

# Holy Bible

*Aionian* Edition®

**Montgomery New Testament**

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Montgomery New Testament

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# 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](http://eBible.org), [Crosswire.org](http://Crosswire.org), [unbound.Biola.edu](http://unbound.Biola.edu), [Bible4u.net](http://Bible4u.net), and [NHEB.net](http://NHEB.net). The Aionian Bible is copyrighted with [creativecommons.org/licenses/by-nd/4.0](http://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](http://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](http://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.
- 10/28/19 - Aionian Bible nursed as J. and J. pray.
- 10/31/19 - 174 translations now available in 74 languages.
- 02/22/20 - Aionian Bibles available in print at Lulu.com.
- 05/25/20 - Illustrations by Gustave Doré, La Grande Bible de Tours, Felix Just.
- 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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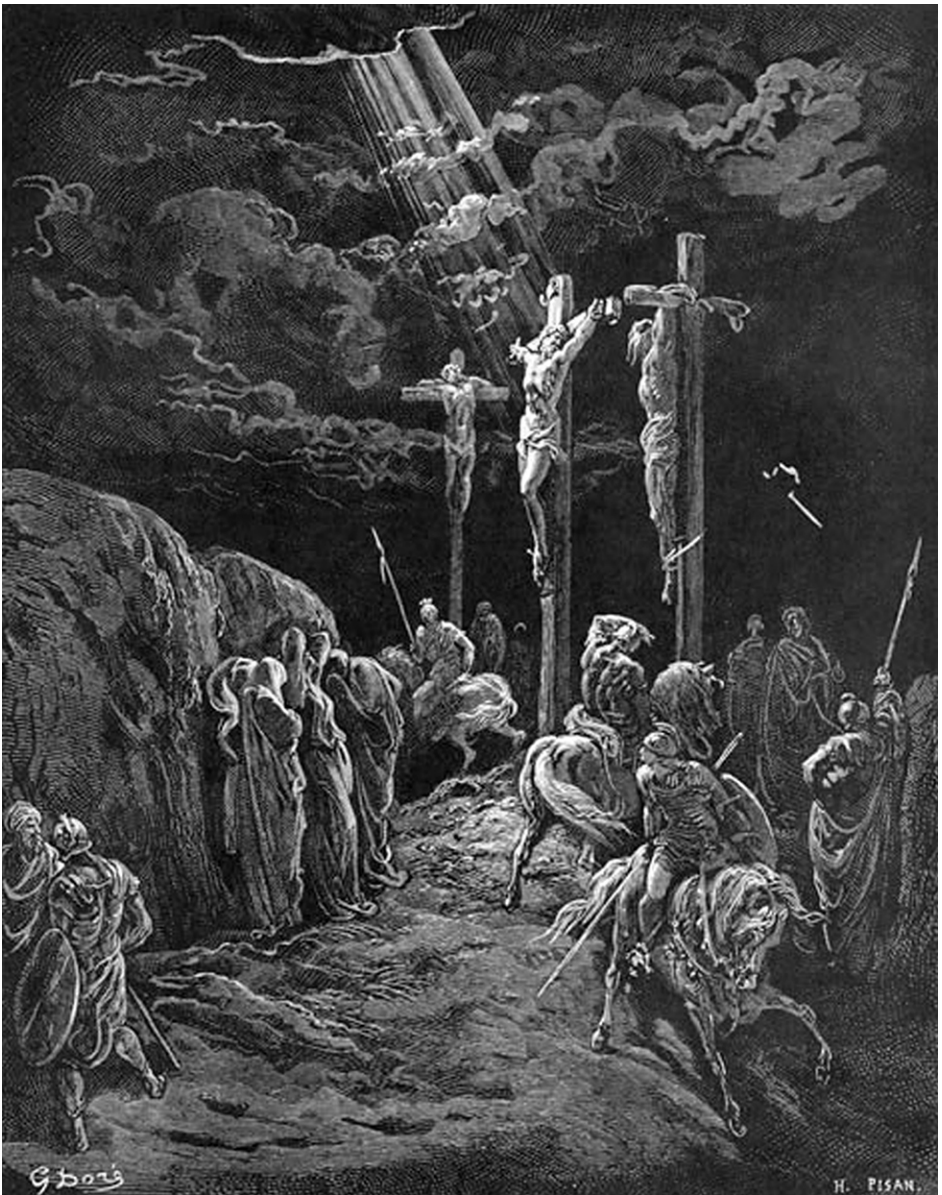
Destiny

Illustrations, Doré





# NEW TESTAMENT



## The Crucifixion

*Jesus kept saying, 'Father forgive them, for they do not know what they are doing.'*

*And they divided his garments among them, casting lots for them,*

Luke 23:34

# Matthew

**1** The book of the generation of Jesus Christ, the son of David, the son of Abraham. **2** Abraham was the father of Isaac; Isaac was the father of Jacob; Jacob, of Judah and his brethren; **3** Judah (by Tamar), of Perez and Zerah; Perez, of Hezron; Hezron, of Ram; **4** Ram, of Amminadab; Amminadab, of Nahshon; Nahshon, of Salmon; **5** Salmon (by Rahab), of Boaz; Boaz (by Ruth), of Obed; Obed, of Jesse; **6** And Jesse, of David the king. David (by Uriah's widow), was the father of Solomon; **7** Solomon, of Rehoboam; Rehoboam, of Abijah; Abijah, of Asa; **8** Asa, of Jehoshaphat; Jehoshaphat, of Joram; Joram, of Uzziah; **9** Uzziah, of Jotham; Jotham, of Ahaz; Ahaz, of Hezekiah; **10** Hezekiah, of Manasseh; Manasseh, of Amon; Amon, of Josiah; **11** Josiah, of Jechoniah and his brethren, at the time of the carrying away to Babylon. **12** And after the carrying away into Babylon, Jechoniah became the father of Shealtiel; Shealtiel, of Zerubbabel; **13** Zerubbabel, of Abiud; Abiud, of Eliakim; Eliakim, of Azor; **14** Azor, of Sadoc; Sadoc, of Achim; Achim, of Eliud; **15** Eliud, of Eleazar; Eleazar, of Matthan; Matthan, of Jacob; **16** And Jacob, of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. **17** So the whole number of generations from Abraham to David is fourteen; from David to the exile to Babylon is fourteen; and from the exile to Babylon to Christ is fourteen. **18** The birth of Jesus Christ took place in this way. After his mother, Mary, had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit. **19** But Joseph her husband, because he was just a man and unwilling to disgrace her, was minded to put her away secretly. **20** And while he was having this in mind, behold! an angel of the Lord appeared to him in a dream, saying. **21** "Joseph, son of David, do not be afraid to take Mary your wife home, for what is begotten in her is by the Holy Spirit; and she will bear a son, and you are to call him Jesus, for he will save his people from their sins." **22** All this happened that the word of the Lord spoken through the prophet might be fulfilled. **23** Behold! the virgin shall be with child, and shall bear a son; and they shall call his name Immanuel, a word which means "God with us." **24** Now when Joseph awoke from his sleep he did as the angel of the Lord had directed him, and took his wife home, **25** but did not live with her until after the birth of her son, whom he called Jesus.

**2** After the birth of Jesus, which took place at Bethlehem in Judea, during the reign of King Herod, lo! certain Magi

arrived in Jerusalem, saying. **2** "Where is the new-born King of the Jews? For we have seen his star in the East, and are come to worship him." **3** When King Herod heard this he was troubled, and all Jerusalem with him. **4** So when he had gathered together all the chief priests and rabbis of the people, he began to inquire of them where the Christ was to be born. **5** And they told him. "At Bethlehem in Judea, as it is written in the prophet. **6** "And thou Bethlehem in the land of Judah, Thou are not least among the princes of Judah, For out of thee shall come a ruler Who shall shepherd my people, Israel." **7** Thereupon Herod sent secretly for the Magi, and found out from them the time when the star appeared. **8** Then he sent them to Bethlehem, saying, "Go and make careful inquiry about the child, and as soon as you have found him bring me word, that I, too, may go and worship him." **9** The Magi listened to the king, and went on their way, and lo! the star which they had seen in the east led them until it came and stood over the place where the young child was. **10** And when they saw the star, they rejoiced with great gladness. **11** When they had entered the house, they saw the child with Mary, his mother, and opening their treasure-chests they gave him gifts, gold and frankincense and myrrh. **12** But because they were forbidden by God in a dream to go back to Herod, they returned to their own country by another route. **13** When they were gone an angel of the Lord appeared to Joseph in a dream, saying; "Rise! Take the young child and his mother and flee into Egypt, and there remain until I bring you word; for Herod intends to make a search for the child, in order to put him to death." **14** So Joseph arose, took the child and his mother, by night, and departed to Egypt. **15** There he remained until the death of Herod, in order that the word of the Lord through the prophet might be fulfilled, which says, Out of Egypt I called my son. **16** As soon as Herod saw that he had been mocked by the Magi, he was furious. He sent and put to death all the boys in Bethlehem and all the neighborhood who were two years old or under, in accordance with the date which he had ascertained from the Magi. **17** Then were fulfilled the words spoken through Jeremiah, the prophet, saying, **18** A voice was heard in Ramah, Weeping and lamentation-Rachel weeping for her children, Inconsolable, because they were no more! **19** But after Herod's death an angel of the Lord appeared in a dream to Joseph in Egypt, **20** saying, "Rise! Take the child and his mother, and came into the land of Israel, for those who were seeking the life of the child are dead." **21** So he rose and took the child and his mother, and came into the land of Israel. **22** But when he heard

that Archelaus was reigning in Judea in place of his father, Herod, he was afraid to go there; and being warned of God in a dream, he withdrew into Galilee and settled in a town called Nazareth, 23 in fulfillment of the word spoken through the Prophets, He shall be called a Nazarene.

**3** In those days came John the Baptist preaching in the desert of Judea; 2 "Repent," said he, "for the kingdom of heaven is at hand." 3 This Johnit was of whom it was said through Isaiah, the prophet, The voice of one who cries aloud in the desert, "Prepare a way for the Lord, Make the paths straight for him." 4 This Johnwore a garment of camel's hair, and a leather belt around his waist, and his food was locusts and wild honey. 5 Then Jerusalem began to go out to him, and all Judea, and the whole neighborhood of the Jordan, 6 and were baptized by him in the river Jordan, confessing their sins. 7 But when John saw that many of the Pharisees and Sadducees were coming for baptism, he said. "O brood of vipers! Who has warned you to flee from the wrath to come? 8 Then bring forth fruit worthy of repentance. 9 And do not presume to say to yourselves, 'We have Abraham as our father'-I tell you that out of these very stones God is able to raise up descendants for Abraham. 10 And already the axe is lying at the roots of the trees. Any tree, therefore, that does not bear good fruit is cut down and cast into the fire. 11 I indeed am baptizing you in water, unto repentance; but One is coming after me, mightier than I, whose sandals I am not worthy to carry. He will baptize you in the Holy Spirit and in fire. 12 His winnowing-fan is in his hand, and he will thoroughly cleanse the threshing-floor. He will store his wheat in the granary, but will burn up the chaff in unquenchable fire." 13 At that very time Jesus was on his way from Galilee to the Jordan, to John, to be baptized by him. 14 But he tried to prevent him. "It is I," he said, "who need to be baptized by you, and are you coming to me?" 15 But Jesus answered, "Permit it now, for so it is fitting for us to fulfill every religious duty." 16 Then he consented. And after Jesus was baptized, as soon as he rose out of the water, lo! the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon him, 17 while a voice from heaven said, "This is my son, the beloved, In whom I delight."

**4** Then Jesus was led up into the desert by the Spirit, to be tempted by the devil. 2 And after he had fasted forty days and forty nights, he became hungry, 3 So the tempter came and said to him, "If you are the Son of God, bid these stones to become bread." 4 Jesus answered him, "It is written, Not

by bread alone shall man live, but by every word that comes from the mouth of God." 5 Then the devil took him up into the Holy City and stood him on the parapet of the temple, 6 and said to him. "If you are the Son of God, throw yourself down; for it is written, "He will give his angels charge over thee; Upon their hands they will bear thee up, Lest thou dash thy foot against a stone." 7 "It is written again," answered Jesus, "Thou shalt not tempt the Lord thy God." 8 Then the devil took Jesus to a very high mountain, and showed all the kingdoms of the earth and the glory of them, 9 and said to him, "All these will I give you, if you will fall down and worship me." 10 "Begone, Satan!" answered Jesus, "for it is written, "Thou must worship the Lord thy God, and Him only must thou serve." 11 Then the devil left him, and behold! angels came and began ministering to him. 12 Now when Jesus heard that John had been arrested, he withdrew into Galilee. 13 He left Nazareth, and settled in Capernaum-by-the-Lake, near the borders of Zebulun and Naphtali, 14 in order that these words spoken through Isaiah the prophet, might be fulfilled. 15 Land of Zebulun, land of Naphtali; The road by the Lake; the country beyond Jordan; Galilee of the Gentiles! 16 The people who were dwelling in darkness Have seen a great light; And on those who were dwelling in the land of the shadows of death Light has dawned. 17 From that time Jesus began to preach, saying, "Repent for the kingdom of heaven is near." 18 And as he was walking by the sea of Galilee, he saw two brothers- Simon who is called Peter, and Andrew, his brother-casting their net into the sea, for they were fishermen. 19 "Come, follow me," said Jesus, "And I will make you fishers of men." 20 And they dropped their nets at once, and followed him. 21 As he went farther on he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. 22 They immediately left the boat and their father, and followed him. 23 Then Jesus went about through Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing every kind of disease and infirmity among the people. 24 And his fame spread throughout all Syria. They brought all the sick to him, those who were suffering from various diseases and troubles- demoniacs, epileptics, paralytics- and he healed them. 25 Great crowds followed him from Galilee, from the ten towns, from Jerusalem, and Judea, and from beyond Jordan.

**5** When he saw the crowds, he went up the mountain, and when he had seated himself, his disciples came to him, 2 and opening his lips he began to teach them, saying. 3

"Blessed are the poor in spirit, for the kingdom of heaven is theirs. 4 "Blessed are those who mourn, for they shall be comforted. 5 "Blessed are the gentle, for they shall inherit the earth." 6 "Blessed are those who hunger and thirst for the righteousness, for they shall be completely satisfied. 7 "Blessed are the merciful, for they shall obtain mercy. 8 "Blessed are the pure in heart, for they shall see God. 9 "Blessed are the peacemakers, for they shall be called sons of God. 10 "Blessed are those who have been persecuted in the cause of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when they shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake. 12 "Rejoice and exult in it, because your reward was great in the heavens; for so did they persecute the prophets before you. 13 "You are the salt of the earth; but if the salt lose its savor, in what way shall it be salted? It is henceforth good for nothing but to be thrown out and trodden under foot of men. 14 "You are the light of the world. A city built on a hilltop cannot be hid; 15 "nor do men light a lamp, and put it under the bushel, but on the lamp-stand, and it gives light to all who are in the house. 16 "So let your light shine before men that they may see good you do, and give glory to your Father who is in heaven. 17 "Do not suppose that I am come to destroy the Law or the Prophets. I am come not to destroy, but to fulfil. 18 "In solemn truth I tell you that until heaven and earth pass away, not an iota, not a comma, will pass from the Law until all has taken place. 19 "So whoever breaks one of these least commandments, and teaches others to break them, will be least in the kingdom of heaven. But he who keeps them and teaches them, he will be called great in the kingdom of heaven. 20 "For I assure you that unless your righteousness exceed that of the scribes and Pharisees, you will not find entrance into the kingdom of heaven. 21 "You have heard that it was said to the ancients, "Thou shalt not commit murder, and "he who commits murder shall be liable to condemnation by the court; 22 but I say to you that he who becomes angry with his brother shall be liable to condemnation by the court; and he who says to his brother 'Raca,' shall be liable to condemnation by the Sanhedrin, while he who curses his brother shall be liable to the Gehenna of Fire. (Geenna g1067) 23 "If therefore when you are offering your gift upon the altar, and there remember that your brother has a grievance against you, 24 "leave there your gift before the altar, and go and make friends with your brother, first of all; then come and offer your gift. 25 "Come to terms with your opponent quickly, while you

are yet with him on the way to the court, to prevent your opponent from handing you over to the judge, and the judge to the jailer, and so you be thrown into prison. 26 "I tell you truly that you would certainly not get out from there until you had paid back the last cent. 27 "You have heard that it was said, "Thou shalt not commit adultery. 28 But I say to you that whoever looks with lust at a woman has already committed adultery with her in his heart. 29 And if your eye, your right eye, entices you to sin, pluck it out and cast it from you. It is better for you to lose one of your bodily organs, than to have your whole body go down into the pit. (Geenna g1067) 30 And if your right hand entices you into sin, cut it off and cast it from you; for it is better for you to lose one of your bodily organs, than to have your whole body go down into the pit. (Geenna g1067) 31 "It was also said, "Whoever divorces his wife must give her a bill of separation. 32 But I tell you that anyone who divorces his wife, except on the ground of unchastity, makes her an adulteress, and whoever marries her when so divorced, commits adultery. 33 "Again you have heard that it was said to the men of old, "You must not forswear yourselves, but must perform your vows to the Lord. 34 "But I say to you, swear not at all; neither by the sky, for it is God's throne; 35 "nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the Great King. 36 "Nor must you swear by your head, since you cannot make one hair white or black. 37 "But let your word be simply 'Yes' or 'No'; anything beyond this comes from the Evil One. 38 "You have heard that it was said, "An eye for an eye, a tooth for a tooth. 39 "But I tell you not to retaliate the injury; but whoever strikes you on the right cheek, turn the other to him also; 40 "and if any one wants to go to law with you and takes away your coat, let him take your cloak also. 41 "Whoever impresses you to go one mile, go two miles with him. 42 "Give to him who asks, and from him who wants to borrow from you, do not turn away. 43 "You have heard that it was said, "You shall love your neighbor and hate your enemy." 44 "But I say to you, love your enemies, and pray for those who persecute you. 45 "So you will become sons of your heavenly Father; for he makes his sun to rise upon sinners as well as saints, and sends rain upon the unjust and the just. 46 "For if you love only those who love you, what reward have you? 47 "Even the tax-gatherers do that, do they not? And if you show courtesy to your brother only, what are you doing more than others? Even the Gentiles do that, do they not? 48 "You then must be perfect, as your heavenly Father is perfect."

**6** "Be careful not to do your good deeds in the sight of men, in order to be observed by them. If you do, you have no reward with your heavenly Father. **2** "And whatever you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and streets, in order that men may praise them. In solemn truth I tell you they already have their reward in full. **3** "But when you give alms, do not let your right hand know what your left is doing, **4** "so that your alms may be in secret; and your Father who sees in secret will reward you openly. **5** "And whenever you pray, do not be like the hypocrites. For they love to stand and pray in the synagogues and on the corners of the avenues, in order that men may see them. In solemn truth I tell you that they have their reward in full. **6** "But you, when you pray, go into your own room and shut your door; pray to your Father who is in secret, and your Father who sees in secret will reward you. **7** "While praying do not say the same words over and over again, as the Gentiles do, for they suppose that by their much speaking they will gain attention. **8** "Do not be like them, for your Father knows what you need before you ask him. **9** "So pray in this way. "Our Father who art in heaven, May thy name be hallowed, **10** thy kingdom come, and thy will be done, On earth, as in heaven. **11** Give us today our bread for the day before us; **12** And forgive us our debts as we also have forgiven our debtors; **13** And lead us not into temptation, but deliver us from the Evil One; For thine is the kingdom and the power and the glory. Amen. **14** "For if you forgive men their offenses against you, your heavenly Father will forgive you also; **15** "but if you do not forgive men your offenses, neither will your heavenly Father forgive you your offenses. **16** "When you fast, do not look downcast like the hypocrites; for they disfigure their faces so that it may be apparent to men that they are fasting. In solemn truth I tell you, they already have received their reward. **17** "But when one of you fasts, let him anoint his head and wash his face, **18** "so that he may not appear to men to be fasting, but to his Father who is in secret; and his Father who sees in secret will reward him. **19** "Store up for yourselves no treasures on earth, where moth and rust consume, and where thieves break through and steal; **20** "but store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break through nor steal. **21** "For wherever your treasure is, there will your heart be also. **22** "The lamp of the body is the eye. Therefore if your eye is sound, your whole body will be well lighted; **23** "but if your eye is unsound, your whole body will be darkened. If then the very light within you is

darkness, how dense is that darkness! **24** "No slave can serve two masters, for either he will hate the one and love the other, or he will pay heed to the one and despise the other. You cannot be the slaves both of God and of gold. **25** "For this reason I say to you, do not be anxious about your life, inquiring what you shall eat or what you shall drink, nor yet for your body, inquiring what you shall wear. Is not your life more than its food, and your body than its clothing? **26** "Behold! the birds in the sky! They neither sow, nor reap, nor gather into barns, yet your heavenly Father feeds them; and are not you worth more than they? **27** "Which one of you by being anxious is able to add even one cubit to his stature? **28** "Why be anxious then about clothing? Consider the lilies of the field, how they grow. They toil not, neither do they spin. **29** "But I say to you that not even Solomon in all his glory was robed like one of these. **30** "If God then so clothes the grass of the field, which blooms today, and tomorrow is cast into the oven, will he not much more clothe you, you of little faith? **31** "Then do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" **32** "For all these are things that the Gentiles are eagerly seeking; for your heavenly Father knows that you have need of them all. **33** "But continue to seek first his kingdom and his righteousness, and all these things shall be added to you. **34** "Do not then be anxious about tomorrow, for tomorrow will bring its own anxieties. Enough for each day are its own troubles."

**7** "Judge not, that you may be judged, yourselves; **2** "for with what judgment you judge, you will be judged, and in what measure you measure, others will measure to you. **3** "And why do you look at the mote in your brother's eye, and fail to notice the beam which is in your own eye? **4** "Or how will you say to your brother, 'Permit me to remove the mote from your eye,' when, behold, the beam is in your own eye? **5** "Hypocrite! First cast out the beam from your own eye, and then you will see clearly how to cast the mote out of your brother's eye. **6** "Do not give what is holy to the dogs, nor cast your pearls before swine; lest in turn they trample them under their feet, and then turn and attack you. **7** "Ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you. **8** "For every one who asks receives, and he who seeks finds, and to him who knocks the door is opened. **9** "What man of you is there who, when his son asks a loaf, will give him a stone? **10** "or if his son asks for a fish, will offer him a snake? **11** "If you then, evil as you are, know how to give good gifts to your children, how

much more will your heavenly Father give good gifts to those who ask him? 12 "Therefore everything that you would have men do to you, do you also the same to them; for this is the Law and the Prophets. 13 "Enter by the narrow gate; for broad is the gate and wide the road that leads to destruction, and many are they who go in by it; 14 "but the gate is narrow and the road is steep, which leads to life, and they are few who find it. 15 "Beware of the false prophets who come to you in sheep's clothing, but within they are ravening wolves. 16 "By their fruits you will know them. Are grapes gathered of thorns, or figs of thistles? 17 "No, every good tree bears good fruit, but a worthless tree bears bad fruit. 18 "A good tree cannot bear bad fruit; neither can a worthless tree bear good fruit. 19 "Every tree which does not bear good fruit is cut down and cast into the fire. 20 "Hence it is by their fruit you will know them. 21 "Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but he who does the will of my Father who is in heaven. 22 "Many in that day will say to me, "'Lord, Lord, have we not prophesied in your name, and in your name cast out demons, and in your name done many mighty works?' 23 "Then I will tell them plainly, "'I never knew you; depart from me, you workers of iniquity.' 24 "Every one who hears my words and does them I will liken to a wise man who built his house upon the rock. 25 "And the rain descended, and the floods came, and the winds blew, and beat upon the house, but it fell not, for it was founded upon the rock. 26 "And every one who hears these words of mine and does them not, I will liken to a foolish man, who built his house upon the sand. 27 "And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." 28 Now when Jesus had finished his discourse, the crowds were astounded at his teaching, 29 for he was teaching them as one having authority, and not as their scribes taught them.

**8** As he went down from the mountain, great crowds followed him. 2 And behold! a leper came and knelt before him, saying, "Lord if you choose, you can make me clean." 3 Jesus stretched out his hand and touched him "I do choose," he said, "become clean," and immediately he was cleansed of his leprosy. 4 Jesus said to him, "See that you tell no one, but go, show yourself to the priest, and offer the gift which Moses commanded, as an evidence to them." 5 When he entered Capernaum, an army captain came, and entered him, 6 saying, "Lord, my slave at home is lying ill with paralysis, in terrible agony." 7 "I will come and heal him," said Jesus. 8 "Lord," said the captain in reply, "I am

not worthy to have you under my roof, but speak the word only, and my slave will be cured, 9 "For I myself also am a man under authority, and I have soldiers under me. To one man I say 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." 10 As Jesus listened to this reply he was astonished, and said to those who followed him. "In solemn truth I tell you that I have found faith like this in any Israelite. 11 "I tell you that many will come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. 12 "but the sons of the kingdom will be cast out into the outer darkness; there will be the wailing and the gnashing of teeth." 13 Then Jesus said to the captain. "Go! As you have believed, so be it unto you." And his slave was healed in that very hour. 14 When Jesus came into Peter's house, he found his wife's mother prostrated with fever. 15 He touched her hand, and the fever left her; and she arose and waited upon him. 16 At evening-time they brought to him many demoniacs. He cast out the demons with a word, and healed all who were ill, 17 that the word spoken through Isaiah the prophet might be fulfilled, He took upon himself our weaknesses, and bore the burden of our diseases. 18 When Jesus saw the great crowds about him, he had given directions to cross to the other side, 19 when a Scribe came up and said to him, "Teacher, I will follow you wherever you go!" 20 "Foxes have their holes," answered Jesus, "and wild birds their roosting-places, but the Son of man has not where to lay his head." 21 Another of his disciples said to him, "Lord, allow me first to go and bury my father," 22 "Follow me," Jesus said to him, "and leave the dead to bury their own dead." 23 Then he went in board a fishing-boat, his disciples accompanying him; 24 and behold, a sudden storm arose on the sea, so that the boat began to be buried by the waves. 25 But he was asleep. And they came and woke him, saying. "Lord save us! We are drowning!" 26 "Why are you afraid?" he said, "you men of little faith!" Then he rose and rebuked the winds and the sea, and there came a great calm. 27 But the men were amazed, saying, "What manner of man is this, that even the winds and the sea obey him?" 28 When he arrived on the other side, in the country of the Gadarenes, he was met by two demoniacs who were coming out of the tombs. They were so violently fierce that no one dared pass along that road. 29 "You Son of God," they shouted, "what have you to do with us? Are you come to torment us before the time?" 30 Now there was, at some distance from them, a herd of many swine feeding; 31 and the demons began entreating him. "If you are driving us out,"

they said, "send us into the herd of swine." 32 He answered, "Go!" So they came out of the men, and went into the swine, and behold! the entire herd rushed headlong down from the cliff into the sea, and perished in the water. 33 The swineherds fled. They went away into the city and told all about it, and what had befallen the demoniacs. 34 At once all the citizens came out to meet Jesus; and when they had seen him, they begged him to move away from their country.

