bitterly.

27 And morning having come, all the chief priests and the elders of the people took counsel against Jesus, so as to put Him to death; 2 and having bound Him, they led [Him] away, and delivered Him up to Pontius Pilate, the governor. 3 Then Judas—he who delivered Him up—having seen that He was

condemned, having regretted, brought back the thirty pieces of silver to the chief priests and to the elders, saying, 4 "I sinned, having delivered up innocent blood"; and they said, "What [is that] to us? You will see!" 5 And having cast down the pieces of silver in the temple, he departed, and having gone away, he strangled himself. 6 And the chief priests having taken the pieces of silver, said, "It is not lawful to put them into the treasury, seeing it is the price of blood"; 7 and having taken counsel, they bought the potter's field with them, for the burial of strangers; 8 therefore that field was called, "Field of Blood," to this day. 9 Then was fulfilled that spoken through Jeremiah the prophet, saying, "And I took the thirty pieces of silver, the price of Him who has been priced, whom they of the sons of Israel priced, 10 and gave them for the potter's field, as the LORD appointed to me." 11 And Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "You say [it]." 12 And in His being accused by the chief priests and the elders, He did not answer anything; 13 then Pilate says to Him, "Do You not hear how many things they witness against You?" 14 And He did not answer him, not even to one word, so that the governor wondered greatly. 15 And at the celebration the governor had been accustomed to release one to the multitude, a prisoner, whom they willed, 16 and they had a noted prisoner then, called Barabbas, 17 therefore they having been gathered together, Pilate said to them, "Whom do you will [that] I may release to you? Barabbas or Jesus who is called Christ?" 18 For he had known that they had delivered Him up because of envy. 19 And as he is sitting on the judgment seat, his wife sent to him, saying, "Nothing—to you and to that Righteous One, for I suffered many things today in a dream because of Him." 20 And the chief priests and the elders persuaded the multitudes that they might ask for themselves Barabbas, and might destroy Jesus; 21 and the governor answering said to them, "Which of the two will you [that] I may release to you?" And they said, "Barabbas." 22 Pilate says to them, "What then will I do with Jesus who is called Christ?" They all say to him, "Let [Him] be crucified!" 23 And the governor said, "Why, what evil did He do?" And they were crying out the more, saying, "Let [Him] be crucified!" 24 And Pilate having seen that it profits nothing, but rather a tumult is made, having taken water, he washed the hands before the multitude, saying, "I am innocent from the blood of this Righteous One; you will see [to it] yourselves"; 25 and all the people answering said, "His blood [is] on us, and on our children!" 26 Then he released Barabbas to them, and having scourged Jesus, he delivered [Him] up that He may be crucified; 27 then the soldiers of the governor having taken Jesus to the Praetorium, gathered to Him all the band; 28 and having unclothed Him, they put a crimson cloak around Him, 29 and having plaited Him a garland out of thorns they put [it] on His head, and [put] a reed in His right hand, and having kneeled before Him, they were mocking Him, saying, "Hail, the King of the Jews!" 30 And having spit on Him, they took the reed, and were striking on His head; 31 and when they had mocked Him, they took off the cloak from Him, and put His own garments on Him, and led Him away to crucify [Him]. 32 And coming forth, they found a man, a Cyrenian, by name Simon: they impressed him that he might carry His cross; 33 and having come to a place called Golgotha, which is called "Place of [the] Skull," 34 they gave Him vinegar mixed with gall to drink, and having tasted, He would not drink. 35 And having crucified Him, they divided His garments, casting a lot, [[that it might be fulfilled which was spoken by the prophet: "They divided My garments to themselves, and they cast a lot over My clothing";]] 36 and sitting down, they were watching Him there, 37 and they put up over His head, His accusation written: "THIS IS JESUS, THE KING OF THE JEWS." 38 Then two robbers are crucified with Him, one on the right hand and one on the left, 39 and those passing by kept slandering Him, wagging their heads, 40 and saying, "You that are throwing down the temple, and in three days building [it], save Yourself; if You are the Son of God, come down from the cross." 41 And in like manner also the chief priests mocking, with the scribes and elders, said, 42 "He saved others; He is not able to save Himself! If He is King of Israel, let Him come down now from the cross, and we will believe Him; 43 He has trusted on God, let Him now deliver Him if He wants Him, because He said, 'I am [the] Son of God'; 44 with the

same also the robbers, who were crucified with Him, were reproaching Him. 45 And from the sixth hour darkness came over all the land to the ninth hour, 46 and about the ninth hour Jesus cried out with a great voice, saying, "Eli, Eli, lama sabachthani?" That is, "My God, My God, why did You forsake Me?" 47 And certain of those standing there having heard, said, "He calls Elijah"; 48 and immediately, one of them having run, and having taken a sponge, having filled [it] with vinegar, and having put [it] on a reed, was giving Him to drink, 49 but the rest said, "Let alone, let us see if Elijah comes—about to save Him." 50 And Jesus having again cried with a great voice, yielded the spirit; 51 and behold, the veil of the temple was torn in two from top to bottom, and the earth quaked, and the rocks were split, 52 and the tombs were opened, and many bodies of the holy ones who have fallen asleep, arose, 53 and having come forth out of the tombs after His rising, they went into the holy city, and appeared to many. 54 And the centurion, and those with him watching Jesus, having seen the earthquake, and the things that were done, were exceedingly afraid, saying, "Truly this was God's Son." 55 And there were there many women beholding from afar, who followed Jesus from Galilee, ministering to Him, 56 among whom was Mary the Magdalene, and Mary the mother of James and of Joses, and the mother of the sons of Zebedee. 57 And evening having come, there came a rich man from Arimathea named Joseph, who also himself was discipled to Jesus, 58 he having gone near to Pilate, asked for himself the body of Jesus; then Pilate commanded the body to be given back. 59 And having taken the body, Joseph wrapped it in clean linen, 60 and laid it in his new tomb that he hewed in the rock, and having rolled a great stone to the door of the tomb, he went away; 61 now Mary the Magdalene was there, and the other Mary, sitting opposite the grave. 62 And on the next day that is after the Preparation, the chief priests and the Pharisees were gathered together to Pilate, 63 saying, "Lord, we have remembered that this deceiver said while yet living, After three days I rise; 64 command, then, the grave to be made secure until the third day, lest His disciples, having come by night, may steal Him away, and may say to the people, He rose from the dead, and the last deceit will

be worse than the first." 65 And Pilate said to them, "You have a guard, go away, make [it] secure—as you have known"; 66 and they, having gone, made the grave secure, having sealed the stone, together with the guard.

28 Now after [the] Sabbaths, it being dawn, toward the first [day] of the weeks, Mary the Magdalene came, and the other Mary, to see the grave, 2 and behold, there came a great earthquake, for a messenger of the LORD, having come down out of Heaven, having come, rolled away the stone from the door, and was sitting on it, 3 and his countenance was as lightning, and his clothing white as snow, 4 and from the fear of him the keepers shook, and they became as dead men. 5 And the messenger answering said to the women, "Do not fear, for I have known that you seek Jesus who has been crucified; 6 He is not here, for He rose, as He said; come, see the place where the LORD was lying; 7 and having gone quickly, say to His disciples that He rose from the dead; and behold, He goes before you to Galilee, there you will see Him; behold, I have told you." 8 And having gone forth quickly from the tomb, with fear and great joy, they ran to tell His disciples; 9 and as they were going to tell His disciples, then behold, Jesus met them, saying, "Greetings!" And having come near, they laid hold of His feet, and worshiped Him. 10 Then Jesus says to them, "Do not fear, go away, tell My brothers that they may go away to Galilee, and there they will see Me." 11 And while they are going on, behold, certain of the guard having come into the city, reported to the chief priests all the things that happened, 12 and having been gathered together with the elders, having also taken counsel, they gave much money to the soldiers, 13 saying, "Say that His disciples having come by night, stole Him—we being asleep; 14 and if this is heard by the governor, we will persuade him, and you keep free from anxiety." 15 And they, having received the money, did as they were taught, and this account was spread abroad among Jews until this day. 16 And the eleven disciples went to Galilee, to the mountain where Jesus appointed them, 17 and having seen Him, they worshiped Him, but some wavered. 18 And having come near, Jesus spoke to them, saying, "All authority in Heaven and on earth was given to Me; 19

having gone, then, disciple all the nations, immersing them into the Name of the Father, and of the Son, and of the Holy Spirit, **20** teaching them to observe all, whatever I commanded you, and behold, I am with you all the days—until the full end of the age.”

(aiōn g165)

Mark

1 A beginning of the good news of Jesus Christ, Son of God. **2** As it has been written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You. **3** A voice of one calling in the wilderness: Prepare the way of the LORD, Make His paths straight." **4** John came immersing in the wilderness, and proclaiming an immersion of conversion for forgiveness of sins, **5** and there were going forth to him all the region of Judea, and they of Jerusalem, and they were all immersed by him in the river Jordan, confessing their sins. **6** And John was clothed with camel's hair, and a girdle of skin around his loins, and eating locusts and honey of the field, **7** and he proclaimed, saying, "He comes—who is mightier than I—after me, of whom I am not worthy—having stooped down—to loose the strap of His sandals; **8** I indeed immersed you in water, but He will immerse you in the Holy Spirit." **9** And it came to pass in those days, Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan; **10** and immediately coming up from the water, He saw the heavens dividing, and the Spirit coming down on Him as a dove; **11** and a voice came out of the heavens, "You are My Son, the Beloved, in whom I delighted." **12** And immediately the Spirit puts Him forth into the wilderness, **13** and He was there in the wilderness forty days, being tempted by Satan, and He was with the beasts, and the messengers were ministering to Him. **14** And after the delivering up of John, Jesus came to Galilee, proclaiming the good news of the Kingdom of God, **15** and saying, "The time has been fulfilled, and the Kingdom of God has come near, convert and believe in the good news." **16** And walking by the Sea of Galilee, He saw Simon, and his brother Andrew, casting a drag into the sea, for they were fishers, **17** and Jesus said to them, "Come after Me, and I will make you to become fishers of men"; **18** and immediately, having left their nets, they followed Him. **19** And having gone on there a little, He saw James of Zebedee, and his brother John, and they were in the boat refitting the nets, **20** and immediately He called them, and having left their father Zebedee in the boat with the hired servants, they went away after Him. **21** And they go

on to Capernaum, and immediately, on the Sabbaths, having gone into the synagogue, He was teaching, **22** and they were astonished at His teaching, for He was teaching them as having authority, and not as the scribes. **23** And there was in their synagogue a man with an unclean spirit, and he cried out, **24** saying, "What [regards] us and You, Jesus the Nazarene? You came to destroy us; I have known You, who You are—the Holy One of God." **25** And Jesus rebuked him, saying, "Be silenced, and come forth out of him," **26** and the unclean spirit having convulsed him, and having cried with a great voice, came forth out of him, **27** and they were all amazed, so as to reason among themselves, saying, "What is this? What new teaching [is] this? That with authority He also commands the unclean spirits, and they obey Him!" **28** And the fame of Him went forth immediately to all the region of Galilee. **29** And immediately, having come forth out of the synagogue, they went into the house of Simon and Andrew, with James and John, **30** and the mother-in-law of Simon was lying fevered, and immediately they tell Him about her, **31** and having come near, He raised her up, having laid hold of her hand, and the fever left her immediately, and she was ministering to them. **32** And evening having come, when the sun set, they brought to Him all who were ill and who were demoniacs, **33** and the whole city was gathered together near the door, **34** and He healed many who were ill of manifold diseases, and He cast forth many demons, and was not permitting the demons to speak, because they knew Him. **35** And very early, it being yet night, having risen, He went forth, and went away to a desolate place, and was praying there; **36** and Simon and those with him went in quest of Him, **37** and having found Him, they say to Him, "All seek You"; **38** and He says to them, "We may go into the next towns, that there also I may preach, for—for this I came forth." **39** And He was preaching in their synagogues, in all Galilee, and is casting out the demons, **40** and there comes to Him a leper, calling on Him, and kneeling to Him, and saying to Him, "If You may will, You are able to cleanse me." **41** And Jesus having been moved with compassion, having stretched forth the hand, touched him and says to him, "I will, be cleansed"; **42** and He having spoken, immediately the leprosy went away from him,

and he was cleansed. **43** And having sternly charged him, immediately He put him forth, **44** and says to him, "See [that] you may say nothing to anyone, but go away, show yourself to the priest, and bring near for your cleansing the things Moses directed, for a testimony to them." **45** And he, having gone forth, began to proclaim much, and to spread the thing abroad, so that He was no longer able to openly enter into the city, but He was outside in desolate places, and they were coming to Him from every quarter.

2 And again He entered into Capernaum, after [some] days, and it was heard that He is in the house, **2** and immediately many were gathered together, so that there was no more room, not even at the door, and He was speaking to them the word. **3** And they come to Him, bringing a paralytic, carried by four, **4** and not being able to come near to Him because of the multitude, they uncovered the roof where He was, and having broken [it] up, they let down the pallet on which the paralytic was lying, **5** and Jesus having seen their faith, says to the paralytic, "Child, your sins have been forgiven you." **6** And there were certain of the scribes sitting there, and reasoning in their hearts, **7** "Why does this One thus speak evil words? Who is able to forgive sins except one—God?" **8** And immediately Jesus, having known in His spirit that they thus reason in themselves, said to them, "Why do you reason these things in your hearts? **9** Which is easier? To say to the paralytic, Your sins are forgiven; or to say, Rise, and take up your pallet, and walk? **10** And that you may know that the Son of Man has authority on the earth to forgive sins—(He says to the paralytic)— **11** I say to you, rise, and take up your pallet, and go away to your house"; **12** and he rose immediately, and having taken up the pallet, he went forth before all, so that all were astonished, and glorify God, saying, "Never thus did we see." **13** And He went forth again by the sea, and all the multitude was coming to Him, and He was teaching them, **14** and passing by, He saw Levi of Alpheus sitting at the tax office, and says to him, "Follow Me," and he, having risen, followed Him. **15** And it came to pass, in His reclining in his house, that many tax collectors and sinners were dining with Jesus and His disciples, for there were many, and they followed Him. **16** And the scribes

and the Pharisees, having seen Him eating with the tax collectors and sinners, said to His disciples, "Why—that with the tax collectors and sinners He eats and drinks?" **17** And Jesus, having heard, says to them, "They who are strong have no need of a physician, but they who are ill; I did not come to call righteous men, but sinners." **18** And the disciples of John and those of the Pharisees were fasting, and they come and say to Him, "Why do the disciples of John and those of the Pharisees fast, and Your disciples do not fast?" **19** And Jesus said to them, "Are the sons of the bride-chamber able, while the bridegroom is with them, to fast? As long a time [as] they have the bridegroom with them they are not able to fast; **20** but days will come when the bridegroom may be taken from them, and then they will fast—in those days. **21** And no one sews a patch of undressed cloth on an old garment, and if not—the new, filling it up, takes from the old and the split becomes worse; **22** and no one puts new wine into old skins, and if not—the new wine bursts the skins, and the wine is poured out, and the skins will be destroyed; but new wine is to be put into new skins." **23** And it came to pass—He is going along on the Sabbaths through the grainfields—and His disciples began to make a way, plucking the ears, **24** and the Pharisees said to Him, "Behold, why do they do on the Sabbaths that which is not lawful?" **25** And He said to them, "Did you never read what David did when he had need and was hungry, he and those with him? **26** How he went into the house of God, in [the days of] Abiathar the chief priest, and ate the Bread of the Presentation, which it is not lawful to eat, except to the priests, and he also gave to those who were with him?" **27** And He said to them, "The Sabbath was made for man, not man for the Sabbath, **28** so that the Son of Man is also Lord of the Sabbath."

3 And He entered again into the synagogue, and there was there a man having the hand withered, **2** and they were watching Him, whether on the Sabbaths He will heal him, that they might accuse Him. **3** And He says to the man having the hand withered, "Rise up in the midst." **4** And He says to them, "Is it lawful on the Sabbaths to do good, or to do evil? To save life, or to kill?" But they were silent. **5** And having looked around on them with anger, being

grieved for the hardness of their heart, He says to the man, "Stretch forth your hand"; and he stretched forth, and his hand was restored whole as the other; **6** and the Pharisees having gone forth, immediately, with the Herodians, were taking counsel against Him how they might destroy Him. **7** And Jesus withdrew with His disciples to the sea, and a great multitude from Galilee followed Him, and from Judea, **8** and from Jerusalem, and from Idumea and beyond the Jordan; and they around Tyre and Sidon—a great multitude—having heard how He was doing great things, came to Him. **9** And He said to His disciples that a little boat may wait on Him, because of the multitude, that they may not press on Him, **10** for He healed many, so that they threw themselves on Him, in order to touch Him—as many as had plagues; **11** and the unclean spirits, when they were seeing Him, were falling down before Him, and were crying, saying, "You are the Son of God"; **12** and many times He was charging them that they might not make Him apparent. **13** And He goes up to the mountain, and calls near whom He willed, and they went away to Him; **14** and He appointed twelve, that they may be with Him, and that He may send them forth to preach, **15** and to have power to heal the sicknesses, and to cast out the demons. **16** And He put on Simon the name Peter; **17** and James of Zebedee, and John the brother of James, and He put on them names—Boanerges, that is, "Sons of thunder"; **18** and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon the Zealot, **19** and Judas Iscariot, who also delivered Him up; and they come into a house. **20** And a multitude comes together again, so that they are not even able to eat bread; **21** and those alongside Him having heard, went forth to lay hold on Him, for they said that He was beside Himself, **22** and the scribes who [are] from Jerusalem having come down, said, "He has Beelzebul," and, "By the ruler of the demons He casts out the demons." **23** And having called them near, He said to them in allegories, "How is Satan able to cast out Satan? **24** And if a kingdom is divided against itself, that kingdom cannot be made to stand; **25** and if a house is divided against itself, that house cannot be made to stand; **26** and if Satan rose against himself, and has been divided, he cannot

be made to stand, but has an end. **27** No one is able to spoil the vessels of the strong man, having entered into his house, if first he may not bind the strong man, and then he will spoil his house. **28** Truly I say to you that all sins will be forgiven to the sons of men, and slanders with which they might have slandered, **29** but whoever may slander in regard to the Holy Spirit has no forgiveness—throughout the age, but is in danger of continuous judgment; (aion g165, aiōnios g166) **30** because they said, He has an unclean spirit." **31** Then His brothers and mother come, and standing outside, they sent to Him, calling Him, **32** and a multitude was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers seek You outside." **33** And He answered them, saying, "Who is My mother, or My brothers?" **34** And having looked around in a circle to those sitting around Him, He says, "Behold, My mother and My brothers! **35** For whoever may do the will of God, he is My brother, and My sister, and mother."

4 And again He began to teach by the sea, and there was gathered to Him a great multitude, so that He, having gone into the boat, sat in the sea, and all the multitude was near the sea, on the land, **2** and He taught them many things in allegories, and He said to them in His teaching: **3** "Listen, behold, the sower went forth to sow; **4** and it came to pass, in the sowing, some fell by the way, and the birds of the sky came and devoured it; **5** and other fell on the rocky ground, where it did not have much earth, and immediately it sprang forth, because of having no depth of earth, **6** and the sun having risen, it was scorched, and because of having no root it withered; **7** and other fell toward the thorns, and the thorns came up and choked it, and it gave no fruit; **8** and other fell to the good ground, and was giving fruit, coming up and increasing, and it was bearing, one thirty-fold, and one sixty, and one a hundred." **9** And He said to them, "He who is having ears to hear—let him hear." **10** And when He was alone, those around Him, with the Twelve, asked Him of the allegory, **11** and He said to them, "To you it has been given to know the secret of the Kingdom of God, but to those who are outside, in allegories are all the things done, **12** that seeing they may see and not perceive, and hearing they may hear and not understand, lest they

may turn, and the sins may be forgiven them.” 13 And He says to them, “Have you not known this allegory? And how will you know all the allegories? 14 He who is sowing sows the word; 15 and these are they by the way where the word is sown: and whenever they may hear, Satan immediately comes, and he takes away the word that has been sown in their hearts. 16 And these are they, in like manner, who are sown on the rocky ground: who, whenever they may hear the word, immediately receive it with joy, 17 and have no root in themselves, but are temporary; afterward tribulation or persecution having come because of the word, immediately they are stumbled. 18 And these are they who are sown toward the thorns: these are they who are hearing the word, 19 and the anxieties of this age, and the deceitfulness of the riches, and the desires concerning the other things, entering in, choke the word, and it becomes unfruitful. (αἰὼν γ165) 20 And these are they who on the good ground have been sown: who hear the word, and receive, and bear fruit, one thirty-fold, and one sixty, and one a hundred.” 21 And He said to them, “Does the lamp come that it may be put under the measure, or under the bed—not that it may be put on the lampstand? 22 For there is not anything hid that may not be revealed, nor was anything kept hid but that it may come to light. 23 If any has ears to hear—let him hear.” 24 And He said to them, “Take heed what you hear; in what measure you measure, it will be measured to you; and to you who hear it will be added; 25 for whoever may have, there will be given to him, and whoever has not, also that which he has will be taken from him.” 26 And He said, “Thus is the Kingdom of God: as if a man may cast the seed on the earth, 27 and may sleep, and may rise night and day, and the seed springs up and grows, he has not known how; 28 for of itself the earth bears fruit, first a blade, afterward an ear, afterward full grain in the ear; 29 and whenever the fruit may yield itself, immediately he sends forth the sickle, because the harvest has come.” 30 And He said, “To what may we liken the Kingdom of God, or in what allegory may we compare it? 31 As a grain of mustard, which, whenever it may be sown on the earth, is less than any of the seeds that are on the earth; 32 and whenever it may be sown, it comes up, and becomes greater than any of

the herbs, and makes great branches, so that under its shade the birds of the sky are able to rest.” 33 And with many such allegories He was speaking to them the word, as they were able to hear, 34 and without an allegory He was not speaking to them, and by themselves, to His disciples He was expounding all. 35 And He says to them on that day, evening having come, “We may pass over to the other side”; 36 and having let away the multitude, they take Him up as He was in the boat, and other little boats were also with Him. 37 And there comes a great storm of wind, and the waves were beating on the boat, so that it is now being filled, 38 and He Himself was on the stern, sleeping on the pillow, and they wake Him up, and say to Him, “Teacher, are You not caring that we perish?” 39 And having awoken, He rebuked the wind and said to the sea, “Peace, be stilled”; and the wind stilled, and there was a great calm; 40 and He said to them, “Why are you so fearful? How have you no faith?” 41 And they feared a great fear and said to one another, “Who, then, is this, that even the wind and the sea obey Him?”

5 And they came to the other side of the sea, to the region of the Gadarenes, 2 and He having come forth out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs, and not even with chains was anyone able to bind him, 4 because that many times he had been bound with shackles and chains, and the chains had been pulled in pieces by him, and the shackles broken in pieces, and none was able to tame him, 5 and always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones. 6 And having seen Jesus from afar, he ran and prostrated to Him, 7 and having called with a loud voice, he said, “What [regards] me and You, Jesus, Son of God the Most High? I adjure You by God, may You not afflict me!” 8 For He said to him, “Come forth, unclean spirit, out of the man!” 9 And He was questioning him, “What [is] your name?” And he answered, saying, “Legion [is] my name, because we are many”; 10 and he was calling on Him much, that He may not send them out of the region. 11 And there was there, near the mountains, a great herd of pigs feeding, 12 and all the demons called on Him, saying, “Send us to the pigs, that into them we

may enter"; 13 and immediately Jesus gave them leave, and having come forth, the unclean spirits entered into the pigs, and the herd rushed down the steep place to the sea—and they were about two thousand—and they were choked in the sea. 14 And those feeding the pigs fled, and told in the city, and in the fields, and they came forth to see what it is that has been done; 15 and they come to Jesus, and see the demoniac, sitting, and clothed, and right-minded—him having had the legion—and they were afraid; 16 and those having seen [it], declared to them how it had come to pass to the demoniac, and about the pigs; 17 and they began to call on Him to go away from their borders. 18 And He having gone into the boat, the demoniac was calling on Him that he may be with Him, 19 and Jesus did not permit him, but says to him, "Go away to your house, to your own [friends], and tell them how the LORD did great things to you, and dealt kindly with you"; 20 and he went away, and began to proclaim in the Decapolis how Jesus did great things to him, and all were wondering. 21 And Jesus having passed over in the boat again to the other side, there was gathered a great multitude to Him, and He was near the sea, 22 and behold, there comes one of the chiefs of the synagogue, by name Jairus, and having seen Him, he falls at His feet, 23 and he was calling on Him much, saying, "My little daughter is at the last extremity—that having come, You may lay on her [Your] hands, so that she may be saved, and she will live"; 24 and He went away with him. And there was following Him a great multitude, and they were thronging Him, 25 and a certain woman, being with a flow of blood [for] twelve years, 26 and having suffered many things under many physicians, and having spent all that she had, and having profited nothing, but rather having come to the worse, 27 having heard about Jesus, having come in the multitude behind, she touched His garment, 28 for she said, "If I may even touch His garments, I will be saved"; 29 and immediately the fountain of her blood was dried up, and she knew in the body that she has been healed of the plague. 30 And immediately Jesus having known in Himself that power had gone forth out of Him, having turned in the multitude, said, "Who touched My garments?" 31 And His disciples said to Him, "You see the multitude thronging You, and You say, Who touched Me!" 32 And He was looking around to see her who did this, 33 and the woman, having been afraid, and trembling, knowing what was done on her, came, and fell down before Him, and told Him all the truth, 34 and He said to her, "Daughter, your faith has saved you; go away in peace, and be whole from your plague." 35 As He is yet speaking, there come from the chief of the synagogue's [house, certain], saying, "Your daughter died, why do you still harass the Teacher?" 36 And Jesus immediately, having heard the word that is spoken, says to the chief of the synagogue, "Do not be afraid, only believe." 37 And He did not permit anyone to follow with Him, except Peter, and James, and John the brother of James; 38 and He comes into the house of the chief of the synagogue, and sees a tumult, much weeping and wailing; 39 and having gone in He says to them, "Why do you make a tumult, and weep? The child did not die, but sleeps"; 40 and they were laughing at Him. And He, having put all forth, takes the father of the child, and the mother, and those with Him, and goes in where the child is lying, 41 and having taken the hand of the child, He says to her, "Talitha cumi"; which is, being interpreted, "Girl (I say to you), arise." 42 And immediately the girl arose, and was walking, for she was twelve years [old]; and they were amazed with a great amazement, 43 and He charged them much, that no one may know this thing, and He said that there be given to her to eat.

6 And He went forth from there, and came to His own country, and His disciples follow Him, 2 and Sabbath having come, He began to teach in the synagogue, and many hearing were astonished, saying, "From where [did] this One [hear] these things? And what [is] the wisdom that was given to Him, that also such mighty works are done through His hands? 3 Is this not the carpenter, the Son of Mary, and brother of James, and Joses, and Judas, and Simon? And are His sisters not here with us?" And they were being stumbled at Him. 4 And Jesus said to them, "A prophet is not without honor, except in his own country, and among his relatives, and in his own house"; 5 and He was not able to do any mighty work there, except having put hands on a few sick, He healed [them]; 6 and He wondered because of

their unbelief. And He was going around the villages, in a circle, teaching, 7 and He calls near the Twelve, and He began to send them forth two by two, and He was giving them power over the unclean spirits, 8 and He commanded them that they may take nothing for the way, except a staff only—no leather pouch, no bread, no brass in the girdle, 9 but having been shod with sandals, and you may not put on two coats. 10 And He said to them, “Whenever you may enter into a house, remain there until you may depart from there, 11 and as many as may not receive you nor hear you, going out from there, shake off the dust that is under your feet for a testimony to them; [truly I say to you, it will be more tolerable for Sodom or Gomorrah in [the] day of judgment than for that city.”] 12 And having gone forth they were preaching that [men] might convert, 13 and they were casting out many demons, and they were anointing many sick with oil, and they were healing [them]. 14 And King Herod heard (for His Name became public), and he said, “John the Immerser was raised out of the dead, and because of this the mighty powers are working in him.” 15 Others said, “It is Elijah,” and others said, “It is a prophet, or as one of the prophets.” 16 And Herod having heard, said, “He whom I beheaded—John—this is he; he was raised out of the dead.” 17 For Herod himself, having sent forth, laid hold on John, and bound him in the prison, because of Herodias, the wife of his brother Philip, because he married her, 18 for John said to Herod, “It is not lawful for you to have the wife of your brother”; 19 and Herodias was having a quarrel with him, and was willing to kill him, and was not able, 20 for Herod was fearing John, knowing him [to be] a righteous and holy man, and was keeping watch over him, and having heard him, was doing many things, and hearing him gladly. 21 And a seasonable day having come when Herod on his birthday was making a banquet to his great men, and to the chiefs of thousands, and to the first men of Galilee, 22 and the daughter of that Herodias having come in, and having danced, and having pleased Herod and those dining with him, the king said to the girl, “Ask of me whatever you will, and I will give to you,” 23 and he swore to her, “Whatever you may ask me, I will give to you—to the half of my kingdom.” 24 And she, having gone forth, said to her mother,

“What will I ask for myself?” And she said, “The head of John the Immerser”; 25 and having come in immediately with haste to the king, she asked, saying, “I will that you may immediately give me the head of John the Immerser on a plate.” 26 And the king, made very sorrowful because of the oaths and of those reclining with him, would not put her away, 27 and immediately the king having sent a guardsman, commanded his head to be brought, 28 and he having gone, beheaded him in the prison, and brought his head on a plate, and gave it to the girl, and the girl gave it to her mother; 29 and having heard, his disciples came and took up his corpse, and laid it in the tomb. 30 And the apostles are gathered together to Jesus, and they told Him all, and how many things they did, and how many things they taught, 31 and He said to them, “Come yourselves apart to a desolate place, and rest a little,” for those coming and those going were many, and not even to eat had they opportunity, 32 and they went away to a desolate place, in the boat, by themselves. 33 And the multitudes saw them going away, and many recognized Him, and they ran there by land from all the cities, and went before them, and came together to Him, 34 and having come forth, Jesus saw a great multitude, and was moved with compassion on them, that they were as sheep not having a shepherd, and He began to teach many things. 35 And now the hour being advanced, His disciples having come near to Him, say, “The place is desolate, and the hour is now advanced, 36 let them away, that having gone away into the surrounding fields and villages, they may buy loaves for themselves, for they do not have what they may eat.” 37 And He answering said to them, “You give them to eat,” and they say to Him, “Having gone away, may we buy two hundred denarii worth of loaves, and give to them to eat?” 38 And He says to them, “How many loaves do you have? Go and see”; and having known, they say, “Five, and two fishes.” 39 And He commanded them to make all recline in companies on the green grass, 40 and they sat down in squares, by hundreds, and by fifties. 41 And having taken the five loaves and the two fishes, having looked up to the sky, He blessed, and broke the loaves, and was giving [them] to His disciples, that they may set [them] before them, and the two

fishes He divided to all, 42 and they all ate, and were filled, 43 and they took up of broken pieces twelve hand-baskets full, and of the fishes, 44 and those eating of the loaves were about five thousand men. 45 And immediately He constrained His disciples to go into the boat, and to go before [Him] to the other side, to Bethsaida, until He may let the multitude away, 46 and having taken leave of them, He went away to the mountain to pray. 47 And evening having come, the boat was in the midst of the sea, and He alone on the land; 48 and He saw them harassed in the rowing, for the wind was against them, and about the fourth watch of the night He comes to them walking on the sea, and wished to pass by them. 49 And they having seen Him walking on the sea, thought [it] to be an apparition, and cried out, 50 for they all saw Him, and were troubled, and immediately He spoke with them, and says to them, "Take courage! I AM; do not be afraid." 51 And He went up to them into the boat, and the wind stilled, and greatly out of measure they were amazed in themselves, and were wondering, 52 for they did not understand concerning the loaves, for their heart has been hard. 53 And having passed over, they came on the land of Gennesaret, and drew to the shore, 54 and they having come forth out of the boat, immediately having recognized Him, 55 they ran around through all that surrounding region, and they began to carry around on the pallets those being ill, where they were hearing that He is, 56 and wherever He was going, to villages, or cities, or fields, in the marketplaces they were laying the ailing, and were calling on Him, that they may touch if it were but the fringe of His garment, and as many as were touching Him were saved.

7 And gathered together to Him are the Pharisees, and certain of the scribes, having come from Jerusalem, 2 and having seen certain of His disciples with defiled hands—that is, unwashed—eating bread, they found fault; 3 for the Pharisees, and all the Jews, if they do not wash the hands to the wrist, do not eat, holding the tradition of the elders, 4 and [coming] from the marketplace, if they do not immerse themselves, they do not eat; and many other things there are that they received to hold, immersions of cups, and pots, and bronze vessels, and couches. 5 Then the Pharisees and the scribes question Him, "Why do

Your disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands?" 6 And He answering said to them, "Well did Isaiah prophesy concerning you, hypocrites, as it has been written: This people honors Me with the lips, and their heart is far from Me; 7 and in vain they worship Me, teaching teachings, commands of men; 8 for having put away the command of God, you hold the tradition of men, immersions of pots and cups; and many other such like things you do." 9 And He said to them, "Well do you put away the command of God that you may keep your tradition; 10 for Moses said, Honor your father and your mother; and, He who is speaking evil of father or mother—let him die the death; 11 and you say, If a man may say to father or to mother, Korban (that is, a gift), [is] whatever you may be profited out of mine, 12 and you no longer permit him to do anything for his father or for his mother, 13 setting aside the word of God for your tradition that you delivered; and many such like things you do." 14 And having called near all the multitude, He said to them, "Listen to Me, you all, and understand; 15 there is nothing from outside the man entering into him that is able to defile him, but the things coming out from him, those are the things defiling the man. 16 [[If any has ears to hear—let him hear.]] 17 And when He entered into a house from the multitude, His disciples were questioning Him about the allegory, 18 and He says to them, "So also you are without understanding! Do you not perceive that nothing from outside entering into the man is able to defile him? 19 Because it does not enter into his heart, but into the belly, and into the drain it goes out, purifying all the meats." 20 And He said, "That which is coming out from the man, that defiles the man; 21 for from within, out of the heart of men, the evil reasonings come forth, adulteries, whoredoms, murders, 22 thefts, covetous desires, wickedness, deceit, arrogance, an evil eye, slander, pride, foolishness; 23 all these evils come forth from within, and they defile the man." 24 And from there having risen, He went away to the borders of Tyre and Sidon, and having entered into the house, He wished none to know, and He was not able to be hid, 25 for a woman having heard about Him, whose little daughter had an unclean spirit, having come, fell at His feet— 26 and the woman was a Greek, a Syro-Phoenician

by nation—and was asking Him that He may cast forth the demon out of her daughter. 27 And Jesus said to her, “First permit the children to be filled, for it is not good to take the children’s bread, and to cast [it] to the little dogs.” 28 And she answered and says to Him, “Yes, Lord; for the little dogs under the table also eat of the children’s crumbs.” 29 And He said to her, “Because of this word, go; the demon has gone forth out of your daughter”; 30 and having come away to her house, she found the demon gone forth, and the daughter laid on the bed. 31 And again, having gone forth from the coasts of Tyre and Sidon, He came to the Sea of Galilee, through the midst of the coasts of Decapolis, 32 and they bring to Him a deaf, stuttering man, and they call on Him that He may put the hand on him. 33 And having taken him away from the multitude by Himself, He put His fingers to his ears, and having spit, He touched his tongue, 34 and having looked to the sky, He sighed, and says to him, “Ephphatha,” that is, “Be opened”; 35 and immediately his ears were opened, and the string of his tongue was loosed, and he was speaking plain. 36 He charged them that they may tell no one, but the more He was charging them, the more abundantly they were proclaiming [it], 37 and they were being astonished beyond measure, saying, “He has done all things well; He makes both the deaf to hear, and the mute to speak.”

8 In those days the multitude being very great, and not having what they may eat, Jesus having called near His disciples, says to them, 2 “I have compassion on the multitude, because now three days they continue with Me, and they have not what they may eat; 3 and if I will let them away fasting to their home, they will faint in the way, for certain of them are come from far.” 4 And His disciples answered Him, “From where will anyone be able to feed these here in a wilderness with bread?” 5 And He was questioning them, “How many loaves do you have?” And they said, “Seven.” 6 And He commanded the multitude to sit down on the ground, and having taken the seven loaves, having given thanks, He broke, and was giving to His disciples that they may set before [them]; and they set before the multitude. 7 And they had a few small fishes, and having blessed, He said to set them also before [them]; 8 and they ate

and were filled, and they took up that which was over of broken pieces—seven baskets; 9 and those eating were about four thousand. And He let them away, 10 and immediately having entered into the boat with His disciples, He came to the parts of Dalmanutha, 11 and the Pharisees came forth, and began to dispute with Him, seeking from Him a sign from Heaven, tempting Him; 12 and having sighed deeply in His spirit, He says, “Why does this generation seek after a sign? Truly I say to you, no sign will be given to this generation.” 13 And having left them, having entered again into the boat, He went away to the other side; 14 and they forgot to take loaves, and except one loaf they had nothing with them in the boat, 15 and He was charging them, saying, “Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod,” 16 and they were reasoning with one another, saying, “Because we have no loaves.” 17 And Jesus having known, says to them, “Why do you reason, because you have no loaves? Do you not yet perceive, nor understand, yet have you hardened your heart? 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 to the five thousand, how many hand-baskets full of broken pieces did you take up?” They say to Him, “Twelve.” 20 “And when the seven to the four thousand, how many hand-baskets full of broken pieces did you take up?” And they said, “Seven.” 21 And He said to them, “How do you not understand?” 22 And He comes to Bethsaida, and they bring to Him one blind, and call on Him that He may touch him, 23 and having taken the hand of the blind man, He led him forth outside the village, and having spit on his eyes, having put [His] hands on him, He was questioning him if he beholds anything: 24 and he, having looked up, said, “I behold men, as I see trees, walking.” 25 Afterward again He put [His] hands on his eyes, and made him look up, and he was restored, and discerned all things clearly, 26 and He sent him away to his house, saying, “Neither may you go into the village, nor tell [it] to any in the village.” 27 And Jesus went forth, and His disciples, into the villages of Caesarea Philippi, and in the way He was questioning His disciples, saying to them, “Who do men say I am?” 28 And they answered, “John the Immerser, and others Elijah, but others one of the

prophets.” 29 And He says to them, “And you—who do you say I am?” And Peter answering says to him, “You are the Christ.” 30 And He strictly charged them that they may tell no one about it, 31 and began to teach them that it is necessary for the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and to rise again after three days; 32 and openly He was speaking the word. And Peter having taken Him aside, began to rebuke Him, 33 and He, having turned, and having looked on His disciples, rebuked Peter, saying, “Get behind Me, Satan, because you do not mind the things of God, but the things of men.” 34 And having called near the multitude, with His disciples, He said to them, “Whoever wills to come after Me—let him disown himself, and take up his cross, and follow Me; 35 for whoever may will to save his life will lose it; and whoever may lose his life for My sake and for the good news’ sake, he will save it; 36 for what will it profit a man, if he may gain the whole world, and forfeit his life? 37 Or what will a man give as an exchange for his life? 38 For whoever may be ashamed of Me, and of My words, in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He may come in the glory of His Father with the holy messengers.”

9 And He said to them, “Truly I say to you that there are certain of those standing here, who may not taste of death until they see the Kingdom of God having come in power.” 2 And after six days Jesus takes Peter, and James, and John, and brings them up to a high mountain by themselves, alone, and He was transfigured before them, 3 and His garments became glittering, exceedingly white, as snow, so as a launderer on the earth is not able to whiten [them]. 4 And there appeared to them Elijah with Moses, and they were talking with Jesus. 5 And Peter answering says to Jesus, “Rabbi, it is good to us to be here; and we may make three shelters, for You one, and for Moses one, and for Elijah one”: 6 for he was not knowing what he might say, for they were greatly afraid. 7 And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, “This is My Son, the Beloved, hear Him”; 8 and suddenly, having looked around, they saw no one anymore, but Jesus only with themselves. 9 And as

they are coming down from the mountain, He charged them that they may declare to no one the things that they saw, except when the Son of Man may rise out of the dead; 10 and the thing they kept to themselves, questioning together what the rising out of the dead is. 11 And they were questioning Him, saying that the scribes say that Elijah must come first. 12 And He answering said to them, “Elijah indeed, having come first, restores all things; and how has it been written concerning the Son of Man, that He may suffer many things, and be set at nothing? 13 But I say to you that also Elijah has come, and they did to him what they willed, as it has been written of him.” 14 And having come to the disciples, He saw a great multitude around them, and scribes questioning with them, 15 and immediately, all the multitude having seen Him, were amazed, and running near, were greeting Him. 16 And He questioned the scribes, “What do you dispute with them?” 17 And one out of the multitude answering said, “Teacher, I brought my son to You, having a mute spirit; 18 and wherever it seizes him, it tears him, and he foams, and gnashes his teeth, and pines away; and I spoke to Your disciples that they may cast it out, and they were not able.” 19 And He answering him, said, “O generation unbelieving, until when will I be with you? Until when will I suffer you? Bring him to Me”; 20 and they brought him to Him, and he having seen Him, immediately the spirit convulsed him, and he, having fallen on the earth, was wallowing—foaming. 21 And He questioned his father, “How much time is it since this came to him?” And he said, “From childhood, 22 and many times it also cast him into fire, and into water, that it might destroy him; but if You are able to do anything, help us, having compassion on us.” 23 And Jesus said to him, “If you are able to believe! All things are possible to the one that is believing”; 24 and immediately the father of the child, having cried out with tears, said, “I believe, Lord; be helping my unbelief.” 25 Jesus having seen that a multitude runs together, rebuked the unclean spirit, saying to it, “Spirit—mute and deaf—I charge you, come forth out of him, and you may no longer enter into him”; 26 and having cried, and convulsed him much, it came forth, and he became as dead, so that many said that he was dead, 27 but Jesus, having taken him by the hand,

lifted him up, and he arose. **28** And He having come into the house, His disciples were questioning Him by Himself, "Why were we not able to cast it forth?" **29** And He said to them, "This kind is able to come forth with nothing except with prayer and fasting." **30** And having gone forth there, they were passing through Galilee, and He did not wish that any may know, **31** for He was teaching His disciples, and He said to them, "The Son of Man is being delivered into the hands of men, and they will kill Him, and having been killed, the third day He will rise," **32** but they were not understanding the saying, and they were afraid to question Him. **33** And He came to Capernaum, and being in the house, He was questioning them, "What were you reasoning in the way among yourselves?" **34** And they were silent, for they reasoned with one another in the way who is greater; **35** and having sat down He called the Twelve, and He says to them, "If any wills to be first, he will be last of all, and minister of all." **36** And having taken a child, He set him in the midst of them, and having taken him in His arms, said to them, **37** "Whoever may receive one of such children in My Name, receives Me, and whoever may receive Me, does not receive Me, but Him who sent Me." **38** And John answered Him, saying, "Teacher, we saw a certain one casting out demons in Your Name, who does not follow us, and we forbade him, because he does not follow us." **39** And Jesus said, "Do not forbid him, for there is no one who will do a mighty work in My Name, and will be readily able to speak evil of Me: **40** for he who is not against us is for us; **41** for whoever may give you to drink a cup of water in My Name, because you are Christ's, truly I say to you, he may not lose his reward; **42** and whoever may cause to stumble one of the little ones believing in Me, better is it for him if a millstone is hanged around his neck, and he has been cast into the sea. **43** And if your hand may cause you to stumble, cut it off; it is better for you to enter into life maimed, than having the two hands, to go away into Gehenna, into the fire—the unquenchable— **(Geenna g1067)** **44** [[where their worm is not dying, and the fire is not being quenched.]] **45** And if your foot may cause you to stumble, cut it off; it is better for you to enter into life lame, than having the two feet to be cast into Gehenna, into the fire—the unquenchable—

(Geenna g1067) **46** [[where their worm is not dying, and the fire is not being quenched.]] **47** And if your eye may cause you to stumble, cast it out; it is better for you to enter into the Kingdom of God one-eyed, than having two eyes, to be cast into the Gehenna of fire— **(Geenna g1067)** **48** where their worm is not dying, and the fire is not being quenched; **49** for everyone will be salted with fire, and every sacrifice will be salted with salt. **50** The salt [is] good, but if the salt may become saltless, in what will you season [it]? Have in yourselves salt, and have peace in one another."

10 And having risen from there, He comes to the coasts of Judea, through the other side of the Jordan, and again multitudes come together to Him, and as He had been accustomed, again He was teaching them. **2** And the Pharisees, having come near, questioned Him if it is lawful for a husband to put away a wife, tempting Him, **3** and He answering said to them, "What did Moses command you?" **4** And they said, "Moses permitted to write a bill of divorce, and to put away." **5** And Jesus answering said to them, "For the stiffness of your heart he wrote you this command, **6** but from the beginning of the creation God made them a male and a female; **7** on this account will a man leave his father and mother, and will cleave to his wife, **8** and they will be—the two—for one flesh, so that they are no longer two, but one flesh; **9** what God therefore joined together, do not let man separate." **10** And in the house His disciples again questioned Him of the same thing, **11** and He says to them, "Whoever may put away his wife, and may marry another, commits adultery against her; **12** and if a woman may put away her husband, and is married to another, she commits adultery." **13** And they were bringing to Him children that He might touch them, and the disciples were rebuking those bringing them, **14** and Jesus having seen, was much displeased, and He said to them, "Permit the children to come to Me, and do not forbid them, for of such is the Kingdom of God; **15** truly I say to you, whoever may not receive the Kingdom of God as a child—he may not enter into it"; **16** and having taken them in His arms, having put [His] hands on them, He was blessing them. **17** And as He is going forth into the way, one having run and having kneeled to Him, was questioning Him, "Good Teacher, what

may I do that I may inherit continuous life?" (αἰῶνιος g166) 18 And Jesus said to him, "Why do you call Me good? No one [is] good except one—God; 19 you have known the commands: You may not commit adultery, You may not murder, You may not steal, You may not bear false witness, You may not defraud, Honor your father and mother." 20 And he answering said to Him, "Teacher, all these I have kept from my youth." 21 And Jesus having looked on him, loved him, and said to him, "One thing you lack: go away, whatever you have—sell, and give to the poor, and you will have treasure in Heaven, and come, follow Me, having taken up the cross." 22 And he—gloomy at the word—went away sorrowing, for he was having many possessions. 23 And Jesus having looked around, says to His disciples, "How hardly will they who have riches enter into the Kingdom of God!" 24 And the disciples were astonished at His words, and Jesus again answering says to them, "Children, how hard it is to those trusting on riches to enter into the Kingdom of God! 25 It is easier for a camel to enter through the eye of the needle, than for a rich man to enter into the Kingdom of God." 26 And they were astonished beyond measure, saying to themselves, "And who is able to be saved?" 27 And Jesus, having looked on them, says, "With men it is impossible, but not with God; for all things are possible with God." 28 And Peter began to say to Him, "Behold, we left all, and we followed You." 29 And Jesus answering said, "Truly I say to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for My sake, and for the good news'; 30 who may not receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the age that is coming, continuous life; (αἰῶν g165, αἰῶνιος g166) 31 and many first will be last, and the last first." 32 And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and following they were afraid. And having again taken the Twelve, He began to tell them the things about to happen to Him: 33 "Behold, we go up to Jerusalem, and the Son of Man will be delivered to the chief priests, and to the scribes, and they will condemn Him to death, and will deliver Him to the nations, 34 and they will mock Him, and

scourge Him, and spit on Him, and kill Him, and the third day He will rise again." 35 And there come near to Him James and John, the sons of Zebedee, saying, "Teacher, we wish that whatever we may ask for ourselves, You may do for us"; 36 and He said to them, "What do you wish Me to do for you?" 37 And they said to Him, "Grant to us that, one on Your right hand and one on Your left, we may sit in Your glory"; 38 and Jesus said to them, "You have not known what you ask; are you able to drink of the cup that I drink of, and with the immersion that I am immersed with—to be immersed?" 39 And they said to Him, "We are able"; and Jesus said to them, "Of the cup indeed that I drink of, you will drink, and with the immersion that I am immersed with, you will be immersed; 40 but to sit on My right and on My left is not Mine to give, but—to those for whom it has been prepared." 41 And the ten having heard, began to be much displeased at James and John, 42 but Jesus having called them near, says to them, "You have known that they who are considered to rule the nations exercise lordship over them, and their great ones exercise authority on them; 43 but not so will it be among you; but whoever may will to become great among you, he will be your minister, 44 and whoever of you may will to become first, he will be servant of all; 45 for even the Son of Man did not come to be ministered to, but to minister, and to give His life [as] a ransom for many." 46 And they come to Jericho, and as He is going forth from Jericho with His disciples and a great multitude, a son of Timaeus—Bartimaeus the blind—was sitting beside the way begging, 47 and having heard that it is Jesus the Nazarene, he began to cry out, and to say, "The Son of David—Jesus! Deal kindly with me"; 48 and many were rebuking him that he might keep silent, but the more abundantly he cried out, "Son of David, deal kindly with me." 49 And Jesus having stood, He commanded him to be called, and they call the blind man, saying to him, "Take courage, rise, He calls you"; 50 and he, having cast away his garment, having risen, came to Jesus. 51 And answering, Jesus says to him, "What do you will I may do to you?" And the blind man said to Him, "Rabboni, that I may see again"; 52 and Jesus said to him, "Go, your faith has saved you": and immediately he saw again, and was following Jesus in the way.

11 And when they come near to Jerusalem, to Bethphage, and Bethany, to the Mount of Olives, He sends forth two of His disciples, **2** and says to them, "Go away into the village that is in front of you, and immediately, entering into it, you will find a colt tied, on which no one of men has sat, having loosed it, bring [it]: **3** and if anyone may say to you, Why do you do this? Say that the LORD has need of it, and immediately He will send it here." **4** And they went away, and found the colt tied at the door outside, by the two ways, and they loose it, **5** and certain of those standing there said to them, "What do you—loosing the colt?" **6** And they said to them as Jesus commanded, and they permitted them. **7** And they brought the colt to Jesus, and cast their garments on it, and He sat on it, **8** and many spread their garments in the way, and others were cutting down branches from the trees, and were strewing in the way. **9** And those going before and those following were crying out, saying, "Hosanna! Blessed [is] He who is coming in the Name of the LORD; **10** blessed is the coming kingdom, in the Name of the LORD, of our father David; Hosanna in the highest!" **11** And Jesus entered into Jerusalem, and into the temple, and having looked around on all things, it being now evening, He went forth to Bethany with the Twelve. **12** And on the next day, they having come forth from Bethany, He hungered, **13** and having seen a fig tree far off having leaves, He came, if perhaps He will find anything in it, and having come to it, He found nothing except leaves, for it was not a time of figs, **14** and Jesus answering said to it, "No longer from you—throughout the age—may any eat fruit"; and His disciples were hearing. (αἰὼν γ165) **15** And they come to Jerusalem, and Jesus having gone into the temple, began to cast forth those selling and buying in the temple, and He overthrew the tables of the money-changers and the seats of those selling the doves, **16** and He did not permit that any might carry a vessel through the temple, **17** and He was teaching, saying to them, "Has it not been written: My house will be called a house of prayer for all the nations? And you made it a den of robbers!" **18** And the scribes and the chief priests heard, and they were seeking how they will destroy Him, for they were afraid of Him, because all the multitude was astonished at His teaching; **19**

and when evening came, He was going forth outside the city. **20** And in the morning, passing by, they saw the fig tree having been dried up from the roots, **21** and Peter having remembered says to Him, "Rabbi, behold, the fig tree that You cursed is dried up." **22** And Jesus answering says to them, "Have faith from God; **23** for truly I say to you that whoever may say to this mountain, Be taken up, and be cast into the sea, and may not doubt in his heart, but may believe that the things that he says come to pass, it will be to him whatever he may say. **24** Because of this I say to you, all whatever—praying—you ask, believe that you receive, and it will be to you. **25** And whenever you may stand praying, forgive, if you have anything against anyone, that your Father who is in the heavens may also forgive you your trespasses; **26** [[and, if you do not forgive, neither will your Father who is in the heavens forgive your trespasses.]] **27** And they come again to Jerusalem, and in the temple, as He is walking, there come to Him the chief priests, and the scribes, and the elders, **28** and they say to Him, "By what authority do You do these things? And who gave You this authority that You may do these things?" **29** And Jesus answering said to them, "I will question you—I also—one word; and answer Me, and I will tell you by what authority I do these things; **30** the immersion of John—was it from Heaven or from men? Answer Me." **31** And they were reasoning with themselves, saying, "If we may say, From Heaven, He will say, Why then did you not believe him? **32** But if we may say, From men..." They were fearing the people, for all were holding that John was indeed a prophet; **33** and answering they say to Jesus, "We have not known"; and Jesus answering says to them, "Neither do I tell you by what authority I do these things."

12 And He began to speak to them in allegories: "A man planted a vineyard, and put a hedge around, and dug a wine vat, and built a tower, and gave it out to farmers, and went abroad; **2** and he sent to the farmers at the due time a servant, that from the farmers he may receive from the fruit of the vineyard, **3** and they, having taken him, severely beat [him], and sent him away empty. **4** And again he sent to them another servant, and having cast stones at that one, they wounded [him] in the head,

and sent [him] away—dishonored. 5 And again he sent another, and that one they killed; and many others, some beating, and some killing. 6 Having yet therefore one son—his beloved—he also sent him to them last, saying, They will respect my son; 7 and those farmers said among themselves, This is the heir, come, we may kill him, and the inheritance will be ours; 8 and having taken him, they killed, and cast [him] forth outside the vineyard. 9 What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. 10 And this Writing you did not read: A stone that the builders rejected, it became the head of a corner; 11 this was from the LORD, and it is wonderful in our eyes.” 12 And they were seeking to lay hold on Him, and they feared the multitude, for they knew that He spoke the allegory against them, and having left Him, they went away; 13 and they send to Him certain of the Pharisees and of the Herodians, that they may ensnare Him in discourse, 14 and they having come, say to Him, “Teacher, we have known that You are true, and You are not caring for anyone, for You do not look to the face of men, but in truth teach the way of God; is it lawful to give tribute to Caesar or not? May we give, or may we not give?” 15 And He, knowing their hypocrisy, said to them, “Why do you tempt Me? Bring Me a denarius, that I may see”; 16 and they brought, and He says to them, “Whose [is] this image, and the inscription?” And they said to Him, “Caesar’s”; 17 and Jesus answering said to them, “Give back the things of Caesar to Caesar, and the things of God to God”; and they wondered at Him. 18 And the Sadducees come to Him, who say there is not a resurrection, and they questioned Him, saying, 19 “Teacher, Moses wrote to us that if anyone’s brother may die, and may leave a wife, and may leave no children, that his brother may take his wife, and raise up seed to his brother. 20 There were then seven brothers, and the first took a wife, and dying, he left no seed; 21 and the second took her, and died, not having left seed, and the third in like manner, 22 and the seven took her, and left no seed, last of all the woman also died; 23 in the resurrection, then, whenever they may rise, of which of them will she be wife—for the seven had her as wife?” 24 And Jesus answering said to them, “Do you not go astray because of this, not knowing the Writings, nor the power of God? 25 For when they may rise out of the dead, they neither marry nor are they given in marriage, but are as messengers who are in the heavens. 26 And concerning the dead, that they rise: have you not read in the Scroll of Moses (at 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 men, but a God of living men; you then go greatly astray.” 28 And one of the scribes having come near, having heard them disputing, knowing that He answered them well, questioned Him, “Which is the first command of all?” 29 And Jesus answered him, “The first of all the commands—Hear, O Israel: The LORD is our God, the LORD is one; 30 and you will love the LORD your God out of all your heart, and out of all your soul, and out of all your understanding, and out of all your strength—this [is] the first command; 31 and the second [is] like [it], this, You will love your neighbor as yourself—there is no other command greater than these.” 32 And the scribe said to Him, “Well, Teacher, in truth You have spoken that there is one God, and there is none other but He; 33 and to love Him out of all the heart, and out of all the understanding, and out of all the soul, and out of all the strength, and to love one’s neighbor as one’s self, is more than all the whole burnt-offerings and the sacrifices.” 34 And Jesus, having seen him that he answered with understanding, said to him, “You are not far from the Kingdom of God”; and no one dared question Him anymore. 35 And Jesus answering said, teaching in the temple, “How do the scribes say that the Christ is son of David? 36 For David himself said in the Holy Spirit, The LORD said to my Lord, Sit on My right hand, Until I place Your enemies—Your footstool; 37 therefore David himself calls Him Lord, and from where is He his son?” And the great multitude were hearing Him gladly, 38 and He was saying to them in His teaching, “Beware of the scribes who will to walk in long robes, and love salutations in the marketplaces, 39 and first seats in the synagogues, and first couches at the banquets, 40 who are devouring the widows’ houses, and for a pretense are making long prayers; these will receive more abundant judgment.” 41 And Jesus having sat

down opposite the treasury, was beholding how the multitude puts brass into the treasury, and many rich were putting in much, **42** and having come, a poor widow put in two mites, which are a penny. **43** And having called near His disciples, He says to them, "Truly I say to you that this poor widow has put in more than all those putting into the treasury; **44** for all, out of their abundance, put in, but she, out of her want, put in all that she had—all her living."

13 And as He is going forth out of the temple, one of His disciples says to Him, "Teacher, see! What stones! And what buildings!" **2** And Jesus answering said to him, "See these great buildings? There may not be left a stone on a stone that may not be thrown down." **3** And as He is sitting at the Mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, were questioning Him by Himself, **4** "Tell us when these things will be? And what [is] the sign when all these may be about to be fulfilled?" **5** And Jesus answering them, began to say, "Take heed lest anyone may lead you astray, **6** for many will come in My Name, saying, I am [He], and many they will lead astray; **7** and when you may hear of wars and reports of wars, do not be troubled, for these ought to be, but the end [is] not yet; **8** for nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and troubles; these [are the] beginning of travails. **9** And take heed to yourselves, for they will deliver you up to Sanhedrins, and to synagogues, you will be beaten, and before governors and kings you will be set for My sake, for a testimony to them; **10** and to all the nations it is first necessary that the good news be proclaimed. **11** And when they may lead you, delivering up, do not be anxious beforehand what you may speak, nor premeditate, but whatever may be given to you in that hour, that speak, for it is not you who are speaking, but the Holy Spirit. **12** And brother will deliver up brother to death, and father child, and children will rise up against parents, and will put them to death, **13** and you will be hated by all because of My Name, but he who has endured to the end—he will be saved. **14** And when you may see the abomination of the desolation, that was spoken of by Daniel the prophet, standing where it should not (whoever is reading let

him understand), then those in Judea, let them flee to the mountains; **15** and he on the housetop, do not let him come down into the house, nor come in to take anything out of his house; **16** and he who is in the field, do not let him turn to the things behind, to take up his garment. **17** And woe to those with child, and to those giving suck, in those days; **18** and pray that your flight may not be in winter, **19** for those days will be tribulation, such as has not been from the beginning of the creation that God created, until now, and may not be [again]; **20** and if the LORD did not shorten the days, no flesh had been saved; but because of the chosen, whom He chose to Himself, He shortened the days. **21** And then, if any may say to you, Behold, here [is] the Christ, or, Behold, there, you may not believe; **22** for there will rise false Christs and false prophets, and they will give signs and wonders, to seduce, if possible, also the chosen; **23** and you, take heed; behold, I have foretold you all things. **24** But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, **25** and the stars of the sky will be falling, and the powers that are in the heavens will be shaken. **26** And then they will see the Son of Man coming in clouds with much power and glory, **27** and then He will send His messengers, and gather together His chosen from the four winds, from the end of the earth to the end of heaven. **28** And from the fig tree learn the allegory: when the branch may already become tender, and may put forth the leaves, you know that the summer is near; **29** so you, also, when you may see these coming to pass, you know that it is near, at the doors. **30** Truly I say to you that this generation may not pass away until all these things may come to pass; **31** the heaven and the earth will pass away, but My words will not pass away. **32** And concerning that day and the hour no one has known—not even the messengers who are in Heaven, not even the Son—except the Father. **33** Take heed, watch and pray, for you have not known when the time is; **34** as a man who is gone abroad, having left his house, and given to his servants the authority, and to each one his work, also commanded the doorkeeper that he may watch; **35** watch, therefore, for you have not known when the lord of the house comes, at evening, or at midnight, or at rooster-crowing, or at

the morning; **36** lest, having come suddenly, he may find you sleeping; **37** and what I say to you, I say to all, Watch!"

14 And the Passover and the Unleavened [Bread] were after two days, and the chief priests and the scribes were seeking how, by guile, having taken hold of Him, they might kill Him; **2** and they said, "Not in the celebration, lest there will be a tumult of the people." **3** And He, being in Bethany, in the house of Simon the leper, at His reclining, there came a woman having an alabaster box of ointment, of spikenard, very precious, and having broken the alabaster box, poured [it] on His head; **4** and there were certain much displeased within themselves, and saying, "For what has this waste of the ointment been made? **5** For this could have been sold for more than three hundred denarii, and given to the poor"; and they were murmuring at her. **6** And Jesus said, "Leave her alone; why are you giving her trouble? She worked a good work on Me; **7** for you always have the poor with you, and whenever you may will you are able to do them good, but you do not always have Me; **8** she did what she could, she anticipated to anoint My body for the embalming. **9** Truly I say to you, wherever this good news may be proclaimed in the whole world, what this woman did will also be spoken of—for a memorial of her." **10** And Judas the Iscariot, one of the Twelve, went away to the chief priests that he might deliver Him up to them, **11** and having heard, they were glad, and promised to give him money, and he was seeking how, conveniently, he might deliver Him up. **12** And the first day of the Unleavened [Bread], when they were killing the Passover, His disciples say to Him, "Where will You, [that] having gone, we may prepare, that You may eat the Passover?" **13** And He sends forth two of His disciples and says to them, "Go away into the city, and there a man carrying a pitcher of water will meet you, follow him; **14** and wherever he may go in, say to the master of the house: The Teacher says, Where is the guest-chamber, where the Passover, with My disciples, I may eat? **15** And he will show you a large upper room, furnished, prepared—make ready for us there." **16** And His disciples went forth, and came into the city, and found as He said to them, and they made ready the Passover. **17** And evening having come, He

comes with the Twelve, **18** and as they are reclining, and eating, Jesus said, "Truly I say to you that one of you who is eating with Me will deliver Me up." **19** And they began to be sorrowful, and to say to Him one by one, "Is it I?" And another, "Is it I?" **20** And He answering said to them, "One of the Twelve who is dipping with Me in the dish; **21** the Son of Man indeed goes, as it has been written concerning Him, but woe to that man through whom the Son of Man is delivered up; it were good to him if that man had not been born." **22** And as they are eating, Jesus having taken bread, having blessed, broke, and gave to them, and said, "Take, eat; this is My body." **23** And having taken the cup, having given thanks, He gave to them, and they drank of it—all; **24** and He said to them, "This is My blood of the New Covenant, which is being poured out for many; **25** truly I say to you that I may drink no more of the produce of the vine until that day when I may drink it new in the Kingdom of God." **26** And having sung a hymn, they went forth to the Mount of Olives, **27** and Jesus says to them, "All of you will be stumbled at Me this night, because it has been written: I will strike the Shepherd, and the sheep will be scattered abroad; **28** but after My having risen I will go before you to Galilee." **29** And Peter said to Him, "And if all will be stumbled, yet not I." **30** And Jesus said to him, "Truly I say to you that today, this night, before a rooster will crow twice, three times you will deny Me." **31** And he spoke the more vehemently, "If it may be necessary for me to die with You—I will in no way deny You"; and in like manner also said they all. **32** And they come to a spot, the name of which [is] Gethsemane, and He says to His disciples, "Sit here until I may pray"; **33** and He takes Peter, and James, and John with Him, and began to be amazed, and to be very heavy, **34** and He says to them, "My soul is exceedingly sorrowful—to death; remain here, and watch." **35** And having gone forward a little, He fell on the earth, and was praying that, if it be possible, the hour may pass from Him, **36** and He said, "Abba, Father; all things are possible to You; make this cup pass from Me; but not what I will, but what You [will]." **37** And He comes, and finds them sleeping, and says to Peter, "Simon, you sleep! You were not able to watch one hour! **38** Watch and pray, that you

may not enter into temptation; the spirit indeed is forward, but the flesh weak.” 39 And again having gone away, He prayed, saying the same word; 40 and having returned, He found them sleeping again, for their eyes were heavy, and they had not known what they might answer Him. 41 And He comes the third time and says to them, “Sleep on from now on, and rest—it is over; the hour came; behold, the Son of Man is delivered up into the hands of the sinful; 42 rise, we may go, behold, he who is delivering Me up has come near.” 43 And immediately—while He is yet speaking—Judas comes near, one of the Twelve, and with him a great multitude with swords and sticks, from the chief priests, and the scribes, and the elders; 44 and he who is delivering Him up had given a token to them, saying, “Whomsoever I will kiss, it is He, lay hold on Him, and lead Him away safely,” 45 and having come, immediately, having gone near Him, he says, “Rabbi, Rabbi,” and kissed Him. 46 And they laid on Him their hands, and kept hold on Him; 47 and a certain one of those standing by, having drawn the sword, struck the servant of the chief priest, and took off his ear. 48 And Jesus answering said to them, “As against a robber you came out, with swords and sticks, to take Me! 49 Daily I was with you teaching in the temple, and you did not lay hold on Me—but that the Writings may be fulfilled.” 50 And having left Him they all fled; 51 and a certain young man was following Him, having cast a linen cloth on [his] naked [body], and the young men lay hold on him, 52 and he, having left the linen cloth, fled from them naked. 53 And they led Jesus away to the chief priest, and all the chief priests, and the elders, and the scribes come together; 54 and Peter followed Him far off, to the inside of the hall of the chief priest, and he was sitting with the officers, and warming himself near the fire. 55 And the chief priests and all the Sanhedrin were seeking testimony against Jesus—to put Him to death, and they were not finding, 56 for many were bearing false testimony against Him, and their testimonies were not alike. 57 And certain having risen up, were bearing false testimony against Him, saying, 58 “We heard Him saying, I will throw down this temple made with hands, and by three days, I will build another made without hands”; 59 and neither so was their testimony

alike. 60 And the chief priest, having risen up in the midst, questioned Jesus, saying, “You do not answer anything! Why do these testify against You?” 61 And He was keeping silent and did not answer anything. Again the chief priest was questioning Him and says to Him, “Are You the Christ—the Son of the Blessed?” 62 And Jesus said, “I AM; and you will see the Son of Man sitting on the right hand of the Power and coming with the clouds of Heaven.” 63 And the chief priest, having torn his garments, says, “What need have we yet of witnesses? 64 You heard the slander, what appears to you?” And they all condemned Him to be worthy of death, 65 and certain began to spit on Him, and to cover His face, and to punch Him, and to say to Him, “Prophesy”; and the officers were striking Him with their palms. 66 And Peter being in the hall beneath, there comes one of the maids of the chief priest, 67 and having seen Peter warming himself, having looked on him, she said, “And you were with Jesus of Nazareth!” 68 And he denied, saying, “I have not known [Him], neither do I understand what you say”; and he went forth outside to the porch, and a rooster crowed. 69 And the maid having seen him again, began to say to those standing near, “This is of them”; 70 and he was again denying. And after a while again, those standing near said to Peter, “Truly you are of them, for you also are a Galilean, and your speech is alike”; 71 and he began to curse, and to swear, “I have not known this Man of whom you speak”; 72 and a second time a rooster crowed, and Peter remembered the saying that Jesus said to him, “Before a rooster crows twice, you may deny Me three times”; and having thought thereon—he was weeping.

15 And immediately, in the morning, the chief priests having made a consultation with the elders, and scribes, and the whole Sanhedrin, having bound Jesus, led [Him] away, and delivered [Him] to Pilate; 2 and Pilate questioned Him, “Are You the King of the Jews?” And He answering said to him, “You say [it].” 3 And the chief priests were accusing Him of many things, [but He answered nothing.] 4 And Pilate again questioned Him, saying, “You do not answer anything? Behold, how many things they testify against You!” 5 And Jesus no longer answered anything, so that Pilate wondered. 6 And at every

celebration he was releasing to them one prisoner, whomsoever they were asking for; 7 and there was [one] named Barabbas, bound with those making insurrection with him, who had committed murder in the insurrection. 8 And the multitude having cried out, began to ask for themselves as he was always doing to them, 9 and Pilate answered them, saying, "Will you [that] I will release to you the King of the Jews?" 10 For he knew that the chief priests had delivered Him up because of envy; 11 and the chief priests moved the multitude that he might rather release Barabbas to them. 12 And Pilate answering, again said to them, "What, then, will you [that] I will do to Him whom you call King of the Jews?" 13 And they again cried out, "Crucify Him!" 14 And Pilate said to them, "Why—what evil did He do?" And they cried out the more vehemently, "Crucify Him!" 15 And Pilate, resolving to do that which [was] satisfactory to the multitude, released Barabbas to them, and delivered up Jesus—having scourged [Him]—that He might be crucified. 16 And the soldiers led Him away into the hall, which is [the] Praetorium, and call together the whole band, 17 and clothe Him with purple, and having plaited a garland of thorns, they put [it] on Him, 18 and began to greet Him, "Hail, King of the Jews!" 19 And they were striking Him on the head with a reed, and were spitting on Him, and having bent the knee, were prostrating to Him, 20 and when they [had] mocked Him, they took the purple from off Him, and clothed Him in His own garments, and they led Him forth, that they may crucify Him. 21 And they impress a certain one passing by—Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus—that he may carry His cross, 22 and they bring Him to the place [called] Golgotha, which is, being interpreted, "Place of [the] Skull"; 23 and they were giving Him wine mingled with myrrh to drink, and He did not receive [it]. 24 And having crucified Him, they were dividing His garments, casting a lot on them, what each may take; 25 and it was the third hour, and they crucified Him; 26 and the inscription of His accusation was written above: "THE KING OF THE JEWS." 27 And they crucify two robbers with Him, one on the right hand and one on His left, 28 [[and the Writing was fulfilled that is saying, "And He was numbered with lawless ones.']] 29 And those passing by were slandering Him, shaking their heads, and saying, "Ha! The [One] throwing down the temple, and building [it] in three days! 30 Save Yourself, and come down from the cross!" 31 And in like manner also the chief priests, mocking with one another, with the scribes, said, "He saved others; He is not able to save Himself. 32 The Christ! The King of Israel—let Him come down now from the cross, that we may see and believe"; and those crucified with Him were reproaching Him. 33 And the sixth hour having come, darkness came over the whole land until the ninth hour, 34 and at the ninth hour Jesus cried with a great voice, saying, "Eloi, Eloi, lamma sabachthani?" Which is, being interpreted, "My God, My God, why did You forsake Me?" 35 And certain of those standing by, having heard, said, "Behold, He calls Elijah"; 36 and one having run, and having filled a sponge with vinegar, having also put [it] on a reed, was giving Him to drink, saying, "Let alone, let us see if Elijah comes to take Him down." 37 And Jesus having uttered a loud cry, yielded the spirit, 38 and the veil of the temple was torn in two from top to bottom, 39 and the centurion who was standing opposite Him, having seen that, having so cried out, He yielded the spirit, said, "Truly this Man was [the] Son of God." 40 And there were also women beholding far off, among whom was also Mary the Magdalene, and Mary of James the less, and of Joses, and Salome, 41 who also, when He was in Galilee, were following Him and were ministering to Him, and many other women who came up with Him to Jerusalem. 42 And now evening having come, seeing it was the Preparation, that is, before Sabbath, 43 Joseph of Arimathea, an honorable counselor, who also himself was waiting for the Kingdom of God, came, boldly entered in to Pilate, and asked for the body of Jesus. 44 And Pilate wondered if He were already dead, and having called near the centurion, questioned him if He were long dead, 45 and having known [it] from the centurion, he granted the body to Joseph. 46 And he, having brought fine linen, and having taken Him down, wrapped Him in the linen, and laid Him in a tomb that had been hewn out of a rock, and he rolled a stone to the door of the tomb, 47 and Mary the Magdalene, and Mary of Joses, were beholding where He is laid.

16 And the Sabbath having past, Mary the right hand of God; **20** and they, having gone forth, Magdalene, and Mary of James, and Salome, preached everywhere, the LORD working with [them], bought spices, that having come, they may anoint and confirming the word, through the signs following. Him, **2** and early in the morning of the first [day] of Amen.]
the weeks, they come to the tomb, at the rising of the sun, **3** and they said among themselves, "Who will roll away the stone out of the door of the tomb for us?" **4** And having looked, they see that the stone has been rolled away—for it was very great, **5** and having entered into the tomb, they saw a young man sitting on the right hand, clothed in a long white robe, and they were amazed. **6** And he says to them, "Do not be amazed, you seek Jesus the Nazarene, the crucified [One]: He rose—He is not here; behold the place where they laid Him! **7** And go, say to His disciples and Peter that He goes before you to Galilee; there you will see Him, as He said to you." **8** And having come forth quickly, they fled from the tomb, and trembling and amazement had seized them, and they said to no one anything, for they were afraid. [[**9** (note: The most reliable and earliest manuscripts do not include Mark 16:9-20.) And He, having risen in the morning of the first of the week, appeared first to Mary the Magdalene, out of whom He had cast seven demons; **10** she having gone, told those who had been with Him, mourning and weeping; **11** and they, having heard that He is alive, and was seen by her, did not believe. **12** And after these things, to two of them, as they are going into a field, walking, He appeared in another form, **13** and they having gone, told [it] to the rest; not even them did they believe. **14** Afterward, as they are reclining, He appeared to the Eleven, and reproached their unbelief and stiffness of heart, because they did not believe those having seen Him being raised; **15** and He said to them, "Having gone into all the world, proclaim the good news to all the creation; **16** he who has believed and has been immersed will be saved; and he who has not believed will be condemned. **17** And signs will accompany those believing these things: they will cast out demons in My Name; they will speak with new tongues; **18** they will take up serpents; and if they may drink any deadly thing, it will not hurt them; they will lay hands on the ailing, and they will be well." **19** The LORD, then, indeed, after speaking to them, was received up to Heaven, and sat on the

Luke

1 Seeing that many took in hand to set in order a narration of the matters that have been fully assured among us, **2** as they delivered to us, who from the beginning became eyewitnesses, and officers of the word, **3** it seemed good also to me, having followed from the first after all things exactly, to write to you in order, most noble Theophilus, **4** that you may know the certainty of the things wherein you were instructed. **5** There was in the days of Herod, the king of Judea, a certain priest, by name Zacharias, of the division of Abijah, and his wife of the daughters of Aaron, and her name Elizabeth; **6** and they were both righteous before God, going on in all the commands and righteousnesses of the LORD blameless, **7** and they had no child, because that Elizabeth was barren, and both were advanced in their days. **8** And it came to pass, in his acting as priest, in the order of his division before God, **9** according to the custom of the priesthood, his lot was to make incense, having gone into the temple of the LORD, **10** and all the multitude of the people were praying outside, at the hour of the incense. **11** And there appeared to him a messenger of the LORD standing on the right side of the altar of the incense, **12** and Zacharias, having seen, was troubled, and fear fell on him; **13** and the messenger said to him, "Do not fear, Zacharias, for your supplication was heard, and your wife Elizabeth will bear a son to you, and you will call his name John, **14** and there will be joy to you, and gladness, and many will rejoice at his birth, **15** for he will be great before the LORD, and wine and strong drink he may not drink, and he will be full of the Holy Spirit, even from his mother's womb; **16** and he will turn many of the sons of Israel to the LORD their God, **17** and he will go before Him, in the spirit and power of Elijah, to turn hearts of fathers to children, and disobedient ones to the wisdom of righteous ones, to make ready for the LORD, a people prepared." **18** And Zacharias said to the messenger, "Whereby will I know this? For I am aged, and my wife is advanced in her days?" **19** And the messenger answering said to him, "I am Gabriel, who has been standing near before God, and I was sent to speak to you, and to proclaim this good news to you, **20** and behold, you will be silent,

and not able to speak, until the day that these things will come to pass, because you did not believe my words that will be fulfilled in their season." **21** And the people were waiting for Zacharias, and wondering at his lingering in the temple, **22** and having come out, he was not able to speak to them, and they perceived that he had seen a vision in the temple, and he was beckoning to them, and remained mute. **23** And it came to pass, when the days of his service were fulfilled, he went away to his house, **24** and after those days, his wife Elizabeth conceived, and hid herself five months, saying, **25** "Thus the LORD has done to me, in days in which He looked on [me], to take away my reproach among men." **26** And in the sixth month the messenger Gabriel was sent by God, to a city of Galilee, the name of which [is] Nazareth, **27** to a virgin, betrothed to a man, whose name [is] Joseph, of the house of David, and the name of the virgin [is] Mary. **28** And the messenger having come in to her, said, "Greetings, favored one, the LORD [is] with you; blessed [are] you among women"; **29** and she, having seen, was troubled at his word, and was reasoning of what kind this salutation may be. **30** And the messenger said to her, "Do not fear, Mary, for you have found favor with God; **31** and behold, you will conceive in the womb, and will bring forth a Son, and call His Name Jesus; **32** He will be great, and He will be called Son of the Highest, and the LORD God will give Him the throne of His father David, **33** and He will reign over the house of Jacob for all ages; and of His kingdom there will be no end." (aion g165) **34** And Mary said to the messenger, "How will this be, seeing I do not know a husband?" **35** And the messenger answering said to her, "The Holy Spirit will come on you, and the power of the Highest will overshadow you, therefore also the holy-begotten thing will be called Son of God; **36** and behold, Elizabeth, your relative, she also has conceived a son in her old age, and this is the sixth month to her who was called barren; **37** because nothing will be impossible with God." **38** And Mary said, "Behold, the maidservant of the LORD; let it be to me according to your saying," and the messenger went away from her. **39** And Mary having arisen in those days, went into the hill-country, with haste, to a city of Judea, **40** and entered into the house of Zacharias, and greeted Elizabeth. **41** And it

came to pass, when Elizabeth heard the salutation of Mary, the baby leapt in her womb; and Elizabeth was filled with the Holy Spirit, 42 and spoke out with a loud voice and said, "Blessed [are] you among women, and blessed [is] the Fruit of your womb; 43 and from where [is] this to me, that the mother of my Lord might come to me? 44 For behold, when the voice of your salutation came to my ears, the baby in my womb leapt in gladness; 45 and blessed [is] she who believed, for there will be a completion to the things spoken to her from the LORD." 46 And Mary said, "My soul magnifies the LORD, 47 And my spirit was glad on God my Savior, 48 Because He looked on the lowliness of His maidservant, For behold, from now on all the generations will call me blessed, 49 For He who is mighty did great things to me, And holy [is] His Name, 50 And His kindness [is] to generations of generations, To those fearing Him; 51 He did powerfully with His arm, He scattered abroad the proud in the thought of their heart, 52 He brought down the mighty from thrones, And He exalted the lowly, 53 He filled the hungry with good, And the rich He sent away empty; 54 He has taken hold of His servant Israel, To remember kindness, 55 As He spoke to our fathers, To Abraham and to his seed—throughout the age." (aion g165) 56 And Mary remained with her about three months, and turned back to her house. 57 And to Elizabeth was the time fulfilled for her bringing forth, and she bore a son, 58 and the neighbors and her relatives heard that the LORD was making His kindness great with her, and they were rejoicing with her. 59 And it came to pass, on the eighth day, they came to circumcise the child, and they were calling him by the name of his father, Zacharias, 60 and his mother answering said, "No, but he will be called John." 61 And they said to her, "There is none among your relatives who is called by this name," 62 and they were making signs to his father, what he would wish him to be called, 63 and having asked for a tablet, he wrote, saying, "John is his name"; and they all wondered; 64 and his mouth was opened immediately, and his tongue, and he was speaking, praising God. 65 And fear came on all those dwelling around them, and in all the hill-country of Judea were all these sayings spoken of, 66 and all who heard laid them up in their hearts, saying,

"What then will this child be?" And the hand of the LORD was with him. 67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, 68 "Blessed [is] the LORD, the God of Israel, Because He looked on, And worked redemption for His people, 69 And raised a horn of salvation to us, In the house of His servant David, 70 As He spoke by the mouth of His holy prophets, Which have been from the age; (aion g165) 71 Salvation from our enemies, And out of the hand of all hating us, 72 To do kindness with our fathers, And to be mindful of His holy covenant, 73 An oath that He swore to Abraham our father, 74 To give to us, without fear, Having been delivered out of the hand of our enemies, 75 To serve Him, in holiness and righteousness Before Him, all the days of our life. 76 And you, child, Prophet of the Highest will you be called; For you will go before the face of the LORD, To prepare His ways. 77 To give knowledge of salvation to His people In forgiveness of their sins, 78 Through the yearnings of our God, In which the rising from on high looked on us, 79 To give light to those sitting in darkness and death-shade, To guide our feet to a way of peace." 80 And the child grew, and was strengthened in spirit, and he was in the deserts until the day of his showing to Israel.

2 And it came to pass in those days, there went forth a decree from Caesar Augustus that all the world be registered— 2 this census first came to pass when Quirinius was governor of Syria— 3 and all were going to be registered, each to his proper city, 4 and Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David, that is called Beth-Lehem, because of his being of the house and family of David, 5 to register himself with Mary his betrothed wife, being with Child. 6 And it came to pass, in their being there, the days were fulfilled for her bringing forth, 7 and she brought forth her Son—the firstborn, and wrapped Him up, and laid Him down in the manger, because there was not a place for them in the guest-chamber. 8 And there were shepherds in the same region, lodging in the field and keeping the night-watches over their flock, 9 and behold, a messenger of the LORD stood over them, and the glory of the LORD shone around them, and they feared [with] a great fear. 10 And the messenger said to them, "Do not fear, for behold, I

bring you good news of great joy that will be to all the people, **11** because today in the city of David a Savior was born to you, who is Christ the LORD! **12** And this [is] the sign to you: you will find a Baby wrapped up, lying in the manger.” **13** And suddenly there came with the messenger a multitude of the heavenly host, praising God, and saying, **14** “Glory in the highest to God, and on earth peace, among men—good will!” **15** And it came to pass, when the messengers were gone away from them to the heavens, that the men, the shepherds, said to one another, “We may indeed go over to Beth-Lehem and see this thing that has come to pass, that the LORD made known to us!” **16** And they came, having hurried, and found both Mary, and Joseph, and the Baby lying in the manger, **17** and having seen, they made known abroad concerning the saying spoken to them concerning the Child. **18** And all who heard [it] wondered concerning the things spoken to them by the shepherds; **19** and Mary was preserving all these things, pondering [them] in her heart; **20** and the shepherds turned back, glorifying and praising God for all those things they heard and saw, as it was spoken to them. **21** And when eight days were fulfilled to circumcise the Child, then was His Name called Jesus, having been so called by the messenger before His being conceived in the womb. **22** And when the days of their purification were fulfilled, according to the Law of Moses, they brought Him up to Jerusalem, to present to the LORD, **23** as it has been written in the Law of the LORD: “Every male opening a womb will be called holy to the LORD,” **24** and to give a sacrifice, according to that said in the Law of the LORD: “A pair of turtle-doves, or two young pigeons.” **25** And behold, there was a man in Jerusalem whose name [is] Simeon, and this man is righteous and devout, looking for the comforting of Israel, and the Holy Spirit was on him, **26** and it has been divinely told him by the Holy Spirit—not to see death before he may see the Christ of the LORD. **27** And he came in the Spirit into the temple, and in the parents bringing in the child Jesus, for their doing according to the custom of the Law regarding Him, **28** then he took Him in his arms, and blessed God, and he said, **29** “Now You send Your servant away, O LORD, according to Your word, in peace, **30** because my eyes saw Your salvation, **31** which You prepared before the face of all the peoples, **32** a light to the uncovering of nations, and the glory of Your people Israel.” **33** And Joseph and His mother were wondering at the things spoken concerning Him, **34** and Simeon blessed them and said to His mother Mary, “Behold, this [One] is set for the falling and rising again of many in Israel, and for a sign spoken against— **35** (and also a sword will pass through your own soul)—that the reasonings of many hearts may be revealed.” **36** And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, she was much advanced in days, having lived with a husband seven years from her virginity, **37** and she [is] a widow of about eighty-four years, who did not depart from the temple, serving with fasts and supplications, night and day, **38** and she, at that hour, having come in, was confessing, likewise, to the LORD, and was speaking concerning Him to all those looking for redemption in Jerusalem. **39** And when they completed all things according to the Law of the LORD, they turned back to Galilee, to their city of Nazareth; **40** and the Child grew and was strengthened in spirit, being filled with wisdom, and the grace of God was on Him. **41** And His parents were going yearly to Jerusalem, at the Celebration of the Passover, **42** and when He became twelve years old, they having gone up to Jerusalem according to the custom of the celebration, **43** and having finished the days, in their returning the child Jesus remained behind in Jerusalem, and Joseph and His mother did not know, **44** and having supposed Him to be in the company, they went a day’s journey, and were seeking Him among the relatives and among the acquaintances, **45** and having not found Him, they turned back to Jerusalem seeking Him. **46** And it came to pass, after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and questioning them, **47** and all those hearing Him were astonished at His understanding and answers. **48** And having seen Him, they were amazed, and His mother said to Him, “Child, why did You do this to us? Behold, Your father and I, sorrowing, were seeking You.” **49** And He said to them, “Why [is it] that you were seeking Me? Did you not know that it is necessary for Me to be in the things of My Father?” **50** And they did not understand

the saying that He spoke to them, **51** and He went down with them, and came to Nazareth, and He was subject to them, and His mother was keeping all these sayings in her heart, **52** and Jesus was advancing in wisdom, and in stature, and in favor with God and men.