**9** So he went on board, crossed the sea, and came to his own city. 2 And here they brought to him a paralytic lying on a bed. When Jesus saw their faith he said to the paralytic, "Courage, son, your sins are forgiven." 3 And behold! certain scribes said to themselves, "This man is blaspheming." 4 And because Jesus knew well their thought, he said. 5 "Why do you think evil in your hearts? 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 earth to forgive sins"- he then says to the paralytic, "Rise, take up your bed, and go to your home." 7 And he rose and went to his home. 8 But all the crowd were awestruck, and glorified God, who had given such power to men. 9 As Jesus was passing thence, he saw a man called Matthew sitting at the tax-office, and said to him, "Follow me." 10 And he rose and followed him. And while he was at table in Matthew's house, there came many tax-gatherers and sinners, and they dined with Jesus and his disciples. 11 When the Pharisees saw it, they kept saying to his disciples, "Why does your Teacher eat with the tax-gatherers and sinners?" 12 "It is not those who are well," said Jesus, when he heard this, "but the sick, who need a doctor. 13 "But go and learn what this means, "It is mercy I desire, and not sacrifice; for I am come not to call just men, but sinners." 14 At that time the disciples of John came and asked him, "Why are we and the Pharisees always fasting, while your disciples are not?" 15 "Can the friends fast at a wedding-feast," said Jesus, "so long as the bridegroom is with them? But the days will come when the bridegroom has been taken from them, and then they will fast. 16 "No one ever sews a piece of undressed cloth on an old cloak. If they did, the patch put on to fill it up would tear away from the cloak, and the rent be made worse. 17 "Nor do they put new wine into old wine-skins; if they did, the wine- skins would split, the wine would run out, and the skins be ruined. Instead, they put new wine into fresh wine-skins and both are preserved." 18 As he was saying these words to them, a ruler came up and knelt before him, saying, "My daughter has just died; but

come, put your hand upon her, and she will live." 19 And Jesus rose and followed him, and so did his disciples. 20 But a woman who had had a hemorrhage for twelve years came up behind him, and touched the tassel of his cloak. 21 For she said to herself, "If only I can touch his cloak, I shall be cured." 22 But Jesus turned and saw her and said, "Be of good courage, daughter, your faith has healed you." And the woman was healed from that hour. 23 Now when Jesus had come into the house of the ruler, and had seen the flute-players and the wailing crowd, he said, 24 "Leave the room, for the little girl is not dead, she is sleeping." And they began laughing at him. 25 When, however, the crowd had been driven out, he went in and took her hand, and the little girl woke up. 26 And the report of this spread throughout that whole region. 27 And as he went on from thence two blind men followed Jesus, crying, "Have pity on us, Son of David!" 28 And when he had gone indoors, they came to him. "Do you believe that I can do this?" asked Jesus. "Yes, Lord," they answered. 29 Then he touched their eyes, saying "According to your faith be it unto you," and their eyes were opened. 30 Jesus charged them sternly, saying, "See to it that you let no one know." 31 But they went and published his fame in that whole region. 32 And as they were departing a dumb demoniac was brought to him, 33 and when he had driven out the demon, the dumb spoke. The crowds were amazed, saying, "Never was such a thing seen in Israel!" 34 But the Pharisees kept saying, "It is in the power of the Prince of the demons that he is casting out demons." 35 And Jesus continued to go throughout all the cities and towns, teaching in the synagogues, preaching the gospel of the kingdom, and healing every kind of disease and infirmity. 36 And when he saw the crowds he had compassion on them because they were distressed and fainting, like sheep without a shepherd. 37 And he said to his disciples. "The harvest is great, but the laborers are few; 38 "therefore beseech the Lord of the harvest to thrust forth laborers into his harvest field."

**10** And when he had called his twelve disciples to him, he gave them power over evil spirits, to cast them out, and to heal every kind of disease and infirmity. 2 These are the names of the apostles (missionaries). First, Simon who is called Peter, and Andrew, his brother; James the son of Zebedee, and John, his brother; 3 Philip and Bartholomew; Thomas, and Matthew, the tax-gatherer; James, the son of Alphaeus, and Lebbaeus, whose surname is Thaddeus; 4 Simon the Zealot, and Judas Iscariot who betrayed him. 5 These men, the Twelve, Jesus sent forth, after giving them



the following instructions. "Do not go among the Gentiles, or enter any Samaritan town, **6**"but rather be on your way to the lost sheep of the house of Israel. **7**"As you go, preach, saying, 'The kingdom of heaven is at hand.' **8**"Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give. **9**"Take no gold or silver or coppers in your purses; **10**"not even a bag for the journey, or a change of clothes, or sandals, or even a stick; for the worker is worth his rations. **11**"Into whatever city or town you enter, inquire for some worthy person there, and stay with him until you leave. **12**"When you enter the house, salute it; **13**"and if the house is worthy let your blessing sit upon it; but if it be unworthy, let your blessing return to you. **14**"And whoever will not receive you or listen to your words, as you go out from that house or that city, shake off the very dust from your feet. **15**"I tell you solemnly it will be more tolerable for Sodom and Gomorrah in the Day of Judgment than for that town. **16**"Behold, it is I who am sending you forth like sheep among wolves. Be then as serpents and as guileless as doves. **17**"But beware of men! For they will give you up to the Sanhedrin, and flog you in their synagogues. **18**"And you will be taken before governors and kings for my sake, as a testimony to them and to the Gentiles. **19**"But whenever they apprehend you, do not be anxious about how you shall speak or what you shall say; for it will be given you in that very hour what to say. **20**"For it will not be you who is speaking, but the Spirit of your Father who speaks in you. **21**"And brother will betray brother to death, and a father his child; and children will rise up against their parents and put them to death. **22**"You will be hated by all men because of my name; and he who endures to the end shall be saved. **23**"But when they persecute you in one city, flee to the next. In solemn truth I tell you that you shall not have completed the cities of Israel, before the Son of man comes. **24**"A pupil is not above his teacher, nor a slave above his masters. **25**"It is enough for the pupil to fare like his teacher, and the slave like his master. If they called the master of the house Beelzebub, how much more, the members of his household. **26**"So do not fear them; for there is nothing concealed which shall not be revealed, nor anything secret which shall not become known. **27**"What I am telling you is in the darkness, do you speak in the light; and what is whispered in your ear, proclaim upon the housetops. **28**"Do not be afraid of those who kill the body, but cannot kill the soul; but fear rather him who can destroy both soul and body in Gehenna. (Geenna **91067**) **29**"Are not two sparrows sold for a half-penny? Yet not one of them will fall to the ground without your father. **30**

"The very hairs on your head are all numbered. **31**"Cease to be afraid! You are of greater value than many sparrows. **32**"Every one, then, who will confess me before men, I also will confess before my Father who is in heaven. **33**"But whoever disowns me before men, I also will disown before my Father who is in heaven. **34**"Do not suppose that I am come to bring peace on the earth; I am come not to bring peace, but a sword. **35**"For I came to set "a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; **36**"and a man's own household will be his enemies. **37**"He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; **38**"and he who does not take his cross and follow after me is not worthy of me. **39**"He who has saved his life shall lose it; and he who has lost his life for my sake shall find it. **40**"Whoever receives you is receiving me, and he who receives me is receiving Him who sent me. **41**"Whoever receives a prophet because he is a prophet, shall receive a prophet's reward; and whoever receives a righteous man, shall receive a righteous man's reward. **42**"And whoever gives to drink to one of these little ones a cup of cold water only, because he is a disciple, I tell you in solemn truth, he shall not lose his reward.

**11** After finishing his instructions to his twelve disciples, Jesus left that place, in order to teach and to preach in the neighboring cities. **2** But when John heard, in the prison, what the Christ was doing, he sent by some of his disciples to ask him, **3**"Are you the Coming One, or are we to look for someone else?" **4**"Go and tell John," was Jesus' answer, "what you hear and see; **5**"the lame are walking, the lepers are cleansed, the deaf are hearing, the dead are being raised up, and the gospel is being preached to the poor. **6**"And blessed is the man who finds no cause of stumbling in me." **7** As these men started to go away, Jesus began to speak to the throngs, about John. **8**"What did you go out into the desert to behold?" he asked; "A reed shaken by the wind? If not, what did you go out to see? A man clothed in soft raiment? Behold, those who wear soft raiment dwell in kings' palaces! **9**"But why did you go? To see a prophet? I tell you, yes, and more than a prophet; **10**"for this is he of whom it is written. "Behold, I send my messenger before my face, And he will prepare thy road for thee. **11**"In solemn truth I tell you that there has not arisen among those born of women a greater than John the Baptist; yet one of the least in the kingdom of heaven is greater than he. **12**"From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take

it by storm. 13 "For the prophets and the Law prophesied until John; 14 "and, if you are willing to receive it, he is the Elijah who was to come. 15 "Let all who have ears, listen! 16 "To what shall I compare this generation? It is like little children sitting in the market-place, who call to the other children, 17 "saying. 'We have piped to you and you have not danced; We have wailed, but you have not beaten your breasts.' 18 "For John came neither eating nor drinking, and they said, 'He has a demon'; 19 and the Son of man came eating and drinking, and they say, 'Lo, a glutton and a wine-drinker, a friend of tax-gatherers and sinners!' Nevertheless, Wisdom is justified by her deeds." 20 Then he began to upbraid the cities in which most of his mighty works had been done, because they had not repented. 21 "Woe unto you, Chorazin! Woe unto you, Bethsaida! Because if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented, long ago, in sackcloth and ashes. 22 "Moreover, I tell you it will be more tolerable for Tyre and Sidon in the Day of Judgment, than for you. 23 "And you too, Capernaum! Will you be exalted even to heaven? You shall go down to the Place of Death! For if the mighty works had been done in Sodom which have been done in you, it would have remained until this day. (Hadēs 986) 24 "I tell you, it will be more tolerable for the land of Sodom in the Day of Judgment, than for you." 25 At that time Jesus answered and said. "I praise thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and wary, and hast revealed them to the children. 26 "Even so, Father, for so it seemed good in thy sight. 27 "Everything has been handed over to me by my Father; neither does any one know the Son, except the Father, nor any one know the Father except the Son, and those to whom the Son chooses to reveal Him. 28 "Come unto me, all who labor and are heavy laden, and I will give you rest. 29 "Take my yoke upon you and learn of me, for I am gentle and humble in heart, and you will find rest for your souls. 30 "For my yoke is easy, and my burden is light."

**12** At that time Jesus walked through the wheatfields one Sabbath Day; and his disciples were hungry, and began to pluck some ears of wheat and to eat them. 2 But the Pharisees, when they perceived it, said to him. "Look! Your disciples are doing what it is not lawful to do on the Sabbath!" 3 "Have you not read," answered Jesus, "what David did when he was hungry, and his men, too? 4 "How he went into the House of God, and there they ate the loaves of the Presence, which neither he nor his men were permitted to eat, but the priests only? 5 "Have you not read in the Law

how on the Sabbath the priests in the Temple break the Sabbath and are guiltless? 6 "But I tell you that One is here who is greater than the temple. 7 "And if you knew what this means, "It is mercy I desire, not sacrifice, 8 "you would not have condemned the guiltless. For the Son of man is Lord of the Sabbath." 9 As he passed along he went into their synagogue, and there he saw a man with a withered hand. 10 And in order to get a charge against him they asked him, "Is it permitted to heal on the Sabbath?" (So that they might have something to accuse him.) 11 "Is there a man of you," he replied, "who has but a single sheep, who will not lay hold of it and lift it out, if it falls into a pit on the Sabbath Day? 12 "And how much more is a man worth than a sheep? Therefore it is right to do good on the Sabbath." 13 Then he said to the man, "Stretch out your hand." 14 The man stretched it out, and it had become sound like the other. But when the Pharisees came out, they consulted together how they might destroy him. 15 So when Jesus knew it, he withdrew from that place, and numbers of people followed him. 16 He cured them all; but he strictly forbade them to blaze abroad his doings, 17 that the word spoken through Isaiah, the prophet, might be fulfilled. 18 Behold my servant whom I have chosen, My beloved, in whom my soul delights; I will breathe my spirit upon him, and he shall announce justice to the Gentiles 19 He will not strive nor cry aloud, Nor shall anyone hear his voice in the streets 20 The bruised reed will not break; The dimly burning wick will not quench; Till he has led justice on to victory. 21 And in his name shall the Gentiles hope. 22 Then they brought to him a blind and deaf demoniac; and he healed him, so that the dumb both spoke and saw. 23 And all the crowds were amazed, and he began to say, "Can this be the Son of David?" 24 When the Pharisees heard it they said, "It is only by the aid of Beelzebub, the Prince of the demons, that this fellow is driving out demons." 25 Because Jesus knew what was in their minds, he said to them. "Any kingdom divided against itself will become desolate; and any city or household divided against himself will not stand. 26 "So if Satan drives out Satan, he is divided against himself; how then will his kingdom stand? 27 "And if I am casting out demons in the power of Beelzebub, in whose power do your sons cast them out? So they themselves shall be your judges. 28 "But if it is in the power of the Spirit of God is already upon you. 29 "Or how can any one enter the strong man's house and carry off his goods without first binding the strong man? Then he can rob his house. 30 "He who is not with me is against me; and he who is not gathering

with me, scatters. 31 "Therefore I tell you that every sin and blasphemy shall be forgiven men; but the blasphemy against the Holy Spirit shall not be forgiven. 32 "And if any man say a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in that which is to come. (αἰὼν γ165) 33 "Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for by its fruit the tree is known. 34 "You generation of vipers! How can you speak good, when you are evil? For the mouth speaks what the heart is full of. "When the time of fruit drew near, he sent his slaves to the vine-dressers seized to get his fruit. 35 "A good man out of his good treasure brings forth good; and from his evil treasure a bad man brings out evil. 36 "I tell you that for every careless word that men speak they shall give account on the day of judgment. 37 "For by your words you will each be justified, and by your words be condemned." 38 Then some of the Scribes and Pharisees accosted him. "Teacher," they said, "we want to see some sign from you." 39 In reply Jesus told them. "An evil and faithless generation seeks a sign, and no sign will be given them except the sign of the prophet Jonah. 40 "For just as Jonah was three days and three nights in the sea-monster's belly, so the Son of man will be three days and three nights in the heart of the earth. 41 "The men of Nineveh will stand up in the Judgment with this generation and condemn it, because they repented under the preaching of Jonah, and lo! a greater than Jonah is here! 42 "The Queen of the South will rise in the judgment with this generation, and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is here! 43 "Whenever an unclean spirit leaves a man, it wanders through waterless places, seeking rest but finding none. 44 "Then it says, "I will go back to my house which I left"; and on arrival finds it empty, swept, and garnished. 45 "Then it goes and brings with it seven other spirits worse than itself; and they enter in and dwell there. And the last state of that man is worse than the first. So shall it be with this wicked generation." 46 While he was still talking to the crowd, his mother and brothers were standing outside, desiring to speak to him. 47 So some one told him, "Your mother and brothers are standing outside, and wanting to speak to you." 48 But he answered the man who told him, "Who is my mother and who are my brothers?" 49 And stretching his hand toward his disciples, he said, 50 "Behold my mother and my brothers! For whoever does the will of my Father in heaven, is my brother and sister and mother."

**13** On that same day, after Jesus had left the house, he took his seat on the seashore; 2 and such a great crowd gathered about him that he got into a boat and sat in it, while all the crowd stood on the beach. 3 Then he told them many truths in parables. "Behold," he said, "the sower went forth to sow; 4 and as he sowed, some seed fell by the roadside, and the birds came and ate it. 5 Some fell on rocky ground where there was not much earth. Now because it had no depth of soil, it sprang up at once; 6 but when the sun rose it was scorched, and withered away because it had no root. 7 Some fell among thorns, and the thorns sprang up and choked it. 8 But some fell on good soil, and bore a crop, some a hundredfold, some sixty, some thirty. 9 He who has ears, let him hear!" 10 Now when his disciples came up to him, they said, 11 "Why do you speak to them in parables?" Jesus answered. "To you it has been granted to understand the mysteries of the kingdom of heaven; but to them it has not been granted. 12 "For whoever holds, to him shall more be given, and he shall have abundance; but whoever does not hold, from him shall be taken away even what he holds. 13 "This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14 And in them is being fulfilled that prophecy of Isaiah which says. "Hearing you will hear and not understand; Seeing you will see and not perceive; 15 For the heart of his people is made fat, Their ears are dull of hearing; Their eyes, too, have they closed, Lest some day their eyes should perceive, And their ears should hear, And their heart should understand and turn, And I should heal them. 16 "But happy are your eyes, because they see, and your ears because they hear. 17 "In solemn truth I tell you that many prophets and holy men have seen it not, and to hear what you are hearing, and have not heard it. 18 "Listen then, to the parable of the sower. 19 "Whenever any one hears the message of the kingdom, and does not understand it, the Evil One comes and snatches away what was sown in his heart. 20 "This is the seed sown by the wayside. And the word, and at once receives it with joy. 21 "But he has no root in himself; he continues for a time, but when trouble arises, or persecutions, on account of the word, at once he stumbles and falls. 22 "And the seed sown among thorns is he who hears the word, but the anxieties of the age and the deceitfulness of riches choke the word, and it becomes unfruitful. (αἰὼν γ165) 23 "But the seed sown in good soil is he who hears the word and understands it, who indeed bears fruit, and makes now an hundredfold, now sixty, now thirty." 24 He told them another parable. "The

kingdom of heaven," he said, "is like a man who sowed good seed in his field; 25 "but while men were asleep his enemy came and sowed tares among his wheat and went away. 26 "And when the blade shot up and formed the wheat-kernel, then the tares also appeared. 27 "The slaves of the owner went to him and said. "'Was it not good seed, sir, that you sowed in your field? From whence then, do you get tares?' 28 "'It is an enemy who has done this,' he answered. "The slaves said to him, 'Do you want us to go and collect them?' 29 "'No,' he answered, 'for fear lest while you are collecting the tares, you at the same time pull up the wheat. 30 "Let both grow together until harvest, and at harvest-time I will tell the reapers to first gather the tares and tie them in bundles for burning, but to bring all the wheat into my storehouse.'" 31 He set forth to them another parable, saying. "The kingdom of heaven is like a mustard-seed which a man took and planted in his field. 32 "This is indeed the smallest of seeds, but when it is grown it is greater than any herb, and becomes a tree, so that the winged things of the sky come and roost in its branches." 33 He told them another parable. He said, "The kingdom of heaven is like leaven which a woman took and hid in three measures of flour, until the whole was leavened." 34 Jesus told all this to the crowd in parables; indeed he never spoke to them except in parables, 35 in fulfilment of the word spoken by the prophet, I will open my mouth in parables, I will utter things kept secret since the foundation of the world." 36 After he had sent the people away and gone into the house, his disciples came to him and said, "Explain to us the parable about the weeds in the field." 37 "The sower of the seed," he answered, "is the Son of man; 38 "the field is the world; the good seed is the sons of the kingdom; the weeds, the sons of the Evil One. 39 "The enemy who sows the weeds is the Devil. The harvest is the end of the age. The reapers are the angels. (αἰὼν γ165) 40 "Just as the weeds are collected together and burnt with fire, so will it be at the end of the age. (αἰὼν γ165) 41 "The son of man will send forth his angels, and they will gather out of his kingdom all hindrances, and whoever practises iniquity, 42 "and will throw them into the fiery furnace. There will be the weeping and the gnashing of teeth. 43 "And then shall the just shine forth like the sun in the kingdom of their Father. Let him who has ears to hear, listen! 44 "The kingdom of heaven is like a treasure buried in the ground, which a man finds but buries again, and then in his joy goes and sells all that he has and buys that land. 45 "Again, the kingdom of heaven is like a merchant in search of beautiful pearls. 46 "When he finds one of great price, he goes and sells everything he

has and buys it. 47 "Again, the kingdom of heaven is like a net that was cast into the sea and gathered fish of every kind. 48 "When it was full they hauled it upon the beach, and sat down and sorted the good fish into baskets, but threw the worthless fish away. 49 "So will it be at the end of the age. The angels will go forth and separate the wicked from the righteous, and fling them into the furnace of fire. (αἰὼν γ165) 50 "There shall be the weeping and the gnashing of teeth. 51 "Have you understood all this?" he asked. "We have," they answered him. 52 "Then," said he, "every scribe who has been instructed in the kingdom of heaven is like a householder who brings out of his storehouse new things and old." 53 After Jesus had finished these parables, he withdrew from that place, 54 and came into his own country, where he continued teaching the people in their synagogues, until they were amazed. "Where did he get such wisdom?" they said, "and such wondrous powers? 55 "Is not this the carpenter's son? Is not his mother called Mary? and his brothers James and Joseph and Simon and Judas? 56 "Are not his sisters all living among us? Where, then, did he get all these powers?" 57 This kept them from believing in him. Wherefore Jesus said, "A prophet is not without honor except in his own country and among his own family." 58 And he did no mighty works there, because of their lack of faith.

**14** Just then Herod, the Tetrarch, heard of Jesus' fame, and said to his courtiers. 2 "This man is John the Baptist; he is risen from the dead. That is why miraculous powers are working through him." 3 For Herod had apprehended John, shackled him, and thrust him into prison on account of Herodias, his brother Philip's wife, 4 because John kept telling him, "It is not right for you to have her." 5 And although he wished to kill John, he feared the people, for they considered John a prophet. 6 But when Herod's birthday, the daughter of Herodias danced before the company, 7 and so pleased Herod that he promised with an oath to give her whatever she asked for. 8 So, prompted by her mother, the girl said, "Give me at once, upon a dish, the head of John the Baptist." 9 The king was displeased because of this, but because of his oaths and his guests he ordered it to be given her. 10 He sent and beheaded John in prison; 11 the head was brought on a dish, and given to the young girl, who took it to her mother. 12 Then John's disciples went and removed his body, and came and told Jesus. 13 When Jesus heard it he went away privately by boat to a lonely spot; but the crowds heard about it, and followed him on foot from the cities. 14 So when he landed he saw a great

multitude, and felt compassion for them, and healed their sick. 15 As twilight fell, his disciples came to him and said. "This is a lonely spot, and the day is far spent; send the crowds away, so that they may go into the villages and buy themselves food." 16 "They need not go away," said Jesus, "do you, yourselves, give them something to eat." 17 "We have nothing here," they replied, "except five loaves and two fishes." 18 "Bring them here to me," said Jesus. 19 Then he told the people to sit down on the grass, and after taking the five loaves and the two fishes, he looked up to heaven and blessed them. Then he broke the loaves and handed them to the disciples, and the disciples handed them to the crowds. 20 And they all ate and were fully satisfied, and they took up of the fragments that remained, twelve basketfuls. 21 Those who had eaten were about five thousand men, besides women and children. 22 Then he made his disciples get aboard the boat and precede him to the other side, while he sent away the crowds. 23 After he had sent the crowds away, he went up into the mountain alone, to pray. When night came he was there alone. 24 But the boat was already a long way from shore, buffeted by the waves, for the wind was contrary. 25 And in the fourth watch of the night he came toward them, walking upon the sea, 26 but when the disciples saw him walking upon the sea, they were terrified. "It is a phantom," they said, and cried out for fear. 27 But at once Jesus spoke to them, "Courage," he said, "it is I. Fear not." 28 Peter answered, "Master, if it is you, bid me come to you upon the water." 29 "Come," said Jesus. Then Peter got down from the boat and walked on the water to go to Jesus. 30 But when he saw the wind, he was afraid, and as he began to sink, he cried out, "Master, save me!" 31 At once Jesus stretched out his hand and caught hold of him, saying to him. "O little faith! What made you doubt?" 32 Then as they climbed into the boat the wind grew weary, 33 and the men in the boat fell upon their knees before him, saying, "You are, indeed, the Son of God." 34 Then they crossed over and came to land at Gennesaret; 35 and when the men of that country recognized him, they sent into all the country round about, and brought to him all the sick, 36 and kept begging him to let them touch the tassel of his cloak - and all who touched were completely cured.

**15** Then some Scribes and Pharisees from Jerusalem came to Jesus, saying, 2 "Why do your disciples keep transgressing the tradition of the elders by not washing their hands before eating?" 3 "And why do you also keep transgressing the command of God by your tradition?" he

asked. 4 "For God said, Honor your father and mother, and, Let him who reviles father or mother be put to death; 5 but you say that whoever tells his father or mother, 'Whatever of mine might have been of service to you is dedicated to God,' 6 is in no way bound to honor his father. Thus do you make void the word of God by your tradition! 7 Hypocrites! Well did Isaiah prophesy concerning you, saying. 8 This is a people that honors me with their lips, But their heart is far from me. 9 In vain do they worship me, While they teach doctrines that are the commands of men." 10 Then Jesus called the people to him and said. 11 "Listen, and pay attention. It is not what goes into a man's mouth that defiles him, but what comes out of it, that defiles the man." 12 Then his disciples came to him and said, "Do you know that the Pharisees were scandalized when they heard that saying?" He replied. 13 "Any plant that my heavenly Father has not planted will be uprooted. 14 "Let them alone. They are blind men leading the blind; and if one blind man leads another, both of them will fall into a ditch." 15 Then Peter said to Jesus, "Explain the parable to us." 16 He answered. "Are even you still without understanding? 17 "Do you not know how all that goes into the mouth passes into the stomach and is afterward evacuated; 18 while what comes out of the mouth comes from the heart - and that is what defiles a man. 19 For out of the heart come forth evil thoughts, murder, adultery, unchastity, theft, perjury, slander. 20 These are the things that defile a man; to eat with unwashed hands does not defile a man." 21 Jesus then left that place, and withdrew into the region of Tyre and Sidon. 22 Behold, there came to him a Canaanite woman of those parts. She wailed loudly, saying. "Pity me, Lord, thou Son of David! My daughter is possessed of an evil spirit." 23 But he answered her not a word. Then the disciples came up and kept beseeching him. "Send her away," they said, "because she wails after us." 24 In reply he said, "I was not sent except to the lost sheep of the house of Israel." 25 But the woman came and knelt to him and said, "Lord, do help me." 26 He answered. "It is not seemly to take the children's bread and throw it to the little dogs." 27 "True, Lord," she said, "but even the little dogs eat the crumbs that fall from their master's table." 28 Then Jesus answered her. "O woman, great is your faith. It shall be for you even as you desire." And from that hour her daughter was healed. 29 On leaving that place Jesus went along the shore of the Sea of Galilee; and after climbing a hill, took his seat there. 30 Great crowds came to him, bringing the crippled, the blind, the maimed, the dumb, and many others. They laid them at his feet and he healed them; 31 so that the

crowd wondered when they saw the dumb speaking, the cripples walking, and the blind seeing. And they glorified the God of Israel. **32** But Jesus called his disciples to him and said. "My heart yearns over the crowd, for they have been with me now three days, and they have nothing to eat. I am not willing to send them away hungry, for fear they faint on the road." **33** "In a lonely place like this," asked the disciple. "where can we get bread enough to satisfy such a crowd?" **34** "How many loaves have you?" answered Jesus. They replied, "Seven, and a few small fish. **35** So when he had summoned the crowd, and seated them upon the ground, **36** he took the seven loaves and the fish, and gave thanks, then he broke them and gave them to his disciples, and the disciples to the crowd. **37** And all ate and were satisfied, and of the fragments that remained they gathered seven large basketfuls. **38** And those who ate numbered four thousand, besides the women and children. **39** When he had sent the crowds away, he got into the boat and came into the region of Magadan.