3 And in the fifteenth year of the government of Tiberius Caesar—Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and his brother Philip, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, **2** [and] Annas and Caiaphas being chief priests—there came a word of God to John the son of Zacharias, in the wilderness, **3** and he came to all the region around the Jordan, proclaiming an immersion of conversion for forgiveness of sins, **4** as it has been written in the scroll of the words of Isaiah the prophet: “A voice of one crying in the wilderness: Prepare the way of the LORD, Make His paths straight; **5** Every valley will be filled, And every mountain and hill will be made low, And the crooked will become straightness, And the rough become smooth ways; **6** And all flesh will see the salvation of God.” **7** Then he said to the multitudes coming forth to be immersed by him, “Brood of vipers! Who prompted you to flee from the coming wrath? **8** Make, therefore, fruits worthy of conversion, and do not begin to say within yourselves, We have a father—Abraham; for I say to you that God is able to raise children to Abraham out of these stones; **9** and also the axe is already laid to the root of the trees, every tree, therefore, not making good fruit is cut down, and it is cast into fire.” **10** And the multitudes were questioning him, saying, “What, then, will we do?” **11** And he answering says to them, “He having two coats, let him impart to him having none; and he having food, let him do in like manner.” **12** And there also came tax collectors to be immersed, and they said to him, “Teacher, what will we do?” **13** And he said to them, “Exact no more than that directed you.” **14** And also questioning him were those warring, saying, “And we, what will we do?” And he said to them, “Do violence to no one, nor accuse falsely, and be content with your wages.” **15** And the people are looking forward, and all are reasoning in their hearts concerning John, whether or not he may be the Christ; **16** John answered, saying

to all, “I indeed immerse you in water, but He comes who is mightier than I, of whom I am not worthy to loose the strap of His sandals—He will immerse you in the Holy Spirit and fire; **17** whose winnowing shovel [is] in His hand, and He will thoroughly cleanse His floor, and will gather the wheat into His storehouse, and He will burn the chaff with unquenchable fire.” **18** And therefore, indeed, with many other things, exhorting, he was proclaiming good news to the people, **19** and Herod the tetrarch, being reproved by him concerning Herodias, the wife of his brother Philip, and concerning all the evils that Herod did, **20** added also this to all, that he shut up John in the prison. **21** And it came to pass, in all the people being immersed, Jesus also being immersed, and praying, Heaven was opened, **22** and the Holy Spirit came down in a bodily appearance, as if a dove, on Him, and a voice came out of Heaven, saying, “You are My Son, the Beloved, in You I delighted.” **23** And Jesus Himself was beginning to be about thirty years of age, being, as was supposed, Son of Joseph, **24** the [son] of Eli, the [son] of Matthat, the [son] of Levi, the [son] of Melchi, the [son] of Janna, the [son] of Joseph, **25** the [son] of Mattathias, the [son] of Amos, the [son] of Nahum, the [son] of Esli, **26** the [son] of Naggai, the [son] of Maath, the [son] of Mattathias, the [son] of Semei, the [son] of Joseph, the [son] of Judah, **27** the [son] of Joanna, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Shealtiel, **28** the [son] of Neri, the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmodam, the [son] of Er, **29** the [son] of Jose, the [son] of Eliezer, the [son] of Jorim, the [son] of Matthat, **30** the [son] of Levi, the [son] of Simeon, the [son] of Judah, the [son] of Joseph, the [son] of Jonan, the [son] of Eliakim, **31** the [son] of Melea, the [son] of Mainan, the [son] of Mattatha, the [son] of Nathan, **32** the [son] of David, the [son] of Jesse, the [son] of Obed, the [son] of Boaz, the [son] of Salmon, the [son] of Nahshon, **33** the [son] of Amminadab, the [son] of Aram, the [son] of Esrom, the [son] of Perez, **34** the [son] of Judah, the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor, **35** the [son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber, **36** the [son] of Salah, the [son] of Cainan, the [son] of Arphaxad, the [son] of

Shem, the [son] of Noah, the [son] of Lamech, 37 the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel, 38 the [son] of Cainan, the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.

4 And Jesus, full of the Holy Spirit, turned back from the Jordan, and was brought in the Spirit into the wilderness, 2 being tempted by the Devil forty days, and He did not eat anything in those days, and they having been ended, He afterward hungered, 3 and the Devil said to Him, "If You are [the] Son of God, speak to this stone that it may become bread." 4 And Jesus answered him, saying, "It has been written, that, Not on bread only will man live, but on every saying of God." 5 And the Devil having brought Him up to a high mountain, showed to Him all the kingdoms of the world in a moment of time, 6 and the Devil said to Him, "To You I will give all this authority, and their glory, because to me it has been delivered, and to whomsoever I will, I give it; 7 You, then, if You may worship me—all will be Yours." 8 And Jesus answering him said, "[[Get behind Me, Satan, for]] it has been written: You will worship the LORD your God, and Him only you will serve." 9 And he brought Him to Jerusalem, and set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, cast Yourself down from here, 10 for it has been written: To His messengers He will give charge concerning you, to guard over you; 11 and: On hands they will bear you up, lest at any time you may dash your foot against a stone." 12 And Jesus answering said to him, "It has been said, You will not tempt the LORD your God." 13 And having ended all temptation, the Devil departed from Him until a convenient season. 14 And Jesus turned back in the power of the Spirit to Galilee, and a fame went forth through all the surrounding region concerning Him, 15 and He was teaching in their synagogues, being glorified by all. 16 And He came to Nazareth, where He has been brought up, and He went in, according to His custom, on the day of the Sabbaths, into the synagogue, and stood up to read; 17 and there was given over to Him a scroll of Isaiah the prophet, and having unfolded the scroll, He found the place where it has been written: 18 "The Spirit of the LORD [is] on Me, Because He anointed Me To

proclaim good news to the poor, Sent Me to heal the broken of heart, To proclaim to captives deliverance, And to blind receiving of sight, To send the bruised away with deliverance, 19 To proclaim the acceptable year of the LORD." 20 And having folded the scroll, having given [it] back to the officer, He sat down, and the eyes of all in the synagogue were gazing on Him. 21 And He began to say to them, "Today this writing has been fulfilled in your ears"; 22 and all were bearing testimony to Him, and were wondering at the gracious words that are coming forth out of His mouth, and they said, "Is this not the Son of Joseph?" 23 And He said to them, "Certainly you will say to Me this allegory, Physician, heal yourself; as great things as we heard done in Capernaum, do also here in Your country"; 24 and He said, "Truly I say to you, no prophet is accepted in his own country; 25 and of a truth I say to you, many widows were in the days of Elijah, in Israel, when the sky was shut for three years and six months, when great famine came on all the land, 26 and to none of them was Elijah sent, but—to Sarepta of Sidon, to a woman, a widow; 27 and many lepers were in the time of Elisha the prophet, in Israel, and none of them was cleansed, but—Naaman the Syrian." 28 And all in the synagogue were filled with wrath, hearing these things, 29 and having risen, they put Him forth outside the city, and brought Him to the brow of the hill on which their city had been built—to cast Him down headlong, 30 and He, having gone through the midst of them, went away. 31 And He came down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths, 32 and they were astonished at His teaching, because His word was with authority. 33 And in the synagogue was a man having a spirit of an unclean demon, and he cried out with a great voice, 34 "Aah! What [regards] us and You, Jesus, O Nazarene? You came to destroy us; I have known who You are—the Holy One of God!" 35 And Jesus rebuked him, saying, "Be silenced, and come forth out of him"; and the demon having cast him into the midst, came forth from him, having hurt him nothing; 36 and amazement came on all, and they were speaking together with one another, saying, "What [is] this word, that with authority and power He commands the unclean spirits, and they come forth?" 37 And there was going forth a fame

concerning Him to every place of the surrounding region. **38** And having risen out of the synagogue, He entered into the house of Simon, and the mother-in-law of Simon was pressed with a great fever, and they asked Him about her, **39** and having stood over her, He rebuked the fever, and it left her, and immediately, having risen, she was ministering to them. **40** And at the setting of the sun, all, as many as had any ailing with manifold diseases, brought them to Him, and He, having put hands on each one of them, healed them. **41** And demons were also coming forth from many, crying out and saying, "You are the Christ, the Son of God"; and rebuking, He did not permit them to speak, because they knew Him to be the Christ. **42** And day having come, having gone forth, He went on to a desolate place, and the multitudes were seeking Him, and they came to Him, and were restraining Him—not to go on from them, **43** and He said to them, "Also to the other cities it is necessary for Me to proclaim good news of the Kingdom of God, because for this I have been sent"; **44** and He was preaching in the synagogues of Galilee.

5 And it came to pass, in the multitude pressing on Him to hear the word of God, that He was standing beside the Lake of Gennesaret, **2** and He saw two boats standing beside the lake, and the fishers, having gone away from them, were washing the nets, **3** and having entered into one of the boats, that was Simon's, He asked him to put back a little from the land, and having sat down, was teaching the multitudes out of the boat. **4** And when He left off speaking, He said to Simon, "Put back into the deep, and let down your nets for a catch"; **5** and Simon answering said to Him, "Master, through the whole night, having labored, we have taken nothing, but at Your saying I will let down the net." **6** And having done this, they enclosed a great multitude of fishes, and their net was breaking, **7** and they beckoned to the partners who [are] in the other boat, having come, to help them; and they came, and filled both the boats, so that they were sinking. **8** And Simon Peter having seen, fell down at the knees of Jesus, saying, "Depart from me, because I am a sinful man, O Lord"; **9** for astonishment seized him, and all those with him, at the catch of the fishes that they took, **10** and in like manner also James and John, sons of

Zebedee, who were partners with Simon; and Jesus said to Simon, "Do not fear, from now on you will be catching men"; **11** and they, having brought the boats on the land, having left all, followed Him. **12** And it came to pass, in His being in one of the cities, that behold, a man full of leprosy, and having seen Jesus, having fallen on [his] face, he implored Him, saying, "Lord, if You may will, You are able to cleanse me"; **13** and having stretched forth [His] hand, He touched him, having said, "I will, be cleansed"; and immediately the leprosy went away from him. **14** And He charged him to tell no one, "But having gone away, show yourself to the priest, and bring near for your cleansing according as Moses directed, for a testimony to them"; **15** but the more was the report going abroad concerning Him, and great multitudes were coming together to hear, and to be healed by Him of their sicknesses, **16** and He was withdrawing Himself in the desolate places and was praying. **17** And it came to pass, on one of the days, that He was teaching, and there were sitting by Pharisees and teachers of the Law, who were come out of every village of Galilee, and Judea, and Jerusalem, and the power of the LORD was—to heal them. **18** And behold, men carrying a man on a bed, who has been struck with palsy, and they were seeking to bring him in, and to place before Him, **19** and having not found by what way they may bring him in because of the multitude, having gone up on the housetop, through the tiles they let him down with the little bed, into the midst before Jesus, **20** and He having seen their faith, said to him, "Man, your sins have been forgiven you." **21** And the scribes and the Pharisees began to reason, saying, "Who is this that speaks evil words? Who is able to forgive sins, except God only?" **22** And Jesus having known their reasonings, answering, said to them, "What reason you in your hearts? **23** Which is easier—to say, Your sins have been forgiven you? Or to say, Arise, and walk? **24** And that you may know that the Son of Man has authority on the earth to forgive sins—(He said to the one struck with palsy)—I say to you, arise, and having taken up your little bed, be going on to your house." **25** And immediately having risen before them, having taken up [that] on which he was lying, he went away to his house, glorifying God, **26** and astonishment

took all, and they were glorifying God, and were filled with fear, saying, "We saw strange things today." 27 And after these things He went forth, and beheld a tax collector, by name Levi, sitting at the tax office, and said to him, "Follow Me"; 28 and he, having left all, having arisen, followed Him. 29 And Levi made a great entertainment to Him in his house, and there was a great multitude of tax collectors and others who were with them reclining, 30 and the scribes and the Pharisees among them were murmuring at His disciples, saying, "Why do You eat and drink with tax collectors and sinners?" 31 And Jesus answering said to them, "They who are well have no need of a physician, but they that are ill: 32 I did not come to call righteous men, but sinners, to conversion." 33 And they said to Him, "Why do the disciples of John fast often, and make supplications—in like manner also those of the Pharisees—but Yours eat and drink?" 34 And He said to them, "Are you able to make the sons of the bride-chamber—in the Bridegroom being with them—to fast? 35 But days will come, and when the Bridegroom may be taken away from them, then they will fast in those days." 36 And He spoke also an allegory to them: "No one puts a patch of new clothing on old clothing, and if otherwise, the new also makes a split, and with the old the patch does not agree, that [is] from the new. 37 And no one puts new wine into old skins, and if otherwise, the new wine will burst the skins, and itself will be poured out, and the skins will be destroyed; 38 but new wine is to be put into new skins, and both are preserved together; 39 and no one having drunk old, immediately wishes new, for he says, The old is better."

6 And it came to pass, on a Sabbath, as He is going through the grainfields, that His disciples were plucking the ears, and were eating, rubbing with the hands, 2 and certain of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbaths?" 3 And Jesus answering said to them, "Did you not read even this that David did when he hungered, himself and those who are with him, 4 how he went into the house of God, and took the Bread of the Presentation, and ate, and gave also to those with him, which it is not lawful to eat, except only to the priests?" 5 And He said to them, "The Son of Man is Lord also of the Sabbath." 6 And it

came to pass also, on another Sabbath, that He goes into the synagogue, and teaches, and there was there a man, and his right hand was withered, 7 and the scribes and the Pharisees were watching Him, if on the Sabbath He will heal, that they might find an accusation against Him. 8 And He Himself had known their reasonings and said to the man having the withered hand, "Rise, and stand in the midst"; and he having risen, stood. 9 Then Jesus said to them, "I will question you something: is it lawful on the Sabbaths to do good, or to do evil? To save life or to kill?" 10 And having looked around on them all, He said to the man, "Stretch forth your hand"; and he did so, and his hand was restored whole as the other; 11 and they were filled with madness, and were speaking with one another what they might do to Jesus. 12 And it came to pass in those days, He went forth to the mountain to pray, and was passing the night in the prayer of God, 13 and when it became day, He called near His disciples, also having chosen twelve from them, whom He also named apostles: 14 Simon, whom He also named Peter, and his brother Andrew, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James of Alphaeus, and Simon called Zealot, 16 Judas of James, and Judas Iscariot, who also became betrayer. 17 And having come down with them, He stood on a level spot; and a crowd of His disciples, and a great multitude of the people from all Judea, and Jerusalem, and the seacoast of Tyre and Sidon, 18 who came to hear Him and to be healed of their diseases, [gathered]. And those harassed by unclean spirits [also gathered] and were healed. 19 And all the multitude were seeking to touch Him, because power was going forth from Him, and He was healing all. 20 And He, having lifted up His eyes to His disciples, said: "Blessed the poor—because yours is the Kingdom of God. 21 Blessed those hungering now—because you will be filled. Blessed those weeping now—because you will laugh. 22 Blessed are you when men will hate you, and when they will separate you, and will reproach, and will cast forth your name as evil, for the Son of Man's sake— 23 rejoice in that day, and leap, for behold, your reward [is] great in Heaven, for according to these things were their fathers doing to the prophets. 24 But woe to you—the rich, because

you have gotten your comfort. **25** Woe to you who have been filled—because you will hunger. Woe to you who are laughing now—because you will mourn and weep. **26** Woe to you when all men will speak well of you—for according to these things were their fathers doing to false prophets. **27** But I say to you who are hearing, love your enemies, do good to those hating you, **28** bless those cursing you, pray for those maligning you; **29** and to him striking you on the cheek, give also the other, and from him taking away from you the mantle, also the coat you may not keep back. **30** And to everyone who is asking of you, be giving; and from him who is taking away your goods, do not be asking again; **31** and as you wish that men may do to you, do also to them in like manner; **32** and—if you love those loving you, what grace is it to you? For also the sinful love those loving them; **33** and if you do good to those doing good to you, what grace is it to you? For also the sinful do the same; **34** and if you lend [to those] of whom you hope to receive back, what grace is it to you? For also the sinful lend to sinners—that they may receive again as much. **35** But love your enemies, and do good, and lend, hoping for nothing again, and your reward will be great, and you will be sons of the Highest, because He is kind to the ungracious and evil; **36** be therefore merciful, as also your Father is merciful. **37** And do not judge, and you may not be judged; do not condemn, and you may not be condemned; release, and you will be released. **38** Give, and it will be given to you; good measure, pressed, and shaken, and running over, they will give into your bosom; for with that measure with which you measure, it will be measured to you again.” **39** And He spoke an allegory to them, “Is blind able to lead blind? Will they not both fall into a pit? **40** A disciple is not above his teacher, but everyone perfected will be as his teacher. **41** And why do you behold the speck that is in your brother’s eye, and do not consider the beam that [is] in your own eye? **42** Or how are you able to say to your brother, Brother, permit, I may take out the speck that [is] in your eye—yourself not beholding the beam in your own eye? Hypocrite, first take the beam out of your own eye, and then you will see clearly to take out the speck that [is] in your brother’s eye. **43** For there is not a good tree making bad fruit, nor a bad

tree making good fruit; **44** for each tree is known from its own fruit, for they do not gather figs from thorns, nor do they crop a grape from a bramble. **45** The good man out of the good treasure of his heart brings forth that which [is] good; and the evil man out of the evil treasure of his heart brings forth that which [is] evil; for out of the abounding of the heart his mouth speaks. **46** And why do you call Me, Lord, Lord, and do not do what I say? **47** Everyone who is coming to Me, and is hearing My words, and is doing them, I will show you to whom he is like: **48** he is like to a man building a house, who dug and deepened, and laid a foundation on the rock, and a flood having come, the stream broke forth on that house, and was not able to shake it, for it had been founded on the rock. **49** And he who heard and did not, is like to a man having built a house on the earth, without a foundation, against which the stream broke forth, and immediately it fell, and the ruin of that house became great.”

7 And when He completed all His sayings in the ears of the people, He went into Capernaum; **2** and a certain centurion’s servant being ill, was about to die, who was much valued by him, **3** and having heard about Jesus, he sent to Him elders of the Jews, imploring Him, that having come He might thoroughly save his servant. **4** And they, having come near to Jesus, were calling on Him earnestly, saying, “He is worthy to whom You will do this, **5** for he loves our nation, and he built to us the synagogue.” **6** And Jesus was going on with them, and now when He is not far distant from the house the centurion sent to Him friends, saying to Him, “Lord, do not be troubled, for I am not worthy that You may enter under my roof; **7** for this reason I did not consider myself worthy to come to You, but say in a word, and my boy will be healed; **8** for I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Be coming, and he comes; and to my servant, Do this, and he does [it].” **9** And having heard these things Jesus wondered at him, and having turned to the multitude following Him, He said, “I say to you, not even in Israel did I find so much faith”; **10** and those sent, having turned back to the house, found the ailing servant in health. **11** And it came to pass, on the next day, He was going on to a city called Nain, and there were going with Him

many of His disciples, and a great multitude, 12 and as He came near to the gate of the city, then, behold, one dead was being carried forth, an only son of his mother, and she a widow, and a great multitude of the city was with her. 13 And the LORD having seen her, was moved with compassion toward her and said to her, "Do not be weeping"; 14 and having come near, He touched the bier, and those carrying [it] stood still, and He said, "Young man, to you I say, Arise"; 15 and the dead sat up, and began to speak, and He gave him to his mother; 16 and fear took hold of all, and they were glorifying God, saying, "A great prophet has risen among us," and, "God looked on His people." 17 And the account of this went forth in all Judea about Him, and in all the region around. 18 And the disciples of John told him about all these things, 19 and John having called near a certain two of his disciples, sent to Jesus, saying, "Are You He who is coming, or do we look for another?" 20 And having come near to Him, the men said, "John the Immerser sent us to You, saying, Are You He who is coming, or do we look for another?" 21 And in that hour He cured many from diseases, and plagues, and evil spirits, and He granted sight to many blind. 22 And Jesus answering said to them, "Having gone on, report to John what you saw and heard, that blind men see again, lame walk, lepers are cleansed, deaf hear, dead are raised, poor have good news proclaimed; 23 and blessed is he whoever may not be stumbled in Me." 24 And the messengers of John having gone away, He began to say to the multitudes concerning John: "What have you gone forth into the wilderness to look on? A reed shaken by the wind? 25 But what have you gone forth to see? A man clothed in soft garments? Behold, they in splendid clothing, and living in luxury, are in the houses of kings! 26 But what have you gone forth to see? A prophet? Yes, I say to you, and much more than a prophet: 27 this is he concerning whom it has been written: Behold, I send My messenger before Your face, who will prepare Your way before You; 28 for I say to you, there is not a greater prophet, among those born of women, than John the Immerser; but the least in the Kingdom of God is greater than he." 29 And all the people having heard, and the tax collectors, declared God righteous, having been immersed with the immersion of John, 30 but the Pharisees and the lawyers put away the counsel of God for themselves, having not been immersed by him. 31 And the LORD said, "To what, then, will I liken the men of this generation? And to what are they like? 32 They are like to children, to those sitting in a marketplace, and calling to one another, and saying, We piped to you, and you did not dance, we mourned to you, and you did not weep! 33 For John the Immerser came neither eating bread nor drinking wine, and you say, He has a demon; 34 the Son of Man came eating and drinking, and you say, Behold, a man, a glutton, and a wine drinker, a friend of tax collectors and sinners; 35 and the wisdom was justified from all her children." 36 And a certain one of the Pharisees was asking Him that He might eat with him, and having gone into the house of the Pharisee He reclined, 37 and behold, a woman in the city, who was a sinner, having known that He reclines in the house of the Pharisee, having provided an alabaster box of ointment, 38 and having stood behind, beside His feet, weeping, she began to wet His feet with the tears, and with the hairs of her head she was wiping, and was kissing His feet, and was anointing with the ointment. 39 And the Pharisee who called Him, having seen, spoke within himself, saying, "This One, if He were a prophet, would have known who and of what kind [is] the woman who touches Him, that she is a sinner." 40 And Jesus answering said to him, "Simon, I have something to say to you"; and he says, "Teacher, say on." 41 "Two debtors were to a certain creditor; one was owing five hundred denarii, and the other fifty; 42 and they not having [with which] to give back, he forgave both; which of them then, do you say, will love him more?" 43 And Simon answering said, "I suppose that to whom he forgave the more"; and He said to him, "You judged correctly." 44 And having turned to the woman, He said to Simon, "See this woman? I entered into your house; you did not give water for My feet, but this woman wet My feet with tears, and wiped with the hairs of her head; 45 you did not give a kiss to Me, but this woman, from what [time] I came in, did not cease kissing My feet; 46 you did not anoint My head with oil, but this woman anointed My feet with oil; 47 therefore I say to you, her many sins have been forgiven, because she loved much; but to whom is forgiven little, loves

little." 48 And He said to her, "Your sins have been forgiven"; 49 and those dining with Him began to say within themselves, "Who is this, who also forgives sins?" 50 And He said to the woman, "Your faith has saved you, be going on to peace."

8 And it came to pass thereafter, that He was going through every city and village, preaching and proclaiming good news of the Kingdom of God, and the Twelve [are] with Him, 2 and certain women who were healed of evil spirits and sicknesses, Mary who is called Magdalene, from whom seven demons had gone forth, 3 and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, who were ministering to Him from their substance. 4 And a great multitude having gathered, and those who from city and city were coming to Him, He spoke by an allegory: 5 "The sower went forth to sow his seed, and in his sowing some indeed fell beside the way, and it was trodden down, and the birds of the sky devoured it. 6 And other fell on the rock, and having sprung up, it withered, through having no moisture. 7 And other fell amidst the thorns, and the thorns having sprung up with it, choked it. 8 And other fell on the good ground, and having sprung up, it made fruit a hundredfold." Saying these things, He was calling, "He having ears to hear—let him hear." 9 And His disciples were questioning Him, saying, "What may this allegory be?" 10 And He said, "To you it has been given to know the secrets of the Kingdom of God, but to the rest in allegories, that seeing they may not see, and hearing they may not understand. 11 And this is the allegory: the seed is the word of God, 12 and those beside the way are those hearing, then comes the Devil, and takes up the word from their heart, lest having believed, they may be saved. 13 And those on the rock: they who, when they may hear, receive the word with joy, and these have no root, who for a time believe, and in time of temptation fall away. 14 And that which fell to the thorns: these are they who have heard, and going forth, through anxieties, and riches, and pleasures of life, are choked, and do not bear to completion. 15 And that in the good ground: these are they who in an upright and good heart, having heard the word, retain [it], and bear fruit in continuance. 16 And no one having lighted a lamp covers it with a vessel, or puts [it] under a bed; but he

puts [it] on a lampstand, that those coming in may see the light, 17 for nothing is secret, that will not become visible, nor hid, that will not be known and become visible. 18 See, therefore, how you hear, for whoever may have, there will be given to him, and whoever may not have, also what he seems to have will be taken from him." 19 And there came to Him His mother and brothers, and they were not able to get to Him because of the multitude, 20 and it was told Him, saying, "Your mother and Your brothers stand outside, wishing to see You"; 21 and He answering said to them, "My mother and My brothers! They are those who are hearing the word of God, and doing." 22 And it came to pass, on one of the days, that He Himself went into a boat with His disciples, and He said to them, "We may go over to the other side of the lake"; and they set forth, 23 and as they are sailing He fell deeply asleep, and there came down a storm of wind to the lake, and they were filling, and were in peril. 24 And having come near, they awoke Him, saying, "Master, Master, we perish!" And He, having arisen, rebuked the wind and the raging of the water, and they ceased, and there came a calm, 25 and He said to them, "Where is your faith?" And they being afraid wondered, saying to one another, "Who, then, is this, that He even commands the winds and the water, and they obey Him?" 26 And they sailed down to the region of the Gadarenes that is opposite Galilee, 27 and He having gone forth on the land, there met Him a certain man, out of the city, who had demons for a long time, and was not clothed with a garment, and was not abiding in a house, but in the tombs, 28 and having seen Jesus, and having cried out, he fell before Him, and with a loud voice, said, "What [regards] me and You, Jesus, Son of God Most High? I implore You, may You not afflict me!" 29 For He commanded the unclean spirit to come forth from the man, for many times it had caught him, and he was being bound with chains and shackles—guarded, and breaking apart the bonds he was driven by the demons into the deserts. 30 And Jesus questioned him, saying, "What is your name?" And he said, "Legion," because many demons were entered into him, 31 and he was calling on Him that He may not command them to go away into the abyss, (Abyssos g12) 32 and there was there a herd of many pigs

feeding on the mountain, and they were calling on Him that He might permit them to enter into these, and He permitted them, 33 and the demons having gone forth from the man, entered into the pigs, and the herd rushed down the steep into the lake, and were drowned. 34 And those feeding [them], having seen what was come to pass, fled, and having gone, told [it] to the city, and to the fields; 35 and they came forth to see what was come to pass, and they came to Jesus, and found the man sitting, out of whom the demons had gone forth, clothed, and right-minded, at the feet of Jesus, and they were afraid; 36 and those also having seen [it], told them how the demoniac was saved. 37 And the whole multitude of the region of the Gadarenes asked Him to go away from them, because they were pressed with great fear, and He having entered into the boat, turned back. 38 And the man from whom the demons had gone forth was imploring of Him to be with Him, and Jesus sent him away, saying, 39 "Return to your house, and tell how God did great things to you"; and he went away through all the city proclaiming how Jesus did great things to him. 40 And it came to pass, in the turning back of Jesus, the multitude received Him, for they were all looking for Him, 41 and behold, there came a man whose name [is] Jairus, and he was a chief of the synagogue, and having fallen at the feet of Jesus, was calling on Him to come to his house, 42 because he had an only daughter about twelve years [old], and she was dying. And in His going away, the multitudes were thronging Him, 43 and a woman, being with a flow of blood for twelve years, who, having spent all her living on physicians, was not able to be healed by any, 44 having come near behind, touched the fringe of His garment, and immediately the flow of her blood stood still. 45 And Jesus said, "Who [is] it that touched Me?" And all denying, Peter and those with him said, "Master, the multitudes press You, and throng [You], and You say, Who [is] it that touched Me?" 46 And Jesus said, "Someone touched Me, for I knew power having gone forth from Me." 47 And the woman, having seen that she was not hid, trembling, came, and having fallen before Him, for what cause she touched Him declared to Him before all the people, and how she was healed instantly; 48 and He said to her, "Take courage, daughter, your

faith has saved you, be going on to peace." 49 While He is yet speaking, there comes a certain one from the chief of the synagogue's [house], saying to him, "Your daughter has died, do not harass the Teacher"; 50 and Jesus having heard, answered him, saying, "Do not be afraid, only believe, and she will be saved." 51 And having come into the house, He permitted no one to go in, except Peter, and James, and John, and the father of the child, and the mother; 52 and they were all weeping, and beating themselves for her, and He said, "Do not weep, she did not die, but sleeps"; 53 and they were deriding Him, knowing that she died; 54 and He having put all forth outside, and having taken hold of her hand, called, saying, "Child, arise"; 55 and her spirit came back, and she arose immediately, and He directed that there be given to her to eat; 56 and her parents were amazed, but He charged them to say to no one what had come to pass.

9 And having called together His twelve disciples, He 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 ailing. 3 And He said to them, "Take nothing for the way, neither staff, nor leather pouch, nor bread, nor money; neither have two coats each; 4 and into whatever house you may enter, remain there, and depart from there; 5 and as many as may not receive you, going forth from that city, even the dust from your feet shake off, for a testimony against them." 6 And going forth they were going through the several villages, proclaiming good news, and healing everywhere. 7 And Herod the tetrarch heard of all the things being done by Him, and was perplexed, because it was said by some that John has been raised out of the dead, 8 and by some that Elijah appeared, and by others, that a prophet, one of the ancients, was risen; 9 and Herod said, "I beheaded John, but who is this concerning whom I hear such things?" And he was seeking to see Him. 10 And the apostles having turned back, declared to Him how they did great things, and having taken them, He withdrew by Himself into a city called Bethsaida, 11 and the multitudes having known followed Him, and having received them, He was speaking to them concerning the Kingdom of God, and He cured those having

need of service. 12 And the day began to decline, and the Twelve having come near, said to Him, "Let away the multitude, that having gone into the surrounding villages and the fields, they may lodge and may find provision, because here we are in a desolate place." 13 And He said to them, "You give them to eat"; and they said, "We have no more than five loaves and two fishes: except, having gone, we may buy food for all this people"; 14 for they were about five thousand men. And He said to His disciples, "Cause them to recline in companies, in each fifty"; 15 and they did so, and made all to recline; 16 and having taken the five loaves and the two fishes, having looked up to the sky, He blessed them, and broke, and was giving to the disciples to set before the multitude; 17 and they ate, and were all filled, and there was taken up what was over to them of broken pieces, twelve baskets. 18 And it came to pass, as He is praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say I am?" 19 And they answering said, "John the Immerser; and others, Elijah; and others, that a prophet, one of the ancients, was risen"; 20 and He said to them, "And you—who do you say I am?" And Peter answering said, "The Christ of God." 21 And having charged them, He commanded [them] to say this to no one, 22 saying, "It is necessary for the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and to be raised the third day." 23 And He said to all, "If anyone wills to come after Me, let him disown himself, and take up his cross daily, and follow Me; 24 for whoever may will to save his life will lose it, and whoever may lose his life for My sake, he will save it; 25 for what is a man profited, having gained the whole world, and having lost or having forfeited himself? 26 For whoever may be ashamed of Me and of My words, of this one will the Son of Man be ashamed when He may come in His glory, and the Father's, and the holy messengers; 27 and I say to you, truly, there are certain of those standing here who will not taste of death until they may see the Kingdom of God." 28 And it came to pass, after these words, as it were eight days, that having taken Peter, and John, and James, He went up to the mountain to pray, 29 and it came to pass, in His praying, the appearance of His face became

altered, and His clothing became flashing white. 30 And behold, two men were speaking together with Him, who were Moses and Elijah, 31 who having appeared in glory, spoke of His outgoing that He was about to fulfill in Jerusalem, 32 but Peter and those with him were heavy with sleep, and having awoken, they saw His glory, and the two men standing with Him. 33 And it came to pass, in their parting from Him, Peter said to Jesus, "Master, it is good to us to be here; and we may make three shelters: one for You, and one for Moses, and one for Elijah," not knowing what he says: 34 and as he was speaking these things, there came a cloud, and overshadowed them, and they feared in their entering into the cloud, 35 and a voice came out of the cloud, saying, "This is My Son, the Beloved; hear Him"; 36 and when the voice was past, Jesus was found alone; and they were silent, and declared to no one in those days anything of what they have seen. 37 And it came to pass on the next day, they having come down from the mountain, a great multitude met Him there, 38 and behold, a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, because he is my only begotten; 39 and behold, a spirit takes him, and suddenly he cries out, and it convulses him, with foaming, and it hardly departs from him, bruising him, 40 and I implored Your disciples that they might cast it out, and they were not able." 41 And Jesus answering said, "O generation, unsteadfast and perverse, until when will I be with you, and endure you? Bring your son near here"; 42 and as he is yet coming near, the demon threw him down, and convulsed [him], and Jesus rebuked the unclean spirit, and healed the youth, and gave him back to his father. 43 And they were all amazed at the greatness of God, and while all are wondering at all things that Jesus did, He said to His disciples, 44 "Lay to your ears these words, for the Son of Man is about to be delivered up into the hands of men." 45 And they were not knowing this saying, and it was veiled from them, that they might not perceive it, and they were afraid to ask Him about this saying. 46 And there entered a reasoning among them, this—who may be greater of them. 47 And Jesus having seen the reasoning of their heart, having taken hold of a child, set him beside Him, 48 and said to them, "Whoever may receive this child in My

Name, receives Me, and whoever may receive Me, receives Him who sent Me, for he who is least among you all—he will be great.” 49 And John answering said, “Master, we saw a certain one casting forth the demons in Your Name, and we forbade him, because he does not follow with us”; 50 and Jesus said to him, “Do not forbid, for he who is not against us, is for us.” 51 And it came to pass, in the completing of the days of His being taken up, that He fixed His face to go on to Jerusalem, 52 and He sent messengers before His face, and having gone on, they went into a village of Samaritans, to make ready for Him, 53 and they did not receive Him, because His face was going on to Jerusalem. 54 And His disciples James and John having seen, said, “Lord, will You [that] we may command fire to come down from Heaven, and to consume them, as Elijah also did?” 55 And having turned, He rebuked them and said, “You have not known of what spirit you are, 56 for the Son of Man did not come to destroy men’s lives, but to save”; and they went on to another village. 57 And it came to pass, as they are going on in the way, a certain one said to Him, “I will follow You wherever You may go, Lord”; 58 and Jesus said to him, “The foxes have holes, and the birds of the sky places of rest, but the Son of Man has nowhere He may recline the head.” 59 And He said to another, “Follow Me”; and he said, “Lord, permit me, having gone away, to first bury my father”; 60 and Jesus said to him, “Permit the dead to bury their own dead, and you, having gone away, publish the Kingdom of God.” 61 And another also said, “I will follow You, Lord, but first permit me to take leave of those in my house”; 62 and Jesus said to him, “No one having put his hand on a plow, and looking back, is fit for the Kingdom of God.”

10 And after these things, the LORD also appointed seventy others, and sent them by twos before His face, to every city and place to where He Himself was about to come, 2 then He said to them, “The harvest [is] indeed abundant, but the workmen few; implore then the Lord of the harvest, that He may put forth workmen to His harvest. 3 Go away; behold, I send you forth as lambs in the midst of wolves; 4 carry no bag, no leather pouch, nor sandals; and greet no one on the way; 5 and into whatever house you enter, first say, Peace to this house; 6 and if

indeed there may be there the son of peace, your peace will rest on it; and if not so, it will turn back on you. 7 And remain in that house, eating and drinking the things they have, for worthy [is] the workman of his hire; do not go from house to house, 8 and into whatever city you enter, and they may receive you, eat the things set before you, 9 and heal the ailing in it, and say to them, The Kingdom of God has come near to you. 10 And into whatever city you enter, and they may not receive you, having gone forth to its broad places, say, 11 And the dust that has cleaved to us from your city, we wipe off against you, but know this, that the Kingdom of God has come near to you; 12 and I say to you that it will be more tolerable for Sodom in that day than for that city. 13 Woe to you, Chorazin; woe to you, Bethsaida; for if the mighty works that were done in you had been done in Tyre and Sidon, they had converted long ago, sitting in sackcloth and ashes; 14 but it will be more tolerable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, which were exalted to Heaven, you will be brought down to Hades. (Hadēs g86) 16 He who is hearing you, hears Me; and he who is putting you away, puts Me away; and he who is putting Me away, puts away Him who sent Me.” 17 And the seventy turned back with joy, saying, “Lord, and the demons are being subjected to us in Your Name”; 18 and He said to them, “I was beholding Satan having fallen as lightning from Heaven; 19 behold, I give to you the authority to tread on serpents and scorpions, and on all the power of the enemy, and nothing by any means will hurt you; 20 but do not rejoice in this, that the spirits are subjected to you, but rejoice rather that your names were written in the heavens.” 21 In that hour Jesus was glad in the Spirit and said, “I confess to You, Father, Lord of Heaven and of earth, that You hid these things from wise men and understanding, and revealed them to babies; yes, Father, because so it became good pleasure before You. 22 All things were delivered up to Me by My Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son may resolve to reveal [Him].” 23 And having turned to the disciples, He said, by themselves, “Blessed the eyes that are perceiving what you perceive; 24 for I say to you that many prophets and kings wished to

see what you perceive, and did not see, and to hear what you hear, and did not hear.” 25 And behold, a certain lawyer stood up, trying Him, and saying, “Teacher, what having done, will I inherit continuous life?” (αἰώνιος g166) 26 And He said to him, “In the Law what has been written? How do you read [it]?” 27 And he answering said, “You will love the LORD your God out of all your heart, and out of all your soul, and out of all your strength, and out of all your understanding, and your neighbor as yourself.” 28 And He said to him, “You answered correctly; do this, and you will live.” 29 And he, willing to declare himself righteous, said to Jesus, “And who is my neighbor?” 30 And Jesus having taken up [the word], said, “A certain man was going down from Jerusalem to Jericho, and fell among robbers, and having stripped him and inflicted blows, they went away, leaving [him] half dead. 31 And by a coincidence a certain priest was going down in that way, and having seen him, he passed over on the opposite side; 32 and in like manner also, a Levite, having been around the place, having come and seen, passed over on the opposite side. 33 But a certain Samaritan, journeying, came along him, and having seen him, he was moved with compassion, 34 and having come near, he bound up his wounds, pouring on oil and wine, and having lifted him up on his own beast, he brought him to an inn, and was careful of him; 35 and on the next day, going forth, taking out two denarii, he gave to the innkeeper and said to him, Be careful of him, and whatever you may spend more, I, in my coming again, will give back to you. 36 Who, then, of these three, seems to you to have become neighbor of him who fell among the robbers?” 37 And he said, “He who did the kindness with him,” then Jesus said to him, “Be going on, and you be doing in like manner.” 38 And it came to pass, in their going on, that He entered into a certain village, and a certain woman, by name Martha, received Him into her house, 39 and she also had a sister, called Mary, who also, having seated herself beside the feet of Jesus, was hearing the word, 40 and Martha was distracted about much serving, and having stood by Him, she said, “Lord, do You not care that my sister left me alone to serve? Say then to her that she may partake along with me.” 41 And Jesus answering said to her, “Martha, Martha,

you are anxious and disquieted about many things, 42 but of one thing there is need, and Mary chose the good part; that will not be taken away from her.”

11 And it came to pass, in His being in a certain place praying, as He ceased, a certain one of His disciples said to Him, “Lord, teach us to pray, as also John taught his disciples.” 2 And He said to them, “When you may pray, say: Our Father who is in the heavens, hallowed be Your Name; Your kingdom come, Your will come to pass, as in Heaven also on earth; 3 be giving us daily our appointed bread; 4 and forgive us our sins, for we also ourselves forgive everyone indebted to us; and may You not bring us into temptation, but deliver us from the evil [one].” 5 And He said to them, “Who of you will have a friend, and will go on to him at midnight, and may say to him, Friend, lend me three loaves, 6 seeing a friend of mine came out of the way to me, and I have not what I will set before him, 7 and he from within answering may say, Do not give me trouble, the door has already been shut, and my children are with me in the bed, I am not able, having risen, to give to you. 8 I say to you, even if he will not give to him, having risen, because of his being his friend, yet because of his persistence, having risen, he will give him as many as he needs; 9 and 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 for everyone who is asking receives; and he who is seeking finds; and to him who is knocking it will be opened. 11 And of which of you—the father—[if] the son will ask [for] a loaf, will present to him a stone? And [if] a fish, instead of a fish, will present to him a serpent? 12 And [if] he may ask [for] an egg, will present to him a scorpion? 13 If, then, you, being evil, have known to be giving good gifts to your children, how much more will the Father who is from Heaven give the Holy Spirit to those asking Him!” 14 And He was casting forth a demon, and it was mute, and it came to pass, the demon having gone forth, the mute man spoke, and the multitudes wondered, 15 and certain of them said, “By Beelzebul, ruler of the demons, He casts forth the demons”; 16 and others, tempting, were asking [for] a sign out of Heaven from Him. 17 And He, knowing their thoughts, said to them, “Every kingdom having been divided against itself is desolated; and house

against house falls; 18 and if Satan was also divided against himself, how will his kingdom be made to stand? For you say by Beelzebul is My casting forth the demons, 19 but if I, by Beelzebul, cast forth the demons—your sons, by whom do they cast forth? Because of this they will be your judges; 20 but if by the finger of God I cast forth the demons, then the Kingdom of God came unaware on you. 21 When the strong man may keep his hall armed, his goods are in peace; 22 but when the stronger than he, having come on [him], may overcome him, he takes away his whole armor in which he had trusted, and he distributes his spoils; 23 he who is not with Me is against Me, and he who is not gathering with Me scatters. 24 When the unclean spirit may go forth from the man, it walks through waterless places seeking rest, and not finding, it says, I will return to my house from where I came forth; 25 and having come, it finds [it] swept and adorned; 26 then it goes, and takes to it seven other spirits more evil than itself, and having entered, they dwell there, and the last of that man becomes worse than the first.” 27 And it came to pass, in His saying these things, a certain woman having lifted up the voice out of the multitude, said to Him, “Blessed the womb that carried You, and the breasts that You sucked!” 28 And He said, “Indeed, rather, blessed those hearing the word of God, and keeping [it]!” 29 And the multitudes crowding together on Him, He began to say, “This generation is evil, it seeks after a sign, and a sign will not be given to it, except the sign of Jonah the prophet, 30 for as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation. 31 A queen of the south will rise up in the judgment with the men of this generation, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, [One] greater than Solomon [is] here! 32 Men of Nineveh will stand up in the judgment with this generation, and will condemn it, because they converted at the proclamation of Jonah; and behold, [One] greater than Jonah [is] here! 33 And no one having lighted a lamp, puts [it] in a secret place, nor under the measure, but on the lampstand, that those coming in may behold the light. 34 The lamp of the body is the eye, when then your eye may be simple, your whole body is also lightened; and when it may be evil, your body is also darkened; 35 take heed, then, lest the light that [is] in you is darkness; 36 if then your whole body is lightened, not having any part darkened, the whole will be lightened, as when the lamp by the brightness may give you light.” 37 And in [His] speaking, a certain Pharisee was asking Him that He might dine with him, and having gone in, He reclined, 38 and the Pharisee having seen, wondered that He did not first immerse Himself before the early meal. 39 And the LORD said to him, “Now you, the Pharisees, make the outside of the cup and of the plate clean, but your inward part is full of robbery and wickedness. 40 Unthinking [ones]! Did He who made the outside not also make the inside? 41 But what you have given [as] alms, and behold, all things are clean to you. 42 But woe to you, the Pharisees, because you tithe the mint, and the rue, and every herb, and you pass by the judgment and the love of God; these things [you] should do, and those not to be neglecting. 43 Woe to you, the Pharisees, because you love the first seats in the synagogues and the salutations in the marketplaces. 44 Woe to you, scribes and Pharisees, hypocrites, because you are as the unseen tombs, and the men walking above have not known.” 45 And one of the lawyers answering, says to Him, “Teacher, saying these things, You also insult us”; 46 and He said, “And to you, the lawyers, woe! Because you burden men with burdens [too] grievous to bear, and you yourselves do not touch the burdens with one of your fingers. 47 Woe to you, because you build the tombs of the prophets, and your fathers killed them. 48 Then you testify, and are well pleased with the works of your fathers, because they indeed killed them, and you build their tombs; 49 because of this also the wisdom of God said: I will send to them prophets, and apostles, and some of them they will kill and persecute, 50 that the blood of all the prophets, that is being poured forth from the foundation of the world, may be required from this generation— 51 from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yes, I say to you, it will be required from this generation. 52 Woe to you, the lawyers, because you took away the key of the knowledge; you yourselves did not enter; and you hindered those coming in.” 53 And in His

speaking these things to them, the scribes and the Pharisees began fearfully to urge and to press Him to speak about many things, **54** laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

12 At which time the myriads of the multitude having been gathered together, so as to tread on one another, He began to say to His disciples, first, "Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy; **2** and there is nothing covered that will not be revealed, and hid that will not be known; **3** because whatever you said in the darkness will be heard in the light, and what you spoke to the ear in the inner-chambers will be proclaimed on the housetops. **4** And I say to you, my friends, do not be afraid of those killing the body, and after these things are not having anything more to do; **5** but I will show to you whom you may fear: fear Him who, after the killing, is having authority to cast into Gehenna; yes, I say to you, fear Him. (Geenna g1067) **6** Are not five sparrows sold for two assaria? And one of them is not forgotten before God, **7** but even the hairs of your head have all been numbered; therefore do not fear, you are of more value than many sparrows. **8** And I say to you, everyone who may confess in Me before men, the Son of Man will also confess in him before the messengers of God, **9** and he who has denied Me before men, will be denied before the messengers of God, **10** and everyone who will say a word to the Son of Man, it will be forgiven to him, but the [one] having slandered to the Holy Spirit will not be forgiven. **11** And when they bring you before the synagogues, and the rulers, and the authorities, do not be anxious how or what you may reply, or what you may say, **12** for the Holy Spirit will teach you in that hour what [you] should say." **13** And a certain one out of the multitude said to Him, "Teacher, say to my brother to divide with me the inheritance." **14** And He said to him, "Man, who set Me a judge or a divider over you?" **15** And He said to them, "Observe, and beware of the covetousness, because his life is not in the abundance of one's goods." **16** And He spoke an allegory to them, saying, "Of a certain rich man the field brought forth well; **17** and he was reasoning within himself, saying, What will I do, because I have nowhere I will gather together my fruits? **18** And he

said, This I will do, I will take down my storehouses, and I will build greater ones, and I will gather together there all my products and my good things, **19** and I will say to my soul, Soul, you have many good things laid up for many years, be resting, eat, drink, be merry. **20** And God said to him, Unthinking [one]! This night your life is required of you, and what things you prepared—to whom will they be [given]? **21** So [is] he who is treasuring up to himself, and is not rich toward God." **22** And He said to His disciples, "Because of this, to you I say, do not be anxious for your life, what you may eat; nor for the body, what you may put on; **23** life is more than nourishment, and the body than clothing. **24** Consider the ravens, that they do not sow, nor reap, to which there is no barn nor storehouse, and God nourishes them; how much better are you than the birds? **25** And who of you, being anxious, is able to add to his age one cubit? **26** If, then, you are not able for the least—why are you anxious for the rest? **27** Consider the lilies, how do they grow? They do not labor, nor do they spin, and I say to you, not even Solomon in all his glory was clothed as one of these; **28** and if the herbage in the field, that today is, and tomorrow is cast into an oven, God so clothes, how much more you of little faith? **29** And you—do not seek what you may eat, or what you may drink, and do not be in suspense, **30** for the nations of the world seek after all these things, and your Father has known that you have need of these things; **31** but seek the Kingdom of God, and all these things will be added to you. **32** Do not fear, little flock, because your Father delighted to give you the kingdom; **33** sell your goods, and give alms, make to yourselves bags that do not become old, a treasure unfailing in the heavens, where thief does not come near, nor moth destroy; **34** for where your treasure is, there your heart will be also. **35** Let your loins be girded, and the lamps burning, **36** and you [be] like to men waiting for their lord when he will return out of the wedding feasts, that he having come and knocked, immediately they may open to him. **37** Blessed those servants, whom the lord, having come, will find watching; truly I say to you that he will gird himself, and will cause them to recline, and having come near, will minister to them; **38** and if he may come in the second watch, and in the third

watch he may come, and may find [it] so, blessed are those servants. 39 And know this, that if the master of the house had known what hour the thief comes, he would have watched, and would not have permitted his house to be broken through; 40 and you, then, become ready, because at the hour you do not think, the Son of Man comes." 41 And Peter said to Him, "Lord, do You speak this allegory to us, or also to all?" 42 And the LORD said, "Who, then, is the faithful and prudent steward whom the lord will set over his household, to give in season the wheat measure? 43 Blessed that servant, whom his lord, having come, will find doing so; 44 truly I say to you that he will set him over all his goods. 45 And if that servant may say in his heart, My lord delays to come, and may begin to beat the menservants and the maidservants, to eat also, and to drink, and to be drunken, 46 the lord of that servant will come in a day in which he does not look for [him], and in an hour that he does not know, and will cut him off, and he will appoint his portion with the unfaithful. 47 And that servant, who having known his lord's will, and having not prepared, nor having gone according to his will, will be beaten with many stripes, 48 and he who, not having known, and having done things worthy of stripes, will be beaten with few; and to everyone to whom much was given, much will be required from him; and to whom they committed much, more abundantly they will ask of him. 49 I came to cast fire to the earth, and what I wish [is] if it were already kindled! 50 But I have an immersion to be immersed with, and how I am pressed until it may be accomplished! 51 Do you think that I came to give peace in the earth? No, I say to you, but rather division; 52 for there will be from now on five in one house divided—three against two, and two against three; 53 a father will be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law." 54 And He also said to the multitudes, "When you may see the cloud rising from the west, immediately you say, A shower comes, and it is so; 55 and when a south wind is blowing, you say that there will be heat, and it is; 56 hypocrites! You have known to discern the face of the earth and of the sky, but how do you not

discern this time? 57 And why, also, of yourselves, do you not judge what is righteous? 58 For as you are going away with your opponent to the ruler, in the way give diligence to be released from him, lest he may drag you to the judge, and the judge may deliver you to the officer, and the officer may cast you into prison; 59 I say to you, you may not come forth from there until even the last mite you may give back."

13 And there were some present at that time, telling Him about the Galileans, whose blood Pilate mingled with their sacrifices; 2 and Jesus answering said to them, "Do you think that these Galileans became sinners beyond all the Galileans, because they have suffered such things? 3 No—I say to you, but if you may not convert, even so will all you perish. 4 Or those eighteen on whom the tower in Siloam fell, and killed them, do you think that these became debtors beyond all men who are dwelling in Jerusalem? 5 No—I say to you, but if you may not convert, all you will perish in like manner." 6 And He spoke this allegory: "A certain one had a fig tree planted in his vineyard, and he came seeking fruit in it, and he did not find; 7 and he said to the vinedresser, Behold, three years I come seeking fruit in this fig tree, and do not find [it], cut it off, why does it also render the ground useless? 8 And he answering says to him, Lord, permit it also this year, until I may dig around it, and cast in dung; 9 and if indeed it may bear fruit—and if not so, thereafter you will cut it off." 10 And He was teaching in one of the synagogues on the Sabbath, 11 and behold, there was a woman having a spirit of disability [for] eighteen years, and she was bent together, and not able to bend back at all, 12 and Jesus having seen her, called [her] near and said to her, "Woman, you have been loosed from your disability"; 13 and He laid on her [His] hands, and immediately she was set upright, and was glorifying God. 14 And the chief of the synagogue answering—much displeased that on the Sabbath Jesus healed—said to the multitude, "Six days there are in which it is necessary to be working; in these, then, coming, be healed, and not on the day of the Sabbath." 15 Then the LORD answered him and said, "Hypocrite, do not each of you loose his ox or donkey from the stall on the Sabbath, and having led [it] away, water [it]? 16 And this one,

being a daughter of Abraham, whom Satan bound eighteen years, behold, did [she] not ought to be loosed from this bond on the day of the Sabbath?" 17 And He saying these things, all who were opposed to Him were being ashamed, and all the multitude were rejoicing over all the glorious things that are being done by Him. 18 And He said, "To what is the Kingdom of God like? And to what will I liken it? 19 It is like to a grain of mustard, which a man having taken, cast into his garden, and it increased, and came to a great tree, and the birds of the heavens rested in its branches." 20 And again He said, "To what will I liken the Kingdom of God? 21 It is like leaven, which a woman, having taken, hid in three measures of meal, until all was leavened." 22 And He was going through cities and villages, teaching, and making progress toward Jerusalem; 23 and a certain one said to Him, "Lord, are those saved few?" And He said to them, 24 "Be striving to go in through the straight gate, because many, I say to you, will seek to go in, and will not be able; 25 from the time the Master of the house may have risen up, and may have shut the door, and you may begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us, and He answering will say to you, I have not known you from where you are, 26 then you may begin to say, We ate before You, and drank, and You taught in our broad places; 27 and He will say, I say to you, I have not known you from where you are; depart from Me, all you workers of the unrighteousness. 28 There will be there the weeping and the gnashing of the teeth when you may see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves being cast outside; 29 and they will come from east and west, and from north and south, and will recline in the Kingdom of God, 30 and behold, there are last who will be first, and there are first who will be last." 31 On that day there came near certain Pharisees, saying to Him, "Go forth, and be going on from here, for Herod wishes to kill You"; 32 and He said to them, "Having gone, say to that fox, Behold, I cast forth demons, and perfect cures today and tomorrow, and the third [day] I am being perfected; 33 but it is necessary for Me today, and tomorrow, and the [day] following, to go on, because it is not possible for a prophet to perish out of Jerusalem. 34

14 And it came to pass, on His going into the house of a certain one of the chiefs of the Pharisees, on a Sabbath, to eat bread, that they were watching Him, 2 and behold, there was a certain dropsical man before Him; 3 and Jesus answering spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?" 4 And they were silent, and having taken hold of [him], He healed him, and let [him] go; 5 and answering them He said, "Of which of you will a donkey or ox fall into a pit, and he will not immediately draw it up on the Sabbath day?" 6 And they were not able to answer Him again to these things. 7 And He spoke an allegory to those called, marking how they were choosing out the first couches, saying to them, 8 "When you may be called by anyone to wedding feasts, you may not recline on the first couch, lest [one] more honorable than you may have been called by him, 9 and he who called you and him having come will say to you, Give to this one [your] place, and then you may begin to occupy the last place with shame. 10 But when you may be called, having gone on, recline in the last place, that when he who called you may come, he may say to you, Friend, come up higher; then you will have glory before those dining with you; 11 because everyone who is exalting himself will be humbled, and he who is humbling himself will be exalted." 12 And He also said to him who called Him, "When you may make an early meal or a dinner, do not be calling your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they may also call you again, and a repayment may come to you; 13 but when you may make a feast, be calling poor, maimed, lame, blind, 14 and you will be blessed, because they have nothing to repay you, for it will be repaid to you in the resurrection of the righteous." 15 And one of those dining with Him, having heard these things, said to Him, "Blessed [is] he who will eat bread in the Kingdom of God"; 16 and

He said to him, "A certain man made a great dinner, and called many, 17 and he sent his servant at the hour of the dinner to say to those having been called, Be coming, because now all things are ready. 18 And all began with one [voice] to excuse themselves. The first said to him, I bought a field, and I have need to go forth and see it; I beg of you, have me excused. 19 And another said, I bought five yoke of oxen, and I go on to prove them; I beg of you, have me excused. 20 And another said, I married a wife, and because of this I am not able to come. 21 And that servant having come, told these things to his lord, then the master of the house, having been angry, said to his servant, Go forth quickly into the broad places and lanes of the city, and the poor, and maimed, and lame, and blind, bring in here. 22 And the servant said, Lord, it has been done as you commanded, and still there is room. 23 And the lord said to the servant, Go forth into the ways and hedges, and constrain to come in, that my house may be filled; 24 for I say to you that none of those men who have been called will taste of my dinner." 25 And there were going on with Him great multitudes, and having turned, He said to them, 26 "If anyone comes to Me, and does not hate his own father, and mother, and wife, and children, and brothers, and sisters, and yet even his own life, he is not able to be My disciple; 27 and whoever does not carry his cross, and come after Me, is not able to be My disciple. 28 For who of you, willing to build a tower, does not first, having sat down, count the expense, whether he has the things for completing? 29 Lest that he having laid a foundation, and not being able to finish, all who are beholding may begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king going on to engage with another king in war, does not, having sat down, first consult if he with ten thousand is able to meet him who is coming against him with twenty thousand? 32 And if not so—he being yet a long way off—having sent a delegation, he asks the things for peace. 33 So, then, everyone of you who does not take leave of all that he himself has, is not able to be My disciple. 34 The salt [is] good, but if the salt becomes tasteless, with what will it be seasoned? 35 It is neither fit for land nor for manure—they cast

it outside. He who is having ears to hear—let him hear."

15 And all the tax collectors and sinners were coming near to Him, to hear Him, 2 and the Pharisees and the scribes were murmuring, saying, "This One receives sinners, and eats with them." 3 And He spoke to them this allegory, saying, 4 "What man of you having one hundred sheep, and having lost one out of them, does not leave behind the ninety-nine in the wilderness, and go on after the lost one, until he may find it? 5 And having found, he lays [it] on his shoulders rejoicing, 6 and having come into the house, he calls together the friends and the neighbors, saying to them, Rejoice with me, because I found my sheep—the lost one. 7 I say to you that [more] joy will be in Heaven over one sinner converting, rather than over ninety-nine righteous men who have no need of conversion. 8 Or what woman having ten drachmas, if she may lose one drachma, does not light a lamp, and sweep the house, and seek carefully until she may find? 9 And having found, she calls together the female friends and the neighbors, saying, Rejoice with me, for I found the drachma that I lost. 10 So I say to you, joy comes before the messengers of God over one sinner converting." 11 And He said, "A certain man had two sons, 12 and the younger of them said to the father, Father, give me the portion of the substance falling to [me], and he divided to them the living. 13 And not many days after, having gathered all together, the younger son went abroad to a far country, and there he scattered his substance, living riotously; 14 and he having spent all, there came a mighty famine on that country, and himself began to be in want; 15 and having gone on, he joined himself to one of the citizens of that country, and he sent him into the fields to feed pigs, 16 and he was desirous to fill his belly from the husks that the pigs were eating, and no one was giving to him. 17 And having come to himself, he said, How many hired workers of my father have a superabundance of bread, and I am perishing here with hunger! 18 Having risen, I will go on to my father, and will say to him, Father, I sinned—to Heaven, and before you, 19 and I am no longer worthy to be called your son; make me as one of your hired workers. 20 And having risen, he went to his own

father, and he being yet far distant, his father saw him, and was moved with compassion, and having ran he fell on his neck and kissed him; 21 and the son said to him, Father, I sinned—to Heaven, and before you, and I am no longer worthy to be called your son. 22 And the father said to his servants, Bring forth the foremost robe, and clothe him, and give a ring for his hand, and sandals for the feet; 23 and having brought the fatted calf, kill [it], and having eaten, we may be merry, 24 because this son of mine was dead, and lived again, and he was lost, and was found; and they began to be merry. 25 And his elder son was in a field, and as, coming, he drew near to the house, he heard music and dancing, 26 and having called near one of the young men, he was inquiring what these things might be, 27 and he said to him, Your brother has arrived, and your father killed the fatted calf, because he received him back in health. 28 And he was angry, and would not go in, therefore his father, having come forth, was pleading him; 29 and he answering said to the father, Behold, so many years I serve you, and never did I transgress your command, and you never gave to me a kid that I might make merry with my friends; 30 but when your son—this one who devoured your living with prostitutes—came, you killed to him the fatted calf. 31 And he said to him, Child, you are always with me, and all my things are yours; 32 but to be merry, and to be glad, it was necessary, because this your brother was dead, and lived again, he was lost, and was found.”

16 And He also said to His disciples, “A certain man was rich, who had a steward, and he was accused to him as scattering his goods; 2 and having called him, he said to him, What [is] this I hear about you? Render the account of your stewardship, for you may not be steward any longer. 3 And the steward said in himself, What will I do, because my lord takes away the stewardship from me? I am not able to dig, I am ashamed to beg— 4 I have known what I will do, that, when I may be removed from the stewardship, they may receive me to their houses. 5 And having called near each one of his lord’s debtors, he said to the first, How much do you owe to my lord? 6 And he said, One hundred baths of oil; and he said to him, Take your bill, and having sat down write fifty. 7 Afterward to another he said, And you, how

much do you owe? And he said, One hundred cors of wheat; and he says to him, Take your bill, and write eighty. 8 And the lord commended the unrighteous steward that he did prudently, because the sons of this age are more prudent than the sons of the light in respect to their generation. (αἰὼν γ165) 9 And I say to you, make to yourselves friends out of the wealth of unrighteousness, that when you may fail, they may receive you into the continuous dwelling places. (αἰῶνιος γ166) 10 He who is faithful in the least, [is] also faithful in much; and he who in the least [is] unrighteous, is also unrighteous in much; 11 if, then, in the unrighteous wealth you did not become faithful—who will entrust to you the true? 12 And if in the other’s you did not become faithful—who will give to you your own? 13 No servant is able to serve two lords, for either he will hate the one, and he will love the other; or one he will hold to, and of the other he will be heedless; you are not able to serve God and wealth.” 14 And also the Pharisees, being lovers of money, were hearing all these things, and were deriding Him, 15 and He said to them, “You are those declaring yourselves righteous before men, but God knows your hearts; because that which is high among men [is] abomination before God; 16 the Law and the Prophets [are] until John; since then the good news of the Kingdom of God is proclaimed, and everyone presses into it; 17 and it is easier for the heaven and the earth to pass away, than one tittle to fall of the Law. 18 Everyone who is sending his wife away, and marrying another, commits adultery; and everyone who is marrying her sent away from a husband commits adultery. 19 And—a certain man was rich, and was clothed in purple and fine linen, making merry sumptuously every day, 20 and there was a certain poor man, by name Lazarus, who was laid at his porch, full of sores, 21 and desiring to be filled from the crumbs that are falling from the table of the rich man; indeed, also the dogs, coming, were licking his sores. 22 And it came to pass, that the poor man died, and that he was carried away by the messengers into the bosom of Abraham—and the rich man also died, and was buried; 23 and having lifted up his eyes in Hades, being in torments, he sees Abraham far off, and Lazarus in his bosom, (Ἅδῆς γ86) 24 and having cried, he said, Father Abraham,

deal kindly with me, and send Lazarus, that he may dip the tip of his finger in water, and may cool my tongue, because I am distressed in this flame. 25 And Abraham said, Child, remember that you received your good things in your life, and Lazarus in like manner the evil things, and now he is comforted, and you are distressed; 26 and besides all these things, between us and you a great chasm is fixed, so that they who are willing to go over from here to you are not able, nor do they pass through from there to us. 27 And he said, I ask, then, father, that you may send him to the house of my father, 28 for I have five brothers, so that he may thoroughly testify to them, that they also may not come to this place of torment. 29 Abraham says to him, They have Moses and the prophets, let them hear them; 30 and he said, No, father Abraham, but if anyone from the dead may go to them, they will convert. 31 And he said to him, If they do not hear Moses and the prophets, neither will they be persuaded if one may rise out of the dead."

17 And He said to the disciples, "It is impossible for the stumbling blocks not to come, but woe [to him] through whom they come; 2 it is more profitable to him if a weighty millstone is put around his neck, and he has been cast into the sea, than that he may cause one of these little ones to stumble. 3 Take heed to yourselves, and if your brother may sin in regard to you, rebuke him, and if he may change his mind, forgive him, 4 and if seven times in the day he may sin against you, and seven times in the day may return to you, saying, I change my mind, you will forgive him." 5 And the apostles said to the LORD, "Add to us faith"; 6 and the LORD said, "If you had faith as a grain of mustard, you would have said to this sycamine, Be uprooted, and be planted in the sea, and it would have obeyed you. 7 But who is he of you—having a servant plowing or feeding—who, to him having come in out of the field, will say, Having come, recline at once? 8 But will not [rather] say to him, Prepare what I may dine, and having girded yourself around, minister to me, until I eat and drink, and after these things you will eat and drink? 9 Does he have favor to that servant because he did the things directed? I think not. 10 So also you, when you may have done all the things directed you, say, We are unprofitable servants, because that which

we owed to do we have done." 11 And it came to pass, in His going on to Jerusalem, that He passed through the midst of Samaria and Galilee, 12 and He entering into a certain village, there ten leprous men met Him, who stood far off, 13 and they lifted up the voice, saying, "Jesus, Master, deal kindly with us"; 14 and having seen [them], He said to them, "Having gone on, show yourselves to the priests"; and it came to pass, in their going, they were cleansed, 15 and one of them having seen that he was healed turned back, glorifying God with a loud voice, 16 and he fell on [his] face at His feet, giving thanks to Him, and he was a Samaritan. 17 And Jesus answering said, "Were not the ten cleansed, and the nine—where? 18 There were none found who turned back to give glory to God, except this foreigner"; 19 and He said to him, "Having risen, be going on, your faith has saved you." 20 And having been questioned by the Pharisees when the Kingdom of God comes, He answered them and said, "The Kingdom of God does not come with observation; 21 nor will they say, Behold, here; or, Behold, there; for behold, the Kingdom of God is within you." 22 And He said to His disciples, "Days will come when you will desire to see one of the days of the Son of Man and you will not behold [it]; 23 and they will say to you, Behold, here; or, Behold, there; you may not go away, nor follow; 24 for as the lightning is flashing out of one [part] under the sky [and] shines to the other [part] under the sky, so will the Son of Man also be in His day; 25 and first it is necessary for Him to suffer many things, and to be rejected by this generation. 26 And as it came to pass in the days of Noah, so will it also be in the days of the Son of Man; 27 they were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed all; 28 in like manner also, as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 and on the day Lot went forth from Sodom, He rained fire and brimstone from the sky, and destroyed all. 30 According to these things it will be, in the day the Son of Man is revealed; 31 in that day, he who will be on the housetop, and his vessels in the house, do not let him come down to

take them away; and he in the field, in like manner, do not let him turn backward; 32 remember the wife of Lot. 33 Whoever may seek to save his life, will lose it; and whoever may lose it, will preserve it. 34 I say to you, in that night there will be two [men] on one bed: one will be taken, and the other will be left; 35 two [women] will be grinding at the same place together: one will be taken, and the other will be left; 36 [[two [men] will be in the field: one will be taken, and the other left.]] 37 And they answering say to Him, "Where, Lord?" And He said to them, "Where the body [is], there the eagles will be gathered together."

18 And He also spoke an allegory to them, that it is always necessary to pray and not to faint, 2 saying, "A certain judge was in a certain city—he is not fearing God, and he is not regarding man— 3 and a widow was in that city, and she was coming to him, saying, Do me justice on my opponent, 4 and he would not for a time, but after these things he said in himself, Even if I do not fear God, and do not regard man, 5 yet because this widow gives me trouble, I will do her justice, lest, continuously coming, she may bruise me." 6 And the LORD said, "Hear what the unrighteous judge says: 7 and will God not execute justice to His chosen ones, who are crying to Him day and night—bearing long in regard to them? 8 I say to you that He will execute justice to them quickly; but the Son of Man having come, will He find faith on the earth?" 9 And He also spoke to some who have been trusting in themselves that they were righteous, and have been despising the rest, this allegory: 10 "Two men went up to the temple to pray, one a Pharisee, and the other a tax collector; 11 the Pharisee having stood by himself, thus prayed: God, I thank You that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax collector; 12 I fast twice in the week, I give tithes of all things—as many as I possess. 13 And the tax collector, having stood far off, would not even lift up the eyes to the sky, but was striking on his breast, saying, God be propitious to me—the sinner! 14 I say to you, this one went down declared righteous, to his house, rather than that one: for everyone who is exalting himself will be humbled, and he who is humbling himself will be exalted." 15 And they were also bringing the babies near, that He may touch

them, and the disciples having seen, rebuked them, 16 and Jesus having called them near, said, "Permit the little children to come to Me, and do not forbid them, for of such is the Kingdom of God; 17 truly I say to you, whoever may not receive the Kingdom of God as a little child, may not enter into it." 18 And a certain ruler questioned Him, saying, "Good Teacher, what having done—will I inherit continuous life?" (αιῶνιος g166) 19 And Jesus said to him, "Why do you call Me good? No one [is] good, except one—God; 20 you have known the commands: You may not commit adultery, You may not murder, You may not steal, You may not bear false witness, Honor your father and your mother." 21 And he said, "All these I kept from my youth"; 22 and having heard these things, Jesus said to him, "Yet one thing to you is lacking: all things—as many as you have—sell, and distribute to the poor, and you will have treasure in Heaven, and come, follow Me"; 23 and he, having heard these things, became very sorrowful, for he was exceedingly rich. 24 And Jesus having seen him become very sorrowful, said, "How hardly will those having riches enter into the Kingdom of God! 25 For it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the Kingdom of God." 26 And those who heard, said, "And who is able to be saved?" 27 And He said, "The things impossible with men are possible with God." 28 And Peter said, "Behold, we left all, and followed You"; 29 and He said to them, "Truly I say to you that there is not one who left house, or parents, or brothers, or wife, or children, for the sake of the Kingdom of God, 30 who may not receive back manifold more in this time, and in the coming age, continuous life." (αιῶν g165, αιῶνιος g166) 31 And having taken the Twelve aside, He said to them, "Behold, we go up to Jerusalem, and all things will be accomplished that have been written through the prophets to the Son of Man, 32 for He will be delivered up to the nations, and will be mocked, and insulted, and spit on, 33 and having scourged they will put Him to death, and on the third day He will rise again." 34 And they understood none of these things, and this saying was hid from them, and they were not knowing the things said. 35 And it came to pass, in His coming near to Jericho, a certain blind man was sitting beside the way begging, 36 and

having heard a multitude going by, he was inquiring what this may be, **37** and they brought him word that Jesus the Nazarene passes by, **38** and he cried out, saying, "Jesus, Son of David, deal kindly with me"; **39** and those going before were rebuking him, that he might be silent, but he was crying out much more, "Son of David, deal kindly with me!" **40** And Jesus having stood, commanded him to be brought to Him, and he having come near, He questioned him, **41** saying, "What do you will I will do to you?" And he said, "Lord, that I may receive sight." **42** And Jesus said to him, "Receive your sight; your faith has saved you"; **43** and instantly he received sight, and was following Him, glorifying God; and all the people, having seen, gave praise to God.

19 And having entered, He was passing through Jericho, **2** and behold, a man, by name called Zaccheus, and he was a chief tax collector, and he was rich, **3** and he was seeking to see Jesus, who He is, and was not able for the multitude, because he was small in stature, **4** and having run forward before, he went up on a sycamore, that he may see Him, because through that [way] He was about to pass by. **5** And as Jesus came up to the place, having looked up, He saw him and said to him, "Zaccheus, having hurried, come down, for it is necessary for Me to remain in your house today"; **6** and he having hurried came down, and received Him rejoicing; **7** and having seen [it], they were all murmuring, saying, "He went in to lodge with a sinful man!" **8** And Zaccheus having stood, said to the LORD, "Behold, half of my goods, Lord, I give to the poor, and if I took by false accusation anything of anyone, I give back fourfold." **9** And Jesus said to him, "Today salvation came to this house, inasmuch as he also is a son of Abraham; **10** for the Son of Man came to seek and to save the lost." **11** And while they are hearing these things, having added He spoke an allegory, because of His being near to Jerusalem, and of their thinking that the Kingdom of God is immediately about to appear. **12** He therefore said, "A certain man of birth went on to a far country, to take to himself a kingdom, and to return, **13** and having called ten servants of his own, he gave ten minas to them and said to them, Do business—until I come; **14** and his citizens were hating him, and sent a delegation after him, saying,

We do not wish this one to reign over us. **15** And it came to pass, on his coming back, having taken the kingdom, that he commanded these servants to be called to him, to whom he gave the money, that he might know what anyone had done in business. **16** And the first came near, saying, Lord, your mina gained ten minas; **17** and he said to him, Well done, good servant, because you became faithful in a very little, be having authority over ten cities. **18** And the second came, saying, Lord, your mina made five minas; **19** and he also said to this one, And you, become [ruler] over five cities. **20** And another came, saying, Lord, behold, your mina, that I had lying away in a napkin; **21** for I was afraid of you, because you are an austere man; you take up what you did not lay down, and reap what you did not sow. **22** And he says to him, Out of your mouth I will judge you, evil servant: you knew that I am an austere man, taking up what I did not lay down, and reaping what I did not sow! **23** And why did you not give my money to the bank, and I, having come, might have received it with interest? **24** And to those standing by he said, Take the mina from him, and give to him having the ten minas— **25** (and they said to him, Lord, he has ten minas)— **26** for I say to you that to everyone having will be given, and from him not having, also what he has will be taken from him, **27** but those my enemies, who did not wish me to reign over them, bring here and slay before me." **28** And having said these things, He went on before, going up to Jerusalem. **29** And it came to pass, as He came near to Bethphage and Bethany, to that called the Mount of Olives, He sent two of His disciples, **30** having said, "Go away into the village in front of [you], in which, entering in, you will find a colt bound, on which no one of men ever sat, having loosed it, bring [it]; **31** and if anyone questions you, Why do you loose [it]? Thus you will say to him: The LORD has need of it." **32** And those sent, having gone away, found according as He said to them, **33** and while they are loosing the colt, its owners said to them, "Why do you loose the colt?" **34** And they said, "The LORD has need of it"; **35** and they brought it to Jesus, and having cast their garments on the colt, they sat Jesus on it. **36** And as He is going, they were spreading their garments in the way, **37** and as He is coming near now, at the descent of the

Mount of Olives, the whole multitude of the disciples began rejoicing to praise God with a great voice for all the mighty works they had seen, 38 saying, "Blessed [is] the King coming in the Name of the LORD; peace in Heaven, and glory in the highest!" 39 And certain of the Pharisees from the multitude said to Him, "Teacher, rebuke Your disciples"; 40 and He answering said to them, "I say to you that if these will be silent, the stones will cry out!" 41 And when He came near, having seen the city, He wept over it, 42 saying, "If you knew, even you, at least in this your day, the things for your peace; but now they were hid from your eyes. 43 Because days will come on you, and your enemies will cast a rampart around you, and surround you around, and press you on every side, 44 and lay you low, and your children within you, and they will not leave in you a stone on a stone, because you did not know the time of your inspection." 45 And having entered into the temple, He began to cast forth those selling in it, and those buying, 46 saying to them, "It has been written, My house is a house of prayer—but you made it a den of robbers." 47 And He was teaching daily in the temple, but the chief priests and the scribes were seeking to destroy Him—also the chiefs of the people— 48 and they were not finding what they will do, for all the people were hanging on Him, hearing Him.

20 And it came to pass, on one of those days, as He is teaching the people in the temple, and proclaiming good news, the chief priests and the scribes, with the elders, came on [Him], 2 and spoke to Him, saying, "Tell us by what authority You do these things? Or who is he that gave to You this authority?" 3 And He answering said to them, "I will question you—I also—one thing, and tell Me: 4 the immersion of John, was it from Heaven, or from men?" 5 And they reasoned with themselves, saying, "If we may say, From Heaven, He will say, Why, then, did you not believe him? 6 And if we may say, From men, all the people will stone us, for they are having been persuaded John to be a prophet." 7 And they answered that they did not know from where [it was], 8 and Jesus said to them, "Neither do I say to you by what authority I do these things." 9 And He began to speak to the people this allegory: "A certain man planted a vineyard, and gave it out to

farmers, and went abroad for a long time, 10 and at the season he sent a servant to the farmers, that they may give to him from the fruit of the vineyard, but the farmers having beat him, sent [him] away empty. 11 And he added to send another servant, and they also having beaten and dishonored that one, sent [him] away empty; 12 and he added to send a third, and this one also, having wounded, they cast out. 13 And the owner of the vineyard said, What will I do? I will send my son, the beloved, perhaps having seen this one, they will respect [him]; 14 and having seen him, the farmers reasoned among themselves, saying, This is the heir; come, we may kill him, that the inheritance may become ours; 15 and having cast him outside of the vineyard, they killed [him]; what, then, will the owner of the vineyard do to them? 16 He will come, and destroy these farmers, and will give the vineyard to others." And having heard, they said, "Let it not be!" 17 And He, having looked on them, said, "What, then, is this that has been written: A stone that the builders rejected—this became head of a corner? 18 Everyone who has fallen on that stone will be broken, and on whom it may fall, it will crush him to pieces." 19 And the chief priests and the scribes sought to lay hands on Him in that hour, and they feared the people, for they knew that He spoke this allegory against them. 20 And having watched [Him], they sent forth ones lying in wait, feigning themselves to be righteous, that they might take hold of His word, to deliver Him up to the rule and to the authority of the governor, 21 and they questioned Him, saying, "Teacher, we have known that You say and teach correctly, and do not receive a person, but in truth teach the way of God. 22 Is it lawful to us to give tribute to Caesar or not?" 23 And He, having perceived their craftiness, said to them, "Why do you tempt Me? 24 Show Me a denarius; of whom does it have an image and inscription?" And they answering said, "Of Caesar": 25 and He said to them, "Give back, therefore, the things of Caesar to Caesar, and the things of God to God"; 26 and they were not able to take hold on His saying before the people, and having wondered at His answer, they were silent. 27 And certain of the Sadducees, who are denying that there is a resurrection, having come near, questioned Him, 28 saying, "Teacher, Moses

wrote to us if anyone's brother may die, having a wife, and he may die childless—that his brother may take the wife, and may raise up seed to his brother. 29 There were, then, seven brothers, and the first having taken a wife, died childless, 30 and the second took the wife, and he died childless, 31 and the third took her, and in like manner also the seven—they left no children, and they died; 32 and last of all the woman also died: 33 in the resurrection, then, of which of them does she become wife? For the seven had her as wife." 34 And Jesus answering said to them, "The sons of this age marry and are given in marriage, (αιῶν γ165) 35 but those accounted worthy to obtain that age, and the resurrection that is out of the dead, neither marry, nor are they given in marriage; (αιῶν γ165) 36 for neither are they able to die anymore—for they are like messengers—and they are sons of God, being sons of the resurrection. 37 And that the dead are raised, even Moses showed at the Bush, since he calls the LORD the God of Abraham, and the God of Isaac, and the God of Jacob; 38 and He is not a God of dead men, but of living, for all live to Him." 39 And certain of the scribes answering said, "Teacher, You said well"; 40 and they no longer dared question Him anything. 41 And He said to them, "How do they say the Christ is [the] son of David, 42 and David himself says in [the] Scroll of Psalms, The LORD said to my Lord, Sit on My right hand, 43 Until I will make Your enemies Your footstool; 44 David, then, calls Him Lord, and how is He his son?" 45 And all the people hearing, He said to His disciples, 46 "Take heed of the scribes, who are wishing to walk in long robes, and are cherishing salutations in the markets, and first seats in the synagogues, and first couches at the banquets, 47 who devour the houses of the widows, and make long prayers for a pretense, these will receive more abundant judgment."

21 And having looked up, He saw those who cast their gifts into the treasury—rich men, 2 and He also saw a certain poor widow casting two mites there, 3 and He said, "Truly I say to you that this poor widow cast in more than all; 4 for all these out of their superabundance cast into the gifts to God, but this one out of her want, all the living that she had, cast in." 5 And [as] some were speaking about the temple, that it has been adorned with good stones

and devoted things, He said, 6 "These things that you behold—days will come in which there will not be left a stone on a stone that will not be thrown down." 7 And they questioned Him, saying, "Teacher, when, then, will these things be? And what [is] the sign when these things may be about to happen?" 8 And He said, "See—you may not be led astray, for many will come in My Name, saying, I am [He], and the time has come near; do not then go on after them; 9 and when you may hear of wars and uprisings, do not be terrified, for it is necessary for these things to happen first, but the end [is] not immediately." 10 Then He said to them, "Nation will rise against nation, and kingdom against kingdom, 11 also great shakings, and there will be famines and pestilences in every place; also there will be fearful things and great signs from the sky; 12 and before all these, they will lay on you their hands, and persecute, delivering up to synagogues and prisons, being brought before kings and governors for My Name's sake; 13 and it will become to you for a testimony. 14 Settle, then, to your hearts, not to meditate beforehand to reply, 15 for I will give to you a mouth and wisdom that all your opposers will not be able to refute or resist. 16 And you will be delivered up also by parents, and brothers, and relatives, and friends, and they will put [some] of you to death; 17 and you will be hated by all because of My Name— 18 and a hair out of your head will not perish; 19 in your patience possess your souls. 20 And when you may see Jerusalem surrounded by encampments, then know that her desolation has come near; 21 then those in Judea, let them flee to the mountains; and those in her midst, let them depart out; and those in the countries, do not let them come in to her; 22 because these are days of vengeance, to fulfill all things that have been written. 23 And woe to those with child, and to those giving suck, in those days; for there will be great distress on the land, and wrath on this people; 24 and they will fall by the mouth of the sword, and will be led captive to all the nations, and Jerusalem will be trodden down by nations, until the times of nations be fulfilled. 25 And there will be signs in sun, and moon, and stars, and on the earth distress of nations with perplexity, sea and wave roaring; 26 men fainting at heart from fear, and expectation of the things coming on the

world, for the powers of the heavens will be shaken. 27 And then they will see the Son of Man coming in a cloud, with power and much glory; 28 and these things beginning to happen, bend yourselves back, and lift up your heads, because your redemption draws near." 29 And He spoke an allegory to them: "See the fig tree, and all the trees, 30 when they may now cast forth, having seen, of yourselves you know that now the summer is near; 31 so also you, when you may see these things happening, you know that the Kingdom of God is near; 32 truly I say to you, this generation may not pass away until all may have come to pass; 33 the sky and the earth will pass away, but My words may not pass away. 34 And take heed to yourselves lest your hearts may be weighed down with carousing, and drunkenness, and anxieties of life, and suddenly that day may come on you, 35 for it will come as a snare on all those dwelling on the face of all the earth, 36 watch, then, in every season, praying that you may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man." 37 And He was teaching in the temple during the days, and during the nights, going forth. He was lodging at [that] called the Mount of Olives; 38 and all the people were coming early to Him in the temple to hear Him.

22 And the Celebration of the Unleavened [Bread] was coming near, that is called Passover, 2 and the chief priests and the scribes were seeking how they may take Him up, for they were afraid of the people. 3 And Satan entered into Judas, who is surnamed Iscariot, being of the number of the Twelve, 4 and he, having gone away, spoke with the chief priests and the magistrates, how he might deliver Him up to them, 5 and they rejoiced, and covenanted to give him money, 6 and he agreed, and was seeking a favorable season to deliver Him up to them without tumult. 7 And the day of the Unleavened [Bread] came, in which it was necessary [for] the Passover to be sacrificed, 8 and He sent Peter and John, saying, "Having gone on, prepare to us the Passover, that we may eat"; 9 and they said to Him, "Where do You will that we might prepare?" 10 And He said to them, "Behold, in your entering into the city, a man will meet you there, carrying a pitcher of water, follow him into the house where he goes in, 11 and you will

say to the master of the house, The Teacher says to you, Where is the guest-chamber where I may eat the Passover with My disciples? 12 And he will show you a large upper room furnished, make ready there"; 13 and they, having gone away, found as He has said to them, and they made the Passover ready. 14 And when the hour was come, He reclined, and the twelve apostles with Him, 15 and He said to them, "With desire I desired to eat this Passover with you before My suffering, 16 for I say to you that I may eat of it no longer until it may be fulfilled in the Kingdom of God." 17 And having taken a cup, having given thanks, He said, "Take this and divide to yourselves, 18 for I say to you that I may not drink of the produce of the vine until the Kingdom of God may come." 19 And having taken bread, having given thanks, He broke and gave to them, saying, "This is My body, that is being given for you, do this in remembrance of Me." 20 In like manner, also, the cup after the dining, saying, "This cup [is] the New Covenant in My blood, that is being poured forth for you. 21 But behold, the hand of him delivering Me up [is] with Me on the table, 22 and, indeed, the Son of Man goes according to what has been determined; but woe to that man through whom He is being delivered up." 23 And they began to reason among themselves who then of them it may be who is about to do this thing. 24 And there happened also a strife among them—who of them is accounted to be greater. 25 And He said to them, "The kings of the nations exercise lordship over them, and those exercising authority on them are called benefactors; 26 but you [are] not so, but he who is greater among you—let him be as the younger; and he who is leading, as he who is ministering; 27 for who is greater? He who is reclining, or he who is ministering? Is it not he who is reclining? And I am in your midst as He who is ministering. 28 And you are those who have remained with Me in My temptations, 29 and I appoint to you a kingdom, as My Father appointed to Me, 30 that you may eat and may drink at My table, in My kingdom, and may sit on thrones, judging the twelve tribes of Israel." 31 And the LORD said, "Simon, Simon, behold, Satan asked for himself to sift you as the wheat, 32 and I implored for you that your faith may not fail; and you, when you turned, strengthen your brothers." 33

And he said to Him, "Lord, I am ready to go with You both to prison and to death"; **34** and He said, "I say to you, Peter, a rooster will not crow today, before you may disown knowing Me three times." **35** And He said to them, "When I sent you without bag, and leather pouch, and sandals, did you lack anything?" And they said, "Nothing." **36** Then He said to them, "But now, he who is having a bag, let him take [it] up, and in like manner also a leather pouch; and he who is not having, let him sell his garment, and buy a sword, **37** for I say to you that this which has been written is necessary to be accomplished in Me: And He was reckoned with lawless ones; for also the things concerning Me have an end." **38** And they said, "Lord, behold, here [are] two swords"; and He said to them, "It is sufficient." **39** And having gone forth, He went on, according to custom, to the Mount of Olives, and His disciples also followed Him, **40** and having come to the place, He said to them, "Pray to not enter into temptation." **41** And He was withdrawn from them, as it were a stone's cast, and having fallen on the knees He was praying, **42** saying, "Father, if You are willing, remove this cup from Me, but not My will, but Yours be done." **43** And there appeared to Him a messenger from Heaven strengthening Him; **44** and having been in agony, He was more earnestly praying, and His sweat became, as it were, great drops of blood falling on the ground. **45** And having risen up from the prayer, having come to the disciples, He found them sleeping from the sorrow, **46** and He said to them, "Why do you sleep? Having risen, pray that you may not enter into temptation." **47** And while He is speaking, behold, a multitude, and he who is called Judas, one of the Twelve, was coming before them, and he came near to Jesus to kiss Him, **48** and Jesus said to him, "Judas, do you deliver up the Son of Man with a kiss?" **49** And those around Him, having seen what was about to be, said to Him, "Lord, will we strike with a sword?" **50** And a certain one of them struck the servant of the chief priest, and took off his right ear, **51** and Jesus answering said, "Permit thus far," and having touched his ear, He healed him. **52** And Jesus said to those having come on Him—chief priests, and magistrates of the temple, and elders, "Have you come forth with swords and sticks as on a robber? **53** While daily I was with you in the temple, you stretched forth no hands against Me; but this is your hour and the power of the darkness." **54** And having taken Him, they led and brought Him into the house of the chief priest. And Peter was following far off, **55** and they having kindled a fire in the midst of the court, and having sat down together, Peter was sitting in the midst of them, **56** and a certain maid having seen him sitting at the light, and having earnestly looked at him, she said, "And this one was with Him!" **57** And he disowned Him, saying, "Woman, I have not known Him." **58** And after a while, another having seen him, said, "And you are of them!" And Peter said, "Man, I am not." **59** And one hour, as it were, having intervened, a certain other was confidently affirming, saying, "Of a truth this one also was with Him, for he is also a Galilean"; **60** and Peter said, "Man, I have not known what you say"; and immediately, while he is speaking, a rooster crowed. **61** And the LORD, having turned, looked on Peter, and Peter remembered the word of the LORD, how He said to him, "Before a rooster will crow, you may disown Me three times"; **62** and Peter having gone outside, wept bitterly. **63** And the men who were holding Jesus were mocking Him, beating [Him]; **64** and having blindfolded Him, they were striking Him on the face, and were questioning Him, saying, "Prophecy who he is who struck You?" **65** And many other things, slandering, they spoke in regard to Him. **66** And when it became day there was gathered together the eldership of the people, chief priests also, and scribes, and they led Him up to their own Sanhedrin, **67** saying, "If You are the Christ, tell us." And He said to them, "If I may tell you, you will not believe; **68** and if I also question [you], you will not answer Me or send Me away; **69** from now on, there will be the Son of Man sitting on the right hand of the power of God." **70** And they all said, "You, then, are the Son of God?" And He said to them, "You say [it], because I AM"; **71** and they said, "What need do we have yet of testimony? For we ourselves heard [it] from His mouth."

23 And having risen, the whole multitude of them led Him to Pilate, **2** and began to accuse Him, saying, "We found this One perverting the nation, and forbidding to give tribute to Caesar, saying Himself to be Christ, a king." **3** And Pilate questioned Him,

saying, "You are the King of the Jews?" And He answering him, said, "You say [it]." 4 And Pilate said to the chief priests and the multitude, "I find no fault in this Man"; 5 and they were the more urgent, saying, "He stirs up the people, teaching throughout the whole of Judea—having begun from Galilee—to this place." 6 And Pilate having heard of Galilee, questioned if the Man is a Galilean, 7 and having known that He is from the jurisdiction of Herod, he sent Him back to Herod, he also being in Jerusalem in those days. 8 And Herod rejoiced exceedingly having seen Jesus, for he was wishing to see Him for a long [time], because of hearing many things about Him, and he was hoping to see some sign done by Him, 9 and was questioning Him in many words, and He answered him nothing. 10 And the chief priests and the scribes stood vehemently accusing Him, 11 and Herod with his soldiers having set Him at nothing, and having mocked, having cast radiant apparel around Him, sent Him back to Pilate, 12 and both Pilate and Herod became friends with one another on that day, for they were previously at enmity between themselves. 13 And Pilate having called together the chief priests, and the rulers, and the people, 14 said to them, "You brought this Man to me as perverting the people, and behold, I having examined [Him] before you, found no fault in this Man in those things you bring forward against Him; 15 no, neither Herod, for he sent Him back to us, and behold, nothing worthy of death is having been done by Him; 16 having corrected, therefore, I will release Him," 17 [[for it was necessary for him to release to them one at every celebration,]] 18 and they cried out—the whole multitude—saying, "Away with this One, and release Barabbas to us," 19 who had been cast into prison, because of a certain sedition made in the city, and murder. 20 Pilate again then—wishing to release Jesus—called to them, 21 but they were calling out, saying, "Crucify! Crucify Him!" 22 And he said to them a third time, "Why, what evil did He do? I found no cause of death in Him; having corrected Him, then, I will release [Him]." 23 And they were pressing with loud voices asking Him to be crucified, and their voices, and those of the chief priests, were prevailing, 24 and Pilate gave judgment for their request being done, 25 and he released him who because of sedition and murder has been cast into the prison, whom they were asking for, and he gave up Jesus to their will. 26 And as they led Him away, having taken hold on Simon, a certain Cyrenian, coming from the field, they put the cross on him to carry [it] behind Jesus. 27 And a great multitude of the people were following Him, and of women, who also were beating themselves and lamenting Him, 28 and Jesus having turned to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children; 29 for behold, days come in which they will say, Blessed the barren, and wombs that did not bear, and breasts that did not give suck; 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 may happen in the dry?" 32 And there were also others—two evildoers—with Him, to be put to death; 33 and when they came to the place that is called "[Place] of [the] Skull," there they crucified Him and the evildoers, one on the right hand and one on the left. 34 And Jesus said, "Father, forgive them, for they have not known what they do"; and parting His garments they cast a lot. 35 And the people were standing, looking on, and the rulers were also sneering with them, saying, "He saved others, let Him save Himself, if this be the Christ, the Chosen One of God." 36 And the soldiers were also mocking Him, coming near and offering vinegar to Him, 37 and saying, "If You are the King of the Jews, save Yourself." 38 And there was also an inscription written over Him [[in letters of Greek, and Latin, and Hebrew]]: "THIS IS THE KING OF THE JEWS." 39 And one of the evildoers who were hanged was slandering Him, saying, "If You are the Christ, save Yourself and us." 40 And the other answering, was rebuking him, saying, "Do you not even fear God, that you are in the same judgment? 41 And we indeed justly, for we are receiving back [things] worthy of what we did, but this One did nothing out of place"; 42 and he said to Jesus, "Remember me, Lord, when You may come in Your kingdom"; 43 and Jesus said to him, "Truly I say to you, today you will be with Me in Paradise." 44 And it was, as it were, the sixth hour, and darkness came over all the land until the ninth hour, 45 and the sun was darkened, and the veil of the temple was torn in the middle, 46 and having cried with a loud voice, Jesus said,

“Father, into Your hands I commit My spirit”; now having said this, He breathed His last. 47 And the centurion having seen what was done, glorified God, saying, “Truly this Man was righteous”; 48 and all the multitudes having come together to this sight, beholding the things that came to pass, turned back striking their breasts; 49 and all His acquaintances stood far off, and women who followed Him from Galilee, beholding these things. 50 And behold, a man, by name Joseph, being a counselor, a man good and righteous, 51 from Arimathea, a city of the Jews, who also himself was expecting the Kingdom of God, he was not consenting to their counsel and deed, 52 he having gone near to Pilate, asked for the body of Jesus, 53 and having taken it down, he wrapped it in fine linen, and placed it in a hewn out tomb, where no one was yet laid. 54 And it was [the] Day of Preparation, and Sabbath was approaching, 55 and the women who also have come with Him out of Galilee having followed after, beheld the tomb, and how His body was placed, 56 and having turned back, they made ready spices and ointments, and on the Sabbath, indeed, they rested, according to the command.

24 And on the first [day] of the weeks, at early dawn, they came to the tomb, carrying the spices they made ready, and certain [others] with them, 2 and they found the stone having been rolled away from the tomb, 3 and having gone in, they did not find the body of the Lord Jesus. 4 And it came to pass, while they are perplexed about this, that behold, two men stood by them in clothing—flashing [with light]; 5 and on their having become afraid, and having inclined the face to the earth, they said to them, “Why do you seek the living with the dead? 6 He is not here, but was raised; remember how He spoke to you, being yet in Galilee, 7 saying, It is necessary for the Son of Man to be delivered up into the hands of sinful men, and to be crucified, and to rise again [on] the third day.” 8 And they remembered His sayings, 9 and having turned back from the tomb, told all these things to the Eleven, and to all the rest. 10 And it was Mary the Magdalene, and Joanna, and Mary of James, and the other women with them, who told these things to the apostles, 11 and their sayings appeared before them as idle talk, and they

were not believing them. 12 And Peter having risen, ran to the tomb, and having stooped down he sees the linen clothes lying alone, and he went away to his own home, wondering at that having come to pass. 13 And behold, two of them were going on during that day to a village, being sixty stadia distant from Jerusalem, the name of which [is] Emmaus, 14 and they were conversing with one another about all these things that have happened. 15 And it came to pass in their conversing and reasoning together, that Jesus Himself, having come near, was going on with them, 16 and their eyes were restrained so as not to know Him, 17 and He said to them, “What [are] these words that you exchange with one another, walking, and you are sad?” 18 And one, whose name was Cleopas, answering, said to Him, “Are You alone visiting Jerusalem and have not known the things having come to pass in it in these days?” 19 And He said to them, “What things?” And they said to Him, “The things about Jesus of Nazareth, who became a man—a prophet—powerful in deed and word, before God and all the people, 20 how also the chief priests and our rulers delivered Him up to a judgment of death, and crucified Him; 21 and we were hoping that it is He who is about to redeem Israel, and also with all these things, this third day is passing today since these things happened. 22 And certain of our women also astonished us, coming early to the tomb, 23 and having not found His body, they came, saying to have also seen an apparition of messengers who say He is alive, 24 and certain of those with us went away to the tomb, and found [it] so, even as the women said, and they did not see Him.” 25 And He said to them, “O inconsiderate and slow in heart to believe on all that the prophets spoke! 26 Was it not necessary [for] the Christ to suffer these things, and to enter into His glory?” 27 And having begun from Moses, and from all the Prophets, He was expounding to them in all the Writings the things about Himself. 28 And they came near to the village to where they were going, and He made an appearance of going on further, 29 and they constrained Him, saying, “Remain with us, for it is toward evening,” and the day declined, and He went in to remain with them. 30 And it came to pass, in His reclining with them, having taken the bread, He blessed, and having broken, He was giving

to them, **31** and their eyes were opened, and they recognized Him, and He became unseen by them. **32** And they said to one another, "Was our heart not burning within us as He was speaking to us in the way, and as He was opening the Writings up to us?" **33** And they, having risen up the same hour, turned back to Jerusalem, and found the Eleven gathered together, and those with them, **34** saying, "The Lord was indeed raised, and was seen by Simon"; **35** and they were expounding the things in the way, and how He was made known to them in the breaking of the bread, **36** and as they are speaking these things, Jesus Himself stood in the midst of them, and says to them, "Peace to you"; **37** and being amazed, and becoming frightened, they were thinking themselves to see a spirit. **38** And He said to them, "Why are you troubled? And why do reasonings come up in your hearts? **39** See My hands and My feet, that I am He; handle Me and see, because a spirit does not have flesh and bones as you see Me having." **40** And having said this, He showed the hands and the feet to them, **41** and while they are not believing from the joy, and wondering, He said to them, "Do you have anything here to eat?" **42** And they gave to Him part of a broiled fish, and of a honeycomb, **43** and having taken, He ate before them, **44** and He said to them, "These [are] the words that I spoke to you, being yet with you, that it is necessary to be fulfilled all the things that are written in the Law of Moses, and the Prophets, and the Psalms, about Me." **45** Then He opened up their understanding to understand the Writings, **46** and He said to them, "Thus it has been written, and thus it was necessary [for] the Christ to suffer, and to rise out of the dead [on] the third day, **47** and conversion and forgiveness of sins is to be proclaimed in His Name to all the nations, beginning from Jerusalem: **48** and you are witnesses of these things. **49** And behold, I send the promise of My Father on you, but you—abide in the city of Jerusalem until you are clothed with power from on high." **50** And He led them forth outside—to Bethany, and having lifted up His hands He blessed them, **51** and it came to pass, in His blessing them, He was parted from them, and was carried up into Heaven; **52** and they, having worshiped Him, turned back to Jerusalem with great joy, **53** and 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** this One was in the beginning with God; **3** all things happened through Him, and without Him not even one thing happened that has happened. **4** In Him was life, and the life was the light of men, **5** and the light shined in the darkness, and the darkness did not perceive it. **6** There came a man—having been sent from God—whose name [is] John, **7** this one came for testimony, that he might testify about the Light, that all might believe through him; **8** that one was not the Light, but—that he might testify about the Light. **9** He was the true Light, which enlightens every man, coming into the world; **10** He was in the world, and the world was made through Him, and the world did not know Him: **11** He came to [His] own, and [His] own did not receive Him; **12** but as many as received Him, to them He gave authority to become sons of God—to those believing in His Name, **13** who were begotten, not of blood, nor of will of flesh, nor of will of man, but of God. **14** And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of [the] only begotten of [the] Father, full of grace and truth. **15** John testifies concerning Him, and has cried, saying, “This was He of whom I said, He who is coming after me has come before me, for He was before me.” **16** And we all received out of His fullness, and grace for grace; **17** for 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 God who is on the bosom of the Father—He has expounded [Him]. **19** And this is the testimony of John when the Jews sent priests and Levites out of Jerusalem, that they might question him, “Who are you?” **20** And he confessed and did not deny, and confessed, “I am not the Christ.” **21** And they questioned him, “What then? Are you Elijah?” And he says, “I am not.” “Are you the prophet?” And he answered, “No.” **22** Then they said to him, “Who are you, that we may give an answer to those sending us? What do you say concerning yourself?” **23** He said, “I [am] a voice of one crying in the wilderness: Make straight the way of the LORD, as Isaiah the prophet said.” **24** And those sent were of

the Pharisees, **25** and they questioned him and said to him, “Why, then, do you immerse, if you are not the Christ, nor Elijah, nor the prophet?” **26** John answered them, saying, “I immerse in water, but in the midst of you has stood He whom you have not known, it is this One who is coming after me, who has been before me, **27** of whom I am not worthy that I may loose the strap of His sandal.” **28** These things came to pass in Bethabara, beyond the Jordan, where John was immersing. **29** On the next day John sees Jesus coming to him and says, “Behold, the Lamb of God, who is taking away the sin of the world; **30** this is He concerning whom I said, After me comes a Man who has come before me, because He was before me: **31** and I did not know Him, but that He might be revealed to Israel, because of this I came immersing in water.” **32** And John testified, saying, “I have seen the Spirit coming down out of Heaven as a dove, and [that] One remained on Him; **33** and I did not know Him, but He who sent me to immerse in water, He said to me, On whomsoever you may see the Spirit coming down, and remaining on Him, this is He who is immersing in the Holy Spirit; **34** and I have seen, and have testified, that this is the Son of God.” **35** On the next day, again, John was standing, and two of his disciples, **36** and having looked on Jesus walking, he says, “Behold, the Lamb of God”; **37** and the two disciples heard him speaking, and they followed Jesus. **38** And Jesus having turned, and having beheld them following, says to them, “What do you seek?” And they said to Him, “Rabbi” (which is, being interpreted, Teacher), “where do You remain?” **39** He says to them, “Come and see”; they came and saw where He remains, and they remained with Him that day and the hour was about the tenth. **40** Andrew, the brother of Simon Peter, was one of the two who heard from John, and followed Him; **41** this one first finds his own brother Simon and says to him, “We have found the Messiah,” (which is, being interpreted, Anointed One), **42** and he brought him to Jesus: and having looked on him, Jesus says, “You are Simon, the son of Jonas, you will be called Cephas,” (which is interpreted, A rock). **43** On the next day He willed to go forth to Galilee, and He finds Philip and says to him, “Follow Me.” **44** And Philip was from Bethsaida, of the city of Andrew and Peter; **45** Philip finds Nathanael and

says to him, "Him of whom Moses wrote in the Law, and the Prophets, we have found, Jesus the Son of Joseph, who [is] from Nazareth!" **46** And Nathanael said to him, "Is any good thing able to be out of Nazareth?" Philip said to him, "Come and see." **47** Jesus saw Nathanael coming to Him, and He says concerning him, "Behold, truly an Israelite, in whom is no guile"; **48** Nathanael says to Him, "From where do You know me?" Jesus answered and said to him, "Before Philip's calling you, being under the fig tree, I saw you." **49** Nathanael answered and says to Him, "Rabbi, You are the Son of God, You are the King of Israel." **50** Jesus answered and said to him, "Because I said to you, I saw you under the fig tree, you believe; you will see greater things than these"; **51** and He says to him, "Truly, truly, I say to you, from now on you will see Heaven opened, and the messengers of God going up and coming down on the Son of Man."

2 And [on] the third day a wedding happened in Cana of Galilee, and the mother of Jesus was there, **2** and also Jesus was called, and His disciples, to the wedding; **3** and wine having failed, the mother of Jesus says to Him, "They have no wine"; **4** Jesus says to her, "What [is that] to Me and to you, woman? My hour is not yet come." **5** His mother says to the servants, "Whatever He may say to you—do." **6** And there were six water-jugs of stone there, placed according to the purifying of the Jews, holding each two or three measures. **7** Jesus says to them, "Fill the water-jugs with water"; and they filled them—to the brim; **8** and He says to them, "Draw out, now, and carry to the headwaiter"; and they bore. **9** And as the headwaiter tasted the water become wine, and did not know where it is from (but the servants knew, who have drawn the water), the headwaiter calls the bridegroom, **10** and says to him, "Every man, at first, sets forth the good wine; and when they may have drunk freely, then the inferior; you kept the good wine until now." **11** This [is the] beginning of the signs Jesus did in Cana of Galilee, and revealed His glory, and His disciples believed in Him; **12** after this He went down to Capernaum, He, and His mother, and His brothers, and His disciples; and they did not remain there many days. **13** And the Passover of the Jews was near, and Jesus went up to Jerusalem, **14** and He found in the temple those selling oxen, and sheep, and doves, and

the money-changers sitting, **15** and having made a whip of small cords, He put all forth out of the temple, also the sheep, and the oxen; and He poured out the coins of the money-changers, and He overthrew the tables, **16** and He said to those selling the doves, "Take these things from here; do not make the house of My Father a house of merchandise." **17** And His disciples remembered that it is written: "The zeal of Your house ate Me up"; **18** the Jews then answered and said to Him, "What sign do You show to us—that You do these things?" **19** Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." **20** The Jews, therefore, said, "This temple was built [in] forty-six years, and will You raise it up in three days?" **21** But He spoke concerning the temple of His body; **22** when, then, He was raised out of the dead, His disciples remembered that He said this to them, and they believed the Writing, and the word that Jesus said. **23** And as He was in Jerusalem, in the Passover, in the celebration, many believed in His Name, beholding His signs that He was doing; **24** and Jesus Himself was not trusting Himself to them, because of His knowing all [men], **25** and because He had no need that any should testify concerning man, for He Himself was knowing what was in man.

3 And there was a man of the Pharisees, his name Nicodemus, a ruler of the Jews; **2** this one came to Him by night and said to Him, "Rabbi, we have known that You have come from God—a teacher, for no one is able to do these signs that You do, if God may not be with him." **3** Jesus answered and said to him, "Truly, truly, I say to you, if anyone may not be born from above, he is not able to see the Kingdom of God"; **4** Nicodemus says to Him, "How is a man able to be born, being old? Is he able to enter into the womb of his mother a second time, and to be born?" **5** Jesus answered, "Truly, truly, I say to you, if anyone may not be born of water and the Spirit, he is not able to enter into the Kingdom of God; **6** that which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. **7** You may not wonder that I said to you, It is required for you to be born from above; **8** the Spirit blows where [that] One wills, and you hear [that] One's voice, but you have not known from where [that] One comes, and to where [that] One goes; thus is everyone who has been born of the

Spirit.” 9 Nicodemus answered and said to Him, “How are these things able to happen?” 10 Jesus answered and said to him, “You are the teacher of Israel and you do not know these things? 11 Truly, truly, I say to you, what We have known We speak, and what We have seen We testify, and you do not receive Our testimony; 12 if I spoke to you of the earthly things, and you do not believe, how, if I will speak to you of the heavenly things, will you believe? 13 And no one has gone up to Heaven, except He who came down out of Heaven—the Son of Man who is in Heaven. 14 And as Moses lifted up the serpent in the wilderness, so it is necessary for the Son of Man to be lifted up, 15 that everyone who is believing in Him may not perish, but may have continuous life, (αἰῶνιος g166) 16 for God so loved the world that He gave the only begotten Son, that everyone who is believing in Him may not perish, but may have continuous life. (αἰῶνιος g166) 17 For God did not send His Son into the world that He may judge the world, but that the world may be saved through Him; 18 he who is believing in Him is not judged, but he who is not believing has been judged already, because he has not believed in the Name of the only begotten Son of God. 19 And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were evil; 20 for everyone who is doing wicked things hates the light, and does not come into the light, that his works may not be detected; 21 but he who is doing the truth comes into the light, that his works may be revealed, that in God they are having been worked.” 22 After these things Jesus and His disciples came into the land of Judea, and there He tarried with them, and was immersing; 23 and John was also immersing in Aenon, near to Salem, because there were many waters there, and they were coming and were being immersed— 24 for John was not yet cast into the prison— 25 there arose then a question from the disciples of John with [some] Jews about purifying, 26 and they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you testified, behold, this One is immersing, and all are coming to Him.” 27 John answered and said, “A man is not able to receive anything if it may not have been given him from Heaven; 28 you yourselves testify to me that I

said, I am not the Christ, but that I am having been sent before Him; 29 He who is having the bride is bridegroom, and the friend of the bridegroom, who is standing and hearing Him, rejoices with joy because of the voice of the bridegroom; this, then, my joy has been fulfilled. 30 It is necessary [for] Him to increase, and me to become less; 31 He who is coming from above is above all; he who is from the earth, from the earth he is, and from the earth he speaks; He who is coming from Heaven is above all. 32 And what He has seen and heard—this He testifies, and none receives His testimony; 33 he who is receiving His testimony sealed that God is true; 34 for He whom God sent, He speaks the sayings of God; for God does not give the Spirit by measure; 35 the Father loves the Son, and has given all things into His hand; 36 he who is believing in the Son has continuous life; and he who is not believing the Son will not see life, but the wrath of God remains on him.” (αἰῶνιος g166)

4 When therefore the LORD knew that the Pharisees heard that Jesus makes and immerses more disciples than John, 2 (though indeed Jesus Himself was not immersing, but His disciples), 3 He left Judea and went away again to Galilee, 4 and it was necessary [for] Him to go through Samaria. 5 He comes, therefore, to a city of Samaria, called Sychar, near to the place that Jacob gave to his son Joseph; 6 and there was there a well of Jacob. Jesus therefore having been weary from the journeying, was thus sitting on the well; it was as it were the sixth hour; 7 there comes a woman out of Samaria to draw water. Jesus says to her, “Give Me to drink”; 8 for His disciples were gone away into the city that they may buy food; 9 the Samaritan woman therefore says to Him, “How do You, being a Jew, ask drink from me, being a Samaritan woman?” For Jews have no dealing with Samaritans. 10 Jesus answered and said to her, “If you had known the gift of God, and who it is who is saying to you, Give Me to drink, you would have asked Him, and He would have given you living water.” 11 The woman says to Him, “Lord, You do not even have a vessel to draw with, and the well is deep; from where, then, have You the living water? 12 Are You greater than our father Jacob, who gave us the well, and himself drank out of it, and his sons, and his livestock?” 13 Jesus answered and said to

her, "Everyone who is drinking of this water will thirst again; **14** but whoever may drink of the water that I will give him, may not thirst—throughout the age; and the water that I will give him will become in him a well of water, springing up to continuous life." (αἰὼν **g165**, αἰῶνιος **g166**) **15** The woman says to Him, "Lord, give me this water, that I may not thirst, nor come here to draw." **16** Jesus says to her, "Go, call your husband, and come here"; **17** the woman answered and said, "I do not have a husband." Jesus says to her, "Well did you say—I do not have a husband; **18** for you have had five husbands, and now, he whom you have is not your husband; you have said this correctly." **19** The woman says to Him, "Lord, I perceive that You are a prophet; **20** our fathers worshiped in this mountain, and You say that in Jerusalem is the place where it is required to worship." **21** Jesus says to her, "Woman, believe Me, that there comes an hour when neither in this mountain, nor in Jerusalem, will you worship the Father; **22** you worship what you have not known; we worship what we have known, because salvation is of the Jews; **23** but there comes an hour, and it now is, when the true worshipers will worship the Father in spirit and truth, for the Father also seeks such to worship Him; **24** God [is] Spirit, and those worshiping Him should worship in spirit and truth." **25** The woman says to Him, "I have known that Messiah comes, who is called Christ, when that One may come, He will tell us all things"; **26** Jesus says to her, "I who am speaking to you am [He]." **27** And on this came His disciples, and were wondering that He was speaking with a woman, no one, however, said, "What do You seek?" Or "Why do You speak with her?" **28** The woman then left her water-jug and went away into the city, and says to the men, **29** "Come, see a Man who told me all things—as many as I did; is this the Christ?" **30** They went forth therefore out of the city, and were coming to Him. **31** And in the meanwhile His disciples were asking Him, saying, "Rabbi, eat"; **32** and He said to them, "I have food to eat that you have not known." **33** The disciples then said to one another, "Did anyone bring Him anything to eat?" **34** Jesus says to them, "My food is that I may do the will of Him who sent Me, and may finish His work; **35** do not say that it is yet four months, and the harvest comes; behold, I say to you, lift up

your eyes, and see the fields, that they are white to harvest already. **36** And he who is reaping receives a reward, and gathers fruit to continuous life, that both he who is sowing and he who is reaping may rejoice together; (αἰῶνιος **g166**) **37** for in this the saying is the true one, that one is the sower and another the reaper. **38** I sent you to reap on that which you have not labored; others labored, and you have entered into their labor." **39** And many from that city believed in Him, of the Samaritans, because of the word of the woman testifying, "He told me all things—as many as I did." **40** When, then, the Samaritans came to Him, they were asking Him to remain with them, and He remained there two days; **41** and many more believed because of His word, **42** and said to the woman, "We no longer believe because of your speaking; for we ourselves have heard and known that this is truly the Savior of the world—the Christ." **43** And after the two days He went forth from there, and went away to Galilee, **44** for Jesus Himself testified that a prophet will not have honor in his own country; **45** when then, He came to Galilee, the Galileans received Him, having seen all things that He did in Jerusalem in the celebration—for they also went to the celebration. **46** Jesus came, therefore, again to Cana of Galilee, where He made the water wine, and there was a certain attendant, whose son was ailing in Capernaum, **47** he, having heard that Jesus comes out of Judea to Galilee, went away to Him, and was asking Him that He may come down and may heal his son, for he was about to die. **48** Jesus then said to him, "If you may not see signs and wonders, you will not believe." **49** The attendant says to Him, "Lord, come down before my child dies"; **50** Jesus says to him, "Be going on; your son lives." And the man believed the word that Jesus said to him, and was going on, **51** and he now going down, his servants met him, and told, saying, "Your child lives"; **52** he inquired then of them the hour in which he became better, and they said to him, "Yesterday at the seventh hour the fever left him"; **53** then the father knew that [it was] in that hour in which Jesus said to him, "Your son lives," and he himself believed, and his whole house; **54** this again [was] a second sign Jesus did, having come out of Judea to Galilee.

5 After these things there was a celebration of the Jews, and Jesus went up to Jerusalem, **2** and there is in Jerusalem by the sheep-[gate] a pool that is called in Hebrew Bethesda, having five porches, **3** in these were lying a great multitude of the ailing, blind, lame, withered, [[waiting for the moving of the water, **4** for a messenger at a set time was going down in the pool, and was troubling the water, the first then having gone in after the troubling of the water, became whole of whatever sickness he was held.]] **5** And there was a certain man there being in ailment thirty-eight years, **6** him Jesus having seen lying, and having known that he is already a long time, He says to him, "Do you wish to become whole?" **7** The ailing man answered Him, "Lord, I have no man, that, when the water may be troubled, he may put me into the pool, and while I am coming, another goes down before me." **8** Jesus says to him, "Rise, take up your pallet, and be walking"; **9** and immediately the man became whole, and he took up his pallet, and was walking, and it was a Sabbath on that day, **10** the Jews then said to him that has been healed, "It is a Sabbath; it is not lawful to you to take up the pallet." **11** He answered them, "He who made me whole—that One said to me, Take up your pallet, and be walking"; **12** they questioned him, then, "Who is the Man who is saying to you, Take up your bed and be walking?" **13** But he that was healed had not known who He is, for Jesus moved away, a multitude being in the place. **14** After these things, Jesus finds him in the temple and said to him, "Behold, you have become whole; sin no more, lest something worse may happen to you." **15** The man went away, and told the Jews that it is Jesus who made him whole, **16** and because of this were the Jews persecuting Jesus, and seeking to kill Him, because these things He was doing on a Sabbath. **17** And Jesus answered them, "My Father works until now, and I work"; **18** because of this, then, were the Jews seeking the more to kill Him, because not only was He breaking the Sabbath, but He also called God His own Father, making Himself equal to God. **19** Jesus therefore responded and said to them, "Truly, truly, I say to you, the Son is not able to do anything of Himself, if He may not see the Father doing anything; for whatever things He may do, these also the Son does in like manner; **20** for the Father cherishes the Son, and shows to Him all things that He Himself does; and greater works than these He will show Him, that you may wonder. **21** For as the Father raises the dead, and makes alive, so also the Son makes alive whom He wills; **22** for neither does the Father judge anyone, but all the judgment He has given to the Son, **23** that all may honor the Son according as they honor the Father; he who is not honoring the Son, does not honor the Father who sent Him. **24** Truly, truly, I say to you, he who is hearing My word, and is believing Him who sent Me, has continuous life, and he does not come into judgment, but has passed out of death into life. (αἰώνιος g166) **25** Truly, truly, I say to you, [that] there comes an hour, and it now is, when the dead will hear the voice of the Son of God, and those having heard will live; **26** for as the Father has life in Himself, so He gave also to the Son to have life in Himself, **27** and authority He gave Him also to do judgment, because He is Son of Man. **28** Do not wonder at this, because there comes an hour in which all those in the tombs will hear His voice, **29** and they will come forth; those who did good things to a resurrection of life, and those who practiced evil things to a resurrection of judgment. **30** I am not able of Myself to do anything; according as I hear I judge, and My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me. **31** If I testify concerning Myself, My testimony is not true; **32** there is another who is testifying concerning Me, and I have known that the testimony that He testifies concerning Me is true; **33** you have sent to John, and he has testified to the truth. **34** But I do not receive testimony from man, but these things I say that you may be saved; **35** he was the burning and shining lamp, and you willed to be glad, for an hour, in his light. **36** But I have the testimony greater than John's, for the works that the Father gave Me, that I might finish them, the works themselves that I do, they testify concerning Me, that the Father has sent Me. **37** And the Father who sent Me has testified Himself concerning Me; you have neither heard His voice at any time, nor have you seen His appearance; **38** and you do not have His word remaining in you, because you do not believe Him whom He sent. **39** You search the Writings, because you think in them to have continuous life, and these are they that are

testifying concerning Me; (aiōnios g166) 40 and you do not will to come to Me, that you may have life; 41 I do not receive glory from man, 42 but I have known you, that you do not have the love of God in yourselves. 43 I have come in the Name of My Father, and you do not receive Me; if another may come in his own name, him you will receive; 44 how are you able—you—to believe, receiving glory from one another, and the glory that [is] from God alone you do not seek? 45 Do not think that I will accuse you to the Father; there is [one] who is accusing you, Moses—in whom you have hoped; 46 for if you were believing Moses, you would have been believing Me, for he wrote concerning Me; 47 but if you do not believe his writings, how will you believe My sayings?"

6 After these things Jesus went away beyond the Sea of Galilee (of Tiberias), 2 and there was following Him a great multitude, because they were seeing His signs that He was doing on the ailing; 3 and Jesus went up to the mountain, and He was sitting with His disciples there, 4 and the Passover was near, the celebration of the Jews. 5 Jesus then having lifted up [His] eyes and having seen that a great multitude comes to Him, says to Philip, "From where will we buy loaves, that these may eat?" 6 And this He said, trying him, for He Himself had known what He was about to do. 7 Philip answered Him, "Two hundred denarii worth of loaves are not sufficient to them, that each of them may receive some little"; 8 one of His disciples—Andrew, the brother of Simon Peter—says to Him, 9 "There is one little boy here who has five barley loaves and two fishes, but these—what are they to so many?" 10 And Jesus said, "Make the men to sit down"; and there was much grass in the place, the men then sat down, in number, as it were, five thousand, 11 and Jesus took the loaves, and having given thanks He distributed [them] to the disciples, and the disciples to those reclining, in like manner, also of the little fishes as much as they wished. 12 And when they were filled, He says to His disciples, "Gather together the broken pieces that are left over, that nothing may be lost"; 13 they gathered together, therefore, and filled twelve hand-baskets with broken pieces, from the five barley loaves that were over to those having eaten. 14 The men, then, having seen the sign that Jesus

did, said, "This is truly the Prophet who is coming into the world"; 15 Jesus, therefore, having known that they are about to come, and to seize Him by force that they may make Him king, retired again to the mountain Himself alone. 16 And when evening came, His disciples went down to the sea, 17 and having entered into the boat, they were going over the sea to Capernaum, and darkness had already come, and Jesus had not come to them, 18 the sea also—a great wind blowing—was being raised, 19 having pushed onward, therefore, about twenty-five or thirty stadia, they behold Jesus walking on the sea, and coming near to the boat, and they were afraid; 20 and He says to them, "I AM; do not be afraid"; 21 they were willing then to receive Him into the boat, and immediately the boat came to the land to which they were going. 22 On the next day, the multitude that was standing on the other side of the sea, having seen that there was no other little boat there except one—that into which His disciples entered—and that Jesus did not go in with His disciples into the little boat, but His disciples went away alone 23 (and other little boats came from Tiberias, near the place where they ate the bread, the LORD having given thanks), 24 when therefore the multitude saw that Jesus is not there, nor His disciples, they also entered into the boats themselves, and came to Capernaum seeking Jesus; 25 and having found Him on the other side of the sea, they said to Him, "Rabbi, when have You come here?" 26 Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were satisfied; 27 do not work for the food that is perishing, but for the food that is remaining to continuous life, which the Son of Man will give to you, for the Father sealed Him—[even] God." (aiōnios g166) 28 Therefore they said to Him, "What may we do that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you may believe in Him whom He sent." 30 Therefore they said to Him, "What sign, then, do You do, that we may see and may believe You? What do You work? 31 Our fathers ate the manna in the wilderness, according as it is having been written: He gave them bread out of Heaven to eat." 32 Jesus, therefore, said to them, "Truly, truly, I say to you, Moses did not give you the bread out of

Heaven, but My Father gives you the true bread out of Heaven; 33 for the bread of God is Him coming down out of Heaven, and giving life to the world.” 34 Therefore they said to Him, “Lord, always give us this bread.” 35 And Jesus said to them, “I AM the bread of life; he who is coming to Me may not hunger, and he who is believing in Me may not thirst—at any time; 36 but I said to you that you also have seen Me, and you do not believe; 37 all that the Father gives to Me will come to Me; and him who is coming to Me, I will never cast outside, 38 because I have come down out of Heaven, not that I may do My will, but the will of Him who sent Me. 39 And this is the will of the Father who sent Me, that all that He has given to Me, I may lose none of it, but may raise it up in the last day; 40 and this is the will of Him who sent Me, that everyone who is beholding the Son, and is believing in Him, may have continuous life, and I will raise him up in the last day.” (aiōnios g166) 41 The Jews, therefore, were murmuring at Him, because He said, “I AM the bread that came down out of Heaven”; 42 and they said, “Is this not Jesus, the Son of Joseph, whose father and mother we have known? How then does this One say, I have come down out of Heaven?” 43 Jesus answered, therefore, and said to them, “Do not murmur with one another; 44 no one is able to come to Me if the Father who sent Me may not draw him, and I will raise him up in the last day; 45 it is having been written in the Prophets: And they will all be taught of God; everyone, therefore, who heard from the Father, and learned, comes to Me; 46 not that anyone has seen the Father, except He who is from God, He has seen the Father. 47 Truly, truly, I say to you, he who is believing in Me has continuous life; (aiōnios g166) 48 I AM the bread of life; 49 your fathers ate the manna in the wilderness and they died; 50 this is the bread that is coming down out of Heaven, that anyone may eat of it, and not die. 51 I AM the living bread that came down out of Heaven; if anyone may eat of this bread he will live—throughout the age; and the bread also that I will give is My flesh, that I will give for the life of the world.” (aiōn g165) 52 The Jews, therefore, were striving with one another, saying, “How is this One able to give us [His] flesh to eat?” 53 Jesus, therefore, said to them, “Truly, truly, I say to you, if you may not eat the flesh of the Son of Man, and may not drink His blood, you have no life in yourselves; 54 he who is eating My flesh, and is drinking My blood, has continuous life, and I will raise him up in the last day; (aiōnios g166) 55 for My flesh is truly food, and My blood is truly drink; 56 he who is eating My flesh, and is drinking My blood, remains in Me, and I in him. 57 According as the living Father sent Me, and I live because of the Father, he also who is eating Me, even that one will live because of Me; 58 this is the bread that came down out of Heaven; not as your fathers ate the manna, and died; he who is eating this bread will live—throughout the age.” (aiōn g165) 59 He said these things in a synagogue, teaching in Capernaum; 60 many, therefore, of His disciples having heard, said, “This word is hard; who is able to hear it?” 61 And Jesus having known in Himself that His disciples are murmuring about this, said to them, “Does this stumble you? 62 If then you may behold the Son of Man going up where He was before? 63 It is the Spirit that is giving life; the flesh does not profit anything; the sayings that I speak to you are spirit, and they are life; 64 but there are certain of you who do not believe”; for Jesus had known from the beginning who they are who are not believing, and who is he who will deliver Him up, 65 and He said, “Because of this I have said to you, No one is able to come to Me if it may not have been given him from My Father.” 66 From this [time] many of His disciples went away backward, and were no longer walking with Him, 67 Jesus, therefore, said to the Twelve, “Do you also wish to go away?” 68 Simon Peter, therefore, answered Him, “Lord, to whom will we go? You have sayings of continuous life; (aiōnios g166) 69 and we have believed, and we have known, that You are the Christ, the Son of the living God.” 70 Jesus answered them, “Did I not choose you—the Twelve? And of you—one is a devil.” 71 And He spoke of Judas, [son] of Simon Iscariot, for he was about to deliver Him up, being one of the Twelve.

7 And Jesus was walking after these things in Galilee, for He did not wish to walk in Judea, because the Jews were seeking to kill Him, 2 and the celebration of the Jews was near—that of Shelters— 3 His brothers, therefore, said to Him, “Depart from here, and go away to Judea, that Your disciples may also behold Your works that You do; 4 for no one

does anything in secret, and himself seeks to be in public; if you do these things—reveal Yourself to the world”; 5 for not even His brothers were believing in Him. 6 Jesus, therefore, says to them, “My time is not yet present, but your time is always ready; 7 the world is not able to hate you, but it hates Me, because I testify concerning it that its works are evil. 8 You—go up to this celebration; I do not yet go up to this celebration, because My time has not yet been fulfilled”; 9 and saying these things to them, He remained in Galilee. 10 And when His brothers went up, then also He Himself went up to the celebration, not openly, but as in secret; 11 the Jews, therefore, were seeking Him in the celebration, and said, “Where is that One?” 12 And there was much murmuring about Him among the multitudes, some indeed said, “He is good”; and others said, “No, but He leads the multitude astray”; 13 no one, however, was speaking freely about Him, through fear of the Jews. 14 And it being now the middle of the celebration, Jesus went up to the temple, and He was teaching, 15 and the Jews were wondering, saying, “How has this One known letters—having not learned?” 16 Jesus answered them and said, “My teaching is not Mine, but His who sent Me; 17 if anyone may will to do His will, he will know concerning the teaching, whether it is of God, or—[if] I speak from Myself. 18 He who is speaking from himself seeks his own glory, but he who is seeking the glory of him who sent him, this one is true, and unrighteousness is not in him; 19 has not Moses given you the Law? And none of you does the Law; why do you seek to kill Me?” 20 The multitude answered and said, “You have a demon, who seeks to kill You?” 21 Jesus answered and said to them, “I did one work, and you all wonder, 22 because of this, Moses has given you the circumcision—not that it is of Moses, but of the fathers—and on a Sabbath you circumcise a man; 23 if a man receives circumcision on a Sabbath that the Law of Moses may not be broken, are you angry with Me that I made a man all whole on a Sabbath? 24 Do not judge according to appearance, but the righteous judgment judge.” 25 Certain, therefore, of the Jerusalemites said, “Is this not He whom they are seeking to kill? 26 And behold, He speaks freely, and they say nothing to Him; did the rulers truly know that this is the Christ? 27 But this One—we have known where He is from; and the Christ, when He comes, no one knows where He is from.” 28 Jesus cried, therefore, in the temple, teaching and saying, “You have both known Me, and you have known from where I am; and I have not come of Myself, but He who sent Me is true, whom you have not known; 29 and I have known Him, because I am from Him, and He sent Me.” 30 They were seeking, therefore, to seize Him, and no one laid the hand on Him, because His hour had not yet come, 31 and many out of the multitude believed in Him and said, “The Christ—when He may come—will He do more signs than these that this One did?” 32 The Pharisees heard the multitude murmuring these things concerning Him, and the Pharisees and the chief priests sent officers that they may take Him; 33 Jesus, therefore, said to them, “Yet a short time I am with you, and I go away to Him who sent Me; 34 you will seek Me, and you will not find; and where I am, you are not able to come.” 35 The Jews, therefore, said among themselves, “To where is this One about to go that we will not find Him? Is He about to go to the dispersion of the Greeks, and to teach the Greeks? 36 What is this word that He said, You will seek Me, and you will not find? And, Where I am, you are not able to come?” 37 And in the last, the great day of the celebration, Jesus stood and cried, saying, “If anyone thirsts, let him come to Me and drink; 38 he who is believing in Me, according as the Writing said, Rivers of living water will flow out of his belly”; 39 and this He said of the Spirit, which those believing in Him were about to receive; for not yet was the Holy Spirit, because Jesus was not yet glorified. 40 Many, therefore, out of the multitude, having heard the word, said, “This is truly the Prophet”; 41 others said, “This is the Christ”; and others said, “Why, does the Christ come out of Galilee? 42 Did the Writing not say that out of the seed of David, and from Beth-Lehem—the village where David was—the Christ comes?” 43 A division, therefore, arose among the multitude because of Him. 44 And certain of them were willing to seize Him, but no one laid hands on Him; 45 the officers came, therefore, to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?” 46 The officers answered, “Never so spoke man—as this

Man.” 47 The Pharisees, therefore, answered them, “Have you also been led astray? 48 Did anyone out of the rulers believe in Him? Or out of the Pharisees? 49 But this multitude, that is not knowing the Law, is accursed.” 50 Nicodemus says to them—he who came by night to Him—being one of them, 51 “Does our law judge the Man, if it may not hear from Him first, and know what He does?” 52 They answered and said to him, “Are you also out of Galilee? Search and see that a prophet has not risen out of Galilee”; [[53 and each one went on to his house, but Jesus went on to the Mount of Olives.

8 And at dawn He came again to the temple [courts], 2 and all the people were coming to Him, and having sat down, He was teaching them; 3 and the scribes and the Pharisees bring to Him a woman having been taken in adultery, and having set her in the midst, 4 they say to Him, “Teacher, this woman was taken in the very crime [of] committing adultery, 5 and in the Law, Moses commanded us that such be stoned; You, therefore, what do You say?” 6 And this they said, trying Him, that they might have to accuse Him. And Jesus, having stooped down, with the finger He was writing on the ground, 7 and when they continued asking Him, having bent Himself back, He said to them, “The sinless of you—let him cast the first stone at her”; 8 and again having stooped down, He was writing on the ground, 9 and they having heard, and being convicted by the conscience, were going forth one by one, having begun from the elders—to the last; and Jesus was left alone, and the woman standing in the midst. 10 And Jesus having bent Himself back, and having seen no one but the woman, said to her, “Woman, where are those—your accusers? Did no one pass sentence on you?” 11 And she said, “No one, Lord”; and Jesus said to her, “Neither do I pass sentence on you; be going on, and sin no more.”]] 12 Again, therefore, Jesus spoke to them, saying, “I AM the light of the world; he who is following Me will not walk in the darkness, but he will have the light of life.” 13 The Pharisees, therefore, said to Him, “You testify of Yourself, Your testimony is not true”; 14 Jesus answered and said to them, “And if I testify of Myself—My testimony is true, because I have known from where I came, and to where I go, and you have not known from where I come, or to

where I go. 15 You judge according to the flesh; I do not judge anyone, 16 and even if I do judge My judgment is true, because I am not alone, but I and the Father who sent Me; 17 and also in your law it has been written that the testimony of two men is true; 18 I am [One] who is testifying of Myself, and the Father who sent Me testifies of Me.” 19 They said, therefore, to Him, “Where is Your father?” Jesus answered, “You have neither known Me nor My Father: if you had known Me, you had also known My Father.” 20 Jesus spoke these sayings in the treasury, teaching in the temple, and no one seized Him, because His hour had not yet come; 21 therefore Jesus said again to them, “I go away, and you will seek Me, and you will die in your sin; to where I go away, you are not able to come.” 22 The Jews, therefore, said, “Will He kill Himself, because He says, To where I go away, you are not able to come?” 23 And He said to them, “You are from beneath, I am from above; you are of this world, I am not of this world; 24 I said, therefore, to you, that you will die in your sins, for if you may not believe that I AM, you will die in your sins.” 25 They said, therefore, to Him, “You—who are You?” And Jesus said to them, “Even what I spoke of to you at the beginning; 26 many things I have to speak concerning you and to judge, but He who sent Me is true, and I—what things I heard from Him—these I say to the world.” 27 They did not know that He spoke to them of the Father; 28 Jesus, therefore, said to them, “When you may lift up the Son of Man then you will know that I AM; and I do nothing of Myself, but according as My Father taught Me, these things I speak; 29 and He who sent Me is with Me; the Father did not leave Me alone, because I always do the things pleasing to Him.” 30 As He is speaking these things, many believed in Him; 31 Jesus, therefore, said to the Jews who believed in Him, “If you may remain in My word, you are truly My disciples, 32 and you will know the truth, and the truth will make you free.” 33 They answered Him, “We are seed of Abraham; and we have been servants to no one at any time; how do You say—You will become free?” 34 Jesus answered them, “Truly, truly, I say to you, everyone who is committing sin, is a servant of sin, 35 and the servant does not remain in the house—throughout the age, the Son

remains—throughout the age; (aion g165) 36 if then the Son may make you free, in reality you will be free. 37 I have known that you are seed of Abraham, but you seek to kill Me, because My word has no place in you; 38 I speak that which I have seen with My Father, and you, therefore, do that which you have seen with your father.” 39 They answered and said to Him, “Our father is Abraham”; Jesus says to them, “If you were children of Abraham, the works of Abraham you were doing; 40 and now, you seek to kill Me—a Man who has spoken to you the truth I heard from God; Abraham did not do this; 41 you do the works of your father.” They said, therefore, to Him, “We have not been born of whoredom; we have one Father—God”; 42 Jesus then said to them, “If God were your father, you were loving Me, for I came forth from God, and am come; for neither have I come of Myself, but He sent Me; 43 why do you not know My speech? Because you are not able to hear My word. 44 You are of a father—the Devil, and the desires of your father you will do; he was a manslayer from the beginning, and he has not stood in the truth, because there is no truth in him; when one may speak the falsehood, he speaks of his own, because he is a liar—also his father. 45 And because I say the truth, you do not believe Me. 46 Who of you convicts Me of sin? And if I speak truth, why do you not believe Me? 47 He who is of God, he hears the sayings of God; because of this you do not hear, because you are not of God.” 48 The Jews, therefore, answered and said to Him, “Do we not say well, that You are a Samaritan, and have a demon?” 49 Jesus answered, “I do not have a demon, but I honor My Father, and you dishonor Me; 50 and I do not seek My own glory; there is [One] who is seeking and is judging; 51 truly, truly, I say to you, if anyone may keep My word, he may not see death—throughout the age.” (aion g165) 52 The Jews, therefore, said to Him, “Now we have known that You have a demon; Abraham died, and the prophets, and You say, If anyone may keep My word, he will not taste of death—throughout the age! (aion g165) 53 Are You greater than our father Abraham, who died? And the prophets died; whom do You make Yourself?” 54 Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who is glorifying Me, of whom

you say that He is your God; 55 and you have not known Him, and I have known Him, and if I say that I have not known Him, I will be like you—speaking falsely; but I have known Him, and I keep His word; 56 your father Abraham was glad that he might see My day; and he saw, and rejoiced.” 57 The Jews, therefore, said to Him, “You are not yet fifty years old, and You have seen Abraham?” 58 Jesus said to them, “Truly, truly, I say to you, before Abraham’s coming—I AM”; 59 they took up, therefore, stones that they may cast at Him, but Jesus hid Himself, and went forth out of the temple, going through the midst of them, and so passed by.

9 And passing by, He saw a man blind from birth, 2 and His disciples asked Him, saying, “Rabbi, who sinned, this one or his parents, that he should be born blind?” 3 Jesus answered, “Neither this one sinned nor his parents, but that the works of God may be revealed in him; 4 it is necessary for Me to be working the works of Him who sent Me while it is day; night comes when no one is able to work: 5 when I am in the world, I AM [the] light of the world.” 6 Saying these things, He spat on the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind man, and said to him, 7 “Go away, wash at the pool of Siloam,” which is, interpreted, Sent. He went away, therefore, and washed, and came seeing; 8 the neighbors, therefore, and those seeing him before, that he was blind, said, “Is this not he who is sitting and begging?” 9 Others said, “This is he”; and others, “He is like to him”; he himself said, “I am [he].” 10 They said, therefore, to him, “How were your eyes opened?” 11 He answered and said, “A man called Jesus made clay, and rubbed my eyes, and said to me, Go away to the pool of Siloam, and wash; and having gone away and having washed, I received sight”; 12 they said, therefore, to him, “Where is that One?” He says, “I have not known.” 13 They bring him who once [was] blind to the Pharisees, 14 and it was a Sabbath when Jesus made the clay, and opened his eyes. 15 Again, therefore, the Pharisees also were asking him how he received sight, and he said to them, “He put clay on my eyes, and I washed—and I see.” 16 Certain of the Pharisees therefore said, “This Man is not from God, because He does not keep the Sabbath”; others said, “How

is a man—a sinful one—able to do such signs?” And there was a division among them. 17 They said to the blind man again, “You—what do you say of Him—that He opened your eyes?” 18 And he said, “He is a prophet.” The Jews, therefore, did not believe concerning him that he was blind and received sight, until they called the parents of him who received sight, 19 and they asked them, saying, “Is [this] your son, of whom you say that he was born blind? How then does he now see?” 20 His parents answered them and said, “We have known that this is our son, and that he was born blind; 21 and how he now sees, we have not known; or who opened his eyes, we have not known; he is of age, ask him; he himself will speak concerning himself.” 22 His parents said these things, because they were afraid of the Jews, for the Jews had already agreed together, that if anyone may confess Him—Christ, he may be put out of the synagogue; 23 because of this his parents said, “He is of age, ask him.” 24 They called, therefore, the man who was blind a second time, and they said to him, “Give glory to God, we have known that this Man is a sinner”; 25 he answered, therefore, and said, “If He is a sinner—I have not known, one thing I have known, that, being blind, now I see.” 26 And they said to him again, “What did He do to you? How did He open your eyes?” 27 He answered them, “I told you already, and you did not hear; why do you wish to hear [it] again? Do you also wish to become His disciples?” 28 They reviled him, therefore, and said, “You are His disciple, and we are Moses’ disciples; 29 we have known that God has spoken to Moses, but this One—we have not known where He is from.” 30 The man answered and said to them, “Why, in this is a wonderful thing, that you have not known where He is from, and He opened my eyes! 31 And we have known that God does not hear sinners, but if anyone may be a worshiper of God, and may do His will, He hears him; 32 from the age it was not heard that anyone opened eyes of one who has been born blind; (aion g165) 33 if this One were not from God, He were not able to do anything.” 34 They answered and said to him, “In sins you were born altogether, and you teach us?” And they cast him forth outside. 35 Jesus heard that they cast him forth outside, and having found him, He said to him, “Do you believe in the Son

of God?” 36 He answered and said, “Who is He, Lord, that I may believe in Him?” 37 And Jesus said to him, “You have both seen Him, and He who is speaking with you is He”; 38 and he said, “I believe, Lord,” and worshiped Him. 39 And Jesus said, “I came to this world for judgment, that those not seeing may see, and those seeing may become blind.” 40 And those of the Pharisees who were with Him heard these things, and they said to Him, “Are we also blind?” 41 Jesus said to them, “If you were blind, you were not having had sin, but now you say—We see, therefore your sin remains.”

10 “Truly, truly, I say to you, he who is not entering through the door to the fold of the sheep, but is going up from another side, that one is a thief and a robber; 2 and he who is entering through the door is shepherd of the sheep; 3 the doorkeeper opens to this one, and the sheep hear his voice, and his own sheep he calls by name, and leads them forth; 4 and when he may put forth his own sheep, he goes on before them, and the sheep follow him, because they have known his voice; 5 and they will not follow a stranger, but will flee from him, because they have not known the voice of strangers.” 6 Jesus spoke this allegory to them, and they did not know what the things were that He was speaking to them; 7 Jesus therefore said again to them, “Truly, truly, I say to you, I AM the door of the sheep; 8 all, as many as came before Me, are thieves and robbers, but the sheep did not hear them; 9 I AM the door, if anyone may come in through Me, he will be saved, and he will come in, and go out, and find pasture. 10 The thief does not come, except that he may steal, and kill, and destroy; I came that they may have life, and may have [it] abundantly. 11 I AM the good shepherd; the good shepherd lays His life down for the sheep; 12 and the hired worker, and not being a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees; and the wolf snatches them, and scatters the sheep; 13 and the hired worker flees because he is a hired worker, and is not caring for the sheep. 14 I AM the good shepherd, and I know My [sheep], and am known by Mine, 15 according as the Father knows Me, and I know the Father, and My life I lay down for the sheep, 16 and other sheep I have that are not of this fold, these also it

is necessary for Me to bring, and My voice they will hear, and there will become one flock—one shepherd. 17 Because of this the Father loves Me, because I lay down My life, that again I may take it; 18 no one takes it from Me, but I lay it down of Myself; authority I have to lay it down, and authority I have again to take it; this command I received from My Father.” 19 Therefore, again, there came a division among the Jews, because of these words, 20 and many of them said, “He has a demon, and is mad, why do you hear Him?” 21 Others said, “These sayings are not those of a demoniac; is a demon able to open blind men’s eyes?” 22 And the Dedication in Jerusalem came, and it was winter, 23 and Jesus was walking in the temple, in the porch of Solomon, 24 the Jews, therefore, came around Him and said to Him, “Until when do You hold our soul in suspense? If You are the Christ, tell us freely.” 25 Jesus answered them, “I told you, and you do not believe; the works that I do in the Name of My Father, these testify concerning Me; 26 but you do not believe, for you are not of My sheep, 27 according as I said to you: My sheep hear My voice, and I know them, and they follow Me, 28 and I give continuous life to them, and they will not perish—throughout the age, and no one will snatch them out of My hand; (aiōn g165, aiōnios g166) 29 My Father, who has given to Me, is greater than all, and no one is able to snatch out of the hand of My Father; 30 I and the Father are one.” 31 Therefore, again, the Jews took up stones that they may stone Him; 32 Jesus answered them, “I showed you many good works from My Father; because of which work of them do you stone Me?” 33 The Jews answered Him, saying, “We do not stone You for a good work, but for slander, and because You, being a man, make Yourself God.” 34 Jesus answered them, “Is it not having been written in your law: I said, you are gods? 35 If He called them gods to whom the word of God came (and the Writing is not able to be broken), 36 of Him whom the Father sanctified and sent into the world, do you say—You slander, because I said, I am [the] Son of God? 37 If I do not do the works of My Father, do not believe Me; 38 and if I do, even if you may not believe Me, believe the works, that you may know and may believe that the Father [is] in Me, and I in Him.” 39 Therefore they were seeking again to

seize Him, and He went forth out of their hand, 40 and went away again to the other side of the Jordan, to the place where John was at first immersing, and remained there, 41 and many came to Him and said, “John, indeed, did no sign, and all things, as many as John said about this One were true”; 42 and many believed in Him there.

11 And there was a certain one ailing, Lazarus, from Bethany, of the village of Mary and Martha her sister— 2 and it was Mary who anointed the LORD with ointment, and wiped His feet with her hair, whose brother Lazarus was ailing— 3 therefore the sisters sent to Him, saying, “Lord, behold, he whom You cherish is ailing”; 4 and Jesus having heard, said, “This ailment is not to death, but for the glory of God, that the Son of God may be glorified through it.” 5 And Jesus was loving Martha, and her sister, and Lazarus, 6 when, therefore, He heard that he is ailing, then indeed He remained in the place in which He was two days, 7 then after this, He says to the disciples, “We may go to Judea again”; 8 the disciples say to Him, “Rabbi, the Jews were just seeking to stone You, and again You go there?” 9 Jesus answered, “Are there not twelve hours in the day? If anyone may walk in the day, he does not stumble, because he sees the light of this world; 10 and if anyone may walk in the night, he stumbles, because the light is not in him.” 11 He said these things, and after this He says to them, “Our friend Lazarus has fallen asleep, but I go on that I may awake him”; 12 therefore His disciples said, “Lord, if he has fallen asleep, he will be saved”; 13 but Jesus had spoken about his death, but they thought that He speaks about the repose of sleep. 14 Then, therefore, Jesus said to them freely, “Lazarus has died; 15 and I rejoice, for your sake (that you may believe), that I was not there; but we may go to him”; 16 therefore Thomas, who is called Didymus, said to the fellow-disciples, “We may go—we also, that we may die with Him,” 17 Jesus, therefore, having come, found him having already been four days in the tomb. 18 And Bethany was near to Jerusalem, about fifteen stadia off, 19 and many of the Jews had come to Martha and Mary, that they might comfort them concerning their brother; 20 Martha, therefore, when she heard that Jesus comes, met Him, and Mary kept sitting in the house. 21 Martha, therefore,

said to Jesus, "Lord, if You had been here, my brother had not died; 22 but even now, I have known that whatever You may ask of God, God will give to You"; 23 Jesus says to her, "Your brother will rise again." 24 Martha says to Him, "I have known that he will rise again in the resurrection in the last day"; 25 Jesus said to her, "I AM the resurrection, and the life; he who is believing in Me, even if he may die, will live; 26 and everyone who is living and believing in Me will not die—throughout the age; (αἰῶν γ165) 27 do you believe this?" She says to Him, "Yes, Lord, I have believed that You are the Christ, the Son of God, who is coming into the world." 28 And having said these things, she went away, and called Mary her sister privately, saying, "The Teacher is present, and calls you"; 29 she, when she heard, rises up quickly, and comes to Him; 30 and Jesus had not yet come into the village, but was in the place where Martha met Him; 31 the Jews, therefore, who were with her in the house, and were comforting her, having seen Mary that she rose up quickly and went forth, followed her, saying, "She goes away to the tomb, that she may weep there." 32 Mary, therefore, when she came where Jesus was, having seen Him, fell at His feet, saying to Him, "Lord, if You had been here, my brother had not died"; 33 Jesus, therefore, when He saw her weeping, and the Jews who came with her weeping, groaned in the spirit, and troubled Himself, and He said, 34 "Where have you laid him?" They say to Him, "Lord, come and see"; 35 Jesus wept. 36 The Jews, therefore, said, "Behold, how He was cherishing him!" 37 And certain of them said, "Was not this One, who opened the eyes of the blind man, also able to cause that this one might not have died?" 38 Jesus, therefore, again groaning in Himself, comes to the tomb, and it was a cave, and a stone was lying on it, 39 Jesus says, "Take away the stone"; the sister of him who has died—Martha—says to Him, "Lord, he already stinks, for he is four days dead"; 40 Jesus says to her, "Did I not say to you that if you may believe, you will see the glory of God?" 41 Therefore they took away the stone where the dead was laid, and Jesus lifted His eyes upwards, and said, "Father, I thank You that You heard Me; 42 and I knew that You always hear Me, but because of the multitude that is standing by, I said [it], that they may believe

that You sent Me." 43 And saying these things, He cried out with a loud voice, "Lazarus, come forth!" 44 And he who died came forth, feet and hands being bound with grave-clothes, and his face was bound around with a napkin; Jesus says to them, "Loose him, and permit to go." 45 Many, therefore, of the Jews who came to Mary, and beheld what Jesus did, believed in Him; 46 but certain of them went away to the Pharisees, and told them what Jesus did; 47 the chief priests, therefore, and the Pharisees, gathered together [the] Sanhedrin and said, "What may we do? Because this Man does many signs? 48 If we may leave Him alone thus, all will believe in Him; and the Romans will come, and will take away both our place and nation." 49 And a certain one of them, Caiaphas, being chief priest of that year, said to them, "You have not known anything, 50 nor reason that it is good for us that one man may die for the people, and not the whole nation perish." 51 And he did not say this of himself, but being chief priest of that year, he prophesied that Jesus was about to die for the nation, 52 and not for the nation only, but that also the children of God, who have been scattered abroad, He may gather together into one. 53 From that day, therefore, they took counsel together that they may kill Him; 54 Jesus, therefore, was no longer freely walking among the Jews, but went away from there into the region near the wilderness, to a city called Ephraim, and there He tarried with His disciples. 55 And the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover, that they might purify themselves; 56 therefore they were seeking Jesus and said with one another, standing in the temple, "What appears to you—that He may not come to the celebration?" 57 And both the chief priests and the Pharisees had given a command, that if anyone may know where He is, he may show [it], so that they may seize Him.

12 Jesus, therefore, six days before the Passover, came to Bethany, where Lazarus was, who had died, whom He raised out of the dead; 2 they made, therefore, a dinner to Him there, and Martha was ministering, and Lazarus was one of those reclining together with Him; 3 Mary, therefore, having taken a pound of ointment of spikenard, of great price, anointed the feet of Jesus and wiped His feet

with her hair, and the house was filled from the fragrance of the ointment. 4 Therefore one of His disciples—Judas Iscariot, of Simon, who is about to deliver Him up—says, 5 “Why was this ointment not sold for three hundred denarii, and given to the poor?” 6 And he said this, not because he was caring for the poor, but because he was a thief, and had the bag, and what things were put in he was carrying. 7 Jesus, therefore, said, “Permit her; she has kept it for the day of My embalming, 8 for you always have the poor with yourselves, and you do not always have Me.” 9 Therefore, a great multitude of the Jews knew that He is there, and they came, not only because of Jesus, but that they may also see Lazarus, whom He raised out of the dead; 10 and the chief priests took counsel, that they may also kill Lazarus, 11 because on account of him many of the Jews were going away, and were believing in Jesus. 12 On the next day, a great multitude that came to the celebration, having heard that Jesus comes to Jerusalem, 13 took the branches of the palms, and went forth to meet Him, and were crying, “Hosanna! Blessed [is] He who is coming in the Name of the LORD—the King of Israel!”; 14 and Jesus having found a young donkey sat on it, according as it is written, 15 “Do not fear, daughter of Zion, behold, your King comes, sitting on a colt of a donkey.” 16 And His disciples did not know these things at first, but when Jesus was glorified, then they remembered that these things were having been written about Him, and these things they did to Him. 17 The multitude, therefore, who are with Him, were testifying that He called Lazarus out of the tomb, and raised him out of the dead; 18 because of this the multitude also met Him, because they heard of His having done this sign, 19 therefore the Pharisees said among themselves, “You see that you do not gain anything, behold, the world went after Him.” 20 And there were certain Greeks out of those coming up that they may worship in the celebration, 21 these then came near to Philip, who [is] from Bethsaida of Galilee, and were asking him, saying, “Lord, we wish to see Jesus”; 22 Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. 23 And Jesus responded to them, saying, “The hour has come that the Son of Man may be glorified; 24 truly, truly, I say to you, if the grain of the wheat, having fallen to the

earth, may not die, itself remains alone; and if it may die, it bears much fruit; 25 he who is cherishing his life will lose it, and he who is hating his life in this world will keep it to continuous life; (aionios g166) 26 if anyone may minister to Me, let him follow Me, and where I am, there My servant will be also; and if anyone may minister to Me—the Father will honor him. 27 Now My soul has been troubled; and what will I say—Father, save Me from this hour? But because of this I came to this hour; 28 Father, glorify Your Name.” Therefore there came a voice out of Heaven, “I both glorified, and again I will glorify [it]”; 29 the multitude, therefore, having stood and heard, were saying that there has been thunder; others said, “A messenger has spoken to Him.” 30 Jesus answered and said, “This voice has not come because of Me, but because of you; 31 now is a judgment of this world, now will the ruler of this world be cast forth; 32 and I, if I may be lifted up from the earth, will draw all men to Myself.” 33 And this He said signifying by what death He was about to die; 34 the multitude answered Him, “We heard that the Christ remains out of the Law—throughout the age; and how do You say that it is required that the Son of Man be lifted up? Who is this—the Son of Man?” (aion g165) 35 Therefore Jesus said to them, “Yet a short time is the light with you; walk while you have the light, that darkness may not overtake you; and he who is walking in the darkness has not known where he goes; 36 while you have the light, believe in the light, that you may become sons of light.” Jesus spoke these things, and having gone away, He was hid from them, 37 yet He, having done so many signs before them, they were not believing in Him, 38 that the word of Isaiah the prophet might be fulfilled, which he said, “LORD, who gave credence to our report? And the arm of the LORD—to whom was it revealed?” 39 Because of this they were not able to believe, that again Isaiah said, 40 “He has blinded their eyes, and hardened their heart, that they might not see with the eyes, and understand with the heart, and turn, and I might heal them”; 41 Isaiah said these things when he saw His glory, and spoke of Him. 42 Still, however, out of the rulers many also believed in Him, but because of the Pharisees they were not confessing, that they might not be put out of the synagogue, 43 for they loved the glory of men more than the glory of God. 44

And Jesus cried and said, "He who is believing in Me, does not believe in Me, but in Him who sent Me; 45 and He who is beholding Me, beholds Him who sent Me; 46 I—light to the world—have come, that everyone who is believing in Me may not remain in the darkness; 47 and if anyone may hear My sayings, and not believe, I do not judge him, for I did not come that I might judge the world, but that I might save the world. 48 He who is rejecting Me, and not receiving My sayings, has one who is judging him, the word that I spoke, that will judge him in the last day, 49 because I did not speak from Myself, but the Father who sent Me, He gave Me a command, what I may say, and what I may speak, 50 and I have known that His command is continuous life; what, therefore, I speak, according as the Father has said to Me, so I speak." (aiōnios g166)

13 And before the Celebration of the Passover, Jesus knowing that His hour has come, that He may depart out of this world to the Father, having loved His own who [are] in the world—to the end He loved them. 2 And dinner having come, the Devil already having put [it] into the heart of Judas of Simon, Iscariot, that he may deliver Him up, 3 Jesus knowing that all things the Father has given to Him—into [His] hands, and that He came forth from God, and He goes to God, 4 rises from the dinner, and lays down His garments, and having taken a towel, He girded Himself; 5 afterward He puts water into the basin, and began to wash the feet of His disciples, and to wipe with the towel with which He was being girded. 6 He comes, therefore, to Simon Peter, and that one says to Him, "Lord, You—do You wash my feet?" 7 Jesus answered and said to him, "That which I do you have not known now, but you will know after these things"; 8 Peter says to Him, "You may not wash my feet—throughout the age." Jesus answered him, "If I may not wash you, you have no part with Me"; (aiōn g165) 9 Simon Peter says to Him, "Lord, not my feet only, but also the hands and the head." 10 Jesus says to him, "He who has been bathed has no need except to wash his feet, but he is clean altogether; and you are clean, but not all"; 11 for He knew him who is delivering Him up; because of this He said, "You are not all clean." 12 When, therefore, He washed their feet, and took His garments, having reclined again,

He said to them, "Do you know what I have done to you? 13 You call Me the Teacher and the LORD, and you say well, for I am; 14 if then I washed your feet—the LORD and the Teacher—you also ought to wash one another's feet. 15 For I gave to you an example, that, according as I did to you, you also may do; 16 truly, truly, I say to you, a servant is not greater than his lord, nor an apostle greater than he who sent him; 17 if you have known these things, you are blessed if you may do them; 18 I do not speak concerning you all; I have known whom I chose for Myself; but that the Writing may be fulfilled: He who is eating the bread with Me, lifted up his heel against Me. 19 From this time I tell you, before its coming to pass, that, when it may come to pass, you may believe that I AM; 20 truly, truly, I say to you, he who is receiving whomsoever I may send, receives Me; and he who is receiving Me, receives Him who sent Me." 21 Having said these things, Jesus was troubled in the spirit, and testified and said, "Truly, truly, I say to you that one of you will deliver Me up"; 22 the disciples were looking, therefore, at one another, doubting concerning of whom He speaks. 23 And there was one of His disciples reclining in the bosom of Jesus, whom Jesus was loving; 24 Simon Peter, then, beckons to this one, to inquire who he may be concerning whom He speaks, 25 and that one having leaned back on the breast of Jesus, responds to Him, "Lord, who is it?" 26 Jesus answers, "It is that one to whom I, having dipped the morsel, will give it"; and having dipped the morsel, He gives [it] to Judas of Simon, Iscariot. 27 And after the morsel, then Satan entered into that one. Jesus, therefore, says to him, "What you do—do quickly"; 28 and none of those reclining to eat knew for what intent He said this to him, 29 for certain [of them] were thinking, since Judas had the bag, that Jesus says to him, "Buy what we have need of for the celebration"; or that he may give something to the poor; 30 having received, therefore, the morsel, that one immediately went forth, and it was night. 31 When, therefore, he went forth, Jesus says, "Now was the Son of Man glorified, and God was glorified in Him; 32 if God was glorified in Him, God will also glorify Him in Himself; indeed, He will immediately glorify Him. 33 Little children, yet a little [while] am I with you; you will seek Me, and

according as I said to the Jews, I also say to you now: To where I go away, you are not able to come. **34** A new command I give to you, that you love one another; according as I loved you, that you also love one another; **35** in this will all know that you are My disciples, if you may have love one to another.” **36** Simon Peter says to Him, “Lord, to where do You go away?” Jesus answered him, “To where I go away, you are not able now to follow Me, but afterward you will follow Me.” **37** Peter says to Him, “Lord, why am I not able to follow You now? I will lay down my life for You”; **38** Jesus answered him, “You will lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you may deny Me three times.”

14 “Do not let your heart be troubled, believe in God, believe also in Me; **2** in the house of My Father are many rooms; and if not, I would have told you; I go on to prepare a place for you; **3** and if I go on and prepare a place for you, I come again, and will receive you to Myself, that where I am you also may be; **4** and to where I go away you have known, and the way you have known.” **5** Thomas says to Him, “Lord, we have not known to where You go away, and how are we able to know the way?” **6** Jesus says to him, “I AM the way, and the truth, and the life, no one comes to the Father, if not through Me; **7** if you had known Me, you would also have known My Father, and from this time you have known Him, and have seen Him.” **8** Philip says to Him, “Lord, show to us the Father, and it is enough for us”; **9** Jesus says to him, “Such [a] long time am I with you, and you have not known Me, Philip? He who has seen Me has seen the Father; and how do you say, Show to us the Father? **10** Do you not believe that I [am] in the Father, and the Father is in Me? The sayings that I speak to you, I do not speak from Myself, and the Father who is abiding in Me does the works Himself; **11** believe Me, that I [am] in the Father, and the Father in Me; and if not, because of the works themselves, believe Me. **12** Truly, truly, I say to you, he who is believing in Me, the works that I do—that one will also do, and greater than these he will do, because I go on to My Father; **13** and whatever you may ask in My Name, I will do, 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 commands, **16** and I will ask the Father,

and He will give to you another Comforter, that He may remain with you throughout the age: (αἰὼν ἡ165) **17** the Spirit of truth, whom the world is not able to receive, because it does not see nor know [this] One, and you know [this] One, because [this] One remains with you, and will be in you. **18** I will not leave you bereaved, I come to you; **19** yet a little [while] and the world beholds Me no more, and you behold Me, because I live, and you will live; **20** in that day you will know that I [am] in My Father, and you in Me, and I in you; **21** he who is having My commands, and is keeping them, that one it is who is loving Me, and he who is loving Me will be loved by My Father, and I will love him, and will manifest Myself to him.” **22** Judas says to Him (not the Iscariot), “Lord, what has come to pass, that You are about to manifest Yourself to us, and not to the world?” **23** Jesus answered and said to him, “If anyone may love Me, he will keep My word, and My Father will love him, and We will come to him, and We will make [an] abode with him; **24** he who is not loving Me does not keep My words; and the word that you hear is not Mine, but the Father’s who sent Me. **25** These things I have spoken to you, remaining with you, **26** and the Comforter, the Holy Spirit, whom the Father will send in My Name, He will teach you all things, and remind you of all things that I said to you. **27** Peace I leave to you; My peace I give to you. Not according as the world gives do I give to you. Do not let your heart be troubled, nor let it be afraid. **28** You heard that I said to you, I go away, and I come to you. If you loved Me, you would have rejoiced that I said, I go on to the Father, because My Father is greater than I. **29** And now I have said [it] to you before it comes to pass, that when it may come to pass, you may believe. **30** I will no longer talk much with you, for the ruler of this world comes, and he has nothing in Me; **31** but that the world may know that I love the Father, and according as the Father gave Me command, so I do; arise, we may go from here.”

15 “I AM the true vine, and My Father is the vinedresser; **2** every branch not bearing fruit in Me, He takes it away, and everyone bearing fruit, He cleanses by pruning it, that it may bear more fruit; **3** you are already clean, because of the word that I have spoken to you; **4** remain in Me, and I in you, as the branch is not able to bear fruit of itself, if it may

not remain in the vine, so neither you, if you may not remain in Me. 5 I AM the vine, you the branches; he who is remaining in Me, and I in him, this one bears much fruit, because apart from Me you are not able to do anything; 6 if anyone may not remain in Me, he was cast forth outside as the branch, and was withered, and they gather them, and cast into fire, and they are burned; 7 if you may remain in Me, and My sayings may remain in you, whatever you may wish you will ask, and it will be done to you. 8 In this was My Father glorified, that you may bear much fruit, and you will become My disciples. 9 According as the Father loved Me, I also loved you, remain in My love; 10 if you may keep My commands, you will remain in My love, according as I have kept the commands of My Father, and remain in His love; 11 these things I have spoken to you, that My joy in you may remain, and your joy may be full. 12 This is My command, that you love one another, according as I loved you; 13 greater love has no one than this, that anyone may lay down his life for his friends; 14 you are My friends if you may do whatever I command you; 15 I no longer call you servants, because the servant has not known what his lord does, and I have called you friends, because all things that I heard from My Father, I made known to you. 16 You did not choose Me, but I chose you, and appointed you, that you might go away, and might bear fruit, and your fruit might remain, that whatever you may ask of the Father in My Name, He may give you. 17 These things I command you, that you love one another; 18 if the world hates you, you know that it has hated Me before you; 19 if you were of the world, the world would have been cherishing its own, but because you are not of the world, but I chose [you] out of the world—because of this the world hates you. 20 Remember the word that I said to you: A servant is not greater than his lord; if they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours; 21 but all these things will they do to you, because of My Name, because they have not known Him who sent Me; 22 if I had not come and spoken to them, they were not having sin; but now they have no pretext for their sin. 23 He who is hating Me, hates My Father also; 24 if I did not do among them the works that no other has done, they were not

having sin, and now they have both seen and hated both Me and My Father; 25 but—that the word may be fulfilled that was written in their law—They hated Me without a cause. 26 And when the Comforter may come, whom I will send to you from the Father—the Spirit of truth, who comes forth from the Father, He will testify of Me; 27 and you also testify, because you are with Me from the beginning.”

16 “These things I have spoken to you, that you may not be stumbled. 2 They will put you out of the synagogues, but an hour comes that everyone who has killed you may think to offer service to God; 3 and these things they will do to you, because they did not know the Father, nor Me. 4 But these things I have spoken to you, that when the hour may come, you may remember them, that I said [them] to you, and I did not say these things to you from the beginning, because I was with you; 5 and now I go away to Him who sent Me, and none of you asks Me, To where do you go? 6 But because I have said to you these things, the sorrow has filled your heart. 7 But I tell you the truth; it is better for you that I go away, for if I may not go away, the Comforter will not come to you, and if I go on, I will send Him to you; 8 and having come, He will convict the world concerning sin, and concerning righteousness, and concerning judgment; 9 concerning sin indeed, because they do not believe in Me; 10 and concerning righteousness, because I go away to My Father, and you behold Me no more; 11 and concerning judgment, because the ruler of this world has been judged. 12 I have yet many things to say to you, but you are not able to bear [them] now; 13 and when He may come—the Spirit of truth—He will guide you to all the truth, for He will not speak from Himself, but as many things as He will hear He will speak, and the coming things He will tell you; 14 He will glorify Me, because He will take of Mine, and will tell to you. 15 All things, as many as the Father has, are Mine; because of this I said that He will take of Mine, and will tell to you; 16 a little while, and you do not behold Me, and again a little while, and you will see Me, because I go away to the Father.” 17 Therefore [some] of His disciples said to one another, “What is this that He says to us, A little while, and you do not behold Me, and again a little while, and you will see Me, and, Because I go away to the Father?”

18 They said then, "What is this He says—the little while? We have not known what He says." 19 Jesus, therefore, knew that they were wishing to ask Him, and He said to them, "Concerning this do you seek with one another, because I said, A little while, and you do not behold Me, and again a little while, and you will see Me? 20 Truly, truly, I say to you that you will weep and lament, and the world will rejoice; and you will be sorrowful, but your sorrow will become joy. 21 The woman, when she may bear, has sorrow, because her hour came, and when she may bear the child, she no longer remembers the anguish, because of the joy that a man was born into the world. 22 And you, therefore, now indeed have sorrow; and again I will see you, and your heart will rejoice, and no one takes your joy from you, 23 and in that day you will question nothing of Me; truly, truly, I say to you, as many things as you may ask of the Father in My Name, He will give you; 24 until now you asked nothing in My Name; ask, and you will receive, that your joy may be full. 25 I have spoken these things in allegories to you, but there comes an hour when I will no longer speak to you in allegories, but will tell you freely of the Father. 26 In that day you will make request in My Name, and I do not say to you that I will ask the Father for you, 27 for the Father Himself cherishes you, because you have cherished Me, and you have believed that I came forth from God; 28 I came forth from the Father, and have come into the world; again I leave the world, and go on to the Father." 29 His disciples say to Him, "Behold, now You speak freely, and You do not speak allegory; 30 now we have known that You have known all things, and have no need that anyone questions You; in this we believe that You came forth from God." 31 Jesus answered them, "Now do you believe? Behold, there comes an hour, 32 and now it has come, that you may be scattered, each to his own things, and you may leave Me alone, and I am not alone, because the Father is with Me; 33 these things I have spoken to you, that in Me you may have peace, in the world you will have tribulation, but take courage—I have overcome the world."

17 These things Jesus spoke, and lifted up His eyes to the sky, and said, "Father, the hour has come, glorify Your Son, that Your Son may also glorify

You, 2 according as You gave to Him authority over all flesh, that—all that You have given to Him—He may give to them continuous life; (aiōnios g166) 3 and this is the continuous life, that they may know You, the only true God, and Him whom You sent—Jesus Christ; (aiōnios g166) 4 I glorified You on the earth, having completed the work that You have given Me, that I should do. 5 And now, glorify Me, You Father, with Yourself, with the glory that I had with You before the world was; 6 I revealed Your Name to the men whom You have given to Me out of the world; they were Yours, and You have given them to Me, and they have kept Your word; 7 now they have known that all things, as many as You have given to Me, are from You, 8 because the sayings that You have given to Me, I have given to them, and they themselves received, and have known truly, that I came forth from You, and they believed that You sent Me. 9 I ask in regard to them; I do not ask in regard to the world, but in regard to those whom You have given to Me, because they are Yours, 10 and all Mine are Yours, and Yours [are] Mine, and I have been glorified in them; 11 and I am no longer in the world, and these are in the world, and I come to You. Holy Father, keep them in Your Name, whom You have given to Me, that they may be one as We [are one]; 12 when I was with them in the world, I was keeping them in Your Name; I guarded those whom You have given to Me, and none of them were destroyed, except the son of the destruction, that the Writing may be fulfilled. 13 And now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves; 14 I have given Your word to them, and the world hated them, because they are not of the world, as I am not of the world; 15 I do not ask that You may take them out of the world, but that You may keep them out of the evil. 16 They are not of the world, as I am not of the world; 17 sanctify them in Your truth, Your word is truth; 18 as You sent Me into the world, I also sent them into the world; 19 and I sanctify Myself for them, that they also may be sanctified in truth themselves. 20 And I do not ask in regard to these alone, but also in regard to those who will be believing in Me through their word, 21 that they all may be one, as You Father [are] in Me, and I in You, that they also may be one in Us, that the world

may believe that You sent Me. 22 And I have given to them the glory that You have given to Me, that they may be one as We are one— 23 I in them, and You in Me, that they may be perfected into one, and that the world may know that You sent Me, and loved them as You loved Me. 24 Father, those whom You have given to Me, I will that where I am they also may be with Me, that they may behold My glory that You gave to Me, because You loved Me before the foundation of the world. 25 Righteous Father, also the world did not know You, and I knew You, and these have known that You sent Me, 26 and I made known to them Your Name, and will make known, that the love with which You loved Me may be in them, and I in them.”

18 Having said these things, Jesus went forth with His disciples beyond the Brook of Kidron, where [there] was a garden, into which He entered, Himself and His disciples, 2 and Judas also, who delivered Him up, had known the place, because Jesus assembled there with His disciples many times. 3 Judas, therefore, having taken the band and officers out of the chief priests and Pharisees, comes there with torches and lamps, and weapons; 4 Jesus, therefore, knowing all things that are coming on Him, having gone forth, said to them, “Whom do you seek?” 5 They answered Him, “Jesus the Nazarene”; Jesus says to them, “I AM”; and Judas who delivered Him up was standing with them. 6 When, therefore, He said to them, “I AM,” they went away backward, and fell to the ground. 7 Again, therefore, He questioned them, “Whom do you seek?” And they said, “Jesus the Nazarene”; 8 Jesus answered, “I said to you that I AM; if, then, you seek Me, permit these to go away”; 9 that the word might be fulfilled that He said, “Those whom You have given to Me, I did not lose even one of them.” 10 Simon Peter, therefore, having a sword, drew it, and struck the chief priest’s servant, and cut off his right ear—and the name of the servant was Malchus— 11 Jesus, therefore, said to Peter, “Put the sword into the sheath; the cup that the Father has given to Me, may I not drink it?” 12 The band, therefore, and the captain, and the officers of the Jews, took hold on Jesus, and bound Him, 13 and they led Him away to Annas first, for he was father-in-law of Caiaphas, who was chief priest of that year, 14 and Caiaphas was he who gave counsel to the Jews

that it is good for one man to perish for the people. 15 And following Jesus was Simon Peter, and the other disciple, and that disciple was known to the chief priest, and he entered with Jesus into the hall of the chief priest, 16 and Peter was standing at the door outside, therefore the other disciple who was known to the chief priest went forth, and he spoke to the doorkeeper, and he brought in Peter. 17 Then the maid, the doorkeeper, says to Peter, “Are you also of the disciples of this Man?” He says, “I am not”; 18 and the servants and the officers were standing, having made a fire of coals, because it was cold, and they were warming themselves, and Peter was standing with them, and warming himself. 19 The chief priests, therefore, questioned Jesus concerning His disciples, and concerning His teaching; 20 Jesus answered him, “I spoke freely to the world, I always taught in a synagogue, and in the temple, where the Jews always come together; and I spoke nothing in secret; 21 why do you question Me? Question those having heard what I spoke to them; behold, these have known what I said.” 22 And He having said these things, one of the officers standing by gave Jesus a slap, saying, “Thus do You answer the chief priest?” 23 Jesus answered him, “If I spoke ill, testify concerning the ill; and if well, why do you strike Me?” 24 Annas then sent Him bound to Caiaphas the chief priest. 25 And Simon Peter was standing and warming himself, then they said to him, “Are you also of His disciples?” He denied and said, “I am not.” 26 One of the servants of the chief priest, being a relative of him whose ear Peter cut off, says, “Did I not see you in the garden with Him?” 27 Again, therefore, Peter denied, and immediately a rooster crowed. 28 They led, therefore, Jesus from Caiaphas into the Praetorium, and it was early, and they themselves did not enter into the Praetorium, that they might not be defiled, but that they might eat the Passover; 29 Pilate, therefore, went forth to them and said, “What accusation do you bring against this Man?” 30 They answered and said to him, “If He were not doing evil, we had not delivered Him to you.” 31 Pilate, therefore, said to them, “Take Him—you—and judge Him according to your law”; the Jews, therefore, said to him, “It is not lawful to us to put anyone to death”; 32 that the word of Jesus might be fulfilled which

He said, signifying by what death He was about to die. **33** Pilate, therefore, entered into the Praetorium again, and called Jesus, and said to Him, "You are the King of the Jews?" **34** Jesus answered him, "Do you say this from yourself? Or did others say it to you about Me?" **35** Pilate answered, "Am I a Jew? Your nation and the chief priests delivered You up to me; what did You do?" **36** Jesus answered, "My kingdom is not of this world; if My kingdom were of this world, My officers had struggled that I might not be delivered up to Jews; but now My kingdom is not from here." **37** Pilate, therefore, said to Him, "Are You then a king?" Jesus answered, "You say [it], because I am a king; I have been born for this, and I have come into the world for this, that I may testify to the truth; everyone who is of the truth, hears My voice." **38** Pilate says to Him, "What is truth?" And having said this, again he went forth to the Jews and says to them, "I find no fault in Him; **39** and you have a custom that I will release to you one in the Passover; do you determine, therefore, [that] I will release to you the King of the Jews?" **40** Therefore they all cried out again, saying, "Not this One—but Barabbas"; and Barabbas was a robber.

19 Then, therefore, Pilate took Jesus and scourged [Him], **2** and the soldiers having plaited a garland of thorns, placed [it] on His head, and they cast a purple garment around Him, **3** and said, "Hail! The King of the Jews"; and they were giving Him slaps. **4** Pilate, therefore, again went forth outside and says to them, "Behold, I bring Him to you outside, that you may know that I find no fault in Him"; **5** Jesus, therefore, came forth outside, bearing the thorny garland and the purple garment; and he says to them, "Behold, the Man!" **6** When, therefore, the chief priests and the officers saw Him, they cried out, saying, "Crucify! Crucify!" Pilate says to them, "Take Him yourselves and crucify, for I find no fault in Him"; **7** the Jews answered him, "We have a law, and according to our law He ought to die, for He made Himself Son of God." **8** When, therefore, Pilate heard this word, he was more afraid, **9** and entered again into the Praetorium and says to Jesus, "Where are You from?" And Jesus gave him no answer. **10** Pilate, therefore, says to Him, "Do You not speak to me? Have You not known that I have authority to

crucify You, and I have authority to release You?" **11** Jesus answered, "You would have no authority against Me if it were not having been given you from above; because of this, he who is delivering Me up to you has greater sin." **12** From this [time] Pilate was seeking to release Him, and the Jews were crying out, saying, "If you may release this One, you are not a friend of Caesar; everyone making himself a king speaks against Caesar." **13** Pilate, therefore, having heard this word, brought Jesus outside—and he sat down on the judgment seat—to a place called, "Pavement," and in Hebrew, Gabbatha; **14** and it was the Preparation of the Passover, and as it were the sixth hour, and he says to the Jews, "Behold, your King!" **15** And they cried out, "Take away! Take away! Crucify Him!" Pilate says to them, "Will I crucify your King?" The chief priests answered, "We have no king except Caesar." **16** Then, therefore, he delivered Him up to them, that He may be crucified, and they took Jesus and led [Him] away, **17** and carrying His cross, He went forth to the [place] called "Place of [the] Skull," which is called in Hebrew, Golgotha— **18** where they crucified Him, and with Him two others, on this side and on that side, but Jesus in the middle. **19** And Pilate also wrote a title, and put [it] on the cross, and it was written: "JESUS THE NAZARENE, THE KING OF THE JEWS"; **20** therefore many of the Jews read this title, because the place was near to the city where Jesus was crucified, and it was having been written in Hebrew, in Greek, in Latin. **21** The chief priests of the Jews therefore said to Pilate, "Do not write, The King of the Jews, but that this One said, I am King of the Jews"; **22** Pilate answered, "What I have written, I have written." **23** The soldiers, therefore, when they crucified Jesus, took His garments, and made four parts, to each soldier a part, also the coat, and the coat was seamless, from the top woven throughout; **24** they said, therefore, to one another, "We may not tear it, but cast a lot for it, whose it will be"; that the Writing might be fulfilled, that is saying, "They divided My garments to themselves, and they cast a lot for My clothing"; the soldiers, therefore, indeed, did these things. **25** And there stood by the cross of Jesus His mother, and His mother's sister, Mary of Cleopas, and Mary the Magdalene; **26** Jesus, therefore, having seen [His] mother, and the disciple

standing by, whom He was loving, He says to His mother, "Woman, behold, your son"; 27 afterward He says to the disciple, "Behold, your mother"; and from that hour the disciple took her to his own [home]. 28 After this, Jesus knowing that all things have now been accomplished, that the Writing may be fulfilled, says, "I thirst"; 29 a vessel, therefore, was placed full of vinegar, and having filled a sponge with vinegar, and having put [it] around a hyssop stalk, they put [it] to His mouth; 30 when, therefore, Jesus received the vinegar, He said, "It has been accomplished." And having bowed the head, gave up the spirit. 31 The Jews, therefore, that the bodies might not remain on the cross on the Sabbath, since it was the Preparation (for that Sabbath day was a great one), asked of Pilate that their legs may be broken, and they [are] taken away. 32 The soldiers, therefore, came, and they indeed broke the legs of the first and of the other who was crucified with Him, 33 and having come to Jesus, when they saw Him already having been dead, they did not break His legs; 34 but one of the soldiers pierced His side with a spear, and immediately there came forth blood and water; 35 and he who has seen has testified, and his testimony is true, and that one has known that he speaks true things, that you also may believe. 36 For these things came to pass, that the Writing may be fulfilled, "A bone of Him will not be broken"; 37 and again another Writing says, "They will look to Him whom they pierced." 38 And after these things, Joseph of Arimathea—being a disciple of Jesus, but concealed, through the fear of the Jews—asked of Pilate, that he may take away the body of Jesus, and Pilate gave leave; he came, therefore, and took away the body of Jesus, 39 and Nicodemus also came—who came to Jesus by night at the first—carrying a mixture of myrrh and aloes, as it were, one hundred pounds. 40 Therefore they took the body of Jesus, and bound it with linen clothes with the spices, according as it was the custom of the Jews to prepare for burial; 41 and there was a garden in the place where He was crucified, and a new tomb in the garden, in which no one was yet laid; 42 therefore, because the tomb was near, there they laid Jesus because of the Preparation of the Jews.