**16** Then the Pharisees and Sadducees came to him, and in order to test him, asked him to show them a sign from heaven. **2** In answer he said. "In the evening you say, 'It will be fine weather, for the sky is red as fire'; **3** and at dawn you say, 'It will storm today, for the sky is red and lowering.' You know how to discern the look of the sky, but the signs of the times you cannot read. **4** A wicked and faithless generation is seeking a sign, but no sign shall be given it but the sign of Jonah." So he left them and went away. **5** When his disciples reached the other side of the lake, they had forgotten to bring bread. **6** Presently Jesus said to them, "Take heed and beware of the leaven of the Pharisees." **7** And they began discussing it among themselves, saying, "It is because we did not bring any bread." **8** When Jesus knew it he said. "Weaklings in faith! Why are you arguing among yourselves, because you have no bread? **9** "Do you not remember the five loaves for the five thousand, and how many large basketfuls you took up? **10** "Nor the seven loaves for the four thousand, and how many large basketfuls you took up? **11** "How is it that you do not perceive that I did not speak to you concerning bread? But beware off the leaven of the Pharisees and Sadducees!" **12** Then they realized that he had not told them to beware of the leaven, but of the teaching of the Pharisees and Sadducees. **13** When Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of man is?" **14** They replied, "Some say 'John the Baptist'; others,

however, say that 'He is Elijah'; others, 'Jeremiah,' or 'One of the Prophets.'" **15** "And who do you say that I am?" he asked them. **16** So Simon Peter answered, "You are the Christ, the Son of the living God." **17** "Blessed are you, Simon, Son of Jonah," said Jesus; "for flesh and blood have not revealed this to you, but my Father who is in heaven!" **18** "Moreover I say to you that you are Petros (a rock), and on this petra (rock) I will build my church, and the gates of Hades shall not prevail against her. (Hades 986) **19** "I will give you the keys of the kingdom of heaven; and whatever you bind upon the earth shall be bound in the heavens, and whatever you loose upon earth shall be loosed in the heavens." **20** Then he enjoined his disciples to tell no one that he was the Christ. **21** After this Jesus the Christ began to show his disciples how he must go to Jerusalem, and suffer many things at the hands of the elders and chief priests and Scribes, and be put to death, and on the third day be raised again. **22** Then Peter took him aside and began to reprove him, saying. "God forbid, Master! That shall never befall you." **23** But he turned and said to Peter. "Get behind me, Satan! You are a stumbling-block to me, because you are not intent on what pleases God, but what pleases men." **24** Then Jesus said to his disciples. "If any man wishes to come after me, let him renounce self, take up his cross, and follow me. **25** For he who wants to save his life will lose it; but whoever loses his life for my sake will find it. **26** What will it profit a man to gain the whole world and lose his soul? or what shall a man give in exchange for his soul? **27** For the Son of man is about to come in the glory of his Father, and his angels with him, and then will he reward each one in accordance with his actions. **28** Solemnly I tell you, some of those who are standing here shall not taste death, till they have seen the Son of man coming in his kingdom.

**17** Six days later Jesus took with him Peter and James and his brother John, and led them up a high mountain, by themselves apart. **2** Here he was transfigured before them; his face shone like the sun, and his garments became as white as the light. **3** And behold! Moses and Elijah appeared to them, talking with Jesus. **4** Then Peter said to Jesus. "Master, it is good that we are here! If you are willing I will make here three tents, one for you, one for Moses, and one for Elijah." **5** While he was yet speaking, behold! a luminous cloud overshadowed them; and a voice out of the cloud, saying. "This is my Son, my Beloved, in whom is my delight. Listen to him." **6** When the disciples heard this, they fell on their faces and were terrified. **7** But Jesus came to them and

touched them, saying, "Rise, have no fear!" 8 And when they raised their eyes they saw no one save Jesus only. 9 While they were going down from the mountain, Jesus laid a command on them. "Speak to no man about the vision," he said, "until after the Son of man has been raised from the dead." 10 And his disciples asked him, saying, "Why then do the Scribes say that Elijah must first come?" 11 And he answered. "Elijah is coming, and will restore all things. 12 "Nay, I say to you that Elijah has come already, and they did not recognize him, but did to him whatever they chose. Even so the Son of man also is about to suffer at their hands." 13 Then the disciples divined that he had been speaking to them about John, the Baptist. 14 As they reached the crowd, a man came up to Jesus, and fell on his knees before him, saying. 15 "Master, take pity on my son, for he is an epileptic and sore distressed. Often he falls into the fire and often into the water. 16 "And I brought him to your disciples, but they could not cure him." 17 In reply Jesus said. "O faithless and perverse generation, how long shall I be with you? How long shall I endure you? Bring him here to me!" 18 Then Jesus rebuked the evil spirit, and it came out of him; and the boy was cured from that very hour. 19 Thereupon Jesus' disciples came to him and asked him privately, "Why were we not able to cast it out?" 20 "Because of your little faith," he answered. "In solemn truth I tell you that if you have faith the size of a mustard-seed, you can say to this mountain, 'Move from this place to that!' and it will move; and nothing will be impossible to you. 21 "But this kind is driven out by prayer alone." 22 As they continued going from place to place in Galilee, Jesus said to them. "The Son of man is about to be betrayed into the hands of men; 23 "and they will kill him, but on the third day he will rise again." And they were greatly grieved. 24 As they came into Capernaum the collectors of the temple tax came to Peter and asked, "Does not your Teacher pay the temple tax?" 25 "Indeed he does," answered Peter. But on Peter's entering the house, Jesus forestalled him, saying. "How does it seem to you, Simon? From whom do earthly kings collect customs or taxes-from their own people, or from aliens?" 26 And when he replied, "From aliens," Jesus said. "Then their people go free. 27 "Nevertheless, that we may not give offense, go to the seaside, throw in your hook; take the first fish that rises, and when you have opened its mouth, you will find a shekel in it. Take it and give it to them for us both."

**18** At that hour his disciples came to Jesus and asked him, "Who is really greatest in the kingdom of heaven?"

2 When he had called a little child to him, Jesus set him among them, and answered. 3 "In solemn truth I tell you that unless you turn and become like little children, you will not even enter the kingdom of heaven. 4 "Whoever therefore will humble himself like this little child, is greatest in the kingdom of heaven; 5 "and whoever receives one such child for my sake, receives me. 6 "But whoever shall cause one of these little ones who believe in me to stumble, it would be better for him if a great millstone were hung about his neck, and he were drowned in the depths of the sea. 7 "Woe unto the world because of such stumbling-blocks! They will surely come, but woe unto each man by whom they come! 8 "If your hand or your foot causes you to stumble, cut it off and cast it from you. It is better for you to enter into life maimed or crippled, than to keep both hands or both feet and be cast into the everlasting burning. (aiōnios g166) 9 "If your eye keeps causing you to stumble, pluck it out and cast it from you. It is better for you to enter into life with only one eye, than to keep both eyes and be cast into the Gehenna of fire. (Geenna g1067) 10 "See to it that you never despise one of these little ones, for I tell you that in heaven their angels do always behold the face of my Father in heaven. 11 "For the Son of man is come to seek and to save that which was lost. 12 "How does it seem to you, when a man has a hundred sheep and loses one of them? Will he not leave the ninety and nine on the hills, to go and search for the one that has strayed? 13 "And if he succeeds in finding it, I tell you solemnly that he rejoices over it more than over the ninety and nine that never strayed away. 14 "Just so it is not the will of my Father in heaven that one of these little ones should perish. 15 "If your brother sins against you, go and show him, between yourself and him alone. If he listens, you have won your brother. 16 "But if he will not listen to you, take one or two others along, so that by the testimony of two or three witnesses every word may be established. If he will not listen to them, tell the church; 17 "but if he will not heed the church, let him be to you as a Gentile or a tax-gatherer. 18 "I tell you all in solemn truth that whatever you forbid upon earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven. 19 "And again I tell you that if two of you on earth symphonize your praying concerning anything for which you have asked, it shall be done for you by my Father in heaven. 20 "For wherever there are two or three gathered together in my name, there am I among them." 21 Just then Peter came to him, and asked him, "Lord, how often shall my brother sin against me, and I forgive him? till seven times?" 22 "I do not tell you 'till seven

times," answered Jesus, "but till seventy times seven. 23 "Thus the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. 24 "But when he began to settle, one of them was brought before him who owed him fifteen million dollars. 25 "And since he was unable to pay, his master ordered him to be sold, and his wife and children and all that he had, toward the payment of the debt. 26 "Thereupon his slave threw himself on his knees before him, crying, "Have patience with me, and I will pay you all! 27 "So then the master pitied his slave, and let him go, and forgave him his debt. 28 "But on his way out, that slave met a fellow slave who owed him fifty dollars. Seizing him by the throat, and nearly choking him, he exclaimed, "Pay me what you owe me! 29 "Then his fellow slave fell at his feet, and besought him, saying, "Be patient with me, and I will pay you.' 30 "But he would not; on the contrary he went and threw him into prison until he should pay the debt. 31 "When therefore his fellow slaves saw what had happened, they were very angry; and they went and explained to their master all that had happened. 32 "Immediately his master summoned him and said, "You wicked slave! I forgave you all that debt because you implored me. 33 "Ought not you also to have had pity on your fellow slave, just as I had pity on you? 34 "Then in hot anger his master handed him over to the torturers, until he should pay him all his debt. 35 "So will my heavenly Father do to you also, unless from your heart each one of you forgive his brother."

**19** It came about after Jesus had finished these teachings, that he removed from Galilee, and went to that part of Judea which lay across the Jordan. 2 A great multitude followed him, and he healed them there. 3 Presently some of the Pharisees came up to him, and made test of him by asking, "Is it right for a man to divorce his wife for every cause?" 4 "Have you not read," he answered, "that He who created them from the beginning made them male and female, and said, 5 "For this cause shall a man leave his father and his mother and shall cleave to his wife; and the two shall be one flesh? 6 "Thus they are no longer two, but one. Therefore what God has joined together, let not man separate." 7 They answered, "Why then did Moses command the husband to give her a written bill of divorce, and so to put her away?" 8 "Moses," said Jesus, "permitted you to divorce your wives on account of the hardness of your hearts, but from the beginning it was not so. 9 "And I tell you that any man who divorces his wife for any cause except her unfaithfulness, and marries another woman, commits

adultery." 10 "If that is the position of a man in relation to his wife," answered the disciples, "it is better not to marry." 11 He answered them. "Not all are accepting this teaching, but only those to whom it has been granted. 12 "For there are eunuchs who have been such from birth; others who have been made such by men; and others who have made themselves eunuchs for the sake of the kingdom of God. He who is able to receive this, let him receive it." 13 Then young children were brought to him, that he might lay his hands on them and pray. His disciples interfered, but Jesus said to them. 14 "Let the little children come to me, and forbid them not; for it is to the childlike that the kingdom of heaven belongs." 15 So he laid his hands upon them, and departed from that place. 16 But look! a certain man came up to him and asked, "Teacher, what good thing shall I do to inherit eternal life?" (aiōnios g166) 17 "Why do you ask me about what is good?" asked Jesus. "There is but One who is good. But if you want to enter into life, keep the commandments." 18 "Which commandments?" asked the man. Jesus replied. "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; 19 "Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." 20 The young man answered. "I have carefully kept them all. What yet do I lack?" 21 "If you want to be perfect," said Jesus, "go, sell your property, give to the poor, and you will have treasure in heaven; and come, follow me." 22 But when the young man heard this teaching, he went away sorrowful, for he was one who had much property. 23 So Jesus said to his disciples. "In solemn truth I tell you that a rich man will find it difficult to enter the kingdom of heaven. 24 "I tell you again, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." 25 When they heard this the disciples were utterly astounded. "Who then can be saved?" they exclaimed. Jesus looked at them. 26 "With men this is impossible," he said, "but with God all things are possible." 27 Whereupon Peter said to Jesus. "Look, Master, we have forsaken everything and followed you. Now what shall be our reward?" 28 "In solemn truth I tell you," Jesus answered, "that in the New Creation, when the Son of man shall sit on the throne of his glory, you also who have followed me shall sit on twelve thrones, to govern the twelve tribes of Israel. 29 "And every one who has left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my sake, shall many times as much, and fall heir to eternal life. (aiōnios g166) 30 "But many who are first shall be last, and many who are last shall be first.



**20** "For the kingdom of heaven is like a householder who went out at dawn to hire workmen for his vineyard. 2 "And when he had agreed with the workmen for two shillings a day, he sent them into his vineyard. 3 "About nine o'clock he went out and noticed some other workmen standing idle in the market-place; 4 "and he said to them, "'Do you also go into the vineyard, and whatever is just I will pay you.'" 5 "So they went. Again at noon, and about three o'clock, he went out and did the same thing. 6 "When he went out about five o'clock, he found others standing around, and said to them, "'Why have you been standing here idle, all the day long?'" 7 "'Because no one has hired us,' they replied. "He said to them, 'Do you also go into the vineyard.'" 8 "And when evening came, the Lord of the vineyard said to his steward, "'Call the workmen and pay them their wages, beginning with the last hired and ending with the first.'" 9 "When those came who had begun at five o'clock, they received two shillings apiece; 10 "and when the first came they supposed that they would get more, but they also received each two shillings. 11 "And as they took it they began to grumble against the master of the house. 12 "'Those last men,' they said, 'have toiled only one hour, and you have made them equal to us who have borne the burden and the burning heat of the day.'" 13 "In reply he said to one of them. 'My friend, I am doing no wrong. Did you not agree with me for two shillings?' 14 "Take your wage and begone! I chose to give to this last man the same as to you. 15 "Have I not the right to do what I choose with my own property? Or is your eye evil because I am generous?' 16 "So the last shall be first, and the first, last." 17 When Jesus was about to go up to Jerusalem, he took the Twelve aside by themselves, and as they went he said to them. 18 "Look! We are on the way up to Jerusalem, and the Son of man will be betrayed to the chief priests and the scribes. They will condemn him to death, 19 "and hand him over to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise from the grave." 20 Then came to him the mother of the sons of Zebedee, with her sons, kneeling down and begging a favor of him. 21 "What is it you wish?" he said. She answered, "Command that these my two sons may sit upon your right hand and your left in your kingdom." 23 "None of you indeed shall drink," he answered, "but to sit at my right hand or at my left is not mine to grant, but belongs to those for whom it has been prepared by my Father." 24 When the ten heard of this, they were indignant at the two brothers; 25 but Jesus called them to him and said. "You know how the rulers of the Gentiles lord it over them, and their great men exercise

authority over them. 26 "Not so shall it be among you. But whoever among you wishes to become great, shall be your minister, 27 "and whoever wishes to be first among you, shall be your slave; 28 "just as the Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many." 29 Now as they were leaving Jericho a great crowd followed him. 30 And two blind men, sitting by the side of the road, heard that it was Jesus who was passing by, and cried out, "Have pity on us, Master, Son of David!" 31 But the crowd checked them, to make them keep still. They cried out all the louder, saying, "Master, have pity on us, Son of David!" 32 Then Jesus stopped and called to them, "What do you want me to do for you?" 33 "Master," they answered, "let our eyes be opened." 34 Then Jesus, moved with compassion, touched their eyes, and they saw at once, and followed him.

**21** And when they approached Jerusalem, and had reached Bethphage on the Mount of Olives, then Jesus sent two disciples, saying to them. 2 "Go on into the village facing you, and at once you will find an ass tied, and her colt with her. Loose them and bring them to me. 3 "And if any one says anything to you, tell him, 'The Master needs them,' and he will send them without delay." 4 This happened in fulfilment of the word spoken though the prophet. 5 Say to the daughter of Zion, "Behold thy King cometh to thee, Gentle and sitting upon an ass, And upon a colt, the fool of a beast of burden." 6 So the disciples went and did as Jesus told them; 7 they led back the ass and her colt, and placed their cloaks on them. 8 Then Jesus seated himself upon them, and most of the crowd kept spreading their cloaks on the road, and others began cutting branches off the trees, and spreading them in the road. 9 And the crowds who preceded and those who followed after him shouted again and again, "Hosanna to the Son of David! Blessed be he who is coming in the name of the Lord! Hosanna in the highest!" 10 And as he came into Jerusalem, the whole city was stirred. "Who is this?" they said. 11 And the crowds answered, "This is the Prophet Jesus, from Nazareth, in Galilee." 12 Then Jesus entered into the Temple courts, and cast out all who were buying and selling there, and overturned the tables of the money-changers, and the seats of those who sold pigeons. 13 "It is written," he said, "My house shall be called a house of prayer, but you are making it a den of thieves." 14 Then the blind and the lame came to him in the Temple courts, and he healed them. 15 But when the chief priests and the Scribes saw the wonderful

works he did, and the boys who were shouting in the Temple Courts and saying, "Hosanna to the Son of David!" 16 he asked him, "Do you hear what they are saying?" "Surely," said Jesus, "and have you never read, Out of the mouths of babes and sucklings thou hast perfected praise?" 17 So he left them and went outside the city, to Bethany, and spent the night there. 18 At dawn, when he was on his way back into the city, he was hungry; 19 and when he saw a solitary fig tree beside the road, he went to it, but found nothing on it but leaves. And he said to it, "Let no man gather fruit from you forever." And at once the fig tree withered away. (αἰὼν ἰστέον) 20 When his disciples saw this, they were astonished. "How instantaneously," they said, "the fig tree withered!" 21 In reply Jesus said to them, "In solemn truth I tell you that if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Up, cast yourself into the sea!' it shall be done; 22 "and everything that you ask for in your prayers you shall have, if you believe." 23 When he had entered the Temple courts, and was teaching, the high priests and elders of the people came to him and asked him, "By what authority are you doing these things, and who gave you this authority?" 24 Jesus answered. "I also will put a question to you, which, if you tell me, I also will tell you by what authority I am doing these things. 25 John's baptism, whence was it, from heaven or from man?" So they began debating about it among themselves. 26 "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?' But if we say, 'From men,' we are afraid of the crowd, for they all regard John as a prophet." 27 So they answered Jesus, "We do not know." He said to them, "Nor am I going to tell you in what authority I do these deeds. 28 "But give me your judgment. There was once a man who had two sons. He went to the first and said to him, "'Son, go work today in my vineyard!' 29 "'I will go, sir,' he answered; yet he did not go. 30 "Then he went to the second, and said the same thing to him. "'I will not,' he answered; but afterward he changed his mind and went. 31 "Which of these two did the will of his father?" "The last," they replied. "I tell you truly," said Jesus, "that the tax-gatherers and harlots are going into the kingdom of heaven before you! 32 "For John came to you in the road of righteousness, and you did not give credence to him; but the tax-gatherers and the harlots gave credence to him. But you, although you saw this, did not even then change your minds and give credence to him. 33 "Listen to another parable. "A man who was a householder planted a vineyard, fenced it about, dug a wine vat in it, built a tower, then rented it to

vine-dressers and went abroad. 35 "And the vine-dressers seized his slaves, flogged one, killed another, and stoned a third. 36 "Again he sent other slaves, a larger number than at first, and they treated them in the same way. 37 "And last he sent his son to them; 'Surely they will respect my son,' he said. 38 "But when the vine-dressers saw his son, they said to themselves. "'This is the heir. Come, let us kill him, and take his inheritance.' 39 "So they took him and cast him out of the vineyard, and killed him. 40 "When therefore the lord of the vineyard comes, what will he do to those vine-dressers?" 41 "He will utterly destroy those wretches," they answered, "and will entrust his vineyard to other vine-dressers, who will pay back the fruits to him in their season." 42 "Have you never read in the Scriptures," Jesus answered, "how The stone that the builders rejected Has been made the corner-stone; This is the Lord's doing, It is wonderful in our eyes? 43 "I tell you that for this reason the kingdom of God will be taken away from you, and will be given to a nation that does produce the fruit of it. 44 "He who falls on this stone will be broken to pieces; but he upon whom it falls will be scattered as dust." 45 As they listened to his parables, the chief priests and the Pharisees recognized that he was speaking about them; 46 but although they longed to apprehend him, they were afraid of the crowds, because they held him to be a prophet.

**22** Once more Jesus answered them in parables. 2 "The kingdom of heaven," he said, "may be compared to a king who made a wedding-feast for his son. 3 "He sent out his slaves to summon the invited guests to the feast, but they did not want to come. 4 "Again he sent out other slaves. 'Tell the invited guests,' he said, 'that my luncheon is now ready; my oxen and fat cattle are killed; everything is ready; come to the wedding-feast.' 5 "They, however, paid no attention, but went off, one to his own farm, another to his business; 6 "while the rest seized his slaves and maltreated and murdered them. 7 "Then the king's wrath was roused, and he sent his troops and destroyed those murderers, and burned their city. 8 "Then he said to his slaves, "'The wedding-feast indeed is ready, but the invited guests were not worthy. 9 "'So go out into the partings of the highways, and summon everybody you find there to the wedding-feast.' 10 "So those slaves went out into the roads, and gathered together all whom they found, good or bad, and the banquet-hall was filled with the guests. 11 "Then the king came in to inspect his guests, and he discovered there a man who had not put on a wedding-garment. He said to him, 12 "'Friend,

how did you come in here without a wedding-garment?" "The man was speechless. 13 "Bind him hand and foot, 'said the king to his officers, 'and cast him into the outer darkness; there will be the wailing and the gnashing of teeth.' 14 "For there are many called, but few are chosen." 15 Then the Pharisees went and took counsel how they might ensnare him during conversation. 16 So they sent their disciples to him, with the Herodians. "Teacher," they said, "we know that you are honest, and that you are teaching the way of God in sincerity; and are not afraid of any one, for you do not court men's favor. 17 "Give us your advice, then. Is it allowable to pay taxes to Caesar, or not?" 18 And Jesus, because he knew their malice, said. 19 "Hypocrites! Why are you tempting me? Show me the tribute money." So they brought him a shilling. 20 "Whose likeness and inscription is this?" he asked. 21 "Caesar's," they answered. Then he said to them, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." 22 When they heard this they were astonished, and left him and went away. 23 That very day there came to him some Sadducees, who say there is no resurrection. and they questioned him. 24 "Master," they said, "Moses taught that if a man dies without issue, his brother is to marry the widow, and raise up a family for his brother. 25 "Now there were of our number seven brothers; and the first married and died. As he had no children, he left his wife to his brother; 26 "In the same way the second also died, and the third, unto the seventh. 27 "Last of all the woman died. 28 "In the resurrection, then, whose wife will she be? They all had her." 29 In answer Jesus said. "You err because you do not know the Scriptures, nor the power of God. 30 "For in the resurrection men do not marry, nor are women given in marriage, but they are like angels in heaven. 31 "But concerning the resurrection of the dead, did you never read what was spoken to you by God, 32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." 33 And when the crowds heard it, they were astonished at his teaching. 34 As soon as the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together, 35 and one of them, a lawyer, tested him by asking a question. 36 "Master, which is the great commandment in the law?" 37 Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 "This is the great and first commandment. 39 "The second, which is like it, is this, "Thou shalt love thy neighbor as thyself. 40 "On those two commandments hang the whole law and the prophets." 41 Now while the Pharisees were

together, Jesus put this question to them. 42 "What is your opinion concerning the Christ? Whose Son is he?" "David's," they answered. 43 "How then, "he said, "does David in the Spirit call him Lord, saying, 44 "The Lord said unto my Lord, Sit thou on my right hand Until I put thine enemies beneath thy feet? 45 "If David calls him Lord, how can he be his Son?" 46 No one could answer him a word, nor did any one dare from that day to ask him another question.

**23** Then said Jesus to the crowds and to his disciples. 2 "The Scribes and Pharisees sit in Moses' seat; 3 "therefore do and observe whatever they bid you; but do not do as they do, for they preach, but do not practise. 4 "For they bind heavy burdens and lay them on men's shoulders, but they themselves will not lift a finger to move them. 5 "For they do all their good deeds to be gazed on of men. They widen their phylacteries, 6 "and lengthen the tassels, and are fond of the best places at banquets, and the front seats in the synagogues. 7 "They enjoy salutations in the market-places, and to have men call them 'Rabbi.' 8 "But you are not to be called 'Rabbi'; for one is your Teacher, and you are all brothers; 9 "and call no one 'Father' on earth, for One is your Father in heaven. 10 "And call no one 'Leader,' because One is your leader, even the Christ. 11 "Whoever is great among you shall be your minister; 12 "whoever exalts himself shall be humbled, and he who humbles himself shall be exalted. 13 "But woe unto you, Scribes and Pharisees, hypocrites! You shut the kingdom of heaven in men's faces; for you do not enter, yourselves, nor do you permit those who are about to come in, to enter. 14 (Is wanting in the oldest manuscripts.) 15 "Woe unto you, Scribes and Pharisees, hypocrites! For you scour sea and land to make one proselyte, and when he is gained, you make him twofold more a son of hell than you are, yourselves. (Geenna g1067) 16 "Woe unto you, blind guides, who say, If any one swears by the Sanctuary, it is nothing, but if any one swears by the gold of the Sanctuary, the oath is binding. 17 "You fools and blind; for which is greater, the gold, or the Sanctuary which hallows the gold? 18 "You say, too, that whoever swears by the offering that is upon it, his oath is binding. 19 "You blind! Which is greater, the offering or the altar which hallows the offering? 20 "He then, who swears by the altar, swears by it and by everything on it; 21 "and he who swears by the Sanctuary swears by it and by Him who dwells therein; 22 "and he who swears by heaven, swears by the throne of God and by Him who sits thereon. 23 "Woe unto you, Scribes and Pharisees, hypocrites! For you tithe mint and anise and cummin, and

neglect the weightier matters of the Law - justice and mercy and good faith; these latter you ought to have done, and not to have left the former undone. 24 "You blind guides! who strain out the gnat and swallow the camel! 25 "Woe unto you, Scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but within they are filled with extortion and excess. 26 "You blind Pharisees, first clean the inside of the cup and of the plate, so that the outside of it may be clean also. 27 "Woe unto you, Scribes and Pharisees, hypocrites! You are like white-washed sepulchers. They look beautiful without, but within they are filled with dead men's bones and all rotteness. 28 "Just so you also outwardly appear to men, just, but within you are full of hypocrisy and wickedness. 29 "Woe unto you, Scribes and Pharisees, hypocrites! You rebuild the tombs of the prophets, and adorn the monuments of the righteous, and say, 30 "If we had lived in the days of our fathers, we would not have been their comrades in the murder of the prophets.' 31 "So you bear witness against yourselves, that you are the descendants of those who slew the prophets! 32 "Fill up then the measure of your fathers! 33 "You serpents! You vipers brood! How shall you escape the judgment of hell? (Geenna g1067) 34 "For this cause, behold! I am sending you prophets and wise men and scribes. Some of them you will kill and crucify; some of them you will scourge in your synagogues, and pursue from city to city; 35 "that upon your heads may come every drop of innocent blood spilt upon the earth, from the blood of Abel, the just, to the blood of Zechariah the son of Berechiah, whom you murdered between the Sanctuary and the altar. 36 "In solemn truth I tell you that all these things will come upon this generation. 37 "O Jerusalem, Jerusalem, murdering the prophets, and stoning those who have been sent to you! How often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not! 38 "Behold, your house is left to you desolate! 39 "For I tell you that never shall you see me again until you say, "Blessed is he who comes in the name of the Lord." "nor did they know until the deluge came and swept them away; so will be the coming of the Son of man.

**24** Then Jesus left the Temple courts and was walking away, when his disciples came to point out to him the Temple buildings. 2 "You see all these buildings?" he answered them; "I tell you solemnly that there shall not be left here one stone upon another, that shall not be torn down." 3 When he had seated himself on the Mount of Olives, his disciples came to him privately, saying, "Tell us,

when will these things happen, and what will be the sign of your coming, and of the end of the age?" (aiōn g165) 4 "Take care," Jesus answered, "that no one mislead you; 5 "for many will come in my name saying, 'I am the Christ,' and will mislead many. 6 "And you will hear of wars and rumors of wars; see to it that you are not afraid. Such things must happen, but the end is not yet. 7 "Such things must happen, nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 "All these things are the beginning of birth-pangs. 9 "Then they will deliver you up to suffer affliction, and will put you to death, and you will be hated by all nations for my name's sake. 10 "And then many will stumble and fall, and will betray one another, and hate one another. 11 "Many false prophets will rise up and mislead many; 12 "and because of the increase of iniquity the love of the majority will grow cold; 13 "but he who endures to the end will be saved. 14 "And this gospel of the kingdom shall be proclaimed throughout the whole inhabited earth, for a testimony to the Gentiles, and then will come the end. 15 "So when you see the Abomination of Desolation spoken of by the prophet Daniel, standing in the holy place let the reader take note of this, 16 "then let those who are in Judea flee to the mountains; 17 "let him who is upon the housetop not go down to get the things in his house, 18 "and the man in the field not turn back to get his cloak. 19 "Alas for thee women who are with child, and for the nursing mothers in those days! 20 "But pray that your flight may not be in the winter; nor on a Sabbath; 21 "for then shall be a time of great tribulation, such as has not been from the beginning of the world until now, no, and never shall be again. 22 "And if these days had not been shortened, no flesh would have been saved; but for the elect's sake these days will be cut short. 23 "If at that time any one should say to you, 'See, here is the Christ!' or 'There he is!' believe him not. 24 "For false christs and false prophets will arise, and will work great signs and wonders, so as to mislead, if it were possible, the very elect. 25 "See, I have forewarned you! So if they say to you, 26 "'See, He is in the desert,' do not go out there. "'See, He is in the inner room,' do not believe it. 27 "For just as the lightning flashes from the east, and is seen even to the west; so will be the coming of the Son of man. 28 "Wherever the corpse lies, there will the vultures flock together. 29 "But immediately after the tribulation of those days, "The sun will be darkened, The moon will not shed her light, The stars will fall from the sky, And the powers of the heavens will be shaken. 30 "Then the signs of the Son of man will appear in the sky; and then

all the tribes of the earth will lament, when they see the Son of man coming upon the clouds of heaven, with power and great glory. 31 "And he will send forth his angels with a great sound of a trumpet, and they will gather his elect together from the four winds, from utmost heaven to utmost earth. 32 "Learn from the fig tree, her parable; when her branches are become soft, and put forth leaves, you know that summer is near; 33 "so you also, when you see these signs, know that He is near, at the very doors. 34 "I tell you in solemn truth, that the present generation shall not pass away till all these things happen. 35 "Heaven and earth will pass away, but my words will not pass away. 36 "But no one knows about that day and hour, not even the angels in heaven, nor the Son, but only the Father. 37 "And as were the days of Noah, so will be the coming of the Son of man. 38 "For just as in the days before the deluge they were eating and drinking, marrying and giving in marriage, until the very day when Noah entered the ark, 40 "At that time there will be two men in the field; one will be taken, and one will be left. 41 "Two women will be grinding at the mill; one will be taken and the other left. 42 "Keep guard then, for you do not know the day on which your Master is coming. 43 "But know this, that if the master of the house had known in what watch the thief was coming, he would have been on his guard, and would not have allowed his house to be broken into. 44 "Therefore you also must be ready, for in an hour when you do not expect him, the Son of man is coming. 45 "Who, then, is the faithful and prudent slave, to whom his master has entrusted his household, to give them their food in due season? 46 "Blessed is that slave whom his Master, when he comes, shall find so doing. 47 "In solemn truth I tell you that he will set him over all his property. 48 "But if, because he is a bad slave, he should say to himself, 'My Master is a long time in coming,' 49 "and if he begins to beat his fellow slaves, and to eat or drink with the drunkards, 50 "on a day when he is not expecting him, and at an hour which he does not know, the Master of that servant will arrive 51 "and will scourge him severely, and allot him a place among hypocrites, where will be weeping and gnashing of teeth."

**25** "Then will the kingdom of heaven be likened to ten maidens who took their lamps and went out to meet the bridegroom and the bride. 2 "And five of them were foolish, and five were wise. 3 "The foolish took their lamps, but took no oil with them; 4 "but the wise took oil in their flasks with their lamps. 5 "Now because the bridegroom tarried, they all fell to nodding and went on sleeping. 6 "But

at midnight there arose a cry, "'Behold, the bridegroom! Go out to meet him!' 7 "Then all those maidens rose and trimmed their lamps; 8 "and the foolish said to the wise, "'Give us some of your oil, for our lamps are going out.' 9 "'Not so, answered the wise, 'for there may not be enough for you and for us. Go to the shops, rather, and buy some for yourselves.' 10 "And while they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding-feast. And the door was shut. 11 "Afterwards the other maidens came and cried, "'Lord, Lord, open unto us!' 12 "'In solemn truth I tell you,' he replied, 'I know you not.' 13 "Be watchful then, for you know neither the day nor the hour. 14 "For it is like a man going into another country, who summoned his slaves, and committed his property to their care. 15 "To one he gave five talents, to another two, and to another, one - to each according to his individual ability - and then set out on his travels. 16 "At once the man who had received the five talents went out and traded with them, and made five talents more. 17 "In the same way the one who got two talents made another two. 18 "But he who had received the one talent went off, and dug a hole in the ground, and hid his master's money. 19 "After a long time the master of those slaves came, and demanded a reckoning with them. 20 "The man who had received the five talents came, bringing five more, and said. "'Master, five talents you entrusted to me; see, I have gained five more.' 21 "'Well done, good and faithful slave,' replied his master; 'You have been faithful over many things. Enter into your master's joy.' 22 "The second, who had received the two talents, came up and said. "'Master, it was two talents that you entrusted to me; see, I have gained two more.' 23 "'Well done, good and faithful slave,' his master replied, 'You have been faithful over many things; enter into your master's joy.' 24 "Then the man who had received the one talent came up and said. "'Master, I knew you were a hard man, reaping where you had not sown, and gathering where you had not scattered; 25 "so I was afraid; I went away and buried your talent in the earth. There, you have what belongs to you!' 26 "'You wicked and lazy slave,' said his master. 'You say you knew that I reap where I have not sowed, and gather where I have not scattered? 27 "'Then you ought to have deposited my money with the bankers, and at my coming I should have received back my property with interest. 28 "'So take away the talent from him, and give it to the man who has ten talents. 29 "'(For to every one who has, it shall be given, and he shall have abundance; but from him who has not shall be taken away even what he has.) 30 "'But cast out

the worthless slave into the outer darkness; there will be the weeping and the gnashing of teeth.' 31 "But when the Son of man comes in his glory, and all the angels with him, then will he take his seat on the throne of his glory; 32 "and all the nations will be gathered in his presence. And he will separate them one from another, as a shepherd divides his sheep from the goats; 33 "and he will place the sheep on his right hand, and the goats on his left. 34 "Then he, the King will say to those on his right hand. "'Come, my Father's blessed ones, inherit the kingdom prepared for you from the foundation of the world. 35 "'For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; 36 "'I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to see me.' 37 "Then shall the righteous answer him, saying, 'Master, when did we see you hungry and feed you; or thirsty and give you drink? 38 "'When did we see you a stranger and take you in; or naked and clothe you? 39 "'When did we see you sick or in prison, and come to see you?' 40 "'In solemn truth I tell you,' the King will answer them, 'that inasmuch as you have done it unto one of the least of these, my brothers, you have done it unto me.' 41 "Then he will say to those also at his left hand. 'Depart from me, accursed ones, into the eternal fire prepared for the devil and his angels; (αἰῶνιος γ166) 42 "for I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; 43 "I was a stranger, and you took me not in; naked, and you clothed me not; sick, or in prison, and you visited me not.' 44 "Then will they also answer, 'Master, when did we ever see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?' 45 "But he will reply, 'In solemn truth I tell you that inasmuch as you did not do it unto one of these least, you did not do it unto me.' 46 "And these will go away into eternal punishment; but the righteous into eternal life." (αἰῶνιος γ166)

**26** Now it happened that after Jesus had finished all these discourses, he said to his disciples, 2 "You know that the Passover is coming in two days, and the Son of man will be delivered up to be crucified." 3 Then the chief priests and the elders of the people met together in the court of the palace of the high priest who was called Caiaphas, 4 and they plotted together to get Jesus into their power by a trick, and to put him to death; 5 but said they, "Not during the feast, for fear of causing a riot among the people." 6 While Jesus was staying in Bethany, in the house of Simon the Leper, 7 a woman came up to him who had an alabaster

vase of very costly perfume, and poured it over his head, as he reclined at table. 8 when the disciples saw it, they were indignant, and exclaimed. 9 "Why is this waste? This perfume could have been sold for a good sum, and the money given to the poor." 10 But when Jesus understood it he said to them. "Why are you annoying the woman? This is a beautiful deed she has done for me; 11 "for the poor you have with you always, but me you will not always have. 12 "In pouring this perfume on my body, she was preparing me for my burial. 13 "In solemn truth I tell you that wherever this gospel shall be preached in the whole world, what she has done shall be told about, as her memorial." 14 It was then that one of the Twelve, he who was called Judas Iscariot, 15 went to the chief priests and said, "What are you ready to give me for betraying him to you?" So they weighed him thirty pieces of silver; 16 and from that time he kept looking for a chance to betray him. 17 On the first day of the feast of Unleavened Bread, the disciples came to Jesus and said, "Where do you want us to make preparation for you eat the Passover?" 18 "Go into the city," he answered, "to a certain man, and tell him. "'The Teacher says. "My time is near. I am going to keep the Passover at your house, with my disciples.'"" 19 The disciples did as Jesus told them, and made ready the Passover. 20 When evening came he reclined at table with the Twelve; 21 and as they were eating, he said to them, "In solemn truth I tell you that one of you is going to betray me!" 22 In deep distress they began to ask him, each in turn, "It is not I, is it, Master?" 23 In reply he said. "One who has dipped his hand with me in the dish will betray me. 24 "The Son of man is indeed to go as it is written concerning him, but woe to that man by whom the Son of man shall be betrayed. It were good for that man if he had never been born." 25 In answer, Judas, who betrayed him, said, "Surely it is not I, Rabbi?" He said to him, "Is it not?" 26 And as they were eating, Jesus took bread and, when he had blessed it, he broke it and gave to his disciples, saying, "Take, eat, this is my body." 27 And when he had taken the cup and given thanks, he gave it to them, saying. 28 "Drink from it, all of you; for this is my blood of the Covenant, which is poured out for many for the forgiveness of sins. 29 "But I say to you, I will never again drink of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father." 30 So after singing a hymn, they went out to the Mount of Olives. 31 Then Jesus said to them. "This very night even you will all stumble and fall away from me; for it is written, "I will smite the shepherd, and the sheep of the flock will be scattered. 32 But after I am raised up I will

go before you into Galilee." 33 "If they all stumble and fall away from you," answered Peter, "I will never do so!" 34 Jesus said to him, "In solemn truth I tell you that on this very night, before cockcrow, you will deny me three times!" 35 But Peter said to him, "Even if I must die with you, I will never deny you." And so said all the disciples. 36 Then Jesus went with them to a place called Gethsemane, and said to his disciples, "Sit down here, while I go and pray yonder." 37 And he took Peter and the two sons of Zebedee with him, and began to be in anguish and sore distress, 38 and he said to them. "My soul is in anguish, even unto death! Stay here, and keep watch with me." 39 Then he went forward a short distance, and fell on his face and prayed. "O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." 40 Then he came to his disciples, and found them asleep, and said to Peter. "So you were none of you strong enough to watch with me even one hour! 41 "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 42 Then he went away again a second time and prayed, saying, "O, my Father, if this cup cannot pass except I drink it, Thy will be done." 43 He came again and found them sleeping, for their eyes were heavy. 44 So he left them and went away again, and prayed the third time in the same words as before. 45 Then he came to the disciples and said. "Sleep on now, and take your rest. Look! the hour is at hand; the Son of man is betrayed into the hands of wicked men. 46 "Rouse yourselves! Let us go. My betrayer is close at hand!" 47 Barely had he spoken these words when Judas, one of the Twelve, appeared, accompanied by a great crowd of men with swords and staves, from the chief priests and elders of the people. 48 Now his betrayer had given them a sign, saying. "Whoever I kiss is the man; arrest him." 49 So he came straight up to Jesus and said, "Hail, Rabbi!" and kissed him eagerly. 50 "Friend, do that for which you came," said Jesus. Then they came forward and laid hands on Jesus, and arrested him. 51 And, behold, one of these who were with Jesus stretched out his hand and drew his sword, and smote the slave of the high priest, and cut off his ear. 52 Then Jesus said to him. "Put back your sword into its place! for all who take the sword will perish by the sword. 53 "Do you not suppose that I am able to appeal to my Father to furnish me at this very moment with twelve legions of angels? 54 "But if I did, how could the Scriptures be fulfilled that say that thus it must happen?" 55 Then Jesus said to the crowds. "Are you come out as against a robber, with swords and staves to arrest me? Day

after day, I sat in the temple courts teaching, and you did not apprehend me. 56 "But all this has happened in order that the Scriptures might be fulfilled." 57 Then all his disciples forsook him and fled; but those who had apprehended Jesus led him away to Caiaphas, the high priest, where the scribes and the elders had assembled. 58 Now Peter was following him, afar off, as far as the courtyard of the high priest; and when he got in, he was sitting with the officers, to see the end. 59 And the chief priests and the whole Sanhedrin were trying to get false evidence against Jesus, in order that they might have him executed; 60 but they found none, although many false witnesses came forward. 61 However, at last two came forward who said, "This fellow declared, 'I can destroy the Temple of God and build it in three days.'" 62 Rising to his feet the high priest asked Jesus. "Do you make no answer? What is it that these are testifying against you?" 63 But Jesus kept silence. Again the high priest addressed him, "I adjure you by the Living God, tell us if you are the Christ, the Son of God!" 64 "I am He," Jesus answered; "yet I tell you that from this time on you will see the Son of man sitting at the right hand of Power, and coming upon the clouds of heaven." 65 Then the high priest tore his garments, saying. "He has spoken blasphemy! What further need have we of witnesses? For behold, now you have heard his blasphemy! 66 "What is your verdict?" "He ought to die," they answered. 67 Then did they spit in his face, and buffeted him; and some struck him with the palms of their hands, and cried. 68 "Prophecy to us, you Christ! Who is it who struck you?" 69 Now Peter was sitting outside in the courtyard, and one of the maidservants came up to him and said, "You also were with Jesus, the Galilean!" 70 But he denied it before them all; "I do not know what you mean," he said. 71 Soon afterward he went out into the porch, and another maid saw him, and said to those who were there, "This fellow certainly was with Jesus, the Nazarene!" 72 And again he denied it with an oath, saying, "I never knew the man." 73 A little later the bystanders came up and said to Peter, "You also are certainly one of them, for your speech betrays you." 74 Then he began to curse and swear, saying, "I never knew the man." Immediately the cock crew! 75 Then Peter recalled the word that Jesus had spoken, "Before the cock crow, you shall three times deny me" - and he went out and broke out into bitter weeping.

**27** And when the morning came, all the chief priests and the elders of the people took counsel against Jesus, how they might put him to death. 2 After they had bound

him, they led him away, and handed him over to Pilate, the Roman Governor. 3 Then when Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and elders. 4 "I have sinned," he said, "in betraying innocent blood!" "What is that to us?" they answered; "you must see to that." 5 And flinging down the silver into the Sanctuary, he rushed out, and went and hanged himself. 6 The chief priests took the money, and said, "It would be wrong to put it into the temple-treasury, because it is the price of blood." 7 So after the consultation they bought the Potter's Field with it, for a burial-place for strangers. 8 That is the reason why, to this day, the field is called "The Field of Blood." 9 Then was fulfilled the word spoken by the prophet Jeremiah. And I took the thirty pieces of silver, the price of him who had been priced, whom certain of the Children of Israel had priced; 10 and gave them for the Potter's Field, as the Lord had appointed me. 11 Now Jesus stood before the Governor, and the Governor questioned him. "Are you the King of the Jews?" he asked. 12 "It is as you say," answered Jesus; but while he was being accused by the chief priests and elders, he answered nothing. 13 Then Pilate said to him, "Do you not hear what they are testifying against you?" 14 But he made no answer, not even to one charge; insomuch that the Governor was greatly astonished. 15 Now it was the Governor's custom, during the Passover, to release to the people any one prisoner whom they selected. 16 At that time they had a notorious prisoner named Barabbas. 17 So when they had assembled, Pilate said to them, "Whom do you want me to release to you, Barabbas, or Jesus who is called Christ?" 18 He knew well that it was because of enmity that they had brought Jesus before him. 19 And while he was seated upon the judgment-seat, his wife had sent to him, saying, "Have nothing to do with that innocent man, for I have suffered many things today, in a dream, because of him." 20 But the chief priests and the elders urged the crowds to ask for Barabbas, and to destroy Jesus. 21 So when Pilate said to them, "Which of the two do you want me to release unto you?" they said, "Barabbas." 22 And Pilate asked, "What then shall I do with Jesus, who is called Christ?" What one voice they shouted, "Let him be crucified!" 23 But Pilate said, "Why, what evil has he done?" But they kept shouting the more fiercely, "Let him be crucified!" 24 So when Pilate saw that he was accomplishing nothing, but that on the contrary a riot was threatening, he took water and washed his hands in the presence of the crowd, saying, "I am innocent of the blood of this man; you must answer

for it." 25 All the people answered, "His blood be upon us and upon our children." 26 Then he released Barabbas to them, but Jesus he scourged, and delivered to be crucified. 27 Then the soldiers of the Governor took Jesus into the Praetorium, and gathered all the battalion together. 28 They stripped him and put on him a scarlet robe. 29 And they twisted a thorny crown for him, and put it on his head, and placed a reed in his right hand. Then they knelt before him, in mockery, crying, "Hail, King of the Jews!" 30 And they spit upon him, and took the reed and struck him on the head, again and again. 31 At last, when they had finished their mocking, they took the robe off, and put his own garments on him, and led him away to crucify him. 32 And as they went out they found a man of Cyrene, Simon by name, whom they compelled to go with them to carry his cross. 33 And when they came to a place called Golgotha (the word means "Place of a Skull"), 34 they gave Jesus wine to drink, mingled with gall. But after tasting it he refused to drink it. 35 After crucifying him, they parted his garments among them by casting lots. 36 Then they sat and watched him there. 37 They also placed above his head his accusation written, This is Jesus The King of the Jews. 38 At that time two robbers, also, were crucified with him; one on his right hand, the other on his left. 39 Those who passed by reviled him, wagging their heads saying. 40 "You who were going to destroy the Temple and build it in three days, save yourself! If you are the Son of God, come down from the cross!" 41 In like manner the chief priests, too, with the Scribes and elders, kept taunting him. 42 "He saved other," they said, "himself he cannot save. He, the King of Israel! Let him now come down from the cross, and we will believe on him!" 43 He put his trust in God. let Him deliver him now, if He cares for him. For he said, 'I am the Son of God!' 44 In the same way the robbers also who were being crucified with him, dept reviling him. 45 Now from noon darkness fell upon the whole land, until three o'clock in the afternoon. 46 But at three o'clock Jesus cried out in loud voice, "Eli, Eli, Lama Sabachthani?" (That is to say, "My God, my God, why hast thou forsaken me?") 47 When they heard this, some of the bystanders said "He is calling for Elijah!" 48 At once, one of them ran, and took a sponge, and filling it with vinegar, put it on a reed, and gave him to drink. 49 But the rest said. "Let be! Let us see whether Elijah is coming to save him!" 50 And Jesus cried again with a loud voice, and yielded up his spirit. 51 And lo, the veil of the sanctuary was torn in two, from the top to the bottom; 52 the earth quaked; the rocks split; the tombs were opened, and many bodies of the saints who had



fallen asleep were raised. **53** And coming forth out of the tombs, after his resurrection, they went into the holy city and appeared to many. **54** When the Roman captain and the soldiers who were with him, guarding Jesus, saw the earthquake and all that happened, they were greatly terrified and said, "Certainly this man must have been God's Son." **55** And there were present several women who were looking on from a distance; they had followed Jesus from a Galilee, ministering to him. **56** among them being Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons. **57** When it was eventide, there came a rich man of Arimathea, named Josephus, who was himself a disciple of Jesus. **58** This man went to Pilate and asked for the body of Jesus. **59** Pilate then commanded that it be given over to him. **60** So Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had cut in the rock; and after rolling a great stone against the opening of the tomb, he went away. **61** And Mary Magdalene was there, and the other Mary, sitting opposite the tomb. **62** The day after - that is, the day following the Preparation - the chief priests and Pharisees went in a body to Pilate and said. **63** "We recollect, Sir, that when he was living this imposter said, 'I will rise again after three days.' **64** Now therefore give order to have the sepulcher securely guarded until the third day, for fear his disciples may come and steal him away, and then tell the people, 'He is risen from the dead'; and so the last error will be worse than the first." **65** "You can have a guard," said Pilate. "Go your way, make it as secure as you can." **66** So they went and made the sepulcher secure, by sealing the stone in the presence of the guard.