20 And on the first [day] of the weeks, Mary the Magdalene comes early (there being yet

darkness) to the tomb, and she sees the stone having been taken away out of the tomb; 2 she runs, therefore, and comes to Simon Peter, and to the other disciple whom Jesus was cherishing, and says to them, "They took away the Lord out of the tomb, and we have not known where they laid Him." 3 Peter, therefore, went forth, and the other disciple, and they were coming to the tomb, 4 and the two were running together, and the other disciple ran forward more quickly than Peter, and came first to the tomb, 5 and having stooped down, sees the linen clothes lying, yet, indeed, he did not enter. 6 Simon Peter, therefore, comes, following him, and he entered into the tomb, and beholds the linen clothes lying [there], 7 and the napkin that was on His head not lying with the linen clothes, but apart, having been folded up, in one place; 8 then, therefore, the other disciple who came first to the tomb entered also, and he saw and believed; 9 for they did not yet know the Writing, that it was necessary for Him to rise again out of the dead. 10 The disciples therefore went away again to their own friends, 11 and Mary was standing near the tomb, weeping outside; as she was weeping, then, she stooped down into the tomb, and beholds two messengers in white, sitting, 12 one at the head and one at the feet, where the body of Jesus had been laid. 13 And they say to her, "Woman, why do you weep?" She says to them, "Because they took away my Lord, and I have not known where they laid Him"; 14 and having said these things, she turned backward, and sees Jesus standing, and she had not known that it is Jesus. 15 Jesus says to her, "Woman, why do you weep? Whom do you seek?" She, supposing that He is the gardener, says to Him, "Lord, if You carried Him away, tell me where You laid Him, and I will take Him away"; 16 Jesus says to her, "Mary!" Having turned, she says to Him, "Rabboni!" That is to say, "Teacher." 17 Jesus says to her, "Do not be touching Me, for I have not yet ascended to My Father; and be going on to My brothers, and say to them, I ascend to My Father and your Father, and [to] My God and your God." 18 Mary the Magdalene comes, reporting to the disciples that she has seen the LORD, and [that] He said these things to her. 19 It being, therefore, evening, on that day, the first [day] of the weeks, and the doors having been shut where the disciples were

assembled through fear of the Jews, Jesus came and stood in the midst, and says to them, "Peace to you"; **20** and having said this, He showed them His hands and side; the disciples, therefore, rejoiced, having seen the LORD. **21** Jesus, therefore, said to them again, "Peace to you; according as the Father has sent Me, I also send you"; **22** having said this, He breathed on [them], and says to them, "Receive the Holy Spirit; **23** if you may forgive the sins of any, they are forgiven them; if you may retain of any, they have been retained." **24** And Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came; **25** the other disciples, therefore, said to him, "We have seen the Lord!" And he said to them, "If I may not see the mark of the nails in His hands, and may [not] put my finger into the mark of the nails, and may [not] put my hand into His side, I will not believe." **26** And after eight days, again His disciples were within, and Thomas [was] with them; Jesus comes, the doors having been shut, and He stood in the midst and said, "Peace to you!" **27** Then He says to Thomas, "Bring your finger here, and see My hands, and bring your hand, and put [it] into My side, and do not become unbelieving, but believing." **28** And Thomas answered and said to Him, "My Lord and my God!" **29** Jesus says to him, "Because you have seen Me, Thomas, you have believed; blessed [are] those having not seen, and having believed." **30** Many indeed, therefore, other signs Jesus also did before His disciples that are not written in this scroll; **31** and these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His Name.

21 After these things Jesus Himself again appeared to the disciples on the Sea of Tiberias, and He revealed Himself thus: **2** Simon Peter, and Thomas who is called Didymus, and Nathanael from Cana of Galilee, and the [sons] of Zebedee, and two of His other disciples were together. **3** Simon Peter says to them, "I go away to fish"; they say to him, "We go—with you"; they went forth and immediately entered into the boat, and on that night they caught nothing. **4** And morning having now come, Jesus stood at the shore, yet indeed the disciples did not know that it is Jesus; **5** Jesus, therefore, says to them, "Boys, do you have any meat?" **6** They answered

Him, "No"; and He said to them, "Cast the net at the right side of the boat, and you will find [some]"; they cast, therefore, and no longer were they able to draw it, from the multitude of the fishes. **7** That disciple, therefore, whom Jesus was loving says to Peter, "It is the Lord!" Simon Peter, therefore, having heard that it is the LORD, girded on the outer coat (for he was naked), and cast himself into the sea; **8** and the other disciples came by the little boat, for they were not far from the land, but about two hundred cubits away, dragging the net of the fishes; **9** when, therefore, they came to the land, they behold a fire of coals lying [there], and a fish lying on it, and bread. **10** Jesus says to them, "Bring from the fishes that you caught now"; **11** Simon Peter went up, and drew the net up on the land, full of great fishes—one hundred fifty-three; and though they were so many, the net was not split. **12** Jesus says to them, "Come, dine"; and none of the disciples were venturing to inquire of Him, "Who are You?" Knowing that it is the LORD; **13** Jesus, therefore, comes and takes the bread and gives [it] to them, and the fish in like manner; **14** this [is] now a third time Jesus was revealed to His disciples, having been raised from the dead. **15** When, therefore, they dined, Jesus says to Simon Peter, "Simon, [son] of Jonas, do you love Me more than these?" He says to Him, "Yes, Lord; You have known that I cherish You"; He says to him, "Feed My lambs." **16** He says to him again, a second time, "Simon, [son] of Jonas, do you love Me?" He says to Him, "Yes, Lord; You have known that I cherish You"; He says to him, "Tend My sheep." **17** He says to him the third time, "Simon, [son] of Jonas, do you cherish Me?" Peter was grieved that He said to him the third time, "Do you cherish Me?" And he said to Him, "Lord, You have known all things; You know that I cherish You." Jesus says to him, "Feed My sheep; **18** truly, truly, I say to you, when you were younger, you were girding yourself and were walking to where you willed, but when you may be old, you will stretch forth your hands, and another will gird you, and will carry [you] to where you do not will"; **19** and this He said, signifying by what death he will glorify God; and having said this, He says to him, "Follow Me." **20** And having turned, Peter sees the disciple whom Jesus was loving following (who also reclined in the dinner on His breast and said, "Lord,

who is he who is delivering You up?") 21 Having seen this one, Peter says to Jesus, "Lord, and what of this one?" 22 Jesus says to him, "If I will him to remain until I come, what [is that] to you? Follow Me." 23 This word, therefore, went forth to the brothers that this disciple does not die, yet Jesus did not say to him that he does not die, but, "If I will him to remain until I come, what [is that] to you?" 24 This is the disciple who is testifying concerning these things, and he wrote these things, and we have known that his testimony is true. 25 And there are also many other things—as many as Jesus did—which, if they may be written one by one, I think the world itself does not even have place for the scrolls written. Amen.

Acts

1 The former account, indeed, I made concerning all things, O Theophilus, that Jesus began both to do and to teach, **2** until the day in which, having given command through the Holy Spirit to the apostles whom He chose out, He was taken up, **3** to whom He also presented Himself alive after His suffering, in many certain proofs, being seen by them through forty days, and speaking the things concerning the Kingdom of God. **4** And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, "Which you heard from Me; **5** because John, indeed, immersed in water, but you will be immersed in the Holy Spirit not many days after these." **6** They, therefore, indeed, having come together, were questioning Him, saying, "Lord, do You at this time restore the kingdom to Israel?" **7** And He said to them, "It is not yours to know times or seasons that the Father appointed in His own authority; **8** but you will receive power at the coming of the Holy Spirit on you, and you will be witnesses for Me both in Jerusalem, and in all Judea and Samaria, and to the end of the earth." **9** And having said these things—they beholding—He was taken up, and a cloud received Him up from their sight; **10** and as they were looking steadfastly to the sky in His going on, then, behold, two men stood by them in white clothing, **11** who also said, "Men, Galileans, why do you stand gazing into the sky? This Jesus who was received up from you into Heaven, will so come in what manner you saw Him going on to Heaven." **12** Then they returned to Jerusalem from [that] called the Mount of Olives, that is near Jerusalem, a Sabbath's journey; **13** and when they came in, they went up into the upper room, where were abiding both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, of Alphaeus, and Simon the Zealot, and Judas, of James; **14** these were all continuing with one accord in prayer and supplication, with women, and Mary the mother of Jesus, and with His brothers. **15** And in these days, Peter having risen up in the midst of the disciples, said (also the multitude of the names at the same place was, as it were, one hundred and twenty), **16** "Men, brothers, it was necessary [for] this Writing to be

fulfilled that the Holy Spirit spoke beforehand through the mouth of David, concerning Judas, who became guide to those who took Jesus, **17** because he was numbered among us, and received the share in this ministry. **18** (This one, indeed, then, purchased a field out of the reward of unrighteousness, and falling headlong, burst apart in the midst, and all his bowels gushed forth, **19** and it became known to all those dwelling in Jerusalem, insomuch that this place is called, in their proper dialect, Aceldama, that is, Field of Blood.) **20** For it has been written in [the] Scroll of Psalms: Let his lodging-place become desolate, and let no one be dwelling in it, and let another take his oversight. **21** It is necessary, therefore, of the men who went with us during all the time in which the Lord Jesus went in and went out among us, **22** beginning from the immersion of John, to the day in which He was received up from us, one of these to become with us a witness of His resurrection." **23** And they set two, Joseph called Barsabas, who was surnamed Justus, and Matthias, **24** and having prayed, they said, "You, LORD, who are knowing the heart of all, show which one You chose of these two, **25** to receive the share of this ministry and apostleship, from which Judas, by transgression, fell, to go on to his proper place"; **26** and they gave their lots, and the lot fell on Matthias, and he was numbered with the eleven apostles.

2 And in the day of the Pentecost being fulfilled, they were all with one accord at the same place, **2** and there came suddenly out of the sky a sound as of a violent rushing wind, and it filled all the house where they were sitting, **3** and there appeared to them divided tongues, as it were of fire; it also sat on each one of them, **4** and they were all filled with the Holy Spirit, and began to speak with other tongues, according as the Spirit was giving them to declare. **5** And there were Jews dwelling in Jerusalem, devout men from every nation of those under the heaven, **6** and the rumor of this having come, the multitude came together, and was confounded, because they were, each one, hearing them speaking in his proper dialect, **7** and they were all amazed, and wondered, saying to one another, "Behold, are not all these who are speaking Galileans? **8** And how do we hear, each in our proper dialect, in which we were born? **9** Parthians, and Medes, and Elamites, and

those dwelling in Mesopotamia, in Judea also, and Cappadocia, Pontus, and Asia, 10 Phrygia also, and Pamphylia, Egypt, and the parts of Libya that [are] along Cyrene, and the strangers of Rome, both Jews and proselytes, 11 Cretes and Arabians, we heard them speaking the great things of God in our tongues." 12 And they were all amazed, and were in doubt, saying to one another, "What would this wish to be?" 13 And others mocking said, "They are full of sweet wine"; 14 and Peter having stood up with the Eleven, lifted up his voice and declared to them: "Men—Jews, and all those dwelling in Jerusalem! Let this be known to you, and listen to my sayings, 15 for these are not drunken, as you take it up, for it is the third hour of the day. 16 But this is that which has been spoken through the prophet Joel: 17 And it will be in the last days, says God, I will pour out of My Spirit on all flesh, And your sons and your daughters will prophesy, And your young men will see visions, And your old men will dream dreams; 18 And also on My menservants, and on My maidservants, In those days, I will pour out of My Spirit, And they will prophesy; 19 And I will give wonders in the sky above, And signs on the earth beneath—Blood, and fire, and vapor of smoke, 20 The sun will be turned to darkness, And the moon to blood, Before the coming of the Day of the LORD—the great and conspicuous; 21 And it will be, everyone who, if he may have called on the Name of the LORD, will be saved. 22 Men, Israelites! Hear these words: Jesus the Nazarene, a man approved of God among you by mighty works, and wonders, and signs, that God did through Him in the midst of you, according as also you yourselves have known, 23 this One, by the determinate counsel and foreknowledge of God, being given out, having been taken by lawless hands, having been crucified—you slew, 24 whom God raised up, having loosed the travails of death, because it was not possible for Him to be held by it; 25 for David says in regard to Him: I foresaw the LORD always before me—Because He is on my right hand—That I may not be moved; 26 Because of this was my heart cheered, And my tongue was glad, And yet—my flesh will also rest on hope, 27 Because You will not leave my soul to Hades, Nor will You give Your Holy One to see corruption; (Hades 986) 28 You made known to me ways of life, You will fill me with joy with Your countenance. 29 Men, brothers! It is permitted to speak with freedom to you concerning the patriarch David, that he both died and was buried, and his tomb is among us to this day; 30 therefore, being a prophet, and knowing that God swore to him with an oath, out of the fruit of his loins, according to the flesh, to raise up the Christ, to sit on his throne, 31 having foreseen, he spoke concerning the resurrection of the Christ, that His soul was not left to Hades, nor did His flesh see corruption. (Hades 986) 32 God raised up this Jesus, of which we are all witnesses; 33 then having been exalted at the right hand of God—also having received the promise of the Holy Spirit from the Father—He poured forth this which you now see and hear; 34 for David did not go up into the heavens, and he says himself: The LORD says to my Lord, Sit at My right hand, 35 Until I make Your enemies Your footstool; 36 assuredly, therefore, let all the house of Israel know that God made Him both Lord and Christ—this Jesus whom you crucified." 37 And having heard, they were pricked to the heart; they also say to Peter and to the rest of the apostles, "What will we do, men, brothers?" 38 And Peter said to them, "Convert, and each of you be immersed on 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 those far off, as many as the LORD our God will call." 40 Also with many more other words he was testifying and exhorting, saying, "Be saved from this perverse generation"; 41 then those, indeed, who gladly received his word were immersed, and there were added on that day, as it were, three thousand souls, 42 and they were continuing steadfastly in the teaching of the apostles, and the fellowship, and the breaking of the bread, and the prayers. 43 And fear came on every soul, also many wonders and signs were being done through the apostles, 44 and all those believing were at the same place, and had all things common, 45 and they were selling the possessions and the goods, and were parting them to all, according as anyone had need. 46 Also continuing daily with one accord in the temple, also breaking bread at every house, they were partaking of food in gladness and simplicity of heart, 47 praising God, and

having favor with all the people, and the LORD was adding those being saved every day to the Assembly.

3 And Peter and John were going up at the same time into the temple, at the hour of the prayer, the ninth [hour], **2** and a certain man, being lame from the womb of his mother, was being carried, whom they were laying every day at the gate of the temple, called Beautiful, to ask a kindness from those entering into the temple, **3** who, having seen Peter and John about to go into the temple, was begging to receive a kindness. **4** And Peter, having looked steadfastly toward him with John, said, "Look toward us"; **5** and he was giving heed to them, looking to receive something from them; **6** and Peter said, "I have no silver and gold, but what I have, that I give to you; in the Name of Jesus Christ of Nazareth, rise up and be walking." **7** And having seized him by the right hand, he raised [him] up, and instantly his feet and ankles were strengthened, **8** and springing up, he stood, and was walking, and entered with them into the temple, walking and springing, and praising God; **9** and all the people saw him walking and praising God, **10** and they knew him, that this it was who for a kindness was sitting at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what has happened to him. **11** And at the lame man who was healed holding Peter and John, all the people ran together to them in the porch called Solomon's—greatly amazed, **12** and Peter having seen, answered to the people, "Men, Israelites! Why do you wonder at this? Or why do you look on us so earnestly, as if by our own power or piety we have made him to walk? **13** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, glorified His child Jesus, whom you delivered up, and denied Him in the presence of Pilate, he having given judgment to release [Him], **14** and you denied the Holy and Righteous One, and desired a man—a murderer—to be granted to you, **15** and the Prince of life you killed, whom God raised out of the dead, of which we are witnesses; **16** and on the faith of His Name, this one whom you see and have known, His Name made strong, even the faith that [is] through Him gave to him this perfect soundness before you all. **17** And now, brothers, I have known that through ignorance you did [it], as also your rulers;

18 and God, what things He had declared before through the mouth of all His prophets, that the Christ should suffer, He thus fulfilled; **19** convert, therefore, and turn back, for your sins being blotted out, that times of refreshing may come from the presence of the LORD, **20** and He may send Jesus Christ who before has been preached to you, **21** whom Heaven required, indeed, to receive until times of a restitution of all things, of which God spoke through the mouth of all His holy prophets from the age. (αιῶν γ165) **22** For Moses, indeed, said to the fathers—The LORD your God will raise up a Prophet to you out of your brothers, like to me; you will hear Him in all things, as many as He may speak to you; **23** and it will be, every soul that may not hear that Prophet will be utterly destroyed out of the people; **24** and also all the prophets from Samuel and those following in order, as many as spoke, also foretold of these days. **25** You are sons of the prophets, and of the covenant that God made to our fathers, saying to Abraham: And in your Seed will all the families of the earth be blessed; **26** to you first, God, having raised up His child Jesus, sent Him, blessing you, in the turning away of each one from your evil ways."

4 And as they are speaking to the people, there came to them the priests, and the magistrate of the temple, and the Sadducees— **2** being grieved because of their teaching the people, and preaching in Jesus the resurrection out of the dead— **3** and they laid hands on them, and put them in custody until the next day, for it was evening already; **4** and many of those hearing the word believed, and the number of the men became, as it were, five thousand. **5** And it came to pass the next day, there were gathered together of them the rulers, and elders, and scribes, to Jerusalem, **6** and Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were of the family of the chief priest, **7** and having set them in the midst, they were inquiring, "In what power, or in what name did you do this?" **8** Then Peter, having been filled with the Holy Spirit, said to them: "Rulers of the people, and elders of Israel, **9** if we are examined today concerning the good deed to the ailing man, by whom he has been saved, **10** be it known to all of you, and to all the people of Israel, that in the Name of Jesus Christ of Nazareth, whom

you crucified, whom God raised out of the dead, in Him has this one stood by before you whole. **11** This is the stone that was set at nothing by you—the builders, that became head of a corner; **12** and there is not salvation in any other, for there is no other name under Heaven that has been given among men, in which it is required of us to be saved.” **13** And beholding the openness of Peter and John, and having perceived that they are illiterate men and commoners, they were wondering—they were also taking knowledge of them that they had been with Jesus— **14** and seeing the man standing with them who has been healed, they had nothing to say against [it], **15** and having commanded them to go away out of the Sanhedrin, they took counsel with one another, **16** saying, “What will we do to these men? Because that, indeed, a notable sign has been done through them [is] apparent to all those dwelling in Jerusalem, and we are not able to deny [it]; **17** but that it may spread no further toward the people, let us strictly threaten them to no longer speak in this Name to any man.” **18** And having called them, they charged them not to speak at all, nor to teach, in the Name of Jesus, **19** and Peter and John answering to them said, “Whether it is righteous before God to listen to you rather than to God, judge; **20** for we cannot but speak what we saw and heard.” **21** And they having further threatened [them], let them go, finding no way how they may punish them, because of the people, because all were glorifying God for that which has been done, **22** for above forty years of age was the man on whom had been done this sign of the healing. **23** And being let go, they went to their own friends, and declared whatever the chief priests and the elders said to them, **24** and they having heard, lifted up the voice to God with one accord and said, “LORD, You [are] God, who made the heaven, and the earth, and the sea, and all that [are] in them, **25** who, through the mouth of Your servant David, said, Why did nations rage, and peoples meditate vain things? **26** The kings of the earth stood up, and the rulers were gathered together against the LORD and against His Christ; **27** for gathered together of a truth against Your holy child Jesus, whom You anointed, were both Herod and Pontius Pilate, with nations and peoples of Israel, **28** to do whatever Your hand and

Your counsel determined before to come to pass. **29** And now, LORD, look on their threatenings, and grant to Your servants to speak Your word with all freedom, **30** in the stretching forth of Your hand, for healing, and signs, and wonders, to come to pass through the Name of Your holy child Jesus.” **31** And they having prayed, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit, and were speaking the word of God with freedom, **32** and of the multitude of those who believed, the heart and the soul were one, and not one was saying that anything of the things he had was his own, but all things were in common to them. **33** And with great power the apostles were giving the testimony to the resurrection of the Lord Jesus, great grace was also on them all, **34** for there was not anyone among them who lacked, for as many as were possessors of fields, or houses, selling [them], were bringing the prices of the thing sold, **35** and were laying them at the feet of the apostles, and distribution was being made to each according as anyone had need. **36** And Joses, who was surnamed by the apostles Barnabas—which is, having been interpreted, Son of Comfort—a Levite, of Cyprus by birth, **37** a field being his, having sold [it], brought the money and laid [it] at the feet of the apostles.

5 And a certain man, Ananias by name, with his wife Sapphira, sold a possession, **2** and kept back of the price—his wife also knowing—and having brought a certain part, he laid [it] at the feet of the apostles. **3** And Peter said, “Ananias, why did Satan fill your heart, for you to lie to the Holy Spirit, and to keep back of the price of the place? **4** While it remained, did it not remain yours? And having been sold, was it not in your authority? Why [is] it that you put this thing in your heart? You did not lie to men, but to God”; **5** and Ananias hearing these words, having fallen down, expired, and great fear came on all who heard these things, **6** and having risen, the younger men wound him up, and having carried forth, they buried [him]. **7** And it came to pass, about three hours after, that his wife, not knowing what has happened, came in, **8** and Peter answered her, “Tell me if for so much you sold the place”; and she said, “Yes, for so much.” **9** And Peter said to her, “How was it agreed by you to tempt the Spirit of the LORD? Behold, the feet of

those who buried your husband [are] at the door, and they will carry you forth"; 10 and immediately she fell down at his feet, and expired, and the young men having come in, found her dead, and having carried forth, they buried [her] by her husband; 11 and great fear came on all the Assembly, and on all who heard these things. 12 And through the hands of the apostles came many signs and wonders among the people, and they were all with one accord in the porch of Solomon; 13 and of the rest no one was daring to join himself to them, but the people were magnifying them, 14 (and the more were believers added to the LORD, multitudes of both men and women), 15 so as to bring forth the ailing into the broad places, and to lay [them] on beds and pallets, that at the coming of Peter, even [his] shadow might overshadow someone of them; 16 and there were also coming together the people of the surrounding cities to Jerusalem, carrying ailing persons, and those harassed by unclean spirits—who were all healed. 17 And having risen, the chief priest, and all those with him—being the sect of the Sadducees—were filled with zeal, 18 and laid their hands on the apostles, and put them in a public prison; 19 but through the night a messenger of the LORD opened the doors of the prison, having also brought them forth, he said, 20 "Go on, and standing, speak in the temple to the people all the sayings of this life"; 21 and having heard, they entered into the temple at the dawn, and were teaching. And the chief priest having come, and those with him, they called together the Sanhedrin and all the Senate of the sons of Israel, and they sent to the prison to have them brought, 22 and the officers having come, did not find them in the prison, and having turned back, they told, 23 saying, "We indeed found the prison shut in all safety, and the keepers standing outside before the doors, and having opened—we found no one within." 24 And as the priest, and the magistrate of the temple, and the chief priests, heard these words, they were doubting concerning them to what this would come; 25 and coming near, a certain one told them, saying, "Behold, the men whom you put in the prison are in the temple standing and teaching the people"; 26 then the magistrate having gone away with officers,

the people, lest they should be stoned; 27 and having brought them, they set [them] in the Sanhedrin, and the chief priest questioned them, 28 saying, "Did we not strictly command you not to teach in this Name? And behold, you have filled Jerusalem with your teaching, and you intend to bring on us the blood of this Man." 29 And Peter and the apostles answering, said, "It is required to obey God, rather than men; 30 and the God of our fathers raised up Jesus, whom you slew, having hanged on a tree; 31 this One, God, a Prince and a Savior, has exalted with His right hand, to give conversion to Israel, and forgiveness of sins; 32 and we are His witnesses of these sayings, and the Holy Spirit also, whom God gave to those obeying Him." 33 And they having heard, were cut [to the heart], and were intending to slay them, 34 but a certain one, having risen up in the Sanhedrin—a Pharisee, by name Gamaliel, a teacher of law honored by all the people—commanded to put the apostles forth a little, 35 and said to them, "Men, Israelites, take heed to yourselves about these men, what you are about to do, 36 for before these days Theudas rose up, saying that he was someone, to whom a number of men joined themselves, as it were four hundred, who was slain, and all, as many as were obeying him, were scattered, and came to nothing. 37 After this one, Judas the Galilean rose up, in the days of the census, and drew away people after him, and that one perished, and all, as many as were obeying him, were scattered; 38 and now I say to you, refrain from these men, and leave them alone, because if this counsel or this work may be of men, it will be overthrown, 39 and if it be of God, you are not able to overthrow it, lest perhaps you are also found fighting against God." 40 And to him they agreed, and having called near the apostles, having beaten [them], they commanded [them] not to speak in the Name of Jesus, and let them go; 41 they, indeed, then, departed from the presence of the Sanhedrin, rejoicing that for His Name they were counted worthy to suffer dishonor, 42 also every day in the temple, and in every house, they were not ceasing teaching and proclaiming good news—Jesus the Christ.

6 And in these days, the disciples multiplying, there came a murmuring of the Hellenists at the Hebrews, because their widows were being

overlooked in the daily ministry, 2 and the Twelve, having called near the multitude of the disciples, said, "It is not pleasing that we, having left the word of God, minister at tables; 3 look out, therefore, brothers, seven men of you who are testified well of, full of the Holy Spirit and wisdom, whom we may set over this necessity, 4 and we to prayer, and to the ministry of the word, will give ourselves continually." 5 And the thing was pleasing before all the multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch, 6 whom they set before the apostles, and they, having prayed, laid [their] hands on them. 7 And the word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly; a great multitude of the priests were also obedient to the faith. 8 And Stephen, full of faith and power, was doing great wonders and signs among the people, 9 and there arose certain of those of the synagogue, the [one] called Libertines (and Cyrenians, and Alexandrians, and of those from Cilicia, and Asia), disputing with Stephen, 10 and they were not able to resist the wisdom and the Spirit with which he was speaking; 11 then they suborned men, saying, "We have heard him speaking slanderous sayings in regard to Moses and God." 12 They also stirred up the people, and the elders, and the scribes, and having come on [him], they caught him, and brought [him] to the Sanhedrin; 13 they also set up false witnesses, saying, "This one does not cease to speak evil sayings against this holy place and the Law, 14 for we have heard him saying that this Jesus the Nazarean will overthrow this place, and will change the customs that Moses delivered to us"; 15 and gazing at him, all those sitting in the Sanhedrin saw his face as it were the face of a messenger.

7 And the chief priest said, "Are then these things so?" 2 And he said, "Men, brothers, and fathers, listen! The God of glory appeared to our father Abraham, being in Mesopotamia, before his dwelling in Haran, 3 and He said to him, Go forth out of your land, and out of your relatives, and come to a land that I will show you. 4 Then having come forth out of the land of the Chaldeans, he dwelt in Haran, and from there, after the death of his father, He removed

him to this land wherein you now dwell, 5 and He gave him no inheritance in it, not even a footstep, and promised to give it to him for a possession, and to his seed after him—he having no child. 6 And God spoke thus, that his seed will be sojourning in a strange land, and they will cause it to serve, and will do it evil [for] four hundred years. 7 And the nation whom they will serve I will judge, said God; And after these things they will come forth and will do Me service in this place. 8 And He gave to him a covenant of circumcision, and so he begot Isaac, and circumcised him on the eighth day, and Isaac [begot] Jacob, and Jacob—the twelve patriarchs; 9 and the patriarchs, having been moved with jealousy, sold Joseph to Egypt, and God was with him, 10 and delivered him out of all his tribulations, and gave him favor and wisdom before Pharaoh king of Egypt, and he set him—governor over Egypt and all his house. 11 And there came a scarcity on all the land of Egypt and Canaan, and great tribulation, and our fathers were not finding sustenance, 12 and Jacob having heard that there was grain in Egypt, sent forth our fathers a first time; 13 and at the second time was Joseph made known to his brothers, and Joseph's family became disclosed to Pharaoh, 14 and Joseph having sent, called for his father Jacob, and all his relatives—with seventy-five souls— 15 and Jacob went down to Egypt, and died, himself and our fathers, 16 and they were carried over into Shechem, and were laid in the tomb that Abraham bought for a price in money from the sons of Emmor, of Shechem. 17 And according as the time of the promise was drawing near, which God swore to Abraham, the people increased and multiplied in Egypt, 18 until another king rose, who had not known Joseph; 19 this one, having dealt subtly with our family, did evil to our fathers, causing to expose their babies, that they might not live; 20 in which time Moses was born, and he was fair to God, and he was brought up [for] three months in the house of his father; 21 and he having been set outside, the daughter of Pharaoh took him up, and reared him to herself for a son; 22 and Moses was taught in all wisdom of the Egyptians, and he was powerful in words and in works. 23 And when forty years were fulfilled to him, it came on his heart to look after his brothers, the sons of Israel; 24 and having

seen a certain one suffering injustice, he defended, and did justice to the oppressed, having struck the Egyptian; 25 and he was supposing his brothers to understand that God gives salvation through his hand; and they did not understand. 26 On the succeeding day, also, he showed himself to them as they are striving, and urged them to peace, saying, Men, you are brothers, why do you do injustice to one another? 27 And he who is doing injustice to the neighbor, thrust him away, saying, Who set you a ruler and a judge over us? 28 Do you wish to kill me, as you killed the Egyptian yesterday? 29 And Moses fled at this word, and became a sojourner in the land of Midian, where he begot two sons, 30 and forty years having been fulfilled, there appeared to him in the wilderness of Mount Sinai [the] Messenger of the LORD, in a flame of fire of a bush, 31 and Moses having seen, wondered at the sight; and he drawing near to behold, there came a voice of the LORD to him, 32 I [am] the God of your fathers; the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses having become terrified, did not dare behold, 33 and the LORD said to him, Loose the sandal of your feet, for the place in which you have stood is holy ground; 34 seeing I have seen the affliction of My people that [is] in Egypt, and I heard their groaning, and came down to deliver them; and now come, I will send you to Egypt. 35 This Moses, whom they refused, saying, Who set you a ruler and a judge? This one God sent [as] a ruler and a redeemer, by the hand of [the] Messenger who appeared to him in the bush; 36 this one brought them forth, having done wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years; 37 this is the Moses who said to the sons of Israel: The LORD your God will raise up to you a Prophet out of your brothers, like to me, Him will you hear. 38 This is he who was in the assembly in the wilderness, with the Messenger who is speaking to him in Mount Sinai, and with our fathers who received the living oracles to give to us; 39 to whom our fathers did not wish to become obedient, but thrust away, and turned back in their hearts to Egypt, 40 saying to Aaron, Make to us gods who will go on before us, for this Moses, who brought us forth out of the land of Egypt, we have not known what has happened to him. 41 And they

made a calf in those days, and brought a sacrifice to the idol, and were rejoicing in the works of their hands, 42 and God turned, and gave them up to do service to the host of Heaven, according as it has been written in the scroll of the Prophets: Did you offer slain beasts and sacrifices to Me forty years in the wilderness, O house of Israel? 43 And you took up the dwelling place of Moloch, and the star of your god Remphan—the figures that you made to worship them, and I will remove your dwelling beyond Babylon. 44 The Dwelling Place of the Testimony was among our fathers in the wilderness, according as He directed, who is speaking to Moses, to make it according to the figure that he had seen; 45 which also our fathers having in succession received, brought in with Joshua, into the possession of the nations whom God drove out from the presence of our fathers, until the days of David, 46 who found favor before God, and requested to find a dwelling place for the God of Jacob; 47 and Solomon built Him a house. 48 But the Most High does not dwell in sanctuaries made with hands, according as the prophet says: 49 Heaven [is] My throne, And the earth My footstool, What house will you build to Me? Says the LORD; Or what [is] the place of My rest? 50 Has My hand not made all these things? 51 You stiff-necked and uncircumcised in heart and in ears! You always resist the Holy Spirit; as your fathers—also you; 52 which of the prophets did your fathers not persecute? And they killed those who declared before about the coming of the Righteous One, of whom you have now become betrayers and murderers, 53 who received the Law by arrangement of messengers, and did not keep [it].” 54 And hearing these things, they were cut to the hearts, and gnashed the teeth at him; 55 and being full of the Holy Spirit, having looked steadfastly to the sky, he saw the glory of God, and Jesus standing on the right hand of God, 56 and he said, “Behold, I see the heavens having been opened, and the Son of Man standing on the right hand of God.” 57 And they, having cried out with a loud voice, stopped their ears, and rushed with one accord on him, 58 and having cast him forth outside of the city, they were stoning [him]—and the witnesses put down their garments at the feet of a young man called Saul— 59 and they were stoning Stephen, [as he was] calling and saying,

“Lord Jesus, receive my spirit”; **60** and having bowed the knees, he cried with a loud voice, “LORD, may You not lay to them this sin”; and having said this, he fell asleep.

8 And Saul was assenting to his death, and there came in that day a great persecution on the Assembly in Jerusalem, all were also scattered abroad in the regions of Judea and Samaria, except the apostles; **2** and devout men carried Stephen away, and made great lamentation over him; **3** and Saul was making havoc of the Assembly, entering into every house, and dragging away men and women, giving them up to prison; **4** they then indeed, having been scattered, went abroad proclaiming good news—the word. **5** And Philip having gone down to a city of Samaria, was preaching the Christ to them; **6** the multitudes were also giving heed to the things spoken by Philip, with one accord, in their hearing and seeing the signs that he was doing, **7** for unclean spirits came forth from many who were possessed, crying with a loud voice, and many who have been paralytic and lame were healed, **8** and there was great joy in that city. **9** And a certain man, by name Simon, was previously in the city using magic, and amazing the nation of Samaria, saying himself to be a certain great one, **10** to whom they were all giving heed, from small to great, saying, “This one is the great power of God”; **11** and they were giving heed to him, because of his having amazed them for a long time with deeds of magic. **12** And when they believed Philip, proclaiming good news, the things concerning the Kingdom of God and the Name of Jesus Christ, they were immersed—both men and women; **13** and Simon himself also believed, and having been immersed, he was continuing with Philip, beholding also signs and mighty acts being done, he was amazed. **14** And the apostles in Jerusalem having heard that Samaria has received the word of God, sent Peter and John to them, **15** who having come down prayed concerning them, that they may receive the Holy Spirit— **16** for as yet He was fallen on none of them, and only they have been immersed—into the Name of the Lord Jesus; **17** then they were laying hands on them, and they received the Holy Spirit. **18** And Simon, having beheld that through the laying on of the hands of the apostles the Holy Spirit is given,

brought money before them, **19** saying, “Give also to me this authority, that on whomsoever I may lay the hands, he may receive the Holy Spirit.” **20** And Peter said to him, “Your silver with you—may it be to destruction! Because you thought to possess the gift of God through money; **21** you have neither part nor lot in this thing, for your heart is not right before God; **22** convert, therefore, from this your wickedness, and implore God, if then the purpose of your heart may be forgiven you, **23** for in the gall of bitterness, and bond of unrighteousness, I perceive you being.” **24** And Simon answering, said, “Implore for me to the LORD, that nothing may come on me of the things you have spoken.” **25** They indeed, therefore, having testified fully, and spoken the word of the LORD, turned back to Jerusalem; they also proclaimed good news in many villages of the Samaritans. **26** And a messenger of the LORD spoke to Philip, saying, “Arise, and go on toward the south, on the way that is going down from Jerusalem to Gaza.” (This is desolate.) **27** And having arisen, he went on, and behold, a man of Ethiopia, a eunuch, a man of rank, of Candace the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; **28** he was also returning, and is sitting on his chariot, and he was reading the prophet Isaiah. **29** And the Spirit said to Philip, “Go near, and be joined to this chariot”; **30** and Philip having run near, heard him reading the prophet Isaiah and said, “Do you then know what you read?” **31** And he said, “Why, how am I able, if someone may not guide me?” He called Philip also, having come up, to sit with him. **32** And the passage of the Writing that he was reading was this: “He was led as a sheep to slaughter, And as a lamb before his shearer is silent, So He does not open His mouth; **33** In His humiliation His judgment was taken away, And His generation—who will declare? Because His life is taken from the earth.” **34** And the eunuch answering Philip said, “I beg you, about whom does the prophet say this? About himself, or about some other one?” **35** And Philip having opened his mouth, and having begun from this Writing, proclaimed good news to him—Jesus. **36** And as they were going on the way, they came on some water, and the eunuch said, “Behold, water; what hinders me to be immersed?” **37** [And Philip said, “If you believe out of all the heart,

it is lawful"; and he answering said, "I believe Jesus Christ to be the Son of God";] 38 and he commanded the chariot to stand still, and they both went down to the water, both Philip and the eunuch, and he immersed him; 39 and when they came up out of the water, the Spirit of the LORD snatched up Philip, and the eunuch saw him no more, for he was going on his way rejoicing; 40 and Philip was found at Azotus, and passing through, he was proclaiming good news to all the cities, until his coming to Caesarea.

9 And Saul, yet breathing of threatening and slaughter to the disciples of the LORD, having gone to the chief priest, 2 asked from him letters to Damascus, to the synagogues, that if he may find any being of The Way, both men and women, he may bring them bound to Jerusalem. 3 And in the going, he came near to Damascus, and suddenly there shone around him a light from Heaven, 4 and having fallen on the earth, he heard a voice saying to him, "Saul, Saul, why do you persecute Me?" 5 And he said, "Who are You, Lord?" And the LORD said, "I am Jesus whom you persecute; [[hard for you to kick at the goads"; 6 trembling also, and astonished, he said, "Lord, what do You wish me to do?" And the LORD [said] to him,] "Arise, and enter into the city, and it will be told [to] you what you must do." 7 And the men who are journeying with him stood speechless, indeed hearing the voice but seeing no one, 8 and Saul arose from the earth, and his eyes having been opened, he beheld no one, and leading him by the hand they brought him to Damascus, 9 and he was three days without seeing, and he neither ate nor drank. 10 And there was a certain disciple in Damascus, by name Ananias, and the LORD said to him in a vision, "Ananias"; and he said, "Behold me, Lord"; 11 and the LORD [says] to him, "Having risen, go on to the street that is called Straight, and seek in the house of Judas, [one] by name Saul of Tarsus, for behold, he prays, 12 and he saw in a vision a man, by name Ananias, coming in, and putting a hand on him, that he may see again." 13 And Ananias answered, "LORD, I have heard from many about this man, how many evils he did to Your holy ones in Jerusalem, 14 and here he has authority from the chief priests, to bind all those calling on Your Name." 15 And the LORD said to him, "Go, because this one

is a chosen vessel to Me, to carry My Name before nations and kings—also the sons of Israel; 16 for I will show him how many things he must suffer for My Name." 17 And Ananias went away, and entered into the house, and having put on him [his] hands, said, "Saul, brother, the LORD has sent me—Jesus who appeared to you in the way in which you were coming—that you may see again, and may be filled with the Holy Spirit." 18 And immediately there fell from his eyes as it were scales, he also saw again instantly, and having risen, was immersed, 19 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, 20 and immediately he was preaching the Christ in the synagogues, that He is the Son of God. 21 And all those hearing were amazed and said, "Is this not he who laid waste in Jerusalem those calling on this Name, and here to this intent had come, that he might bring them bound to the chief priests?" 22 And Saul was still more strengthened, and he was confounding the Jews dwelling in Damascus, proving that this is the Christ. 23 And when many days were fulfilled, the Jews took counsel together to kill him, 24 and their counsel against [him] was known to Saul; they were also watching the gates both day and night, that they may kill him, 25 and the disciples having taken him, by night let him down by the wall, letting down in a basket. 26 And Saul, having come to Jerusalem, tried to join himself to the disciples, and they were all afraid of him, not believing that he is a disciple, 27 and Barnabas having taken him, brought [him] to the apostles, and declared to them how he saw the LORD in the way, and that He spoke to him, and how in Damascus he was speaking boldly in the Name of Jesus. 28 And he was with them, coming in and going out in Jerusalem, 29 and speaking boldly in the Name of the Lord Jesus; he was both speaking and disputing with the Hellenists, and they were taking in hand to kill him, 30 and the brothers having known, brought him down to Caesarea, and sent him forth to Tarsus. 31 Then, indeed, the assemblies throughout all Judea, and Galilee, and Samaria, had peace, being built up, and going on in the fear of the LORD, and in the comfort of the Holy Spirit, they were multiplied. 32 And it came to pass that Peter, passing throughout all [quarters], also came down to the holy ones who

were dwelling at Lydda, 33 and he found there a certain man, Aeneas by name—for eight years laid on a pallet—who was paralytic, 34 and Peter said to him, “Aeneas, Jesus the Christ heals you; arise and spread for yourself”; and immediately he rose, 35 and all those dwelling at Lydda and Saron saw him, and turned to the LORD. 36 And in Joppa there was a certain female disciple, by name Tabitha (which interpreted, is called Dorcas); this woman was full of good works and kind acts that she was doing; 37 and it came to pass in those days she, having ailed, died, and having bathed her, they laid her in an upper chamber, 38 and Lydda being near to Joppa, the disciples having heard that Peter is in that [place], sent two men to him, calling on him not to delay to come through to them. 39 And Peter having risen, went with them, whom having come, they brought into the upper chamber, and all the widows stood by him weeping, and showing coats and garments, as many as Dorcas was making while she was with them. 40 And Peter having put them all forth outside, having bowed the knees, prayed, and having turned to the body, said, “Tabitha, arise”; and she opened her eyes, and having seen Peter, she sat up, 41 and having given her [his] hand, he lifted her up, and having called the holy ones and the widows, he presented her alive, 42 and it became known throughout all Joppa, and many believed on the LORD; 43 and it came to pass, that he remained many days in Joppa, with a certain one, Simon a tanner.

10 And there was a certain man in Caesarea, by name Cornelius, a centurion from a cohort that is called Italian, 2 pious, and fearing God with all his house, also doing many kind acts to the people, and always imploring God; 3 he saw in a vision openly, as it were the ninth hour of the day, a messenger of God coming in to him, and saying to him, “Cornelius”; 4 and he having looked earnestly on him, and becoming afraid, said, “What is it, Lord?” And he said to him, “Your prayers and your kind acts came up for a memorial before God, 5 and now send men to Joppa, and send for a certain one Simon, who is surnamed Peter; 6 this one lodges with a certain Simon a tanner, whose house is by the sea; this one will speak to you what you must do.” 7 And when the messenger who is speaking to Cornelius went away, having called two

of his servants, and a pious soldier of those waiting on him continually, 8 and having expounded all things to them, he sent them to Joppa. 9 And on the next day, as these are proceeding on the way, and are drawing near to the city, Peter went up on the housetop to pray, about the sixth hour, 10 and he became very hungry, and wished to eat; and they making ready, there fell on him a trance, 11 and he beholds Heaven opened, and a certain vessel descending to him, as a great sheet, bound at the four corners, and let down on the earth, 12 in which were all the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the birds of the sky, 13 and there came a voice to him: “Having risen, Peter, slay and eat.” 14 And Peter said, “Not so, Lord; because at no time did I eat anything common or unclean”; 15 and [there is] a voice again a second time to him: “What God cleansed, you do not declare common”; 16 and this was done three times, and again was the vessel received up to Heaven. 17 And as Peter was perplexed in himself what the vision that he saw might be, then, behold, the men who have been sent from Cornelius, having made inquiry for the house of Simon, stood at the gate, 18 and having called, they were asking if Simon, who is surnamed Peter, lodges here. 19 And Peter thinking about the vision, the Spirit said to him, “Behold, three men seek you; 20 but having risen, go down and go on with them, doubting nothing, because I have sent them”; 21 and Peter having come down to the men who have been sent from Cornelius to him, said, “Behold, I am he whom you seek, what [is] the cause for which you are present?” 22 And they said, “Cornelius, a centurion, a man righteous and fearing God, well testified to, also, by all the nation of the Jews, was divinely warned by a holy messenger to send for you, to his house, and to hear sayings from you.” 23 Having called them in, therefore, he lodged them, and on the next day Peter went forth with them, and certain of the brothers from Joppa went with him, 24 and on the next day they entered into Caesarea; and Cornelius was waiting for them, having called together his relatives and near friends, 25 and as it came that Peter entered in, Cornelius having met him, having fallen at [his] feet, worshiped [him]; 26 and Peter raised him, saying, “Stand up; I am also a man myself”; 27 and talking

with him he went in, and finds many having come together. **28** And he said to them, "You know how it is unlawful for a man, a Jew, to keep company with, or to come to, one of another race, but God showed to me to call no man common or unclean; **29** therefore also without contradicting I came, having been sent for; I ask, therefore, for what matter you sent for me?" **30** And Cornelius said, "Four days ago until this hour, I was fasting, and [at] the ninth hour praying in my house, and behold, a man stood before me in radiant clothing, **31** and he said, Cornelius, your prayer was heard, and your kind acts were remembered before God; **32** send, therefore, to Joppa, and call for Simon, who is surnamed Peter; this one lodges in the house of Simon a tanner, by the sea, who having come, will speak to you; **33** at once, therefore, I sent to you; you also did well, having come; now, therefore, we are all present before God to hear all things that have been commanded you by God." **34** And Peter having opened his mouth, said, "Of a truth, I perceive that God is not favoring by appearance, **35** but in every nation he who is fearing Him, and is working righteousness, is acceptable to Him; **36** the word that He sent to the sons of Israel, proclaiming good news—peace through Jesus Christ (this One is Lord of all), **37** you have known the word that came throughout all Judea, having begun from Galilee, after the immersion that John preached; **38** Jesus who [is] from Nazareth—how God anointed Him with the Holy Spirit and power; who went through, doing good, and healing all those oppressed by the Devil, because God was with Him; **39** and we are witnesses of all things that He did, both in the country of the Jews, and in Jerusalem—whom they slew, having hanged [Him] on a tree. **40** This One God raised up [on] the third day, and gave Him to become visible, **41** not to all the people, but to witnesses, to those having been chosen before by God—to us who ate with [Him], and drank with Him, after His rising out of the dead; **42** and He commanded us to preach to the people, and to fully testify that it is He who has been ordained judge of living and dead by God— **43** to this One do all the Prophets testify, that through His Name everyone that is believing in Him receives forgiveness of sins." **44** While Peter is yet speaking these sayings, the Holy Spirit fell on all those hearing the word, **45**

and those of circumcision [who were] believing were astonished—as many as came with Peter—because the gift of the Holy Spirit has also been poured out on the nations, **46** for they were hearing them speaking with tongues and magnifying God. **47** Then Peter answered, "Is anyone able to forbid the water, that these may not be immersed, who received the Holy Spirit—even as us also?" **48** He commanded them to also be immersed in the Name of the LORD; then they implored him to remain certain days.

11 And the apostles and the brothers who are in Judea heard that the nations also received the word of God, **2** and when Peter came up to Jerusalem, those of circumcision were contending with him, **3** saying, "You went in to uncircumcised men, and ate with them!" **4** And Peter having begun, set [it] forth to them in order, saying, **5** "I was in the city of Joppa praying, and I saw in a trance a vision, a certain vessel coming down, as a great sheet by four corners being let down out of Heaven, and it came to me; **6** at which having looked steadfastly, I was considering, and I saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the birds of the sky; **7** and I heard a voice saying to me, Having risen, Peter, slay and eat; **8** and I said, Not so, Lord, because anything common or unclean has at no time entered into my mouth; **9** and a voice answered me a second time out of Heaven, What God cleansed, you do not declare common. **10** And this happened three times, and again was all drawn up to Heaven, **11** and behold, immediately, three men stood at the house in which I was, having been sent from Caesarea to me, **12** and the Spirit said to me to go with them, doubting nothing, and these six brothers also went with me, and we entered into the house of the man, **13** he also declared to us how he saw the messenger standing in his house, and saying to him, Send men to Joppa, and call for Simon, who is surnamed Peter, **14** who will speak sayings by which you will be saved, you and all your house. **15** And in my beginning to speak, the Holy Spirit fell on them, even as also on us in the beginning, **16** and I remembered the saying of the LORD, how He said, John indeed immersed in water, but you will be immersed in the Holy Spirit; **17** if then God gave to them the equal gift as also to us, having

believed on the Lord Jesus Christ, I—how was I able to withstand God?” **18** And they, having heard these things, were silent, and were glorifying God, saying, “Then, indeed, God also gave conversion to life to the nations.” **19** Those, indeed, therefore, having been scattered abroad, from the tribulation that came after Stephen, went through to Phoenicia, and Cyprus, and Antioch, speaking the word to none except to Jews only; **20** and there were certain of them, men of Cyprus and Cyrene, who having entered into Antioch, were speaking to the Hellenists, proclaiming good news—the Lord Jesus, **21** and the hand of the LORD was with them, a great number also, having believed, turned to the LORD. **22** And the account was heard in the ears of the assembly that [is] in Jerusalem concerning them, and they sent forth Barnabas to go through to Antioch, **23** who, having come, and having seen the grace of God, was glad, and was exhorting all with purpose of heart to cleave to the LORD, **24** because he was a good man, and full of the Holy Spirit, and of faith, and a great multitude was added to the LORD. **25** And Barnabas went forth to Tarsus, to seek for Saul, **26** and having found him, he brought him to Antioch, and it came to pass that they assembled together a whole year in the assembly, and taught a great multitude, and the disciples were first called Christians in Antioch. **27** And in those days there came from Jerusalem prophets to Antioch, **28** and one of them, by name Agabus, having stood up, signified through the Spirit a great scarcity is about to be throughout all the world—which also came to pass in the time of Claudius Caesar— **29** and the disciples, according as anyone was prospering, determined each of them to send for ministry to the brothers dwelling in Judea, **30** which also they did, having sent to the elders by the hand of Barnabas and Saul.

12 And about that time, Herod the king put forth his hands to do evil to certain of those of the Assembly, **2** and he killed James, the brother of John, with the sword, **3** and having seen that it is pleasing to the Jews, he added to lay hold of Peter also—and they were the days of the Unleavened [Bread]— **4** whom also having seized, he put in prison, having delivered [him] to four squads of four soldiers to guard him, intending to bring him forth to the people after the Passover. **5** Peter, therefore, indeed, was kept in

the prison, and fervent prayer was being made by the Assembly to God for him, **6** and when Herod was about to bring him forth, the same night was Peter sleeping between two soldiers, having been bound with two chains, guards were also keeping the prison before the door, **7** and behold, a messenger of the LORD stood by, and a light shone in the buildings, and having struck Peter on the side, he raised him up, saying, “Rise in haste,” and his chains fell from off [his] hands. **8** The messenger also said to him, “Gird yourself, and bind on your sandals”; and he did so; and he says to him, “Cast your garment around and follow me”; **9** and having gone forth, he was following him, and he did not know that it is true that which is done through the messenger, and was thinking he saw a vision, **10** and having passed through a first ward, and a second, they came to the iron gate that is leading into the city, which opened to them of its own accord, and having gone forth, they went on through one street, and immediately the messenger departed from him. **11** And Peter having come to himself, said, “Now I have known of a truth that the LORD sent forth His messenger, and delivered me out of the hand of Herod, and all the expectation of the people of the Jews”; **12** also, having considered, he came to the house of Mary, the mother of John, who is surnamed Mark, where there were many thronged together and praying. **13** And Peter having knocked at the door of the porch, there came a girl to listen, by name Rhoda, **14** and having known the voice of Peter, from the joy she did not open the porch, but having run in, told of the standing of Peter before the porch, **15** and they said to her, “You are mad”; and she was confidently affirming [it] to be so, and they said, “It is his messenger”; **16** and Peter was continuing knocking, and having opened, they saw him, and were astonished, **17** and having beckoned to them with the hand to be silent, he declared to them how the LORD brought him out of the prison, and he said, “Declare these things to James and to the brothers”; and having gone forth, he went on to another place. **18** And day having come, there was not a little stir among the soldiers what then was become of Peter, **19** and Herod having sought for him, and having not found, having examined the guards, commanded [them] to be led away to punishment,

and having gone down from Judea to Caesarea, he was abiding [there]. 20 And Herod was highly displeased with the Tyrians and Sidonians, and with one accord they came to him, and having made a friend of Blastus, who [is] over the bed-chambers of the king, they were asking peace, because of their country being nourished from the king's; 21 and on a set day, Herod having clothed himself in kingly clothing, and having sat down on the judgment seat, was making an oration to them, 22 and the populace were shouting, "The voice of a god, and not of a man!" 23 And immediately a messenger of the LORD struck him in return for that he did not give the glory to God, and having been eaten of worms, he expired. 24 And the word of God grew and multiplied, 25 and Barnabas and Saul turned back out of Jerusalem, having fulfilled the ministry, having also taken John with [them], who was surnamed Mark.

13 And there were certain in Antioch, in the assembly there, prophets and teachers: both Barnabas, and Simeon who is called Niger, and Lucius the Cyrenian, Manaen also—Herod the tetrarch's foster-brother—and Saul; 2 and in their ministering to the LORD and fasting, the Holy Spirit said, "Separate to Me both Barnabas and Saul to the work to which I have called them," 3 then having fasted, and having prayed, and having laid the hands on them, they sent [them] away. 4 These, indeed, then, having been sent forth by the Holy Spirit, went down to Seleucia, and from there they sailed to Cyprus, 5 and having come to Salamis, they declared the word of God in the synagogues of the Jews, and they also had John [as] a servant; 6 and having gone through the island to Paphos, they found a certain magus, a false prophet, a Jew, whose name [is] Bar-Jesus; 7 who was with the proconsul Sergius Paulus, an intelligent man; this one having called for Barnabas and Saul, desired to hear the word of God, 8 and there withstood them Elymas the magus—for so is his name interpreted—seeking to pervert the proconsul from the faith. 9 And Saul—who also [is] Paul—having been filled with the Holy Spirit, and having looked steadfastly on him, 10 said, "O full of all guile, and all recklessness, son of a devil, enemy of all righteousness, will you not cease perverting the right ways of the LORD? 11 And now, behold,

a hand of the LORD [is] on you, and you will be blind, not seeing the sun for a season"; and instantly there fell on him a mist and darkness, and he, going around, was seeking some to lead [him] by the hand; 12 then the proconsul having seen what has come to pass, believed, being astonished at the teaching of the LORD. 13 And those around Paul having set sail from Paphos, came to Perga of Pamphylia, and John having departed from them, turned back to Jerusalem, 14 and they having gone through from Perga, came to Antioch of Pisidia, and having gone into the synagogue on the day of the Sabbaths, they sat down, 15 and after the reading of the Law and of the Prophets, the chief men of the synagogue sent to them, saying, "Men, brothers, if there be a word in you of exhortation to the people—say on." 16 And Paul having risen, and having beckoned with the hand, said, "Men, Israelites, and those fearing God, listen: 17 the God of this people Israel chose our fathers, and He exalted the people in their sojourning in the land of Egypt, and He brought them out of it with a high arm; 18 and about a period of forty years He endured their conduct in the wilderness, 19 and having destroyed seven nations in the land of Canaan, He divided their land to them by lot. 20 And after these things, about four hundred and fifty years, He gave judges—until Samuel the prophet; 21 and thereafter they asked for a king, and God gave to them Saul, son of Kish, a man of the tribe of Benjamin, for forty years; 22 and having removed him, He raised up to them David for king, to whom also having testified, He said, I found David, the [son] of Jesse, a man according to My heart, who will do all My will. 23 Of this one's seed, God, according to promise, raised to Israel a Savior—Jesus, 24 John having first preached, before His coming, an immersion of conversion to all the people of Israel; 25 and as John was fulfilling the course, he said, Whom do you suppose I am? I am not [He], but behold, He comes after me, of whom I am not worthy to loose the sandal of [His] feet. 26 Men, brothers, sons of the race of Abraham, and those among you fearing God, to you was the word of this salvation sent, 27 for those dwelling in Jerusalem, and their chiefs, having not known this One, also the voices of the Prophets, which are being read every Sabbath—having judged [Him]—fulfilled, 28

and having found no cause of death, they asked of Pilate that He should be slain, 29 and when they fulfilled all the things written about Him, having taken [Him] down from the tree, they laid Him in a tomb; 30 and God raised Him out of the dead, 31 and He was seen for many days of those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. 32 And we proclaim good news to you—that the promise made to the fathers, 33 God has completed this in full to us their children, having raised up Jesus, as also in the second Psalm it has been written: You are My Son—I have begotten You today. 34 And that He raised Him up out of the dead, to no longer return to corruption, He has said this: I will give to You the holy [blessings] of David [that are] faithful; 35 for what reason He also says in another [place]: You will not give Your Holy One to see corruption; 36 for David, indeed, having served his own generation by the will of God, fell asleep, and was added to his fathers, and saw corruption, 37 but He whom God raised up, did not see corruption. 38 Let it therefore be known to you, men, brothers, that the forgiveness of sins is declared to you through this One, 39 and from all things in the Law of Moses from which you were not able to be declared righteous, everyone who is believing in this One is declared righteous; 40 see, therefore, it may not come on you that has been spoken in the Prophets: 41 See, you despisers, and wonder, and perish, because I work a work in your days, a work in which you may not believe, though anyone may declare [it] to you.” 42 And having gone forth out of the synagogue of the Jews, the nations were calling on [them] that on the next Sabbath these sayings may be spoken to them, 43 and the synagogue having been dismissed, many of the Jews and of the devout proselytes followed Paul and Barnabas, who, speaking to them, were persuading them to remain in the grace of God. 44 And on the coming Sabbath, almost all the city was gathered together to hear the word of God, 45 and the Jews having seen the multitudes, were filled with zeal, and contradicted the things spoken by Paul—contradicting and slandering. 46 And speaking boldly, Paul and Barnabas said, “It was necessary that the word of God be first spoken to you, and seeing you thrust it away, and do not judge yourselves worthy

of the continuous life, behold, we turn to the nations; (aiōnios g166) 47 for so the LORD has commanded us: I have set you for a light of nations—for your being for salvation to the end of the earth.” 48 And the nations hearing were glad, and were glorifying the word of the LORD, and believed—as many as were appointed to continuous life; (aiōnios g166) 49 and the word of the LORD was spread abroad through all the region. 50 And the Jews stirred up the devout and honorable women, and the first men of the city, and raised persecution against Paul and Barnabas, and put them out from their borders; 51 and having shaken off the dust of their feet against them, they came to Iconium, 52 and the disciples were filled with joy and the Holy Spirit.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and spoke, so that there believed a great multitude of both Jews and Greeks; 2 and the unbelieving Jews stirred up and made the souls of the nations evil against the brothers; 3 [for a] long time, indeed, therefore, they abided speaking boldly in the LORD, who is testifying to the word of His grace, and granting signs and wonders to come to pass through their hands. 4 And the multitude of the city was divided, and some were with the Jews, and some with the apostles, 5 and when there was a purpose both of the nations and of the Jews with their rulers to mistreat [them], and to stone them, 6 they having become aware, fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding region, 7 and there they were proclaiming good news. 8 And a certain man in Lystra, impotent in the feet, was sitting, being lame from the womb of his mother—who never had walked; 9 this one was hearing Paul speaking, who, having steadfastly beheld him, and having seen that he has faith to be saved, 10 said with a loud voice, “Stand up on your feet upright”; and he was springing and walking, 11 and the multitudes having seen what Paul did, lifted up their voice in the speech of Lycaonia, saying, “The gods, having become like men, came down to us”; 12 they were also calling Barnabas Zeus, and Paul Hermes, since he was the leader in speaking. 13 And the priest of the Zeus that is before their city, having brought oxen and garlands to the porches, wished to sacrifice with the multitudes, 14

and having heard, the apostles Barnabas and Paul, having torn their garments, sprung into the multitude, crying **15** and saying, "Men, why do you do these things? And we are similar-feeling men with you, proclaiming good news to you, to turn to the living God from these vanities, who made the heaven, and the earth, and the sea, and all the things in them; **16** who in the past generations permitted all the nations to go on in their ways, **17** though, indeed, He did not leave Himself without witness, doing good—giving rains to us from Heaven, and fruitful seasons, filling our hearts with food and gladness"; **18** and saying these things, they scarcely restrained the multitudes from sacrificing to them. **19** And there came there, from Antioch and Iconium, Jews, and they having persuaded the multitudes, and having stoned Paul, drew him outside of the city, having supposed him to be dead; **20** and the disciples having surrounded him, having risen he entered into the city, and on the next day he went forth with Barnabas to Derbe. **21** Having also proclaimed good news to that city, and having disciplined many, they turned back to Lystra, and Iconium, and Antioch, **22** confirming the souls of the disciples, exhorting to remain in the faith, and that it is required of us to enter into the Kingdom of God through many tribulations, **23** and having appointed to them elders in every assembly by vote, having prayed with fastings, they commended them to the LORD in whom they had believed. **24** And having passed through Pisidia, they came to Pamphylia, **25** and having spoken the word in Perga, they went down to Attalia, **26** and [from] there sailed to Antioch, from where they had been given by the grace of God for the work that they fulfilled; **27** and having come and gathered the assembly together, they declared as many things as God did with them, and that He opened a door of faith to the nations; **28** and they abided there with the disciples [for] not a short time.

15 And certain having come down from Judea, were teaching the brothers, "If you are not circumcised after the custom of Moses, you are not able to be saved"; **2** there having been, therefore, not a little dissension and debate to Paul and Barnabas with them, they arranged for Paul and Barnabas, and certain others of them, to go up to the apostles and elders to Jerusalem about this question; **3** they indeed,

then, having been sent forward by the assembly, were passing through Phoenicia and Samaria, declaring the conversion of the nations, and they were causing great joy to all the brothers. **4** And having come to Jerusalem, they were received by the assembly, and the apostles, and the elders; they also declared as many things as God did with them; **5** and there rose up certain of those of the sect of the Pharisees who believed, saying, "It is required to circumcise them, to command them also to keep the Law of Moses." **6** And there were gathered together the apostles and the elders, to see about this matter, **7** and there having been much disputing, Peter having risen up said to them, "Men, brothers, you know that from former days God made choice among us, through my mouth, for the nations to hear the word of the good news, and to believe; **8** and the heart-knowing God bore them testimony, having given to them the Holy Spirit, even as also to us, **9** and also put no difference between us and them, having purified their hearts by faith; **10** now, therefore, why do you tempt God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear? **11** But through the grace of the Lord Jesus Christ, we believe to be saved, even as also they." **12** And all the multitude kept silence and were listening to Barnabas and Paul expounding as many signs and wonders as God did among the nations through them; **13** and after they were silent, James answered, saying, "Men, brothers, listen to me: **14** Simeon expounded how at first God looked on [us] to take a people out of [the] nations for His Name, **15** and to this the words of the Prophets agree, as it has been written: **16** After these things I will return, And I will rebuild the dwelling place of David that has fallen down, And I will rebuild its ruins, And will set it upright— **17** That the remnant of men may seek after the LORD, And all the nations on whom My Name has been called, Says the LORD, who is doing all these things. **18** Known from the ages to God are all His works. (αἰὼν g165) **19** For this reason I judge: not to trouble those who turn back to God from the nations, **20** but to write to them to abstain from the defilements of the idols, and the whoredom, and the strangled thing, and the blood; **21** for Moses has those preaching him from former generations in every city—being

read every Sabbath in the synagogues.” 22 Then it seemed good to the apostles and the elders, with the whole assembly, to send to Antioch with Paul and Barnabas chosen men out of themselves—Judas surnamed Barsabas, and Silas, leading men among the brothers— 23 having written through their hand thus: “The apostles, and the elders, and the brothers, to those in Antioch, and Syria, and Cilicia, brothers, who [are] of the nations, greeting; 24 seeing we have heard that some having gone forth from us troubled you with words, subverting your souls, saying to be circumcised and to keep the Law, to whom we gave no charge, 25 it seemed good to us, having come together with one accord, to send to you chosen men, with our beloved Barnabas and Paul— 26 men who have given up their lives for the Name of our Lord Jesus Christ— 27 we have sent, therefore, Judas and Silas, and they are telling the same things by word. 28 For it seemed good to the Holy Spirit, and to us, to lay no more burden on you, except these necessary things: 29 to abstain from things offered to idols, and blood, and a strangled thing, and whoredom; keeping yourselves from which, you will do well; be strong!” 30 They then, indeed, having been let go, went to Antioch, and having brought the multitude together, delivered the letter, 31 and having read [it] they rejoiced for the consolation; 32 Judas also and Silas, also being prophets themselves, through much discourse exhorted the brothers, and confirmed, 33 and having passed some time, they were let go with peace from the brothers to the apostles; 34 [[and it seemed good to Silas to remain there still.]] 35 And Paul and Barnabas continued in Antioch, teaching and proclaiming good news—with many others also—the word of the LORD; 36 and after certain days, Paul said to Barnabas, “Having turned back again, we may look after our brothers, in every city in which we have preached the word of the LORD—how they are.” 37 And Barnabas resolved to take with [them] John called Mark, 38 and Paul was not thinking it good to take him with them who withdrew from them from Pamphylia, and did not go with them to the work; 39 there came, therefore, a sharp contention, so that they were parted from one another, and Barnabas having taken Mark, sailed to Cyprus, 40 and Paul having chosen Silas, went forth, having been given up

to the grace of God by the brothers; 41 and he went through Syria and Cilicia, confirming the assemblies.

16 And he came to Derbe and Lystra, and behold, a certain disciple was there, by name Timotheus, son of a certain woman, a believing Jewess, but of a father, a Greek, 2 who was well testified to by the brothers in Lystra and Iconium; 3 Paul wished this one to go forth with him, and having taken [him], he circumcised him, because of the Jews who are in those places, for they all knew his father—that he was a Greek. 4 And as they were going on through the cities, they were delivering to them the decrees to keep, that have been judged by the apostles and the elders who [are] in Jerusalem, 5 then, indeed, were the assemblies established in the faith, and were abounding in number every day; 6 and having gone through Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia, 7 having gone toward Mysia, they were trying to go on toward Bithynia, and the Spirit did not permit them, 8 and having passed by Mysia, they came down to Troas. 9 And a vision through the night appeared to Paul—a certain man of Macedonia was standing, calling on him, and saying, “Having passed through to Macedonia, help us.” 10 And when he saw the vision, immediately we endeavored to go forth to Macedonia, assuredly gathering that the LORD has called us to preach good news to them, 11 having set sail, therefore, from Troas, we came with a straight course to Samothracia, on the next day also to Neapolis, 12 there also to Philippi, which is a principal city of the part of Macedonia—a colony. And we were abiding in this city some days; 13 on the day of the Sabbaths we also went forth outside of the city, by a river, where there used to be prayer, and having sat down, we were speaking to the women who came together, 14 and a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, worshiping God, was hearing, whose heart the LORD opened to attend to the things spoken by Paul; 15 and when she was immersed, and her household, she called on us, saying, “If you have judged me to be faithful to the LORD, having entered into my house, remain”; and she constrained us. 16 And it came to pass in our going on to prayer, a certain maid, having a spirit of Python, met us, who brought much employment to

her masters by soothsaying; 17 she having followed Paul and us, was crying, saying, "These men are servants of the Most High God, who declare to us [the] way of salvation!" 18 And this she was doing for many days, but Paul having been grieved, and having turned, said to the spirit, "I command you, in the Name of Jesus Christ, to come forth from her"; and it came forth the same hour. 19 And her masters having seen that the hope of their employment was gone, having caught Paul and Silas, drew [them] into the marketplace, to the rulers, 20 and having brought them to the magistrates, they said, "These men being Jews exceedingly trouble our city; 21 and they proclaim customs that are not lawful for us to receive nor to do, being Romans." 22 And the multitude rose up together against them, and the magistrates having torn their garments from them, were commanding to beat [them] with rods, 23 having also laid on them many blows, they cast them into prison, having given charge to the jailor to keep them safely, 24 who having received such a charge, put them into the inner prison, and fastened their feet in the stocks. 25 And at midnight Paul and Silas praying, were singing hymns to God, and the prisoners were hearing them, 26 and suddenly a great earthquake came, so that the foundations of the prison were shaken, also all the doors were immediately opened, and of all—the bands were loosed; 27 and the jailor having come out of sleep, and having seen the doors of the prison open, having drawn a sword, was about to kill himself, supposing the prisoners to have fled, 28 and Paul cried out with a loud voice, saying, "You may not do yourself any harm, for we are all here!" 29 And having asked for a light, he sprang in, and he fell down before Paul and Silas trembling, 30 and having brought them forth, said, "Lords, what must I do that I may be saved?" 31 And they said, "Believe on the Lord Jesus Christ, and you will be saved—you and your household." 32 And they spoke to him the word of the LORD, and to all those in his household; 33 and having taken them, in that hour of the night, he bathed [them] from the blows, and immediately he and all of his were immersed, 34 having also brought them into his house, he set food before [them], and was glad with all the household, he having believed in God. 35 And day having come,

the magistrates sent the rod-bearers, saying, "Let those men go"; 36 and the jailor told these words to Paul, "The magistrates have sent, that you may be let go; now, therefore, having gone forth go on in peace"; 37 and Paul said to them, "Having beaten us publicly uncondemned—men, being Romans—they cast [us] to prison, and now privately they cast us forth! Why no! But having come themselves, let them bring us forth." 38 And the rod-bearers told these sayings to the magistrates, and they were afraid, having heard that they are Romans, 39 and having come, they implored them, and having brought [them] forth, they were asking [them] to go forth from the city; 40 and they, having gone forth out of the prison, entered into [the house of] Lydia, and having seen the brothers, they comforted them, and went forth.

17 And having passed through Amphipolis, and Apollonia, they came to Thessalonica, where the synagogue of the Jews was, 2 and according to the custom of Paul, he went in to them, and for three Sabbaths he was reasoning with them from the Writings, 3 opening and alleging that it was necessary [for] the Christ to suffer, and to rise again out of the dead, and that "this is the Christ—Jesus whom I proclaim to you." 4 And certain of them believed, and attached themselves to Paul and to Silas, also a great multitude of the worshiping Greeks, also not a few of the principal women. 5 And the Jews, having been moved with envy, and having taken to themselves certain evil men of the agitators, and having made a crowd, were setting the city in an uproar; having also assailed the house of Jason, they were seeking them to bring [them] to the populace, 6 and having not found them, they drew Jason and certain brothers to the city rulers, calling aloud, "These, having put the world in commotion, are also present here, 7 whom Jason has received; and all these do contrary to the decrees of Caesar, saying another to be king—Jesus." 8 And they troubled the multitude and the city rulers, hearing these things, 9 and having taken security from Jason and the rest, they let them go. 10 And the brothers immediately, through the night, sent forth both Paul and Silas to Berea, who having come, went into the synagogue of the Jews; 11 and these were more noble than those in Thessalonica; they received the word with all readiness of mind, examining the

Writings every day [to see] whether those things were so; 12 therefore, many of them, indeed, believed, and not a few of the honorable Greek women and men. 13 And when the Jews from Thessalonica knew that also in Berea was the word of God declared by Paul, they came there also, agitating the multitudes; 14 and then immediately the brothers sent forth Paul, to go on as it were to the sea, but both Silas and Timotheus were remaining there. 15 And those conducting Paul, brought him to Athens, and having received a command to Silas and Timotheus that with all speed they may come to him, they departed; 16 and Paul waiting for them in Athens, his spirit was stirred in him, beholding the city wholly given to idolatry, 17 therefore, indeed, he was reasoning in the synagogue with the Jews, and with the worshiping persons, and in the marketplace every day with those who met with him. 18 And certain of the Epicurean and of the Stoic philosophers, were meeting together to see him, and some were saying, "What would this seed picker wish to say?" And others, "He seems to be an announcer of strange demons"; because he proclaimed to them Jesus and the resurrection as good news, 19 having also taken him, they brought [him] to the Areopagus, saying, "Are we able to know what this new teaching [is] that is spoken by you, 20 for you bring certain strange things to our ears? We resolve, then, to know what these things would wish to be"; 21 and all Athenians, and the strangers sojourning, for nothing else were at leisure but to say something, and to hear some newer thing. 22 And Paul, having stood in the midst of the Areopagus, said, "Men, Athenians, in all things I perceive you as over-religious; 23 for passing through and contemplating your objects of worship, I also found an altar which had been inscribed: To God—unknown; whom, therefore—not knowing—you worship, this One I announce to you. 24 God, who made the world, and all things in it, this One, being Lord of Heaven and of earth, does not dwell in temples made with hands, 25 neither is He served by the hands of men—needing anything, He giving life to all, and breath, and all things; 26 He also made every nation of man of one blood, to dwell on all the face of the earth—having ordained times before appointed, and the bounds of their dwellings— 27 to seek the LORD, if perhaps they felt after Him

and found, though, indeed, He is not far from each one of us, 28 for in Him we live, and move, and are; as certain of your poets have also said: For we are also His offspring. 29 Being, therefore, offspring of God, we ought not to think the Godhead to be like to gold, or silver, or stone, [an] engraving of art and imagination of man; 30 therefore indeed God, having overlooked the times of ignorance, now commands all men everywhere to convert, 31 because He set a day in which He is about to judge the world in righteousness, by a Man whom He ordained, having given assurance to all, having raised Him out of the dead." 32 And having heard of a resurrection of the dead, some, indeed, were mocking, but others said, "We will hear you again concerning this"; 33 and so Paul went forth from the midst of them, 34 and certain men having cleaved to him, believed, among whom [is] also Dionysius the Areopagite, and a woman, by name Damaris, and others with them.

18 And after these things, Paul having departed out of Athens, came to Corinth, 2 and having found a certain Jew, by name Aquilas, of Pontus by birth, lately come from Italy, and his wife Priscilla—because of Claudius having directed all the Jews to depart out of Rome—he came to them, 3 and because of being of the same craft, he remained with them, and was working, for they were tentmakers as to craft; 4 and he was reasoning in the synagogue every Sabbath, persuading both Jews and Greeks. 5 And when both Silas and Timotheus came down from Macedonia, Paul was pressed in the Spirit, testifying fully to the Jews Jesus the Christ; 6 and on their resisting and slandering, having shaken [his] garments, he said to them, "Your blood [is] on your head—I am clean; from now on I will go on to the nations." 7 And having departed from there, he went to the house of a certain one, by name Justus, a worshiper of God, whose house was adjoining the synagogue, 8 and Crispus, the ruler of the synagogue believed in the LORD with all his house, and many of the Corinthians hearing were believing, and they were being immersed. 9 And the LORD said through a vision in the night to Paul, "Do not be afraid, but be speaking and you may not be silent; 10 because I am with you, and no one will set on you to do evil [to] you, because I have many people in this city"; 11 and he continued a year and six

months, teaching the word of God among them. **12** And Gallio being proconsul of Achaia, the Jews made a rush with one accord on Paul, and brought him to the judgment seat, **13** saying, "This one persuades men to worship God against the Law"; **14** and Paul being about to open [his] mouth, Gallio said to the Jews, "If, indeed, then, it was anything unrighteous, or an act of wicked recklessness, O Jews, according to reason I had borne with you, **15** but if it is a question concerning words and names, and of your law, look [to it] yourselves, for I do not intend to be a judge of these things," **16** and he drives them from the judgment seat; **17** and all the Greeks having taken Sosthenes, the chief man of the synagogue, were beating [him] before the judgment seat, and Gallio was not even caring for these things. **18** And Paul having remained yet a good many days, having taken leave of the brothers, was sailing to Syria—and with him [are] Priscilla and Aquilas—having shorn [his] head in Cenchera, for he had a vow; **19** and he came down to Ephesus, and left them there, and he himself having entered into the synagogue reasoned with the Jews: **20** and they having requested [him] to remain a longer time with them, he did not consent, **21** but took leave of them, saying, "It is necessary for me by all means to keep the coming celebration at Jerusalem, and again I will return to you—God willing." And he sailed from Ephesus, **22** and having come down to Caesarea, having gone up, and having greeted the assembly, he went down to Antioch. **23** And having stayed some time, he went forth, going successively through the region of Galatia and Phrygia, strengthening all the disciples. **24** And a certain Jew, Apollos by name, an Alexandrian by birth, a man of eloquence, being mighty in the Writings, came to Ephesus; **25** this one was instructed in the way of the LORD, and being fervent in the Spirit, was speaking and teaching exactly the things about the LORD, knowing only the immersion of John; **26** this one also began to speak boldly in the synagogue, and Aquilas and Priscilla having heard of him, took him to [them], and more exactly set forth to him The Way of God, **27** and he resolving to go through into Achaia, the brothers wrote to the disciples, having exhorted them to receive him, who having come, helped them much who have believed through grace, **28** for he was powerfully refuting the Jews publicly, showing through the Writings Jesus to be the Christ.

19 And it came to pass, in Apollos being in Corinth, Paul having gone through the upper parts, came to Ephesus, and having found certain disciples, **2** he said to them, "Having believed, did you receive the Holy Spirit?" And they said to him, "But we did not even hear whether there is any Holy Spirit?"; **3** and he said to them, "Into what, then, were you immersed?" And they said, "Into John's immersion." **4** And Paul said, "John, indeed, immersed with an immersion of conversion, saying to the people that they should believe in Him who is coming after him—that is, in the Christ—Jesus"; **5** and they, having heard, were immersed into the Name of the Lord Jesus, **6** and Paul having laid [his] hands on them, the Holy Spirit came on them, they were also speaking with tongues, and prophesying, **7** and all the men were, as it were, twelve. **8** And having gone into the synagogue, he was speaking boldly for three months, reasoning and persuading the things concerning the Kingdom of God, **9** and when certain were hardened and were disbelieving, speaking evil of The Way before the multitude, having departed from them, he separated the disciples, reasoning every day in the school of a certain Tyrannus. **10** And this happened for two years so that all those dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks, **11** also mighty works—not common—God was working through the hands of Paul, **12** so that even to the ailing were brought from his body handkerchiefs or aprons, and the diseases departed from them; the evil spirits also went forth from them. **13** And certain of the wandering exorcist Jews, took on [them] to name over those having the evil spirits the Name of the Lord Jesus, saying, "We adjure you by Jesus, whom Paul preaches"; **14** and there were certain—seven sons of Sceva, a Jew, a chief priest—who are doing this thing; **15** and the evil spirit, answering, said, "I know Jesus, and I am acquainted with Paul; and you—who are you?" **16** And the man, in whom was the evil spirit, leaping on them, and having overcome them, prevailed against them, so that they fled naked and wounded out of that house, **17** and this became known to all, both Jews and Greeks, who are dwelling at Ephesus, and fear fell on them all, and the Name

of the Lord Jesus was being magnified; **18** many also of those who believed were coming, confessing and declaring their acts, **19** and many of those who had practiced the superfluous arts, having brought the scrolls together, were burning [them] before all; and they reckoned together the prices of them, and found [it] fifty thousand pieces of silver, **20** so powerfully was the word of God increasing and prevailing. **21** And when these things were fulfilled, Paul purposed in the Spirit, having gone through Macedonia and Achaia, to go on to Jerusalem, saying, "After my being there, it is also necessary for me to see Rome"; **22** and having sent to Macedonia two of those ministering to him—Timotheus and Erastus—he himself stayed a time in Asia. **23** And there came, at that time, not a little stir about The Way, **24** for a certain one, Demetrius by name, a worker in silver, making silver sanctuaries of Artemis, was bringing to the craftsmen not a little gain, **25** whom, having brought in a crowd together, and those who worked around such things, he said, "Men, you know that by this work we have our wealth; **26** and you see and hear, that not only at Ephesus, but almost in all Asia, this Paul, having persuaded, turned away a great multitude, saying that they who are made by hands are not gods; **27** and not only is this department in danger for us of coming into disregard, but also, that of the great goddess Artemis, the temple is to be reckoned for nothing, and also her greatness is about to be brought down, whom all Asia and the world worships." **28** And having heard, and having become full of wrath, they were crying out, saying, "Great [is] the Artemis of the Ephesians!" **29** And the whole city was filled with confusion; they rushed also with one accord into the theater, having caught Gaius and Aristarchus, Macedonians, Paul's fellow-travelers. **30** And on Paul's resolving to enter in to the populace, the disciples were not permitting him, **31** and also some of the chief men of Asia, being his friends, having sent to him, were pleading [with] him not to venture into the theater himself. **32** Some indeed, therefore, were calling out one thing, and some another, for the assembly was confused, and the greater part did not know for what they had come together; **33** and out of the multitude they put forward Alexander—the Jews thrusting him forward—and Alexander having beckoned with the hand, wished

to make defense to the populace, **34** and having known that he is a Jew, one voice came out of all, for about two hours, crying, "Great [is] the Artemis of the Ephesians!" **35** And the public clerk having quieted the multitude, says, "Men, Ephesians, why, who is the man that does not know that the city of the Ephesians is temple-keeper of the great goddess Artemis, and of that which fell down from Zeus? **36** These things, then, being undeniable, it is necessary for you to be quiet, and to do nothing rashly. **37** For you brought these men, who are neither temple-robbers nor slandering of your goddess; **38** if indeed, therefore, Demetrius and the craftsmen with him have a matter with anyone, court [days] are held, and there are proconsuls; let them accuse one another. **39** And if you seek after anything concerning other matters, it will be determined in the legal assembly; **40** for we are also in peril of being accused of insurrection in regard to this day, there being no occasion by which we will be able to give an account of this concourse"; **41** and having said these things, he dismissed the assembly.

20 And after the ceasing of the tumult, Paul having called near the disciples, and having embraced [them], went forth to go on to Macedonia; **2** and having gone through those parts, and having exhorted them with many words, he came to Greece; **3** and having continued three months—a counsel of the Jews having been against him—being about to set forth to Syria, there came [to him] a resolution of returning through Macedonia. **4** And there were accompanying him to Asia, Sopater of Pyrrhus from Berea, and of Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timotheus, and of Asians Tychicus and Trophimus; **5** these, having gone before, remained for us in Troas, **6** and we sailed, after the days of the Unleavened [Bread], from Philippi, and came to them to Troas in five days, where we abided seven days. **7** And on the first [day] of the weeks, the disciples having been gathered together to break bread, Paul was discoursing to them, about to depart on the next day, he was also continuing the discourse until midnight, **8** and there were many lamps in the upper chamber where they were gathered together, **9** and there a certain youth was sitting, by name Eutychus, on the window—being borne down by a deep sleep,

Paul discoursing long—he having sunk down from the sleep, fell down from the third story, and was lifted up dead. **10** And Paul, having gone down, fell on him, and having embraced [him], said, “Make no tumult, for his life is in him”; **11** and having come up, and having broken bread, and having tasted, for a long time also having talked—until daylight, so he went forth, **12** and they brought up the boy alive, and were comforted in no ordinary measure. **13** And we having gone before to the ship, sailed to Assos, there intending to take in Paul, for so he had arranged, intending himself to go on foot; **14** and when he met with us at Assos, having taken him up, we came to Mitylene, **15** and there having sailed, on the next day we came opposite Chios, and the next day we arrived at Samos, and having remained in Trogyllium, on the following day we came to Miletus, **16** for Paul decided to sail past Ephesus, that there may not be to him a loss of time in Asia, for he was hurrying, if it were possible for him, to be at Jerusalem on the day of the Pentecost. **17** And from Miletus, having sent to Ephesus, he called for the elders of the assembly, **18** and when they were come to him, he said to them, “You know from the first day in which I came to Asia, how I was with you at all times; **19** serving the LORD with all humility, and many tears, and temptations, that befell me in the counsels of the Jews against [me]; **20** how I kept back nothing of what things are profitable, not to declare to you, and to teach you publicly, and in every house, **21** testifying fully both to Jews and Greeks, conversion toward God, and faith toward our Lord Jesus Christ. **22** And now, behold, I—bound in the Spirit—go on to Jerusalem, not knowing the things that will befall me in it, **23** except that the Holy Spirit fully testifies in every city, saying that bonds and tribulations remain for me; **24** but I make account of none of these, neither do I count my life precious to myself, so that I finish my course with joy, and the ministry that I received from the Lord Jesus, to fully testify [to] the good news of the grace of God. **25** And now, behold, I have known that you will no longer see my face, among all you [to] whom I went preaching the Kingdom of God; **26** for this reason I take you to witness this day, that I [am] clear from the blood of all, **27** for I did not keep back from declaring to you all the counsel of God. **28** Take heed, therefore, to

yourselves, and to all the flock, among which the Holy Spirit made you overseers, to feed the Assembly of God that He acquired through His own blood, **29** for I have known this, that there will enter in, after my departing, grievous wolves to you, not sparing the flock, **30** and there will arise men of your own selves, speaking perverse things, to draw away the disciples after them. **31** Therefore, watch, remembering that three years, night and day, I did not cease with tears warning each one; **32** and now, I commend you, brothers, to God, and to the word of His grace, that is able to build up, and to give you an inheritance among all those sanctified. **33** I coveted the silver or gold or clothing of no one; **34** and you yourselves know that to my necessities, and to those who were with me, these hands ministered; **35** I showed you all things, that, thus laboring, it is necessary to partake with the ailing, to also be mindful of the words of the Lord Jesus, that He Himself said: It is more blessed to give than to receive.” **36** And having said these things, having bowed his knees, with them all, he prayed, **37** and there came a great weeping to all, and having fallen on the neck of Paul, they were kissing him, **38** sorrowing most of all for the word that he had said—that they are about to see his face no longer; and they were accompanying him to the ship.