**28** At the end of the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came down to see the sepulcher, when lo! **2** There had been a great earthquake; for an angel of the Lord had come down from heaven, and gone and rolled away the stone, and was sitting upon it. **3** His appearance was like lightning, and his raiment white as snow. **4** The guards trembled for fear of him, and became like dead men. **5** But to the women the angel said. "You need have no fear, for I know that you are seeking Jesus, the Crucified One. **6** He is not here; for he is risen, even as he said. Come, see the place where the Master was lying! **7** And go quickly and tell his disciples. 'He is risen from the dead; he goes before you into Galilee; you will see him there.' Remember, I have told you." **8** On this they ran quickly from the sepulcher, in fear

and great joy, to tell the news to his disciples. **9** And behold! Jesus himself met them, saying, "All hail!" And they went up to him and clasped his feet and worshiped him. **10** Then Jesus said to them. "Fear not! Go tell my brothers to depart into Galilee, and they will see men there." **11** Now while they were on their way, some of the guard went into the city and told the high priest all that had happened. **12** And when they had met with the elders and conferred together, they heavily bribed the soldiers and told them to say, **13** "His disciples came by night and stole him away, while we were asleep." **14** "If this should reach the Governor's ears," they said, "we will satisfy him and screen you from punishment." **15** So the soldiers took the money, and did as they were told; and this story has been noised abroad among the Jews, and continues to this day. **16** But the eleven disciples went away to Galilee, to the mountain where Jesus had appointed them. **17** And when they saw him they worshiped him; but some doubted. **18** And Jesus came forward to them and spoke to them, saying. "All authority has been given to me in heaven and on earth. **19** Go, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; **20** teaching them to observe every command which I have given you. and lo! I am with you always, even unto the end of the world." (aion  
g165)

# Mark

**1** Beginning of the gospel of Jesus Christ, the Son of God; **2** even as it is written in the prophet Isaiah, Behold, I am sending my messenger before your face to prepare your way. **3** The voice of one crying aloud. In the desert make ready a road for the Lord. Make his paths straight. **4** In the desert came John who baptized, and preached a baptism of repentance for the remission of sins; **5** and all the land of Judea, and all the people of Jerusalem, kept going out to him, and were baptized by him in the Jordan river, confessing their sins. **6** And John was clothed with camel's hair, and he had a leather girdle round his loins, and he ate locusts, and "honey of the wood." **7** He made proclamation. "There is One mightier than I coming after me, and I am not worthy to stoop down and unfasten his sandal strap; **8** I have baptized you in water, but he shall baptize you in the Holy Spirit." **9** It was at that time that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan; **10** and as soon as he rose from the water he saw the sky cleft asunder, and the Spirit like a dove descending upon him, **11** and a voice from the sky. "Thou art my Son, my beloved; in thee is my delight." **12** Then the Spirit drove him at once into the desert, **13** and he remained in the desert for forty days, tempted by Satan; and he was among the wild beasts, but the angels were ministering to him. **14** After John had been thrown into prison Jesus came into Galilee preaching the gospel of God. **15** "The time is now come," he said, "and the kingdom of God is near! Repent and believe the gospel." **16** And as he was passing along by the sea of Galilee he saw Simon and Andrew, Simon's brother, casting their net into the sea, for they were fishermen; **17** so Jesus said to them, "Come after me, and I will make you to become fishers of men." **18** At once they left their nets and followed him. **19** As he went a little farther on he saw James, the son of Zebedee, and John his brother, who also were in their boat mending the nets. **20** Straightway he called them, and they left their father Zebedee in the ship with the hired servants and went after him. **21** So they came to Capernaum, and as soon as the Sabbath Day came he went into the synagogue and began to teach. **22** They were astonished at his teaching, for he was teaching them with authority, not like the Scribes. **23** And at that very moment, there in their synagogue, a man in the grip of an unclean spirit shrieked out. **24** "What business have you with us, you Jesus of Nazareth? Are you come to destroy us? I know you who you are, the Holy One of God." **25** But Jesus rebuked him, saying, "Be quit! Come out

of him." **26** So the unclean spirit, after tearing him, came out of him with a loud cry; **27** and every one was amazed so that they began questioning among themselves. "What does this mean? A new teaching with authority? He lays commands even upon unclean spirits and they obey him." **28** And at once his fame spread everywhere through that part of Galilee. **29** On leaving the synagogue they went at once with James and John to the house of Simon and Andrew. **30** Now Simon's mother-in-law lay sick of fever, and without delay they told him about her. **31** So he came and took her hand and raised her up. The fever left her at once, and she began to wait upon them. **32** At evening when the sun had set, people came and brought to him all the sick and demon-possessed, **33** and the whole town was gathered at the door. **34** He cured many who were ill with various diseases, and drove out many demons. But he did not allow the demons to speak, because they knew who he was. **35** In the morning he rose a great while before day and went out to a desert place, and there prayed. **36** And Simon and his companions hunted him up, **37** and told him, "Every one is looking for you." **38** "Let us go away," he answered, "to the neighboring country towns, that I may preach there, too; because for that purpose I came forth." **39** So he went throughout Galilee, preaching in the synagogues and driving out demons. **40** One day a leper came to him and besought him as he knelt down to him, saying, "If you choose, you are able to cleanse me." **41** Jesus, moved with compassion, put out his hand and touched him, saying, "I do choose, be clean!" **42** The leprosy at once left him, and he was made clean. **43** Jesus immediately sent him away, charging him sternly and saying, **44** "See you say nothing to any one; but go your way, show yourself to the priest, and offer for your purification what Moses commanded for a testimony to them." **45** But he went out and began to tell every one and to publish it broadcast, so that Jesus could no longer enter any town openly; but he had to remain outside in lonely places, and people kept coming to him from every quarter.

**2** Some days later when Jesus entered Capernaum again the news spread, "He is in the house"; **2** and at once such a crowd gathered that there was no longer room for them, even around the door. **3** While he was speaking his message, they came bringing to him a paralytic, carried by four men. **4** When they could not get him near to Jesus because of the crowd, they removed the roof under which he stood, and after making an opening, they let down the cot on which the paralytic was lying. **5** Then Jesus, when he perceived their faith, said to the paralytic, "Son your sins are

forgiven." 6 But there were some Scribes sitting there who reasoned in their hearts. 7 "Why does this man speak like this? He blasphemes. Who is able to forgive sins but One, God himself?" 8 Jesus clearly perceived at once be the Spirit that they were thus reasoning in their hearts and said to them. 9 "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your cot and walk'? 10 But to let you see that the Son of man has authority on earth to forgive sins" - he said to the paralytic- 11 "I bid you rise, take up your cot, and go home." 12 The man rose, at once took up his cot, and went out before them all; at which they were all astounded, and gave God glory, saying, "We never saw anything like this." 13 Then Jesus went again to the seaside, and the whole crowd kept coming to him, and he taught them. 14 As he was passing by he saw Levi, the son of Alphaeus, sitting in the tax-office; and he said to him, "Follow me." So he rose and followed him. 15 Later on Levi was sitting at table in his house, and together with Jesus and his disciples a number of tax-gatherers and sinners were guests, for there were many of them who used to follow him. 16 But when some scribes of the Pharisees saw him eating with the sinners and tax-gatherers, they said to his disciples, "Is he eating and drinking with tax-gatherers and sinners?" 17 On hearing this Jesus said to them. "It is not the healthy who need a physician, but the sick. I did not come to call the righteous, but sinners." 18 Now the disciples of John and the Pharisees were keeping a fast, and people came to ask him, "How is it that the disciples of John and the Pharisees are fasting, but your disciples are not?" 19 "Can friends of the bridegroom fast while he is still with them?" asked Jesus. "As long as they have the bridegroom with them, they cannot fast. 20 But the days will come when the Bridegroom will be taken away from them; then, on that day, they will fast. 21 No one ever sews a piece of unshrunk cloth onto an old garment, otherwise the patch tears away from it - the new from the old - and a worse tear is made. 22 And no one ever pours new wine into old wine-skins, else the wine would burst the skins, and both wine and skins would be lost. New wine is poured into fresh wine-skins. 23 One Sabbath he was walking along through the wheat-fields, and his disciples, as they began to make their way across, were pulling the heads of wheat. 24 "Look," said the Pharisees to him, "Why are they doing on the Sabbath Day what is against the law?" 25 He answered them. "Have you never read what David did when he was needy and hungry, he and his men? 26 How he went into the house of God when Abiathar was priest, and ate the

consecrated bread, which none but priests may eat, and gave some to his men? 27 "The Sabbath," he told them, "was made for man, and not man for the Sabbath; 28 so the Son of man is Master even of the Sabbath."

**3** Again he went into a synagogue where there was a man with his hand withered. 2 And they kept watching Jesus to see whether he would cure him on the Sabbath; so as to have some charge to bring against him. 3 "Stand up," Jesus said to the man with the withered hand, "and come forward." 4 Then he asked them. "Is it lawful to do good on the Sabbath Day, or to do harm? to save a life, or to destroy it?" 5 They were silent. Then looking around upon them with anger, and deeply grieved by the hardening of their hearts, he said to the man, "Stretch out your hand!" He stretched it out, and the hand was at once completely restored. 6 As soon as they came out, the Pharisees plotted against him with the Herodians, in order to destroy him. 7 Then Jesus withdrew to the sea with his disciples; and a great crowd of people from Galilee followed. 8 From Judea, too, and Jerusalem, and Idumea, and from beyond Jordan, and from the district of Tyre and Sidon, they came to him a vast multitude, because they heard what he was doing. 9 So he directed his disciples to keep a little boat in readiness for him, because of the crowd, to prevent their crushing him. 10 For he had healed so many that all the people who had ailments pressed upon him so as to touch him. 11 And whenever the unclean spirits beheld him, they threw themselves down at his feet, screaming out, "You are the Son of God." 12 But over and over, he strictly forbade them to make him known. 13 Then he went up the hillside and called to him those whom he chose, and they came to him. 14 Twelve of them whom he also called "Apostles," he appointed to be with him, and also that he might send them out to preach, 15 and to have authority to cast out demons. 16 There was Simon, whom he surnamed Peter, 17 and James (them he surnamed Boanerges, that is, Sons of Thunder), 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Zealot, 19 and Judas Iscariot who betrayed him. 20 Then he went into a house, but again such a multitude assembled that they could not get their food. 21 When his relatives heard of it, they came to take possession of him, for they said, "He is out of his mind." 22 The Scribes also who had come down from Jerusalem, said, "He is Beelzebub," and, "He casts out demons by the power of the Prince of the demons." 23 So when he had

called them to him he spoke to them in parables. "How," said he, "can Satan cast out Satan? 24 If a kingdom be divided against itself, that kingdom cannot stand; 25 if a household be divided against itself, that household cannot stand; 26 and if Satan has revolted against himself, and is divided, he cannot stand. Nay, he meets his end! 27 "Indeed, no one can enter the strong man's house and carry off his property without first binding the strong man; then he can plunder his house. 28 In solemn truth I tell you that the sons of men shall be forgiven all their sins and all the blasphemies they may utter, 29 but he who blasphemes against the Holy Spirit is never forgiven. Nay, he is in the grasp of an eternal sin." (αἰὼν γ165, αἰῶνιος γ166) 30 Because they kept saying, "He has an unclean spirit." 31 Then his mother and his brothers came up, and standing outside, they sent a messenger to him to call him. 32 Now a crowd was sitting round him and they told him, "See! your mother and your brothers and sisters are outside, wanting to see you." 33 "Who are my mother and my brothers?" he replied. 34 Then, with a glance at those who were in the circle sitting around him, he added. 35 "Here are my mother and my brothers! Whoever does the will of God, that one is my brother and sister and mother."

**4** Afterwards Jesus began to teach by the seaside, and a vast multitude of people gathered about him, so that he went on board a boat on the sea, and sat there, while all the people stayed on shore, at the water's edge. 2 Then he began teaching them in parables many things. In his teaching he said to them. 3 "Listen! the Sower once went out to sow, 4 and as he sowed, it happened that some seed fell on the road, and birds came and picked it up; 5 some other seed fell on stony soil, where it had not much earth; and it sprang up quickly because it had no depth of soil, 6 but when the sun rose it was scorched and withered away because it had no root. 7 Other seed fell among the thorns, and the thorns sprang up and choked it, so that it yielded no crop. 8 But some seed fell into good soil and yielded a crop that sprang up and increased, yielding thirty, sixty, or a hundredfold. 9 "Any one who has ears to hear," he added, "let him listen to this." 10 When he was alone his followers and the Twelve began asking about the parables. 11 He went on to say to them. "The secret truth concerning the kingdom of God has been given to you, but to those outside everything is told in parables, 12 so that, "for all their looking they may not see, and for all their hearing, they may not understand, lest perchance they should turn and be pardoned. 13 "You do not understand this parable," said

Jesus. "Then how will you understand the other parables? 14 "What the Sower sows is the Word. There are those 'on the wayside' where the Word is sown. 15 As soon as they hear it, Satan immediately comes and snatches away the Word which has been sown in them. 16 And like the sowing upon 'stony ground' are those who, whenever they hear the Word, at once receive it with joy, 17 but because they have no root in themselves they last for a time; but when suffering or persecution ensues because of the Word, they at once fall away. 18 There are others who are 'sown among thorns.' 19 When they have heard the Word, the anxieties of life and the snares of wealth, and all sorts of other ambitions, come in to choke the Word, so that it proves unfruitful. (αἰὼν γ165) 20 But those, on the other hand, who were sown on that good soil, are those who listen to the Word, and welcome it, and bear fruit, thirty, sixty, or a hundredfold." 21 He went on to say. "Is the lamp brought in to be put under the bushel or the bed? Is it not rather to be put on the lamp-stand? 22 There is nothing hidden except what is to be disclosed, and nothing concealed except what is to be revealed. 23 If any man has ears to hear, let him hear." 24 And he said to them. "Take heed what you hear. With what measure you measure it will be measured to you, and more will be given to you. 25 For he who holds, to him will more be given, and he who holds not, from him will be taken even what he holds." 26 "It is with the kingdom of God," he continued, "as if a man should have sown seed in the earth; 27 night and day he sleeps and wakes while the seed is sprouting and growing tall, he knows not how. 28 Of its own accord the earth bears its crops; first the blade, then the ear, then the full grain in the ear. 29 Then as soon as the crop is ready the man has the sickle put in at once, because harvest-time is come. 30 "To what shall we compare the kingdom of God?" he said again. "in what parable shall we set it forth? 31 It is like a mustard-seed, which, when sown in the soil, is the smallest seed in the world; 32 yet when sown shoots up and becomes larger than any plant, sending out such branches that the wild birds build their nests under its shadow." 33 With many such illustrations Jesus used to tell his message to people as far as they were able to receive it; 34 and to them it was his practice never to speak except in parables. But he used to explain everything in private to his disciples. 35 On the evening of that same day Jesus said to them, "Let us go across to the other side." 36 So, leaving the crowd behind, they took him with them just as he was in the boat; and the other boats were with him. 37 But a great gale of wind came up, and the waves were dashing into the boat so

that it began to fill. **38** Now he himself was sleeping on the cushion in the stern, so they woke him up, saying, "Master, do you not care if we perish?" **39** And he awoke, rebuked the wind, and said to the sea, "Peace, be still!" **40** The wind fell, and there ensued a great calm. Then he said to them. "Why are you so afraid? Have you still no faith?" **41** Then they were awestruck, and said one to another, "Who can this be, that even the wind and the sea obey him!"

**5** Then they came to the country of the Gadarenes, on the opposite side of the sea; **2** and he had no sooner stepped out of the boat, than a man out of the tombs came to meet him, a man with an unclean spirit, **3** who lived among the tombs. **4** Not even with a chain could any man bind him, for he had been bound with fetters and chains again and again, and had snapped the chains, and broken the fetters; and there was no one strong enough to master him. **5** And always, night and day, he remained among the tombs and in the mountains, shrieking and gashing himself with stones. **6** As he caught sight of Jesus from afar, he ran and knelt before him, **7** and with a shriek he cried out in a loud voice. "Jesus, son of God most high, what business have you with me? I adjure you by God, torment me not!" **8** For Jesus was saying, "Foul spirit, come out of the man." **9** He continued asking him, "What is your name?" "Legion is my name, for we are many." **10** Over and over he continued to beg Jesus not to send them away out of the country. **11** Now there was on the hillside a great drove of swine feeding. **12** So the spirits begged him, saying, "Send us into the swine, that we may enter into them." **13** And he gave them leave. And out came the foul spirits and entered the swine; and the drove rushed down from the steep into the sea, in number about two thousand, and were choked in the sea. **14** On this the swineherds ran away and spread the news in town and country. So the people went to see what had happened. **15** When they got to Jesus they found the demoniac sitting there clothed and in his right mind - the man who had had the "Legion" - and they were awestruck. **16** And those who had been eye-witnesses told them what had happened to the demoniac and to the swine. **17** Then they began to beg Jesus to depart from their district. **18** As he was getting into the boat the man who had been demon-possessed kept begging to go with him; but he said, **19** "Go home to your own people, and tell them what great things God has done for you, and has had mercy upon you." **20** So he went and began to publish abroad in the District of the Ten Towns all that Jesus had done for him; and every one was

astonished and all men marveled. **21** Then after Jesus had recrossed in a boat to the other side, a vast multitude came crowding around him; so he stayed on the seashore. **22** Then one of the wardens of the synagogue, named Jairus, came up, and as soon as he saw Jesus, fell at his feet, with many entreaties, **23** "My little daughter," he said, "is dying. I beseech you, come and lay your hands on her, that she may recover and live." **24** So he went with him, and a great crowd followed him and thronged about him. **25** Now there was a woman who had had a hemorrhage for twelve years, **26** and had suffered many things of many physicians, and had spent all that she had, but was no better; on the contrary, rather grew worse. **27** She had heard about Jesus, so she came in the crowd behind and touched his cloak. **28** "If I can touch even his clothes," she kept saying to herself, "I shall get well." **29** At once the fountain of her blood was dried up, and she felt in her body that she was cured of her complaint. **30** Jesus, instantly conscious that the power within him had gone forth, turned about in the crowd, and said, "Who touched my clothes?" **31** "You see the crowd thronging about you," said his disciples, "and yet you say, 'Who touched me?'" **32** But he kept looking about to see who had done it, **33** and the woman knowing what had happened to her, came in fear and trembling, and fell down before him, and told him all the truth. **34** "Daughter," he said, "your faith has saved you. Go in peace, and be cured of your complaint." **35** While he was still speaking men came from the house of the warden of the synagogue to tell him, "Your daughter is dead, why trouble the Teacher any further?" **36** But Jesus, paying no attention to the remark, said to the warden of the synagogue, "Have no fear, only believe." **37** He would not permit any one to go with him, except Peter and James and John, the brother of James. **38** As they came to the house of the warden of the synagogue, he gazed upon a tumult, many weeping and wailing shrilly. **39** "Why all this tumult and loud weeping?" he asked. **40** "The child is not dead, but asleep." And they began to laugh him to scorn. Then he put them all outside, took the father and mother of the child and those he brought with him, and entered the room where the child was lying. **41** Then he took the child's hand and said to her, "Talitha, cumi," that is to say, "Little girl, I am speaking to you; arise!" **42** And instantly the little girl stood up, and began to walk, for she was twelve years old. They were at once beside themselves with utter amazement. **43** He, however, repeatedly cautioned them not to let any one know about it, and directed them to give her something to eat.

**6** Jesus left that place, and accompanied by his disciples, came into his own part of the country. **2** When it came Sabbath he began to teach in the synagogue; many, as they listened, were deeply impressed. "Where did he get all this?" they asked; "What is the wisdom that is given to this man, and miracles such as these that happen at his hands?" **3** Is not this the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" **4** So they disapproved of him. Then Jesus said to them, "A prophet is not without honor except in his native land and among his relatives and in his home." **5** And he was unable to do any miracle there, except that he laid his hands on a few sick folk and healed them. **6** And he wondered at their lack of faith. So he went among the neighboring villages, teaching. **7** Then summoning the Twelve to him, he began to send them out two by two, giving them authority over unclean spirits. **8** He bade them take nothing but a staff for their journey; no bread, no wallet, no coins in their purse; **9** they were to wear sandals, but not to put on two tunics. **10** "Wherever you enter a house," he told them, "remain there until you leave the place; **11** and if any place does not receive you, or listen to you, as you go out of it shake off the dust under your feet, as a warning to them." **12** So they fared forth and summoned men to repentance. **13** They cast out many demons, and anointed many sick people with oil and cured them. **14** King Herod heard it, for the name of Jesus had become well known, People were saying, "John the Baptist is risen from the dead, and on that account these powers are working in him." **15** "He is Elijah," said others. And still others were saying, "He is a prophet, like one of the old prophets." **16** But when Herod heard, he said, "That John whom I beheaded has come back to life." **17** Now this Herod had sent and arrested John, and bound him in prison, for the sake of Herodias, his brother Philip's wife, whom he had married. **18** For John had often told Herod, "It is not right for you to live with your brother's wife." **19** So Herodias hated him, and wished to put him to death; **20** but she could not, for Herod was afraid of John because he knew that he was a just and holy man. So he kept him safe. When he listened to John he was much exercised, yet he found pleasure in listening to him. **21** Then came a convenient day, when Herod on his birthday held a feast for his lords and generals and the leading men of Galilee, **22** at which the daughter of Herodias herself came in and danced. She charmed Herod and his guests. "Ask me whatever you want," said the king to the young girl, "and I will give it to you." **23** He even swore to her that whatever she asked, he

would give it to her, up to half his kingdom. **24** So she came out and said to her mother, "What shall I ask for?" "The head of John the Baptist," she replied. **25** So she at once hurried in to the king and made her request, "I want you," she said, "to give me, without delay, the head of John the Baptist on a charger." **26** Then the king was exceedingly sorry; yet on account of his oaths and his guests he was unwilling to disappoint her. **27** So he sent at once a soldier of the guard with orders to bring his head. **28** And he went and beheaded John in prison, brought his head on a platter, and gave it to the young girl, and she gave it to her mother. **29** When John's disciples heard of this, they came, and took his body, and laid it in a tomb. **30** When the apostles had come back to Jesus, they told him all the things they had done, and all they had taught. **31** Then he said to them, "Come apart, yourselves, to a quiet spot, and rest a while." For there were many coming and going, and they could not get time even to eat. **32** So they sailed away privately to a solitary place. **33** However, many saw them going, and recognized them, and ran together by land from all the neighboring towns, and arrived there first. **34** So when Jesus landed he saw a vast multitude, and he was moved with compassion for them, because they were like sheep without a shepherd, and he began to teach them many things. **35** Then when the day was now far spent, his disciples came to him and said. "This place is desert, and the day is now far spent. **36** Send the people away so that they may go to the farms and villages about here, and buy themselves something to eat." **37** In answer he said to them, "You yourselves are to give them food." "Are we to go and buy fifty dollars worth of bread," they said, "and give them food?" **38** "How many loaves have you?" he answered. "Go and see." When they had found out, they said, "Five, and two fishes." **39** Then he directed them to make all sit down by companies on the green grass. **40** And they sat down like beds in a garden, by hundreds and by fifties. **41** Then he took the five loaves and the two fishes, and looking up to heaven he blessed, broke the loaves in pieces, and kept giving to the disciples to distribute. **42** The two fish also he divided to them all. **43** All ate and had enough; and they carried away broken fragments of bread and of fish, enough to fill twelve baskets. **44** Those who ate the bread were five thousand adult men. **45** Then he at once compelled the disciples to embark in the boat and go before him to Bethsaida on the other side, while he sent the people away. **46** After he had taken leave of them, he went away into the mountain to pray. **47** And when evening came, the boat was half-way across the sea,

while he was on shore alone; 48 but when he saw them distressed in rowing (for the wind was against them), about the fourth watch of the night he went to them, walking upon the sea, 49 they thought it was an apparition and shrieked aloud, for they all saw him and were terrified. 50 But he at once spoke with them, saying, "Courage! It is I. Do not be afraid!" 51 Then he got into the boat beside them, and the wind ceased, and they were utterly astounded, 52 for they had not understood about the loaves; on the contrary their heart was hardened. 53 When they had crossed over they landed at Gennesaret and moored to the shore. 54 As soon as they got out of the boat, the people at once recognized him, 55 and began running over that whole country, and carrying the sick about on their beds, wherever they heard he was. 56 And whenever he entered into villages or cities or the fields they would lay the sick in the market-places and beseech him to let them touch even the tassel of his cloak, and all who touched him were made well.

**7** One day the Pharisees came to him in a body with some Scribes who had come from Jerusalem. 2 They had noticed that some of his disciples were eating with "common," that is to say, unwashed hands. 3 For the Pharisees and all of the Jews do not eat until they have ceremoniously washed their hands in obedience to the tradition of the elders; 4 and when they come from the market-place they do not eat without bathing first. and they have many other customs which they have received and observe, such as the washing of cups and jugs and copper pans. 5 So the Pharisees and Scribes asked him. "Why do your disciples not follow the traditions of the elders? Why do they eat with 'common' unwashed hands?" 6 "Well did Isaiah prophesy of you, hypocrites," he answered. "As it is written, "This people honor me with their lips, While their hearts are far from me; 7 But in vain do they worship me, For their teaching is only human precepts. 8 "You neglect the commandment of God, and hold fast the traditions of men." 9 "It is praiseworthy, is it," he exclaimed, "to reject the command of God that you may keep your tradition! 10 For although Moses said, Honor your father and mother, and Let him who curses father or mother suffer death, 11 you say that if a man tells his father or mother, 'This money which otherwise you would have received from me, is Korban' (that is, a thing devoted to God), 12 you exempt him from doing any service for his father or mother. 13 Thus by your tradition which you have handed down you set at naught the word of God; and you do many other things like that." 14 Then again he called

the crowd to him and said. 15 "Listen to me, all of you, and understand; there is nothing outside a man which by entering in can defile him; but it is what comes from him that defiled him." 17 After he had left the crowd and gone indoors his disciples began asking him about the parable. 18 "Are even you without understanding?" he said. "Do you not perceive that nothing whatever from without can defile a man by entering him, 19 because it does not go into his heart, but into his belly, and passes away, ejected from him?" By these words he pronounced all foods clean. 20 "What comes out of a man," he continued, "is what defiles him. 21 From within, from the heart of man, proceed evil purposes - 22 fornication, theft, murder, adultery, greed, malice, deceit, wantonness, envy, slander, arrogance, reckless folly - 23 all these wicked things issue from within and defile a man." 24 After he rose and left that place, he went away into the region of Tyre and Sidon. Here he went into a house and wished no one to know it but he could not be hid. 25 Forthwith a woman whose little daughter was possessed by an unclean spirit, heard of him, and came and fell at his feet 26 (the woman was a Greek, a Syro-phoenician by race), and again and again she begged him to cast the demon out of her daughter. 27 "Let the children be filled first," he said to her. "It is unseemly to take the children's bread and throw it to the dogs." 28 "True, Master," she answered, "but the dogs under the table do pick up the children's crumbs." 29 "For that saying of yours, go home," he replied; "the demon has departed from your daughter." 30 So she went home, and found the child lying in her bed and the demon departed. 31 Again he left the region of Tyre, and passed through Sidon to the Sea of Galilee, crossing the District of the Ten Towns. 32 And they brought to him a deaf man who stammered, and begged him to lay his hands upon him. 33 So Jesus took him aside from the crowd, by himself, and put his finger in the man's ears, and moistened his tongue with saliva; 34 then looking up to heaven with a sigh, he said to him, "Ephphatha!" (that is, "Be opened.") 35 And his ears were opened and the bond of his tongue was loosened, and he spoke plainly. 36 Then Jesus charged them not to tell any one, but the more he charged them, the more they published it; 37 and people were amazed beyond measure saying, "How successfully he does things! Even the deaf he makes to hear, and the dumb to speak."