21 And it came to pass, at our sailing, having been parted from them, having run direct, we came to Coos, and the succeeding [day] to Rhodes, and there to Patara, **2** and having found a ship passing over to Phoenicia, having gone on board, we sailed, **3** and having discovered Cyprus, and having left it on the left, we were sailing to Syria, and landed at Tyre, for there was the ship discharging the cargo. **4** And having found out the disciples, we tarried there seven days, and they said to Paul, through the Spirit, not to go up to Jerusalem; **5** but when it came that we completed the days, having gone forth, we went on, all bringing us on the way, with women and children, to the outside of the city, and having bowed the knees on the shore, we prayed, **6** and having embraced one another, we embarked in the ship, and they returned to their own friends. **7** And we, having finished the course, from Tyre came down to Ptolemais, and having greeted the brothers, we remained one day with them; **8** and on the next day

Paul and his company having gone forth, we came to Caesarea, and having entered into the house of Philip the evangelist—who is of the seven—we remained with him, **9** and this one had four daughters, virgins, prophesying. **10** And we remaining many more days, there came down a certain one from Judea, a prophet, by name Agabus, **11** and he having come to us, and having taken up the girdle of Paul, having also bound his own hands and feet, said, “Thus says the Holy Spirit: The man whose is this girdle—so will the Jews in Jerusalem bind, and they will deliver [him] up into the hands of nations.” **12** And when we heard these things, we called on [him]—both we, and those of that place—not to go up to Jerusalem, **13** and Paul answered, “Why are you weeping, and crushing my heart? For I am ready, not only to be bound, but also to die at Jerusalem for the Name of the Lord Jesus”; **14** and he not being persuaded, we were silent, saying, “The will of the LORD be done.” **15** And after these days, having taken [our] vessels, we were going up to Jerusalem, **16** and there went also of the disciples from Caesarea with us, bringing with them him with whom we may lodge, a certain Mnason of Cyprus, an aged disciple. **17** And we having come to Jerusalem, the brothers gladly received us, **18** and on the next day Paul was going in with us to James, all the elders also came, **19** and having greeted them, he was expounding, one by one, each of the things God did among the nations through his ministry, **20** and they having heard, were glorifying the LORD. They also said to him, “You see, brother, how many myriads there are of Jews who have believed, and all are zealous of the Law, **21** and they are instructed concerning you, that you teach departure from Moses to all Jews among the nations, saying not to circumcise the children, nor to walk after the customs; **22** what then is it? Certainly the multitude must come together, for they will hear that you have come. **23** This, therefore, that we say to you, do. We have four men having a vow on themselves, **24** having taken these, be purified with them, and be at expense with them, that they may shave the head, and all may know that the things of which they have been instructed concerning you are nothing, but you walk—yourself also—keeping the Law. **25** And concerning those of the nations who have believed, we have written, having given judgment, that they observe no such thing, except to keep themselves both from idol-sacrifices, and blood, and a strangled thing, and whoredom.” **26** Then Paul, having taken the men, on the following day, having purified himself with them, was entering into the temple, announcing the fulfilment of the days of the purification, until the offering was offered for each one of them. **27** And as the seven days were about to be fully ended, the Jews from Asia having beheld him in the temple, were stirring up all the multitude, and they laid hands on him, **28** crying out, “Men, Israelites, help! This is the man who, against the people, and the Law, and this place, is teaching all everywhere; and further, also, he brought Greeks into the temple, and has defiled this holy place”; **29** for they had seen before Trophimus, the Ephesian, in the city with him, whom they were supposing that Paul brought into the temple. **30** All the city was also moved and there was a running together of the people, and having laid hold on Paul, they were drawing him out of the temple, and immediately were the doors shut, **31** and they seeking to kill him, a rumor came to the chief captain of the band that all Jerusalem has been thrown into confusion, **32** who, at once, having taken soldiers and centurions, ran down on them, and they having seen the chief captain and the soldiers, left off beating Paul. **33** Then the chief captain, having come near, took him, and commanded [him] to be bound with two chains, and was inquiring who he may be, and what it is he has been doing, **34** and some were crying out one thing, and some another, among the multitude, and not being able to know the certainty because of the tumult, he commanded him to be carried into the stronghold, **35** and when he came on the steps, it happened he was carried by the soldiers, because of the violence of the multitude, **36** for the crowd of the people was following after, crying, “Away with him.” **37** And Paul being about to be led into the stronghold, says to the chief captain, “Is it permitted to me to say anything to you?” And he said, “Do you know Greek? **38** Are you not, then, the Egyptian who made an uprising before these days, and led the four thousand men of the assassins into the desert?” **39** And Paul said, “I, indeed, am a man, a Jew, of Tarsus of Cilicia, a citizen of no insignificant

city; and I implore you, permit me to speak to the people.” **40** And he having given him leave, Paul having stood on the stairs, beckoned with the hand to the people, and there having been a great silence, he spoke to them in the Hebrew dialect, saying:

22 “Men, brothers, and fathers, hear my defense now to you.” **2** and they having heard that he was speaking to them in the Hebrew dialect, they became even more silent, and he says, **3** “I, indeed, am a man, a Jew, having been born in Tarsus of Cilicia, and brought up in this city at the feet of Gamaliel, having been taught according to the exactness of a law of the fathers, being zealous of God, as all you are today. **4** And this Way I persecuted to death, binding and delivering up to prisons both men and women, **5** as also the chief priest testifies to me, and all the eldership; from whom also having received letters to the brothers, to Damascus, I was going on, to bring also those there bound to Jerusalem that they might be punished, **6** and it came to pass, in my going on and coming near to Damascus, about noon, suddenly out of Heaven there shone a great light around me; **7** I also fell to the ground, and I heard a voice saying to me, Saul, Saul, why do you persecute Me? **8** And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene whom you persecute— **9** and they who are with me saw the light, and became afraid, and they did not hear the voice of Him who is speaking to me— **10** and I said, What will I do, Lord? And the LORD said to me, Having risen, go on to Damascus, and there it will be told you concerning all things that have been appointed for you to do. **11** And when I did not see from the glory of that light, being led by the hand by those who are with me, I came to Damascus, **12** and a certain one, Ananias, a pious man according to the Law, being testified to by all the Jews dwelling [there], **13** having come to me and stood by [me], said to me, Saul, brother, look up; and the same hour I looked up to him; **14** and he said, The God of our fathers chose you beforehand to know His will, and to see the Righteous One, and to hear a voice out of His mouth, **15** because you will be His witness to all men of what you have seen and heard; **16** and now, why do you linger? Having risen, immerse yourself, and wash away your sins,

calling on the Name of the LORD. **17** And it came to pass, when I returned to Jerusalem, and while I was praying in the temple, I came into a trance, **18** and I saw Him saying to me, Hurry and go forth in haste out of Jerusalem, because they will not receive your testimony concerning Me; **19** and I said, LORD, they know that I was imprisoning and was scourging those believing on You in every synagogue; **20** and when the blood of your witness Stephen was being poured forth, I was also standing by and assenting to his death, and keeping the garments of those putting him to death; **21** and He said to me, Go, because I will send you to far-off nations.” **22** And they were hearing him to this word, and they lifted up their voice, saying, “Away from the earth with such a one; for it is not fit for him to live.” **23** And they crying out and casting up their garments, and throwing dust into the air, **24** the chief captain commanded him to be brought into the stronghold, saying, “Let him be examined by scourges,” that he might know for what cause they were crying so against him. **25** And as he was stretching him with the straps, Paul said to the centurion who was standing by, “Is it lawful to you to scourge a man, a Roman, uncondemned?” **26** And the centurion having heard, having gone near to the chief captain, told, saying, “Take heed what you are about to do, for this man is a Roman”; **27** and the chief captain having come near, said to him, “Tell me, are you a Roman?” And he said, “Yes”; **28** and the chief captain answered, “I, with a great sum, obtained this citizenship”; but Paul said, “But I have even been born [so].” **29** Immediately, therefore, they departed from him, those being about to examine him, and the chief captain was also afraid, having learned that he is a Roman, and because he had bound him, **30** and the next day, intending to know the certainty for what reason he is accused by the Jews, he loosed him from the bonds, and commanded the chief priests and all their Sanhedrin to come, and having brought down Paul, he set [him] before them.

23 And Paul having earnestly beheld the Sanhedrin, said, “Men, brothers, I have lived to God in all good conscience to this day”; **2** and the chief priest Ananias commanded those standing by him to strike him on the mouth, **3** then Paul said to him, “God is about to strike you, you whitewashed wall, and you

sit judging me according to the Law, and violating law, order me to be struck!" 4 And those who stood by said, "Do you revile the chief priest of God?" 5 And Paul said, "I did not know, brothers, that he is chief priest, for it has been written: You will not speak evil of the ruler of your people"; 6 and Paul having known that one part are Sadducees, and the other Pharisees, cried out in the Sanhedrin, "Men, brothers, I am a Pharisee—son of a Pharisee—concerning [the] hope and resurrection of [the] dead I am judged." 7 And he having spoken this, there came a dissension of the Pharisees and of the Sadducees, and the crowd was divided, 8 for Sadducees, indeed, say there is no resurrection, nor messenger, nor spirit, but Pharisees confess both. 9 And there came a great cry, and the scribes of the Pharisees' part having arisen, were striving, saying, "We find no evil in this man; and if a spirit spoke to him, or a messenger, we may not fight against God"; 10 and a great dissension having come, the chief captain having been afraid lest Paul may be pulled to pieces by them, commanded the army, having gone down, to seize him out of their midst, and to bring [him] into the stronghold. 11 And on the following night, the LORD having stood by him, said, "Take courage, Paul, for as you fully testified [to] the things concerning Me at Jerusalem, so you must also testify at Rome." 12 And day having come, certain of the Jews having made a concourse, cursed themselves, saying neither to eat nor to drink until they may kill Paul; 13 and they were more than forty who made this conspiracy by oath, 14 who having come near to the chief priests and to the elders said, "With a curse we accursed ourselves—to taste nothing until we have killed Paul; 15 now, therefore, you, signify to the chief captain, with the Sanhedrin, that tomorrow he may bring him down to you, as being about to know more exactly the things concerning him; and we, before his coming near, are ready to put him to death." 16 And the son of Paul's sister having heard of the lying in wait, having gone and entered into the stronghold, told Paul, 17 and Paul having called near one of the centurions, said, "Lead this young man to the chief captain, for he has something to tell him." 18 He indeed, then, having taken him, brought him to the chief captain and says, "The prisoner Paul, having called me near, asked [me] to bring to you this young man, having something to say to you." 19 And the chief captain having taken him by the hand, and having withdrawn by themselves, inquired, "What is that which you have to tell me?" 20 And he said, "The Jews agreed to request you, that tomorrow you may bring down Paul to the Sanhedrin, as being about to inquire something more exactly concerning him; 21 you, therefore, may you not yield to them, for there more than forty men of them lie in wait for him, who cursed themselves—not to eat nor to drink until they kill him, and now they are ready, waiting for the promise from you." 22 The chief captain, then, indeed, let the young man go, having charged [him], "Tell no one that you have shown these things to me"; 23 and having called a certain two of the centurions near, he said, "Make ready two hundred soldiers, that they may go on to Caesarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night; 24 also provide beasts, that, having set Paul on, they may bring him safe to Felix the governor"; 25 he having written a letter after this description: 26 "Claudius Lysias, to the most noble governor Felix, greetings: 27 This man having been taken by the Jews, and being about to be killed by them—having come with the army, I rescued him, having learned that he is a Roman; 28 and intending to know the cause for which they were accusing him, I brought him down to their Sanhedrin, 29 whom I found accused concerning questions of their law, and having no accusation worthy of death or bonds; 30 and a plot having been intimated to me against this man—about to be of the Jews—I sent to you at once, having also given command to the accusers to say the things against him before you; be strong." 31 Then, indeed, the soldiers according to that directed them, having taken up Paul, brought him through the night to Antipatris, 32 and on the next day, having permitted the horsemen to go on with him, they returned to the stronghold; 33 those having entered into Caesarea, and delivered the letter to the governor, also presented Paul to him. 34 And the governor having read [it], and inquired of what province he is, and understood that [he is] from Cilicia; 35 "I will hear you," he said, "when your accusers may also have come"; he also commanded him to be kept in the Praetorium of Herod.

24 And after five days the chief priest Ananias came down, with the elders, and a certain orator—Tertullus, and they disclosed to the governor [the things] against Paul; 2 and he having been called, Tertullus began to accuse [him], saying, “Enjoying much peace through you, and worthy deeds being done to this nation through your forethought, 3 always, also, and everywhere we receive it, most noble Felix, with all thankfulness; 4 and that I may not be further tedious to you, I exhort you to hear us concisely in your gentleness; 5 for having found this man a pestilence, and moving a dissension to all the Jews through the world—also a ringleader of the sect of the Nazarenes— 6 who also tried to profane the temple, whom we also took, [[and wished to judge according to our law, 7 and Lysias the chief captain having come near, took away out of our hands with much violence, 8 having commanded his accusers to come to you,]] from whom you may be able, yourself having examined, to know concerning all these things of which we accuse him”; 9 and the Jews also agreed, professing these things to be so. 10 And Paul—the governor having beckoned to him to speak—answered, “Knowing [that] for many years you have been a judge to this nation, I answer more cheerfully the things concerning myself; 11 you being able to know that it is not more than twelve days to me since I went up to worship in Jerusalem, 12 and neither did they find me reasoning with anyone in the temple, or making a dissension of the multitude, nor in the synagogues, nor in the city; 13 nor are they able to prove against me the things concerning which they now accuse me. 14 And I confess this to you, that, according to The Way that they call a sect, so I serve the God of the fathers, believing all things that have been written in the Law and the Prophets, 15 having hope toward God, which they themselves also wait for, [that] there is about to be a resurrection of the dead, both of righteous and unrighteous; 16 and in this I exercise myself, to always have a conscience void of offense toward God and men. 17 And after many years I came, about to do kind acts to my nation, and offerings, 18 in which certain Jews from Asia found me purified in the temple, not with multitude, nor with tumult, 19 whom it is necessary to be present before you, and to

accuse, if they had anything against me, 20 or let these same say if they found any unrighteousness in me in my standing before the Sanhedrin, 21 except concerning this one voice, in which I cried, standing among them—Concerning a resurrection of the dead I am judged by you today.” 22 And having heard these things, Felix delayed them—having known more exactly of the things concerning The Way—saying, “When Lysias the chief captain may come down, I will know fully the things concerning you”; 23 having also given a direction to the centurion to keep Paul, to let [him] also have liberty, and to forbid none of his own friends to minister or to come near to him. 24 And after certain days, Felix having come with his wife Drusilla, being a Jewess, he sent for Paul, and heard him concerning faith toward Christ, 25 and he reasoning concerning righteousness, and self-control, and the judgment that is about to be, Felix, having become afraid, answered, “For the present be going, and having time, I will call for you”; 26 and at the same time also hoping that money will be given to him by Paul, that he may release him, therefore, also sending for him often, he was conversing with him; 27 and two years having been fulfilled, Felix received a successor, Porcius Festus; Felix also willing to lay a favor on the Jews, left Paul bound.

25 Festus, therefore, having come into the province, after three days went up to Jerusalem from Caesarea, 2 and the chief priest and the principal men of the Jews disclosed to him [the things] against Paul, and were calling on him, 3 asking favor against him, that he may send for him to Jerusalem, making an ambush to put him to death in the way. 4 Then, indeed, Festus answered that Paul is kept in Caesarea, and is himself about to go forth speedily, 5 “Therefore those able among you,” he says, “having come down together, if there be anything in this man—let them accuse him”; 6 and having tarried among them more than ten days, having gone down to Caesarea, on the next day having sat on the judgment seat, he commanded Paul to be brought; 7 and he having come, there stood around the Jews who have come down from Jerusalem—many and weighty charges they are bringing against Paul, which they were not able to prove, 8 he making defense, [said,] “Neither in regard to the Law of the Jews, nor in

regard to the temple, nor in regard to Caesar—did I commit any sin.” 9 And Festus willing to lay on the Jews a favor, answering Paul, said, “Are you willing, having gone up to Jerusalem, to be judged before me there concerning these things?” 10 And Paul said, “At the judgment seat of Caesar I am standing, where it is necessary for me to be judged; I did no unrighteousness to Jews, as you also very well know; 11 for if I am indeed unrighteous, and have done anything worthy of death, I do not deprecate to die; and if there is none of the things of which these accuse me, no one is able to make a favor of me to them; I appeal to Caesar!” 12 Then Festus, having communed with the council, answered, “To Caesar you have appealed; to Caesar you will go.” 13 And certain days having passed, Agrippa the king, and Bernice, came down to Caesarea greeting Festus, 14 and as they were continuing there more days, Festus submitted to the king the things concerning Paul, saying, “There is a certain man, left by Felix, a prisoner, 15 about whom, in my being at Jerusalem, the chief priests and the elders of the Jews laid information, asking a decision against him, 16 to whom I answered, that it is not a custom of Romans to make a favor of any man to die, before that he who is accused may have the accusers face to face, and may receive place of defense in regard to the charge laid against [him]. 17 They, therefore, having come together—I, making no delay, on the succeeding [day] having sat on the judgment seat, commanded the man to be brought, 18 concerning whom the accusers, having stood up, were bringing against [him] no accusation of the things I was thinking of, 19 but certain questions concerning their own religion they had against him, and concerning a certain Jesus who was dead, whom Paul affirmed to be alive; 20 and I, doubting in regard to the question concerning this, asked if he was willing to go on to Jerusalem, and to be judged there concerning these things— 21 but Paul having appealed to be kept to the hearing of Sebastus, I commanded him to be kept until I might send him to Caesar.” 22 And Agrippa said to Festus, “I was also intending to hear the man myself”; and he said, “Tomorrow you will hear him”; 23 on the next day, therefore—on the coming of Agrippa and Bernice with much display, and they having entered into the

audience chamber, with the chief captains also, and the principal men of the city, and Festus having ordered—Paul was brought forth. 24 And Festus said, “King Agrippa, and all men who are present with us, you see this one, about whom all the multitude of the Jews dealt with me, both in Jerusalem and here, crying out, He ought not to live any longer; 25 and I, having found him to have done nothing worthy of death, and he also himself having appealed to Sebastus, I decided to send him, 26 concerning whom I have no certain thing to write to [my] lord, for what reason I brought him forth before you, and especially before you, King Agrippa, that the examination having been made, I may have something to write; 27 for it seems to me irrational, sending a prisoner, not to also signify the charges against him.”

26 And Agrippa said to Paul, “It is permitted to you to speak for yourself”; then Paul having stretched forth the hand, was making a defense: 2 “Concerning all things of which I am accused by Jews, King Agrippa, I have thought myself blessed, being about to make a defense before you today, 3 especially knowing you to be acquainted with all things—both customs and questions—among Jews; for this reason, I implore you to hear me patiently. 4 The manner of my life then, indeed, from youth—which from the beginning was among my nation, in Jerusalem—all the Jews know, 5 knowing me before from the first (if they may be willing to testify), that after the most exact sect of our worship, I lived a Pharisee; 6 and now for the hope of the promise made to the fathers by God, I have stood judged, 7 to which our twelve tribes, intently serving night and day, hope to come, concerning which hope I am accused, King Agrippa, by the Jews; 8 why is it judged incredible with you if God raises the dead? 9 I indeed, therefore, thought with myself that it was necessary [for me] to do many things against the Name of Jesus of Nazareth, 10 which I also did in Jerusalem, and I shut up many of the holy ones in prison, having received the authority from the chief priests; they also being put to death, I gave my vote against them, 11 and in every synagogue, often punishing them, I was constraining [them] to speak evil, being also exceedingly mad against them, I was also persecuting [them] even to strange cities. 12

In which things, also, going on to Damascus—with authority and commission from the chief priests— 13 at midday, I saw in the way, O king, out of Heaven, above the brightness of the sun, shining around me a light—and those going on with me; 14 and we all having fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew dialect, Saul, Saul, why do you persecute Me? [It is] hard for you to kick against goads! 15 And I said, Who are You, Lord? And He said, I am Jesus whom you persecute; 16 but rise, and stand on your feet, for this I appeared to you, to appoint you an officer and a witness both of the things you saw, and of the things [in which] I will appear to you, 17 delivering you from the people, and the nations, to whom I now send you, 18 to open their eyes, to turn [them] from darkness to light, and [from] the authority of Satan to God, for their receiving forgiveness of sins, and a lot among those having been sanctified by faith that [is] toward Me. 19 After which, King Agrippa, I was not disobedient to the heavenly vision, 20 but to those in Damascus first, and to those in Jerusalem, also to all the region of Judea, and to the nations, I was preaching to convert, and to turn back to God, doing works worthy of conversion; 21 because of these things the Jews—having caught me in the temple—were endeavoring to kill [me]. 22 Having obtained, therefore, help from God, until this day, I have stood witnessing both to small and to great, saying nothing besides the things that both the prophets and Moses spoke of as about to come, 23 that the Christ is to suffer, whether first by a resurrection from the dead, He is about to proclaim light to the people and to the nations.” 24 And he thus making a defense, Festus said with a loud voice, “You are mad, Paul; much learning turns you mad!” 25 And he says, “I am not mad, most noble Festus, but of truth and soberness I speak forth the sayings; 26 for the king knows concerning these things, before whom I also speak boldly, for none of these things, I am persuaded, are hidden from him; for this thing has not been done in a corner; 27 do you believe, King Agrippa, the prophets? I have known that you believe!” 28 And Agrippa said to Paul, “In [so] little you persuade me to become a Christian?” 29 And Paul said, “I would have wished to God, both in a little, and in much, not only you, but also all those hearing me

today, to become such as I also am—except these bonds.” 30 And he having spoken these things, the king rose up, and the governor, Bernice also, and those sitting with them, 31 and having withdrawn, they were speaking to one another, saying, “This man does nothing worthy of death or of bonds”; 32 and Agrippa said to Festus, “This man might have been released if he had not appealed to Caesar.”

27 And when our sailing to Italy was determined, they were delivering up both Paul and certain others, prisoners, to a centurion, by name Julius, of the band of Sebastus, 2 and having embarked in a ship of Adramyttium, we, being about to sail by the coasts of Asia, set sail, there being with us Aristarchus, a Macedonian of Thessalonica, 3 on the next [day] also we touched at Sidon, and Julius, courteously treating Paul, permitted [him], having gone on to friends, to receive [their] care. 4 And there, having set sail, we sailed under Cyprus, because of the winds being contrary, 5 and having sailed over the sea down by Cilicia and Pamphylia, we came to Myria of Lycia, 6 and there the centurion having found a ship of Alexandria, sailing to Italy, put us into it, 7 and having sailed slowly many days, and with difficulty coming down by Cnidus, the wind not permitting us, we sailed under Crete, down by Salmone, 8 and hardly passing it, we came to a certain place called Fair Havens, near to which was the city of Lasaea. 9 And much time being spent, and the sailing now being dangerous—because of the fast also being already past—Paul was admonishing, 10 saying to them, “Men, I perceive that with hurt, and much damage, not only of the load and of the ship, but also of our lives—the voyage is about to be”; 11 but the centurion gave more credence to the pilot and to the shipowner than to the things spoken by Paul; 12 and the haven being not well placed to winter in, the greater part gave counsel to sail from there, if somehow they might be able, having attained to Phoenix, to winter [there], [which is] a haven of Crete, looking to the southwest and northwest, 13 and a south wind blowing softly, having thought they had obtained [their] purpose, having lifted anchor, they sailed close by Crete, 14 and not long after, there came down from it a turbulent wind [that] is called the Euroclydon, 15 and the ship being caught, and not

being able to bear up against the wind, having given [her] up, we were carried on, **16** and having run under a certain little island called Clauda, we were hardly able to become masters of the boat, **17** which having taken up, they were using helps, undergirding the ship, and fearing lest they may fall into the [sandbars of] Syrtis, having let down the mast—so were carried on. **18** And we, being exceedingly storm-tossed, the succeeding [day] they were making a clearing, **19** and on the third [day] we cast out the tackling of the ship with our own hands, **20** and neither sun nor stars appearing for more days, and not a little storm lying on us, from then on all hope was taken away of our being saved. **21** And there having been long fasting, then Paul having stood in the midst of them, said, "It was necessary, indeed, O men—having listened to me—not to set sail from Crete, and to save this hurt and damage; **22** and now I exhort you to be of good cheer, for there will be no loss of life among you—but of the ship; **23** for this night there stood by me a messenger of God—whose I am, and whom I serve— **24** saying, Do not be afraid Paul; it is necessary for you to stand before Caesar; and behold, God has granted to you all those sailing with you; **25** for this reason be of good cheer, men! For I believe God, that so it will be, even as it has been spoken to me, **26** and on a certain island it is necessary for us to be cast." **27** And when the fourteenth night came—we being carried up and down in the Adria—toward the middle of the night the sailors were supposing that some country drew near to them; **28** and having sounded they found twenty fathoms, and having gone a little farther, and again having sounded, they found fifteen fathoms, **29** and fearing lest we may fall on rough places, having cast four anchors out of the stern, they were wishing day to come. **30** And the sailors seeking to flee out of the ship, and having let down the boat to the sea, in pretense as [if] out of the prow they are about to cast anchors, **31** Paul said to the centurion and to the soldiers, "If these do not remain in the ship—you are not able to be saved"; **32** then the soldiers cut off the ropes of the boat, and permitted it to fall off. **33** And until the day was about to be, Paul was calling on all to partake of nourishment, saying, "Fourteen days today, waiting, you continue fasting, having taken nothing, **34** for

this reason I call on you to take nourishment, for this is for your safety, for of not one of you will a hair fall from the head"; **35** and having said these things, and having taken bread, he gave thanks to God before all, and having broken [it], he began to eat; **36** and all having become of good cheer, also took food themselves, **37** (and we were—all the souls in the ship—two hundred, seventy-six), **38** and having eaten sufficient nourishment, they were lightening the ship, casting forth the wheat into the sea. **39** And when the day came, they were not discerning the land, but were perceiving a certain bay having a beach, into which they took counsel, if possible, to thrust forward the ship, **40** and having taken up the anchors, they were committing [it] to the sea, at the same time—having loosed the bands of the rudders, and having hoisted up the foresail to the wind—they were making for the shore, **41** and having fallen into a place of two seas, they ran the ship aground, and the prow, indeed, having stuck fast, remained immoveable, but the stern was broken by the violence of the waves. **42** And the soldiers' counsel was that they should kill the prisoners, lest anyone having swam out should escape, **43** but the centurion, resolving to save Paul, hindered them from the counsel, and commanded those able to swim, having cast themselves out first—to get to the land, **44** and the rest, some indeed on boards, and some on certain things of the ship; and thus it came to pass that all came safe to the land.

28 And having been saved, then they knew that the island is called Malta, **2** and the foreigners were showing us no ordinary kindness, for having kindled a fire, they received us all, because of the pressing rain, and because of the cold; **3** but Paul having gathered together a quantity of sticks, and having laid [them] on the fire, a viper—having come out of the heat—fastened on his hand. **4** And when the foreigners saw the beast hanging from his hand, they said to one another, "Certainly this man is a murderer, whom, having been saved out of the sea, the justice did not permit to live"; **5** he then, indeed, having shaken off the beast into the fire, suffered no evil, **6** and they were expecting him to be about to be inflamed, or to suddenly fall down dead, and they, expecting [it] a long time, and seeing nothing

uncommon happening to him, changing [their] minds, think, for indeed, concerning this sect it is known said he was a god. 7 And in the neighborhood of that to us that it is spoken against everywhere"; 23 and having appointed him a day, more of them came to place were lands of the principal man of the island, by him, to the lodging, to whom he was setting [it] forth, name Publius, who, having received us, courteously testifying fully the Kingdom of God, persuading them lodged [us for] three days; 8 and it came to pass, the also of the things concerning Jesus, both from the father of Publius was lying, oppressed with fevers and dysentery, to whom Paul, having entered and Law of Moses, and the Prophets, from morning until having prayed, having laid [his] hands on him, healed evening, 24 and some, indeed, were believing the him; 9 this, therefore, being done, also the others things spoken, and some were not believing. 25 And in the island having sicknesses were coming and not being agreed with one another, they were going were healed; 10 who also honored us with many away, Paul having spoken one word, "The Holy Spirit honors, and we setting sail—they were loading [us] spoke well through Isaiah the prophet to our fathers, with the things that were necessary. 11 And after three 26 saying, Go on to this people and say, With hearing months, we set sail in a ship (that had wintered in the you will hear, and you will not understand, and seeing you will see, and you will not perceive, 27 for the island) of Alexandria, with the sign Dioscuri, 12 and heart of this people was made obtuse, and with the having landed at Syracuse, we remained three days, 13 ears they barely heard, and they closed their eyes, there having gone around, we came to Rhegium, lest they may see with the eyes, and may understand and after one day, a south wind having sprung up, the with the heart, and should turn, and I may heal them. second [day] we came to Puteoli, 14 where, having 28 Be it known, therefore, to you, that the salvation of found brothers, we were called on to remain with God was sent to the nations, these also will hear it"; 29 [[and he having said these things, the Jews went them seven days, and thus we came to Rome; 15 and away, having much debate among themselves;]] 30 there, the brothers having heard the things concerning and Paul remained an entire two years in his own us, came forth to meet us, as far as [the] Forum of hired [house], and was receiving all those coming in to him, 31 preaching the Kingdom of God, and Appius, and Three Taverns—whom Paul having seen, teaching the things concerning the Lord Jesus Christ having given thanks to God, took courage. 16 And with all boldness—unforbidden.

17 And it came to pass after three days, Paul called together those who are the principal men of the Jews, and they having come together, he said to them: "Men, brothers, I—having done nothing contrary to the people, or to the customs of the fathers—a prisoner from Jerusalem, was delivered up into the hands of the Romans; 18 who having examined me, were willing to release [me], because of their being no cause of death in me, 19 and the Jews having spoken against [it], I was constrained to appeal to Caesar—not as having anything to accuse my nation of; 20 for this cause, therefore, I called for you to see and to speak with [you], for because of the hope of Israel I am bound with this chain." 21 And they said to him, "We neither received letters concerning you from Judea, nor did anyone who came of the brothers declare or speak any evil concerning you, 22 and we think it good from you to hear what you

Romans

1 Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God, **2** which He announced before through His prophets in holy writings, **3** concerning His Son—who has come of the seed of David according to the flesh, **4** who is marked out [as the] Son of God in power, according to the Spirit of sanctification, by the resurrection from the dead—Jesus Christ our Lord; **5** through whom we received grace and apostleship, for obedience of faith among all the nations, in behalf of His Name; **6** among whom are also you, the called of Jesus Christ; **7** to all who are in Rome, beloved of God, called holy ones: Grace to you and peace from God our Father and the Lord Jesus Christ! **8** First, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world; **9** for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you, **10** always in my prayers imploring, if by any means now at length I will have a prosperous journey, by the will of God, to come to you, **11** for I long to see you, that I may impart to you some spiritual gift, that you may be established; **12** and that is, that I may be comforted together among you, through faith in one another, both yours and mine. **13** And I do not wish you to be ignorant, brothers, that many times I purposed to come to you—and was hindered until the present time—that some fruit I might have also among you, even as also among the other nations. **14** Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor, **15** so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news, **16** for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to everyone who is believing, both to Jew first, and to Greek. **17** For the righteousness of God in it is revealed from faith to faith, according as it has been written: “And the righteous one will live by faith,” **18** for the wrath of God is revealed from Heaven on all impiety and unrighteousness of men, holding down the truth in unrighteousness. **19** Because that which is known of God is revealed among them, for God revealed [it] to them, **20** for the invisible things of Him from

the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead—to their being inexcusable; (αἰδιος g126) **21** because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened, **22** professing to be wise, they were made fools, **23** and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of birds, and of quadrupeds, and of reptiles. **24** For this reason also God gave them up, in the desires of their hearts, to uncleanness, to dishonor their bodies among themselves; **25** who changed the truth of God into the lie, and honored and served the creature rather than the Creator, who is blessed for all ages. Amen. (αἰῶν g165) **26** Because of this God gave them up to dishonorable affections, for even their females changed the natural use into that against nature; **27** and in like manner also the males having left the natural use of the female, burned in their longing toward one another; males with males working shame, and the repayment of their error that was fit, in themselves receiving. **28** And according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly; **29** having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, **30** evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents, **31** unintelligent, faithless, without natural affection, implacable, unmerciful; **32** who the righteous judgment of God having known—that those practicing such things are worthy of death—not only do them, but also have delight with those practicing them.

2 Therefore, you are inexcusable, O man—everyone who is judging—for in that in which you judge the other, yourself you condemn, for the same things you practice who are judging, **2** and we have known that the judgment of God is according to truth, on those practicing such things. **3** And do you think this, O man, who are judging those who such things are practicing, and are doing them, that you will escape the judgment of God? **4** Or the riches of His goodness, and forbearance, and long-suffering, do you despise, not knowing that the goodness of

God leads you to conversion? 5 But according to your hardness and impenitent heart, you treasure up wrath to yourself in [the] day of wrath and of the revelation of the righteous judgment of God, 6 who will render to each according to his works; 7 to those, indeed, who in continuance of a good work, seek glory, and honor, and incorruptibility—continuous life; (aiōnios g166) 8 and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness—indignation and wrath, 9 tribulation and distress, on every soul of man that is working the evil, both of Jew first, and of Greek; 10 and glory, and honor, and peace, to everyone who is working the good, both to Jew first, and to Greek. 11 For there is no favor by appearance with God, 12 for as many as sinned without law, will also perish without law, and as many as sinned in law, through law will be judged, 13 for not the hearers of the Law [are] righteous before God, but the doers of the Law will be declared righteous. 14 For when nations that have no law, by nature may do the things of the Law, these not having a law—to themselves are a law, 15 who show the work of the Law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending, 16 in the day when God will judge the secrets of men, according to my good news, through Jesus Christ. 17 Behold, you are named a Jew, and rest on the Law, and boast in God, 18 and know the will, and approve the distinctions, being instructed out of the Law, 19 and have confidence that you yourself are a leader of blind ones, a light of those in darkness, 20 a corrector of foolish ones, a teacher of babies, having the form of the knowledge and of the truth in the Law. 21 You, then, who are teaching another, do you not teach yourself? 22 You who are preaching not to steal, do you steal? You who are saying not to commit adultery, do you commit adultery? You who are abhorring the idols, do you rob temples? 23 You who boast in the Law, through the transgression of the Law do you dishonor God? 24 For evil is spoken of the Name of God among the nations because of you, according as it has been written. 25 For circumcision, indeed, profits, if you may practice law, but if you may be a transgressor of law, your circumcision has become uncircumcision. 26 If, therefore, the uncircumcision

may keep the righteousness of the Law, will not his uncircumcision be reckoned for circumcision? 27 And the uncircumcision, by nature, fulfilling the Law, will judge you who, through letter and circumcision, [are] a transgressor of law. 28 For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh; 29 but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.

3 What, then, [is] the superiority of the Jew? Or what the profit of the circumcision? 2 Much in every way; for first, indeed, that they were entrusted with the oracles of God; 3 for what, if certain were faithless? Will their faithlessness make the faithfulness of God useless? 4 Let it not be! And let God become true, and every man false, according as it has been written: “That You may be declared righteous in Your words, and may overcome in Your being judged.” 5 And if our unrighteousness establishes God’s righteousness, what will we say? Is God unrighteous who is inflicting the wrath? (I speak after the manner of a man.) 6 Let it not be! Since how will God judge the world? 7 For if the truth of God in my falsehood abounded more to His glory, why am I also yet judged as a sinner? 8 And not, as we are spoken evil of, and as certain affirm us to say, “We may do the evil things, that the good ones may come?” Whose judgment is righteous. 9 What, then? Are we better? Not at all! For we charged before both Jews and Greeks with being all under sin, 10 according as it has been written: “There is none righteous, not even one; 11 there is none who is understanding, there is none who is seeking after God. 12 All went out of the way, together they became unprofitable, there is none doing good, there is not even one. 13 Their throat [is] an opened grave; with their tongues they used deceit; poison of cobras [is] under their lips— 14 whose mouth is full of cursing and bitterness. 15 Their feet [are] swift to shed blood. 16 Ruin and misery [are] in their ways. 17 And a way of peace they did not know. 18 There is no fear of God before their eyes.” 19 And we have known that as many things as the Law says, to those in the Law it speaks, that every mouth may be stopped, and all the world may come under judgment to God; 20 for this reason by works of law will no flesh be declared

righteous before Him, for through law is a knowledge of sin. 21 And now apart from law the righteousness of God has been revealed, testified to by the Law and the Prophets, 22 and the righteousness of God [is] through the faith of Jesus Christ to all, and on all those believing—for there is no difference, 23 for all have sinned and fall short of the glory of God— 24 being declared righteous freely by His grace through the redemption that [is] in Christ Jesus, 25 whom God set forth [as] a propitiatory covering, through faith in His blood, for the showing forth of His righteousness, because of the passing over of the former sins in the forbearance of God— 26 for the showing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus. 27 Where then [is] the boasting? It was excluded; by what law? Of works? No, but by a law of faith: 28 therefore we reckon a man to be declared righteous by faith, apart from works of law. 29 [Is He] only the God of Jews, and not also of nations? 30 Yes, also of nations; since [there is] one God who will declare righteous circumcision by faith, and uncircumcision through faith. 31 Do we then make law useless through faith? Let it not be! Indeed, we establish law.

4 What, then, will we say Abraham our father to have found, according to flesh? 2 For if Abraham was declared righteous by works, he has to boast—but not before God; 3 for what does the writing say? “And Abraham believed God, and it was reckoned to him for righteousness”; 4 and to him who is working, the reward is not reckoned of grace, but of debt; 5 and to him who is not working, and is believing on Him who is declaring righteous the impious, his faith is reckoned for righteousness— 6 even as David also speaks of the blessedness of the man to whom God reckons righteousness apart from works: 7 “Blessed [are] they whose lawless acts were forgiven, And whose sins were covered; 8 Blessed [is] the man To whom the LORD may not reckon sin.” 9 [Is] this blessedness, then, on the circumcision, or also on the uncircumcision—for we say that faith was reckoned to Abraham for righteousness? 10 How then was it reckoned? He being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision; 11 and he received

a sign of circumcision, a seal of the righteousness of faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them, 12 and father of circumcision to those not of circumcision only, but who also walk in the steps of faith, that [is] in the uncircumcision of our father Abraham. 13 For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith; 14 for if they who are of law [are] heirs, faith has been made void, and the promise has been made useless; 15 for the Law works wrath; for where law is not, neither [is] transgression. 16 Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the Law only, but also to that which [is] of the faith of Abraham, 17 who is father of us all (according as it has been written: “A father of many nations I have set you,”) before Him whom he believed—God, who is quickening the dead, and is calling the things that are not as being. 18 Who, against hope, believed in hope, for his becoming father of many nations according to that spoken: “So will your seed be”; 19 and having not been weak in faith, he did not consider his own body, already become dead (being about one hundred years old), and the deadness of Sarah’s womb, 20 and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God, 21 and having been fully persuaded that what He has promised He is also able to do: 22 for this reason also it was reckoned to him for righteousness. 23 And it was not written on his account alone that it was reckoned to him, 24 but also on ours, to whom it is about to be reckoned—to us believing on Him who raised up Jesus our Lord out of the dead, 25 who was delivered up because of our offenses, and was raised up because of our being declared righteous.

5 Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ, 2 through whom also we have the access by faith into this grace in which we have stood, and we boast on the hope of the glory of God. 3 And not only [so], but we also boast in the tribulations, knowing that the tribulation works endurance; 4 and the endurance, experience; and the experience, hope;

5 and the hope does not make ashamed, because the love of God has been poured forth in our hearts through the Holy Spirit that has been given to us. 6 For in our being still ailing, Christ in due time died for the impious; 7 for scarcely for a righteous man will anyone die, for the good man perhaps someone also dares to die; 8 and God commends His own love to us, that, in our being still sinners, Christ died for us; 9 much more, then, having been declared righteous now in His blood, we will be saved through Him from the wrath; 10 for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we will be saved in His life. 11 And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom we now received the reconciliation; 12 because of this, even as through one man sin entered into the world, and through sin—death; and thus to all men death passed through, for that all sinned; 13 for until law sin was in the world: and sin is not reckoned when there is not law; 14 but death reigned from Adam until Moses, even on those having not sinned in the likeness of Adam's transgression, who is a type of Him who is coming. 15 But not as the offense so also [is] the free gift; for if by the offense of the one the many died, much more the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many; 16 and not as through one who sinned [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offenses to a declaration of "Righteous," 17 for if by the offense of the one death reigned through the one, much more those who are receiving the abundance of grace and of the free gift of righteousness, in life will reign through the one—Jesus Christ. 18 So, then, as through one offense to all men [it is] to condemnation, so also through one declaration of "Righteous" [it is] to all men to justification of life; 19 for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the One, will the many be constituted righteous. 20 And law came in, that the offense might abound, and where sin abounded, grace hyper-abounded, 21 that even as sin reigned in death, so also grace may reign, through righteousness, to continuous life, through Jesus Christ our Lord. (αἰῶνιος g166)

6 What, then, will we say? Will we continue in sin that grace may abound? 2 Let it not be! We who died to sin—how will we still live in it? 3 Are you ignorant that we, as many as were immersed into Christ Jesus, were immersed into His death? 4 We were buried together, then, with Him through the immersion into death, that even as Christ was raised up out of the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become planted together to the likeness of His death, [so] we also will be of the resurrection; 6 knowing this, that our old man was crucified with [Him], that the body of sin may be made useless, for our no longer serving sin, 7 for he who has died has been set free from sin. 8 And if we died with Christ, we believe that we also will live with Him, 9 knowing that Christ, having been raised up out of the dead, dies no more; death has no more lordship over Him; 10 for in that He died, He died to sin once, and in that He lives, He lives to God; 11 so also you, reckon yourselves to be dead indeed to sin, and living to God in Jesus Christ our Lord. 12 Do not let then sin reign in your mortal body, to obey it in its desires; 13 neither present your members instruments of unrighteousness to sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God; 14 for sin will not have lordship over you, for you are not under law, but under grace. 15 What then? Will we sin because we are not under law but under grace? Let it not be! 16 Have you not known that to whom you present yourselves servants for obedience, servants you are to him to whom you obey, whether of sin to death, or of obedience to righteousness? 17 And thanks to God, that you were servants of sin, and—were obedient from the heart to the form of teaching to which you were delivered up; 18 and having been freed from sin, you became servants to righteousness. 19 I speak in a human [way], because of the weakness of your flesh, for even as you presented your members servants to the uncleanness and to the lawlessness—to the lawlessness, so now present your members servants to righteousness—to sanctification, 20 for when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, in the things of which you are now ashamed? For the end of those

[is] death. **22** And now, having been freed from sin, and having become servants to God, you have your fruit—to sanctification, and the end continuous life; (aiōnios g166) **23** for the wages of sin [is] death, and the gift of God [is] continuous life in Christ Jesus our Lord. (aiōnios g166)

7 Are you ignorant, brothers—for to those knowing law I speak—that the law has lordship over the man as long as he lives? **2** For the married woman to the living husband has been bound by law, and if the husband may die, she has been free from the law of the husband; **3** so then, the husband being alive, she will be called an adulteress if she may become another man's; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man's. **4** So that, my brothers, you also were made dead to the law through the body of the Christ, for your becoming another's, who was raised up out of the dead, that we might bear fruit to God; **5** for when we were in the flesh, the passions of sins, that [are] through the Law, were working in our members, to bear fruit to death; **6** and now we have ceased from the Law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter. **7** What, then, will we say? The Law [is] sin? Let it not be! But I did not know sin except through law, for also the covetousness I had not known if the Law had not said: **8** "You will not covet"; and sin having received an opportunity, through the command, worked in me all covetousness—for apart from law sin is dead. **9** And I was alive apart from law once, and the command having come, sin revived, and I died; **10** and the command that [is] for life, this was found by me for death; **11** for sin, having received an opportunity, through the command, deceived me, and through it, slew [me], **12** so that the Law, indeed, [is] holy, and the command holy, and righteous, and good. **13** That which is good then, has it become death to me? Let it not be! But sin, that it might appear sin, through the good, working death to me, that sin might become exceedingly sinful through the command. **14** For we have known that the Law is spiritual, and I am fleshly, sold by sin; **15** for that which I work, I do not acknowledge; for not what I will, this I practice, but what I hate, this I do. **16** And if what I do not will, this

I do, I consent to the Law that [it is] good, **17** and now it is no longer I that work it, but sin dwelling in me, **18** for I have known that there does not dwell in me, that is, in my flesh, good: for to will is present with me, and I do not find to work that which is right, **19** for the good that I will, I do not do; but the evil that I do not will, this I practice. **20** And if what I do not will, this I do, it is no longer I that work it, but sin that is dwelling in me. **21** I find, then, the law, that when I desire to do what is right, the evil is present with me, **22** for I delight in the Law of God according to the inward man, **23** and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin that [is] in my members. **24** A wretched man I [am]! Who will deliver me out of the body of this death? **25** I thank God—through Jesus Christ our Lord; so then, I myself indeed serve the Law of God with the mind, and with the flesh, the law of sin.

8 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit; **2** for the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death; **3** for what the Law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, condemned sin in the flesh, **4** that the righteousness of the Law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. **5** For those who are according to the flesh, mind the things of the flesh; and those according to the Spirit, the things of the Spirit; **6** for the mind of the flesh [is] death, and the mind of the Spirit—life and peace; **7** because the mind of the flesh [is] enmity to God, for to the Law of God it does not subject itself, **8** for neither is it able; and those who are in the flesh are not able to please God. **9** And you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you; and if anyone does not have the Spirit of Christ—this one is not His; **10** and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness, **11** and if the Spirit of Him who raised up Jesus out of the dead dwells in you, He who raised up the Christ out of the dead will also quicken your dying bodies, through His Spirit dwelling in you. **12** So, then, brothers, we

are debtors, not to the flesh, to live according to the flesh; **13** for if according to the flesh you live, you are about to die; and if, by the Spirit, the deeds of the body you put to death, you will live; **14** for as many as are led by the Spirit of God, these are the sons of God; **15** for you did not receive a spirit of bondage again for fear, but you received [the] Spirit of adoption in which we cry, "Abba! Father!" **16** [This] One—the Spirit—testifies with our spirit, that we are children of God; **17** and if children, also heirs, heirs, indeed, of God, and heirs together of Christ—if, indeed, we suffer together, that we may also be glorified together. **18** For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us; **19** for the earnest looking out of the creation expects the revelation of the sons of God; **20** for to vanity was the creation made subject—not of its will, but because of Him who subjected [it]—in hope, **21** that also the creation itself will be set free from the servitude of the corruption to the liberty of the glory of the children of God; **22** for we have known that all the creation groans together, and travails in pain together until now. **23** And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves groan in ourselves, expecting adoption—the redemption of our body; **24** for in hope we were saved, and hope beheld is not hope; for what anyone beholds, why does he also hope for [it]? **25** And if what we do not behold we hope for, through continuance we expect [it]. **26** And in like manner also, the Spirit helps our weaknesses; for what we may pray for, as it is necessary, we have not known, but [this] One—the Spirit—makes intercession for us with unutterable groanings, **27** and He who is searching the hearts has known what [is] the mind of the Spirit, because according to God He intercedes for holy ones. **28** And we have known that to those loving God all things work together for good, to those who are called according to purpose; **29** because whom He foreknew, He also foreordained, conformed to the image of His Son, that He might be firstborn among many brothers; **30** and whom He foreordained, these also He called; and whom He called, these also He declared righteous; and whom He declared righteous, these also He glorified. **31** What, then, will we say to these things? If God [is] for us, who

[is] against us? **32** He who indeed did not spare His own Son, but delivered Him up for us all, how will He not also with Him grant to us all things? **33** Who will lay a charge against the chosen ones of God? God [is] He that is declaring righteous; **34** who [is] he that is condemning? Christ [is] He that died, indeed, rather also, was raised up; who is also on the right hand of God—who also interceded for us. **35** Who will separate us from the love of the Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** According as it has been written: "For Your sake we are put to death all the day long; we were reckoned as sheep of slaughter." **37** But in all these we more than conquer, through Him who loved us; **38** for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present, **39** nor things about to be, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God that [is] in Christ Jesus our Lord.

9 Truth I say in Christ, I do not lie, my conscience bearing testimony with me in the Holy Spirit, **2** that I have great grief and unceasing pain in my heart— **3** for I was wishing, I myself, to be accursed from the Christ—for my brothers, my relatives, according to the flesh, **4** who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises, **5** whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is God over all, blessed for all ages. Amen. (αἰὼν γ165) **6** And it is not possible that the word of God has failed; for not all who [are] of Israel are these of Israel; **7** nor because they are seed of Abraham [are] all children, but, "in Isaac will a seed be called to you"; **8** that is, the children of the flesh—these [are] not children of God; but the children of the promise are reckoned for seed; **9** for the word of promise [is] this: "According to this time I will come, and there will be to Sarah a son." **10** And not only [so], but also Rebecca, having conceived by one—our father Isaac **11** (for they being not yet born, neither having done anything good or evil, that the purpose of God, according to [divine] selection, might remain; not of works, but of Him who is calling), **12** it was said to her, "The greater will serve the less"; **13** according as it has been written: "Jacob I loved, and Esau I

hated.” 14 What, then, will we say? Unrighteousness [is] with God? Let it not be! 15 For to Moses He says, “I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion”; 16 so then—not of him who is willing, nor of him who is running, but of God who is doing kindness; 17 for the Writing says to Pharaoh, “For this very thing I raised you up, that I might show in you My power, and that My Name might be declared in all the land”; 18 so then, to whom He wills, He does kindness, and to whom He wills, He hardens. 19 You will say, then, to me, “Why does He yet find fault? For who has resisted His counsel?” 20 No, but, O man, who are you that are answering again to God? Will the thing formed say to Him who formed [it], Why did you make me thus? 21 Does the potter not have authority over the clay, out of the same lump to make one vessel to honor and one to dishonor? 22 And if God, willing to show the wrath and to make known His power, endured, in much long suffering, vessels of wrath fitted for destruction, 23 and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He called—us— 24 not only out of Jews, but also out of nations, 25 as also in Hosea He says, “I will call what [is] not My people—My people; and her not beloved—Beloved, 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 concerning Israel, “If the number of the sons of Israel may be as the sand of the sea, the remnant will be saved; 28 for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the LORD do on the land.” 29 And according as Isaiah says before, “Except the LORD of Hosts left to us a seed, we had become as Sodom, and we had been made like Gomorrah.” 30 What, then, will we say? That nations who are not pursuing righteousness attained to righteousness, and righteousness that [is] of faith, 31 and Israel, pursuing a law of righteousness, did not arrive at a law of righteousness; 32 why? Because—not by faith, but as by works of law; for they stumbled at the stone of stumbling, 33 according as it has been written: “Behold, I place in Zion a stone of stumbling

and a rock of offense; and everyone who is believing thereon will not be ashamed.”

10 Brothers, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is—for salvation; 2 for I bear them testimony that they have a zeal of God, but not according to knowledge, 3 for not knowing the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God. 4 For Christ is an end of law for righteousness to everyone who is believing, 5 for Moses describes the righteousness that [is] of the Law, that, “The man who did them will live in them,” 6 and the righteousness of faith thus speaks: “You may not say in your heart, Who will go up to Heaven?” (that is, to bring Christ down) 7 or, “Who will go down to the abyss?” (that is, to bring up Christ out of the dead). (Abyssos g12) 8 But what does it say? “The saying is near you—in your mouth, and in your heart”: that is, the saying of the faith that we preach; 9 that if you may confess with your mouth that Jesus [is] LORD, and may believe in your heart that God raised Him out of the dead, you will be saved, 10 for with the heart [one] believes to righteousness, and with the mouth is confession made to salvation; 11 for the Writing says, “Everyone who is believing on Him will not be ashamed,” 12 for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling on Him, 13 for “Everyone who, if he may have called on the Name of the LORD, will be saved.” 14 How then will they call on [Him] in whom they did not believe? And how will they believe [on Him] of whom they did not hear? And how will they hear apart from one preaching? 15 And how will they preach, if they may not be sent? According as it has been written: “How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!” 16 But they were not all obedient to the good tidings, for Isaiah says, “LORD, who gave credence to our report?” 17 So then faith [is] by a report, and the report through a saying of God, 18 but I say, did they not hear? Yes, indeed, “their voice went forth to all the earth, and their sayings to the ends of the habitable world.” 19 But I say, did Israel not know? First Moses says, “I will provoke you to jealousy by [that which is] not a nation, By an unintelligent nation

I will anger you," 20 and Isaiah is very bold and says, "I was found by those not seeking Me; I became visible to those not inquiring after Me"; 21 and to Israel He says, "All the day I stretched out My hands to a people unbelieving and contradicting."

11 I say then, did God cast away His people? Let it not be! For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin: 2 God did not cast away His people whom He knew before; have you not known—in Elijah—what the Writing says? How he pleads with God concerning Israel, saying, 3 "LORD, they killed Your prophets, and they dug down Your altars, and I was left alone, and they seek my life"; 4 but what does the divine answer say to him? "I left to Myself seven thousand men who did not bow a knee to Ba'al." 5 So then also in the present time there has been a remnant according to the [divine] selection of grace; 6 and if by grace, no longer of works, otherwise grace becomes no longer grace; and if of works, it is no longer grace, otherwise work is no longer work. 7 What then? What Israel seeks after, this it did not obtain, and the chosen obtained, and the rest were hardened, 8 according as it has been written: "God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear, to this very day," 9 and David says, "Let their table become for a snare, and for a trap, and for a stumbling-block, and for a repayment to them; 10 let their eyes be darkened—not to behold, and You always bow down their back." 11 I say then, did they stumble that they might fall? Let it not be! But by their fall the salvation [is] to the nations, to arouse them to jealousy; 12 and if their fall [is] the riches of [the] world, and their diminishment the riches of nations, how much more their fullness? 13 For to you I speak—to the nations—inasmuch as I am indeed an apostle of nations, I glorify my ministry; 14 if I will arouse my own flesh to jealousy by any means, and will save some of them, 15 for if the casting away of them [is] a reconciliation of the world, what the reception—if not life out of the dead? 16 And if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also. 17 And if certain of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a fellow-partaker of the root and of the fatness of the olive tree— 18 do not boast against the branches;

and if you boast, you do not bear the root, but the root you! 19 You will say, then, "The branches were broken off, that I might be grafted in"; right! 20 By unbelief they were broken off, and you have stood by faith; do not be high-minded, but be fearing; 21 for if God did not spare the natural branches—lest perhaps He also will not spare you. 22 Behold, then, goodness and severity of God—on those indeed who fell, severity; and on you, goodness, if you may remain in the goodness, otherwise, you also will be cut off. 23 And those also, if they may not remain in unbelief, will be grafted in, for God is able to graft them in again; 24 for if you, out of the olive tree, wild by nature, were cut out, and contrary to nature, were grafted into a good olive tree, how much rather will they, who [are] according to nature, be grafted into their own olive tree? 25 For I do not wish you to be ignorant, brothers, of this secret—that you may not be wise in your own conceits—that hardness in part to Israel has happened until the fullness of the nations may come in; 26 and so all Israel will be saved, according as it has been written: "There will come forth out of Zion He who is delivering, and He will turn away impiety from Jacob, 27 and this to them [is] the covenant from Me when I may take away their sins." 28 As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the [divine] selection—beloved on account of the fathers; 29 for the gifts and the calling of God are irrevocable; 30 for as you also once did not believe in God, and now found kindness by the unbelief of these, 31 so also these now did not believe, that in your kindness they also may find kindness; 32 for God shut up together the whole to unbelief, that to the whole He might do kindness. (eleēsē g1653) 33 O depth of riches, and wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways! 34 For who knew the mind of the LORD? Or who became His counselor? 35 Or who first gave to Him, and it will be given back to him again? 36 Because of Him, and through Him, and to Him [are] all things; to Him [is] the glory—for all ages. Amen. (aiōn g165)

12 I call on you, therefore, brothers, through the compassions of God, to present your bodies [as] a sacrifice—living, sanctified, acceptable to God—your intelligent service; 2 and do not be conformed to

this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God—the good, and acceptable, and perfect. (αἰὼν γ165) 3 For I say, through the grace that was given to me, to everyone who is among you, not to think above what it ought to think; but to think so as to think wisely, as to each God dealt a measure of faith, 4 for as in one body we have many members, and all the members do not have the same office, 5 so we, the many, are one body in Christ, and members of one another—each one. 6 And having gifts, different according to the grace that was given to us: whether prophecy, according to the proportion of faith; 7 or ministry, in the ministry; or he who is teaching, in the teaching; 8 or he who is exhorting, in the exhortation; he who is sharing, in simplicity; he who is leading, in diligence; he who is doing kindness, in cheerfulness. 9 The love un hypocritical: abhorring the evil; cleaving to the good; 10 in the love of brothers, to one another kindly affectioned: in the honor going before one another; 11 in the diligence not slothful; in the spirit fervent; serving the LORD; 12 in the hope rejoicing; in the tribulation enduring; in the prayer persevering; 13 to the necessities of the holy ones communicating; the hospitality pursuing. 14 Bless those persecuting you; bless, and do not curse; 15 to rejoice with the rejoicing, and to weep with the weeping, 16 of the same mind toward one another, not minding the high things, but with the lowly going along; do not become wise in your own conceit; 17 giving back to no one evil for evil; providing right things before all men. 18 If possible—so far as in you—with all men being in peace; 19 not avenging yourselves, beloved, but give place to the wrath, for it has been written: “Vengeance [is] Mine, 20 I will repay again, says the LORD”; if, then, your enemy hungers, feed him; if he thirsts, give him drink; for doing this, you will heap coals of fire on his head. 21 Do not be overcome by the evil, but overcome, in the good, the evil.

13 Let every soul be subject to the higher authorities, for there is no authority except from God, and the authorities existing are appointed by God, 2 so that he who is setting himself against the authority, has resisted against God's ordinance; and those resisting will receive judgment to themselves. 3 For those ruling are not a terror to the good works,

but to the evil; and do you wish to not be afraid of the authority? Be doing that which is good, and you will have praise from it, 4 for it is a servant of God to you for good; and if you may do that which is evil, be fearing, for it does not bear the sword in vain; for it is a servant of God, an avenger for wrath to him who is doing that which is evil. 5 For this reason it is necessary to be subject, not only because of the wrath, but also because of the conscience, 6 for because of this you also pay tribute; for they are servants of God, on this very thing attending continually; 7 render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honor, the honor. 8 To no one owe anything, except to love one another; for he who is loving the other—he has fulfilled law, 9 for, “You will not commit adultery, You will not murder, You will not steal, You will not bear false testimony, You will not covet”; and if there is any other command, in this word it is summed up, in this: “You will love your neighbor as yourself”; 10 the love to the neighbor works no ill; the love, therefore, [is] the fullness of law. 11 And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now our salvation [is] nearer than when we believed; 12 the night advanced, and the day came near; let us lay aside, therefore, the works of the darkness, and let us put on the armor of the light; 13 as in daytime, let us walk properly; not in reveling and drunkenness, not in promiscuity and licentiousness, not in strife and jealousy; 14 but put on the Lord Jesus Christ, and take no forethought for the flesh—for desires.

14 And receive him who is weak in the faith—not to determinations of reasonings; 2 one believes that he may eat all things—and he who is weak eats herbs; 3 do not let him who is eating despise him who is not eating; and do not let him who is not eating judge him who is eating, for God received him. 4 You—who are you that are judging another's domestic [affairs]? To his own master he stands or falls; and he will be made to stand, for God is able to make him stand. 5 One judges one day above another, and another judges every day [alike]; let each be fully assured in his own mind. 6 He who is regarding the day, he regards [it] to the LORD, and

he who is not regarding the day, he does not regard [it] to the LORD. He who is eating, he eats to the LORD, for he gives thanks to God; and he who is not eating, he does not eat to the LORD, and gives thanks to God. 7 For none of us lives to himself, and none dies to himself; 8 for both, if we may live, we live to the LORD; if also we may die, we die to the LORD; both then if we may live, also if we may die, we are the LORD'S; 9 for because of this Christ both died and rose again, and lived again, that He may be Lord both of dead and of living. 10 And you, why do you judge your brother? Or again, you, why do you set at nothing your brother? For we will all stand at the judgment seat of the Christ; 11 for it has been written: "I live! Says the LORD—Every knee will bow to Me, and every tongue will confess to God"; 12 so, then, each of us will give reckoning to God concerning himself; 13 therefore, may we judge one another no longer, but rather judge this, not to put a stumbling-stone before the brother, or an offense. 14 I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean—to that one [it is] unclean; 15 and if your brother is grieved through food, you no longer walk according to love; do not destroy with your food that one for whom Christ died. 16 Do not let, then, evil be spoken of your good, 17 for the Kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit; 18 for he who in these things is serving the Christ, [is] acceptable to God and approved of men. 19 So, then, may we pursue the things of peace, and the things of building up one another. 20 Do not cast down the work of God for the sake of food; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling. 21 [It is] not right to eat flesh, nor to drink wine, nor to [do anything] in which your brother stumbles, or is made to fall, or is weak. 22 You have faith! Have [it] to yourself before God; blessed is he who is not judging himself in what he approves, 23 and he who is making a difference, if he may eat, has been condemned, because [it is] not of faith; and all that [is] not of faith is sin.

15 And we ought—we who are strong—to bear the weaknesses of the powerless, and not to please ourselves; 2 for let each one of us please the

neighbor for good, for edification, 3 for even the Christ did not please Himself, but according as it has been written: "The reproaches of those reproaching You fell on Me"; 4 for as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope. 5 And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus, 6 that with one accord—with one mouth—you may glorify the God and Father of our Lord Jesus Christ; 7 for this reason receive one another, according as also the Christ received us, to the glory of God. 8 And I say Jesus Christ to have become a servant of circumcision for the truth of God, to confirm the promises to the fathers, 9 and the nations for kindness to glorify God, according as it has been written: "Because of this I will confess to You among nations, and to Your Name I will sing praise"; 10 and again it says, "Rejoice you nations, with His people"; 11 and again, "Praise the LORD, all you nations; and laud Him, all you peoples"; 12 and again, Isaiah says, "There will be the root of Jesse, and He who is rising to rule nations—on Him will nations hope"; 13 and the God of the hope will fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit. 14 And I am persuaded, my brothers—I myself also—concerning you, that you yourselves also are full of goodness, having been filled with all knowledge, also able to admonish one another; 15 and the more boldly I wrote to you, brothers, in part, as putting you in mind, because of the grace that is given to me by God, 16 for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit. 17 I have, then, a boasting in Christ Jesus, in the things pertaining to God, 18 for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed, 19 in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the Christ; 20 and so counting it honor to proclaim good news, not where Christ

was named—that on another’s foundation I might not build— 21 but according as it has been written: “To whom it was not told concerning Him, they will see; and they who have not heard, will understand.” 22 For this reason, also, I was hindered many times from coming to you, 23 and now, no longer having place in these parts, and having a longing to come to you for many years, 24 when I may go on to Spain I will come to you, for I hope in going through, to see you, and by you to be set forward there, if of you first, in part, I will be filled. 25 And now, I go on to Jerusalem, ministering to the holy ones; 26 for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the holy ones who [are] in Jerusalem; 27 for it pleased well, and their debtors they are, for if the nations participated in their spiritual things, they ought also, in the fleshly things, to minister to them. 28 This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain; 29 and I have known that coming to you—in the fullness of the blessing of the good news of Christ I will come. 30 And I call on you, brothers, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me to God, 31 that I may be delivered from those not believing in Judea, and that my ministry, that [is] for Jerusalem, may become acceptable to the holy ones; 32 that in joy I may come to you, through the will of God, and may be refreshed with you, 33 and the God of peace [be] with you all. Amen.

16 And I commend you to Phoebe our sister—being a servant of the assembly that [is] in Cenchrea— 2 that you may receive her in the LORD, worthily of the holy ones, and may assist her in whatever matter she may have need of you, for she also became a leader of many, and of myself. 3 Greet Priscilla and Aquilas, my fellow-workmen in Christ Jesus— 4 who laid down their own neck for my life, to whom not only I give thanks, but also all the assemblies of the nations— 5 and the assembly at their house; greet Epänetus, my beloved, who is first-fruit of Achaia to Christ. 6 Greet Mary, who labored much for us; 7 greet Andronicus and Junias, my relatives, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me. 8 Greet Amplias, my beloved in the LORD; 9

greet Arbanus, our fellow-workman in Christ, and Stachys, my beloved; 10 greet Apelles, the approved in Christ; greet those of the [household] of Aristobulus; 11 greet Herodion, my relative; greet those of the [household] of Narcissus, who are in the LORD; 12 greet Tryphaena, and Tryphosa, who are laboring in the LORD; greet Persis, the beloved, who labored much in the LORD. 13 Greet Rufus, the chosen one in the LORD, and his mother and mine, 14 greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them; 15 greet Philologus, and Julias, Nereus, and his sister, and Olympas, and all the holy ones with them; 16 greet one another in a holy kiss; the assemblies of Christ greet you. 17 And I call on you, brothers, to mark those who are causing the divisions and the stumbling-blocks, contrary to the teaching that you learned, and turn away from them; 18 for such do not serve our Lord Jesus Christ, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless. 19 For your obedience reached to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and pure as to the evil; 20 and the God of peace will bruise Satan under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen! 21 Timotheus greets you, my fellow-workman, and Lucius, and Jason, and Sosipater, my relatives; 22 I, Tertius, greet you (who wrote the letter) in the LORD; 23 Gaius greets you, my host, and of the whole Assembly; Erastus greets you, the steward of the city, and Quartus the brother. 24 [[The grace of our Lord Jesus Christ [be] with you all! Amen.]] 25 And to Him who is able to establish you, according to my good news, and the preaching of Jesus Christ, according to the revelation of the secret, having been kept secret in the times of the ages, (aiōnios g166) 26 and now having been revealed, also, through prophetic writings, according to a command of the perpetual God, having been made known to all the nations for obedience of faith— (aiōnios g166) 27 to the only wise God, through Jesus Christ, to Him [be] glory for all ages. Amen. (aiōn g165)

1 Corinthians

1 Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother, **2** to the Assembly of God that is in Corinth, to those sanctified in Christ Jesus, called holy ones, with all those calling on the Name of our Lord Jesus Christ in every place—both theirs and ours: **3** Grace to you and peace from God our Father and the Lord Jesus Christ! **4** I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus, **5** that in everything you were enriched in Him, in all discourse and all knowledge, **6** according as the testimony of the Christ was confirmed in you, **7** so that you are not behind in any gift, waiting for the revelation of our Lord Jesus Christ, **8** who also will confirm you to the end—unblamable in the day of our Lord Jesus Christ; **9** faithful [is] God, through whom you were called into the fellowship of His Son Jesus Christ our Lord. **10** And I call on you, brothers, through the Name of our Lord Jesus Christ, that the same thing you may all say, and there may not be divisions among you, and you may be perfected in the same mind, and in the same judgment, **11** for it was signified to me concerning you, my brothers, by those of Chloe, that contentions are among you; **12** and I say this, that each one of you says, “I, indeed, am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Christ.” **13** Has the Christ been divided? Was Paul crucified for you? Or were you immersed into the name of Paul? **14** I give thanks to God that I immersed no one of you, except Crispus and Gaius— **15** that no one may say that to my own name I immersed; **16** and I also immersed Stephanas’ household—further, I have not known if I immersed any other. **17** For Christ did not send me to immerse, but to proclaim good news, not in wisdom of discourse, that the Cross of the Christ may not be made of no effect; **18** for the word of the Cross to those indeed perishing is foolishness, and to us—those being saved—it is the power of God, **19** for it has been written: “I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nothing”; **20** where [is] the wise? Where the scribe? Where a disputer of this age? Did God not make foolish the wisdom of this world? (αἰὼν γ165) **21** For seeing in the wisdom of God the world

through the wisdom did not know God, it pleased God through the foolishness of the preaching to save those believing. **22** Since also Jews ask a sign, and Greeks seek wisdom, **23** also we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness, **24** and to those called—both Jews and Greeks—Christ 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** for see your calling, brothers, that not many [are] wise according to the flesh, not many mighty, not many noble; **27** but God chose the foolish things of the world that He may put the wise to shame; and God chose the weak things of the world that He may put the strong to shame; **28** and God chose the base things of the world, and the things despised, and the things that are not, that He may make useless the things that are— **29** that no flesh may glory before Him; **30** but out of Him you are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption, **31** that, according as it has been written: “He who is glorying—let him glory in the LORD.”

2 And I, having come to you, brothers, came—not in superiority of discourse or wisdom—declaring to you the testimony of God, **2** for I decided not to know anything among you, except Jesus Christ, and Him crucified; **3** and I, in weakness, and in fear, and in much trembling, was with you; **4** and my word and my preaching was not in persuasive words of wisdom, but in demonstration of the Spirit and of power— **5** that your faith may not be in the wisdom of men, but in the power of God. **6** And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age—of those becoming useless, (αἰὼν γ165) **7** but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory, (αἰὼν γ165) **8** which no one of the rulers of this age knew, for if they had known, they would not have crucified the Lord of Glory; (αἰὼν γ165) **9** but according as it has been written: “What eye did not see, and ear did not hear, and on the heart of man did not come up, what God prepared for those loving Him”; **10** but God revealed [them] to us through His Spirit, for the Spirit searches all things, even the depths of God, **11** for who of men has known the things of the

man, except the spirit of the man that [is] in him? So also the things of God no one has known, except the Spirit of God. 12 And we did not receive the spirit of the world, but the Spirit that [is] of God, that we may know the things conferred by God on us, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, comparing spiritual things with spiritual things, 14 and the natural man does not receive the things of the Spirit of God, for they are foolishness to him, and he is not able to know [them], because they are discerned spiritually; 15 and he who is spiritual, indeed discerns all things, and he himself is discerned by no one; 16 for who knew the mind of the LORD that he will instruct Him? And we have the mind of Christ.

3 And I, brothers, was not able to speak to you as to spiritual, but as to fleshly—as to babies in Christ; 2 with milk I fed you, and not with meat, for you were not yet able, but not even yet are you now able, 3 for yet you are fleshly, for where [there is] among you envying, and strife, and divisions, are you not fleshly, and walk in the manner of men? 4 For when one may say, “I, indeed, am of Paul,” and another, “I—of Apollos,” are you not fleshly? 5 Who, then, is Paul, and who Apollos, but servants through whom you believed, and to each as the LORD gave? 6 I planted, Apollos watered, but God was giving growth; 7 so that neither is he who is planting anything, nor he who is watering, but He who is giving growth—God; 8 and he who is planting and he who is watering are one, and each will receive his own reward according to his own labor, 9 for we are fellow-workmen of God; you are God’s tillage, 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, and another builds on [it], 11 for no one is able to lay another foundation except that which is laid, which is Jesus the Christ; 12 and if anyone builds on this foundation gold, silver, precious stones, wood, hay, straw— 13 the work will become visible of each, for the day will declare [it], because it is revealed in fire, and the work of each, what kind it is, the fire will prove; 14 if the work of anyone remains that he built on [it], he will receive a wage; 15 if the work of any is burned up, he will suffer loss, but himself will be saved, but so as through fire. 16 Have you not known that you are a temple

of God, and the Spirit of God dwells in you? 17 If anyone ruins the temple of God, God will ruin him; for the temple of God is holy, which you are. 18 Let no one deceive himself; if anyone seems to be wise among you in this age—let him become a fool, that he may become wise, (αἰὼν γ165) 19 for the wisdom of this world is foolishness with God, for it has been written: “Who is taking the wise in their craftiness”; 20 and again, “The LORD knows the reasonings of the wise, that they are vain.” 21 So then, let no one glory in men, for all things are yours, 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be—all are yours, 23 and you [are] Christ’s, and Christ [is] God’s.

4 Let a man so reckon us as officers of Christ, and stewards of the secrets of God, 2 and as to the rest, it is required in the stewards that one may be found faithful, 3 and to me it is for a very little thing that by you I may be judged, or by man’s Day, but I do not even judge myself, 4 for I have been conscious of nothing for myself, but I have not been declared right in this—and He who is discerning me is the LORD: 5 so, then, judge nothing before the time, until the LORD may come, who will both bring to light the hidden things of the darkness, and will reveal the counsels of the hearts, and then the praise will come to each from God. 6 And these things, brothers, I transferred to myself and to Apollos because of you, that in us you may learn not to think above that which has been written, that you may not be puffed up one for one against the other, 7 for who makes you to differ? And what do you have, that you did not receive? And if you also received, why do you glory as not having received? 8 Already you are having been filled, already you were rich, apart from us you reigned, and I also wish you reigned, that we also may reign together with you, 9 for I think that God set forth us the apostles last—as appointed to death, because we became a spectacle to the world, and messengers, and men; 10 we [are] fools because of Christ, and you wise in Christ; we [are] ailing, and you strong; you glorious, and we dishonored; 11 to the present hour we both hunger, and thirst, and are naked, and are battered, and wander, 12 and labor, working with [our] own hands; being reviled, we bless; being persecuted, we endure; 13 being

spoken evil of, we plead; we became as filth of the world—of all things an outcast—until now. **14** Not [as] putting you to shame do I write these things, but I admonish as my beloved children, **15** for if a myriad of child-conductors you may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I begot you; **16** I call on you, therefore, become followers of me; **17** because of this I sent to you Timotheus, who is my child, beloved and faithful in the LORD, who will remind you of my ways in Christ, according as everywhere in every assembly I teach. **18** And some were puffed up as if I were not coming to you; **19** but I will come quickly to you, if the LORD may will, and I will not know the word of those puffed up, but the power; **20** for not in word is the Kingdom of God, but in power. **21** What do you wish? Will I come to you with a rod, or in love, also with a spirit of meekness?

5 Whoredom is actually heard of among you, and such whoredom as is not even named among the nations—as that one has the wife of the father! **2** And you are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work, **3** for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so worked this thing: **4** in the Name of our Lord Jesus Christ—you being gathered together, also my spirit—with the power of our Lord Jesus Christ, **5** to deliver up such a one to Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus. **6** Your glorying [is] not good; have you not known that a little leaven leavens the whole lump? **7** Cleanse out, therefore, the old leaven, that you may be a new lump, according as you are unleavened, for our Passover was sacrificed for us also—Christ, **8** so that we may keep the celebration, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened [bread] of sincerity and truth. **9** I wrote to you in the letter, not to keep company with whoremongers— **10** and certainly not with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing you ought then to go forth out of the world— **11** and now, I wrote to you not to keep company with [him], if anyone, being named a brother, may be a whoremonger, or

covetous, or an idolater, or a railer, or a drunkard, or an extortioner—do not even eat together with such a one; **12** for what have I also to judge those outside? Do you not judge those within? **13** And judge those without God; and put away the evil from among yourselves.

6 Dare anyone of you, having a matter with the other, go to be judged before the unrighteous, and not before the holy ones? **2** Have you not known that the holy ones will judge the world? And if the world is judged by you, are you unworthy of the smaller judgments? **3** Have you not known that we will judge messengers? Why not then the things of life? **4** Of the things of life, indeed, then, if you may have judgment, those despised in the Assembly—these you cause to sit; **5** I speak to your shame: so there is not among you one wise man, not even one, who will be able to discern in the midst of his brothers! **6** But brother with brother goes to be judged, and this before unbelievers! **7** Already, indeed, then, there is altogether a fault among you, that you have judgments with one another; why do you not rather suffer injustice? Why not be defrauded? **8** But you do injustice, and you defraud, and these—brothers! **9** Have you not known that the unrighteous will not inherit the Kingdom of God? Do not be led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites, **10** nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the Kingdom of God. **11** And certain of you were these! But you were washed, but you were sanctified, but you were declared righteous, in the Name of the Lord Jesus, and in the Spirit of our God. **12** All things are lawful to me, but all things are not profitable; all things are lawful to me, but I will not be under authority by any; **13** the meats [are] for the belly, and the belly for the meats. And God will make useless both this and these; and the body [is] not for whoredom, but for the LORD, and the LORD for the body; **14** and God raised both the LORD, and will raise us up through His power. **15** Have you not known that your bodies are members of Christ? Having taken, then, the members of the Christ, will I make [them] members of a prostitute? Let it not be! **16** Have you not known that he who is joined to the prostitute is one body? For it says, “The

two will be into one flesh." 17 And he who is joined to the LORD is one spirit; 18 flee the whoredom; every sin—whatever a man may commit—is outside the body, and he who is committing whoredom sins against his own body. 19 Have you not known that your body is a temple of the Holy Spirit in you, which you have from God? And you are not your own, 20 for you were bought with a price; glorify, then, God in your body and in your spirit, which are God's.

7 And concerning the things of which you wrote to me: [it is] good for a man not to touch a woman, 2 and because of the whoredom let each man have his own wife, and let each woman have her proper husband; 3 to the wife let the husband render the due benevolence, and in like manner also the wife to the husband; 4 the wife does not have authority over her own body, but the husband; and in like manner also, the husband does not have authority over his own body, but the wife. 5 Do not defraud one another, except by consent for a time, that you may be free for fasting and prayer, and again may come together, that Satan may not tempt you because of your self-indulgence; 6 and this I say by way of concurrence—not of command, 7 for I wish all men to be even as I myself [am]; but each has his own gift of God, one indeed thus and one thus. 8 And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am]; 9 and if they do not have continence—let them marry, for it is better to marry than to burn; 10 and to the married I announce—not I, but the LORD—do not let a wife separate from a husband: 11 but, and if she may separate, let her remain unmarried, or let her be reconciled to the husband, and do not let a husband send a wife away. 12 And to the rest I speak—not the LORD—if any brother has an unbelieving wife, and she is pleased to dwell with him, do not let him send her away; 13 and a woman who has an unbelieving husband, and he is pleased to dwell with her, do not let her send him away; 14 for the unbelieving husband has been sanctified in the wife, and the unbelieving wife has been sanctified in the husband; otherwise your children are unclean, but now they are holy. 15 And if the unbelieving separates himself—let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace has God called

us; 16 for what, have you known, O wife, whether you will save the husband? Or what, have you known, O husband, whether you will save the wife? 17 If not, as God distributed to each, as the LORD has called each—so let him walk; and thus I direct in all the assemblies: 18 being circumcised—was anyone called? Do not let him become uncircumcised; in uncircumcision was anyone called? Do not let him be circumcised; 19 the circumcision is nothing, and the uncircumcision is nothing—but a keeping of the commands of God. 20 Each in the calling in which he was called—in this let him remain; 21 a servant—were you called? Do not be anxious; but if also you are able to become free—use [it] rather; 22 for he who [is] in the LORD—having been called a servant—is the LORD's freedman: in like manner also he the freeman, having been called, is servant of Christ: 23 you were bought with a price, do not become servants of men; 24 each, in that in which he was called, brothers, in this let him remain with God. 25 And concerning the virgins, I do not have a command of the LORD; and I give judgment as having obtained kindness from the LORD to be faithful. 26 I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: 27 Have you been bound to a wife? Do not seek to be loosed; have you been loosed from a wife? Do not seek a wife. 28 But, and if you may marry, you did not sin; and if the virgin may marry, she did not sin; and such will have tribulation in the flesh: and I spare you. 29 And this I say, brothers, the time from now on is having been shortened—that both those having wives may be as not having; 30 and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing; 31 and those using this world, as not using [it] up; for the [present] form of this world is passing away. 32 And I wish you to be without anxiety; the unmarried is anxious for the things of the LORD, how he will please the LORD; 33 and the married is anxious for the things of the world, how he will please the wife. 34 The wife and the virgin have been distinguished: the unmarried is anxious for the things of the LORD, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she will please the husband. 35 And this I say for your own profit: not that I may

cast a noose on you, but for the seemliness and devotedness to the LORD, undistractedly, **36** and if anyone thinks [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought to be so, what he wills let him do; he does not sin—let him marry. **37** And he does well who has stood steadfast in the heart—not having necessity—and has authority over his own will, and he has determined this in his heart—to keep his own virgin; **38** so that both he who is giving in marriage does well, and he who is not giving in marriage does better. **39** A wife has been bound by law [for] as long [a] time as her husband may live, and if her husband may sleep, she is free to be married to whom she will—only in the LORD; **40** and she is happier if she may so remain—according to my judgment; and I think I also have the Spirit of God.

8 And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffs up, but love builds up; **2** and if anyone thinks to know anything, he has not yet known anything according as it is required to know; **3** and if anyone loves God, this one has been known by Him. **4** Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other God except one; **5** for even if there are those called gods, whether in Heaven, whether on earth—as there are many gods and many lords— **6** yet to us [is] one God, the Father, of whom [are] all things, and we to Him; and one Lord, Jesus Christ, through whom [are] all things, and we through Him; **7** but not in all men [is] the knowledge, and certain with conscience of the idol, until now, eat [it] as a thing sacrificed to an idol, and their conscience, being weak, is defiled. **8** But food does not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind; **9** but see, lest this privilege of yours may become a stumbling-block to the weak, **10** for if anyone may see you that have knowledge in an idol's temple reclining to eat, will not his conscience—he being weak—be emboldened to eat the things sacrificed to idols? **11** For the [one] being weak—the brother for whom Christ died—will perish by your knowledge. **12** And thus sinning in regard to the brothers, and striking their weak conscience—you sin in regard to Christ; **13**

for this reason, if food causes my brother to stumble, I may not eat flesh—throughout the age—that I may not cause my brother to stumble. (aiōn 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 doubtless I am to you; for you are the seal of my apostleship in the LORD. **3** My defense to those who examine me in this: **4** do we not have authority to eat and to drink? **5** Do we not have authority to lead about a sister—a wife—as also the other apostles, and the brothers of the LORD, and Cephas? **6** Or do only Barnabas and I have no authority not to work? **7** Who serves as a soldier at his own expense at any time? Who plants a vineyard and does not eat of its fruit? Or who feeds a flock and does not eat of the milk of the flock? **8** Do I speak these things according to man? Or does the Law not also say these things? **9** For in the Law of Moses it has been written: "you will not muzzle an ox treading out grain"; does God care for the oxen? **10** Or by all means does He say [it] because of us? Yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope. **11** If we sowed to you the spiritual things—[is it] great if we reap your fleshly things? **12** If others partake of the authority over you—[do] we not more? But we did not use this authority, but we bear all things, that we may give no hindrance to the good news of the Christ. **13** Have you not known that those working about the things of the temple eat of the temple, and those waiting at the altar are partakers with the altar? **14** So also the LORD directed to those proclaiming the good news to live of the good news. **15** And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that anyone may make my glorying void; **16** for if I may proclaim good news, it is no glorying for me, for necessity is laid on me, and woe is to me if I may not proclaim good news; **17** for if I do this willingly, I have a reward; and if unwillingly—I have been entrusted with a stewardship! **18** What, then, is my reward? That proclaiming good news, without charge I will make the good news of the Christ, not to abuse my authority in the good news; **19** for being free from all men, I made myself servant

to all men, that the more I might gain; 20 and to the Jews I became like a Jew, that I might gain Jews; to those under law as under law, that I might gain those under law; 21 to those without law, as without law—(not being without law to God, but within law to Christ)—that I might gain those without law; 22 to the weak I became weak, that I might gain the weak; to all men I have become all things, that by all means I may save some. 23 And I do this because of the good news, that I may become a fellow-partaker of it; 24 have you not known that those running in a race—all indeed run, but one receives the prize? So run that you may obtain; 25 and everyone who is striving is temperate in all things; these, indeed, then, that they may receive a corruptible garland, but we an incorruptible; 26 I, therefore, thus run, not as uncertainly, thus I fight, as not beating air; 27 but I bruise my body, and bring [it] into servitude, lest by any means, having preached to others—I myself may become disapproved.

10 And I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, 2 and all were immersed into Moses in the cloud, and in the sea; 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink, for they were drinking of a spiritual rock following them, and the rock was the Christ; 5 but in the most of them God was not well pleased, for they were strewn in the wilderness, 6 and those things became types of us, for our not passionately desiring evil things, as also these desired. 7 Neither become idolaters, as certain of them, as it has been written: "The people sat down to eat and to drink, and stood up to play"; 8 neither may we commit whoredom, as certain of them committed whoredom, and there fell in one day twenty-three thousand; 9 neither may we tempt the Christ, as also certain of them tempted, and perished by the serpents; 10 neither murmur, as also some of them murmured, and perished by the destroyer. 11 And all these things happened to those persons as types, and they were written for our admonition, to whom the end of the ages came, (αιὼν γ165) 12 so that he who is thinking to stand—let him observe, lest he fall. 13 No temptation has taken you—except that of man; and God is faithful, who will not permit you to be tempted above what you

are able, but He will make, with the temptation, also the outlet, for your being able to bear [it]. 14 For this reason, my beloved, flee from the idolatry; 15 as to wise men I speak—judge what I say. 16 The cup of the blessing that we bless—is it not the fellowship of the blood of the Christ? The bread that we break—is it not the fellowship of the body of the Christ? 17 Because one bread, one body, are we the many—for we all partake of the one bread. 18 See Israel according to the flesh! Are those not eating the sacrifices in the fellowship of the altar? 19 What do I say then? That an idol is anything? Or that a sacrifice offered to an idol is anything? 20 [No,] but that the things that the nations sacrifice—they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons. 21 You are not able to drink the cup of the LORD and the cup of demons; you are not able to partake of the table of the LORD and of the table of demons; 22 do we arouse the LORD to jealousy? Are we stronger than He? 23 All things are lawful to me, but not all things are profitable; all things are lawful to me, but not all things build up; 24 let no one seek his own—but each another's. 25 Eat whatever is sold in the meat-market, not inquiring, because of the conscience, 26 for the earth and its fullness [are] the LORD's; 27 and if anyone of the unbelieving calls you, and you wish to go, eat all that is set before you, inquiring nothing, because of the conscience; 28 and if anyone may say to you, "This is a thing sacrificed to an idol," do not eat, because of that one who showed [it], and of the conscience, for the LORD's [is] the earth and its fullness: 29 and conscience, I say, not of yourself, but of the other, for why [is it] that my liberty is judged by another's conscience? 30 And if I partake thankfully, why am I spoken of [as] evil, for that for which I give thanks? 31 Whether, then, you eat, or drink, or do anything, do all to the glory of God; 32 become offenseless, both to Jews and Greeks, and to the Assembly of God; 33 as I also please all in all things, not seeking my own profit, but that of many—that they may be saved.