**8** In those days when a large crowd had again assembled and had nothing to eat, Jesus called together his disciples and said to them. 2 "My heart aches for the crowd, because

they have remained with me three days now, and they have nothing to eat; 3 and if I send them away fasting to their homes, they will faint on the way. Moreover, some of them are from a distance." 4 "Where will it be possible," answered his disciples, "for one to fill these men with bread in a lonely place like this?" 5 He asked them, "How many loaves have you?" "Seven," they said. 6 So he directed the crowd to sit down on the ground; and when he had taken the seven loaves, he gave thanks, broke them, and gave to his disciples to distribute to the crowd. 7 They had also a few small fish; after blessing these he told his disciples to distribute them also. 8 They ate and were filled and they took up of broken pieces that were left, seven hampers. 9 They that had eaten were about four thousand. 10 Then he sent them away, got at once into the boat with his disciples. and came into the district of Dalmanutha. 11 And the Pharisees came out and began to question him, seeking from him a sign from heaven, by way of testing him. 12 At this Jesus sighed deeply in his spirit, and said. "Why does the present generation seek a sign? In solemn truth I tell you that no sign shall be given this generation." 13 Then he left them, and getting into the boat again, went away to the other side, 14 Now they had forgotten to take bread, and had not in the boat with them more than one loaf. 15 So he gave them this warning. "Look out! Be on the watch against the leaven of the Pharisees, and the leaven of Herod." 16 And they began arguing with one another because they had no bread, He noted this and said to them. 17 "Why are you arguing together because you have no bread? Do you not yet perceive and understand? 18 Are your minds so slow to comprehend? You have eyes, do you not see? You have ears, do you not hear? 19 Do you not remember? When I broke the five loaves among the five thousand, how many baskets of broken pieces did you take up?" "Twelve," they said. 20 "And when the seven for the four thousand, how many hampers full of fragments did you pick up?" 21 "Do you not yet understand?" he said. 22 Then they came to Bethsaida, where some people brought a blind man to Jesus, and begged him to touch him. 23 Taking the blind man by the hand, he led him outside the village; and, after spitting on his eyes, he laid his hands on him and asked, "Can you make out anything?" 24 The man looked up and said, "I can make out the people, for as they move about, I see them like trees." 25 Then Jesus again put his hands on the man's eyes; and the man, staring straight ahead, recovered his sight and continued to see everything perfectly. 26 Then Jesus sent him home, saying, "Do not even go into the

village." 27 From there Jesus and his disciples went to the villages of Caesarea Philippi, and on the way he began to question his disciples saying, "Who do people say I am?" 28 And they told him. "Some say John the Baptist, others, Elijah, and others that you are one of the prophets." 29 And he continued questioning them, "But you yourselves, Who do you say I am?" Peter in reply said to him, "You are Christ." 30 Then he strictly charged them not to say this about him to any one; 31 and he began to explain to them that the Son of man must suffer many things, and be rejected by the elders and the chief priests, and the Scribes, and be put to death, and after two days rise again. 32 This he told them quite openly. Then Peter took him and began to rebuke him. 33 But he turned round, and looked upon his disciples, and rebuked Peter. "Get thee behind me, Satan," he said, "for your thoughts are not God's thoughts, but man's." 34 Then summoning the crowd to him, with his disciples. he said. "If any man wishes to follow me, let him renounce self, take up his cross, and so follow me. 35 For whoever wishes to save his life will lose it; but whoever, for my sake and the gospel's, loses his life will save it. 36 For what shall it profit a man to gain the whole world and lose his own life? 37 Or what shall a man give in exchange for his life? 38 Whoever is ashamed of me and my words in this unfaithful and wicked generation, of him shall the Son of man be ashamed when he comes in the glory of his Father with the holy angels."

9 "In solemn truth I tell you," he said, "there are some standing here who shall not taste death till they see the kingdom of God, come with power." 2 Six days later Jesus took with him Peter and James and John, and brought them by themselves up a high mountain apart from the rest. 3 Here in their presence he was transfigured; and his clothes also became glistening with a radiant whiteness, such as no bleaching on earth could give. 4 Moreover there appeared to them Elijah, with Moses; and they were talking with Jesus. 5 "Master," said Peter, addressing Jesus, "it is good for us to be here. Let us put up three tents one for you, one for Moses, and one for Elijah." 6 (For he did not know what to say, they were so awestruck.) 7 Then there came a cloud overshadowing them; and there came a voice out of the cloud. "This is my Son, my beloved. Listen to him." 8 And suddenly as they looked around, they saw no one any more beside them, but Jesus alone. 9 As they came down the mountain he strictly forbade them to narrate to any one what they had seen, until after the Son of man had risen from the dead. 10 This order they faithfully kept, questioning among



themselves what "rising again from the dead" meant. **11** So they asked him, "How is it that the Scribes say that Elijah must first come?" **12** "Elijah does indeed first come," he said, "and restores all things, But how is it written about the Son of Man, that he will endure great suffering, and be rejected? **13** "Elijah indeed has already come," he added, "and they have done to him whatever they pleased, even as it is written of him." **14** When they rejoined the disciples they saw a great crowd surrounding them, and some Scribes disputing with them. **15** As soon as they saw him, all the people were astounded and ran up to greet him. **16** He asked them, "What are you discussing with them?" **17** "Master," answered one of the crowd, "I brought my son to you; he has a dumb spirit in him; **18** and wherever it seizes him it dashes him down; he foams at the mouth, and grinds his teeth, and is wasting away. I begged your disciples to cast it out, but they could not." **19** "O unbelieving generation!" replied Jesus; "how long must I be with you? How long must I be patient with you? Bring him to me." **20** So they brought the boy to him, and when he saw Jesus, the spirit at once convulsed him, and he fell to the ground and wallowed, foaming at the mouth. **21** Then Jesus asked the father, "How long has he been like this?" **22** "From childhood," he answered; "and often it has thrown him into the fire and into the water, to destroy him; but if you can do anything, take pity on us and help us." **23** Jesus said to him, "'If you can!' All things can be for one who believes." **24** The boy's father with a cry said instantly, "I do believe; help my unbelief." **25** And when Jesus saw that a crowd came running together, he rebuked the unclean spirit. "You dumb and deaf spirit," he said, "come out of him, I command you, and never enter him again." **26** So with a loud shriek it came out, after throwing the boy into convulsion after convulsion. The boy looked like a corpse, so that most of them said that he was dead. **27** But Jesus took him by the hand and lifted him up, and he stood up. **28** When Jesus had gone into the house, his disciples asked him in private, "Why could not we cast it out?" **29** "This kind can only be cast out by prayer," he replied. **30** Jesus and his disciples, after leaving that place, passed through Galilee; but he was unwilling that any one should know it, **31** for he was explaining to his disciples that the Son of man was to be betrayed into the hands of men, and that they would put him to death, but that after he had been put to death, he would rise again after three days, **32** But they did not understand his words, and were afraid to ask him the meaning. **33** Then they came to Capernaum; and when he got into the house he asked them, "What were you

discussing on the road?" **34** But they were silent, for on the road they were disputing together which one was greatest. **35** So he sat down and called the Twelve, and said to them, "If any one wishes to be first, he must be last of all, and the servant of all." **36** Then Jesus took a little child, set it among them, and folding it in his arms, he said, **37** "Whoever in my name receives one such little child, receives me, and whoever receives me, receives not me, but Him who sent me." **38** "Master," said John, "we saw a man casting out demons in your name, and we tried to stop him because he did not follow us." **39** "Do not try to stop him," Jesus answered, "for there is no one who performs a miracle in my name who can soon speak evil of me. **40** He who is not against us is for us. **41** For whoever gives you even a cup of water to drink because you belong to Christ, in solemn truth I tell you, that he shall certainly not lose his reward. **42** "And if any one shall cause one of these little ones who believe on me to stumble, it would be better for him if he were thrown out into the sea with a great millstone about his neck. **43** "If your hand cause you to stumble, cut it off! It is better to be maimed and to enter into life than to have two hands and go away into hell, into the fire that cannot be put out. (Geenna g1067) **45** If your foot cause you to stumble, cut it off! It is better to enter into the life a cripple, than to have two feet and be cast into hell. (Geenna g1067) **47** If your eye cause you to stumble, tear it out! It is better for you to enter the kingdom of God one-eyed that to keep both your eyes and be cast into hell, (Geenna g1067) **48** where their worm never dies and the fire does not go out. **49** For by fire every one will be salted; **50** salt is excellent, but if the salt has lost its savor, what will you use to restore its saltness? Then have salt in yourselves, and be at peace with one another."

**10** On leaving that place Jesus came into the borders of Judea, on the other side of the Jordan, Once more the people flocked about him, and again, as usual, he began teaching them. **2** Presently some Pharisees came up and tested him, by asking if it was lawful for a man to divorce his wife. **3** "What did Moses command you?" he replied, **4** "Moses," said they, "permitted a man to draw up a bill of separation and divorce her." **5** But Jesus said to them, "Moses gave you that command because of the hardness of your hearts; **6** but from the beginning of the creation God made them male and female. **7** "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and the two shall become one flesh; **8** so that they are no more two, but one flesh. **9** What therefore God

has joined together, let not man put asunder." 10 When indoors the disciples began to question Jesus again about this, and he said. 11 "Any man who divorces his wife and marries another woman commits adultery against her; 12 and if she divorces her husband and marries another man, she commits adultery." 13 Now people were bringing little children to Jesus for him to touch them; but the disciples rebuked them. 14 Jesus was indignant when he saw it, and said. "Let the little children come to me. Do not hinder them; for the kingdom of God belongs to such. 15 I tell you true that unless a man receives the kingdom of God as a little child, he shall not even enter it." 16 Then he took them in his arms, and laid his hand upon them in blessing. 17 As he started to go forth into the road, a man came running up to him, and knelt down before him. "Good Teacher," he asked, "what must I do to inherit eternal life?" (aiōnios g166) 18 Jesus said to him. "Why do you call me 'good'? No one is good save one, God himself. 19 You know the commandments. Do not murder, do not commit adultery, do not steal, do not bear false witness, do not cheat, honor your father and mother." 20 "Teacher," he answered, "I have observed all these from my youth." 21 Jesus loved him as he looked at him, and said. "One thing you lack. Go, sell all you have and give to the poor; and you shall have wealth in heaven; and come, follow me." 22 But his face fell at these words, and he went away saddened, for he was one who had great wealth. 23 Then Jesus looked round on his disciples and said, "How hard it is for those who have wealth to enter into the kingdom of God!" 24 The disciples were amazed at his words. Jesus looked around and said again to them. 25 "My sons, how hard it is for those who trust in money to enter the kingdom of God. It is easier for a camel to get through the eye of a needle, than for a rich man to enter the kingdom of heaven." 26 "Then who can be saved?" they said to themselves astonished beyond measure. 27 When he had looked at them, Jesus said, "With men it is impossible, but not with God, for all things are possible with God." 28 "But we," Peter began to say, "we have left our all and have followed you." 29 "I tell you solemnly," said Jesus, "that there is no man who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and the gospel's, 30 but shall receive a hundred times as much, now in this present world, houses, brothers, sisters, mothers, children, lands-and persecutions with them - and in the world to come eternal life. (aiōn g165, aiōnios g166) 31 But many who are first shall be last, and the last, first." 32 They were still on the road going up to Jerusalem, and Jesus led the way; and they were

amazed, and some, although they followed, were afraid. Then once more he took the Twelve, and began to tell them what was about to befall him. 33 "See," said he, "we are going up to Jerusalem and the Son of man will be betrayed to the high priests and the Scribes. They will condemn him to death, and will hand him over to the Gentiles, 34 who will mock him, spit upon him, flog him, and put him to death; and after three days he will rise again." 35 Presently there came up to him James and John, the sons of Zebedee, and said, "Teacher, we wish you would do for us whatever we ask you." 36 "What is it you want me to do for you?" said he. 37 They answered, "Allow us to sit, one at your right hand, and the other at your left hand, in your glory." 38 "You know not what you are asking," said Jesus. "Can you drink the cup that I drink, or be baptized with the baptism that I am baptized with?" 39 They answered him, "We can." "You shall indeed drink the cup that I drink, and with the baptism that I am baptized with shall you be baptized, 40 but a seat upon my right hand or my left is not mine to grant, but it is for those for whom it has been reserved." 41 When they heard this the ten began to be indignant at James and John, so Jesus called them to him and said. 42 "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great ones make them feel their authority. 43 Not so shall it be among you. On the contrary whoever would become great among you shall be your servant; 44 and whoever among you would be first, shall be slave of all, 45 and justly, for even the Son of man came not to be served, but to serve, and to give his life, a ransom for many." 46 Then they reached Jericho; and as he was leaving Jericho with his disciples and a great crowd, Bartimeus, the son of Timaeus, a blind beggar, was sitting beside the road. 47 Hearing that it was Jesus of Nazareth, he began shouting and saying, "Jesus, thou son of David, have mercy on me!" 48 and many kept rebuking him and telling him to be quiet, but he only shouted much louder, "Son of David, have mercy on me!" 49 Then Jesus stood still, saying, "Call him." So they called the blind man, and said, "Courage, rise, he is calling you." 50 The man threw off his cloak, sprang to his feet, and came to Jesus. 51 "What do you want me to do?" said Jesus, addressing him. And the blind man answered, "O Rabboni, that I might receive my sight!" 52 "Go," said Jesus, "your own faith has saved you," and immediately he received his sight, and began to follow Jesus along the road.

**11** Now when they were approaching Jerusalem, near Bethphage and Bethany, at the Mount of Olives, 2

Jesus sent two of his disciples and told them. "Go to that village in front of you, and immediately on entering it you will find a colt tied, upon which no man has ever sat; untie him and bring him here. 3 And if any man asks you, 'Why are you doing that?' answer, 'The Lord has need of him, and he will immediately send him back.'" 4 So they went and found a colt tied outside a door, in the open street, and untied it. 5 And some of the bystanders began to say to them, "What are you trying to do, untying that colt?" 6 So they answered them just as Jesus had told them, and they let them take it. 7 Then they brought the colt to Jesus, and when they had thrown cloaks upon it, Jesus seated himself on it. 8 Then many spread their cloaks on the road, and others, soft leafy branches, which they had cut from the fields; 9 and those who went before him and those who came after kept shouting, "Hosanna! Blessed be He who comes in the name of the Lord! 10 Blessed be the coming kingdom of our father David! Hosanna, in the highest!" 11 Then he entered Jerusalem and went into the Temple, and after he had looked around at everything, as the hour was now late, he went out to Bethany with the Twelve. 12 The next day after leaving Bethany he was hungry, 13 and seeing a fig tree in the distance full of leaves, he came to see if he could find anything on it, and found on it nothing but leaves (for it was not the time of figs). 14 So, addressing the tree, he said, "Let no man ever more eat fruit from you." And the disciples heard it. (αἰὼν γ165) 15 Presently they reached Jerusalem, and, after entering the Temple courts, Jesus began to drive out those who were buying and selling there, and to upset the tables of the money-changers, and the stalls of those who sold doves, 16 and he would not allow any one to carry a vessel through the Temple courts, Then he began to teach. 17 "Is it not written," he said, "My house shall be called a house of prayer for all the nations? But you have made it a den of robbers." 18 The chief priests and the Scribes heard this, and they began to seek means of destroying him; for they were afraid of him because all the crowd were greatly struck with his teaching. 19 Now every evening he used to go outside the city; 20 and as they (he and his disciples) were passing along in the morning, they saw the fig tree already withered from the root. 21 Then Peter remembered, and exclaimed, "Look, Rabbi, the fig tree which you cursed is withered up." 22 "Take hold on God's faithfulness," said Jesus to them in reply. 23 "In solemn truth I tell you that if any one shall say to this mountain, 'Up and hurl yourself into the sea!' and shall not doubt in his heart, but on the contrary shall believe that what he says will happen, it will be granted

him. 24 That is why I am telling you that whatever you ask for in prayer, believe that you have received it, and it shall be yours. 25 And whenever you stand up to pray, forgive, if you have anything against any one, that so your Father also who is in heaven may forgive you your trespasses." 27 Once more they came into Jerusalem; and as he was walking in the Temple courts, there came to him the high priests and Scribes and elders and asked him. 28 "By what authority do you do these things? or who gave you this authority to do these things?" 29 "And I will put one question to you," replied Jesus. "Answer this, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? Answer me!" 31 Then they began arguing with one another. "If we say, 'From heaven,' he will ask, 'Why then did you not believe him?' 32 On the other hand, if we say, 'From men!'" They were afraid, however, of the people, for every one held that John had been really a prophet. 33 So their answer to Jesus was, "We do not know." "Neither will I tell you," said Jesus, "by what authority I do these things."

**12** Presently Jesus began to speak to them in parables. "There was once a man," he said, "who planted a vineyard, put a fence around it, dug a pit for the wine-press, built a tower, rented it to tenants, and went abroad. 2 At vintage-time he sent a slave to the vine-dressers to collect some of the proceeds of the vineyard; 3 but they seized him, and flogged him, and sent him away empty-handed. 4 Then he sent another slave to them; and this man they knocked over the head and handled shamefully. 5 And he sent another; and him they killed; and many others; beating some, and killing some. 6 He had still one, a Son beloved, He sent him last to them, saying, "'They will reverence my Son.' 7 "But those tenants said to themselves. 'Here is the heir! Come, let us kill him, and the inheritance will be ours.' 8 "So they took him and killed him, and threw his body out of the vineyard. 9 What will the owner of the Vineyard do?" "He will come and put the tenants to death," they said, "and will give the vineyard to others." 10 "Have you not read this Scripture?" (he continued) "The very stone which the builders rejected Has now become the corner-stone; 11 This is the Lord's doing; It is marvelous in our eyes." 12 And they kept seeking to lay hold on him, but were afraid of the crowd, for they knew well that he had spoken this parable about them; so they left him and went away. 13 But they sent some of the Pharisees to Jesus afterward, and some of the Herodians to entrap him in conversation. 14 So when they came, they said. "Teacher, we know that you are

sincere and are not afraid of any one, for you do not regard the face of men; nay, but you reach the way of God in truth. Is it right to pay poll-tax to Caesar or not? 15 Shall we pay, or not pay?" But he, knowing well their hypocrisy, said to them. "Why are you testing me? Bring me a dollar for me to look at." 16 And they brought it. "Whose likeness and inscription is this?" "Caesar's," they answered. 17 And Jesus said, "Render to Caesar the things that are Caesar's, and to God, the things that are God's." They were amazed at him. 18 Then came up some Sadducees, men who say there is no resurrection. They too questioned him, saying. 19 "Teacher, Moses taught us that if a man's brother die, and leave a wife behind him, but no child, that his brother is to marry the widow and to raise up a family for his brother. 20 There were once seven brothers, the eldest of whom married a wife, and died leaving no family. 21 The second married her, and died without offspring; the third likewise; 22 and the seven had her, and died without issue. 23 And last of all the woman too died. In the resurrection whose wife shall she be? For the seven had her as wife." 24 "Is not this the reason for your error," Jesus answered them, "that you know not the Scripture nor the power of God? 25 When they rise from the dead men do not marry, and women are not given in marriage, but they are as the angels are in heaven. 26 But in regard to the rising again of the dead, have you never read in the Book of Moses, in the passage about the Bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 God is not the God of the dead, but of the living. You are in grave error.' 28 Just then up came one of the Scribes who had heard them arguing, and realized that Jesus had answered them admirably. "What commandment," he asked, "is the first of all?" 29 Jesus replied. "The first is. 'Hear, O Israel, the Lord our God is one Lord; 30 and thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. 31 The second is this, 'Thou shalt love thy neighbor as thyself. Other command greater than these there is none.' 32 "Admirably said, O Teacher," exclaimed the Scribe. "You have truthfully said that He is one, 33 and that beside him there is none other, and to love him with all one's heart and with all one's understanding and with all one's might, and to love one's neighbor as oneself is far beyond all whole burnt offerings and sacrifices." 34 Jesus saw that he had answered with discrimination, and said to him, "You are not far from the kingdom of God." After that no one ventured to question him. 35 While he was teaching in the Temple courts, Jesus in his turn asked. "How is it that

the Scribes say that the Christ is the son of David? 36 David himself said in the Holy Spirit, 'The Lord said to my Lord, 'Sit at my right hand until I make thy foes the footstool of thy feet.' 37 "David himself then calls him Lord; so how can he be his son?" Now the great mass of the people were wont to listen to him with delight; 38 and in his teaching he said. "Look out for the Scribes who like to walk about in long robes, and to receive salutations in the street, and to have prominent places in the synagogues, 39 and seats of honor at dinner-parties; 40 they who consume the property of widows and make long, pretentious prayers. The greater shall their condemnation be." 41 Then Jesus took his seat opposite the treasury and watched the people putting their offerings into the chest. Many rich people were putting in large sums. 42 There came also a poor widow who dropped in two little coins, worth a cent. 43 On this he called his disciples to him, and said. "I tell you solemnly that this poor widow has put in more than all who have put their offerings into the treasury; 44 for they have all put in what they could spare out of their surplus, but she, out of her penury, has put in all that she possessed, her whole living."

**13** As Jesus was walking out of the Temple courts, one of his disciples said to him, "Look, Teacher, what wonderful stones and buildings these are!" 2 "You see these mighty buildings? There shall not be left here one stone upon another which shall not be thrown down," he answered. 3 When he had seated himself on the Mount of Olives, facing the Temple, Peter and James and John and Andrew asked him privately, 4 "Tell us when these things shall be, and what shall be the sign that all these predictions are about to be fulfilled." 5 So Jesus began to tell them. 6 "Be ye watchful lest any one mislead you. Many will come in my name, saying, 'I am he,' and will mislead many. 7 But when you hear of wars and rumors of wars do not be dismayed, such things must come, but the end is not yet. 8 For nation shall rise in arms against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines; these are the beginning of birth-pangs. 9 "You yourselves must be on your guard. They will hand you over to the courts, and you will be flogged on the synagogues; and you will stand before rulers and kings for my sake, to witness to them for me. 10 But the gospel must first be proclaimed to all the nations. 11 When, however, they are leading you all to trial, do not worry beforehand about what you are to say, but whatever is given you in that hour, that say, for it is not you who speak, but the Holy Spirit. 12 "And brother will betray

brother to death, and a father his child, and children will rise up against their parents, and have them put to death. **13** You will be hated by all men for my name's sake, but he that endures to the end shall be saved. **14** "But when you see the Abomination of Desolation 'standing where he ought not' (let the reader ponder this), then let those in Judea flee to the mountains; **15** let him who is on the housetop not go down, nor go in to get anything out of his house; **16** and he who is in the field, let him not turn back to get his cloak. **17** And alas for the pregnant women, and for those that are nursing their infants in those days! **18** Pray that it may not come in the winter. **19** For those will be days of suffering the like of which has never been from the beginning of God's creation until now, and never shall be. **20** And had not the Lord cut short those days, not a single person would escape; but for the elect's sake whom he has chosen, he has cut them short. **21** "At that time if any one tell you, 'See, here is Christ,' or 'See, there he is,' do not believe it; **22** for false Christs and false prophets will arise and will show signs and wonders, to lead astray the very chosen, if they can. **23** Be on your guard! I have told you it all beforehand. **24** "But when the tribulation is past, in those days the sun will be darkened and the moon will not shed her light, **25** and the stars will be falling from the sky, and the powers in the heavens will be shaken. **26** Then will they see the Son of man coming in clouds, with great power and glory. **27** Then he will send forth the angels and gather his chosen from the four winds, from uttermost earth to uttermost sky. **28** "From the fig tree learn now her parable; as soon as ever her branches are full of sap and bursting into leaf, you know that summer is near. **29** So also do you, whenever you see these things happening, know that He is near, at your very door. **30** I tell you truly that the present generation shall not pass until all these things begin to happen. **31** Earth and sky shall pass away, but my words shall not pass away. **32** But concerning that day or that hour no one knows, not even the angels in heaven, **33** nor the Son, but only the Father. **34** Take heed! Awake! for you never know the time. As a man gone abroad and leaving his house gives authority to his slaves, to each his task; **35** and orders the porter to keep watch; keep watch then, for you do not know when the master of the house is coming - in the evening, at midnight, at cockcrow, or in the morning - **36** lest he should come unexpectedly and find you sleeping; **37** and what I say to you, I say to all. Be awake and on guard."

**14** Now two days later was the feast of the Passover and of Unleavened Bread. Both the chief priests and the

Scribes were continually seeking how they might arrest him by a stratagem and kill him; **2** but, "Not on a feast-day," they said, "for fear there should be a riot among the people." **3** And while he was in Bethany, in the house of Simon the Leper, while he was dining, a woman came with an alabaster vase of very costly, pure spikenard perfume, and, breaking the vase, she poured the perfume on his head. **4** Some of those who were present said among themselves indignantly, "Why has the perfume been wasted like this? **5** That perfume could have been sold for more than one hundred and fifty dollars, and given to the poor." **6** So they began upbraiding her, but Jesus said, "Let her alone. Why are you troubling her? **7** She has done a beautiful thing to me. For you always have the poor among you, and can show them kindness whenever you wish, but me you will not always have. **8** She has done what she could. she has before time anointed my body for my burial. **9** I tell you in solemn truth that wherever the gospel is preached throughout the whole world, there what she has done shall be told in remembrance of her." **10** Now Judas Iscariot, one of the Twelve, went away to the high priests to betray Jesus to them; **11** and they were glad when they heard it, and promised to pay him money. So he kept looking for an opportunity to betray him. **12** And the first day of the feast of Unleavened Bread, the day for killing the paschal lamb, his disciples asked him, "Where do you want us to go and make preparation for you to eat the Passover?" **13** Then he sent two of his disciples, and told them, "Go into the city, and you will meet a man carrying a jar of water. **14** Follow him; and whatever house he enters, say to the master of the house, 'The Teacher asks, "Where is your guest-chamber, where I may eat the Passover with my disciples?"' **15** He will himself show you a large, upper room, furnished and ready. there make preparation for us." **16** So the disciples went off, and came into the city, and found everything as he had told them. **17** So they made ready the Passover, and as night fell he came, with the Twelve. **18** While they were at the table, eating, Jesus said solemnly, "It is one of you who will betray me - one who is eating with me." **19** They began to be sorrowful and to say to him, one after another, "Surely, not I?" **20** "It is one of the Twelve," said Jesus, "one who is dipping into the same dish with me. **21** For the Son of man is going his way, as the Scripture says, but woe to that man through whom the Son of man is betrayed! It were good for that man if he had never been born." **22** And as they were eating he took bread, and after the blessing, broke it, and gave it to them, saying, "Take it, this is my body." **23** Then he took a cup, and

when he had given thanks, he gave it to them, and they all drank of it, **24** and he said. "This is my covenant blood, which is poured out for many. **25** Solemnly I tell you I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God." **26** Then they sang a hymn and went out to the Mount of Olives. **27** And Jesus said to them. "All of you are about to stumble, for it is written, "I will smite the shepherd, and the sheep shall be scattered abroad. **28** "But after my resurrection I will go before you into Galilee." **29** "Although they all stumble and fall, yet will not I," answered Peter. **30** Jesus said to him, "I tell you in solemn truth that you yourself, today on this very night, before the cock crow twice, shall three times disown me." **31** But Peter kept protesting passionately, "Though I must die with you, I will not disown you!" And they all kept saying the same. **32** So they came to a place named Gethsemane, and he said to his disciples, "Sit down here while I pray." **33** Then he took Peter and James and John with him, and began to be full of terror and distress; **34** and he said to them. "My soul is full of anguish, even unto death; wait here, and keep watch." **35** So he went a little farther, and throwing himself upon the ground, he prayed repeatedly that, if it were possible, the hour might pass away from him. **36** "Abba, Father," he said, "all things are possible with thee. Take this cup away from me. Yet not what I will, but what thou wilt." **37** Then he came and found them asleep, and he said to Peter. "Are you sleeping, Simon? Could you not keep watch one hour? **38** Keep watch, all of you, and pray that you may not come into temptation; the spirit is willing, but the flesh is weak." **39** Then he went away again and prayed, saying the same words; **40** and when he returned he found them once more asleep, for their eyes were heavy with sleep, and they knew not what to say to him. **41** Then he came the third time, and said. "Sleep on now, and take your rest! It is over. My hour is come. Look! the Son of man is betrayed into the hands of sinners. **42** Rouse yourselves, let us go. See! my betrayer is at hand." **43** At that instant, while he was yet speaking, Judas, one of the Twelve, came up, and with him a mob armed with swords and clubs, sent by the high priests and Scribes and elders. **44** Now the betrayer had given them a sign. "The one I kiss," he said, "is the man. Arrest him, and take him away safely." **45** So he came and going straight up to Jesus he said. **46** "Rabbi," and kissed him. Then they laid hands on him and took him. **47** But one of the bystanders drew his sword, and struck the slave of the high priest, and cut off his ear. **48** But Jesus interposed, saying. "Are you come out to arrest me with swords and clubs, as if I were a

robber? **49** Day after day I was face to face with you in the Temple courts, teaching, and you did not seize me. But this is done that the Scriptures might be fulfilled." **50** Then they all forsook him and fled. **51** One young man, however, began following him, with only a linen sheet thrown round his naked body. **52** They seized him, but he left the linen sheet and fled away naked. **53** Then they took Jesus to the high priest, and all the chief priests and elders and Scribes came with him. **54** Peter also had followed Jesus at a distance, until he was inside the court of the high priest. There he was sitting among the officers, warming himself in the light of the fire. **55** Meanwhile the high priests and all of the Sanhedrin were trying to get evidence against Jesus, so as to have him put to death, but they found none; **56** for though many gave false witness against him, their testimony did not agree. **57** Some came forward and swore falsely, saying, **58** "We heard him say, 'I will tear down this temple made by hands, and in three days I will build another temple not made by hands.'" **59** But even their evidence did not agree. **60** Then the high priest rose and stood forth among them. "Have you no answer to make?" he asked Jesus; "What is it that these testify against you?" **61** But he remained silent, and answered nothing. Again the high priest questioned him. "Are you the Christ," he said, "the Son of the Blessed?" **62** "I am," Jesus answered, "and you all shall see the Son of man seated on the right hand of Power, and coming with the clouds of heaven." **63** Then the high priest tore his vestments. "Why do we need any further witness?" he exclaimed. **64** "Did you hear his blasphemy? What is your verdict?" **65** Then they all condemn him to be worthy of death. Some began to spit on him, and to blindfold him while striking him and saying, "Prophecy." The officers, too, received him into custody with blows. **66** Now while Peter was below in the courtyard, there came one of the maid servants of the high priest, and saw Peter warming himself. **67** She looked at him, and said, "You too were with the Nazarene, Jesus." **68** But he denied it. He said. "I don't know, I don't understand what you are saying." Then he went out into the porch, and the cock crew. **69** Again the maid servant saw him, and began again to tell the bystanders, "He is one of them." **70** A second time he continued to deny it. After a little the bystanders began to say to Peter again, "Surely you are one of them, for you are a Galilean." **71** But he began with curses and solemn oaths to say, "I do not know the man you are talking about." **72** At that instant for the second time a cock crew. Then Peter recalled the word which Jesus had spoken to him, "Before

the cock crows twice you will disown me thrice." And as he thought of it, he began to weep aloud.