11 Become followers of me, as I also [am] of Christ. 2 And I praise you, brothers, that in all things you remember me, and according as I delivered to you, you keep the deliverances, 3 and I wish you to know that the Christ is the head of every man, and

the head of a woman is the husband, and the head of Christ is God. 4 Every man praying or prophesying, having the head covered, dishonors his head, 5 and every woman praying or prophesying with the head uncovered, dishonors her own head, for it is one and the same thing with her being shaven, 6 for if a woman is not covered—then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven—let her be covered; 7 for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man, 8 for a man is not of a woman, but a woman [is] of a man, 9 for also was a man not created because of the woman, but a woman because of the man; 10 because of this the woman ought to have [a token of] authority on the head, because of the messengers; 11 but neither [is] a man apart from a woman, nor a woman apart from a man, in the LORD, 12 for as the woman [is] of the man, so also the man [is] through the woman, and all the things [are] of God. 13 Judge in your own selves: is it seemly for a woman to pray to God uncovered? 14 Does not even nature itself teach you, that if a man indeed has long hair, it is a dishonor to him? 15 And a woman, if she has long hair, it is a glory to her, because the hair has been given to her instead of a covering; 16 and if anyone thinks to be contentious, we have no such custom, neither the assemblies of God. 17 And declaring this, I give no praise, because you do not come together for the better, but for the worse; 18 for first, indeed, coming together in an assembly, I hear of divisions being among you, and I partly believe [it], 19 for it is also necessary for sects to be among you, that those approved may become visible among you; 20 you, then, coming together at the same place—it is not to eat the LORD's Dinner; 21 for each takes his own dinner before in the eating, and one is hungry, and another is drunk; 22 why, do you not have houses to eat and to drink in? Or do you despise the Assembly of God, and shame those not having? What may I say to you? Will I praise you in this? I do not praise! 23 For I received from the LORD that which I also delivered to you, that the Lord Jesus in the night in which He was delivered up, took bread, 24 and having given thanks, He broke, and said, "Take, eat, this is My body that is being broken for you; do this—to

the remembrance of Me." 25 In like manner also the cup after the supping, saying, "This cup is the New Covenant in My blood; do this, as often as you may drink [it]—to the remembrance of Me"; 26 for as often as you may eat this bread, and may drink this cup, you show forth the death of the LORD—until He may come; 27 so that whoever may eat this bread or may drink the cup of the LORD unworthily, he will be guilty of the body and blood of the LORD: 28 and let a man be proving himself, and so let him eat of the bread, and let him drink of the cup; 29 for he who is eating and drinking unworthily, he eats and drinks judgment to himself—not discerning the body of the LORD. 30 Because of this many [are] weak and sickly among you, and many sleep; 31 for if we were discerning ourselves, we would not be being judged, 32 and being judged by the LORD, we are disciplined, that we may not be condemned with the world; 33 so then, my brothers, coming together to eat, wait for one another; 34 and if anyone is hungry, let him eat at home, that you may not come together to judgment; and the rest, whenever I may come, I will arrange.

12 And concerning the spiritual things, brothers, I do not wish you to be ignorant; 2 you have known that you were nations, being carried away as you were led to the mute idols; 3 for this reason, I give you to understand that no one, speaking in the Spirit of God, says Jesus [is] accursed, and no one is able to say Jesus [is] LORD, except in the Holy Spirit. 4 And there are diversities of gifts, and the same Spirit; 5 and there are diversities of ministries, and the same Lord; 6 and there are diversities of workings, and it is the same God—who is working all in all. 7 And to each has been given the manifestation of the Spirit for profit; 8 for to one through the Spirit has been given a word of wisdom, and to another a word of knowledge, according to the same Spirit; 9 and to another faith in the same Spirit, and to another gifts of healings in the same Spirit; 10 and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [various] kinds of tongues; and to another interpretation of tongues: 11 and the one and the same Spirit works all these, dividing to each individually as He intends. 12 For even as the body is one, and has many members, and all the members of the one body, being many, are

one body, so also [is] the Christ, **13** for also in one Spirit we were all immersed into one body, whether Jews or Greeks, whether servants or freemen, and all were made to drink one Spirit, **14** for also the body is not one member, but many. **15** If the foot may say, "Because I am not a hand, I am not of the body," is it not, because of this, not of the body? **16** And if the ear may say, "Because I am not an eye, I am not of the body," is it not, because of this, not of the body? **17** If the whole body [were] an eye, where the hearing? If the whole hearing, where the smelling? **18** And now, God set the members, each one of them in the body, according as He willed, **19** and if all were one member, where [is] the body? **20** And now, indeed, [are] many members, but one body; **21** and an eye is not able to say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." **22** But much more the members of the body seeming to be weaker are necessary, **23** and those that we think to be less honorable of the body, around these we put more abundant honor, and our unseemly things have more abundant

seemliness, **24** and our seemingly things have no need; but God tempered the body together, having given more abundant honor to the lacking part, **25** that there may be no division in the body, but that the members may have the same anxiety for one another, **26** and whether one member suffers, all the members suffer with [it], or one member is glorified, all the members rejoice with [it]; **27** and you are the body of Christ, and members in particular. **28** And some, indeed, God set in the Assembly: first apostles, secondly prophets, thirdly teachers, afterward powers, afterward gifts of healings, helpings, governings, various kinds of tongues. **29** [Are] all apostles? [Are] all prophets? [Are] all teachers? [Are] all powers? **30** [Do] all have gifts of healings? Do all speak with tongues? Do all interpret? **31** And earnestly desire the better gifts; and yet I show to you a far [more] excelling way:

13 If I speak with the tongues of men and of messengers, and do not have love, I have become sounding brass, or a clanging cymbal; **2** and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all faith, so as to remove mountains, and do not have love, I am nothing; **3** and if I give away all my goods to feed others, and if I give

up my body that I may be burned, and do not have love, I am profited nothing. **4** Love is long-suffering, it is kind, love does not envy, love does not vaunt itself, is not puffed up, **5** does not act unseemly, does not seek its own things, is not provoked, does not impute evil, **6** [does] not rejoice over unrighteousness, and rejoices with the truth; **7** it bears all things, it believes all, it hopes all, it endures all. **8** Love never fails; and whether [there be] prophecies, they will become useless; whether tongues, they will cease; whether knowledge, it will become useless; **9** for we know in part, and we prophesy in part; **10** and when that which is perfect may come, then that which [is] in part will become useless. **11** When I was a child, I was speaking as a child, I was thinking as a child, I was reasoning as a child, and when I have become a man, I have made useless the things of the child; **12** for we now see obscurely through a mirror, and then face to face; now I know in part, and then I will fully know, as I was also known; **13** and now there remains faith, hope, love—these three; and the greatest of these [is] love.

14 Pursue love, and earnestly seek the spiritual things, and rather that you may prophesy, **2** for he who is speaking in an [unknown] tongue—he does not speak to men, but to God, for no one listens, and he speaks secrets in spirit; **3** and he who is prophesying to men speaks edification, and exhortation, and comfort; **4** he who is speaking in an [unknown] tongue, edifies himself, and he who is prophesying, edifies the Assembly; **5** and I wish you all to speak with tongues, and more that you may prophesy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the Assembly may receive edification. **6** And now, brothers, if I may come to you speaking tongues, what will I profit you, except I will speak to you either in revelation, or in knowledge, or in prophesying, or in teaching? **7** Yet the things without life giving sound—whether pipe or harp—if they may not give a difference in the sounds, how will be known that which is piped or that which is harped? **8** For also, if a trumpet may give an uncertain sound, who will prepare himself for battle? **9** So also you, if you may not give speech easily understood through the tongue—how will that which is spoken be known? For

you will be speaking to air. **10** There are, it may be, so many kinds of voices in the world, and none of them is unmeaning. **11** If, then, I do not know the power of the voice, I will be a foreigner to him who is speaking, and he who is speaking is a foreigner to me; **12** so you also, since you are earnestly desirous of spiritual gifts, seek for the building up of the Assembly that you may abound; **13** for this reason he who is speaking in an [unknown] tongue—let him pray that he may interpret; **14** for if I pray in an [unknown] tongue, my spirit prays, and my understanding is unfruitful. **15** What then is it? I will pray [in] the spirit, and I will also pray [with] understanding; I will sing psalms [in] the spirit, and I will also sing psalms [with] understanding; **16** since, if you may bless in spirit, he who is filling the place of the commoner, how will he say the Amen at your giving of thanks, since he has not known what you say? **17** For you, indeed, give thanks well, but the other is not built up! **18** I give thanks to my God—more than you all with tongues speaking—**19** but I wish to speak five words in an assembly through my understanding, that I also may instruct others, rather than myriads of words in an [unknown] tongue. **20** Brothers, do not become children in the understanding, but in the evil be children, and in the understanding become perfect; **21** in the Law it has been written, that, “With other tongues and with other lips I will speak to this people, and even so they will not hear Me, says the LORD”; **22** so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophecy [is] not for the unbelieving, but for the believing. **23** If, therefore, the whole assembly may come together to the same place, and all may speak with tongues, and there may come in commoners or unbelievers, will they not say that you are mad? **24** And if all may prophesy, and anyone may come in, an unbeliever or commoner, he is convicted by all, he is discerned by all, **25** and so the secrets of his heart become visible, and so having fallen on [his] face, he will worship God, declaring that God really is among you. **26** What then is it, brothers? Whenever you may come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be for building up; **27** if anyone speaks an [unknown] tongue, by two, or at the most, by three, and in turn, and let one

interpret; **28** and if there may be no interpreter, let him be silent in an assembly, and let him speak to himself, and to God. **29** And prophets—let two or three speak, and let the others discern, **30** and if [anything] may be revealed to another [who is] sitting, let the first be silent; **31** for you are able, one by one, all to prophesy, that all may learn, and all may be exhorted, **32** and the spiritual gift of prophets are subject to prophets, **33** for God is not [a God] of tumult, but of peace, as in all the assemblies of the holy ones. **34** Your women, let them be silent in the assemblies, for it has not been permitted to them to speak, but to be subject, as the Law also says; **35** and if they wish to learn anything, let them question their own husbands at home, for it is a shame to women to speak in an assembly. **36** Did the word of God come forth from you? Or did it come to you alone? **37** If anyone thinks to be a prophet, or spiritual, let him acknowledge the things that I write to you—that they are commands of the LORD; **38** and if anyone is ignorant—let him be ignorant; **39** so that, brothers, earnestly desire to prophesy, and do not forbid to speak with tongues; **40** let all things be done decently and in order.

15 And I make known to you, brothers, the good news that I proclaimed to you, which you also received, in which you also have stood, **2** through which you are also being saved, if you hold fast [to] the word—what I proclaimed as good news to you—unless you believed in vain. **3** For I delivered to you as most important what I also received: that Christ died for our sins according to the Writings, **4** and that He was buried, and that He has risen on the third day according to the Writings, **5** and that He appeared to Cephas, then to the Twelve, **6** afterward He appeared to above five hundred brothers at once, of whom the greater part remain until now, and some also fell asleep; **7** afterward He appeared to James, then to all the apostles. **8** And last of all—as to the untimely birth—He also appeared to me, **9** for I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Assembly of God, **10** and by the grace of God I am what I am, and His grace that [is] toward me did not come in vain, but I labored more abundantly than they all, yet not I, but the grace of God that [is] with me; **11** whether, then, I or they, so we preach, and so you

believed. 12 And if Christ is preached, that He has risen out of the dead, how [do] certain among you say that there is no resurrection of [the] dead? 13 And if there is no resurrection of [the] dead, neither has Christ risen; 14 and if Christ has not risen, then our preaching [is] void, and your faith [is] also void, 15 and we are also found [to be] false witnesses of God, because we testified of God that He raised up the Christ, whom He did not raise if then dead persons do not rise; 16 for if dead persons do not rise, neither has Christ risen, 17 and if Christ has not risen, your faith is vain, you are yet in your sins; 18 then, also, those having fallen asleep in Christ perished; 19 if we only have hope in Christ in this life, we are to be most pitied of all men. 20 And now, Christ has risen out of the dead—He became the first-fruits of those sleeping, 21 for since through man [is] death, also through Man [is] a resurrection of the dead, 22 for even as in Adam all die, so also in the Christ all will be made alive, 23 and each in his proper order: Christ, a first-fruit, afterward those who are the Christ's in His coming, 24 then—the end, when He may deliver up the kingdom to God, even the Father, when He may have made all rule useless, and all authority and power. 25 For it is necessary for Him to reign until He may have put all the enemies under His feet. 26 The last enemy is done away with—death. 27 For He put all things under His feet, and when one may say that all things have been subjected, [it is] evident that He is excepted who subjected all things to Him, 28 and when all things may be subjected to Him, then also the Son Himself will be subject to Him, who subjected to Him all things, that God may be the all in all. 29 Seeing what will they do who are immersed for the dead, if the dead do not rise at all? Why are they also immersed for the dead? 30 Why do we also stand in peril every hour? 31 I die every day, by the glorying of you that I have in Christ Jesus our Lord. 32 If I fought with wild beasts in Ephesus after the manner of a man, what [is] the advantage to me if the dead do not rise? Let us eat and drink, for tomorrow we die! 33 Do not be led astray; evil communications corrupt good manners; 34 wake up, as is right, and do not sin; for some have an ignorance of God; I say [it] to you for shame. 35 But someone will say, "How do the dead rise?" 36 Unwise! You—what you sow is not quickened except it may die; 37 and that which you sow, you do not sow the body that will be, but a bare grain, it may be of wheat, or of someone of the others, 38 and God gives a body to it according as He willed, and its proper body to each of the seeds. 39 All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds; 40 and [there are] heavenly bodies and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly; 41 one glory of sun, and another glory of moon, and another glory of stars, for star differs from star in glory. 42 So also [is] the resurrection of the dead: it is sown in corruption, it is raised in incorruption; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body; 45 so also it has been written: "The first man Adam became a living creature," the last Adam [is] for a life-giving spirit, 46 but that which is spiritual [is] not first, but that which [was] natural, afterward that which [is] spiritual. 47 The first man [is] out of the earth—earthly; the second Man [is] the LORD out of Heaven; 48 as [is] the earthly, such [are] also the earthly; and as [is] the heavenly, such [are] also the heavenly; 49 and according as we bore the image of the earthly, we will also bear the image of the heavenly. 50 And this I say, brothers, that flesh and blood are not able to inherit the Kingdom of God, nor does the corruption inherit the incorruption. 51 Behold, I tell you a secret: we indeed will not all sleep, but we will all be changed; 52 in a moment, in the twinkling of an eye, in the last trumpet, for it will sound, and the dead will be raised incorruptible, and we will be changed; 53 for it is necessary for this corruptible to put on incorruption, and this mortal to put on immortality; 54 and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then will be brought to pass the word that has been written: "Death was swallowed up—to victory; 55 Where, O Death, your sting? Where, O Death [[or Hades]], your victory?" (Hades 986) 56 And the sting of death [is] sin, and the power of sin the Law; 57 and to God—thanks, to Him who is giving us the victory through our Lord Jesus Christ; 58 so that, my beloved

brothers, become steadfast, unmovable, abounding in the work of the LORD at all times, knowing that your labor in the LORD is not vain.

Christ—let him be accursed! The LORD has come!
23 The grace of the Lord Jesus Christ [is] with you; 24 my love [is] with you all in Christ Jesus! Amen.

16 And concerning the collection that [is] for the holy ones, as I directed to the assemblies of Galatia, so also you—do; 2 on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made; 3 and whenever I may come, whomsoever you may approve, through letters, these I will send to carry your favor to Jerusalem; 4 and if it be worthy for me also to go, with me they will go. 5 And I will come to you when I pass through Macedonia—for I pass through Macedonia— 6 and with you, it may be, I will abide, or even winter, that you may send me forward wherever I go, 7 for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the LORD may permit; 8 and I will remain in Ephesus until the Pentecost, 9 for a door has been opened to me—great and effectual—and withstanders [are] many. 10 And if Timotheus may come, see that he may become without fear with you, for he works the work of the LORD, even as I, 11 no one, then, may despise him; and send him forward in peace, that he may come to me, for I expect him with the brothers; 12 and concerning Apollos our brother, I begged him much that he may come to you with the brothers, and it was not at all [his] will that he may come now, and he will come when he may find convenient. 13 Watch, stand in the faith; be men, be strong; 14 let all your things be done in love. 15 And I beg you, brothers, you have known the household of Stephanas, that it is the first-fruit of Achaia, and they set themselves to the ministry to the holy ones— 16 that you also be subject to such, and to everyone who is working with [us] and laboring; 17 and I rejoice over the coming of Stephanas, and Fortunatus, and Achaicus, because these filled up the lack of you; 18 for they refreshed my spirit and yours; acknowledge, therefore, those who [are] such. 19 The assemblies of Asia greet you; Aquilas and Priscilla greet you much in the LORD, with the assembly in their house; 20 all the brothers greet you; greet one another in a holy kiss. 21 The salutation of [me], Paul, with my hand; 22 if anyone does not cherish the Lord Jesus

2 Corinthians

1 Paul, an apostle of Jesus Christ, through the will of God, and Timotheus the brother, to the Assembly of God that is in Corinth, with all the holy ones who are in all Achaia: **2** Grace to you and peace from God our Father and the Lord Jesus Christ! **3** Blessed [is] God, even the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, **4** who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comforted ourselves by God; **5** because, as the sufferings of the Christ abound to us, so through the Christ our comfort also abounds; **6** and whether we be in tribulation, [it is] for your comfort and salvation, that is worked in the enduring of the same sufferings that we also suffer; whether we are comforted, [it is] for your comfort and salvation; **7** and our hope [is] steadfast for you, knowing that even as you are partakers of the sufferings—so also of the comfort. **8** For we do not wish you to be ignorant, brothers, of our tribulation that happened to us in Asia, that we were exceedingly burdened above [our] power, so that we even despaired of life; **9** but we ourselves have had the sentence of death in ourselves, that we may not be trusting on ourselves, but on God, who is raising the dead, **10** who delivered us out of so great a death, and delivers, in whom we have hoped that even yet He will deliver; **11** you also working together for us by your supplication, that the gift through many persons to us, through many, may be thankfully acknowledged for us. **12** For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the grace of God, we conducted ourselves in the world, and more abundantly toward you; **13** for no other things do we write to you, but what you either read or also acknowledge, and I hope that you will also acknowledge to the end, **14** according as you also acknowledged us in part, that we are your glory, even as also you [are] ours, in the Day of the Lord Jesus; **15** and in this confidence I was intending to come to you before, that you might have a second favor, **16** and to pass to Macedonia through you, and to come to you again from Macedonia, and to be sent forward by you to Judea. **17** This, therefore,

intending, did I then use the lightness; or the things that I counsel, [did] I counsel according to the flesh, that it may be with me Yes, yes, and No, no? **18** And God [is] faithful, that our word to you did not become Yes and No, **19** for the Son of God, Jesus Christ, having been preached through us among you—through me and Silvanus and Timotheus—did not become Yes and No, but in Him it has become Yes; **20** for as many as [are] promises of God, in Him [are] the Yes, and in Him the Amen, for glory to God through us; **21** and He who is confirming you with us into Christ, and anointed us, [is] God, **22** who also sealed us, and gave the deposit of the Spirit in our hearts. **23** And I call on God for a witness on my soul, that sparing you, I did not come to Corinth yet; **24** not that we are lords over your faith, but we are workers together with your joy, for by faith you stand.

2 And I decided this to myself, not to come again to you in sorrow, **2** for if I make you sorry, then who is he who is making me glad, except he who is made sorry by me? **3** And I wrote to you this same thing, that having come, I may not have sorrow from them of whom it was necessary [for] me to have joy, having confidence in you all, that my joy is of you all, **4** for out of much tribulation and pressure of heart I wrote to you through many tears, not that you might be made sorry, but that you might know the love that I have more abundantly toward you. **5** And if anyone has caused sorrow, he has not caused sorrow to me, but in part, that I may not burden you all; **6** sufficient to such a one is this punishment, that [is] by the greater part, **7** so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up; **8** for this reason, I call on you to confirm love to him, **9** for this also I wrote, that I might know your proof, whether you are obedient in regard to all things. **10** And to whom you forgive anything—I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you—in the person of Christ—[I forgive it,] **11** that we may not be over-reached by Satan, for we are not ignorant of his schemes. **12** And having come to Troas for the good news of the Christ, and a door having been opened to me in the LORD, **13** I have not had rest to my spirit, on my not finding my brother Titus, but having taken leave of them, I went forth

to Macedonia; **14** and to God [is] thanks, who at all times is leading us in triumph in the Christ, and the fragrance of His knowledge He is revealing through us in every place; **15** we are a refreshing fragrance to God because of Christ, in those being saved, and in those being lost; **16** to one, indeed, a fragrance of death to death, and to the other, a fragrance of life to life; and who is sufficient for these things? **17** For we are not as the many, adulterating the word of God, but as of sincerity—but as of God; in the presence of God, in Christ we speak.

3 Do we begin again to recommend ourselves, except we need, as some, letters of recommendation to you, or from you? **2** You are our letter, having been written in our hearts, known and read by all men, **3** revealed that you are a letter of Christ ministered by us, not written with ink, but with the Spirit of the living God, not in the tablets of stone, but in fleshy tablets of the heart, **4** and such trust we have through the Christ toward God, **5** not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency [is] of God, **6** who also made us sufficient [to be] servants of the New Covenant, not of letter, but of the Spirit; for the letter kills, and the Spirit makes alive. **7** And if the ministry of death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look steadfastly into the face of Moses, because of the glory of his face—which was being made useless, **8** how will the ministry of the Spirit not be more in glory? **9** For if the ministry of the condemnation [is] glory, much more does the ministry of righteousness abound in glory; **10** for also even that which has been glorious, has not been glorious—in this respect, because of the superior glory; **11** for if that which is being made useless [is] through glory, much more that which is remaining [is] in glory. **12** Having, then, such hope, we use much freedom of speech, **13** and [are] not as Moses, who was putting a veil on his own face, for the sons of Israel not to look steadfastly into the end of that which is being made useless, **14** but their minds were hardened, for to this day the same veil at the reading of the Old Covenant remains unwithdrawn—which in Christ is being made useless— **15** but until today, when Moses is read, a veil lies on their heart, **16** and whenever they may turn to the LORD, the veil is taken away. **17** And the

LORD is the Spirit; and where the Spirit of the LORD [is], there [is] liberty; **18** and we all, with unveiled face, beholding the glory of the LORD in a mirror, are being transformed into the same image, from glory to glory, even as by the Spirit of the LORD.

4 Because of this, having this ministry, according as we received kindness, we do not faint, **2** but renounced for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves to every conscience of men, before God; **3** and if our good news is also veiled, it is veiled in those perishing, **4** in whom the god of this age blinded the minds of the unbelieving, that there does not shine forth to them the enlightening of the good news of the glory of the Christ, who is the image of God; (aiōn g165) **5** for we do not preach ourselves, but Christ Jesus—LORD, and [we are] ourselves your servants because of Jesus; **6** because [it is] God who said, “Light will shine out of darkness,” who shined in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ. **7** And we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us, **8** being in tribulation in every [way], but not crushed; perplexed, but not despairing; **9** persecuted, but not forsaken; cast down, but not destroyed; **10** at all times carrying around in the body the dying of the Lord Jesus, that the life of Jesus may also be revealed in our body, **11** for we who are living are always delivered up to death because of Jesus, that the life of Jesus may also be revealed in our dying flesh, **12** so that, death indeed works in us, and life in you. **13** And having the same spirit of faith, according to that which has been written: “I believed, therefore I spoke”; we also believe, therefore we also speak; **14** knowing that He who raised up the Lord Jesus, will also raise us up through Jesus, and will present [us] with you, **15** for all things [are] because of you, that the grace having been multiplied, because of the thanksgiving of the more, may abound to the glory of God; **16** for this reason, we do not faint, but if our outward man also decays, yet the inward is renewed day by day; **17** for the momentary light matter of our tribulation works out for us more and more an exceedingly continuous weight of glory— (aiōnios g166)

18 we [are] not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] continuous. (aiōnios g166)

5 For we have known that if the tent of our earthly house may be thrown down, we have a building from God, a house not made with hands—perpetual—in the heavens, (aiōnios g166) **2** for also in this we groan, earnestly desiring to clothe ourselves with our dwelling that is from Heaven, **3** if so be that, having clothed ourselves, we will not be found naked, **4** for we also who are in the tent groan, being burdened, seeing we do not wish to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of life. **5** And He who worked us to this very thing [is] God, who also gave to us the deposit of the Spirit; **6** having courage, then, at all times, and knowing that being at home in the body, we are away from home from the LORD— **7** for we walk through faith, not through sight— **8** we have courage, and are well pleased, rather, to be away from the home of the body, and to be at home with the LORD. **9** We are also ambitious for this reason, whether at home or away from home, to be well pleasing to Him, **10** for it is necessary for all of us to have appeared before the judgment seat of the Christ, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil; **11** having known, therefore, the fear of the LORD, we persuade men, and we are revealed to God, and I also hope to have been revealed in your consciences; **12** for we do not again recommend ourselves to you, but we are giving occasion to you of glorifying in our behalf, that you may have [something] in reference to those glorifying in face and not in heart; **13** for whether we were beside ourselves, [it was] to God; whether we be of sound mind, [it is] to you, **14** for the love of the Christ constrains us, having judged thus: that if one died for all, then the whole died, **15** and He died for all, that those living may no longer live to themselves, but to Him who died for them, and was raised again. **16** So that we, from now on, have known no one according to the flesh, and even if we have known Christ according to the flesh, yet now we know Him [thus] no longer; **17** so that if anyone [is] in Christ—[he is] a new creature; the old things passed away, behold, all things have become

new. **18** And all things [are] of God, who reconciled us to Himself through Jesus Christ, and gave to us the ministry of the reconciliation, **19** how that God was in Christ—reconciling the world to Himself, not reckoning to them their trespasses; and having put in us the word of the reconciliation, **20** in behalf of Christ, then, we are ambassadors, as if God were calling through us, we implore, in behalf of Christ, “Be reconciled to God”; **21** He made Him having not known sin [to be] sin in our behalf, that we may become the righteousness of God in Him.

6 And also working together we call on [you] that you do not receive the grace of God in vain— **2** for He says, “In an acceptable time I heard you, and in a day of salvation I helped you, behold, now [is] a well-accepted time; behold, now, a day of salvation.” **3** In nothing giving any cause of offense, that the ministry may not be blamed, **4** but in everything recommending ourselves as God’s servants; in much patience, in tribulations, in necessities, in distresses, **5** in stripes, in imprisonments, in insurrections, in labors, in watchings, in fastings, **6** in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in un hypocritical love, **7** in the word of truth, in the power of God, through the armor of righteousness, on the right and on the left, **8** through glory and dishonor, through evil report and good report, as leading astray, and true; **9** as unknown, and recognized; as dying, and behold, we live; as disciplined, and not put to death; **10** as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things. **11** Our mouth has been open to you, O Corinthians, our heart has been enlarged! **12** You are not restricted in us, and you are restricted in your [own] yearnings, **13** and [as] a repayment of the same kind (as to children I say [it]), be enlarged—also you! **14** Do not become yoked with others—unbelievers, for what partaking [is there] to righteousness and lawlessness? **15** And what fellowship to light with darkness? And what concord to Christ with Belial? Or what part to a believer with an unbeliever? **16** And what agreement to the temple of God with idols? For you are a temple of the living God, according as God said, “I will dwell in them, and will walk among [them], and I will be their God, and they will be My people, **17** for this reason, come

forth out of the midst of them, and be separated, says the LORD, and do not touch an unclean thing, and I will receive you, 18 and I will be for a Father to you, and you will be sons and daughters to Me, says the LORD Almighty.”

7 Having, then, these promises, beloved, may we cleanse ourselves from every defilement of flesh and spirit, perfecting sanctification in the fear of God; 2 receive us; no one did we wrong; no one did we ruin; no one did we defraud; 3 I do not say [it] to condemn you, for I have said before that you are in our hearts to die together and to live together; 4 great [is] my freedom of speech to you, great my glory on your behalf; I have been filled with the comfort, I hyper-abound with the joy on all our tribulation, 5 for we also, having come to Macedonia, our flesh has had no relaxation, but on every side we are in tribulation: fightings outside, fears within; 6 but He who is comforting the cast-down—God—He comforted us in the coming of Titus; 7 and not only in his coming, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that I rejoiced the more, 8 because even if I made you sorry in the letter, I do not regret—if even I regretted—for I perceive that the letter, even if for an hour, made you sorry. 9 I now rejoice, not that you were made sorry, but that you were made sorry to conversion, for you were made sorry toward God, that you might receive damage from us in nothing; 10 for sorrow toward God works conversion to salvation without regret, and the sorrow of the world works death, 11 for behold, this same thing—your being made sorry toward God—how much diligence it works in you! But defense, but displeasure, but fear, but longing desire, but zeal, but revenge; in everything you approved yourselves to be pure in the matter. 12 If, then, I also wrote to you—not for his cause who did wrong, nor for his cause who suffered wrong, but for our diligence in your behalf being revealed to you before God— 13 because of this we have been comforted in your comfort, and more abundantly the more we rejoiced in the joy of Titus, that his spirit has been refreshed from you all; 14 because if I have boasted anything to him in your behalf, I was not put to shame; but as we spoke to you all things in

truth, so also our boasting before Titus became truth, 15 and his yearnings are more abundantly toward you, remembering the obedience of you all, how you received him with fear and trembling; 16 I rejoice, therefore, that in everything I have courage in you.

8 And we make known to you, brothers, the grace of God, that has been given in the assemblies of Macedonia, 2 because in much trial of tribulation the abundance of their joy, and their deep poverty, abounded to the riches of their liberality; 3 because, according to [their] power, I testify, and above [their] power, they were willing of themselves, 4 with much plea calling on us to receive the favor and the fellowship of the ministry to the holy ones, 5 and not according as we expected, but they gave themselves first to the LORD, and to us, through the will of God, 6 so that we exhorted Titus, that, according as he began before, so also he may also finish this favor to you, 7 but even as in everything you abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this grace you may abound; 8 I do not speak according to command, but because of the diligence of others, and proving the genuineness of your love, 9 for you know the grace of our Lord Jesus Christ, that because of you He became poor—being rich, that you may become rich by that poverty. 10 And I give an opinion in this: for this [is] expedient to you, who not only to do, but also to will, began before—a year ago, 11 and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, out of that which you have, 12 for if the willing mind is present, it is well-accepted according to that which anyone may have, not according to that which he does not have; 13 for I do not speak that for others [to be] released, and you pressured, 14 but by equality, at the present time your abundance—for their want, that also their abundance may be for your want, that there may be equality, 15 according as it has been written: “He who [gathered] much, had nothing over; and he who [gathered] little, had no lack.” 16 And thanks to God, who is putting the same diligence for you in the heart of Titus, 17 because he indeed accepted the exhortation, and being more diligent, he went forth you of his own accord, 18 and we sent with him the brother, whose praise in the good news [is] through

all the assemblies, **19** and not only so, but who was also appointed by vote by the assemblies, our fellow-traveler, with this favor that is ministered by us, to the glory of the same Lord, and your willing mind; **20** avoiding this, lest anyone may blame us in this abundance that is ministered by us, **21** providing right things, not only before the LORD, but also before men; **22** and we sent our brother with them, whom we proved being diligent many times in many things, and now much more diligent, by the great confidence that is toward you, **23** whether—about Titus—my partner and fellow-worker toward you, whether—our brothers, apostles of assemblies—glory of Christ; **24** the showing therefore of your love, and of our boasting on your behalf, show to them, even in the face of the assemblies.

9 For indeed, concerning the ministry that [is] for the holy ones, it is superfluous for me to write to you, **2** for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia has been prepared a year ago, and your zeal stirred up the greater part, **3** and I sent the brothers, that our boasting on your behalf may not be made vain in this respect; that, according as I said, you may be ready, **4** lest if Macedonians may come with me, and find you unprepared, we may be put to shame (that we do not say—you) in this same confidence of boasting. **5** Therefore I thought [it] necessary to exhort the brothers, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness. **6** And [remember] this: he who is sowing sparingly, will also reap sparingly; and he who is sowing in blessings, will also reap in blessings; **7** each one, according as he purposes in heart, not out of sorrow or out of necessity, for God loves a cheerful giver, **8** and God [is] able to cause all grace to abound to you, that in everything always having all sufficiency, you may abound to every good work, **9** according as it has been written: “He dispersed abroad, He gave to the poor, His righteousness remains throughout the age,” (αιων g165) **10** and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness, **11** being enriched to all liberality in everything, which works thanksgiving through us to

God, **12** because the ministry of this service not only is supplying the wants of the holy ones, but is also abounding through many thanksgivings to God, **13** through the proof of this ministry glorifying God for the subjection of your confession to the good news of the Christ, and [for] the liberality of the fellowship to them and to all, **14** and by their supplication in your behalf, longing after you because of the exceeding grace of God on you; **15** thanks also to God for His unspeakable gift!

10 And I, Paul, myself, call on you—through the meekness and gentleness of the Christ—who in presence [am] indeed humble among you, and being absent, have courage toward you, **2** and I implore [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the flesh; **3** for walking in the flesh, we do not war according to the flesh, **4** for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds, **5** bringing down reasonings, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ, **6** and being in readiness to avenge every disobedience whenever your obedience may be fulfilled. **7** You see the outward appearance. If anyone has trusted in himself to be Christ's, let him reckon this again from himself, that according as he is Christ's, so also we [are] Christ's; **8** for even if I will also boast anything more abundantly concerning our authority, that the LORD gave us for building up, and not for casting you down, I will not be ashamed, **9** that I may not seem as if I would terrify you through the letters, **10** “because the letters indeed,” says one, “[are] weighty and strong, and the bodily presence weak, and the speech despicable.” **11** This one—let him reckon thus: that such as we are in word, through letters, being absent, such also, being present, [we are] in deed. **12** For we do not make bold to rank or to compare ourselves with certain of those commending themselves, but they, measuring themselves among themselves, and comparing themselves with themselves, are not wise, **13** and we will not boast ourselves in regard to the unmeasured things, but after the measure of the line that the God of measure appointed to us—to reach

even to you; **14** for we do not stretch ourselves too much, as not reaching to you, for even to you we came in the good news of the Christ, **15** not boasting of the things not measured, in other men's labors, and having hope—your faith increasing—in you to be enlarged, according to our line—into abundance, **16** to proclaim good news in the [places] beyond you, not in another's line in regard to the things made ready, to boast; **17** and he who is boasting—let him boast in the LORD; **18** for he who is commending himself is not approved, but he whom the LORD commends.

11 O that you were bearing with me a little of the folly, but you also bear with me: **2** for I am zealous for you with zeal of God, for I betrothed you to one Husband, a pure virgin, to present to Christ, **3** and I fear, lest, as the serpent deceived Eve in his subtlety, so your minds may be corrupted from the simplicity that [is] in the Christ; **4** for if, indeed, he who is coming preaches another Jesus whom we did not preach, or you receive another spirit which you did not receive, or other good news which you did not accept—well were you bearing [it], **5** for I reckon that I have been nothing behind the very chiefest apostles, **6** and even if a commoner in speech—yet not in knowledge, but in everything we were made evident in all things to you. **7** Did I do sin—humbling myself that you might be exalted, because I freely proclaimed the good news of God to you? **8** I robbed other assemblies, having taken wages, for your ministry; **9** and being present with you, and having been in want, I was chargeable to no one, for the brothers supplied my lack—having come from Macedonia—and I kept myself burdenless to you in everything, and will keep. **10** The truth of Christ is in me, because this boasting will not be stopped in regard to me in the regions of Achaia; **11** for what reason? Because I do not love you? God has known! **12** And what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also; **13** for those such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ, **14** and no wonder—for even Satan transforms himself into a messenger of light; **15** [it is] no great thing, then, if his servants also transform themselves as servants of righteousness—whose end will be according to

their works. **16** Again I say, may no one think me to be a fool; and if otherwise, receive me even as a fool, that I also may boast a little. **17** That which I speak, I do not speak according to the LORD, but as in foolishness, in this the confidence of boasting; **18** since many boast according to the flesh, I also will boast: **19** for you gladly bear with the fools—being wise, **20** for you bear, if anyone is bringing you under bondage, if anyone devours, if anyone takes away, if anyone exalts himself, if anyone strikes you on the face; **21** I speak in reference to dishonor, how that we were weak, and in whatever anyone is bold—in foolishness I say [it]—I also am bold. **22** Are they Hebrews? I also! Are they Israelites? I also! Are they seed of Abraham? I also! **23** Are they servants of Christ? As [if] beside myself I speak—I [am] more; in labors more abundantly, in stripes above measure, in prisons more frequently, in deaths many times. **24** Five times I received from Jews forty [stripes] except one; **25** three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I have passed a night and a day in the deep; **26** journeys many times, perils of rivers, perils of robbers, perils from [my own] race, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brothers; **27** in laboriousness and painfulness, many times in watchings, in hunger and thirst, many times in fastings, in cold and nakedness; **28** apart from the things without—the crowding on me that is daily—the care of all the assemblies. **29** Who is weak, and I am not weak? Who is stumbled, and I am not burned? **30** If it is necessary to boast, I will boast of the things of my weakness; **31** the God and Father of our Lord Jesus Christ—who is blessed for all ages—has known that I do not lie! (αἰῶν γ165) **32** In Damascus the governor [under] Aretas the king was watching the city of the Damascenes, wishing to seize me, **33** and I was let down through a window in a rope basket, through the wall, and fled out of his hands.

12 To boast, really, is not profitable for me, for I will come to visions and revelations of the LORD. **2** I have known a man in Christ, fourteen years ago—whether in the body I have not known, whether out of the body I have not known, God has known—such a one being snatched up to the third heaven; **3** and I have known such a man—whether in

the body, whether out of the body, I have not known, God has known— 4 that he was snatched up to the paradise, and heard unutterable sayings, that it is not possible for man to speak. 5 Of such a one I will boast, and of myself I will not boast, except in my weaknesses, 6 for if I may wish to boast, I will not be a fool, for I will say truth; but I refrain, lest in regard to me anyone may think anything above what he sees me, or hears anything of me; 7 and that by the exceeding greatness of the revelations I might not be exalted too much, there was given to me a thorn in the flesh, a messenger of Satan, that he might batter me, that I might not be exalted too much. 8 I called on the LORD three times concerning this thing, that it might depart from me, 9 and He said to me, “My grace is sufficient for you, for My power is perfected in weakness”; most gladly, therefore, will I rather boast in my weaknesses, that the power of the Christ may rest on me: 10 for this reason I am well pleased in weaknesses, in damages, in necessities, in persecutions, in distresses—for Christ; for whenever I may be weak, then I am powerful; 11 I have become a fool—boasting; you compelled me; for I ought to have been commended by you, for I was behind the very chiefest apostles in nothing—even if I am nothing. 12 The signs, indeed, of the apostle were worked among you in all patience, in signs, and wonders, and mighty deeds, 13 for what is there in which you were inferior to the rest of the assemblies, except that I myself was not a burden to you? Forgive me this injustice! 14 Behold, a third time I am ready to come to you, and I will not be a burden to you, for I do not seek yours, but you, for the children ought not to lay up for the parents, but the parents for the children, 15 and I will most gladly spend and be entirely spent for your souls, even if, loving you more abundantly, I am loved less. 16 And be it [so], I did not burden you, but being crafty, I took you with guile; 17 anyone of those whom I have sent to you—did I take advantage of you by him? 18 I begged Titus, and sent with [him] the brother; did Titus take advantage of you? Did we not walk in the same Spirit? Did we not [walk] in the same steps? 19 Again, [do] you think that we are making defense to you? We speak before God in Christ; and all things, beloved, [are] for your upbuilding, 20 for I fear lest, having come, I may not find

you such as I wish, and I may be found by you such as you do not wish, lest there be strifes, envyings, wraths, revelries, slanders, whisperings, puffings up, insurrections, 21 lest again having come, my God may humble me in regard to you, and I may mourn many of those having sinned before, and having not changed their mind concerning the uncleanness, and whoredom, and licentiousness, that they practiced.

13 I come to you this third time; on the mouth of two or three witnesses will every saying be established; 2 I have said before, and I say [it] before, as being present, the second time, and being absent, now, I write to those having sinned before, and to all the rest, that if I come again, I will not spare, 3 since you seek a proof of the Christ speaking in me, who is not weak to you, but is powerful in you, 4 for even if He was crucified from weakness, yet He lives from the power of God; for we also are weak in Him, but we will live with Him from the power of God toward you. 5 Try yourselves, if you are in the faith; prove yourselves; do you not know yourselves, that Jesus Christ is in you, if you are not disapproved of in some respect? 6 And I hope that you will know that we are not disapproved of; 7 and I pray before God that you do no evil, not that we may appear approved, but that you may do that which is right, and we may be as disapproved; 8 for we are not able to do anything against the truth, but for the truth; 9 for we rejoice when we may be weak, but you may be powerful; and we also pray for this—your perfection! 10 Because of this, these things—being absent—I write, that being present, I may not treat [any] sharply, according to the authority that the LORD gave me for building up, and not for casting down. 11 From now on, brothers, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of love and peace will be with you. 12 Greet one another in a holy kiss. 13 All the holy ones greet you. 14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.

Galatians

1 Paul, an apostle—not from men, nor through man, but through Jesus Christ, and God the Father, who raised Him out of the dead— **2** and all the brothers with me, to the assemblies of Galatia: **3** Grace to you and peace from God the Father and our Lord Jesus Christ, **4** who gave Himself for our sins, that He might deliver us out of the present evil age, according to the will of our God and Father, (aion g165) **5** to whom [is] the glory through the ages of the ages. Amen. (aion g165) **6** I wonder that you are so quickly removed from Him who called you in the grace of Christ to another good news— **7** not that there is another, except there are certain who are troubling you, and wishing to pervert the good news of the Christ; **8** but even if we or a messenger out of Heaven may proclaim good news to you different from what we proclaimed to you—let him be accursed! **9** As we have said before, and now say again: if anyone may proclaim to you good news different from what you received—let him be accursed! **10** For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men—I should not be Christ's servant. **11** And I make known to you, brothers, the good news that was proclaimed by me, that it is not according to man, **12** for neither did I receive it from man, nor was I taught [it], but through a revelation of Jesus Christ, **13** for you heard of my behavior once in Judaism, that I was exceedingly persecuting the Assembly of God, and destroying it, **14** and I was advancing in Judaism above many equals in age in my own race, being more abundantly zealous of my fathers' deliverances, **15** and when God was well pleased—having separated me from the womb of my mother, and having called [me] through His grace— **16** to reveal His Son in me, that I might proclaim Him as good news among the nations, I did not immediately confer with flesh and blood, **17** nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus; **18** then, after three years I went up to Jerusalem to inquire about Peter, and remained with him fifteen days, **19** and I did not see [any] other of the apostles, except James, the brother of the LORD. **20** And the things that I write to you,

behold, before God—I do not lie; **21** then I came into the regions of Syria and of Cilicia, **22** and was unknown by face to the assemblies of Judea, that [are] in Christ, **23** and they were only hearing that "he who is persecuting us then, now proclaims good news—the faith that he was then destroying"; **24** and they were glorifying God in me.

2 Then after fourteen years again I went up to Jerusalem with Barnabas, having also taken Titus with me; **2** and I went up by revelation, and submitted the good news to them that I preach among the nations, and privately to those esteemed, lest I ran or might run in vain; **3** but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised— **4** and [that] because of the false brothers brought in unaware, who came in secretly to spy out our liberty that we have in Christ Jesus, that they might bring us under bondage, **5** to whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you. **6** And from those who were esteemed to be something—whatever they were then, it makes no difference to me. God does not accept the face of man, for to me those esteemed added nothing, **7** but on the contrary, having seen that I have been entrusted with the good news of the uncircumcision, as Peter with [that] of the circumcision, **8** for He who worked with Peter to the apostleship of the circumcision, worked also in me in regard to the nations, **9** and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, they gave to me a right hand of fellowship, and to Barnabas, that we may go to the nations, and they to the circumcision, **10** only, that we should be mindful of the poor, which I also was diligent—this very thing—to do. **11** And when Peter came to Antioch, I stood up against him to the face, because he was blameworthy, **12** for before the coming of some from James, he was eating with the nations, and when they came, he was withdrawing and separating himself, fearing those of circumcision, **13** and the other Jews acted hypocritically with him, so that Barnabas was also carried away by their hypocrisy. **14** But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, "If you, being a Jew, live in the manner

of the nations, and not in the manner of the Jews, how do you compel the nations to live like Jews? **15** We by nature Jews, and not sinners of the nations, **16** having also known that a man is not declared righteous by works of law, but through faith from Jesus Christ, we also believed in Christ Jesus, that we might be declared righteous by faith from Christ, and not by works of law, because no flesh will be declared righteous by works of law.” **17** And if, seeking to be declared righteous in Christ, we were also ourselves found sinners, [is] Christ then a servant of sin? Let it not be! **18** For if the things I threw down, these again I build up, I set myself forth [as] a transgressor; **19** for I died through law that I may live to God; **20** I have been crucified with Christ, and I no longer live, but Christ lives in me; and that which I now live in the flesh—I live in the faith of the Son of God, who loved me and gave Himself for me; **21** I do not make the grace of God void, for if righteousness [is] through law—then Christ died in vain.

3 O thoughtless Galatians, who bewitched you, not to obey the truth—before whose eyes [it] was previously written [about] Jesus Christ having been crucified? **2** I only wish to learn this from you: did you receive the Spirit by works of the Law, or by the hearing of faith? **3** Are you so thoughtless? Having begun in the Spirit, do you now end in the flesh? **4** So many things you suffered in vain! If, indeed, even in vain. **5** He, therefore, who is supplying the Spirit to you and working mighty acts among you—[is it] by works of law or by the hearing of faith? **6** According as Abraham believed God, and it was reckoned to him for righteousness; **7** know, then, that those of faith—these are sons of Abraham, **8** and the Writing, having foreseen that God declares righteous the nations by faith, foretold the good news to Abraham: **9** “All the nations will be blessed in you”; so that those of faith are blessed with the believing Abraham, **10** for as many as are of works of law are under a curse, for it has been written: “Cursed [is] everyone who is not remaining in all things that have been written in the Scroll of the Law—to do them,” **11** and [it] is evident that in law no one is declared righteous with God, because “The righteous will live by faith”; **12** and the Law is not by faith, rather, “The man who did them will live in them.” **13** Christ redeemed us

from the curse of the Law, having become a curse for us, for it has been written: “Cursed is everyone who is hanging on a tree,” **14** that the blessing of Abraham may come to the nations in Christ Jesus, that we may receive the promise of the Spirit through faith. **15** Brothers, I say [it] as a man, no one even makes void or adds to a confirmed covenant of man, **16** and to Abraham were the promises spoken, and to his Seed; He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” which is Christ; **17** and this I say, a covenant confirmed before by God to Christ, the Law, that came four hundred and thirty years after, does not set aside, to make void the promise, **18** for if the inheritance [is] by law, [it is] no longer by promise, but God granted [it] to Abraham through promise. **19** Why, then, the Law? It was added on account of the transgressions, until the Seed might come to which the promise has been made, having been set in order through messengers in the hand of a mediator— **20** and the mediator is not of one, but God is one. **21** [Is] the Law, then, against the promises of God? Let it not be! For if a law was given that was able to make alive, truly there would have been righteousness by law, **22** but the Writing shut up the whole under sin, that the promise by faith of Jesus Christ may be given to those believing. **23** And before the coming of faith, we were being kept under law, shut up to the faith about to be revealed, **24** so that the Law became our tutor—to Christ, that we may be declared righteous by faith, **25** and faith having come, we are no longer under a tutor, **26** for you are all sons of God through faith in Christ Jesus, **27** for as many as were immersed into Christ put on Christ; **28** there is neither Jew nor Greek, there is neither servant nor freeman, there is neither male and female, for you are all one in Christ Jesus; **29** and if you [are] of Christ then you are seed of Abraham, and heirs according to promise.

4 And I say, now as much time as the heir is a child, he differs nothing from a servant, [though] being lord of all, **2** but is under tutors and stewards until the time appointed of the father, **3** so we also, when we were children, were in servitude under the elements of the world, **4** and when the fullness of time came, God sent forth His Son, come of a woman, come under law, **5** that He may redeem those under law,

that we may receive the adoption as sons; 6 and because you are sons, God sent forth the Spirit of His Son into your hearts, crying, "Abba! Father!" 7 So that you are no longer a servant, but a son, and if a son, also an heir of God through Christ. 8 But then, indeed, having not known God, you were in servitude to those [that are] not by nature gods, 9 and now, having known God—and rather being known by God—how [do] you turn again to the weak and poor elements to which you desire anew to be in servitude? 10 You observe days, and months, and times, and years! 11 I am afraid for you, lest I labored in vain for you. 12 I implore you, brothers, become as I [am]—because I also [am] as you; you did not hurt me; 13 and you have known that through weakness of the flesh I proclaimed good news to you at the first, 14 and you did not despise nor reject my trial that [is] in my flesh, but you received me as a messenger of God—as Christ Jesus; 15 what then was your blessedness? For I testify to you, that if possible, having plucked out your eyes, you would have given [them] to me; 16 so have I become your enemy, being true to you? 17 They are zealous for you—[yet] not well, but they wish to shut us out, that you may be zealous for them; 18 and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you; 19 my little children, of whom I travail in birth again until Christ may be formed in you, 20 indeed I was wishing to be present with you now, and to change my voice, because I am in doubt about you. 21 Tell me, you who are willing to be under law, do you not hear the Law? 22 For it has been written that Abraham had two sons, one by the maidservant and one by the free [woman], 23 but he who [is] of the maidservant has been according to flesh, but he who [is] of the free [woman], through the promise, 24 which things are allegorized, for these are the two covenants: one, indeed, from Mount Sinai, bringing forth to servitude, which is Hagar; 25 for this Hagar is Mount Sinai in Arabia, and corresponds to the Jerusalem that now [is], and is in servitude with her children, 26 and the Jerusalem above is the free [woman], which is mother of us all, 27 for it has been written: "Rejoice, O barren, who is not bearing; break forth and cry, you who are not travailing, because many [are] the children of the desolate—more than of

her having the husband." 28 And we, brothers, as Isaac, are children of promise, 29 but as he then who was born according to the flesh persecuted him [born] according to the Spirit, so also now; 30 but what does the Writing say? "Cast forth the maidservant and her son, for the son of the maidservant may not be heir with the son of the free [woman]"; 31 then, brothers, we are not a maidservant's children, but the free [woman's].

5 In the freedom, then, with which Christ made you free—stand, and do not be held fast again by a yoke of servitude. 2 Behold! I, Paul, say to you, that if you are [to be] circumcised, Christ will profit you nothing; 3 and I testify again to every man circumcised, that he is a debtor to do the whole law; 4 you were voided from the Christ, you who are declared righteous in law; you fell away from grace; 5 for we by the Spirit, by faith, wait for a hope of righteousness, 6 for in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith working through love. 7 You were running well; who hindered you [so as] not to obey the truth? 8 The persuasion [is] not of Him who is calling you! 9 A little leaven leavens the whole lump; 10 I have confidence in regard to you in the LORD that you will not be otherwise minded; and he who is troubling you will bear the judgment, whoever he may be. 11 And I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the Cross has been done away [with]; 12 O that even they would cut themselves off who are unsettling you! 13 For you were called to freedom, brothers, only the freedom [is] not for an occasion to the flesh, but serve one another through the love, 14 for all the Law is fulfilled in one word—in this: "You will love your neighbor as yourself"; 15 and if you bite and devour one another, see that you may not be consumed by one another. 16 And I say, walk in the Spirit, and you may not fulfill the desire of the flesh; 17 for the flesh desires contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed to one another, that the things that you may will—these you may not do; 18 and if you are led by the Spirit, you are not under law. 19 And the works of the flesh are also evident, which are: adultery, whoredom, uncleanness, licentiousness, 20 idolatry, witchcraft, enmities, strife, jealousy, wraths,

rivalries, dissensions, sects, 21 envyings, murders, rule—peace on them, and kindness, and on the Israel
drunkenness, reveling, and such like, of which I tell of God! 17 From now on, let no one give me trouble,
you before, as I also said before, that those doing for I carry the scars of the Lord Jesus in my body.
such things will not inherit the Kingdom of God. 22 18 The grace of our Lord Jesus Christ [is] with your
And the fruit of the Spirit is: love, joy, peace, long- spirit, brothers! Amen.
suffering, kindness, goodness, faith, 23 meekness,
[and] self-control. Against such there is no law; 24
and those who are of Christ Jesus have crucified the
flesh with the affections and the desires; 25 if we may
live in the Spirit, we may also walk in the Spirit; 26 let
us not become vainglorious—provoking one another,
envying one another!

6 Brothers, even if a man may be overtaken in any
trespass, you who [are] spiritual restore such a
one in a spirit of meekness, considering yourself—lest
you also may be tempted. 2 Bear the burdens of
one another, and so fill up the law of the Christ, 3
for if anyone thinks [himself] to be something—being
nothing—he deceives himself; 4 and let each one
prove his own work, and then he will have the glorying
in regard to himself alone, and not in regard to the
other, 5 for each one will bear his own burden. 6
And let him who is instructed in the word share with
him who is instructing in all good things. 7 Do not
be led astray: God is not mocked; for what a man
may sow—that he will also reap, 8 because he who
is sowing to his own flesh, of the flesh will reap
corruption; and he who is sowing to the Spirit, of
the Spirit will reap continuous life; (αἰώνιος ἰ166) 9
and in doing good we should not be weary, for at
the proper time we will reap—not desponding; 10
therefore, then, as we have opportunity, may we
work the good to all, and especially to those of the
household of faith. 11 You see in how large letters I
have written to you with my own hand; 12 as many as
are willing to make a good appearance in the flesh,
these constrain you to be circumcised—only that they
may not be persecuted for the Cross of the Christ,
13 for neither do those circumcised keep the Law
themselves, but they wish you to be circumcised, that
they may glory in your flesh. 14 And for me, let it not
be—to glory, except in the Cross of our Lord Jesus
Christ, through which the world has been crucified to
me, and I to the world; 15 for in Christ Jesus neither
circumcision avails anything, nor uncircumcision, but
a new creation; 16 and as many as walk by this

Ephesians

1 Paul, an apostle of Jesus Christ through the will of God, to the holy ones who are in Ephesus, and to the faithful in Christ Jesus: **2** Grace to you and peace from God our Father and the Lord Jesus Christ! **3** Blessed [is] the God and Father of our Lord Jesus Christ, who blessed us in every spiritual blessing in the heavenly [places] in Christ, **4** according as He chose us in Him before the foundation of the world, for our being holy and unblemished before Him, in love, **5** having foreordained us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will, **6** to the praise of the glory of His grace, in which He made us accepted in the beloved, **7** in whom we have the redemption through His blood, the forgiveness of the trespasses, according to the riches of His grace, **8** in which He abounded toward us in all wisdom and prudence, **9** having made known to us the secret of His will, according to His good pleasure, that He purposed in Himself, **10** in regard to the dispensation of the fullness of the times, to bring into one the whole in the Christ, both the things in the heavens, and the things on the earth—in Him; **11** in whom also we obtained an inheritance, being foreordained according to the purpose of Him who is working all things according to the counsel of His will, **12** for our being to the praise of His glory, [even] those who first hoped in the Christ, **13** in whom you also, having heard the word of the truth—the good news of your salvation—in whom also having believed, you were sealed with the Holy Spirit of the promise, **14** which is a deposit of our inheritance, to the redemption of the acquired possession, to the praise of His glory. **15** Because of this I also, having heard of your faith in the Lord Jesus, and the love to all the holy ones, **16** do not cease giving thanks for you, making mention of you in my prayers, **17** that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in the recognition of Him, **18** the eyes of your understanding being enlightened, for your knowing what is the hope of His calling, and what the riches of the glory of His inheritance in the holy ones, **19** and what the exceeding greatness of His power to us who are believing, according to

the working of the power of His might, **20** which He worked in the Christ, having raised Him out of the dead, and sat [Him] at His right hand in the heavenly [places], **21** far above all principality, and authority, and might, and lordship, and every name named, not only in this age, but also in the coming one; (aion g165) **22** and He put all things under His feet, and gave Him—head over all things to the Assembly, **23** which is His body, the fullness of Him who is filling all in all.

2 Also you—being dead in trespasses and sins, **2** in which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience, (aion g165) **3** among whom we also all walked once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath—as also the others, **4** but God, being rich in kindness, because of His great love with which He loved us, **5** even being dead in the trespasses, made us alive together with the Christ (by grace you are saved), **6** and raised [us] up together, and sat [us] together in the heavenly [places] in Christ Jesus, **7** that He might show, in the ages that are coming, the exceeding riches of His grace in kindness toward us in Christ Jesus, (aion g165) **8** for by grace you are saved, through faith, and this [is] not of yourselves—[it is] the gift of God, **9** not of works, that no one may boast; **10** for we are His workmanship, created in Christ Jesus on good works, which God prepared before, that we may walk in them. **11** For this reason, remember, that you [were] once the nations in the flesh, who are called Uncircumcision by that called Circumcision in the flesh made by hands, **12** that you were at that time apart from Christ, having been alienated from the commonwealth of 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 being once far off became near in the blood of the Christ, **14** for He is our peace, who made both one, and broke down the middle wall of the partition of hostility, **15** the enmity in His flesh, having done away [with] the Law of the commands in ordinances, that He might create the two into one new man in Himself, making peace, **16** and might reconcile both in one body to God through the Cross, having slain the enmity by it, **17** and having come,

He proclaimed good news—peace to you—the far-off and the near, **18** because through Him we have the access—we both—in one Spirit to the Father. **19** Then, therefore, you are no longer strangers and foreigners, but fellow-citizens of the holy ones, and of the household of God, **20** being built on the foundation of the apostles and prophets, Jesus Christ Himself being chief corner-[stone], **21** in whom all the building fitly framed together increases to a holy temple in the LORD, **22** in whom you also are built together, for a habitation of God in the Spirit.

3 For this cause, I Paul, the prisoner of Christ Jesus for you the nations, **2** if, indeed, you heard of the dispensation of the grace of God that was given to me in regard to you, **3** that by revelation He made known to me the secret, according as I wrote before in few [words]— **4** in regard to which you are able, reading [it], to understand my knowledge in the secret of the Christ, **5** which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit— **6** that the nations are fellow-heirs, and of the same body, and partakers of His promise in the Christ, through the good news, **7** of which I became a servant, according to the gift of the grace of God that was given to me, according to the working of His power; **8** to me—the less than the least of all the holy ones—was given this grace, among the nations to proclaim good news—the untraceable riches of the Christ, **9** and to cause all to see what [is] the fellowship of the secret that has been hid from the ages in God, who created all things by Jesus Christ, **(aiōn g165)** **10** that there might be made known now to the principalities and the authorities in the heavenly [places], through the Assembly, the manifold wisdom of God, **11** according to a purpose of the ages, which He made in Christ Jesus our Lord, **(aiōn g165)** **12** in whom we have the freedom and the access in confidence through the faith of Him, **13** for this reason, I ask [you] not to faint in my tribulations for you, which is your glory. **14** For this cause I bow my knees to the Father of our Lord Jesus Christ, **15** of whom the whole family in the heavens and on earth is named, **16** that He may give to you, according to the riches of His glory, to be strengthened through His Spirit with might, in regard to the inner man, **17** that the Christ

may dwell through the faith in your hearts, having been rooted and founded in love, **18** that you may be in strength to comprehend, with all the holy ones, what [is] the breadth, and length, and depth, and height, **19** to know also the love of the Christ that is exceeding the knowledge, that you may be filled—to all the fullness of God; **20** and to Him who is able to do exceedingly [and] abundantly above all things that we ask or think, according to the power that is working in us, **21** to Him [is] the glory in the Assembly in Christ Jesus, to all the generations of the age of the ages. Amen. **(aiōn g165)**

4 I, the prisoner of the LORD, then call on you to walk worthily of the calling with which you were called, **2** with all lowliness and meekness, with long-suffering, bearing with one another in love, **3** being diligent to keep the unity of the Spirit in the bond of peace; **4** one body and one Spirit, according as you were also called in one hope of your calling; **5** one Lord, one faith, one immersion, **6** one God and Father of all, who [is] over all, and through all, and in you all, **7** and to each one of you was given grace, according to the measure of the gift of Christ, **8** for this reason, it says, “Having gone up on high He led captive captivity, and gave gifts to men.” **9** And that, He went up, what is it except that He also went down first into the lower parts of the earth? **10** He who went down is the same who also went up far above all the heavens, that He may fill all things— **11** and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds and teachers, **12** to the perfecting of the holy ones, for a work of ministry, for a building up of the body of the Christ, **13** until we may all come to the unity of faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fullness of the Christ, **14** that we may no longer be children, being tossed by waves and being carried around by every wind of the teaching, in the cunning of men, in craftiness, to the scheming of leading astray, **15** and [speaking] truth in love, we may increase to Him [in] all things, who is the head—the Christ; **16** from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body makes for the building up of

itself in love. 17 This, then, I say, and I testify in the LORD: you are no longer to walk, as also the other nations walk, in the vanity of their mind, 18 being darkened in the understanding, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart, 19 who, having ceased to feel, gave themselves up to the licentiousness, for the working of all uncleanness in greediness; 20 and you did not so learn the Christ, 21 if [it] so be [that] you heard Him, and were taught in Him, as truth is in Jesus; 22 concerning the former behavior you are to put off the old man, that is corrupt according to the desires of the deceit, 23 and to be renewed in the spirit of your mind, 24 and to put on the new man, which, according to God, was created in righteousness and kindness of the truth. 25 For this reason, putting away the lying, each speak truth with his neighbor, because we are members of one another; 26 be angry and do not sin; do not let the sun go down on your wrath, 27 neither give place to the Devil; 28 whoever is stealing let him no longer steal, but rather let him labor, working the thing that is good with the hands, that he may have to impart to him having need. 29 Let no corrupt word go forth out of your mouth, but what is good to the necessary building up, that it may give grace to the hearers; 30 and do not make the Holy Spirit of God sorrowful, in which you were sealed to [the] day of redemption. 31 Let all bitterness, and wrath, and anger, and clamor, and slander, be put away from you, with all malice, 32 and become kind to one another, tender-hearted, forgiving one another, according as God also forgave you in Christ.

5 Become, then, followers of God, as beloved children, 2 and walk in love, as the Christ also loved us, and gave Himself for us, an offering and a sacrifice to God for an odor of a refreshing fragrance, 3 and whoredom, and all uncleanness, or covetousness, do not let it even be named among you, as is proper to holy ones; 4 also filthiness, and foolish talking, or jesting—the things not fit—but rather thanksgiving; 5 for you know this, that every whoremonger, or unclean, or covetous person, who is an idolater, has no inheritance in the kingdom of the Christ and God. 6 Let no one deceive you with vain words, for because of these things comes the anger of God on

the sons of the disobedience; 7 do not become, then, partakers with them, 8 for you were once darkness, and now light in the LORD; walk as children of light, 9 for the fruit of the light [is] in all goodness, and righteousness, and truth, 10 proving what is well-pleasing to the LORD; 11 and have no fellowship with the unfruitful works of the darkness and rather even convict, 12 for it is a shame even to speak of the things done by them in secret, 13 and all the things reproved by the light are revealed, for everything that is revealed is light; 14 for this reason it says, “Arouse yourself, you who are sleeping, and arise out of the dead, and the Christ will shine on you.” 15 See, then, how exactly you walk, not as unwise, but as wise, 16 redeeming the time, because the days are evil; 17 do not become fools because of this, but—understanding what [is] the will of the LORD, 18 and do not be drunk with wine, in which is wastefulness, but be filled in the Spirit, 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD, 20 always giving thanks for all things, in the Name of our Lord Jesus Christ, to the God and Father, 21 subjecting yourselves to one another in the fear of Christ. 22 The wives: [subject yourselves] to your own husbands, as to the LORD, 23 because the husband is head of the wife, as also the Christ [is] head of the Assembly, and He is Savior of the body, 24 but even as the Assembly is subject to Christ, so also [are] the wives [subject] to their own husbands in everything. 25 The husbands: love your own wives, as the Christ also loved the Assembly, and gave Himself for it, 26 that He might sanctify it, having cleansed [it] with the bathing of the water in the saying, 27 that He might present the Assembly to Himself in glory, having no spot or wrinkle, or any of such things, but that it may be holy and unblemished; 28 so ought the husbands to love their own wives as their own bodies: he who is loving his own wife—he loves himself; 29 for no one ever hated his own flesh, but nourishes and nurtures it, as also the LORD—the Assembly, 30 because we are members of His body, [[of His flesh, and of His bones.]] 31 “For this cause will a man leave his father and mother, and will be joined to his wife, and the two will be into one flesh”; 32 this secret is great, and I speak in regard to Christ and to the Assembly; 33 but you also, everyone in

particular—let each so love his own wife as himself, and the wife—that she may revere the husband.

6 The children: obey your parents in the LORD, for this is right; **2** honor your father and mother, **3** which is the first command with a promise, “That it may be well with you, and you may live a long time on the land.” **4** And the fathers: do not provoke your children, but nourish them in the instruction and admonition of the LORD. **5** The servants: obey the masters according to the flesh with fear and trembling, in the simplicity of your heart, as to the Christ; **6** not with eye-service as men-pleasers, but as servants of the Christ, doing the will of God out of [your] soul, **7** serving with goodwill, as to the LORD, and not to men, **8** having known that whatever good thing each one may do, this he will receive from the LORD, whether servant or freeman. **9** And the masters! Do the same things to them, letting threatening alone, having also known that your Master is in the heavens, and favor by appearance is not with Him. **10** As to the rest, my brothers, be strong in the LORD, and in the power of His might; **11** put on the whole armor of God, so you are able to stand against the schemes of the Devil, **12** because our wrestling is not with flesh and blood, but with the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual [forces] of evil in the heavenly [places]; (αἰῶν γ165) **13** because of this take up the whole armor of God, that you may be able to resist in the day of the evil, and having done all things—to stand. **14** Stand, therefore, having your loins girded around in truth, and having put on the breastplate of righteousness, **15** and having the feet shod in the preparation of the good news of peace; **16** in all, having taken up the shield of faith, in which you will be able to quench all the fiery darts of the evil one, **17** and receive the helmet of the salvation, and the sword of the Spirit, which is the word of God, **18** through all prayer and supplication praying at all times in the Spirit, and in this, watching in all perseverance and supplication for all the holy ones— **19** and in behalf of me, that to me may be given a word in the opening of my mouth, in freedom, to make known the secret of the good news, **20** for which I am an ambassador in a chain, that in it I may speak freely—as it is necessary for me to speak. **21** And that you may know—you also—the things

concerning me—what I do, Tychicus will make all things known to you, the beloved brother and faithful servant in the LORD, **22** whom I sent to you for this very thing, that you might know the things concerning us, and that he might comfort your hearts. **23** Peace to the brothers, and love, with faith, from God the Father, and the Lord Jesus Christ! **24** The grace with all those loving our Lord Jesus Christ—undecayingly! Amen.

Philippians

1 Paul and Timotheus, servants of Jesus Christ, to all the holy ones in Christ Jesus who are in Philippi, with overseers and servants: **2** Grace to you and peace from God our Father and the Lord Jesus Christ! **3** I give thanks to my God on all the remembrance of you, **4** always, in every supplication of mine for you all, with joy making the supplication, **5** for your contribution to the good news from the first day until now, **6** having been confident of this very thing, that He who began a good work in you, will complete [it] until [the] day of Jesus Christ, **7** according as it is righteous for me to think this in behalf of you all, because of my having you in the heart, both in my bonds, and [in] the defense and confirmation of the good news, all of you being fellow-partakers with me of grace. **8** For God is my witness, how I long for you all with [the] yearnings of Jesus Christ, **9** and this I pray, that your love may abound yet more and more in full knowledge, and all discernment, **10** for your proving the things that differ, that you may be pure and offenseless—to [the] Day of Christ, **11** being filled with the fruit of righteousness, that [is] through Jesus Christ, to the glory and praise of God. **12** And I intend you to know, brothers, that the things concerning me, rather have come to an advancement of the good news, **13** so that my bonds have become evident in Christ in the whole Praetorium, and to all the other places, **14** and the greater part of the brothers in the LORD, having confidence by my bonds, are more abundantly bold to fearlessly speak the word. **15** Certain, indeed, even through envy and contention, and certain also through goodwill, preach the Christ; **16** one, indeed, of rivalry proclaims the Christ, not purely, supposing to add affliction to my bonds, **17** and the other out of love, having known that I am set for defense of the good news: **18** what then? In every way, whether in pretense or in truth, Christ is proclaimed—and I rejoice in this, indeed, and will rejoice. **19** For I have known that this will turn out to me for salvation, through your supplication, and the supply of the Spirit of Christ Jesus, **20** according to my earnest expectation and hope, that I will be ashamed in nothing, and in all freedom, as always, also Christ will now be magnified in my body, whether through life

or through death, **21** for to me to live [is] Christ, and to die [is] gain. **22** And if to live in the flesh [is] to me a fruit of work, then what will I choose? I do not know; **23** for I am pressed by the two, having the desire to depart, and to be with Christ, for it is far better, **24** and to remain in the flesh is more necessary on your account, **25** and being persuaded of this, I have known that I will remain and continue with you all, to your advancement and joy of the faith, **26** that your boasting may abound in Christ Jesus in me through my coming again to you. **27** Only conduct yourselves worthily of the good news of the Christ, that, whether having come and seen you, whether being absent I may hear of the things concerning you, that you stand fast in one spirit, with one soul, striving together for the faith of the good news, **28** and not be terrified in anything by those opposing, which is indeed a token of destruction to them, and to you of salvation, and that from God; **29** because to you it was granted, on behalf of Christ, not only to believe in Him, but also to suffer on behalf of Him; **30** having the same conflict, such as you saw in me, and now hear of in me.

2 If, then, any exhortation [is] in Christ, if any comfort of love, if any fellowship of [the] Spirit, if any yearnings and mercies, **2** fulfill my joy, that you may mind the same thing—having the same love—of one soul—minding the one thing, **3** nothing in rivalry or vainglory, but in humility of mind counting one another more excellent than yourselves— **4** do not each look to your own, but each also to the things of others. **5** For let this mind be in you that [is] also in Christ Jesus, **6** who, being in the form of God, thought [it] not something to be seized to be equal to God, **7** but emptied Himself, having taken the form of a servant, having been made in the likeness of men, **8** and having been found in appearance as a man, He humbled Himself, having become obedient to death—even death of a cross, **9** for this reason, also, God highly exalted Him, and gave to Him a Name that [is] above every name, **10** that in the Name of Jesus every knee may bow—of heavenlies, and earthlies, and what are under the earth— **11** and every tongue may confess that Jesus Christ [is] LORD, to the glory of God the Father. **12** So that, my beloved, as you always obey, not as in my presence only, but now much more in my absence, work out your own

salvation with fear and trembling, **13** for it is God who is working in you both to will and to work for His good pleasure. **14** Do all things without murmurings and deliberations, **15** that you may become blameless and pure children of God, unblemished in the midst of a crooked and perverse generation, among whom you appear as luminaries in the world, **16** holding forth the word of life, for rejoicing to me in regard to [the] Day of Christ, that I did not run in vain, nor did I labor in vain; **17** but if I also am poured forth on the sacrifice and service of your faith, I rejoice and am glad with you all, **18** because of this you also rejoice and are glad with me. **19** And I hope, in the Lord Jesus, to send Timotheus to you quickly, that I also may be of good spirit, having known the things concerning you, **20** for I have no one like-minded, who will sincerely care for the things concerning you, **21** for the whole seek their own things, not the things of Christ Jesus, **22** and you know his proof, that as a child [serves] a father, he served with me in regard to the good news; **23** I indeed hope to send him, when I may see through the things concerning me—immediately; **24** and I trust in the LORD that I will also come quickly myself. **25** And I thought [it] necessary to send to you Epaphroditus—my brother and fellow-workman and fellow-soldier, and your apostle and servant to my need, **26** seeing he was longing after you all, and in heaviness, because you heard that he ailed, **27** for he also ailed near to death, but God dealt kindly with him, and not with him only, but also with me, that I might not have sorrow on sorrow. **28** The more eagerly, therefore, I sent him, that having seen him again you may rejoice, and I may be less sorrowful; **29** receive him, therefore, in the LORD, with all joy, and hold such in honor, **30** because on account of the work of the Christ he drew near to death, having hazarded life that he might fill up your deficiency of service to me.

3 As to the rest, my brothers, rejoice in the LORD; indeed, [it] is not tiresome to me to write to you the same things, and for you [is] sure. **2** Look out for the dogs! Look out for the evil-workers! Look out for the mutilation! **3** For we are the circumcision, who are serving God by the Spirit, and glorying in Christ Jesus, and having no trust in flesh, **4** though I also have [cause of] trust in flesh. If any other one

thinks to have trust in flesh, I more: **5** circumcision on the eighth day! Of the race of Israel! Of the tribe of Benjamin! A Hebrew of Hebrews! According to law—a Pharisee! **6** According to zeal—persecuting the Assembly! According to righteousness that is in law—becoming blameless! **7** But what things were gains to me, these I have counted loss, because of the Christ; **8** yes, indeed, and I count all things to be loss, because of the excellence of the knowledge of Christ Jesus my Lord, because of whom I suffered loss of all things, and count them to be refuse, that I may gain Christ, and be found in Him, **9** not having my righteousness, which [is] of law, but that which [is] through faith from Christ—the righteousness that is of God by faith, **10** to know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, **11** if anyhow I may attain to the resurrection of the dead. **12** Not that I already obtained, or have already been perfected, but I pursue, if I also may lay hold of that for which I was also laid hold of by Christ Jesus; **13** brothers, I do not reckon myself to have laid hold [of it], but one thing [I do]—indeed forgetting the things behind, and stretching forth to the things before— **14** I pursue to the mark for the prize of the high calling of God in Christ Jesus. **15** As many, therefore, as [are] perfect—let us think this, and if [in] anything you think otherwise, this also will God reveal to you, **16** but to what we have attained—walk by the same rule, think the same thing; **17** together become my followers, brothers, and observe those thus walking, according as you have us—a pattern; **18** for many walk of whom I told you [about] many times—and now also weeping tell—[they are] the enemies of the Cross of the Christ, **19** whose end [is] destruction, whose god [is] the belly, and whose glory [is] in their shame, who are minding the things on earth. **20** For our citizenship is in the heavens, from where we also await a Savior—the Lord Jesus Christ— **21** who will transform the body of our humiliation to its becoming conformed to the body of His glory, according to the working of His power, even to subject all things to Himself.

4 So then, my brothers, beloved and longed for, my joy and garland, so stand in the LORD, beloved. **2** I exhort Euodia, and I exhort Syntyche, to be of the same mind in the LORD; **3** and I also ask

you, genuine yoke-fellow, be assisting those women who strove along with me in the good news, with Clement also, and the others, my fellow-workers, whose names [are] in [the] Scroll of Life. **4** Rejoice in the LORD always; again I will say, rejoice! **5** Let your reasonableness be known to all men; the LORD [is] near; **6** be anxious for nothing, but in everything by prayer, and by supplication, with thanksgiving, let your requests be made known to God; **7** and the peace of God, that is surpassing all understanding, will guard your hearts and your thoughts in Christ Jesus. **8** As to the rest, brothers, as many things as are true, as many as [are] revered, as many as [are] righteous, as many as [are] pure, as many as [are] lovely, as many as [are] of good report, if any worthiness, and if any praise, think on these things; **9** the things that you also learned, and receive, and hear, and saw in me, do those, and the God of peace will be with you. **10** And I rejoiced in the LORD greatly, that now at length you flourished again in caring for me, for which also you were caring, and lacked opportunity; **11** I do not say that in respect of want, for I learned in the things in which I am—to be content; **12** I have known both to be abased, and I have known to abound; in everything and in all things I have been initiated, both to be full and to be hungry, both to abound and to be in want. **13** I have strength for all things, in Christ's strengthening me; **14** but you did well, having shared in my tribulation; **15** and you have known, even you Philippians, that in the beginning of the good news when I went forth from Macedonia, no assembly communicated with me in regard to giving and receiving except you only; **16** because in Thessalonica also, both once and again you sent to my need; **17** not that I seek after the gift, but I seek after the fruit that is overflowing to your account; **18** and I have all things, and abound; I am filled, having received from Epaphroditus the things from you—an odor of a refreshing fragrance—a sacrifice acceptable, well-pleasing to God: **19** and my God will supply all your need, according to His riches in glory in Christ Jesus; **20** and to God, even our Father, [is] the glory through the ages of the ages. Amen. (αἰῶν **g165**) **21** Every holy one in Christ Jesus greets you; the brothers with me greet you; **22** all the holy ones greet you, and especially those of Caesar's house. **23** The grace of our Lord Jesus Christ [is] with you all! Amen.

Colossians

1 Paul, an apostle of Jesus Christ through the will of God, and Timotheus the brother, **2** to the holy ones in Colossae, and to the faithful brothers in Christ: Grace to you and peace from God our Father and the Lord Jesus Christ! **3** We give thanks to the God and Father of our Lord Jesus Christ, always praying for you, **4** having heard of your faith in Christ Jesus, and of the love that [is] to all the holy ones, **5** because of the hope that is laid up for you in the heavens, which you heard of beforehand by the word of the truth of the good news, **6** which has come to you, as also in all the world, and is bearing fruit, as also in you, from the day in which you heard, and knew the grace of God in truth, **7** as you also learned from Epaphras, our beloved fellow-servant, who is a faithful servant of the Christ for you, **8** who also declared to us your love in the Spirit. **9** Because of this, we also, from the day in which we heard, do not cease praying for you, and asking that you may be filled with the full knowledge of His will in all wisdom and spiritual understanding, **10** to walk worthily of the LORD, pleasing in all, being fruitful in every good work, and increasing in the knowledge of God, **11** in all might being made mighty according to the power of His glory, to all endurance and long-suffering with joy. **12** Giving thanks to the Father who has qualified us for the participation of the inheritance of the holy ones in the light, **13** who rescued us out of the authority of the darkness, and translated [us] into the kingdom of the Son of His love, **14** in whom we have the redemption [[through His blood]], the forgiveness of sins, **15** who is the image of the invisible God, firstborn of all creation, **16** because all things were created in Him, those in the heavens, and those on the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things have been created through Him and for Him, **17** and He is before all, and all things have consisted in Him. **18** And He is the head of the body—the Assembly—who is a beginning, a firstborn out of the dead, that He might become first in all [things] Himself, **19** because all the fullness was pleased to dwell in Him, **20** and through Him to reconcile all things to Himself—having made peace through the

blood of His Cross—through Him, whether the things on the earth, whether the things in the heavens. **21** And you—once being alienated, and enemies in the mind, in the evil works, yet now He reconciled, **22** in the body of His flesh through death, to present you holy, and unblemished, and unblameable before Himself, **23** if you also remain in the faith, being founded and settled, and not moved away from the hope of the good news, which you heard, which was preached in all the creation that [is] under Heaven, of which I, Paul, became a servant. **24** I now rejoice in my sufferings for you, and fill up the things lacking of the tribulations of the Christ in my flesh for His body, which is the Assembly, **25** of which I became a servant according to the dispensation of God, that was given to me for you, to fulfill the word of God, **26** the secret that has been hid from the ages and from the generations, but now was revealed to His holy ones. (αἰὼν γ165) **27** to whom God willed to make known what [is] the riches of the glory of this secret among the nations—which is Christ in you, the hope of the glory, **28** whom we proclaim, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus, **29** for which I also labor, striving according to His working that is working in me in power.

2 For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, **2** that their hearts may be comforted, being united in love, and to all riches of the full assurance of the understanding, to the full knowledge of the secret of the God and Father, and of the Christ, **3** in whom are all the treasures of the wisdom and the knowledge hid, **4** and this I say, that no one may deceive you with enticing words, **5** for if even in the flesh I am absent—yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith in regard to Christ; **6** as, then, you received Christ Jesus the LORD, walk in Him, **7** being rooted and built up in Him, and confirmed in the faith, as you were taught—abounding in it in thanksgiving. **8** See that no one will be carrying you away as spoil through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ, **9** because in Him dwells all the fullness of the Godhead

bodily, **10** and you are made full in Him, who is the head of all principality and authority, **11** in whom you also were circumcised with a circumcision not made with hands, in the putting off of the body of sins of the flesh by the circumcision of the Christ, **12** being buried with Him in the immersion, in which you also rose with [Him] through the faith of the working of God, who raised Him out of the dead. **13** And you—being dead in the trespasses and the uncircumcision of your flesh—He made alive together with Him, having forgiven you all the trespasses, **14** having blotted out the handwriting in the ordinances that is against us, that was contrary to us, and 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 show of them openly—having triumphed over them by it. **16** Let no one, then, judge you in eating or in drinking, or in respect of a celebration, or of a new moon, or of Sabbaths, **17** which are a shadow of the coming things, but the body [is] of the Christ; **18** let no one deceive you of your prize, delighting in humble-mindedness and [in] worship of the messengers, intruding into the things he has not seen, being vainly puffed up by the mind of his flesh, **19** and not holding the Head, from which all the body—gathering supply through the joints and bands, and being knit together—may increase with the increase of God. **20** If, then, you died with the Christ from the rudiments of the world, why, as living in the world, are you subject to ordinances— **21** you may not touch, nor taste, nor handle— **22** which are all for destruction with the using, after the commands and teachings of men, **23** which are, indeed, having a matter of wisdom in self-willed religion, and humble-mindedness, and neglecting of body—not of any value to satisfying the flesh.

3 If, then, you were raised with the Christ, seek the things above, where the Christ is, seated on the right hand of God; **2** mind the things above, not the things on the earth, **3** for you died, and your life has been hid with the Christ in God; **4** when the Christ—our life—may have appeared, then we will also appear with Him in glory. **5** Put to death, then, your members that [are] on the earth—whoredom, uncleanness, passion, evil desire, and the covetousness, which is idolatry— **6** because of which things comes the anger

of God on the sons of the disobedience, **7** in which you also—you once walked, when you lived in them; **8** but now put off, even you, the whole—anger, wrath, malice, slander, filthy talking—out of your mouth. **9** Do not lie to one another, having put off the old man with his practices, **10** and having put on the new, which is renewed in regard to knowledge, after the image of Him who created him, **11** where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, servant, freeman, but Christ [is] all and in all. **12** Put on, therefore, as chosen ones of God, holy and beloved, yearnings of mercies, kindness, humble-mindedness, meekness, long-suffering, **13** bearing with one another, and forgiving each other, if anyone may have a quarrel with anyone, as the Christ also forgave you—so also you; **14** and above all these things, [have] love, which is a bond of the perfection, **15** and let the peace of God rule in your hearts, to which you were also called in one body, and become thankful. **16** Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing each other, in psalms, and hymns, and spiritual songs, in grace singing in your hearts to the LORD; **17** and all, whatever you may do in word or in work, [do] all things in the Name of the Lord Jesus—giving thanks to the God and Father, through Him. **18** The wives: be subject to your own husbands, as is fit in the LORD; **19** the husbands: love your wives, and do not be bitter with them; **20** the children: obey the parents in all things, for this is well-pleasing to the LORD; **21** the fathers: do not distress your children, lest they be discouraged; **22** the servants: obey those who are masters in all things according to the flesh, not in eye-service as men-pleasers, but in simplicity of heart, fearing God; **23** and all, whatever you may do—out of soul work—as to the LORD, and not to men, **24** having known that you will receive the repayment of the inheritance from the LORD—for you serve the LORD Christ; **25** and he who is doing unrighteously will receive what he did unrighteously, and there is no favor by appearance.

4 The masters: give that which is righteous and equal to the servants, having known that you also have a Master in the heavens. **2** Continue in the prayer, watching in it in thanksgiving, **3** also praying for us at the same time, that God may open to us a

door for the word, to speak the secret of the Christ, because of which I have also been bound, **4** that I may reveal it, as it is necessary for me to speak. **5** Walk in wisdom toward those outside, redeeming the time, **6** your word always being seasoned with salt in grace—to know how it is necessary for you to answer each one. **7** Tychicus will make known to you all the things concerning me—the beloved brother, and faithful servant, and fellow-servant in the LORD— **8** whom I sent to you for this very thing, that he might know the things concerning you, and might comfort your hearts, **9** with Onesimus the faithful and beloved brother, who is of you; they will make known to you all things that [are] here. **10** Aristarchus greets you, my fellow-captive, and Marcus, the nephew of Barnabas (concerning whom you received commands—if he may come to you, receive him), **11** and Jesus who is called Justus, who are of circumcision: these [are the] only fellow-workers for the Kingdom of God who become a comfort to me. **12** Epaphras greets you, who [is] of you, a servant of Christ, always striving for you in the prayers, that you may stand perfect and made full in all the will of God, **13** for I testify to him that he has much zeal for you, and those in Laodicea, and those in Hierapolis. **14** Lucas greets you, the beloved physician, and Demas; **15** those in Laodicea greet you—brothers, and Nymphas, and the assembly in his house; **16** and when the letter may be read with you, cause that it may also be read in the assembly of the Laodiceans, and the [letter] from Laodicea that you also may read; **17** and say to Archippus, “See to the ministry that you received in the LORD, that you may fulfill it.” **18** The salutation [is] by my hand, Paul. Remember my bonds. The grace [is] with you! Amen.

1 Thessalonians

1 Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ! **2** We always give thanks to God for you all, making mention of you in our prayers, **3** unceasingly remembering your work of faith, and the labor of the love, and the endurance of the hope, of our Lord Jesus Christ, in the presence of our God and Father, **4** having known, beloved brothers, by God, your [divine] selection, **5** because our good news did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as you have known of what sort we became among you for your sake, **6** and you became imitators of us and of the LORD, having received the word in much tribulation with joy of the Holy Spirit, **7** so that you became patterns to all those believing in Macedonia and Achaia, **8** for from you has sounded forth the word of the LORD, not only in Macedonia and Achaia, but also in every place your faith toward God went forth, so that we have no need to say anything, **9** for they themselves declare concerning us what entrance we had to you, and how you turned to God from the idols, to serve a living and true God, **10** and to wait for His Son from the heavens, whom He raised out of the dead—Jesus, who is rescuing us from the anger that is coming.

2 For you have known, brothers, that our entrance to you has not been in vain, **2** but having both suffered before, and having been mistreated (as you have known) in Philippi, we were bold in our God to speak to you the good news of God in much conflict, **3** for our exhortation [is] not out of deceit, nor out of uncleanness, nor in guile, **4** but as we have been approved by God to be entrusted with the good news, so we speak, not as pleasing men, but God, who is proving our hearts, **5** for at no time did we come with speech of flattery (as you have known), nor in a pretext for covetousness (God [is] witness), **6** nor seeking glory from men, neither from you nor from others, being able to be burdensome, as Christ's apostles. **7** But we became gentle in your midst, as a nurse may nurture her own children, **8** so being desirous of you, we are well-pleased to impart to you

not only the good news of God, but also our own souls, because you have become beloved to us, **9** for you remember, brothers, our labor and travail, for working night and day not to be a burden on any of you, we preached the good news of God to you; **10** you [are] witnesses—God also—how piously and righteously and blamelessly we became to you who believe, **11** even as you have known how we are exhorting each one of you, as a father his own children, and comforting, and testifying, **12** for your walking worthily of God, who is calling you to His own kingdom and glory. **13** And because of this we also continually give thanks to God, that, having received the word of God [by] your hearing from us, you accepted, not the word of men, but as it truly is, the word of God, who also works in you who believe; **14** for you became imitators, brothers, of the assemblies of God that are in Judea in Christ Jesus, because you suffered such things, even you, from your own countrymen, as they also from the Jews, **15** who put to death both the Lord Jesus and their own prophets, and persecuted us, and they are not pleasing God, and [are] contrary to all men, **16** forbidding us to speak to the nations that they might be saved, so as to always fill up their sins, but [God's] anger came on them—to the end! **17** And we, brothers, having been taken from you for the space of an hour—in presence, not in heart—hurried more abundantly to see your face in much desire; **18** for this reason we wished to come to you (I, indeed, Paul), both once and again, and Satan hindered us; **19** for what [is] our hope, or joy, or garland of rejoicing? Are not even you before our Lord Jesus Christ at His coming? **20** For you are our glory and joy.