**15** As soon as it was down, after the high priests had conferred with the elders and the whole Sanhedrin, they bound Jesus, and took him away, and handed him over to Pilate. **2** Pilate questioned him, "Are you the King of the Jews?" In reply Jesus said, "It is as you say." **3** When the chief priests continued making many accusations against him, Pilate repeatedly questioned him. **4** "Do you make no answer?" he said, **5** "See, how many accusations they are making." But Jesus no longer made any answer, at which Pilate wondered. **6** Now at the time of the feast it was customary to release to them a prisoner, whatever one they asked for. **7** A man named Barabbas was there in prison, with some rioters who had committed murder during an uprising. **8** So when the crowd went up and began asking Pilate to follow his usual custom, **9** he asked them, "Do you wish me to release the King of the Jews?" **10** For he recognized that it was through spite that the high priests had handed him over. **11** But the chief priests incited the crowds to have Barabbas released to them, instead. **12** So Pilate spoke to them once more, "What then shall I do to him you call 'King of the Jews'?" **13** Then they shouted again, "Crucify him!" **14** "Why, what wrong has he done?" Pilate kept saying. But they shouted furiously, "Crucify him!" **15** So Pilate, who wished to make himself strong with the crowd, released Barabbas to them, and gave Jesus over for crucifixion, after he had scourged him. **16** The soldiers then led him away into the courtyard (Praetorium), and called together the whole battalion. **17** They clothed Jesus in purple, and plaited a crown of thorns, and placed it on his head. **18** Then they began to salute him. "Hail, King of the Jews," they said. **19** They kept striking him on the head with a rod, and spitting upon him; and on bended knee they did him homage. **20** And after their sport with him, they stripped off the purple robe, and put on his own clothes, and led him out to crucify him. **21** Simon a Cyrenian, a passer-by, who was coming from the country (the father of Alexander and Rufus), they commandeered to carry the cross of Jesus. **22** So they led him to the place called Golgotha - a name which means "the place of a skull." **23** There they attempted to give him wine mingled with myrrh; but he refused it. **24** Then they crucified him, and divided his garments among them, casting lots upon them to see what each should take. **25** It was nine o'clock in the morning when they crucified him. **26** Over his head there was written the words of the charge against him.

"The King of the Jews" **27** Now with him they crucified two robbers, one on his right hand and one on his left. **29** And the passers-by kept jeering at him, wagging their heads and saying. "Ah! you who were to 'destroy the sanctuary and rebuild it in three days,' save yourself! **30** Come down from the cross! **31** In the same way the high priests also, as well as the Scribes, kept on mocking him to themselves. "He saved others," they said, "but himself he cannot save. **32** The Christ! The King of Israel! Let him now come down from the cross, that we may see and believe." They also who had been crucified with Jesus kept reviling him. **33** At noon a darkness came over the whole country, lasting until three in the afternoon. **34** At three o'clock Jesus cried in a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why hast thou forsaken me?" **35** When they heard this, some of the bystanders said, "Listen, he is calling for Elijah." **36** Then a man ran and filled a sponge full of sour wine, and put it on a stick, and offered it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down!" **37** But Jesus uttered a loud cry and expired. **38** And the curtain of the Sanctuary was torn in two from top to bottom. **39** Then the army captain, who was standing facing Jesus when he thus died, said, "in truth this man was a Son of God." **40** There were some women also watching from a distance. Among them were both Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome, **41** women who used to follow him when he was in Galilee, and minister to him; and many other women who had come up to Jerusalem with him. **42** Toward sunset, as it was the preparation (that is the day preceding the Sabbath), **43** there came Joseph of Arimathea, a Councilor, honorable in rank, who was himself also looking for the kingdom of God. He boldly went in to Pilate to ask for the body of Jesus. **44** But Pilate wondered whether he were already dead. So he summoned the army captain, and inquired if he had been any time dead; **45** and when he learned the fact from the army captain he gave the body to Joseph. **46** So Joseph bought him a sheet, and took Jesus down, wound him in the sheet, and laid him in a tomb which had been hewn out of a rock, and then rolled a stone against the opening of the tomb; **47** and Mary Magdalene and Mary the mother of Joseph were watching to see where he was laid.

**16** When the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome brought spices in order to go and anoint him. **2** And very early in the morning, on the first day of the week, they came to the tomb as the sun was rising; **3** and they kept saying to one another,

"Who will roll away the stone for us from the door of the tomb?" 4 But then as they looked up they saw that the stone, which was a very large one, was already rolled away; 5 and upon entering the tomb they saw a young man sitting on the right side, clothed in a white robe. 6 They were terrified, but he said to them. "Do not be terrified! You are seeking Jesus the Nazarene, who was crucified? He is risen; he is not here. See, the place where they laid him! 7 But go, tell his disciples and Peter, "He is going before you into Galilee, where you will see him, as he told you." 8 So they went out, and ran from the tomb, for they were trembling and amazed; and they said nothing to any one, for they were afraid - 9 (note: The most reliable and earliest manuscripts do not include Mark 16:9-20.) Now after his resurrection, early on the first day of the week he appeared first to Mary Magdalene, from whom he had driven out seven demons. 10 She went and told those who had been with him, as they mourned and wept. 11 But they, although they heard that he was living and had been seen by her did not believe it. 12 After this he appeared in another form to two of them as they were walking on their way into the country. 13 They too went, and told the others; but they did not believe them, either. 14 Afterward he appeared to the Eleven themselves, as they were eating, and reproached them for their lack of faith, and stubborn hearts, because they disbelieved those who had seen him risen. 15 And he said to them. "Go into all the world and preach the gospel to the whole creation. 16 He who believes and is baptized shall be saved, but he who disbelieves shall be condemned. 17 Moreover these signs shall follow those who believe. They shall drive out demons in my name; they shall speak with new tongues in foreign languages; 18 they shall pick up serpents, and if they drink any poison it shall not hurt them; they shall lay hands on the sick and they shall recover." 19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. 20 But they went forth and preached everywhere, the Lord working with them, and confirming the message by the miracles which followed.



# Luke

**1** Seeing that many have taken it in hand to draw up an account of those matters which have been fully established among us, **2** just as they reported them to us, who were from beginning eye-witnesses and ministers of the word, **3** it seemed good to me also accurately, from the very beginning, to write them to you in order, most excellent Theophilus, **4** so that you may know the certainty of the story which you have been taught by the word of mouth. **5** In the reign of Herod, King of Judea, there was a certain priest, named Zachariah, belonging to the class of Abijah. He had a wife named Elizabeth, **6** who was a descendant of Aaron. They were both righteous in the sight of the Lord, walking in all the commandments and ordinances of the law, blameless. **7** Now they had no child, for Elizabeth was barren, and both were far advanced in years. **8** Now while Zachariah was acting as priest before God in the due course of his class, it fell to his lot, according to the custom of priesthood, **9** to enter into the sanctuary of the Lord and to burn incense. **10** And the whole multitude of the people were without, praying at the hour of incense. **11** Then there appeared to him an angel of the Lord, standing on the right side of the altar of incense. **12** And as he saw him Zachariah was troubled, and fear fell upon him. **13** But the Angel said to him. "Do not be afraid, Zachariah, because your petition has been heard, and your wife Elizabeth will bear you a son, and you are to call him John. **14** "And he shall be to you a joy and an exultation, and many shall rejoice over his birth. **15** "For he shall be great in the sight of the Lord, "He shall drink neither wine nor strong drink, "He shall be filled with the Holy Spirit from the hour of his birth, **16** "And shall win many of the sons of Israel to the Lord, their God. **17** "He shall go before Him in the wisdom and power of Elijah to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous, and so to make ready for the Lord a people prepared for him." **18** "How shall I be sure of this?" said Zachariah to the Angel. "For I am an old man and my wife is advanced in years." **19** "I am Gabriel," answered the angel, "who stand in the presence of God; and I have been sent to speak to you and to bring and to bring you this good news. **20** "And now you shall be silent and unable to speak until the day the day when this has taken place; because you did not believe my words - Words which will be fulfilled at their appointed time." **21** Meanwhile the people were waiting for Zachariah and wondering why he stayed so long in the sanctuary. **22** And when he came out he could not speak

to them, and then they knew that he had seen a vision in the sanctuary. He kept making signs to them and remained dumb. **23** As soon as his term of priestly service was ended he went home; **24** and after those days Elizabeth, his wife, Conceived, and she hid herself five months, saying. **25** "This has the Lord done for me. He has now deigned to take the away my reproach among men." **26** Six months later the angel Gabriel was sent by God to a town in Galilee, called Nazareth, **27** to a maiden betrothed to a man named Joseph, a descendant of David. Her name was Mary. **28** The angel went in and said to her. "Joy to you, highly favored one! "The Lord is with you." **29** Mary was greatly agitated at his word, and was revolving in her mind what this salutation could mean. **30** when the angel said to her. "Fear not Mary, for you have found grace with God. **31** "And behold, you shall conceive in your womb and bear a son; and you shall call his name Jesus. **32** "He shall be great, and shall be called the Son of the Most High. "And the Lord God will give him the throne of his forefather David, **33** "and he shall reign over the House of Jacob forever; and of his kingdom there shall be no end." (αἰὼν γ165) **34** And Mary said to the angel. "How can this be? For I have no husband?" **35** "The Holy Spirit shall come upon you," said the angel, "and the power of the most High shall overshadow you, and therefore the holy offspring which is born, shall be called the son of God. **36** "And behold your kinswoman, Elizabeth, she also has conceived a son in her old age, and this was the sixth month with her that was called barren. **37** "For no word of God shall be void of power." **38** Then Mary said. "Behold I am Lord's slave. Let it be to me as you have said." Then the angel departed from her. **39** Soon after this Mary set out and hastened unto the hill-country to a town in Judah; **40** and there she came into the house of Zachariah, and greeted Elizabeth. **41** And when Elizabeth heard her salutation, the babe leaped in her womb, and Elizabeth herself was filled with the Holy Spirit, **42** and called out with a loud cry. "Blessed are you among women, and blessed is your unborn child! **43** "But why is this honor done me, that the mother of my Lord should come me? **44** "For behold when the sound of your salutation reached my ears, the babe leaped with joy within my womb. **45** "And blessed is she who believed that the Lord's words spoken to her would be fulfilled." **46** And Mary said. "My soul doth magnify the Lord, **47** "My spirit exults in the God, who is my Saviour, **48** "For he has regarded the humiliation of his slave, And from this hour all ages will count me blessed. **49** "For he who is mighty has done great things for me; And holy is his name. **50** "His mercy is unto generations

and generations on those who reverence him. 51 "He has showed strength with his arm. "He has scattered proud in the imagination of their hearts; 52 "he has put down princes from their thrones, and has exalted those of low degree. 53 "The hungry he has filled with good things, But the rich he has sent empty away. 54 "He has helped Israel, his servant, that he might remember mercy, 55 "As he spoke to our forefathers, to Abraham and his offspring forever." (αἰὼν ἡ165) 56 So Mary stayed with Elizabeth about three months and returned home. 57 Now when the time of Elizabeth's delivery was come, she gave birth to a son; 58 and her neighbors and kinsfolk heard that the Lord had magnified his mercy toward her; and they rejoiced with her, 59 and came on the eighth day to circumcise the child. They were about to call him "Zachariah," after his father, 60 when his mother said, "No, he is to be called John." 61 Said they, "You have no relatives of that name!" 62 Then they asked his father by signs what he wished to call the child. 63 So he asked for a writing tablet and wrote down, "His name is John." 64 Every one was surprised, and at once his mouth was opened and his tongue loosed, and he spoke, blessing God. 65 And there came a great fear upon all in the neighborhood; and throughout the hill country of Judea all these sayings were much talked about. 66 All the story laid it up in their hearts, saying "What, then, will this child be?" For the Lord's hands was with him. 67 And his father, Zachariah, was filled with the Holy Spirit and prophesied, saying. 68 "Blessed be the Lord, the God of Israel, For he has visited and redeemed his people, 69 "And has raised up a mighty Deliverer for us In the house of his servant David, 70 "As he spake by the mouth of his holy Prophets Which have been since the world began (αἰὼν ἡ165) 71 To deliver us from our enemies, and from the power Of all who hate us. 72 "He showed mercy to our forefathers, He remembered his holy covenant, 73 "The oath which he swore to Abraham, our forefather, 74 "That he we should be delivered out of the Hand of our enemies, And should serve him without fear, 75 "In holiness and righteousness before him All our days. 76 "And thou, child, shalt be called the Prophet of the Most High, For thou shalt go before the Lord to prepare the way 77 "To give to his people a knowledge of salvation Through the remission of their sins, 78 "Through the heart of mercy of our God, Whereby the Dayspring from on high shall visit us, 79 "To give light to those who sit in darkness and in the shadow of death, And to guide our feet into the paths of peace." 80 And the child grew, and became strong in the Spirit, and remained in the desert till the day of his showing to Israel.

**2** In those days Augustus Caesar issued an edict for a census of the whole inhabited world. 2 This was the first census, When Quirinius was governor of Syria. 3 And every one went to be registered, each to the town to which he belonged. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's town of Bethlehem, because he was of the house and family of David. 5 He went to be registered along with Mary, who was espoused to him, and was pregnant. 6 But while they were there the days were fulfilled for her delivery. 7 And she gave birth to her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn. 8 And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. 9 When suddenly an angel of the Lord stood by them, and the glory of the Lord shone round them; and they feared with a great fear. The angel said to them. 10 "Have no fear, for behold, I bring you good tidings of great joy, which shall be for all the people. 11 "For unto you born this day in there is born in David's town a Saviour, who is the Anointed Lord. 12 "And this is a sign to you; You shall find the babe wrapped in swaddling-clothes lying in a manger." 13 And suddenly there was with the angel a multitude of the Heavenly army praising God and saying, 14 "Glory to God in the highest, And in earth peace among men who please him" 15 Now when the angels had left them, and gone away to heaven, the shepherds said to one to another, "Let us go now even to Bethlehem, and see this saying which has come to pass, which the Lord has made known to us." 16 so they made haste, and came and found Mary and Joseph, and the babe lying in the manger. 17 When they had seen, they made known about the words which had been spoken to them concerning the child. 18 And all who heard it were astonished at the things which were told to them by the shepherds. 19 But Mary treasured up all those words, Often pondering on on them in her heart. 20 And the shepherds returned, glorifying God and praising him for all those things that they had seen and heard, even as it was told to them. 21 When eight days had passed, and the time had come to circumcise him, he was called Jesus, the name given him by the angel before his conception in the womb. 22 And when the days for purification according to the law of Moses had passed, they took him up to Jerusalem, to present him to the Lord, 23 as it is written in the law of Moses, Every firstborn male shall be called holy to the Lord. 24 And they also offered a sacrifice as commanded in the Law of the Lord A pair of turtle-doves or two young pigeons.

25 Now there was in Jerusalem a man whose name was Simeon. He was righteous and devout, and was waiting for the consolation of Israel. The Holy Spirit was upon him. 26 Now it has been revealed to him by the Holy Spirit that he should not see death, before he had seen the Lord's Christ. 27 And he came into the Temple, led by the Spirit. and when his parents brought in the child Jesus, to do for him according to the custom of the law, 28 he took him up in his arms and blessed God and said, 29 "Now lettest thou thy slave depart, O Master; according to thy word in peace, 30 "Because my eyes had seen the salvation, 31 "Which thou hast prepared before the face of all peoples; 32 "A light for the unveiling of the Gentiles And the glory of thy people Israel." 33 And while his father and mother were marveling at the words that were spoken concerning him, Simeon blessed them and said to Mary, his mother. 34 "Behold this child is set for the falling and rising up of many in Israel, and for a sign which is spoken against. 35 Yea, and a sword shall pierce through your own soul also, that the thoughts out of many hearts may be revealed." 36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was advanced in age, having lived with her husband seven years, after her girlhood, 37 and then being a widow even for fourscore and four years. She departed not from the temple, but worshiped with the fasting and prayer, night and day. 38 She came up at that very hour, and gave thanks to God, and spoke of the child to all who were looking for the redemption of Jerusalem. 39 As soon as all that the law required had been done, they returned to Galilee to their own town, Nazareth. 40 And the child grew and became strong, becoming full of wisdom, and the grace of God was upon him. 41 Now his parents were accustomed to go up to Jerusalem every year at the feast of the Passover. 42 And when he was twelve years old they went up, as was customary, at the time of the feast 43 After spending the full number of days they started home, but the boy Jesus remained behind in Jerusalem. Joseph and his mother did not know this, 44 but supposed that he was in the company, and went a days journey. Then they hunted for him among his kinsfolk and acquaintance; 45 and when they did not find him they returned to Jerusalem, making anxious inquiry for him. 46 On the third day they found him sitting in the Temple, among the Rabbis, both listening to them and asking questions. 47 All that heard him were amazed at his understanding and his answers. 48 When they saw him they were astonished, and his mother said to him "Child, why have you treated us so? Behold your father and I have been

looking for you in anguish." 49 He answered, "Why is it that you have been looking for me, did you not realize that I had to be in my Father's house?" 50 But they did not understand the words that he spoke to them. 51 Then he went down with them, and came to Nazareth, and he was always obedient to them. But his mother kept treasuring up all these incidents in her hearts. 52 And Jesus was ever advancing in wisdom and in status and in favor with God and man.

**3** Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, his brother Philip, tetrarch of Ituraea and Trachonitis, and Lysanias, tetrarch of Abilene; 2 during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zachariah, in the Desert. 3 And John went into all the region about the Jordan, preaching a baptism of repentance for the remission of sins. 4 As it is written in the book of the prophet Isaiah. The voice of one crying in the desert, Prepare the way for God, make straight paths for him. 5 Every ravine shall be filled up, Every hill and mountain shall be laid low, The crooked shall be made straight, And the rough roads smooth; 6 And all flesh shall see the salvation of God. 7 So John used to say to the crowd of those who were going out to be baptized by him. "You breed of vipers, who has warned you to flee from the wrath to come? 8 Then bring forth fruit befitting your penitence, and do not begin to say to yourselves, "We have Abraham as our father." I tell you that God is able to raise up sons to Abraham out of these stones. 9 And now truly the axe is already laid at the root of the trees. So every tree which is not bearing good fruit is cut down and thrown into the fire." 10 And the crowd began to ask him questions. "What shall we do then?" they asked. In reply he said to them. 11 "If you have two shirts share with him who has none; and let him who has food do the same." 12 There came to him publicans also to be baptized, and they said to him, "Master, what must we do?" 13 And he said to them, "Exact no more than the sum allowed you." 14 The soldiers also repeatedly questioned him, saying, "And we, what shall we do?" "Do not intimidate any one," he replied, "nor lay false charges, and be content with your pay." 15 And while the people were in expectation, and all men were debating in their hearts about John, 16 whether perhaps he were the Christ, John answered, saying to all of them. "I indeed am baptizing you in water, but One is coming after me, mightier than I, whose shoe-latchet I am not worthy to unloose. He shall baptize you in the Holy Ghost and in fire.

17 He has his fan in his hand to cleanse his threshing-floor thoroughly, and to gather the wheat into his storehouse, but the chaff will he burn with unquenchable fire." 18 With many other exhortations then John declared the gospel to the people; 19 but Herod, the Tetrarch, when reproved by him because of Herodias, his brother's wife, and because of all the wicked deeds that he had done, 20 added yet this above them all that he shut up John in prison. 21 Now after all the people had been baptized, and Jesus himself had been baptized and was praying, 22 heaven opened, and the Holy Spirit, in bodily form like a dove, descended upon him. and a voice came out of heaven, saying, "Thou art my Son, dearly beloved; in thee is my delight." 23 And Jesus himself when he began to teach was about thirty years of age. He was the son (as it was supposed) of Joseph, the son of Heli, 24 son of Matthat, son of Levi, son of Melchi, 25 son of Matthias, son of Nahum, son of Esli, 26 son of Mahath, son of Matthias, son of Semein, son of Joseph, son of Joda, 27 son of Johann, son of Resa, son of Zerubbabel, son of Shealtiel, son of Neri, 28 son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, 29 son of Joshua, son of Eliezar, son of Jorim, son of Mathat, son of Levi, 30 son of Symeon, son of Judah, son of Joseph, son of Jonan, son of Eliakim, 31 son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, 32 son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, 33 son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah, 34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, 35 son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, 36 son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech, 37 son of Methuselah, son of Enoch, son of Jared, son of Mahalel, son of Kenan, 38 son of Enos, son of Seth, son of Adam, son of God.

**4** Then Jesus, full of the Holy Spirit, came back from the Jordan, and was led by the Spirit into the desert for forty days, all the time tempted by the devil. 2 He ate nothing during these days, and at the close of them he was hungry. 3 The devil said to him, "If you are the Son of God tell this stone to become bread." 4 And Jesus answered him, saying, "It is written that not by bread alone shall man live." 5 And the devil led him up and showed him all the kingdoms of the inhabited earth in an instant of time, and the devil said to him. 6 "To you will I give all this authority and this glory; for it has been handed over to me, and I give it to whomever I wish. 7 "If then you will worship me, it shall all be yours." 8

"It is written," answered Jesus, "Thou shalt worship the Lord, thy God, and him only shalt thou serve." 9 Then he brought him to Jerusalem, and caused him to stand upon the Temple roof, and said to him, "If you really are the Son of God throw yourself down here; 10 for it is written, "He shall give his angels charge of thee, to guard thee safely; 11 "They will bear thee up in their hands, Lest thou dash thy foot against a stone." 12 "It has been said," replied Jesus, "Thou shalt not tempt the Lord, thy God." 13 So, after exhausting on him every kind of temptation, the devil left him for a time. 14 Then Jesus returned in the power of the Spirit to Galilee, and his fame spread throughout all the surrounding country, 15 and he began to teach in their synagogues, and was glorified by all. 16 Then he came to Nazareth where he had been brought up. and, as was his custom, he entered into the synagogue on the Sabbath Day, and stood up to read. 17 And there was handed him the roll of the prophet Isaiah; and unrolling it he found the place where it was written, 18 The Spirit of the Lord is upon me Because He has anointed me to preach the gospel to the poor, He has sent me to proclaim release to the prisoners, And recovery of sight to the blind; To set at liberty those that are bruised, 19 To proclaim the acceptable year of the Lord. 20 Then rolling up the papyrus, he gave it back to the attendant and sat down. 21 The eyes of all in the synagogue were fixed on him, and he began to say to them, "Today is this scripture fulfilled in your hearing." 22 And they all spoke well of him, and marveled at the words of charm that fell from his lips. "Is not this the son of Joseph?" they asked. 23 Jesus answered. "Doubtless you will quote the proverb to me, "Physician, heal thyself! Do also here in your own country all that we hear that you have done in Capernaum." 24 "I tell you in solemn truth," he added, "that no prophet is acceptable in his own country. 25 In very truth I tell you there were many widows in Israel in the days of Elijah, when the heavens were closed for three years and six months, when a great famine came over all the land; 26 "yet Elijah was not sent to any one of them, but only to a widow in Zarephath in Sidon. 27 "And there were many lepers in Israel in the days of the prophet Elisha, yet none of them was cleansed but only Naaman the Syrian." 28 When they had heard these words, those in the synagogue were filled with fury; 29 they rose, hurried him outside the town, and brought him to the brow of the hill on which their city was built, intending to cast him down headlong. 30 But he, passing through the midst of them, took his departure. 31 Then he went down to Capernaum, a city of Galilee, and continued to teach the people on the Sabbath Days. 32 They

were deeply impressed by his teaching because his speech was with authority. **33** And there was in the synagogue a man possessed by the spirit of a foul demon. He cried out, in a loud voice, saying. **34** "Ha! Jesus of Nazareth, what business have you with us? Are you come to destroy us? I know you who you are, you holy one of God!" **35** And Jesus rebuked him, saying. "Be quiet! Come out of him." And when the demon had thrown the man down before them, he came out of him without doing him any harm. **36** All were amazed, and began to ask one another, saying. "What is this word? For with authority and power he commands the unclean spirits and they come out." **37** And the talk about him spread into every locality in the surrounding country. **38** Now when he rose and left the synagogue, he entered into the house of Simon, where Simon's mother-in-law lay sick of a great fever. And they kept entreating him for her. **39** And he stood over her and rebuked the fever, and it left her; and at once she arose and ministered unto them. **40** At sunset all they who had any sick with any sort of disease brought them to him; and he laid his hands on every one of them and healed them. **41** Demons also came out of many, screaming and saying, "You are the Son of God." But he rebuked them, and did not permit them to speak, because they knew that he was the Christ. **42** And when it was daybreak he left the town, and went away to a solitary place; and the crowd kept seeking him. Coming at length upon him, they attempted to detain him so that he should not leave them. **43** But he said to them. "I must preach the gospel of the kingdom of God to the other towns also; for that is what I was sent to do." **44** So he continued to preach in the synagogues of Galilee.