3 For this reason, enduring no longer, we thought good to be left in Athens alone, **2** and sent Timotheus—our brother, and a servant of God, and our fellow-workman in the good news of the Christ—to establish you, and to comfort you concerning your faith, **3** that no one be moved in these tribulations, for you have known that we are set for this, **4** for even when we were with you, we said to you beforehand that we are about to suffer tribulation, as it also came to pass, and you have known [it]; **5** because of this also, I, no longer enduring, sent to know your faith, lest he who is tempting tempted you, and our labor

might be in vain. **6** And Timotheus now having come to us from you, and having declared good news to us of your faith and love, and that you always have a good remembrance of us, desiring much to see us, as we also [to see] you, **7** because of this we were comforted, brothers, over you, in all our tribulation and necessity, through your faith, **8** because now we live, if you may stand fast in the LORD. **9** For what thanks are we able to repay to God for you, for all the joy with which we delight because of you in the presence of our God, **10** exceedingly imploring night and day, that we might see your face, and perfect the things lacking in your faith? **11** And our God and Father Himself, and our Lord Jesus Christ, direct our way to you, **12** and the LORD cause you to increase and to abound in the love to one another, and to all, even as we also to you, **13** in order to have established your hearts, blameless in sanctification before our God and Father, at the coming of our Lord Jesus Christ with all His holy ones.

4 As to the rest, then, brothers, we request, and call on you in the Lord Jesus, as you received from us how it is necessary for you to walk and to please God, that you may abound the more, **2** for you have known what commands we gave you through the Lord Jesus; **3** for this is the will of God—your sanctification: that you abstain from the whoredom, **4** that each of you know to possess his own vessel in sanctification and honor, **5** not in the affection of desire, as also the nations that were not knowing God, **6** that no one goes beyond and defrauds his brother in the matter, because the LORD [is] an avenger of all these, as we also spoke to you before and testified, **7** for God did not call us to uncleanness, but in sanctification. **8** He, therefore, who is despising, does not despise man, but God, who also gave His Holy Spirit to us. **9** And concerning the brotherly love, you have no need of [my] writing to you, for you yourselves are God-taught to love one another, **10** for you do it also to all the brothers who [are] in all Macedonia; and we call on you, brothers, to abound still more, **11** and to study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, **12** that you may walk properly to those outside, and may have lack of nothing. **13** And I do not wish you to be ignorant, brothers, concerning those who have fallen

asleep, that you may not sorrow, as also the rest who have no hope, **14** for if we believe that Jesus died and rose again, so also God will bring with Him those asleep through Jesus, **15** for we say this to you in the word of the LORD, that we who are living—who remain over to the coming of the LORD—may not precede those asleep, **16** because the LORD Himself, with a shout, with the voice of a chief-messenger, and with the trumpet of God, will come down from Heaven, and the dead in Christ will rise first; **17** then we who are living, who are remaining over, will be snatched up together with them in [the] clouds to meet the LORD in [the] air, and so we will always be with the LORD; **18** so, then, comfort one another with these words.

5 And concerning the times and the seasons, brothers, you have no need of my writing to you, **2** for you have thoroughly known that the Day of the LORD so comes as a thief in the night, **3** for when they may say, "Peace and security," then sudden destruction comes [on] them, as the travail [on] her who is with child, and they will not escape; **4** but you, brothers, are not in darkness, that the Day may catch you as a thief; **5** you are all sons of light, and sons of day; we are not of night, nor of darkness, **6** so, then, we may not sleep as also the others, but watch and be sober, **7** for those sleeping, sleep by night, and those making themselves drunk, are drunken by night, **8** and we, being of the day—let us be sober, putting on a breastplate of faith and love, and a helmet—a hope of salvation, **9** because God did not appoint us to anger, but to the acquiring of salvation through our Lord Jesus Christ, **10** who died for us, that whether we wake—whether we sleep—we may live together with Him; **11** for this reason, comfort one another, and build up one another, as also you do. **12** And we ask you, brothers, to know those laboring among you and leading you in the LORD and admonishing you, **13** and to esteem them very abundantly in love, because of their work; be at peace among yourselves; **14** and we exhort you, brothers, admonish the disorderly, comfort the feeble-minded, support the weak, be patient to all; **15** see [that] no one may render evil for evil to anyone, but always pursue that which is good, both to one another and to all; **16** always rejoice; **17** continually pray; **18** give thanks in everything, for

this [is] the will of God in Christ Jesus in regard to you. 19 Do not quench the Spirit; 20 do not despise prophesyings; 21 prove all things; hold fast [to] that which is good; 22 abstain from all appearance of evil; 23 and may the God of peace Himself sanctify you wholly, and may your whole spirit and soul and body be preserved, unblameably at the coming of our Lord Jesus Christ; 24 He who is calling you is steadfast, who also will do [it]. 25 Brothers, pray for us. 26 Greet all the brothers with a holy kiss. 27 I charge you [by] the LORD, that the letter be read to all the holy brothers. 28 The grace of our Lord Jesus Christ [is] with you! Amen.

2 Thessalonians

1 Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God our Father, and the Lord Jesus Christ: **2** Grace to you and peace from God our Father and the Lord Jesus Christ! **3** We always ought to give thanks to God for you, brothers, as it is fitting, because your faith increases greatly, and the love of each one of you all abounds to one another, **4** so that we ourselves glory in you in the assemblies of God, for your endurance and faith in all your persecutions and tribulations that you bear— **5** a token of the righteous judgment of God, for your being counted worthy of the Kingdom of God, for which you also suffer, **6** since [it is] a righteous thing with God to give back to those troubling you—tribulation, **7** and to you who are troubled—rest with us in the revelation of the Lord Jesus from Heaven, with messengers of His power, **8** in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ, **9** who will suffer justice—continuous destruction—from the face of the LORD, and from the glory of His strength, **(aiōnios g166)** **10** when He may come to be glorified in His holy ones, and to be wondered at by all those believing—because our testimony was believed among you—in that day; **11** for which we also always pray for you, that our God may count you worthy of the calling, and may fulfill all the good pleasure of goodness, and the work of faith in power, **12** 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 And we ask you, brothers, in regard to the coming of our Lord Jesus Christ, and of our gathering together to Him, **2** that you are not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the Day of the LORD has arrived; **3** do not let anyone deceive you in any way, because if the departure may not come first, the man of lawlessness may [not] be revealed—the son of destruction, **4** who is opposing and is raising himself up above all called god or worshiped, so as for him to have sat down in the temple of God, proclaiming that he is God. **5** Do you not remember that, yet being with

you, I said these things to you? **6** And now, you have known what is restraining, for his being revealed in his own time, **7** for the secret of lawlessness already works, only the [One] now restraining [will do so] until He may come out of [the] midst, **8** and then the lawless one will be revealed, whom the LORD will consume with the Spirit of His mouth, and will nullify at the appearance of His coming, **9** whose coming is according to the working of Satan, in all power, and signs, and lying wonders, **10** and in all deceitfulness of the unrighteousness in those perishing, because they did not receive the love of the truth for their being saved, **11** and because of this God will send to them a working of delusion, for their believing the lie, **12** that they may be judged—all who did not believe the truth, but were well pleased in the unrighteousness. **13** And we ought to give thanks to God always for you, brothers, beloved by the LORD, that God chose you from the beginning to salvation, in sanctification of the Spirit, and belief of the truth, **14** to which He called you through our good news, to the acquiring of the glory of our Lord Jesus Christ; **15** so, then, brothers, stand fast, and hold the traditions that you were taught, whether through word, whether through our letter; **16** and may our Lord Jesus Christ Himself, and our God and Father, who loved us, and gave continuous comfort, and good hope in grace, **(aiōnios g166)** **17** comfort your hearts, and establish you in every good word and work.

3 As to the rest, pray, brothers, concerning us, that the word of the LORD may run and may be glorified, as also with you, **2** and that we may be delivered from the unreasonable and evil men, for not all [are] of the faith; **3** but faithful is the LORD who will establish you, and will guard [you] from the evil [one]; **4** and we now have confidence in the LORD, that which we command you both do and will do; **5** and the LORD direct your hearts to the love of God, and to the endurance of the Christ. **6** And we command you, brothers, in the Name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not after the tradition that you received from us, **7** for you have known how it is necessary to imitate us, because we did not act disorderly among you; **8** nor did we eat bread of anyone for nothing, but in labor and in travail, working night and day, not

to be chargeable to any of you; **9** not because we have no authority, but that we might give ourselves to you [as] a pattern, to imitate us; **10** for even when we were with you, this we commanded you, that if anyone is not willing to work, neither let him eat, **11** for we hear of some walking disorderly among you, working nothing, but being busybodies, **12** and such we command and exhort through our Lord Jesus Christ, that working with quietness, they may eat their own bread; **13** and you, brothers, may you not be weary doing well, **14** and if anyone does not obey our word through the letter, note this one, and have no company with him, that he may be ashamed, **15** and do not count as an enemy, but admonish as a brother; **16** and may the LORD of peace Himself always give to you peace in every way; the LORD [is] with you all! **17** The salutation by the hand of me, Paul, which is a sign in every letter; thus I write. **18** The grace of our Lord Jesus Christ [is] with you all! Amen.

1 Timothy

1 Paul, an apostle of Jesus Christ, according to a command of God our Savior, and of the Lord Jesus Christ our hope, **2** to Timotheus—genuine child in faith: Grace, kindness, peace, from God our Father and Christ Jesus our Lord! **3** According as I exhorted you to remain in Ephesus—I going on to Macedonia—that you might charge certain [ones] not to teach any other thing, **4** nor to give heed to fables and endless genealogies, that cause questions rather than [the] stewardship of God which [is] in faith. **5** And the end of the charge is love out of a pure heart, and of a good conscience, and of un hypocritical faith, **6** from which certain [men], having swerved, turned aside to vain discourse, **7** willing to be teachers of law, not understanding either the things they say, nor concerning what they confidently assert, **8** and we have known that the Law [is] good, if anyone may use it lawfully; **9** having known this, that law is not set for a righteous man, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, murderers of fathers and murderers of mothers, manslayers, **10** whoremongers, homosexuals, enslavers, liars, perjured persons, and if there be any other thing that is adverse to sound doctrine, **11** according to the good news of the glory of the blessed God, with which I was entrusted. **12** And I give thanks to Him who enabled me—Christ Jesus our Lord—that He reckoned me steadfast, having put [me] to the ministry, **13** who before was speaking slander, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief, **14** and the grace of our Lord exceedingly abounded, with faith and love that [is] in Christ Jesus. **15** The word [is] steadfast, and worthy of all acceptance, that Christ Jesus came into the world to save sinners—of whom I am first; **16** but because of this I found kindness, that Jesus Christ might first show forth all long-suffering in me, for a pattern of those about to believe on Him to continuous life. (αῑωνιος g166) **17** And to the King of the ages, the incorruptible, invisible, only wise God, [is] honor and glory through the ages of the ages! Amen. (αῑων g165) **18** I commit to you this charge, child Timotheus, according to the prophecies that

went before on you, that you may war in them the good warfare, **19** having faith and a good conscience, which some having thrust away, made shipwreck concerning the faith, **20** of whom are Hymenaeus and Alexander, whom I delivered to Satan, that they might be instructed not to speak evil.

2 I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men— **2** for kings, and all who are in authority, that we may lead a quiet and peaceable life in all piety and gravity, **3** for this [is] right and acceptable before God our Savior, **4** who wills all men to be saved, and to come to the full knowledge of the truth; **5** for [there is] one God, also one mediator of God and of men—the man Christ Jesus, **6** who gave Himself [as] a ransom for all—the testimony in its own times— **7** in regard to which I was set a preacher and apostle—truth I say in Christ, I do not lie—a teacher of nations, in faith and truth. **8** I intend, therefore, that men pray in every place, lifting up holy hands, apart from anger and deliberation; **9** also the women in like manner, in orderly apparel, to adorn themselves with modesty and sobriety, not in braided hair, or gold, or pearls, or clothing of great price, **10** but—which becomes women professing godly piety—through good works. **11** Let a woman learn in quietness in all subjection, **12** and I do not allow a woman to teach, nor to rule a husband, but to be in quietness, **13** for Adam was formed first, then Eve, **14** and Adam was not deceived, but the woman, having been deceived, came into transgression, **15** and she will be saved through the childbearing, if they remain in faith, and love, and sanctification, with sobriety.

3 The word [is] steadfast: If anyone longs for overseership, he desires a right work; **2** it is required, therefore, the overseer to be blameless, a husband of one wife, vigilant, sober, respectable, a friend of strangers, apt to teach, **3** not given to wine, not a striker, but gentle, not contentious, not a lover of money, **4** leading his own house well, having children in subjection with all dignity, **5** (and if anyone has not known [how] to lead his own house, how will he take care of an assembly of God?) **6** not a new convert, lest having been puffed up he may fall to

a judgment of the Devil; 7 and it is required of him also to have a good testimony from those outside, that he may not fall into reproach and a snare of the Devil. 8 Servants, in like manner, dignified, not double-tongued, not given to much wine, not given to shameful gain, 9 having the secret of the faith in a pure conscience, 10 and let these also first be proved, then let them minister, being unblameable. 11 Women, in like manner, dignified, not false accusers, vigilant, faithful in all things. 12 Servants—let them be husbands of one wife, leading the children well, and their own houses, 13 for those who ministered well acquire a good step to themselves, and much boldness in faith that [is] in Christ Jesus. 14 I write to you these things, hoping to come to you soon, 15 and if I delay, that you may know how it is required to conduct yourself in the house of God, which is an assembly of the living God—a pillar and foundation of the truth, 16 and confessedly, great is the secret of piety: who was revealed in flesh, declared righteous in [the] Spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!

4 And the Spirit expressly says that in latter times some will depart from the faith, giving heed to seducing spirits and teachings of demons, 2 speaking lies in hypocrisy, being seared in their own conscience, 3 forbidding to marry—to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth, 4 because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received, 5 for it is sanctified through the word of God and intercession. 6 Placing these things before the brothers, you will be a good servant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which you followed after, 7 but reject the profane and old women's fables, and exercise yourself to piety, 8 for bodily exercise is to little profit, but piety is profitable to all things, having promise of the life that now is, and of that which is coming; 9 the word [is] steadfast, and worthy of all acceptance; 10 for this we both labor and are reproached, because we hope on the living God, who is Savior of all men—especially of those believing. 11 Charge these things, and teach; 12 let no one despise your youth, but become a pattern of those believing in word, in behavior, in love, in spirit,

in faith, in purity; 13 until I come, give heed to the reading, to the exhortation, to the teaching; 14 do not be careless of the gift in you, that was given you through prophecy, with laying on of the hands of the eldership; 15 be careful of these things; be in these things, that your advancement may be evident in all things; 16 take heed to yourself and to the teaching; remain in them, for doing this thing, you will save both yourself and those hearing you.

5 You may not rebuke an elder, but exhort [him] as a father, younger persons as brothers, 2 aged women as mothers, younger ones as sisters—in all purity; 3 honor widows who are really widows; 4 and if any widow has children or grandchildren, let them first learn to show piety to their own house, and to give back a repayment to the parents, for this is right and acceptable before God. 5 And she who is really a widow and desolate, has hoped on God, and remains in the supplications and in the prayers night and day, 6 but she given to luxury [while] living has died; 7 and charge these things, that they may be blameless; 8 and if anyone does not provide for his own, and especially for those of the household, he has denied the faith, and he is worse than an unbeliever. 9 A widow—do not let her be enrolled under sixty years of age, having been a wife of one husband, 10 being testified to in good works: if she brought up children, if she entertained strangers, if she washed holy ones' feet, if she relieved those in tribulation, if she followed after every good work; 11 and be refusing younger widows, for when they may revel against the Christ, they wish to marry, 12 having judgment, because they cast away the first faith, 13 and also at the same time, they learn [to be] idle, going around the houses; and not only idle, but also tattlers and busybodies, speaking things they should not; 14 I intend, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer of reviling; 15 for some already turned aside after Satan. 16 If any believing man or believing woman has widows, let them relieve them, and do not let the assembly be burdened, that it may relieve those [who are] really widows. 17 Let them, the well-leading elders, be counted worthy of double honor, especially those laboring in word and teaching, 18 for the Writing says, "You will not muzzle

an ox treading out,” and, “Worthy [is] the workman of his reward.” **19** Do not receive an accusation against an elder, except on two or three witnesses. **20** Reprove those sinning before all, that the others may also have fear; **21** I fully testify, before God and the Lord Jesus Christ, and the chosen messengers, that you may keep these things, without prejudging, doing nothing by partiality. **22** Be quickly laying hands on no one, nor be having fellowship with [the] sins of others; be keeping yourself pure; **23** no longer be drinking water, but be using a little wine, because of your stomach and of your frequent sicknesses; **24** the sins of certain men are evident beforehand, leading before to judgment, but some also they follow after; **25** in like manner the right works are also evident beforehand, and those that are otherwise are not able to be hid.

6 As many as are servants under a yoke, let them reckon their own masters worthy of all honor, that evil may not be spoken of the Name of God and the teaching; **2** and those having believing masters, do not let them slight [them], because they are brothers, but rather let them serve, because they are steadfast and beloved, who are partaking of the benefit. Be teaching and exhorting these things; **3** if anyone be teaching otherwise, and does not consent to sound words—those of our Lord Jesus Christ—and to the teaching according to piety, **4** he is proud, knowing nothing, but unhealthy about questions and word-striving, out of which come envy, strife, slanders, evil-surmisings, **5** wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such; **6** but it is great gain—the piety with contentment; **7** for we brought nothing into the world—because neither are we able to carry out anything; **8** but having food and raiment—with these we will suffice ourselves; **9** and those intending to be rich fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction, **10** for the love of money is a root of all the evils, which certain [ones] longing for went astray from the faith, and pierced themselves through with many sorrows; **11** and you, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness. **12** Be striving the good strife of the faith; be laying hold on the continuous life to which you also were called, and did profess

the right profession before many witnesses. (aiōnios g166) **13** I charge you, before God, who is making all things alive, and of Christ Jesus, who testified the right profession before Pontius Pilate, **14** that you keep the command unspotted, unblameable, until the appearing of our Lord Jesus Christ, **15** which He will show in His own times—the blessed and only sovereign, the King of the kings and Lord of the lords, **16** having immortality alone, dwelling in unapproachable light, whom no one of men saw, nor is able to see, to whom [is] honor and perpetual might! Amen. (aiōnios g166) **17** Charge those rich in the present age not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment—(aiōn g165) **18** to do good, to be rich in good works, to be ready to impart, willing to communicate, **19** treasuring up to themselves a right foundation for the time to come, that they may lay hold on [that which is] truly life. **20** O Timotheus, guard the thing entrusted, avoiding the profane vain-words and opposition of the falsely-named knowledge, **21** which certain [ones] professing—swerved concerning the faith. The grace [is] with you! Amen.

2 Timothy

1 Paul, an apostle of Jesus Christ, through the will of God, according to a promise of life that [is] in Christ Jesus, **2** to Timotheus, beloved child: Grace, kindness, peace, from God the Father and Christ Jesus our Lord! **3** I am thankful to God, whom I serve from progenitors in a pure conscience, that I unceasingly have remembrance concerning you in my supplications night and day, **4** desiring to see you greatly, being mindful of your tears, that I may be filled with joy, **5** taking remembrance of the unhypocritical faith that is in you, that first dwelt in your grandmother Lois, and your mother Eunice, and I am persuaded that also in you. **6** For which cause I remind you to stir up the gift of God that is in you through the putting on of my hands, **7** for God did not give us a spirit of fear, but of power, and of love, and of a sound mind; **8** therefore you may not be ashamed of the testimony of our Lord, nor of me His prisoner, but you suffer evil along with the good news according to the power of God, **9** who saved us, and called with a holy calling, not according to our works, but according to His own purpose and grace, that was given to us in Christ Jesus, before the times of the ages, (αιῶνιος 9166) **10** and was made visible now through the appearing of our Savior Jesus Christ, who indeed abolished death, and enlightened life and immortality through the good news, **11** to which I was placed a preacher and an apostle, and a teacher of nations, **12** for which cause these things I also suffer, but I am not ashamed, for I have known in whom I have believed, and have been persuaded that He is able to guard that which I have committed to Him—to that day. **13** Hold the pattern of sound words, which you heard from me, in faith and love that [is] in Christ Jesus; **14** guard the good thing committed through the Holy Spirit that is dwelling in us; **15** you have known this, that they turned from me—all those in Asia, of whom are Phygellus and Hermogenes; **16** may the LORD give kindness to the house of Onesiphorus, because he refreshed me many times, and was not ashamed of my chain, **17** but being in Rome, he sought me very diligently and found [me]; **18** may the LORD give to him to find kindness from the LORD in that day; and you very well know how much he ministered in Ephesus.

2 You, therefore, my child, be strong in the grace that [is] in Christ Jesus, **2** and the things that you heard from me through many witnesses, be committing these things to steadfast men, who will also be sufficient to teach others; **3** you, therefore, suffer evil as a good soldier of Jesus Christ; **4** no one serving as a soldier entangles himself with the affairs of life, that he may please him who enlisted him; **5** and if anyone also may strive, he is not crowned, except he may strive lawfully; **6** it is first necessary [for] the laboring farmer to partake of the fruits; **7** be considering what things I say, for the LORD gives to you understanding in all things. **8** Remember Jesus Christ, raised out of the dead, of the seed of David, according to my good news, **9** in which I suffer evil—to bonds, as an evildoer, but the word of God has not been bound; **10** because of this I endure all things, because of the chosen ones, that they also may obtain salvation that [is] in Christ Jesus, with perpetual glory. (αιῶνιος 9166) **11** The word [is] steadfast: For if we died together—we will also live together; **12** if we endure together—we will also reign together; if we deny [Him], He will also deny us; **13** if we are not steadfast, He remains steadfast; He is not able to deny Himself. **14** Remind [them] of these things, testifying fully before the LORD—not to strive about words to nothing profitable, but to the subversion of those hearing; **15** be diligent to present yourself approved to God—a workman not ashamed, straightly cutting the word of truth; **16** and stand aloof from the profane vain talkings, for they will advance to more impiety, **17** and their word will have pasture as a gangrene, of whom is Hymenaeus and Philetus, **18** who swerved concerning the truth, saying the resurrection to have already been, and overthrows the faith of some; **19** sure, nevertheless, the foundation of God has stood, having this seal: “The LORD has known those who are His,” and, “Let him depart from unrighteousness—everyone who is naming the Name of Christ.” **20** And in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor: **21** if, then, anyone may cleanse himself from these, he will be a vessel to honor, sanctified and profitable to the master—having been prepared to every good work; **22** and flee the youthful lusts,

and pursue righteousness, faith, love, peace, with those calling on the LORD out of a pure heart; 23 and be avoiding the foolish and uninstructed questions, having known that they beget strife, 24 and a servant of the LORD must not quarrel, but to be gentle to all, apt to teach, patient under evil, 25 instructing those opposing in meekness—if perhaps God may give to them conversion to an acknowledging of the truth, 26 and they may awake out of the Devil's snare, having been caught by him at his will.

3 And know this, that in the last days there will come perilous times, 2 for men will be lovers of themselves, lovers of money, boasters, proud, slanderous, disobedient to parents, unthankful, unkind, 3 without natural affection, implacable, false accusers, without control, barbaric, not lovers of those who are good, 4 traitors, reckless, lofty, lovers of pleasure more than lovers of God, 5 having a form of piety, but having denied its power; and be turning away from these, 6 for of these there are those coming into the houses and leading captive the weak women, loaded with sins, led away with manifold desires, 7 always learning, and never able to come to a knowledge of truth, 8 and even as Jannes and Jambres stood against Moses, so these also stand against the truth, men corrupted in mind, disapproved concerning the faith; 9 but they will not advance any further, for their folly will be evident to all, as theirs also became. 10 And you have followed after my teaching, manner of life, purpose, faith, long-suffering, love, endurance, 11 the persecutions, the afflictions, that befell me in Antioch, in Iconium, in Lystra; what persecutions I endured! And the LORD delivered me out of all. 12 And all who will to live piously in Christ Jesus will also be persecuted, 13 and evil men and impostors will advance to the worse, leading astray and being led astray. 14 And you—remain in the things which you learned and were entrusted with, having known from whom you learned, 15 and because you have known the Holy Writings from infancy, which are able to make you wise—to salvation, through faith that [is] in Christ Jesus. 16 Every Writing [is] God-breathed, and profitable for teaching, for conviction, for correction, for instruction that [is] in righteousness, 17 that the man of God may be fitted—having been completed for every good work.

4 I fully testify, then, before God, and the Lord Jesus Christ, who is about to judge [the] living and dead at His appearing and His Kingdom— 2 preach the word; be earnest in season, out of season; convict, rebuke, exhort, in all long-suffering and teaching, 3 for there will be a season when they will not endure the sound teaching, but they will heap up teachers according to their own desires—having an itching ear, 4 and, indeed, they will turn away from hearing the truth, and they will be turned aside to the fables. 5 But you—watch in all things; suffer evil; do the work of one proclaiming good news; make full assurance of your ministry, 6 for I am already being poured out, and the time of my release has arrived; 7 I have striven the good strife, I have finished the course, I have kept the faith; 8 from now on there is laid up for me the garland of righteousness that the LORD—the Righteous Judge—will give to me in that day, and not only to me, but also to all those loving His appearing. 9 Be diligent to come to me quickly, 10 for Demas forsook me, having loved the present age, and went on to Thessalonica, Crescens to Galatia, Titus to Dalmatia; (αἰὼν γ165) 11 only Lucas is with me; having taken Mark, bring [him] with you, for he is profitable to me for ministry; 12 and I sent Tychicus to Ephesus; 13 coming, bring the cloak that I left in Troas with Carpus and the scrolls—especially the parchments. 14 Alexander the coppersmith did me much evil; may the LORD repay to him according to his works, 15 of whom you also beware, for he has greatly stood against our words; 16 no one stood with me in my first defense, but all forsook me (may it not be reckoned to them), 17 but the LORD stood by me, and strengthened me, that the preaching might be fully assured through me, and all the nations might hear, and I was freed out of the mouth of a lion, 18 and the LORD will free me from every evil work, and will save [me]—to His heavenly kingdom; to whom [is] the glory through the ages of the ages! Amen. (αἰὼν γ165) 19 Greet Prisca and Aquilas, and Onesiphorus' household; 20 Erastus remained in Corinth, and I left Trophimus ailing in Miletus; 21 be diligent to come before winter. Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brothers. 22 The Lord Jesus Christ [is] with your spirit. The grace [is] with you! Amen.

Titus

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the chosen ones of God, and an acknowledging of truth that [is] according to piety, **2** on hope of continuous life, which God, who does not lie, promised before times of ages (αιῶνιος g166) **3** (and He revealed His word in [His] own times), in preaching, which I was entrusted with, according to a charge of God our Savior, **4** to Titus—true child according to a common faith: Grace, [[kindness,]] peace, from God the Father and the Lord Jesus Christ our Savior! **5** For this cause I left you in Crete, that you may arrange the things lacking, and may set elders down in every city, as I appointed to you, **6** if anyone is blameless, a husband of one wife, having believing children, not under accusation of riotous living or insubordinate— **7** for it is required of the overseer to be blameless, as God's steward, not self-pleased, nor prone to anger, not given to wine, not an abuser, not given to shameful gain, **8** but a lover of strangers, a lover of [the] good, sober-minded, righteous, holy, self-controlled, **9** holding—according to the teaching—to the steadfast word, that he may also be able to exhort in the sound teaching, and to convict the deniers; **10** for there are many both insubordinate, vain-talkers, and mind-deceivers—especially those of the circumcision— **11** whose mouths must be covered, who overturn whole households, teaching what things it should not, for [the] sake of shameful gain. **12** A certain one of them, a prophet of their own, said, “Cretans! Always liars, evil beasts, lazy bellies!” **13** This testimony is true; for which cause convict them sharply, that they may be sound in the faith, **14** not giving heed to Jewish fables and commands of men, turning themselves away from the truth. **15** All things, indeed, [are] pure to the pure, and nothing [is] pure to the defiled and unsteadfast, but even the mind and the conscience of them [is] defiled. **16** They profess to know God, but they deny [Him] by their works, being abominable, and disobedient, and disapproved to every good work.

2 But you—speak what is suitable [according] to the sound teaching. **2** Elders [are] to be temperate, dignified, sober, sound in faith, in the love, in the

endurance. **3** Aged women, in like manner, in behavior as becomes sacred persons, not false accusers, not enslaved to much wine, teachers of good things, **4** that they may make the young women sober-minded, to be lovers of [their] husbands, lovers of [their] children, **5** sober, pure, keepers of [their own] houses, good, subject to their own husbands, that evil may not be spoken of the word of God. **6** The younger men, in like manner, exhort [them] to be sober-minded. **7** Concerning all things, present yourself [as] a pattern of good works—in the teaching [with] uncorruptedness, dignity, **8** sound discourse [that is] blameless, so that he who is of the contrary may be ashamed, having nothing evil to say concerning you. **9** Servants [are] to be subject to their own masters, to be well-pleasing in all things, not contradicting, **10** not stealing, but showing all good steadfastness, that the teaching of God our Savior they may adorn in all things. **11** For the saving grace of God has appeared to all men, **12** teaching us, that denying the impiety and the worldly desires, we may live soberly, and righteously, and piously in the present age, (αιῶν g165) **13** waiting for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ, **14** who gave Himself for us, that He might ransom us from all lawlessness, and might purify to Himself a special people, zealous of good works. **15** Speak these things, and exhort and convict with all authority; let no one despise you!

3 Remind them to be subject to principalities and authorities, to obey rule, to be ready to every good work, **2** to speak evil of no one, not to be quarrelsome—gentle, showing all meekness to all men, **3** for we, also, were once thoughtless, disobedient, led astray, serving manifold desires and pleasures, living in malice and envy, odious—hating one another; **4** and when the kindness and the love to men of God our Savior appeared **5** (not by works that [are] in righteousness that we did but according to His kindness), He saved us, through a bathing of regeneration, and a renewing of the Holy Spirit, **6** which He poured on us richly, through Jesus Christ our Savior, **7** that having been declared righteous by His grace, we may become heirs according to the hope of continuous life. (αιῶνιος g166) **8** The word [is] steadfast; and concerning these things I intend you to

affirm fully, that they may be thoughtful, to be leading in good works—who have believed God; these are the good and profitable things to men, **9** but stand away from foolish questions, and genealogies, and contentions, and strivings about law—for they are unprofitable and vain. **10** Reject a heretical man, after a first and second admonition, **11** having known that he has been subverted who [is] such, and sins, being self-condemned. **12** When I will send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there. **13** Diligently send forth Zenas the lawyer and Apollos on their way, that nothing to them may be lacking, **14** and let them learn—ours also—to be leading in good works to the necessary uses, that they may not be unfruitful. **15** All those with me greet you. Greet those cherishing us in faith. The grace [is] with you all!

Philemon

my fellow-workmen! 25 The grace of our Lord Jesus Christ [is] with your spirit! Amen.

1 Paul, a prisoner of Christ Jesus, and Timotheus the brother, to Philemon our beloved and fellow-worker, **2** and Apphia the beloved, and Archippus our fellow-soldier, and the assembly in your house: **3** Grace to you and peace from God our Father and the Lord Jesus Christ! **4** I give thanks to my God, always making mention of you in my prayers, **5** hearing of your love and faith that you have to the Lord Jesus and toward all the holy ones, **6** that the fellowship of your faith may become working in the full knowledge of every good thing that [is] in you toward Christ Jesus; **7** for we have much joy and comfort in your love, because the yearnings of the holy ones have been refreshed through you, brother. **8** For this reason, having in Christ much boldness to command you that which is fit— **9** because of the love I rather plead, being such a one as Paul the aged, and now also a prisoner of Jesus Christ; **10** I beg you concerning my child—whom I begot in my bonds—Onesimus, **11** who once was to you unprofitable, and now is profitable to me and to you, **12** whom I sent again to you—he who is my own heart, **13** whom I intended to retain to myself, that in your behalf he might minister to me in the bonds of the good news, **14** but apart from your mind I willed to do nothing, so that your good deed may not be as of necessity, but of willingness, **15** for perhaps because of this he departed for an hour, that you may have him continuously, (αιῶνιος g166) **16** no longer as a servant, but above a servant—a beloved brother, especially to me, and how much more to you, both in the flesh and in the LORD! **17** If, then, you have fellowship with me, receive him as me, **18** and if he did hurt to you, or owes anything, charge this to me; **19** I, Paul, wrote with my hand, I will repay; besides, that I may not say that you also owe to me yourself. **20** Yes, brother, may I have profit of you in the LORD; refresh my yearnings in the LORD; **21** I wrote to you having been confident in your obedience, having known that you will also do above what I may say; **22** and at the same time also prepare for me a lodging, for I hope that through your prayers I will be granted to you. **23** Epaphras greets you (my fellow-captive in Christ Jesus), **24** Marcus, Aristarchus, Demas, Lucas,

Hebrews

1 In many parts and many ways, God, having spoken long ago to the fathers by the prophets, **2** in these last days speaks to us in [His] Son, whom He appointed heir of all things, through whom He also made the ages; (αιων g165) **3** who being the brightness of the glory, and the impress of His subsistence, bearing up also all things by the saying of His might—having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness in the highest, **4** having become so much better than the messengers, as He inherited a more excellent name than them. **5** For to which of the messengers did He ever say, “You are My Son—today I have begotten You?” And again, “I will be to Him for a Father, and He will be to Me for a Son?” **6** And when again He may bring the firstborn into the world, He says, “And let them worship Him—all messengers of God”; **7** and to the messengers, indeed, He says, “The [One] who is making His messengers spirits, and His ministers a flame of fire”; **8** but to the Son: “Your throne, O God, [is] throughout the age of the age; The scepter of righteousness [is the] scepter of Your kingdom; (αιων g165) **9** You loved righteousness, and hated lawlessness; Because of this He anointed You—God, Your God—With oil of gladness above Your partners”; **10** and, “You, LORD, founded the earth at the beginning, And the heavens are a work of Your hands. **11** These will perish, but You remain, And all will become old as a garment, **12** And You will roll them together as a mantle, and they will be changed, But You are the same, and Your years will not fail.” **13** And to which of the messengers did He ever say, “Sit at My right hand, Until I may make Your enemies Your footstool?” **14** Are they not all spirits of service—being sent forth for ministry because of those about to inherit salvation?

2 Because of this it is more abundantly necessary to take heed to the things heard, lest we may drift away, **2** for if the word being spoken through messengers became steadfast, and every transgression and disobedience received a just repayment, **3** how will we escape, having neglected such great salvation? Which having received [that] spoken through the LORD [from] the beginning, was

confirmed to us by those having heard, **4** God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will. **5** For He did not subject the coming world to messengers, concerning which we speak, **6** and one in a certain place testified fully, saying, “What is man, that You are mindful of him, Or a son of man, that You look after him? **7** You made him [a] little less than messengers, You crowned him with glory and honor, And set him over the works of Your hands, **8** You put all things in subjection under his feet,” for in the subjecting to Him all things, He left nothing to Him unsubjected, but now we do not yet see all things subjected to Him, **9** and we see Him who was made [a] little less than messengers—Jesus—because of the suffering of death, having been crowned with glory and honor, that by the grace of God He might taste of death for everyone. **10** For it was fitting to Him, because of whom [are] all things, and through whom [are] all things, bringing many sons to glory, to make the author of their salvation perfect through sufferings, **11** for both He who is sanctifying and those sanctified [are] all of one, for which cause He is not ashamed to call them brothers, **12** saying, “I will declare Your Name to My brothers, In the midst of an assembly I will sing praise to You”; and again, “I will be trusting on Him”; **13** and again, “Behold, I and the children that God gave to Me.” **14** Seeing, then, the children have partaken of flesh and blood, He Himself also took part of the same in like manner, that through death He might destroy him having the power of death—that is, the Devil— **15** and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage, **16** for doubtless, He does not lay hold of messengers, but He lays hold of [the] seed of Abraham, **17** for this reason it seemed necessary to Him to be made like the brothers in all things, that He might become a kind and faithful Chief Priest in the things related to God, to make propitiation for the sins of the people, **18** for in that He suffered, Himself being tempted, He is able to help those who are tempted.

3 For this reason, holy brothers, partakers of a heavenly calling, consider the Apostle and Chief Priest of our profession, Christ Jesus, **2** being faithful to Him who appointed Him, as also Moses [was]

in all His house. **3** For this One has been counted worthy of more glory than Moses, inasmuch as He who builds it has more honor than the house. **4** For every house is built by someone, and He who built all things [is] God, **5** and Moses [was] indeed steadfast in all His house, as an attendant, for a testimony of those things that were to be spoken— **6** but Christ, as a Son over His house, whose house we are, if we hold fast the boldness and the rejoicing of the hope to the end. **7** For this reason, as the Holy Spirit says, “Today, if you may hear His voice— **8** you may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness, **9** in which your fathers tempted Me; they proved Me, and saw My works [for] forty years; **10** for this reason I was grieved with that generation and said, They always go astray in [their] heart, and these have not known My ways; **11** so I swore in My anger, They will [not] enter into My rest.” **12** Watch out, brothers, lest there will be in any of you an evil heart of unbelief in the falling away from the living God, **13** but exhort one another every day, while [it] is called “Today,” that none of you may be hardened by the deceitfulness of sin, **14** for we have become partakers of the Christ, if we may hold fast the confidence [we had] at the beginning to the end, **15** as it is said, “Today, if you may hear His voice, you may not harden your hearts, as in the provocation.” **16** For who [were those], having heard, [that] provoked, but not all those having come out of Egypt through Moses? **17** But with whom was He grieved forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? **18** And to whom did He swear that they will not enter into His rest, except to those who did not believe? **19** And we see that they were not able to enter in because of unbelief.

4 We may fear, then, lest a promise being left of entering into His rest, anyone of you may seem to have come short, **2** for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard, **3** for we enter into the rest—we who believed, as He said, “So I swore in My anger, They will [not] enter into My rest”; and yet the works were done from the foundation of the world, **4** for He spoke in a certain place concerning the seventh [day] thus: “And

God rested in the seventh day from all His works”; **5** and in this [place] again, “They will [not] enter into My rest”; **6** since then, it remains for some to enter into it, and those who first heard good news did not enter in because of unbelief— **7** again He limits a certain day, “Today,” in David saying, after so long a time, as it has been said, “Today, if you may hear His voice, you may not harden your hearts,” **8** for if Joshua had given them rest, He would not have spoken after these things concerning another day; **9** there remains, then, a Sabbath rest to the people of God, **10** for he who entered into His rest, he also rested from his works, as God from His own. **11** May we be diligent, then, to enter into that rest, that no one may fall in the same example of the unbelief, **12** for the Word of God is living, and working, and sharper—beyond every two-edged sword—and piercing as far as [the] division of soul and spirit, of joints and also marrows, and a discernor of thoughts and intents of the heart; **13** and there is not a created thing hidden before Him, but all things [are] naked and open to His eyes—with whom is our reckoning. **14** Having, then, a great Chief Priest having passed through the heavens—Jesus the Son of God—may we hold fast the profession, **15** for we do not have a Chief Priest unable to sympathize with our weaknesses, but [One] tempted in all things in like manner, [yet] without sin; **16** we may come near, then, with freedom, to the throne of grace, that we may receive kindness, and find grace—for reasonable help.

5 For every chief priest taken out of men is set in things [pertaining] to God in behalf of men, that he may offer both gifts and sacrifices for sins, **2** being able to be gentle to those being ignorant and going astray, since he is also surrounded with weakness; **3** and because of this [weakness] he ought, just as for the people, so also for himself, to bring forward [sacrifices] for sins; **4** and no one takes the honor to himself, but he who is called by God, as also Aaron. **5** So also the Christ did not glorify Himself to become Chief Priest, but He who spoke to Him: “You are My Son, today I have begotten You”; **6** just as He also says in another [place], “You [are] a priest throughout the age, according to the order of Melchizedek”; (αἰῶν **g165**) **7** who in the days of His flesh having offered up both prayers and supplications with strong crying

and tears to Him who was able to save Him from death, and having been heard in respect to that which He feared, **8** though being a Son, [He] learned obedience by the things which He suffered, **9** and having been made perfect, He became the cause of continuous salvation to all those obeying Him, (aiōnios g166) **10** having been called by God a Chief Priest according to the order of Melchizedek, **11** concerning the Word, of whom we have much [to speak], and of hard explanation to say, since you have become dull of hearing, **12** for even owing to be teachers, because of the time, again you have need that one teach you what [are] the elements of the beginning of the oracles of God, and you have become having need of milk, and not of strong food, **13** for everyone who is partaking of milk [is] unskilled in the word of righteousness—for he is an infant, **14** and the strong food is of perfect men, who because of the use are having the senses exercised, to both the discernment of good and of evil.

6 For this reason, having left the word of the beginning of the Christ, we may advance to perfection, not laying again a foundation of conversion from dead works, and of faith on God, **2** of the teaching of immersions, also of laying on of hands, also of [the] resurrection of the dead, and of continuous judgment, (aiōnios g166) **3** and this we will do, if God may permit, **4** for [it is] impossible for those once enlightened, having also tasted of the heavenly gift, and having become partakers of the Holy Spirit, **5** and tasted the good saying of God, also the powers of the coming age, (aiōn g165) **6** and having fallen away, to renew [them] again to conversion, having crucified to themselves the Son of God again, and exposed to public shame. **7** For the earth, having drunk in the rain coming on it many times, and is bringing forth herbs fit for those because of whom it is also dressed, partakes of blessing from God, **8** but that which is bearing thorns and briers [is] disapproved of, and near to cursing, whose end [is] for burning; **9** but we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak, **10** for God is not unrighteous to forget your work, and the labor of love that you showed to His Name, having ministered to the holy ones and ministering; **11** and we desire each one of

you to show the same diligence, to the full assurance of the hope to the end, **12** that you may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises. **13** For God, having made promise to Abraham, seeing He was not able to swear by [any] greater, swore by Himself, **14** saying, “Blessing I will indeed bless you, and multiplying I will multiply you”; **15** and so, having patiently endured, he obtained the promise; **16** for men swear by the greater, and the oath [is] for confirmation of the end of all their controversy, **17** in which God, more abundantly willing to show to the heirs of the promise the immutability of His counsel, interposed by an oath, **18** that through two immutable things, in which [it is] impossible for God to lie, we may have a strong comfort, having fled for refuge, to lay hold on the hope being set before [us], **19** which we have, as an anchor of the soul, both sure and steadfast, and entering into that within the veil, **20** to where a forerunner entered for us—Jesus, having become Chief Priest throughout the age after the order of Melchizedek. (aiōn g165)

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham turning back from the striking of the kings, and blessed him, **2** to whom also Abraham divided a tenth of all (first, indeed, being interpreted, “King of righteousness,” and then also, “King of Salem,” which is, King of Peace), **3** without father, without mother, without genealogy, having neither beginning of days nor end of life, and having been like the Son of God, remains a priest continually. **4** And see how great this one [is], to whom Abraham the patriarch also gave a tenth out of the best of the spoils, **5** and those, indeed, out of the sons of Levi receiving the priesthood, have a command to take tithes from the people according to the Law, that is, their brothers, even though they came forth out of the loins of Abraham; **6** and he who was not reckoned by genealogy of them, received tithes from Abraham, and he has blessed him having the promises, **7** and apart from all controversy, the less is blessed by the better— **8** and here, indeed, men who die receive tithes, and there [he] who is testified to that he was living, **9** and so to speak, through Abraham even Levi who is receiving tithes, has paid tithes, **10** for he was yet in the loins of the

father when Melchizedek met him. **11** If indeed, then, perfection were through the Levitical priesthood—for the people under it had received law—what further need, according to the order of Melchizedek, for another priest to arise, and not to be called according to the order of Aaron? **12** For the priesthood being changed, of necessity also, a change comes of the Law, **13** for He of whom these things are said in another tribe has had part, of whom no one gave attendance at the altar, **14** for [it is] evident that out of Judah has arisen our Lord, in regard to which tribe Moses spoke nothing concerning priesthood. **15** And it is yet more abundantly most evident, if according to the likeness of Melchizedek there arises another priest, **16** who did not come according to the law of a fleshly command, but according to the power of an endless life, **17** for He testifies, “You [are] a priest—throughout the age, according to the order of Melchizedek”; (αἰῶν γ165) **18** for an annulling indeed comes of the command going before because of its weakness, and unprofitableness **19** (for nothing did the Law perfect), and the bringing in of a better hope, through which we draw near to God. **20** And inasmuch as [it is] not apart from oath **21** (for those indeed apart from oath have become priests, and He [became priest] with an oath through Him who is saying to Him, “The LORD swore, and will not regret, You [are] a priest throughout the age, according to the order of Melchizedek”), (αἰῶν γ165) **22** by so much also has Jesus become guarantee of a better covenant, **23** and those indeed are many who have become priests, because by death they are hindered from remaining; **24** and He, because of His remaining throughout the age, has the inviolable priesthood, (αἰῶν γ165) **25** from where also He is able to save to the very end, those coming through Him to God—ever living to make intercession for them. **26** For also such a Chief Priest was fitting for us—holy, innocent, undefiled, separate from the sinners, and having become higher than the heavens, **27** who has no daily necessity, as the chief priests, to first offer up sacrifice for His own sins, then for those of the people; for this He did once, having offered up Himself; **28** for the Law appoints men [as] chief priests, having weakness, but the word of the oath that [is] after the Law [appoints] the Son having been perfected throughout the age. (αἰῶν γ165)

8 And the sum concerning the things spoken of [is]: we have such a Chief Priest, who sat down at the right hand of the throne of the Greatness in the heavens, **2** a servant of the holy places, and of the true dwelling place, which the LORD set up, and not man, **3** for every chief priest is appointed to offer both gifts and sacrifices, from where [it is] necessary for this One to also have something that He may offer; **4** for if, indeed, He were on earth, He would not be a priest (there being the priests who are offering the gifts according to the Law, **5** who to an example and shadow serve of the heavenly things, as Moses has been divinely warned, being about to construct the Dwelling Place, for, “See,” He says, “[that] you will make all things according to the pattern that was shown to you on the mountain”), **6** but now He has obtained a more excellent service, how much He is also mediator of a better covenant, which has been sanctioned on better promises, **7** for if that first were faultless, a place would not have been sought for a second. **8** For finding fault, He says to them, “Behold, days come, says the LORD, and I will complete with the house of Israel, and with the house of Judah, a new covenant, **9** not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt—because they did not remain in My covenant, and I did not regard them, says the LORD— **10** because this [is] the covenant that I will make with the house of Israel, after those days, says the LORD, giving My laws into their mind, and I will write them on their hearts, and I will be to them for a God, and they will be to Me for a people; **11** and they will not each teach his neighbor, and each his brother, saying, Know the LORD, because they will all know Me—from the small one of them to the great one of them, **12** because I will be merciful to their unrighteousness, and I will remember their sins and their lawlessnesses no more.” **13** In the saying “new,” He has made the first obsolete, and what is becoming obsolete and growing old [is] near disappearing.

9 It had, indeed, then (even the first dwelling place) ordinances of service, also a worldly sanctuary, **2** for a dwelling place was prepared, the first, in which was both the lampstand, and the table, and the Bread of the Presentation—which is called “Holy”; **3** and

after the second veil a dwelling place that is called "Holy of Holies," 4 having a golden censer, and the Ark of the Covenant overlaid all over with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tablets of the covenant, 5 and over it cherubim of the glory, overshadowing the propitiatory covering, concerning which we are not to particularly speak now. 6 And these things having been thus prepared, into the first dwelling place, indeed, the priests go in at all times, performing the services, 7 and into the second, once in the year, only the chief priest, not apart from blood, which he offers for himself and the errors of the people. 8 By this the Holy Spirit was making evident that the way of the holy [places] has not yet been revealed, the first dwelling place yet having a standing, 9 which [is] an allegory in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving, 10 only on the basis of food, and drinks, and different immersions, and fleshly ordinances—until the time of reformation imposed on [them]. 11 But Christ having come, Chief Priest of the coming good things, through the greater and more perfect dwelling place not made with hands—that is, not of this creation—12 neither through blood of goats and calves, but through His own blood, entered in once into the holy places, having obtained continuous redemption; (aiōnios g166) 13 for if the blood of bulls, and goats, and ashes of a heifer, sprinkling those defiled, sanctifies to the purifying of the flesh, 14 how much more will the blood of the Christ (who through the perpetual Spirit offered Himself unblemished to God) purify your conscience from dead works to serve the living God? (aiōnios g166) 15 And because of this, He is mediator of a new covenant, that [His] death having come for redemption of the transgressions under the first covenant, those called may receive the promise of the continuous inheritance, (aiōnios g166) 16 for where a covenant [is], [it is] necessary to establish the death of the [one] having made [it], 17 for a covenant is affirmed at death, since it is not in force at all when the [one] having made [it] lives, 18 for which reason, not even the first has been initiated apart from blood, 19 for every command having been spoken, according to law, by Moses, to all the people, having taken the

blood of the calves and goats, with water, and scarlet wool, and hyssop, he sprinkled both the scroll itself and all the people, 20 saying, "This [is] the blood of the covenant that God enjoined to you," 21 and he sprinkled both the Dwelling Place and all the vessels of the service with blood in like manner, 22 and with blood almost all things are purified according to the Law, and forgiveness does not come apart from blood-shedding. 23 [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these; 24 for the Christ did not enter into holy places made with hands—figures of the true—but into Heaven itself, now to be manifested in the presence of God for us; 25 nor that He may offer Himself many times, even as the chief priest enters into the holy places every year with blood of others, 26 otherwise it was necessary for Him to suffer many times from the foundation of the world, but now He has been revealed once, at the full end of the ages, for [the] annulling of sin through His sacrifice; (aiōn g165) 27 and as it is reserved for men to die once, and after this—judgment, 28 so also the Christ, having been offered once to bear the sins of many, will appear a second time, apart from a sin-offering, for salvation to those waiting for Him!

10 For the Law having a shadow of the good things coming—not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near, 2 since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having been purified once? 3 But in those [sacrifices] is a remembrance of sins every year, 4 for it is impossible for blood of bulls and goats to take away sins. 5 For this reason, coming into the world, He says, "Sacrifice and offering You did not will, and a body You prepared for Me; 6 in burnt-offerings, and concerning sin-offerings, You did not delight. 7 Then I said, Behold, I come (in a volume of the scroll it has been written concerning Me), to do, O God, Your will"; 8 saying above, "Sacrifice, and offering, and burnt-offerings, and concerning sin-offering You did not will, nor delight in" (which are offered according to the Law), 9 then He said, "Behold, I come to do, O God, Your will"; He takes

away the first that He may establish the second; **10** in which will, we have been sanctified through the offering of the body of Jesus Christ once for all, **11** and every priest, indeed, has daily stood serving, and offering the same sacrifices many times, that are never able to take away sins. **12** But He, having offered one sacrifice for sin—to the end, sat down at the right hand of God— **13** as to the rest, expecting until He may place His enemies [as] His footstool, **14** for by one offering He has perfected to the end those being sanctified; **15** and the Holy Spirit also testifies to us, for after that He has said before, **16** “This [is] the covenant that I will make with them after those days, says the LORD, giving My laws on their hearts, and I will write them on their minds,” **17** and, “I will remember their sins and their lawlessness no more”; **18** and where [there is] forgiveness of these, there is no longer offering for sin. **19** Having, therefore, brothers, boldness for the entrance into the holy places, by the blood of Jesus, **20** which [is] the way He initiated for us—new and living, through the veil, that is, His flesh— **21** and a Great Priest over the house of God, **22** may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water; **23** may we hold fast the unwavering profession of the hope (for He who promised [is] faithful), **24** and may we consider to provoke one another to love and to good works, **25** not forsaking the assembling of ourselves together, as [is] a custom of some, but exhorting, and so much the more as you see the Day coming near. **26** For [if] we are sinning willingly after receiving the full knowledge of the truth—there remains no more sacrifice for sins, **27** but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers; **28** anyone having set aside a law of Moses dies without mercies on the basis of two or three witnesses. **29** Of how much worse punishment will he be counted worthy who trampled on the Son of God, and counted the blood of the covenant a common thing, by which he was sanctified, and having insulted the Spirit of grace? **30** For we have known Him who is saying, “Vengeance [is] Mine, I will repay, says the LORD”; and again, “The LORD will judge His people.” **31** [It is] fearful to fall into [the] hands of [the] living God.

32 But call to your remembrance the former days, in which, having been enlightened, you endured much conflict of sufferings; **33** this indeed, being made spectacles with both insults and afflictions, now this, having become partners of those so living, **34** for you also sympathized with my bonds, and the robbery of your goods you received with joy, knowing that you have in yourselves a better substance in the heavens, and an enduring one. **35** You may not cast away, then, your boldness, which has great repayment of reward, **36** for you have need of patience, that having done the will of God, you may receive the promise. **37** “For yet [in] a very, very little [while], He who is coming will come, and will not linger,” **38** but, “The righteous will live by faith; and if he may draw back, My soul has no pleasure in him.” **39** But we are not of those drawing back to destruction, but of those believing to a preserving of soul.

11 Now faith is [the] substance of things hoped for, [the] proof of matters not being seen, **2** for by this, the elders were well-attested. **3** By faith we understand the ages to have been prepared by a saying of God, in regard to the things seen having not come out of things appearing. (aiōn g165) **4** By faith Abel offered a better sacrifice to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, yet speaks. **5** By faith Enoch was translated—not to see death, and was not found, because God translated him; for before his translation he had been testified to—that he had pleased God well, **6** and apart from faith it is impossible to please [Him], for it is required of him who is coming to God to believe that He exists and [that] He becomes a rewarder to those seeking Him. **7** By faith Noah, having been divinely warned concerning the things not yet seen, having feared, prepared an ark to the salvation of his house, through which he condemned the world, and he became heir of the righteousness according to faith. **8** By faith Abraham, being called, obeyed, to go forth into the place that he was about to receive for an inheritance, and he went forth, not knowing to where he goes. **9** By faith he sojourned in the land of the promise as a strange country, having dwelt in dwelling places with Isaac and Jacob, fellow-heirs of the same promise, **10** for he was looking for the

city having the foundations, whose craftsman and constructor [is] God. 11 And by faith Sarah, herself barren, received power to conceive seed even after the time of life, seeing she judged Him who promised faithful; 12 for this reason, also, from one—and that of one who had become dead—were begotten as the stars of the sky in multitude, and innumerable as the sand that [is] by the seashore. 13 All these died in faith, having not received the promises, but having seen them from afar, and having been persuaded, and having greeted [them], and having confessed that they are strangers and sojourners on the earth, 14 for those saying such things make apparent that they seek a country; 15 and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return, 16 but now they long for better, that is, heavenly, for this reason God is not ashamed of them, to be called their God, for He prepared a city for them. 17 By faith Abraham has offered up Isaac, being tried, even the [one] having received the promises offered up his only begotten, 18 of whom it was said, “In Isaac will your Seed be called,” 19 reckoning that God is even able to raise up out of the dead, from where also in a figurative sense he received [him]. 20 By faith, concerning coming things, Isaac blessed Jacob and Esau. 21 By faith Jacob, dying, blessed each of the sons of Joseph and worshiped on the top of his staff. 22 By faith Joseph, dying, made mention concerning the outgoing of the sons of Israel, and gave command concerning his bones. 23 By faith Moses, having been born, was hid three months by his parents, because they saw the child beautiful, and were not afraid of the decree of the king. 24 By faith Moses, having become great, refused to be called a son of the daughter of Pharaoh, 25 having chosen rather to be afflicted with the people of God, than to have sin’s pleasure for a season, 26 having reckoned the reproach of the Christ greater wealth than the treasures in Egypt, for he looked to the repayment of reward. 27 By faith he left Egypt behind, having not been afraid of the wrath of the king, for as seeing the Invisible One—he endured. 28 By faith he kept the Passover, and the sprinkling of the blood, so that He who is destroying the firstborn might not touch them. 29 By faith they passed through the Red Sea as through dry land, which having made an attempt [to cross], the Egyptians were swallowed up. 30 By faith the walls of Jericho fell, having been surrounded for seven days. 31 By faith Rahab the prostitute did not perish with those who disbelieved, having received the spies with peace. 32 And what yet will I say? For the time will fail me recounting about Gideon, also Barak, and Samson, and Jephthah, also David, and Samuel, and the prophets, 33 who through faith subdued kingdoms, worked righteousness, obtained promises, stopped mouths of lions, 34 quenched the power of fire, escaped the mouth of the sword, were made powerful out of weakness, became strong in battle, caused armies of the foreigners to give way; 35 women received their dead by a resurrection, and others were tortured, not accepting the redemption, that they might receive a better resurrection, 36 and others received trial of mockings and scourgings, and yet of bonds and imprisonment; 37 they were stoned, they were sawn apart, they were tried; they died in the killing of the sword; they went around in sheepskins, in goatskins—being destitute, afflicted, injuriously treated, 38 of whom the world was not worthy; wandering in deserts, and mountains, and caves, and the holes of the earth; 39 and all these, having been testified to through faith, did not receive the promise, 40 God, having provided something better for us, that apart from us they might not be made perfect.

12 Therefore, we also having so great a cloud of witnesses set around us, having put off every weight, and the closely besetting sin, may we run the contest that is set before us through endurance, 2 looking to the Author and Perfecter of the faith—Jesus, who, for the joy set before Him, endured a cross, having despised shame, and sat down at the right hand of the throne of God; 3 for again consider Him who endured such contradiction from the sinners to Himself, that you may not be wearied in your souls—being faint. 4 You did not yet resist to blood—striving with sin; 5 and you have forgotten the exhortation that speaks fully to you as to sons, “My son, do not despise [the] discipline of [the] LORD, nor be faint, being reprovved by Him, 6 for whom the LORD loves He disciplines, and He scourges every son whom He receives”; 7 if you

endure discipline, God bears Himself to you as to sons, for who is a son whom a father does not discipline? **8** And if you are apart from discipline, of which all have become partakers, then you are bastards, and not sons. **9** Then, indeed, we have had fathers of our flesh, correctors, and we respected [them]; will we not much rather be subject to the Father of the spirits, and live? **10** For they, indeed, for a few days, according to what seemed good to them, were disciplining, but He for profit, to be partakers of His separation; **11** and all discipline for the present, indeed, does not seem to be of joy, but of sorrow, yet afterward it yields the peaceable fruit of righteousness to those exercised through it. **12** For this reason, lift up the hanging-down hands and the loosened knees; **13** and make straight paths for your feet, so that which is lame may not be turned aside, but rather be healed; **14** pursue peace with all, and the separation, apart from which no one will see the LORD, **15** observing lest anyone be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled; **16** lest anyone be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food sold his birthright, **17** for you know that also afterward, wishing to inherit the blessing, he was disapproved of, for he did not find a place of conversion, though having sought it with tears. **18** For you did not come near to the mountain touched and scorched with fire, and to blackness, and darkness, and storm, **19** and a sound of a trumpet, and a voice of sayings, which those having heard begged that a word might not be added to them, **20** for they were not bearing that which is commanded, "And if a beast may touch the mountain, it will be stoned, or shot through with an arrow," **21** and (so terrible was the sight), Moses said, "I am exceedingly fearful, and trembling." **22** But you came to Mount Zion, and to [the] city of the living God, to the heavenly Jerusalem, and to myriads of messengers, **23** to the assembly-place and Assembly of the Firstborn registered in Heaven, and to God the judge of all, and to spirits of righteous men made perfect, **24** and to a mediator of a new covenant—Jesus, and to blood of sprinkling, speaking better things than that of Abel! **25** Watch out lest you refuse Him who is speaking, for if those did not escape who refused him who was divinely

speaking on earth—much less we who turn away from Him who [speaks] from Heaven, **26** whose voice shook the earth then, and now He has promised, saying, "Yet once [more]—I shake not only the earth, but also Heaven"; **27** and this, "Yet once [more]," makes evident the removal of the things shaken, as of things having been made, that the things not shaken may remain; **28** for this reason, receiving a kingdom that cannot be shaken, may we have grace, through which we may serve God well-pleasingly, with reverence and fear, **29** for our God [is] also a consuming fire.

13 Let brotherly love remain. **2** Do not be forgetful of hospitality, for through this some entertained messengers unaware. **3** Be mindful of those in bonds, as having been bound with them, of those maltreated, as yourselves also being in the body. **4** The marriage [is to be] honored by all, and the bed undefiled, for God will judge whoremongers and adulterers. **5** [Be] without covetous behavior, being content with the things present, for He has said, "No, I will not leave, no, nor forsake you," **6** so that we boldly say, "The LORD [is] to me a helper, and I will not fear what man will do to me." **7** Be mindful of those leading you, who spoke to you the word of God, who, considering the outcome of [their] behavior, imitate [their] faith: **8** Jesus Christ—the same yesterday and today and for all ages. (αἰῶν γ165) **9** Do not be carried away with strange and manifold teachings, for [it is] good that by grace the heart is confirmed, not with meats, in which they who were occupied were not profited; **10** we have an altar from which they who are serving the Dwelling Place have no authority to eat, **11** for of those beasts whose blood is brought for sin into the holy places through the chief priest—of these the bodies are burned outside the camp. **12** For this reason, also Jesus—that He might sanctify the people through [His] own blood—suffered outside the gate; **13** now then, may we go forth to Him outside the camp, bearing His reproach; **14** for we have no abiding city here, but we seek the coming one. **15** Through Him, then, we may always offer up a sacrifice of praise to God, that is, the fruit of lips, giving thanks to His Name. **16** And do not be forgetful of doing good and of fellowship, for God is well-pleased with such sacrifices. **17** Be obedient to those leading you, and

be subject, for these watch for your souls, as about to give account, that they may do this with joy, and not sighing, for this [is] unprofitable to you. **18** Pray for us, for we trust that we have a good conscience, willing to behave well in all things, **19** and I call on [you] to do this more abundantly, that I may be restored to you more quickly. **20** And the God of peace, who brought up the Great Shepherd of the sheep out of the dead—by the blood of a perpetual covenant—our Lord Jesus, (αιώνιος g166) **21** make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory through the ages of the ages! Amen. (αιών g165) **22** And I beg you, brothers, endure the word of the exhortation, for I have also written to you through few words. **23** Know that the brother Timotheus is released, with whom I will see you, if he may come more shortly. **24** Greet all those leading you, and all the holy ones. Those from Italy greet you. **25** The grace [is] with you all! Amen.

James

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings! **2** Count [it] all joy, my brothers, when you may fall into manifold temptations, **3** knowing that the proof of your faith works endurance, **4** and let the endurance have a perfect work, that you may be perfect and complete, lacking in nothing. **5** And if any of you lacks wisdom, let him ask from God, who is giving to all generously, and not reproaching, and it will be given to him; **6** but let him ask in faith, doubting nothing, for he who is doubting has been like a wave of the sea, driven by wind and tossed; **7** for do not let that man suppose that he will receive anything from the LORD— **8** a soul-split man [is] unstable in all his ways. **9** And let the brother who is low rejoice in his exaltation, **10** but the rich in his becoming low, because he will pass away as a flower of grass; **11** for the sun rose with the burning heat, and withered the grass, and the flower of it fell, and the beauty of its appearance perished, so also the rich in his way will fade away! **12** Blessed [is] the man who endures temptation, because, becoming approved, he will receive the garland of life, which the LORD promised to those loving Him. **13** Let no one who is being tempted say, "I am tempted from God," for God is not tempted by evils, and Himself tempts no one, **14** but each one is tempted, being led away and enticed by his own desires; **15** afterward the desire having conceived, gives birth to sin, and sin having been perfected, brings forth death. **16** Do not be led astray, my beloved brothers. **17** Every good giving, and every perfect gift, is from above, coming down from the Father of lights, with whom is no variation, or shadow of turning; **18** having willed [it], He begot us with a word of truth, for our being a certain first-fruit of His creatures. **19** So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger, **20** for the wrath of a man does not work the righteousness of God; **21** for this reason, having put aside all filthiness and superabundance of evil, receive the implanted word in meekness, that is able to save your souls; **22** and become doers of the word, and not hearers only, deceiving yourselves, **23** because, if anyone is a hearer of the word and

not a doer, this one has been like to a man viewing his natural face in a mirror, **24** for he viewed himself, and has gone away, and immediately he forgot what kind of [man] he was; **25** but he who looked into [the] perfect law—that of liberty, and continued there, not becoming a forgetful hearer, but a doer of work—that one will be blessed in his doing. **26** If anyone thinks to be religious among you, not bridling his tongue, but deceiving his heart, the religion of this one [is] vain; **27** religion pure and undefiled with the God and Father is this: to look after orphans and widows in their tribulation—to keep himself unspotted from the world.

2 My brothers, do not hold the faith of the glory of our Lord Jesus Christ in favor by appearance, **2** for if there may come into your synagogue a man with gold ring, in radiant clothing, and there may also come in a poor man in vile clothing, **3** and you may look on him bearing the radiant clothing, and may say to him, "You—sit here well," and may say to the poor man, "You—stand there," or, "Sit here under my footstool," **4** you did not judge fully in yourselves, and became ill-reasoning judges. **5** Listen, my beloved brothers, did God not choose the poor of this world, rich in faith, and heirs of the kingdom that He promised to those loving Him? **6** But you dishonored the poor one. Do the rich not oppress you and themselves draw you to judgment-seats? **7** Do they not themselves speak evil of the good Name having been called on you? **8** If, indeed, you fulfill royal law, according to the Writing: "You will love your neighbor as yourself," you do well; **9** but if you favor by appearance, you work sin, being convicted by the Law as transgressors; **10** for whoever will keep the whole Law, but will stumble in one [point], he has become guilty of all; **11** for He who is saying, "You may not commit adultery," also said, "You may not murder"; but if you will not commit adultery, but will commit murder, you have become a transgressor of law; **12** thus, speak and so act as [one] about to be judged by a law of liberty, **13** for the judgment without mercy [is] to him having not done mercy, and mercy exults over judgment. **14** What [is] the profit, my brothers, if anyone may speak of having faith, but he may not have works? Is that faith able to save him? **15** And if a brother or sister may be naked, and may be destitute of daily

food, **16** and anyone of you may say to them, "Depart in peace, be warmed, and be filled," but may not give to them the things necessary for the body, what [is] the profit? **17** So also faith, if it may not have works, is dead by itself. **18** But someone may say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith out of works. **19** You believe that God is one; you do well! The demons also believe—and shudder! **20** And do you wish to know, O vain man, that faith apart from works is dead? **21** Was not our father Abraham considered righteous out of works, having brought up his son Isaac on the altar? **22** Do you see that faith was working with his works, and faith was perfected out of the works? **23** And the Writing was fulfilled that is saying, "And Abraham believed God, and it was reckoned to him for righteousness"; and, "Friend of God" he was called. **24** You see, then, that man is considered righteous out of works, and not out of faith only; **25** and in like manner also Rahab the prostitute—was she not considered righteous out of works, having received the messengers, and having sent [them] forth by another way? **26** For as the body apart from [the] spirit is dead, so also the faith apart from works is dead.

3 Do not let many be teachers, my brothers, having known that we will receive greater judgment, **2** for we all make many stumbles; if anyone does not stumble in word, this one [is] a perfect man, able to also bridle the whole body; **3** behold, the bits we put into the mouths of the horses for their obeying us, and we direct their whole body; **4** behold, also the ships, being so great, and being driven by fierce winds, are directed by a very small rudder, wherever the impulse of the [one] steering wills, **5** so also the tongue is a little member, and boasts greatly; behold, how much forest a little fire kindles! **6** And the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by Gehenna. (Geenna g1067) **7** For every nature, both of beasts and of birds, both of creeping things and things of the sea, is subdued, and has been subdued, by the human nature, **8** but no one of men is able to subdue the tongue—[it is] an

unruly evil, full of deadly poison; **9** with it we bless the God and Father, and with it we curse the men made according to [the] likeness of God; **10** out of the same mouth comes forth blessing and cursing; it does not need, my brothers, these things to so happen; **11** does the fountain out of the same opening pour forth the sweet and the bitter? **12** Is a fig tree able, my brothers, to make olives? Or a vine figs? Neither is salty [water able] to have made sweet water. **13** Who [is] wise and intelligent among you? Let him show his works out of good behavior in meekness of wisdom, **14** yet, if you have bitter zeal, and rivalry in your heart, do not glory, nor lie against the truth; **15** this wisdom is not descending from above, but earthly, physical, demon-like, **16** for where zeal and rivalry [are], there is insurrection and every evil matter; **17** but the wisdom from above, first, indeed, is pure, then peaceable, gentle, well-convicted, full of kindness and good fruits, uncontentious, and unhyppocritical—**18** and the fruit of righteousness in peace is sown to those making peace.

4 From where [are] wars and fightings among you? [Is it] not from here, out of your passions warring in your members? **2** You desire, and do not have, [so] you murder; and you are zealous, and are not able to attain, [so] you fight and war; and you do not have, because of your not asking; **3** you ask, and you do not receive, because you ask badly, that you may spend [it] in your pleasures. **4** Adulterers and adulteresses! Have you not known that friendship of the world is enmity with God? Whoever, then, may intend to be a friend of the world, he is designated [as] an enemy of God. **5** Or, do you think that the Writing says empty, "The Spirit that has dwelt in us yearns with envy," **6** but [God] gives greater grace, for this reason it says, "God sets Himself up against proud ones, and He gives grace to lowly ones." **7** Be subject, then, to God; stand up against the Devil, and he will flee from you; **8** draw near to God, and He will draw near to you; cleanse hands, you sinners! And purify hearts, you split-souled! **9** Be exceedingly afflicted, and mourn, and weep, let your laughter be turned to mourning, and the joy to heaviness; **10** be made low before the LORD, and He will exalt you. **11** Do not speak against one another, brothers; he who is speaking against a brother, and is judging his brother, speaks against law, and judges law, and if

you judge law, you are not a doer of law but a judge. **12** One is the lawgiver, who is able to save and to destroy; you—who are you that judges the other? **13** Go, now, you who are saying, “Today and tomorrow we will go on to such a city, and will pass there one year, and traffic, and make gain,” **14** who does not know the thing of tomorrow; for what is your life? For it is a vapor that is appearing for a little [while], and then is vanishing; **15** instead, you [ought] to say, “If the LORD may will, we will live, and do this or that”; **16** but now you glory in your pride; all such glorying is evil; **17** to him, then, knowing to do good, and not doing [it], it is sin to him.

5 Go, now, you rich! Weep, howling over your miseries that are coming on [you]; **2** your riches have rotted, and your garments have become moth-eaten; **3** your gold and silver have rotted, and the rust of them will be to you for a testimony, and will eat your flesh as fire. You have stored up treasure in the last days! **4** Behold, the reward of the workmen cries out, of those who in-gathered your fields, which has been fraudulently kept back by you, and the exclamations of those who reaped have entered into the ears of the LORD of Hosts; **5** you lived in luxury on the earth, and were wanton; you nourished your hearts, as in a day of slaughter; **6** you condemned—you murdered the righteous; he does not resist you. **7** Be patient, then, brothers, until the coming of the LORD; behold, the farmer expects the precious fruit of the earth, being patient for it, until he may receive rain—early and latter; **8** you also be patient; establish your hearts, because the coming of the LORD has drawn near; **9** do not murmur against one another, brothers, that you may not be condemned; behold, the Judge has stood before the door. **10** Brothers, [as] an example of the suffering of evil and of patience, take the prophets who spoke in the Name of the LORD; **11** behold, we call those who are enduring blessed; you heard of the endurance of Job, and you have seen the end from the LORD, that the LORD is very compassionate, and pitying. **12** And before all things, my brothers, do not swear, neither by Heaven, neither by the earth, neither by any other oath, but let your “Yes” be yes, and the “No,” no, that you may not fall under judgment. **13** Does anyone suffer evil among you? Let him pray; is anyone of good cheer?

Let him sing psalms; **14** is anyone sick among you? Let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the Name of the LORD, **15** and the prayer of faith will save the distressed one, and the LORD will raise him up, and if he may have committed sins, they will be forgiven to him. **16** Be confessing to one another the trespasses, and be praying for one another, that you may be healed; very strong is a working supplication of a righteous man; **17** Elijah was a similar-feeling man as us, and with prayer he prayed—not to rain, and it did not rain on the land three years and six months; **18** and again he prayed, and the sky gave rain, and the land brought forth her fruit. **19** Brothers, if anyone among you may go astray from the truth, and anyone may turn him back, **20** let him know that he who turned back a sinner from the straying of his way will save a soul from death, and will cover a multitude of sins.

1 Peter

1 Peter, an apostle of Jesus Christ, to the chosen sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2** according to [the] foreknowledge of God the Father, by [the] sanctification of the Spirit, to [the] obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you! **3** Blessed [is] the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness begot us again to a living hope, through the resurrection of Jesus Christ out of the dead, **4** to an incorruptible inheritance, and undefiled, and unfading, reserved for you in the heavens, **5** who, in the power of God are being guarded, through faith, to salvation, ready to be revealed in the last time, **6** in which you are glad, a little now, if it be necessary, being made to sorrow in various trials, **7** so that the proof of your faith—much more precious than gold that is perishing, and being approved through fire—may be found to [result in] praise, and honor, and glory, at the revelation of Jesus Christ, **8** whom, having not seen, you love, in whom, now believing [although] not seeing, you are glad with unspeakable joy and have been filled with glory, **9** receiving the outcome of the faith—salvation of your souls; **10** concerning which salvation [the] prophets sought out and searched out, who prophesied concerning the grace toward you, **11** searching in regard to what or what manner of time the Spirit of Christ that was in them was signifying, testifying beforehand of the sufferings of Christ and the glory after these, **12** to whom it was revealed, that not to themselves, but to us they were ministering these, which now were told to you (through those who proclaimed good news to you), by the Holy Spirit sent from Heaven, to which things messengers desire to look into intently. **13** For this reason, having girded up the loins of your mind, being sober, hope perfectly on the grace that is being brought to you in the revelation of Jesus Christ, **14** as obedient children, not fashioning yourselves to the former desires in your ignorance, **15** but according as He who called you [is] holy, you also, become holy in all behavior, **16** because it has been written: “Become holy, because I am holy”; **17** and if you call on the Father, who is judging without

favoritism according to the work of each, pass the time of your sojourn in fear, **18** having known that, not with corruptible things—silver or gold—were you redeemed from your foolish behavior inherited from our forefathers, **19** but with precious blood, as of a lamb unblemished and unspotted—Christ’s— **20** foreknown, indeed, before the foundation of the world, and revealed in the last times because of you, **21** who through Him believe in God who raised [Him] out of the dead, and gave glory to Him, so that your faith and hope may be in God. **22** Having purified your souls in the obedience of the truth through the Spirit to un hypocritical brotherly love, love one another earnestly out of a pure heart, **23** being begotten again, not out of corruptible seed, but incorruptible, through a word of God—living and remaining—throughout the age; (αἰῶν γ165) **24** because all flesh [is] as grass, and all glory of man as flower of grass; the grass withered, and the flower of it fell away, **25** but the saying of the LORD remains—throughout the age; and this is the saying of good news that was proclaimed to you. (αἰῶν γ165)

2 Having put aside, then, all evil, and all guile, and hypocrisies, and envyings, and all evil speakings, **2** as newborn babies, desire the reasonable, unspoiled milk, so that you may grow up to salvation, **3** if [it] so be [that] you tasted that the LORD [is] good, **4** to whom coming—a living stone—having indeed been disapproved of by men, but with God—choice [and] precious, **5** and you yourselves are built up as living stones [into] a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. **6** For this reason, also, it is contained in the Writing: “Behold, I lay in Zion a chief cornerstone, choice, precious, and he who is believing on Him may not be put to shame”; **7** to you, then, who are believing—the preciousness; but to the unbelieving, [the] stone that the builders disapproved of—this One has become the head of [the] corner, **8** and a stone of stumbling and a rock of offense—who are stumbling at the word, being unbelieving—to which they were also set. **9** But you [are] a chosen race, a royal priesthood, a holy nation, a people acquired, that you may show forth the excellencies of Him who called you out of darkness into His wonderful light, **10** who [were] once not a people, but [are] now the people

of God; who had not found mercy, but now have found mercy. **11** Beloved, I call on [you], as strangers and sojourners, to keep from the fleshly desires that war against the soul, **12** having your behavior right among the nations, so that whenever they speak against you as evildoers, seeing [your] good works, they may glorify God in [the] day of inspection. **13** Be subject, then, to every human creation, because of the LORD, whether to a king, as the highest, **14** whether to governors, as to those sent through him, for punishment, indeed, of evildoers, and a praise of those doing good; **15** because, so is the will of God, doing good, to put to silence the ignorance of the foolish men— **16** as free, and not having freedom as the cloak of evil, but as servants of God; **17** give honor to all; love the brotherhood; fear God; honor the king. **18** Servants, be subject in all fear to the masters, not only to the good and gentle, but also to the crooked; **19** for this [is] grace: if anyone endures sorrows because of conscience toward God, suffering unrighteously; **20** for what renown [is it], if sinning and being battered, you endure [it]? But if, doing good and suffering [for it], you endure, this [is] grace with God, **21** for to this you were called, because Christ also suffered for you, leaving to you an example, that you may follow His steps, **22** who did not commit sin, nor was guile found in His mouth, **23** who being reviled—was not reviling again, suffering—was not threatening, and was committing Himself to Him who is judging righteously, **24** who Himself bore our sins in His body on the tree that having died to sins, we may live to righteousness; by whose stripes you were healed; **25** for you were as sheep going astray, but now you turned back to the Shepherd and Overseer of your souls.

3 Wives, be subject to your own husbands in like manner, that even if some are disobedient to the word, they may be won through the behavior of the wives without the word, **2** having beheld your pure behavior in fear, **3** whose adorning—let it not be that which is outward, of braiding of hair, and of putting around of things of gold, or of putting on of garments, **4** but—the hidden man of the heart, by the incorruptible [thing] of the meek and quiet spirit, which is of great value before God, **5** for thus once also the holy women who hoped on God were adorning

themselves, being subject to their own husbands, **6** as Sarah was obedient to Abraham, calling him “lord,” of whom you became daughters, doing good, and not fearing any terror. **7** Husbands, in like manner, dwelling with [them], according to knowledge, as to a weaker vessel—to the wife—imparting honor, as also being heirs together of the grace of life, that your prayers are not hindered. **8** And finally, be all of one mind, having fellow-feeling, loving as brothers, compassionate, courteous, **9** not giving back evil for evil, or reviling for reviling, but on the contrary, blessing, having known that you were called to this, that you may inherit a blessing; **10** for “he who is willing to love life, and to see good days, let him guard his tongue from evil, and his lips—not to speak guile; **11** let him turn aside from evil, and do good, let him seek peace and pursue it; **12** because the eyes of the LORD [are] on the righteous, and His ears—to their supplication, but the face of the LORD [is] against those doing evil”; **13** and who [is] he who will be doing you evil, if you may become imitators of Him who is good? **14** But if you also should suffer because of righteousness, [you are] blessed! And do not be afraid of their fear, nor be troubled, **15** but sanctify the LORD God in your hearts. And always [be] ready for defense to everyone who is asking of you an account concerning the hope that [is] in you, with meekness and fear, **16** having a good conscience, so that whenever they speak against you as evildoers, they may be ashamed—[those] who are maligning your good behavior in Christ; **17** for if the will of God wills it, [it is] better to suffer doing good, than doing evil; **18** also because Christ suffered once for sin—righteous for unrighteous—that He might lead us to God, indeed having been put to death in the flesh, but having been made alive in the Spirit, **19** by which, having gone, He also preached to the spirits in prison, **20** who sometime [ago] disobeyed when once the long-suffering of God waited, in [the] days of Noah—an ark being prepared—in which few, that is, eight souls, were saved through water, **21** also an antitype to immersion which now saves you—not a putting away of the filth of flesh, but the question of a good conscience in regard to God, through the resurrection of Jesus Christ, **22** who is at the right hand of God, having

gone on to Heaven—messengers, and authorities, and powers, having been subjected to Him.

4 Christ, then, having suffered for us in the flesh, you also arm yourselves with the same mind, because he who suffered in the flesh has finished [with] sin, **2** no longer in the desires of men, but in the will of God, to live the rest of the time in the flesh; **3** for the time has sufficiently passed to have carried out the will of the nations, having walked in licentiousness, lusts, excesses of wines, revelings, drinking-bouts, and unlawful idolatries, **4** in which they think it strange—your not running with them to the same excess of wastefulness, slandering [you]—**5** who will give an account to Him who is ready to judge [the] living and [the] dead, **6** for this also was good news proclaimed to dead men, that they may be judged, indeed, according to men in the flesh, but may live according to God in the Spirit. **7** Now the end of all things has come near; be sober-minded, then, and be sober in [your] prayers. **8** Before all things, having earnest love among yourselves, because love covers a multitude of sins; **9** [be] hospitable to one another, without murmuring; **10** each [one], according as he received a gift, ministering it to one another, as good stewards of the manifold grace of God; **11** if anyone speaks, [speak] as oracles of God; if anyone ministers, [minister] as of the strength which God supplies, so that in all things God may be glorified through Jesus Christ, to whom is the glory and the power through the ages of the ages. Amen. (αἰὼν γ165) **12** Beloved, do not think it strange at the fiery suffering among you that is coming to try you, as if a strange thing were happening to you, **13** but according as you have fellowship with the sufferings of the Christ, rejoice, that you may also rejoice in the revelation of His glory—exulting; **14** if you are reproached in the Name of Christ—[you are] blessed, because the Spirit of glory and of God rests on you; in regard, indeed, to them, is evil spoken of Him, and in regard to you, He is glorified; **15** for let none of you suffer as a murderer, or thief, or evildoer, or as a meddler into other men's matters; **16** and if as a Christian, do not let him be ashamed, but let him glorify God in this respect; **17** because it is the time of the judgment to have begun from the house of God, and if first from us, what [is] the end of those disobedient to the good

news of God? **18** And if the righteous man is scarcely saved, where will the ungodly and sinner appear? **19** So that those also suffering according to the will of God, as to a steadfast Creator, let them commit their own souls in doing good.

5 Elders who [are] among you, I exhort [you], [as] a fellow-elder, and a witness of the sufferings of the Christ, and a partaker of the glory about to be revealed, **2** feed the flock of God that [is] among you, overseeing not by compulsion, but willingly, neither for shameful gain, but eagerly, **3** neither as exercising lordship over the heritages, but becoming patterns for the flock, **4** and the Chief Shepherd having appeared, you will receive the unfading garland of glory. **5** In like manner, you young [ones], be subject to elders, and all subjecting yourselves to one another; clothe yourselves with humble-mindedness, because God resists the proud, but He gives grace to the humble; **6** be humbled, then, under the powerful hand of God, that He may exalt you in good time, **7** having cast all your care on Him, because He cares for you. **8** Be sober, vigilant, because your opponent the Devil walks around as a roaring lion, seeking whom he may swallow up, **9** whom you must resist, steadfast in the faith, having known the same sufferings of your brotherhood to be accomplished in the world. **10** And the God of all grace, who called you to His perpetual glory in Christ Jesus, having suffered a little, Himself make you perfect, establish, strengthen, settle [you]; (αἰὼνιος γ166) **11** to Him [is] the glory and the power through the ages and the ages! Amen. (αἰὼν γ165) **12** Through Silvanus, the faithful brother as I reckon, I wrote through few [words] to you, exhorting and testifying this to be the true grace of God in which you have stood. **13** She in Babylon chosen with you greets you, and my son Marcus. **14** Greet one another in a kiss of love. Peace to you all who [are] in Christ Jesus! Amen.

2 Peter

1 Simeon Peter, a servant and an apostle of Jesus Christ, to those who obtained an equally precious faith with us in the righteousness of our God and Savior Jesus Christ: **2** Grace and peace be multiplied to you in the acknowledgment of God and of Jesus our Lord! **3** As His divine power has given to us all things pertaining to life and piety, through the acknowledgment of Him who called us through glory and virtue, **4** through which the most great and precious promises have been given to us, that through these you may become partakers of a divine nature, having escaped from the corruption [and] lust in the world. **5** And [for] this same [reason] also, having brought in all diligence, supplement your faith with virtue, and with virtue—knowledge, **6** and with knowledge—self-control, and with self-control—endurance, and with endurance—piety, **7** and with piety—brotherly kindness, and with brotherly kindness—love; **8** for these things being in you and abounding, make [you] neither inert nor unfruitful in regard to the knowledge of our Lord Jesus Christ, **9** for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins; **10** therefore, rather, brothers, be diligent to make steadfast your calling and [divine] selection, for doing these things you may never stumble; **11** in this way the entrance into the continuous kingdom of our Lord and Savior Jesus Christ will be richly supplemented to you. (αἰῶνιος γ166)

12 Therefore, I will always be ready to remind you about these things, although you have known [them] and have been established in the present truth, **13** and I think right, so long as I am in this tent, to stir you up in reminding [you], **14** having known that the laying aside of my tent is soon, even as our Lord Jesus Christ also showed to me. **15** And I will also be diligent [to ensure] that you always have a remembrance to make of these things after my departure. **16** For having not followed out skillfully devised fables, we made known to you the power and coming of our Lord Jesus Christ, but having become eyewitnesses of His majesty— **17** for having received honor and glory from God the Father, such a voice being borne to Him by the Excellent Glory: “This is My Son, the

Beloved, in whom I delighted”; **18** and we heard this voice borne out of Heaven, being with Him at the holy mountain. **19** And we have a more firm prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, until day may dawn, and [the] morning star may arise in your hearts; **20** knowing this first, that no prophecy of the Writing comes of private exposition, **21** for prophecy never came by [the] will of man, but men spoke from God, being brought by the Holy Spirit.

2 But there also came false prophets among the people, as there will also be false teachers among you, who will stealthily bring in destructive sects, even denying the Master who bought them, bringing quick destruction to themselves, **2** and many will follow out their destructive ways, because of whom the way of the truth will be spoken of [as] evil, **3** and in covetousness, with forged words, they will make merchandise of you, whose judgment of old is not idle, and their destruction does not slumber. **4** For if God did not spare messengers having sinned, but having cast [them] down to Tartarus with chains of deepest gloom, delivered [them], having been reserved to judgment, (Τάρταροῦ γ5020) **5** and did not spare the old world, but kept the eighth person, Noah, a preacher of righteousness, having brought a flood on the world of the impious, **6** and having turned the cities of Sodom and Gomorrah to ashes, condemned with an overthrow, having set [them as] an example to those about to be impious, **7** and He rescued righteous Lot, worn down by the conduct of the lawless in licentiousness, **8** for the righteous [man] dwelling among them was tormented in [his] righteous soul, day by day, in seeing and hearing unlawful works— **9** the LORD has known to rescue [the] pious out of temptation, and to keep [the] unrighteous being punished to [the] day of judgment, **10** and chiefly those following after the flesh in lust [and] defilement, and despising lordship. Bold, self-pleased, they are not afraid to speak evil of glorious ones, **11** whereas messengers, being greater in strength and power, do not bear a slanderous judgment against them before the LORD; **12** and these, as irrational natural beasts, made to be caught and destroyed—in what things they are ignorant of, slandering—in their destruction will be destroyed; **13** doing unjustly, [they will receive]

a reward of unrighteousness, esteeming pleasure in the day, [and] luxury—[they are] spots and blemishes, reveling in their deceits, feasting with you, **14** having eyes full of adultery, and unable to cease from sin, enticing unstable souls, having a heart exercised in covetousnesses, children of a curse, **15** having forsaken a right way, they went astray, having followed in the way of Balaam the [son] of Bosor, who loved a reward of unrighteousness, **16** and had a rebuke of his own iniquity—a mute donkey, having spoken in man's voice, forbid the madness of the prophet. **17** These are wells without water, and clouds driven by a storm, to whom the deepest gloom of darkness has been kept throughout the age; (questioned) **18** for speaking swollen words of vanity, they entice in desires of the flesh—licentiousness, those who had truly escaped from those conducting themselves in error, **19** promising liberty to them, themselves being servants of corruption, for by whom anyone has been overcome, he has been brought to servitude to this one also; **20** for if having escaped from the defilements of the world, in the acknowledging of the LORD and Savior Jesus Christ, and again being entangled by these things, they have been overcome, the last things have become worse to them than the first, **21** for it were better to them not to have acknowledged the way of righteousness, than having acknowledged [it], to turn back from the holy command delivered to them, **22** and that of the true proverb has happened to them: “A dog turned back on his own vomit,” and, “A sow having bathed herself—to rolling in mire.”

3 This [is] now, beloved, a second letter I write to you, in both which I stir up your pure mind in reminding [you] **2** to be mindful of the sayings said before by the holy prophets, and of the command of us the apostles of the LORD and Savior, **3** knowing this first, that there will come scoffers in the last days, going on according to their own desires, **4** and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things so remain from the beginning of the creation”; **5** for this they willingly conceal, that the heavens existed long ago, and the earth having been established by the word of God out of water and through water, **6** through which the world then, having been flooded by water, was destroyed; **7** and by the same word, the present

heavens and earth, having been stored up for fire, are being preserved until [the] day of judgment and destruction of impious men. **8** And do not let this one thing be concealed from you, beloved, that one day with the LORD [is] as one thousand years and one thousand years as one day; **9** the LORD is not slow in regard to the promise, as some count slowness, but is long-suffering to us, not intending any to be lost, but all to come to conversion, **10** and it will come—the Day of the LORD—as a thief in the night, in which the heavens will pass away with a rushing noise, and the elements will be dissolved with burning heat, and [the] earth and the works in it will not be found. **11** All these, then, being dissolved, what kind of persons ought you to be in holy behaviors and pious acts, **12** waiting for and hurrying the coming of the Day of God, by which the heavens, being on fire, will be dissolved, and the elements will melt with burning heat? **13** And we wait for new heavens and a new earth according to His promise, in which righteousness dwells; **14** for this reason, beloved, waiting for these things, be diligent, spotless and unblameable, to be found by Him in peace, **15** and count the long-suffering of our Lord [as] salvation, according as also our beloved brother Paul—according to the wisdom given to him—wrote to you, **16** as also in all the letters, speaking in them concerning these things, among which are some things [that are] hard to be understood, which the untaught and unstable twist, as also the other Writings, to their own destruction. **17** You, then, beloved, knowing before, take heed, lest, together with the error of the impious being led away, you may fall from your own steadfastness, **18** and increase in grace, and in the knowledge of our Lord and Savior Jesus Christ; to Him [is] the glory both now, and to the day of the age! Amen. (aiōn g165)

1 John

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life— **2** and the Life appeared, and we have seen, and testify, and declare to you the continuous Life, which was with the Father, and was revealed to us— (aiōnios g166) **3** we declare to you that which we have seen and heard, that you also may have fellowship with us, and our fellowship [is] with the Father, and with His Son Jesus Christ; **4** and these things we write to you, that your joy may be full. **5** And this is the message that we have heard from Him, and announce to you, that God is light, and darkness is not in Him at all; **6** if we may say, “We have fellowship with Him,” and may walk in the darkness—we lie, and do not [speak] the truth; **7** and if we may walk in the light, as He is in the light—we have fellowship with one another, and the blood of His Son Jesus Christ cleanses us from every sin; **8** if we may say, “We have no sin,” we lead ourselves astray, and the truth is not in us; **9** if we may confess our sins, He is steadfast and righteous that He may forgive us the sins, and may cleanse us from every unrighteousness; **10** if we may say, “We have not sinned,” we make Him a liar, and His word is not in us.

2 My little children, these things I write to you that you may not sin: and if anyone may sin, we have an Advocate with the Father, Jesus Christ, [the] Righteous One, **2** and He is [the] propitiation for our sins, and not only for ours, but also for the whole world, **3** and in this we know that we have known Him, if we may keep His commands; **4** he who is saying, “I have known Him,” and is not keeping His commands, is a liar, and the truth is not in him; **5** and whoever may keep His word, truly the love of God has been perfected in him; in this we know that we are in Him. **6** He who is saying he remains in Him, himself ought to also walk according as He walked. **7** Beloved, I do not write a new command to you, but an old command, that you had from the beginning—the old command is the word that you heard from the beginning; **8** again, a new command I write to you, which is true in Him and in you, because

the darkness is passing away, and the true light now shines; **9** he who is saying he is in the light, and is hating his brother, he is in the darkness until now; **10** he who is loving his brother, he remains in the light, and there is not a stumbling-block in him; **11** but he who is hating his brother, he is in the darkness, and he walks in the darkness, and he has not known where he goes, because the darkness blinded his eyes. **12** I write to you, little children, because sins have been forgiven you through His Name; **13** I write to you, fathers, because you have known Him who [is] from the beginning; I write to you, young men, because you have overcome the evil [one]; I write to you, little youths, because you have known the Father; **14** I wrote to you, fathers, because you have known Him who [is] from the beginning; I wrote to you, young men, 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, nor the things in the world; if anyone loves the world, the love of the Father is not in him, **16** because all that [is] in the world—the desire of the flesh, and the desire of the eyes, and the ostentation of [one’s] life—is not of the Father, but of the world, **17** and the world is passing away, and the desire of it, but he who is doing the will of God, he remains—throughout the age. (aiōn g165) **18** Little youths, it is the last hour; and even as you heard that the antichrist comes, even now antichrists have become many—whereby we know that it is [the] last hour; **19** they went forth out of us, but they were not of us, for if they had been of us, they would have remained with us; but [they went out] so that they might be revealed that they are not all of us. **20** And you have an anointing from the Holy One, and have known all things; **21** I did not write to you because you have not known the truth, but because you have known it, and because no lie is of the truth. **22** Who is the liar, except he who is denying that Jesus is the Christ? This one is the antichrist who is denying the Father and the Son; **23** everyone who is denying the Son, neither has the Father; he who is confessing the Son has the Father also. **24** You, then, that which you heard from the beginning, let it remain in you; if that which you heard from the beginning may remain in you, you also will remain in the Son and in the Father, **25** and this is the promise that He promised

us—the continuous life. (aiōnios g166) 26 These things I wrote to you concerning those leading you astray; 27 and you, the anointing that you received from Him, it remains in you, and you have no need that anyone may teach you, but as the same anointing teaches you concerning all, and is true, and is not a lie, and even as was taught you, you will remain in Him. 28 And now, little children, remain in Him, so that when He may have appeared, we may have boldness, and may not be ashamed before Him, at His coming; 29 if you know that He is righteous, know that everyone doing righteousness, has been begotten of Him.

3 See what love the Father has given to us, that we may be called children of God; because of this the world does not know us, because it did not know Him. 2 Beloved, now, we are children of God, and it was not yet revealed what we will be. We have known that if He may have appeared, we will be like Him, because we will see Him as He is; 3 and everyone who is having this hope on Him, purifies himself, even as He is pure. 4 Everyone who is doing sin, he also does lawlessness, and sin is lawlessness, 5 and you have known that He appeared that He may take away our sins, and sin is not in Him; 6 everyone who is remaining in Him does not sin; everyone who is sinning, has not seen Him, nor known Him. 7 Little children, let no one lead you astray; he who is doing righteousness is righteous, even as He is righteous, 8 he who is doing sin, he is of the Devil, because the Devil sins from the beginning; for this [reason] the Son of God appeared, that He may undo the works of the Devil; 9 everyone who has been begotten of God, he does not sin, because His seed remains in him, and he is not able to sin, because he has been begotten of God. 10 In this are revealed the children of God, and the children of the Devil; everyone who is not doing righteousness, is not of God, and he who is not loving his brother, 11 because this is the message that you heard from the beginning, that we may love one another, 12 not as Cain—he was of the evil one, and he slew his brother. And for [what] reason did he slay him? Because his works were evil, and those of his brother [were] righteous. 13 Do not wonder, my brothers, if the world hates you; 14 we have known that we have passed out of death into life, because we love the brothers; he who is not

loving [his] brother remains in death. 15 Everyone who is hating his brother is a manslayer, and you have known that no manslayer has continuous life remaining in him; (aiōnios g166) 16 in this we have known love, because He laid down His life for us, and we ought to lay down [our] lives for the brothers; 17 and whoever may have the goods of the world, and may view his brother having need, and may shut up his yearnings from him—how does the love of God remain in him? 18 My little children, may we not love in word nor in tongue, but in work and in truth! 19 And in this we know that we are of the truth, and before Him we will assure our hearts, 20 because if our heart may condemn—because greater is God than our heart, and He knows all things. 21 Beloved, if our heart may not condemn us, we have boldness toward God, 22 and whatever we may ask, we receive from Him, because we keep His commands, and we do the things pleasing before Him, 23 and this is His command, that we may believe in the Name of His Son Jesus Christ, and may love one another, even as He gave command to us, 24 and he who is keeping His commands, remains in Him, and He in him; and in this we know that He remains in us, from the Spirit that He gave us.

4 Beloved, do not believe every spirit, but prove the spirits, if they are of God, because many false prophets have gone forth into the world. 2 In this you know the Spirit of God: every spirit that confesses Jesus Christ having come in the flesh, it is of God, 3 and every spirit that does not confess Jesus Christ having come in the flesh, it is not of God; and this is that of the antichrist, which you heard that it comes, and now it is already in the world. 4 You are of God, little children, and you have overcome them; because greater is He who [is] in you, than he who is in the world. 5 They are of the world, because they speak of this from the world, and the world hears them; 6 we are of God; he who is knowing God hears us; he who is not of God, does not hear us; from this we know the Spirit of truth and the spirit of error. 7 Beloved, may we love one another, because love is of God, and everyone loving has been begotten of God, and knows God; 8 he who is not loving did not know God, because God is love. 9 In this was revealed the love of God in us, because God has sent His only

begotten Son into the world, that we may live through Him; **10** in this is love, not that we loved God, but that He loved us, and sent His Son [as] the propitiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another; **12** no one has ever seen God; if we may love one another, God remains in us, and His love is having been perfected in us; **13** in this we know that we remain in Him, and He in us, because of His Spirit He has given us. **14** And we have seen and testify that the Father has sent the Son [as] Savior of the world; **15** whoever may confess that Jesus is the Son of God, God remains in him, and he in God; **16** and we have known and believed the love that God has in us; God is love, and he who is remaining in love, remains in God, and God in him. **17** In this, love has been perfected with us, that we may have boldness in the day of judgment, because even as He is, we also are in this world. **18** There is no fear in love, but perfect love casts out fear, because fear involves punishment, and he who is fearing has not been made perfect in love; **19** we love Him, because He first loved us; **20** if anyone may say, "I love God," and may hate his brother, he is a liar; for he who is not loving his brother whom he has seen, how is he able to love God whom he has not seen? **21** And this [is] the command we have from Him, that he who is loving God, may also love his brother.

5 Everyone who is believing that Jesus is the Christ has been begotten of God, and everyone who is loving Him who begot, also loves him who is begotten of Him. **2** In this we know that we love the children of God, when we may love God and may keep His commands; **3** for this is the love of God, that we may keep His commands, and His commands are not burdensome; **4** because everyone who is begotten of God overcomes the world, and this is the victory that overcame the world—our faith. **5** Who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God? **6** This One is He who came through water and blood—Jesus the Christ, not in water only, but in the water and the blood; and the Spirit is the [One] testifying, because the Spirit is the truth, **7** because [there] are three who are testifying [[in Heaven: the Father, the Word, and the Holy Spirit, and these three are one; **8** and [there] are three who are testifying in the earth]]: the Spirit, and the water,

and the blood, and the three are into the one. **9** If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God that He has testified concerning His Son. **10** He who is believing in the Son of God has the testimony in himself; he who is not believing God has made Him 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 gave continuous life to us, and this life is in His Son; (aiōnios g166) **12** he who is having the Son has life; he who is not having the Son of God does not have life. **13** I wrote these things to you who are believing in the Name of the Son of God, that you may know that you have continuous life, and that you may believe in the Name of the Son of God. (aiōnios g166) **14** And this is the boldness that we have toward Him, that if we may ask anything according to His will, He hears us, **15** and if we have known that He hears us, whatever we may ask, we have known that we have the requests that we have requested from Him. **16** If anyone may see his brother sinning a sin [that is] not to death, he will ask, and He will give life to him—to those not sinning to death; there is sin to death—I do not say that he may ask concerning it; **17** all unrighteousness is sin, and there is sin [that is] not to death. **18** We have known that everyone who has been begotten of God does not sin, but He who was begotten of God keeps him, and the evil one does not touch him; **19** we have known that we are of God, and the whole world lies [under the power] of the evil [one]; **20** but we have known that the Son of God has come, and has given us a mind that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this One is the true God and the continuous Life! (aiōnios g166) **21** Little children, guard yourselves from idols! Amen.

2 John

1 The elder to the chosen lady, and to her children, whom I love in truth, and not only I, but also all those having known the truth, **2** because of the truth that is remaining in us, and will be with us throughout the age, (αἰὼν ἡ 165) **3** there will be with you grace, mercy, [and] peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. **4** I rejoiced exceedingly that I have found of your children walking in truth, even as we received a command from the Father; **5** and now I implore you, lady, not as writing to you a new command, but which we had from the beginning, that we may love one another, **6** and this is love, that we may walk according to His commands; this is the command, even as you heard from the beginning, that you may walk in it, **7** because many deceivers entered into the world, who are not confessing Jesus Christ coming in flesh; this one is he who is leading astray, and the antichrist. **8** See to yourselves that you may not lose the things that we worked for, but may receive a full reward; **9** everyone who is transgressing, and is not remaining in the teaching of the Christ, does not have God; he who is remaining in the teaching of the Christ, this one has both the Father and the Son; **10** if anyone comes to you, and does not bear this teaching, do not receive him into the house, and do not say to him, "Greetings!" **11** For he who is saying to him, "Greetings," has fellowship with his evil works. **12** Having many things to write to you, I did not intend [it] with paper and ink, but I hope to come to you, and speak mouth to mouth, that our joy may be full. **13** The children of your chosen sister greet you. Amen.

3 John

1 The elder to Gaius the beloved, whom I love in truth! **2** Beloved, I desire you to prosper concerning all things, and to be in health, even as your soul prospers, **3** for I rejoiced exceedingly, brothers coming and testifying of the truth in you, even as you walk in truth; **4** I have no joy greater than these things, that I may hear of my children walking in truth. **5** Beloved, you act faithfully in whatever you may do toward the brothers and the one [among] strangers, **6** who testified of your love before an assembly, whom you will do well, having sent forward worthily of God, **7** because they went forth for [His] Name, receiving nothing from the nations; **8** we, then, ought to receive such, that we may become fellow-workers to the truth. **9** I wrote to the assembly, but he who is loving to be first among them—Diotrephes—does not receive us; **10** because of this, if I may come, I will cause him to remember his works that he does, talking nonsense against us with evil words; and not content with these, neither does he himself receive the brothers, and he forbids those intending [to receive them], and he casts [them] out of the assembly. **11** Beloved, do not be following that which is evil, but that which is good; he who is doing good, he is of God, [but] he who is doing evil has not seen God; **12** testimony has been given to Demetrius by all, and by the truth itself, and we also—we testify, and you have known that our testimony is true. **13** Many things I had to write, but I do not wish to write to you through ink and pen, **14** and I hope to see you soon, and we will speak mouth to mouth. Peace to you! The friends greet you. Be greeting the friends by name.

Jude

1 Judas, a servant of Jesus Christ, and brother of James, to those called, having been loved in God [the] Father, and having been kept in Jesus Christ, **2** mercy and peace and love be multiplied to you! **3** Beloved, using all diligence to write to you concerning our common salvation, I had necessity to write to you, exhorting [you] to fight for the faith once delivered to the holy ones, **4** for there came in certain men stealthily, having been written beforehand to this judgment long ago, impious, perverting the grace of our God to licentiousness, and denying our only Master and Lord—Jesus Christ. **5** Now I intend to remind you, you once having known all this, that Jesus, having saved a people out of the land of Egypt, He secondly destroyed those not having believed; **6** messengers also, those who did not keep their own principality, but left their proper dwelling, He has kept in eternal bonds under darkness until [the] judgment of [the] great day, (aīdios g126) **7** as Sodom and Gomorrah, and the cities around them, in like manner to these [messengers], having given themselves to whoredom, and having gone after other flesh, have been set before [as] an example, undergoing the justice of continuous fire. (aīōnios g166) **8** In like manner, nevertheless, those dreaming indeed defile the flesh, and they disregard lordship, and they speak evil of glorious [ones], **9** yet Michael, the chief messenger, when disputing with the Devil, reasoning about the body of Moses, did not dare to bring against [him] a judgment of slander, but said, “The LORD rebuke you!” **10** But these, indeed, whatever [things] they have not known, they speak evil of; and whatever [they know], like the irrational beasts, they understand naturally—in these they are corrupted; **11** woe to them! Because they went on in the way of Cain, and they rushed to the deceit of Balaam for reward, and in the controversy of Korah they perished. **12** These are stains at your love-feasts, feasting together with you without fear, shepherding themselves; waterless clouds, being carried away by winds; autumnal trees without fruit, having died twice, having been uprooted; **13** wild waves of a sea, foaming up their own shameful [deeds]; stars going astray, for whom the gloom of the darkness throughout the age has been kept.

(aīōn g165) **14** And Enoch, the seventh from Adam, also prophesied to these, saying, “Behold, the LORD has come with myriads of His holy ones, **15** to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the harsh [words] that impious sinners spoke against Him.” **16** These are discontented grumblers, walking according to their own lusts; and their mouth speaks swollen words, giving admiration to persons for the sake of profit; **17** but you, beloved, remember the sayings spoken before by the apostles of our Lord Jesus Christ, **18** that they said to you, that in the last time there will be scoffers, following after their own lusts of impieties, **19** these are those causing divisions, natural men, not having the Spirit. **20** But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, **21** keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ [resulting] in continuous life; (aīōnios g166) **22** and, indeed, show mercy to those who are doubting, **23** and rescue others by snatching [them] out of fire; but show mercy to others in fear, hating even the coat having been stained from the flesh. **24** And to Him who is able to guard you without stumbling, and to set [you] in the presence of His glory unblemished, in gladness, **25** to the only wise God our Savior, [is] glory and greatness, power and authority, both now and forever! Amen. (aīōn g165)

Revelation

1 A revelation of Jesus Christ that God gave to Him to show to His servants what things must quickly come to pass; and He signified [it], having sent through His messenger to His servant John, 2 who testified [to] the word of God, and the testimony of Jesus Christ, as many things as he also saw. 3 Blessed is he who is reading, and those hearing the words of the prophecy, and keeping the things written in it, for the time is near! 4 John, to the seven assemblies that [are] in Asia: Grace to you, and peace, from Him who is, and who was, and who is coming, and from the Seven Spirits that are before His throne, 5 and from Jesus Christ, the faithful witness, the firstborn out of the dead, and the ruler of the kings of the earth; to Him loving us and having released us from our sins in His blood, 6 [He] has also made us kings and priests to His God and Father, to Him—the glory and the power through the ages of the ages! Amen. (aīōn g165) 7 Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him, and all the tribes of the land will wail because of Him. Yes! Amen! 8 “I am the Alpha and the Omega, beginning and end, says the LORD, who is, and who was, and who is coming—the Almighty.” 9 I, John, who [am] also your brother, and fellow-partner in the tribulation, and in the kingdom and endurance of Jesus Christ, was in the island that is called Patmos, because of the word of God, and because of the testimony of Jesus Christ; 10 I was in the Spirit on the LORD’s Day, and I heard a great voice behind me, as of a trumpet, saying, 11 “I am the Alpha and the Omega, the First and the Last,” and, “Write what you see in a scroll, and send [it] to the seven assemblies that [are] in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” 12 And I turned to see the voice that spoke with me, and having turned, I saw seven golden lampstands, 13 and in the midst of the seven lampstands, [One] like a Son of Man, clothed to the foot, and having been girded around at the breasts with a golden girdle, 14 and His head and hairs [were] white, as if white wool—as snow, and His eyes as a flame of fire; 15 and His feet like to frankincense-colored brass, as having been fired in a

furnace, and His voice as a sound of many waters; 16 and having seven stars in His right hand, and out of His mouth a sharp two-edged sword is proceeding, and His countenance—as the sun shining in its might. 17 And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying to me, “Do not be afraid; I am the First and the Last, 18 and He who is living, and I became dead, and behold, I am living through the ages of the ages. Amen! And I have the keys of Hades and of death. (aīōn g165, Hadēs g86) 19 Write the things that you have seen, and the things that are, and the things that are about to come after these things; 20 the secret of the seven stars that you have seen on My right hand, and the seven golden lampstands: the seven stars are messengers of the seven assemblies, and the seven lampstands that you have seen are seven assemblies.”

2 “To the messenger of the Ephesian assembly write: These things says He who is holding the seven stars in His right hand, who is walking in the midst of the seven golden lampstands: 2 I have known your works, and your labor, and your endurance, and that you are not able to bear evil ones, and that you have tried those saying themselves to be apostles and are not, and have found them liars, 3 and you bore, and have endurance, and have toiled because of My Name, and have not been weary. 4 But I have against you that you left your first love! 5 Remember, then, from where you have fallen, and convert, and do the first works; and if not, I come to you quickly, and will remove your lampstand from its place—if you may not convert; 6 but this you have, that you hate the works of the Nicolaitans, that I also hate. 7 He who is having an ear—let him hear what the Spirit says to the assemblies: To him who is overcoming—I will give to him to eat of the Tree of Life that is in the midst of the paradise of God. 8 And to the messenger of the assembly of the Smyrneans write: These things says the First and the Last, who became dead and lived: 9 I have known your works, and tribulation, and poverty—yet you are rich—and the slander of those saying themselves to be Jews, and are not, but [are] a synagogue of Satan. 10 Do not be afraid of the things that you are about to suffer; behold, the Devil is about to cast [some] of you into prison, that you may be tried, and you will have tribulation ten days; become

faithful to death, and I will give to you the garland of life. **11** He who is having an ear—let him hear what the Spirit says to the assemblies: He who is overcoming may not be injured of the second death. **12** And to the messenger of the assembly in Pergamos write: These things says He who is having the sharp two-edged sword: **13** I have known your works, and where you dwell—where the throne of Satan [is]—and you hold fast My Name, and you did not deny My faith, even in the days in which Antipas [was] My faithful witness, who was put to death beside you, where Satan dwells. **14** But I have a few things against you: that you have there those holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom; **15** so have you, even you, those holding the teaching of the Nicolaitans—which thing I hate. **16** Convert! And if not, I come to you quickly, and will fight against them with the sword of My mouth. **17** He who is having an ear—let him hear what the Spirit says to the assemblies: To him who is overcoming, I will give to him to eat from the hidden manna, and will give to him a white stone, and on the stone a new name written, that no one knew except him who is receiving [it]. **18** And to the messenger of the assembly of Thyatira write: These things says the Son of God, who is having His eyes as a flame of fire, and His feet like to frankincense-colored brass: **19** I have known your works, and love, and ministry, and faith, and your endurance, and your works—and the last [are] more than the first. **20** But I have a few things against you: that you allow the woman Jezebel, who is calling herself a prophetess, to teach, and to lead astray, My servants to commit whoredom, and to eat idol-sacrifices; **21** and I gave to her a time that she might convert from her whoredom, and she did not convert; **22** behold, I will cast her into a bed, and those committing adultery with her into great tribulation—if they may not convert from her works, **23** and I will kill her children in death, and all the assemblies will know that I am He who is searching affections and hearts; and I will give to you—to each—according to your works. **24** And to you I say, and to the rest who are in Thyatira, as many as do not have this teaching, and who did not know the depths of Satan, as they say—I will not put

on you another burden, **25** but hold that which you have, until I may come; **26** and he who is overcoming, and who is keeping My works to the end, I will give to him authority over the nations, **27** and he will rule them with a rod of iron—they will be broken as the vessels of the potter—as I have also received from My Father; **28** and I will give to him the morning star. **29** He who is having an ear—let him hear what the Spirit says to the assemblies.”

3 “And to the messenger of the assembly in Sardis write: These things says He who is having the Seven Spirits of God, and the seven stars: I have known your works, and that you have the name that you live, and you are dead; **2** be watching, and strengthen the rest of the things that are about to die, for I have not found your works fulfilled before God. **3** Remember, then, what you have received and heard, and keep [it] and convert: if, then, you may not watch, I will come on you as a thief, and you may not know what hour I will come on you. **4** You have a few names even in Sardis who did not defile their garments, and they will walk with Me in white, because they are worthy. **5** The [one] thus overcoming will be clothed in white garments, and I will not blot out his name from the Scroll of Life, and I will confess his name before My Father, and before His messengers. **6** He who is having an ear—let him hear what the Spirit says to the assemblies. **7** And to the messenger of the assembly in Philadelphia write: These things says the Holy [One], the True [One], having the key of David, the [One] opening and no one will shut, and shutting and no one opens: **8** I have known your works; behold, I have set before you a door having been opened, which no one is able to shut it, because you have little power, and yet have kept My word, and have not denied My Name; **9** behold, I give from the synagogue of Satan—those saying themselves to be Jews, and are not, but lie—behold, I will make them that they may come and prostrate before your feet, and may know that I loved you. **10** Because you kept the word of My endurance, I also will keep you from the hour of the trial that is about to come on all the world, to try those dwelling on the earth. **11** Behold, I come quickly, be holding fast that which you have, that no one may receive your garland. **12** He who is overcoming—I will make

him a pillar in the temple of My God, and he may not go outside anymore, and I will write on him the Name of My God, and the name of the city of My God, the New Jerusalem, that comes down out of Heaven from My God—also My new Name. 13 He who is having an ear—let him hear what the Spirit says to the assemblies. 14 And to the messenger of the assembly of the Laodiceans write: These things says the Amen, the Witness—the Faithful and True—the Chief of the creation of God: 15 I have known your works, that you are neither cold nor hot; I wish you were cold or hot. 16 So—because you are lukewarm, and neither cold nor hot, I am about to vomit you out of My mouth; 17 because you say—I am rich, and have grown rich, and have need of nothing, and have not known that you are the wretched, and miserable, and poor, and blind, and naked; 18 I counsel you to buy from Me gold fired by fire, that you may be rich, and white garments that you may be clothed, and the shame of your nakedness may not be revealed, and with eye-salve anoint your eyes, that you may see. 19 As many as I cherish, I convict and discipline; be zealous, then, and convert; 20 behold, I have stood at the door, and I knock; if anyone may hear My voice, and may open the door, I will come in to him, and will dine with him, and he with Me. 21 He who is overcoming—I will give to him to sit with Me in My throne, as I also overcame and sat down with My Father in His throne. 22 He who is having an ear—let him hear what the Spirit says to the assemblies.”

4 After these things I saw, and behold, a door opened in the sky, and the first voice that I heard—as of a trumpet speaking with me, saying, “Come up here, and I will show you what must come to pass after these things”; 2 and immediately I was in [the] Spirit, and behold, a throne was set in Heaven, and on the throne is [One] sitting, 3 and He who is sitting was in appearance like a stone, jasper and sardine: and a rainbow was around the throne in appearance like an emerald. 4 And around the throne [are] twenty-four thrones, and sitting on the thrones I saw twenty-four elders, having been clothed in white garments, and on their heads golden garlands; 5 and out of the throne proceed lightnings, and thunders, and voices; and seven lamps of fire are burning before the throne, which are the Seven Spirits of God, 6 and before the

throne—a sea of glass like to crystal, and in the midst of the throne, and around the throne—four living creatures, full of eyes before and behind; 7 and the first living creature—like a lion; and the second living creature—like a calf; and the third living creature has the face as a man; and the fourth living creature—like an eagle flying. 8 And the four living creatures, one by one of them had six wings respectively, around and within [are] full of eyes, and they have no rest day and night, saying, “HOLY, HOLY, HOLY, the LORD God, the Almighty, who was, and who is, and who is coming”; 9 and when the living creatures give glory, and honor, and thanksgiving, to the [One] sitting on the throne, the [One] living through the ages of the ages, (aion g165) 10 the twenty-four elders will fall down before the [One] sitting on the throne, and worship the [One] living through the ages of the ages, and they will cast their garlands before the throne, saying, (aion g165) 11 “Worthy are You, our Lord and God, to receive the glory, and the honor, and the power, because You created all things, and because of Your will they existed and were created.”

5 And I saw a scroll on the right hand of Him who is sitting on the throne, written within and on the back, sealed with seven seals; 2 and I saw a strong messenger crying with a great voice, “Who is worthy to open the scroll and to loose its seals?” 3 And no one was able in Heaven, nor on the earth, nor under the earth, to open the scroll, nor to behold it. 4 And I was weeping much, because no one was found worthy to open and to read the scroll, nor to behold it, 5 and one of the elders says to me, “Do not weep; behold, the Lion of the tribe of Judah, the root of David, has overcome to open the scroll, and to loose its seven seals”; 6 and I saw, and behold, in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as having been slain, having seven horns and seven eyes, which are the Seven Spirits of God, which are sent to all the earth, 7 and He came and took the scroll out of the right hand of Him who is sitting on the throne. 8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each one having harps and golden bowls full of incenses, which are the prayers of the holy ones, 9 and they sing a new song, saying, “Worthy are You to take the

scroll, and to open its seals, because You were slain, and You purchased us to God in Your blood, out of every tribe, and tongue, and people, and nation, 10 and made them [to be] to our God kings and priests, and they will reign on the earth.” 11 And I saw, and I heard the voice of many messengers around the throne, and the living creatures, and the elders—and the number of them was myriads of myriads, and thousands of thousands— 12 saying with a great voice, “Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing!” 13 And every creature that is in Heaven, and on the earth, and under the earth, and the things that are on the sea, and all things in them, I heard saying, “To Him who is sitting on the throne and to the Lamb—the blessing, and the honor, and the glory, and the might—through the ages of the ages!” (αιων 9165) 14 And the four living creatures said, “Amen!” And the twenty-four elders fell down and they worship Him who is living through the ages of the ages.

6 And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying, as it were a voice of thunder, “Come and behold!” 2 And I saw, and behold, a white horse, and he who is sitting on it is having a bow, and there was given to him a garland, and he went forth overcoming, and that he may overcome. 3 And when He opened the second seal, I heard the second living creature saying, “Come and behold!” 4 And there went forth another horse—fire-colored, and to him who is sitting on it, there was given to him to take peace from the earth, and that they may slay one another, and there was given to him a great sword. 5 And when He opened the third seal, I heard the third living creature saying, “Come and behold!” And I saw, and behold, a black horse, and he who is sitting on it is having a balance in his hand, 6 and I heard a voice in the midst of the four living creatures saying, “A measure of wheat for a denarius, and three measures of barley for a denarius, and you may not injure the oil and the wine.” 7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and behold!” 8 And I saw, and behold, a pale horse, and he who is sitting on him—his name is Death, and Hades follows with him, and there was given to

them authority to kill over the fourth part of the earth with sword, and with hunger, and with death, and by the beasts of the earth. (Hades 986) 9 And when He opened the fifth seal, I saw under the altar the souls of those slain because of the word of God, and because of the testimony that they held, 10 and they were crying with a great voice, saying, “Until when, O Master, the Holy and the True, do You not judge and take vengeance of our blood from those dwelling on the earth?” 11 And there was given to each one a white robe, and it was said to them that they may rest themselves yet a short time, until may also be fulfilled their fellow-servants and their brothers, who are about to be killed—even as they. 12 And I saw when He opened the sixth seal, and behold, a great earthquake came, and the sun became black as sackcloth of hair, and the moon became as blood, 13 and the stars of Heaven fell to the earth—as a fig tree casts her unripe figs, being shaken by a great wind— 14 and the sky departed as a scroll rolled up, and every mountain and island were moved out of their places; 15 and the kings of the earth, and the great men, and the rich, and the chiefs of thousands, and the mighty, and every servant, and every freeman, hid themselves in the dens, and in the rocks of the mountains, 16 and they say to the mountains and to the rocks, “Fall on us, and hide us from the face of Him who is sitting on the throne, and from the anger of the Lamb,” 17 because the great day of His anger has come, and who is able to stand?

7 And after these things I saw four messengers, standing on the four corners of the earth, holding the four winds of the earth, that the wind may not blow on the earth, nor on the sea, nor on any tree; 2 and I saw another messenger going up from the rising of the sun, having a seal of the living God, and he cried with a great voice to the four messengers, to whom it was given to injure the land and the sea, saying, 3 “Do not injure the land, nor the sea, nor the trees, until we may seal the servants of our God on their foreheads.” 4 And I heard the number of those sealed—one hundred forty-four thousand, having been sealed out of every tribe of the sons of Israel: 5 of the tribe of Judah twelve thousand were sealed; of the tribe of Reuben twelve thousand were sealed; of the tribe of Gad twelve thousand were

sealed; 6 of the tribe of Asher twelve thousand were sealed; of the tribe of Naphtali twelve thousand were sealed; of the tribe of Manasseh twelve thousand were sealed; 7 of the tribe of Simeon twelve thousand were sealed; of the tribe of Levi twelve thousand were sealed; of the tribe of Issachar twelve thousand were sealed; 8 of the tribe of Zebulun twelve thousand were sealed; of the tribe of Joseph twelve thousand were sealed; of the tribe of Benjamin twelve thousand were sealed. 9 After these things I saw, and behold, a great multitude, which no one was able to number, out of all nations, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, having been clothed [in] white robes, and palms in their hands, 10 and crying with a great voice, saying, "Salvation to our God, the [One] sitting on the throne, and to the Lamb!" 11 And all the messengers stood around the throne, and the elders and the four living creatures, and they fell 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, [are] to our God through the ages of the ages! Amen!" (aiōn g165) 13 And one of the elders answered, saying to me, "These having been clothed with the white robes, who are they, and from where have they come?" 14 And I have said to him, "Lord, you have known"; and he said to me, "These are those who are coming out of the Great Tribulation, and they washed their robes, and they made their robes white in the blood of the Lamb; 15 because of this they are before the throne of God, and they do service to Him day and night in His temple, and He who is sitting on the throne will dwell over them; 16 they will not hunger anymore, nor may the sun fall on them, nor any heat, 17 because the Lamb that [is] in the midst of the throne will feed them, and will lead them to living fountains of waters, and God will wipe away every tear from their eyes."

8 And when He opens the seventh seal, there came silence in Heaven about half an hour, 2 and I saw the seven messengers who have stood before God, and there were given to them seven trumpets, 3 and another messenger came, and he stood at the altar, having a golden censer, and there was given to him much incense, that he may give [it] to the prayers of all the holy ones on the golden altar that [is] before

the throne, 4 and the smoke of the incenses, with the prayers of the holy ones, went up before God out of the hand of the messenger; 5 and the messenger took the censer, and filled it out of the fire of the altar, and cast [it] to the earth, and there came voices, and thunders, and lightnings, and an earthquake. 6 And the seven messengers who are having the seven trumpets prepared themselves that they may sound the trumpets; 7 and the first messenger sounded the trumpet, and there came hail and fire, mingled with blood, and it was cast to the earth, and the third of the trees were burned up, and all the green grass was burned up. 8 And the second messenger sounded the trumpet, and [something] like a great mountain burning with fire was cast into the sea, and the third of the sea became blood, 9 and the third of the creatures that [are] in the sea died, those having life, and the third of the ships were destroyed. 10 And the third messenger sounded the trumpet, and there fell out of the sky a great star, burning as a lamp, and it fell on the third of the rivers, and on the fountains of waters, 11 and the name of the star is called Wormwood, and the third of the waters become wormwood, and many of the men died [because] of the waters, because they were made bitter. 12 And the fourth messenger sounded the trumpet, and the third of the sun was struck, and the third of the moon, and the third of the stars, that the third of them may be darkened, and that the day may not shine—the third of it, and the night in like manner. 13 And I saw, and I heard one messenger, flying in midair, saying with a great voice, "Woe, woe, woe, to those dwelling on the earth because of the rest of the voices of the trumpet of the three messengers being about to sound trumpets."

9 And the fifth messenger sounded the trumpet, and I saw a star having fallen to the earth out of Heaven, and there was given to him the key of the pit of the abyss, (Abyssos g12) 2 and [he] opened the pit of the abyss, and there came up a smoke out of the pit as smoke of a great furnace, and the sun and the air were darkened from the smoke of the pit. (Abyssos g12) 3 And out of the smoke came forth locusts to the earth, and there was given to them authority, as scorpions of the earth have authority, 4 and it was said to them that they may not injure the grass of the earth, nor any green thing, nor any tree,

but only the men who do not have the seal of God on their foreheads, 5 and it was given to them that they may not kill them, but that they may be tormented five months, and their torment—as the torment of a scorpion—when it may strike a man; 6 and in those days men will seek death and they will not find it, and they will desire to die, and death will flee from them. 7 And the likenesses of the locusts—like to horses made ready to battle, and on their heads [something] as garlands like gold, and their faces as faces of men, 8 and they had hair as hair of women, and their teeth were as [those] of lions, 9 and they had breastplates as breastplates of iron, and the noise of their wings—as the noise of chariots of many horses running to battle; 10 and they have tails like to scorpions, and stings were in their tails; and their authority [is] to injure men five months; 11 and they have over them a king—the messenger of the abyss—a name [is] to him in Hebrew, Abaddon, and in the Greek he has a name, Apollyon. (Abyssos g12) 12 The first woe went forth, behold, there yet come two woes after these things. 13 And the sixth messenger sounded the trumpet, and I heard a voice out of the four horns of the altar of gold that is before God, 14 saying to the sixth messenger who had the trumpet, “Loose the four messengers who are bound at the great river Euphrates”; 15 and the four messengers were loosed, who have been made ready for the hour, and day, and month, and year, that they may kill the third of mankind; 16 and the number of the forces of the horsemen—twice ten thousand ten thousands, and I heard the number of them. 17 And thus I saw the horses in the vision, and those sitting on them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses [are] as heads of lions, and out of their mouths proceed fire, and smoke, and brimstone; 18 by these three plagues the third of mankind was killed, from the fire, and from the smoke, and from the brimstone, that is proceeding out of their mouths, 19 for the power of the horses are in their mouth, and in their tails, for their tails [are] like serpents, having heads, and they injure with them. 20 And the rest of mankind, who were not killed in these plagues, neither converted from the works of their hands, that they may not worship the demons, and idols, those of gold, and those of silver, and those of

brass, and those of stone, and those of wood, that are neither able to see, nor to hear, nor to walk, 21 and they did not convert from their murders, nor from their sorceries, nor from their whoredoms, nor from their thefts.

10 And I saw another strong messenger coming down out of Heaven, clothed with a cloud, and a rainbow on the head, and his face as the sun, and his feet as pillars of fire, 2 and he had in his hand a little scroll opened, and he placed his right foot on the sea, and the left on the land, 3 and he cried with a great voice, as a lion roars, and when he cried, the seven thunders spoke out their voices; 4 and when the seven thunders spoke their voices, I was about to write, and I heard a voice out of Heaven saying to me, “Seal the things that the seven thunders spoke,” and, “You may not write these things.” 5 And the messenger whom I saw standing on the sea, and on the land, lifted up his hand to the sky, 6 and swore by Him who lives through the ages of the ages, who created the sky and the things in it, and the land and the things in it, and the sea and the things in it—that time will not be yet, (αιων g165) 7 but in the days of the voice of the seventh messenger, when he may be about to sound the trumpet, and the secret of God may be accomplished, as He declared to His own servants, to the prophets. 8 And the voice that I heard out of Heaven is again speaking with me, and saying, “Go, take the little scroll that is open in the hand of the messenger who has been standing on the sea, and on the land”: 9 and I went away to the messenger, saying to him, “Give me the little scroll”; and he says to me, “Take, and eat it up, and it will make your belly bitter, but in your mouth it will be sweet as honey.” 10 And I took the little scroll out of the hand of the messenger, and ate it up, and it was in my mouth sweet as honey, and when I ate it my belly was made bitter; 11 and he says to me, “You must again prophesy about many peoples, and nations, and tongues, and kings.”

11 And there was given to me a reed like to a rod, [[and the messenger stood,]] saying, “Rise, and measure the temple of God, and the altar, and those worshiping in it; 2 and leave out the court that is outside the temple, and you may not measure it, because it was given to the nations, and they

will tread down the holy city forty-two months; 3 and I will give to My two witnesses, and they will prophesy one thousand, two hundred, sixty days, clothed with sackcloth"; 4 these are the two olive [trees], and the two lampstands that stand before the God of the earth; 5 and if anyone may will to injure them, fire proceeds out of their mouth, and devours their enemies, and if anyone may will to injure them, thus it is required of him to be killed. 6 These have authority to shut the sky, that rain may not rain in the days of their prophecy, and they have authority over the waters to turn them to blood, and to strike the land with every plague, as often as they may will. 7 And when they may finish their testimony, the beast that is coming up out of the abyss will make war with them, and overcome them, and kill them, (Abyssos g12) 8 and their body [is] on the street of the great city that is called spiritually Sodom and Egypt, where also their Lord was crucified, 9 and they gaze—[those] of the peoples, and tribes, and tongues, and nations—on their dead bodies three and a half days, and they will not allow their dead bodies to be put into tombs, 10 and those dwelling on the earth will rejoice over them, and will make merry, and they will send gifts to one another, because these—the two prophets—tormented those dwelling on the earth. 11 And after the three and a half days, [the] Spirit of life from God entered into them, and they stood on their feet, and great fear fell on those beholding them, 12 and they heard a great voice out of Heaven saying to them, "Come up here"; and they went up to Heaven in the cloud, and their enemies beheld them; 13 and in that hour a great earthquake came, and the tenth of the city fell, and seven thousand names of men were killed in the earthquake, and the rest became frightened, and they gave glory to the God of Heaven. 14 The second woe went forth, behold, the third woe comes quickly. 15 And the seventh messenger sounded the trumpet, and there came great voices in Heaven, saying, "The kingdoms of the world became [those] of our Lord and of His Christ, and He will reign through the ages of the ages!" (aion g165) 16 And the twenty-four elders, who are sitting on their thrones before God, fell on their faces and worshiped God, 17 saying, "We give thanks to You, O LORD God, the Almighty, who is, and who was, and

who is coming, because You have taken Your great power and reigned; 18 and the nations were angry, and Your anger came, and the time of the dead to be judged, and to give the reward to Your servants, to the prophets, and to the holy ones, and to those fearing Your Name, to the small and to the great, and to destroy those who are destroying the earth." 19 And the temple of God was opened in Heaven, and the Ark of His Covenant was seen in His temple, and there came lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in the sky: a woman clothed with the sun, and the moon under her feet, and on her head a garland of twelve stars, 2 and having [a child] in [her] womb she cries out, travailing and being in pain to bring forth. 3 And there was seen another sign in the sky, and behold, a great fire-colored dragon, having seven heads and ten horns, and seven crowns on his heads, 4 and his tail draws the third of the stars of the sky, and he cast them to the earth; and the dragon stood before the woman who is about to bring forth, that when she may bring forth, he may devour her child; 5 and she brought forth a male son, who is about to rule all the nations with a rod of iron, and her child was snatched up to God and to His throne, 6 and the woman fled into the wilderness, where she has a place made ready from God, that there they may nourish her—one thousand, two hundred, sixty days. 7 And there came war in Heaven: Michael and his messengers warred against the dragon, and the dragon and his messengers warred, 8 and they did not prevail, nor was their place found anymore in Heaven; 9 and the great dragon was cast forth—the old serpent, who is called "Devil," and "Satan," who is leading the whole world astray—he was cast forth to the earth, and his messengers were cast forth with him. 10 And I heard a great voice saying in Heaven, "Now came the salvation, and the power, and the kingdom, of our God, and the authority of His Christ, because the accuser of our brothers was cast down, who is accusing them before our God day and night; 11 and they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they did not love their life—to death; 12 because of this be glad, you heavens, and those who dwell in

them; woe to those inhabiting the earth and the sea, because the Devil went down to you, having great wrath, having known that he has [a] short time.” **13** And when the dragon saw that he was cast forth to the earth, he pursued the woman who brought forth the male, **14** and there were given to the woman two wings of the great eagle, that she may fly into the wilderness, to her place, where she is nourished a time, and times, and half a time, from the face of the serpent; **15** and the serpent cast forth out of his mouth water as a river after the woman, that he may cause her to be carried away by the river, **16** and the earth helped the woman, and the earth opened its mouth and swallowed up the river that the dragon cast forth out of his mouth; **17** and the dragon was angry against the woman, and went away to make war with the rest of her seed, those keeping the commands of God, and having the testimony of Jesus.

13 And I stood on the sand of the sea, and I saw a beast coming up out of the sea, having seven heads and ten horns, and ten crowns on its horns, and on its heads names of slander, **2** and the beast that I saw was like to a leopard, and its feet as of a bear, and its mouth as the mouth of a lion, and the dragon gave to it his power, and his throne, and great authority. **3** And I saw one of its heads as slain to death, and its deadly wound was healed, and all the earth wondered after the beast, **4** and they worshiped the dragon who gave authority to the beast, and they worshiped the beast, saying, “Who [is] like to the beast? Who is able to war with it?” **5** And there was given to it a mouth speaking great things, and slanders, and there was given to it authority to make war forty-two months, **6** and it opened its mouth for slander toward God, to slander His Name, and of His dwelling place, and of those who dwell in Heaven, **7** and there was given to it to make war with the holy ones, and to overcome them, and there was given to it authority over every tribe, and tongue, and nation. **8** And all who are dwelling on the earth will worship him, whose names have not been written in the Scroll of Life of the Lamb slain from the foundation of the world; **9** if anyone has an ear—let him hear: **10** if anyone [goes] into captivity, into captivity he goes; if anyone is to be killed with sword, it is necessary of him by sword to be killed; here is the endurance and

the faith of the holy ones. **11** And I saw another beast coming up out of the earth, and it had two horns like a lamb, and it was speaking as a dragon, **12** and all the authority of the first beast does it do before it, and it makes the earth and those dwelling in it that they will worship the first beast, whose deadly wound was healed, **13** and it does great signs, that fire also it may make to come down from the sky to the earth before men, **14** and it leads astray those dwelling on the earth, because of the signs that were given it to do before the beast, saying to those dwelling on the earth to make an image to the beast that has the wound of the sword and lived, **15** and there was given to it to give a spirit to the image of the beast, that also the image of the beast may speak, and it may cause as many as will not worship the image of the beast, that they may be killed. **16** And it makes all, the small, and the great, and the rich, and the poor, and the freemen, and the servants, that it may give to them a mark on their right hand or on their foreheads, **17** and that no one may be able to buy, or to sell, except he who is having the mark, or the name of the beast, or the number of his name. **18** Here is the wisdom! He who is having the understanding, let him count the number of the beast, for it is the number of a man, and its number: six hundred sixty-six.

14 And I saw, and behold, a Lamb was standing on Mount Zion, and with Him one hundred forty-four thousand, having the Name of His Father written on their foreheads; **2** and I heard a voice out of Heaven, as a voice of many waters, and as a voice of great thunder, and I heard a voice of harpists harping with their harps, **3** and they sing, as it were, a new song before the throne, and before the four living creatures, and the elders, and no one was able to learn the song except the one hundred forty-four thousand who have been bought from the earth; **4** these are they who were not defiled with women, for they are virgin; these are they who are following the Lamb wherever He may go; these were bought from among men—a first-fruit to God and to the Lamb—**5** and in their mouth there was not found guile, for they are unblemished before the throne of God. **6** And I saw another messenger flying in midair, having continuous good news to proclaim to those dwelling on the earth, and to every nation, and tribe, and

tongue, and people, (αἰῶνιος γ166) 7 saying in a great voice, "Fear God, and give to Him glory, because the hour of His judgment came, and worship Him who made the sky, and the land, and sea, and fountains of waters." 8 And another messenger followed, saying, "Fallen, fallen is Babylon the great, because of the wine of the wrath of her whoredom she has given to all nations to drink." 9 And a third messenger followed them, saying in a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, 10 he also will drink of the wine of the wrath of God that has been mingled unmixed in the cup of His anger, and he will be tormented in fire and brimstone before the holy messengers, and before the Lamb, 11 and the smoke of their torment goes up through ages of ages; and they have no rest day and night, who are worshipping the beast and his image, also if any receive the mark of his name. (αἰῶν γ165) 12 Here is endurance of the holy ones; here [are] those keeping the commands of God, and the faith of Jesus." 13 And I heard a voice out of Heaven saying to me, "Write: Blessed are the dead who are dying in the LORD from this time!" "Yes," says the Spirit, "That they may rest from their labors—and their works follow them!" 14 And I saw, and behold, a white cloud, and on the cloud [One] sitting like [a] Son of Man, having on His head a golden garland, and in His hand a sharp sickle; 15 and another messenger came forth out of the temple crying in a great voice to Him who is sitting on the cloud, "Send forth Your sickle and reap, because the hour of reaping has come to You, because the harvest of the earth has been ripe"; 16 and He who is sitting on the cloud put forth His sickle on the earth, and the earth was reaped. 17 And another messenger came forth out of the temple that [is] in Heaven, having—he also—a sharp sickle, 18 and another messenger came forth out from the altar, having authority over the fire, and he called with a great cry to him having the sharp sickle, saying, "Send forth your sharp sickle, and gather the clusters of the vine of the earth, because her grapes have come to perfection"; 19 and the messenger put forth his sickle to the earth, and gathered the vine of the earth, and cast [it] into the great winepress of the wrath of God; 20 and the winepress was trodden

outside of the city, and blood came forth out of the winepress—to the bridles of the horses, one thousand six hundred stadia.

15 And I saw another sign in the sky, great and wonderful: seven messengers having the seven last plagues, because in these the wrath of God was completed, 2 and I saw as a sea of glass mingled with fire, and those who gain the victory over the beast, and his image, and his mark, [and] the number of his name, standing by the sea of the glass, having harps of God, 3 and they sing the song of Moses, servant of God, and the song of the Lamb, saying, "Great and wonderful [are] Your works, O LORD God, the Almighty, righteous and true [are] Your ways, O King of holy ones! 4 Who may not fear You, O LORD, and glorify Your Name? Because You alone [are] holy, because all the nations will come and worship before You, because Your righteous acts were revealed." 5 And after these things I saw, and behold, the temple of the Dwelling Place of the Testimony was opened in Heaven; 6 and the seven messengers having the seven plagues came forth out of the temple, clothed in linen, pure and radiant, and girded around the breasts with golden girdles: 7 and one of the four living creatures gave to the seven messengers seven golden bowls, full of the wrath of God, who is living through the ages of the ages; (αἰῶν γ165) 8 and the temple was filled with smoke from the glory of God, and from His power, and no one was able to enter into the temple until the seven plagues of the seven messengers may be completed.

16 And I heard a great voice out of the temple saying to the seven messengers, "Go away, and pour out the bowls of the wrath of God into the earth"; 2 and the first went away, and poured out his bowl into the earth, and there came a sore—bad and grievous—to men, those having the mark of the beast, and those worshipping his image. 3 And the second messenger poured out his bowl into the sea, and it became blood as of [one] dead, and every living soul in the sea died. 4 And the third messenger poured out his bowl into the rivers, and into the fountains of the waters, and there came blood, 5 and I heard the messenger of the waters, saying, "Righteous, O LORD, are You, who is, and who was, [[and who

will be,] the Holy [One], because You judged these things, 6 because they poured out [the] blood of holy ones and prophets, and You gave to them blood to drink, for they are worthy"; 7 and I heard another out of the altar, saying, "Yes, LORD God, the Almighty, true and righteous [are] Your judgments." 8 And the fourth messenger poured out his bowl on the sun, and there was given to him to scorch men with fire, 9 and men were scorched with great heat, and they slandered the Name of God, who has authority over these plagues, and they did not convert—to give to Him glory. 10 And the fifth messenger poured out his bowl on the throne of the beast, and his kingdom became darkened, and they were gnawing their tongues from the pain, 11 and they slandered the God of Heaven, from their pains, and from their sores, and they did not convert from their works. 12 And the sixth messenger poured out his bowl on the great river, the Euphrates, and its water was dried up, that the way of the kings who are from the rising of the sun may be made ready; 13 and I saw [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs— 14 for they are spirits of demons, doing signs—which go forth to the kings of the earth, and of the whole world, to bring them together to the battle of that great day of God the Almighty. 15 ("Behold, I come as a thief; blessed [is] he who is watching, and keeping his garments, that he may not walk naked, and they may see his unseemliness.") 16 And they brought them together to the place that is called in Hebrew Armageddon. 17 And the seventh messenger poured out his bowl on the air, and there came forth a great voice from the temple of Heaven, from the throne, saying, "It is done!" 18 And there came voices, and thunders, and lightnings; and a great earthquake came, such as has not come since men came on the earth, so mighty an earthquake—so great! 19 And it came—the great city—into three parts, and the cities of the nations fell, and Babylon the great was remembered before God, to give to her the cup of the wine of the wrath of His anger, 20 and every island fled away, and mountains were not found, 21 and great hail (as of talent weight) comes down out of the sky on men,

and men slandered God because of the plague of the hail, because its plague is very great.

17 And there came one of the seven messengers, who were having the seven bowls, and he spoke with me, saying to me, "Come, I will show to you the judgment of the great whore, who is sitting on the many waters, 2 with whom the kings of the earth committed whoredom; and those inhabiting the earth were made drunk from the wine of her whoredom"; 3 and he carried me away to a wilderness in the Spirit, and I saw a woman sitting on a scarlet-colored beast, full of names of slander, having seven heads and ten horns, 4 and the woman was clothed with purple and scarlet-color, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand full of abominations and uncleanness of her whoredom, 5 and on her forehead was a name written: "SECRET, BABYLON THE GREAT, THE MOTHER OF THE WHORES, AND THE ABOMINATIONS OF THE EARTH." 6 And I saw the woman drunken from the blood of the holy ones, and from the blood of the witnesses of Jesus, and I wondered—having seen her—with great wonder; 7 and the messenger said to me, "For this reason did you wonder? I will tell you the secret of the woman and of the beast that [is] carrying her, which has the seven heads and the ten horns. 8 The beast that you saw: it was, and it is not, and it is about to come up out of the abyss, and to go away to destruction, and those dwelling on the earth will wonder, whose names have not been written on the Scroll of Life from the foundation of the world, beholding the beast that was, and is not, although it is. (Abyssos g12) 9 Here [is] the mind that is having wisdom: the seven heads are seven mountains on which the woman sits, 10 and there are seven kings, the five fell, and the one is, the other did not yet come, and when he may come, it is necessary for him to remain a short time; 11 and the beast that was, and is not, he also is eighth, and he is out of the seven, and he goes away to destruction. 12 And the ten horns that you saw are ten kings who did not yet receive a kingdom, but receive authority as kings one hour with the beast; 13 these have one mind, and they will give over their own power and authority to the beast; 14 these will make war with the Lamb, and the Lamb will overcome them, because He is Lord of lords,

and King of kings, and those with Him are called, and chosen, and steadfast.” 15 And he says to me, “The waters that you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues; 16 and the ten horns that you saw, and the beast, these will hate the whore, and will make her desolate and naked, and will eat her flesh, and will burn her in fire, 17 for God gave into their hearts to do His purpose, and to make one purpose, and to give their kingdom to the beast until the sayings of God may be fulfilled, 18 and the woman that you saw is the great city that is having reign over the kings of the earth.”

18 And after these things I saw another messenger coming down out of Heaven, having great authority, and the earth was lightened from his glory, 2 and he cried in might [with] a great voice, saying, “Fallen, fallen is Babylon the great! And she became a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird, 3 because all the nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth committed whoredom with her, and merchants of the earth were made rich from the power of her indulgence.” 4 And I heard another voice out of Heaven, saying, “Come forth out of her, My people, that you may not partake with her sins, and that you may not receive of her plagues, 5 because her sins have reached up to Heaven, and God remembered her unrighteousness. 6 Render to her as she also rendered to you, and double to her twofold according to her works; in the cup that she mingled mingle to her double. 7 As much as she glorified herself and indulged, so much torment and sorrow give to her, because in her heart she says, I sit [as] queen, and I am not a widow, and I will not see sorrow; 8 because of this, in one day, will come her plagues: death, and sorrow, and famine; and she will be utterly burned in fire, because strong [is] the LORD God who is judging her; 9 and the kings of the earth will weep over her and strike themselves for her, who committed whoredom and indulged with her, when they may see the smoke of her burning, 10 having stood from afar because of the fear of her torment, saying, Woe, woe, the great city! Babylon, the strong city! Because in one hour your judgment came. 11 And the merchants of the earth will weep and mourn over her, because

no one buys their cargo anymore; 12 cargo of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet, and all fragrant wood, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble, 13 and cinnamon, and amomum, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men. 14 And the fruits of the desire of your soul went away from you, and all things—the sumptuous and the radiant—went away from you, and no more at all may you find them. 15 The merchants of these things, who were made rich by her, will stand far off because of the fear of her torment, weeping, and mourning, 16 and saying, Woe, woe, the great city, that was clothed with fine linen, and purple, and scarlet, and gilded in gold, and precious stone, and pearls— 17 because in one hour so much riches were made desolate! And every shipmaster, and all the company on the ships, and sailors, and as many as work the sea, stood far off, 18 and were crying, seeing the smoke of her burning, saying, What [city is] like to the great city? 19 And they cast dust on their heads, and were crying out, weeping and mourning, saying, Woe, woe, the great city! In which were made rich all having ships in the sea, out of her costliness—for in one hour was she made desolate. 20 Be glad over her, O Heaven, and you holy apostles and prophets, because God judged your judgment of her!” 21 And one strong messenger took up a stone as a great millstone, and cast [it] into the sea, saying, “Thus with violence will Babylon be cast, the great city, and may not be found anymore at all; 22 and voice of harpists, and musicians, and pipers, and trumpeters, may not be heard at all in you anymore; and any craftsman of any craft may not be found at all in you anymore; and noise of a millstone may not be heard at all in you anymore; 23 and light of a lamp may not shine at all in you anymore; and voice of bridegroom and of bride may not be heard at all in you anymore; because your merchants were the great ones of the earth, because all the nations were led astray in your sorcery, 24 and in her blood of prophets and of holy ones was found, and of all those who have been slain on the earth.”

19 And after these things I heard a great voice of a great multitude in Heaven, saying, "Hallelujah! The salvation, and the glory, and the power [belong] to the LORD our God; 2 because true and righteous [are] His judgments, because He judged the great whore who corrupted the earth in her whoredom, and He avenged the blood of His servants at her hand"; 3 and a second time they said, "Hallelujah"; and her smoke comes up through the ages of the ages! (aion g165) 4 And the twenty-four elders and the four living creatures fell down and they worshiped God who is sitting on the throne, saying, "Amen! Hallelujah!" 5 And a voice out of the throne came forth, saying, "Praise our God, all you His servants, and those fearing Him, both the small and the great"; 6 and I heard as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Hallelujah! Because our Lord, the God, the Almighty, has reigned! 7 May we rejoice and exult, and give the glory to Him, because the marriage of the Lamb has come, and His wife has made herself ready; 8 and there was given to her that she may be clothed with fine linen, pure and radiant, for the fine linen is the righteous acts of the holy ones." 9 And he says to me, "Write: Blessed [are] they who have been called to the banquet of the marriage of the Lamb"; and he says to me, "These [are] the true words of God"; 10 and I fell before his feet to worship him, and he says to me, "Behold—No! I am your fellow servant, and of your brothers, those having the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of the prophecy." 11 And I saw Heaven having been opened, and behold, a white horse, and He who is sitting on it is called Faithful and True, and in righteousness He judges and makes war, 12 and His eyes [are] as a flame of fire, and on His head [are] many crowns—having a Name written that no one has known, except Himself, 13 and He is clothed with a garment covered with blood, and His Name is called, The Word of God. 14 And the armies in Heaven were following Him on white horses, clothed in fine linen—white and pure; 15 and out of His mouth proceeds a sharp sword, that with it He may strike the nations, and He will rule them with a rod of iron, and He treads the press of the wine of the wrath and the anger of God the Almighty,

16 and He has on the garment and on His thigh the name written: "KING OF KINGS, AND LORD OF LORDS." 17 And I saw one messenger standing in the sun, and he cried [with] a great voice, saying to all the birds that are flying in midair, "Come and be gathered together to the banquet of the great God [[for the great banquet of God]], 18 that you may eat flesh of kings, and flesh of chiefs of thousands, and flesh of strong men, and flesh of horses, and of those sitting on them, and the flesh of all—freemen and servants—both small and great." 19 And I saw the beast, and the kings of the earth, and their armies, having been gathered together to make war with Him who is sitting on the horse, and with His army; 20 and the beast was taken, and with him the false prophet who did the signs before him, in which he led astray those who received the mark of the beast, and those who worshiped his image; the two were cast living into the lake of the fire that is burning with brimstone; (Limnē Pyr g3041 g4442) 21 and the rest were killed with the sword of Him who is sitting on the horse, which is proceeding out of His mouth, and all the birds were filled with their flesh.

20 And I saw a messenger coming down out of Heaven, having the key of the abyss, and a great chain over his hand, (Abyssos g12) 2 and he laid hold on the dragon, the ancient serpent, who is [the] Devil and Satan, and bound him one thousand years, 3 and he cast him into the abyss, and shut him up, and put a seal on him, that he may no longer lead the nations astray, until the one thousand years may be completed; and after these it is necessary for him to be loosed a short time. (Abyssos g12) 4 And I saw thrones, and they [that] sat on them, and judgment was given to them, and the souls of those who have been beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, nor his image, and did not receive the mark on their forehead and on their hand, and they lived and reigned with the Christ one thousand years; 5 and the rest of the dead did not live again until the one thousand years may be completed; this [is] the first resurrection. 6 Blessed and holy—he who is having part in the first resurrection; the second death has no authority over these, but they will be priests of God and of the Christ, and will reign with Him

one thousand years. 7 And when the one thousand years may be completed, Satan will be loosed out of his prison, 8 and he will go forth to lead the nations astray, that are in the four corners of the earth—Gog and Magog—to gather them together to war, of whom the number—as the sand of the sea; 9 and they went up over the breadth of the land, and surrounded the camp of the holy ones, and the beloved city, and there came down fire from God out of Heaven, and devoured them; 10 and the Devil, who is leading them astray, was cast into the lake of fire and brimstone where the beast and the false prophet [are], and they will be tormented day and night through the ages of the ages. (aiōn g165, Limnē Pyr g3041 g4442) 11 And I saw a great white throne, and Him who is sitting 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, small and great, standing before God, and scrolls were opened, and another scroll was opened, which is that of the life, and the dead were judged out of the things written in the scrolls—according to their works; 13 and the sea gave up those dead in it, and death and Hades gave up the dead in them, and they were judged, each one according to their works; (Hadēs g86) 14 and death and Hades were cast into the lake of the fire—this [is] the second death; (Hadēs g86, Limnē Pyr g3041 g4442) 15 and if anyone was not found written in the Scroll of Life, he was cast into the lake of the fire. (Limnē Pyr g3041 g4442)

21 And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea is no more; 2 and I saw the holy city, New Jerusalem, coming down from God out of Heaven, made ready as a bride adorned for her husband; 3 and I heard a great voice out of Heaven, saying, “Behold, the dwelling place of God [is] with men, and He will dwell with them, and they will be His peoples, and God Himself will be with them [as] their God, 4 and God will wipe away every tear from their eyes, and there will be no more death, nor sorrow, nor crying, nor will there be anymore pain, because the first things passed away.” 5 And He who is sitting on the throne said, “Behold, I make all things new”; and He says to me, “Write, because these words are true and steadfast”; 6 and He said to me, “It is done! I am the Alpha and the Omega, the Beginning

and the End. To him who is thirsting, I will give of the fountain of the water of life freely. 7 The [one] who is overcoming will inherit all things, and I will be his God, and he will be My son. 8 But to fearful, and unsteadfast, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, their part [is] in the lake that is burning with fire and brimstone, which is the second death.” (Limnē Pyr g3041 g4442) 9 And one of the seven messengers, having the seven bowls that are full of the seven last plagues, came and spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb,” 10 and he carried me away in the Spirit to a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of Heaven from God, 11 having the glory of God, and her light—like a most precious stone, as a jasper stone clear as crystal, 12 also having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written thereon, which are [those] of the twelve tribes of the sons of Israel— 13 at the east three gates, at the north three gates, at the south three gates, at the west three gates; 14 and the wall of the city had twelve foundations, and on them names of the twelve apostles of the Lamb. 15 And he who is speaking with me had a golden reed, that he may measure the city, and its gates, and its wall; 16 and the city lies square, and the length of it is as great as the breadth; and he measured the city with the reed—twelve thousand stadia; the length, and the breadth, and the height of it are equal. 17 And he measured its wall—one hundred forty-four cubits, the measure of a man, that is, of the messenger; 18 and the building of its wall was jasper, and the city [is] pure gold—like to pure glass. 19 And the foundations of the wall of the city have been adorned with every precious stone: the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh jacinth, the twelfth amethyst. 21 And the twelve gates [are] twelve pearls, each one of the gates respectively was of one pearl; and the street of the city [is] pure gold—as transparent glass. 22 And I did not see a temple in it, for the LORD God, the Almighty, and the Lamb, are

its temple. 23 And the city has no need of the sun, nor of the moon, that they may shine in it; for the glory of God lightens it, and the lamp of it—the Lamb; 24 and the nations will walk by its light, and the kings of the earth bring their glory and honor into it, 25 and its gates will never be shut by day, for night will not be there; 26 and they will bring the glory and the honor of the nations into it; 27 and there may never enter into it anything defiling and doing abomination, and a lie, if not those written in the Lamb's Scroll of Life.

22 And he showed me [the] river of [the] water of life, radiant as crystal, going forth out of the throne of God and of the Lamb 2 in the midst of its street, and of the river on this side and on that—[the] Tree of Life, producing twelve fruits, yielding its fruit according to each month, and the leaves of the tree [are] for the healing of the nations; 3 and there will no longer be any curse, and the throne of God and of the Lamb will be in it, and His servants will serve Him, 4 and they will see His face, and His Name [is] on their foreheads, 5 and there will be no night there, and they have no need of [the] light of a lamp and of [the] light of [the] sun, because the LORD God gives them light, and they will reign through the ages of the ages. (aion g165) 6 And he said to me, "These words [are] steadfast and true, and the LORD God of the holy prophets sent His messenger to show to His servants the things that must come quickly. 7 Behold, I come quickly; blessed [is] he who is keeping the words of the prophecy of this scroll." 8 And I, John, am he who is seeing these things and hearing, and when I heard and beheld, I fell down to worship before the feet of the messenger who is showing me these things; 9 and he says to me, "Behold—No! For I am your fellow servant, and of your brothers the prophets, and of those keeping the words of this scroll; worship God." 10 And He says to me, "You may not seal the words of the prophecy of this scroll, because the time is near. 11 The [one] being unrighteous—let him be unrighteous still; and the filthy—let him be filthy still; and the righteous—let him do righteousness still; and the holy—let him be holy still. 12 Behold, I come quickly, and My reward [is] with Me, to render to each as his work will be; 13 I am the Alpha and the Omega—the Beginning and End—the First and the Last. 14 Blessed are those washing their robes

that the authority will be theirs to the Tree of Life, and they may enter into the city by the gates; 15 and outside [are] the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and everyone cherishing and doing falsehood. 16 I, Jesus, sent My messenger to testify to you these things concerning the assemblies; I am the root and the offspring of David, the radiant morning star! 17 And the Spirit and the bride say, Come! And he who is hearing—let him say, Come! And he who is thirsting—let him come; and he who is willing—let him take the water of life freely. 18 For I testify to everyone hearing the words of the prophecy of this scroll, if anyone may add to these, God will add to him the plagues that have been written in this scroll, 19 and if anyone may take away from the words of the scroll of this prophecy, God will take away his part from the Scroll of Life, and out of the holy city, and the things that have been written in this scroll." 20 The [One] testifying [to] these things says, "Yes, I come quickly!" Amen. Come, Lord Jesus! 21 The grace of our Lord Jesus Christ [is] with all [[the holy ones. Amen.]]



The New Jerusalem

And I saw the holy city, New Jerusalem, coming down from God out of Heaven, made ready as a bride adorned for her husband; and I heard a great voice out of Heaven, saying, "Behold, the dwelling place of God [is] with men, and He will dwell with them, and they will be His peoples, and God Himself will be with them [as] their God,

Revelation 21:2-3

Reader's Guide

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

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.

aidios 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.

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---Literal-Standard/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

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

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

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

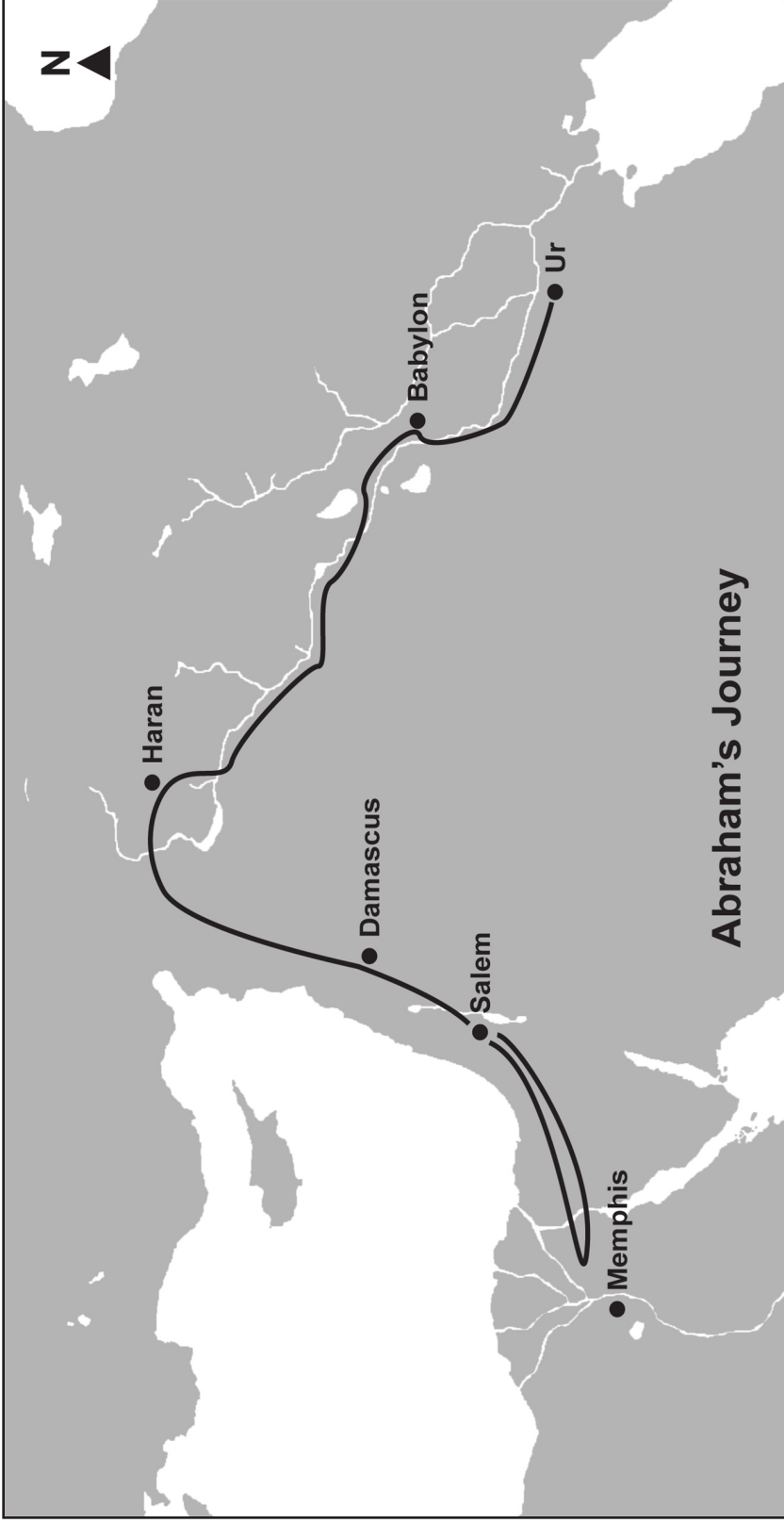
Psalms 116:3
Psalms 139:8
Psalms 141:7
Proverbs 1:12
Proverbs 5:5
Proverbs 7:27
Proverbs 9:18
Proverbs 15:11
Proverbs 15:24
Proverbs 23:14
Proverbs 27:20
Proverbs 30:16
Ecclesiastes 9:10
Song of Solomon 8:6
Isaiah 5:14
Isaiah 7:11
Isaiah 14:9
Isaiah 14:11
Isaiah 14:15
Isaiah 28:15
Isaiah 28:18
Isaiah 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

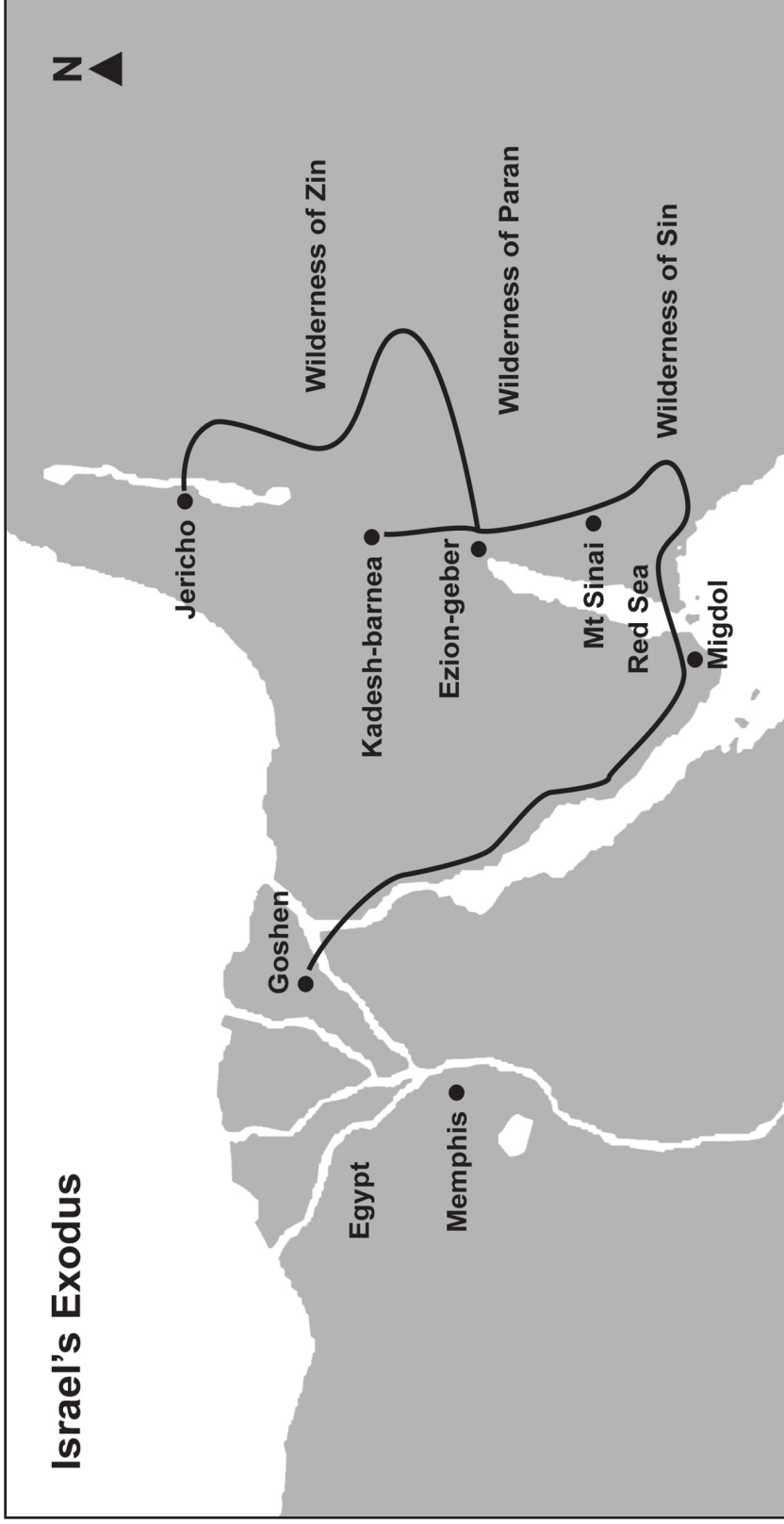
2 Peter 2:4

Questioned

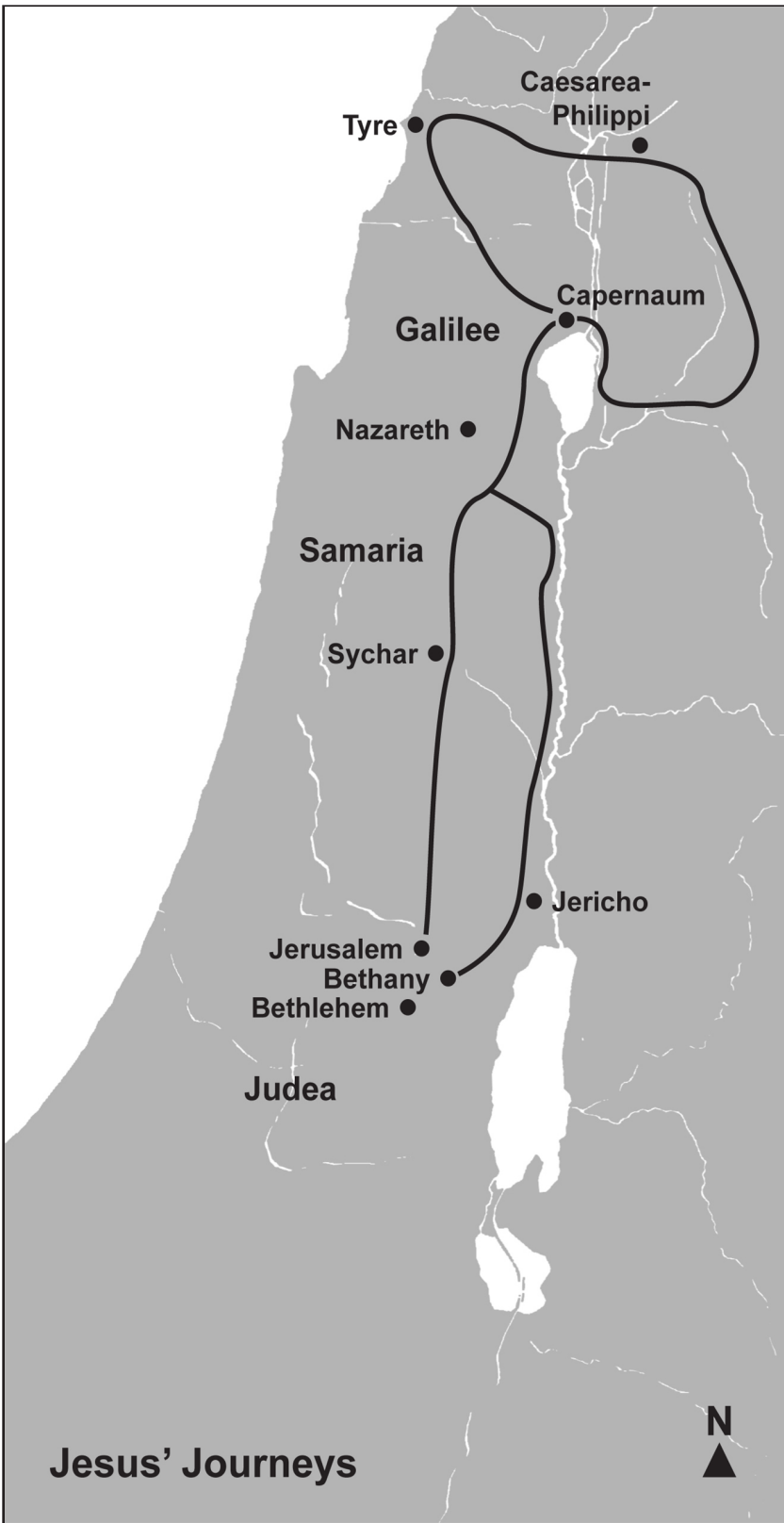
2 Peter 2:17



By faith Abraham, being called, obeyed, to go forth into the place that he was about to receive for an inheritance, and he went forth, not knowing to where he goes. - Hebrews 11:8

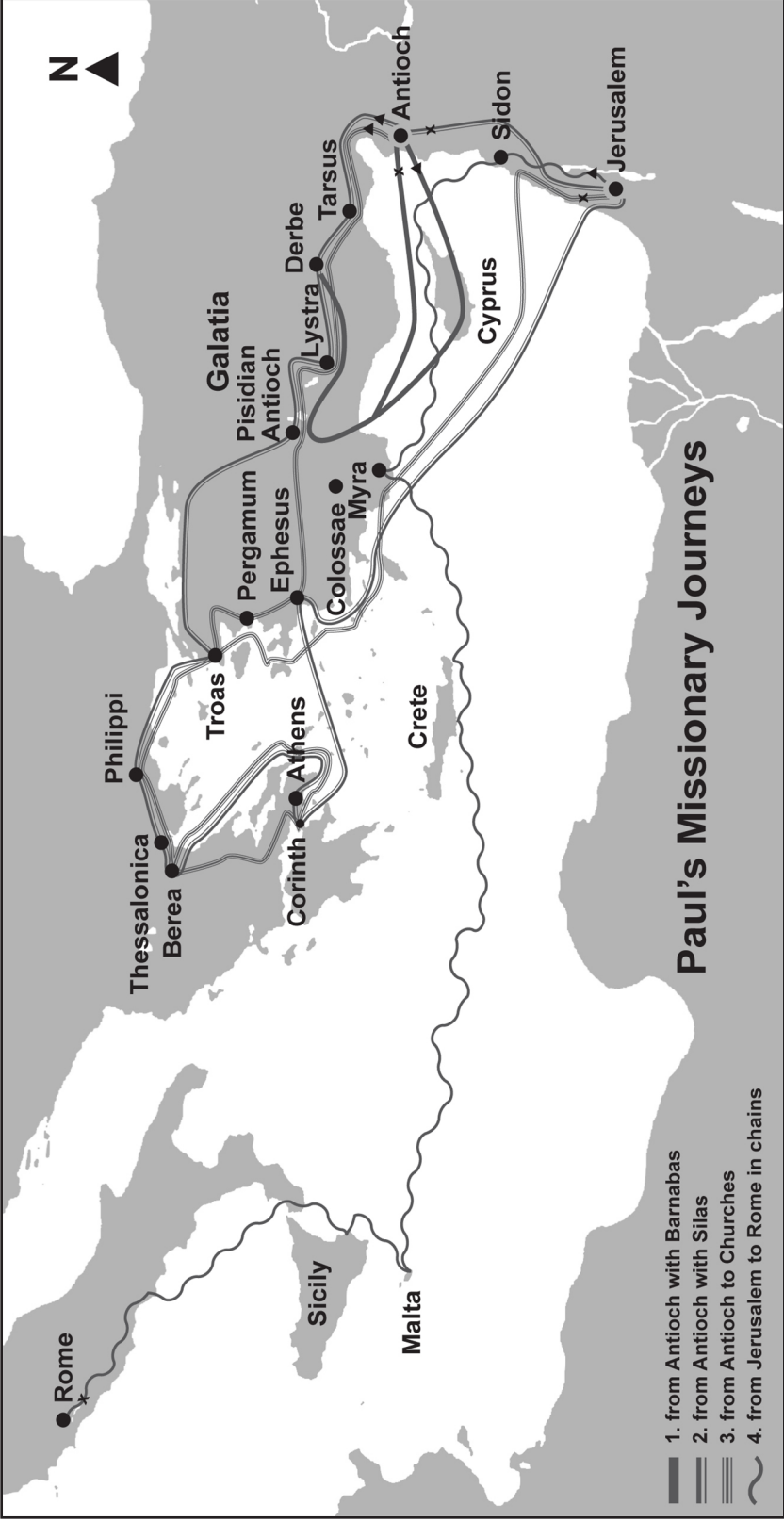


And it comes to pass in Pharaoh's sending the people away, that God has not led them the way of the land of the Philistines, for it [is] near; for God said, "Lest the people sigh in their seeing war, and have turned back toward Egypt"; - Exodus 13:17



Jesus' Journeys

For even the Son of Man did not come to be ministered to, but to minister, and to give His life [as] a ransom for many. - Mark 10:45



Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news 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



- 1956 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	Genesis 1:31 God's perfect fellowship with Adam in The Garden of Eden
		Son	God's perfect fellowship	
		Holy Spirit		
	Mankind	Living	Genesis 1:1 No Creation No people	Genesis 1:31 No Fall No unholy Angels
		Deceased believing		
		Deceased unbelieving		
	Angels	Holy		
		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				
			Revelation 20:13 Thalaasa	Matthew 25:41 Revelation 20:10
1 Peter 5:8, Revelation 12:10 Rebelling against Christ Accusing mankind			Revelation 19:20 Lake of Fire	Lake of Fire prepared for the Devil and his Angels
			Revelation 20:2 Abyss	

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

Destiny

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. Jesus said, *"You did not choose me, but I chose you,"* John 15:16. 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.



World Nations

Having gone, then, disciple all the nations, immersing them into the Name of the Father, and of the Son, and of the Holy Spirit, - Matthew 28:19