**5** On one occasion when he was standing by the lake of Gennesaret, the crowd pressed upon him to listen to the word of God. **2** But he saw two fishing-boats on the shore of the lake; the fishermen had disembarked and were washing their nets. **3** He went on board one of the boats which belonged to Simon, and asked him to push out a little way from land. Then he sat down and continued to teach the crowd from the boat. **4** When he had finished speaking, he said to Simon, "Push out into deep water, and let down your nets for a haul." **5** "Master," answered Simon, "although we toiled all night, we took nothing; but at your bidding I will let down the nets." **6** And when they had done this they enclosed a great multitude of fish; and their nets began to break. **7** So they motioned to their partners in the other boat to come and help them. They came and filled both boats, so that they began to sink. **8** When Simon Peter saw this he fell

down at the knees of Jesus, exclaiming, "Depart from me, O Lord, for I am a sinful man!" **9** (For he was amazed, and all who were with him, at the haul of fish which they had made; **10** and so were Simon's partners, James and John, sons of Zebedee.) But Jesus answered Simon. "Fear not; from this time on, you will be catching men." **11** So when they had brought their boats to land they left everything and followed him. **12** Another time when he was in one of their cities, there was a man there full of leprosy. And he, upon seeing Jesus, fell on his face and implored him. "Lord," he said, "if only you choose you can make me clean." **13** And he stretched out his hand and touching him, said. "I do choose; be made clean." **14** And instantly the leprosy left him. Jesus ordered him to tell no one, "But be off," he said, "show yourself to the priest, and make the offering for your cleansing, as Moses commanded, for a testimony to them." **15** But all the more the report about him continued to spread; and great crowds began to come together to hear him, and to be healed of their infirmities. **16** But Jesus himself habitually withdrew into solitary places, and there used to pray. **17** One day he was teaching, and near to him were seated Pharisees and teachers of the Law, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal. **18** And behold there came men carrying a paralytic on a bed; and they tried to bring him and lay him before Jesus, but they could not because of the crowd. **19** So they went up on the roof, and let him down through the tiling, with his bed, into the crowd, before Jesus. **20** When Jesus saw their faith, he said to him, "Man, your sins are forgiven you!" **21** And the Scribes and Pharisees began to cavil. "Who is this?" they asked, "speaking blasphemies? Who can forgive sins but God alone?" **22** Conscious of their cavilings, Jesus answered, saying. **23** "What is this caviling in your hearts? Which is easier to say, "Your sins are forgiven," or to say, "Rise and walk?" **24** But that you may know that the Son of man has authority on earth to forgive sins (he said to the paralytic), "I bid you rise, take up your bed, and go to your house." **25** And instantly he arose up before them, took up what he had been lying on, and went away to his house, glorifying God. **26** Astonishment fell upon them all, and they began to glorify God, and they were filled with awe, and they said, "We have seen strange things today." **27** After this he went forth and noticed a tax-gatherer, named Levi, sitting at the tax-office, and said to him, "Follow me." **28** He rose, left everything, and followed him. **29** Levi also made him a great reception at his house. There was a large party of tax-

gatherers and others who were dining with them. 30 And the Pharisees and their scribes began complaining to his disciples, saying, "Why are you eating and drinking with tax-gatherers and sinners?" 31 Jesus answered them saying, "They who are well have no need of a physician, but they who are ill. 32 I am not come to call the righteous but sinners, to repentance." 33 Again they said unto him, "Why do the disciples of John fast frequently, and make supplications, as also do the disciples of the Pharisees, but your disciples are eating and drinking?" 34 "Can you make the bridal party fast," he asked, while the bridegroom is still with them? 35 "But there is coming a day when the Bridegroom will have been taken away from them; then at that time they will fast." 36 He also told them a parable. "No one," he said, "tears a piece from a new garment, and patches it upon an old one; otherwise he will tear the new garment, and the patch from the new will not mend the old. 37 "Nor does any one pour new wine into old wine-skins; otherwise the new wine will burst the skins, and will itself be spilled, and the skins be destroyed 38 "But new wine must be put into fresh wine-skins 39 "And no man after drinking old wine, wishes for new; for he says, "The old is better.'"

**6** It happened that on a Sabbath he was going through the wheat-fields. His disciples were picking the ears and eating the wheat, rubbing it out with their hands. 2 And some of the Pharisees asked, "Why are you doing what it is not lawful to do on the Sabbath?" 3 "Have you never read," answered Jesus, "what David did when he and his followers were hungry? 4 "How he entered into God's house and took and ate the Presented Loaves, and gave some to his followers, loaves which none must eat but the priests? 5 "THE SON OF MAN," he told them, "IS LORD EVEN OVER THE SABBATH." 6 On another Sabbath he went into a synagogue and was teaching; and there was there a man whose right hand was withered. 7 Now the Scribes and Pharisees kept watching to see if he would heal on the Sabbath, so that they might be able to bring on accusations to him. 8 He was all along aware of their thoughts; and he said to the man with the withered hand, "Rise, and stand there in the midst." 9 So he rose and stood. Then Jesus said to them. "I ask you whether it is lawful on the Sabbath Day to do good or to do harm? To save a life or to destroy it?" 10 Then he looked round about on them in anger, and said to him, "Stretch out your hand!" 11 He did so; and his hand was restored. But they were filled with fury, and they began to talk over together what they could do to Jesus. 12 It

happened about that time that he went out into the mountain to pray. He continued all night in prayer to God. 13 And when day dawned he called his disciples, and from among them he selected twelve, whom also he called Apostles missionaries. 14 They were Simon, whom he had also called Peter, and Andrew his brother; James and John; 15 Philip and Bartholomew; Mathew and Thomas, James the son of Alphaeus, Simon called the Zealot; 16 Jude the son of James, and Judas Iscariot who was the traitor. 17 With these he came down till he reached a level place, where there was a great crowd of his disciples and a great many people from all Judea and Jerusalem and from the seacoast of Tyre and Sidon. These came to hear him, and to be healed of their diseases. 18 Those who were tormented by unclean spirits were healed also. 19 The whole crowd were trying to touch him, because power emanated from him and cured them all. 20 Then raising his eyes upon his disciples he began to say to them. "Blessed are you poor, For the kingdom of God is yours. 21 "Blessed are you who are hungry now, For you shall be filled. "Blessed are you who are wailing now, For you shall laugh. 22 "Blessed are you when men shall hate you, And excommunicate you and reproach you, and cast out your name as evil because of the Son of man. 23 "Rejoice in that day and exult, For your reward is great in heaven; For even so did their fathers to the prophets. 24 "But woe to you rich! For you already have received your consolation. 25 "Woe unto you who are full now! For you shall suffer hunger. "Woe to you who are laughing now! For you shall wail and weep. 26 "Woe to you when all men shall speak well of you! For even so did their fathers to the false prophets. 27 "But to you who are listening to me I say, Love your enemies, do good to those who hate you, 28 Bless those who curse you, pray for those who calumniate you. 29 To him who gives you a blow on the jaw Turn the other jaw also; And from him who is robbing you of your cloak Withhold not your coat also. 30 Give to every one who asks you; And do not demand your goods back from him who is taking them away. 31 And as you would like men to do to you, So do you also to them. 32 "If you love those who love you what credit is it to you? Why even sinners love those who love them. 33 "And if you are kind to those who are kind to you, what credit is it to you? Even sinners do the same. 34 "And if you lend to those from whom you are hoping to receive, what credit is that to you? Even sinners lend to sinners, so as to get as much back. 35 "But you must love even your enemies and be kind to them, And lend, despairing of no man. Then your reward will be great, And

you will be the sons of the Most High; For he is kind even to the ungrateful and to the evil. 36 "Do you therefore be merciful, As your Father is merciful. 37 "Do not judge, and you shall not be judged; Do not condemn, and you shall not be condemned; 38 "Pardon, and you shall be pardoned; Give, and gifts shall be given to you; Full measure, pressed down, shaken together, running over, they shall pour into your bosom. For with what measure you measure, they will measure back to you." 39 He also told them a parable. "Can a blind man lead a blind man? Will they not both fall into a pit? 40 "There is no disciple who is above his master; But every one when he is completely trained will be like his master. 41 "And why do you look at the splinter that is in your brother's eye, but never consider the beam that is in your own eye? 42 "Or how can you say to your brother. "Brother, allow me to pull that splinter out of your eye," when you do not see the beam in your own eye? Hypocrite! Take out first the beam from your own eye, and then you will see clearly to take out the splinter from your brother's eye. 43 "For there is not good tree which bears worthless fruit, nor again any worthless tree which bears good fruit; for each tree is known by its own fruit. 44 "You do not gather figs from thorns, and grapes are not plucked from a bramble-bush. 45 "The good man out of the good treasure-house of his heart brings forth good; and the evil man out of the evil treasure-house of his heart brings forth evil; for the mouth speaks out of the abundance of the heart. 46 "And why are you calling me Lord, Lord, and not doing what I tell you? 47 "I will show whom the man that comes to me, and listens to my works, and does them, is like. 48 "He is like a man who is building a house who digged and went deep and laid a foundation upon rock. And, when a flood came, the torrent dashed against that house, but could not move, because it had been founded upon rock. 49 "But he who listens but does not do, is like a man who built a house upon the soil, without foundations, against which the torrent burst, and at once it fell in, and the ruin of that house was great."

**7** After he had ended all his sayings in the hearing of the people, he went to Capernaum. 2 Here the slave of a certain Roman captain, a man dear to his master, was ill, and at the point of death. 3 So when the captain heard about Jesus, he sent elders of the Jews to ask him to come and save his slave. 4 And they, when they reached Jesus, asked him earnestly to do this. "He deserves that you should do this," they said, 5 "for he loves our nation, and himself has built a synagogue for us." 6 So Jesus started to go with them, but while he was not far from the house, the captain

sent friends to him with a message. "Lord do not trouble yourself, for I am not fit that you should come under my roof, 7 "and so I did not think myself worthy to come to you; but speak the word, and let my man be cured. 8 "For I also am a man obedient to authority, and have soldiers under me. And I say to one 'come,' and he comes, and to my slave 'do this or that,' and he does it." 9 But when Jesus heard this he was astonished and he turned and said to the crowd that was following him, "I tell you that not even in Israel have I found faith like that." 10 And those who had been sent, on returning to the house, found the slave well. 11 Soon afterward he went to a city called Nain, accompanied by his disciples, and a great crowd of people. 12 Now when he drew near the gate of the city, behold, they were there carrying out one who was dead, the only son of his mother, and she was a widow. 13 A great crowd accompanied her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." 14 And he came near and touched the bier; the bearer stopped and he said, "Young man, I bid you to rise." 15 And he who was dead sat up and began to speak; and he gave him to his mother. 16 And awe took hold on them all, and they began to glorify God saying. "A great prophet has risen among us;" and, "God has visited his people." 17 And the report of what Jesus had done went forth throughout Judea and the surrounding regions. 18 John's disciples brought him word of all these things 19 and, calling a certain two disciples to him, he sent them to Jesus, to say, "Are you 'the coming one,' or if we are to expect another?" 20 So the men came to Jesus and said, "John the Baptist has sent us to ask you if you are the coming one, or if we are to expect another." 21 At that moment Jesus was healing many people of diseases and plagues and evil spirits, and to many that were blind he was freely giving their sight. 22 So he answered them. "Go your way, tell John what you have seen and heard. How the blind are seeing, the lame are walking, the lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are hearing the proclamations of glad tidings. 23 "And blessed is he who finds no cause of stumbling in me." 24 When John's messengers were gone he began to speak to the crowds about John, saying, "What went out you out to the desert to behold? A reed shaken by the wind? 25 "But what you went out to behold? A man clothed in soft robes? Behold, men who are gorgeously dressed and live in luxury are in kings' palaces. 26 "But what went you to see? A prophet? 27 "Yes, I tell you and more than a prophet. This is he who it is written. "Behold I send a messenger

before thy face, Who shall prepare thy way before thee. 28 "I tell you that among all that are born of women not one is greater than John; yet he that is little in the kingdom of God is greater than he." 29 On hearing this all the people and the tax-gatherers acknowledged the justice of God by being baptized with the baptism of John; 30 but the Pharisees and lawyers who had refused his baptism, frustrated God's purpose for themselves. 31 "To what then shall I compare the men of this generation? 32 "To What are they like, they are like children sitting in the market- place and calling to one another. "'We have piped to you,' they say, 'and you have not danced; we have wailed, and you did not cry.' 33 "For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!' 34 "The son of man has come eating and drinking, and you say, 'Behold a gluttonous man and a winebibber, a friend of publicans and sinners!' 35 "Nevertheless, wisdom is justified by all her children." 36 One of the Pharisees kept urging him to dine, so he entered the house and reclined at table. 37 Now there was a woman who was in the city, a sinner and when she knew that that Jesus was reclining at meat in the Pharisees house, she brought an alabaster vase of perfume, 38 and standing behind, at his feet, weeping, she began to wet his feet with her tears, and to wipe them with her hair, while she tenderly kissed his feet, and poured the perfume over them. 39 When he noticed this the Pharisee, who had invited him, said to himself, "If this man were really a prophet he would have perceived who and what sort of woman this is who is touching him, and would know that she is a sinner." 40 Jesus then spoke to him. "Simon, I have a word to say to you." "Rabbi, say on," he replied. 41 "There were once to men," said Jesus, "in debt to one money- lender. One owed him fifty pounds; the other five. 42 "When they had nothing pay he forgave them with such charm. "Tell me, then, which of these will love him most?" 43 "I take it," said Simon, "the one he forgave the most." 44 "You have rightly judged." answered Jesus, and turning to the woman, he said to Simon. "Do you see this woman? When I came into your house you gave me no water for my feet; but she has wet my feet with her tears and wiped them with her hair. 45 "You gave me no kiss; but she, since she came in, has never ceased tenderly kissing my feet; 46 "you never anointed my head with oil; but she has anointed my feet with my feet with perfume. 47 "This is why I tell you that her sins, many as they are, are forgiven, for her love is great; but he who is forgiven little, loves but little. 48 "Your sins are forgiven," he said to her. 49 Then the other guest began to say among

themselves, "Who is this even to forgive sins?" 50 But he said to the woman. "Your faith has saved you. Go in peace."

**8** It happened shortly afterwards that he began to go from town to town and village to village, preaching and telling the good news of the kingdom of God. 2 The twelve were with him, and certain women whom he had delivered from evil spirits and various diseases. Mary of Magdala, out of whom seven demons have been driven, 3 and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many other women, who used to minister to him out of their substance. 4 As a great crowd was gathering, and men of town after town kept restoring to him, he spoke a parable to them. 5 "A sower went out to sow his seed, and as he sowed some fell by the wayside, and was trodden under foot, and the wild birds ate it up. 6 "Some other seed dropped on the rock, as soon as it grew it withered away, because it had no moisture. 7 "Another part fell among the thorns; and the thorns grew with it and choked it. 8 "But some fell on good soil, and grew up, and brought forth fruit, a hundredfold." When he said this, he called out, "Whoever has ears to hear with, let him listen." 9 Then his disciples began to interrupt him, saying, "What does this parable mean?" 10 He answered. "To you it is given to understand the mysteries of the kingdom of God; But all others are taught in parables so that seeing they shall not see, and hearing they shall not hear. 11 "This is the meaning of the parable. The seed is the word of God. 12 "Those by the wayside are people who hear, but then comes the devil and carries off the word from their heart, so that they may not believe and not be saved. 13 "Those on the rock are people who, upon hearing, receive the word with joy; but they have no root. For a time indeed they all believe, but in time of temptation they fall away. 14 "And that which fell upon thorns is those who have heard, but as they go on their way of word is choked with the cares and riches and pleasures of life; so they bring no fruit of perfection. 15 "And that in the good soil is those who have listened to the message and, in an honest and good heart, hold fast, and bring forth fruit with patience. 16 "When he lights a lamp no one covers it with a vase or hides it under a bed; he puts it on a lamp-stand so whoever may behold the light. 17 "For is nothing hidden that shall not be disclosed; there is nothing secret which shall not be made known and come to the light. 18 "Take heed, then, how you listen. for he who has, to him shall it be given, but from him who has not, shall be taken away even what he has." 19 There came to him his mother and his brothers,



and they could not reach him because of the crowd. 20 But some one told him, "Your mother and brothers are standing outside, desiring to see you." 21 "My mother and brothers," he answered, "are those who listen to the word of God and obey it." 22 Now it happened that one of these days he got into a boat, And him his disciples, and he said to them, "Let us cross to the other side of the lake." 23 So they set sail. While they were sailing he fell asleep. And there fell on the lake a squall of wind, so that the boat began to fill, and they to be in deadly peril. 24 Then they came to him and woke him, saying, "Master, Master, we are lost!" Then he awoke, and rebuked the winds and the raging of the sea. They ceased, and there was a calm. 25 "Where is your faith?" he asked them, In their terror they were filled with amazement, and said to one another, "Who is this who commands even the winds and the sea, and they obey him?" 26 Then they put in at the country of Gadarenes, which is across from Galilee. 27 When he landed here he was met by a certain townsman who was possessed by demons. For a long time he had worn no clothes and nor lived in any house, but in tombs. 28 When he saw Jesus he cried out, and fell down before him, and in a loud voice exclaimed. "What have we to do with you, Jesus, you son of God Most High? I implore you to torment me not!" 29 For Jesus was already commanding the unclean spirit to come out of the man. For many times it had seized him and held him, and they again and again kept him under guard, and put him in chains and fetters. But he would break his bonds asunder, as he was driven by the demon in to the desert. 30 So Jesus asked him, "What is your name?" And he answered, "Legion" (for many demons had entered into him). 31 So they besought Jesus not to command them to go away into the abyss. (Abyssos g12) 32 Now there was a great herd of swine feeding on the hillside, and the demons begged him to give them leave to enter them. He gave them leave. 33 The demons came out of the man, and entered into the swine; the herd rushed violently down over the cliff into the lake. 34 And those who saw what had happened fled and reported it in the town and the villages. 35 Then the people came out to see what had happened, and came to Jesus, and found the man out of whom the demons had gone sitting clothed and in his right mind, at the feet of Jesus. And they were terrified. 36 Then those who had seen it told them how the demon-possessed man had been saved. 37 And the whole populace of Gadarenes and the surrounding territory besought Jesus to go away from them; for they were terror-stricken. So he entered a boat and returned. 38 But the man out of whom

the demons had gone kept begging him that he might be with him. But Jesus sent him away saying, 39 "Return to your home, and tell them all that God has done for you." So he went away and throughout the whole city he published how much Jesus had done for him. 40 And as Jesus returned the crowd welcomed him; 41 for they were all waiting for him. Just then there came a man named Jarius, and he was ruler in the synagogue. He fell down at Jesus' feet and begged him to come into his house; 42 for he had only one daughter, about twelve years of age, and she lay dying. But as he went the crowds continued to press in on him. 43 And a woman who for twelve years had had a hemorrhage, and had spent on doctors all that she had, but none had cured her, 44 came close behind him, and touched the hem of his garment; and instantly the hemorrhage ceased. 45 "Who is that touched me?" said Jesus and when everybody denied it, Peter said, "Master, the crowds are hemming you in and pressing upon you." 46 But Jesus said. "Some one did touch me; for I perceived that the power was proceeding out of me." 47 Then the woman, who saw that she had not escaped notice, came trembling, and falling down before him, stated before the people for what reason she had touched him, and how she had been instantly healed. 48 "Daughter," he said "your faith has made you well, go on into peace." 49 As he was speaking some one came from the house of the synagogue, saying. "Your daughter is dead! Do not trouble the Master." 50 But Jesus heard and answered. "Have no fear. Only believe, and she shall be restored." 51 So he came to the house, and would not permit anyone to go in with him except Peter and John and James, and the father and Mother of the little girl. 52 The people were weeping and bemoaning her, but he said. "Stop your wailing; for she is not dead, but asleep." 53 They began to laugh him to scorn, because they knew well that she was dead. 54 But he took her by the hand and called to her, "Little daughter, rise!" 55 And her spirit returned and instantly she stood up. 56 He bade them to get her some food. Her parents were amazed; but he forbade them to tell any one what had been done.

9 Then he called the Twelve together, and gave them power and authority over all demons, and to heal; 2 and sent them out to preach the kingdom of God, and heal the sick. 3 And he said to them. "Take nothing for your journey, neither staff, nor bag, nor bread, nor money, and do not have two tunics. 4 "Into whatever house you enter, there stay, and thence depart. 5 "If any one will not receive you, shake off the dust from your feet as you leave this town, as

a testimony against them." 6 So they went forth, and walked from village to village, preaching the gospel and healing everywhere. 7 Now Herod, the Tetrarch, heard of all that was happening; and he was perplexed because of its being said by someone that John was risen from the dead; 8 and by some that Elijah had appeared; and by others that one of the ancient prophets was risen again. 9 So Herod said, "I beheaded John, but who is this of whom I am hearing such reports," And he kept seeking to see him. 10 On their return the apostles told him what they had done. and he took them and withdrew in private to a town called Bethsaida. 11 But when the crowd learned this they followed him. He received them kindly and spoke to them concerning the kingdom of God, and healed those who needed restored to good health. 12 But now the day began to decline, and the twelve came to him and said. "Send away the crowd so that they may go into the villages and surrounding the country to lodge and buy provisions; for here we are on a solitary place." 13 "Do you yourselves give them food," he answered. "We have nothing," they replied "Except five loaves, and a couple fish, unless you mean for us to go and buy provisions for all the crowd." 14 (For there were about five thousand men.) "Make them sit down in table-companies, of about fifty each," he said to his disciples. 15 This they did, and made them all sit down. 16 Then he took the five loaves and the two fish, and looking up in heaven, he blessed them, broke them in pieces, and began to giving to his disciples to apportion among the crowd. 17 So they ate and were filled, all of them. And there was picked up that which remained over to them, of broken pieces, twelve basketfuls. 18 Now it happened that while he was praying by himself, the disciples were with him, and he asked them a question. "Who do the crowd think I am?" 19 "John the Baptist," they answered, "But others say Elijah, and others that one of the ancient prophets is risen again." 20 Then he said to them, "But who do you say I am? Then Peter answered saying, "The Christ of God.' 21 Then he strictly forbade them to tell this to any one; 22 and he said, "The Son of man must suffer much, and be restricted by the elders and high priests and scribes and be put to death, and on the third day be raised again." 23 And he said to all. "If any man wills to follow me, Let him renounce self and take up his cross daily and follow me. 24 "For whoever wills to save his life shall lose it; and whoever loses his life for my sake shall save it. 25 "For what shall it profit a man if he shall gain the whole world and lose or forfeit himself? 26 "For whoever is ashamed of me and of my teachings, of him shall the Son of man be ashamed

when he comes in his own and in his Father's glory, and in that of the holy angels. 27 "But I tell you truly there are some of those standing here who will not taste death till they see the kingdom of God." 28 About eight days after this it happened that Jesus took Peter, James, and John, and went up on the mountain to pray. 29 And as he was praying the appearances of his countenance became different, and his clothing became white and dazzling. 30 And suddenly there were two men talking with him, who were Moses and Elijah. 31 These appeared in glory and talked about his departure which he was about to accomplish at Jerusalem. 32 Now Peter and those who were with him were heavy with sleep; but when they were fully awake they saw his glory, and the two men were standing beside him. 33 And when they were preparing to depart from him Peter said to Jesus. "Master, it is good for us to be here; and let us make three tents, one for you, one for Moses, and one for Elijah" - not knowing what he was saying. 34 And while he was saying this, there came a cloud and began to overshadow them; and they were awestruck as they entered into the cloud. 35 And a voice came out of the cloud, saying. "This is my Son, my chosen one; listen to him." 36 When the voice ceased Jesus was found alone. And they held their peace, and told no one at that time about what they had seen. 37 It happened the next day, when they were come down from the mountain, that a large crowd came to meet him; 38 and a man called out of the crowd saying. "Teacher, I beg you to look upon my son; for he is my only boy, 39 "and behold a spirit seizes hold of him, and rudely he shouts out, It convulses him till he foams; indeed it will hardly leave off bruising him sorely. 40 "I begged your disciples to cast it out, but they could not." 41 "O faithless and perverse generation," said Jesus, "how long shall I be with you and bear with you? Bring your son to me." 42 But while he was yet coming the demon dashed him down, and cruelly convulsed him. Then Jesus rebuked the unclean spirit, and cured the boy, and gave him back to his father. 43 And they were all awestruck at the mighty power of God. But while everyone was marveling at what he was doing, he said to his disciples. 44 "Let these words sink into your ears; for the son of man is about to be betrayed into the hands of men." 45 But they did not understand this saying; it was hidden from them so that they perceived it not, and they were sore afraid to ask him about his saying. 46 Now there arose a dispute among them as to which one of them was the greatest. 47 And Jesus who knew the dispute that was in their hearts, took a young child, and placed him by his side; 48 then he said to them. "Whoever shall receive this little

child in my name receives me; and whoever shall receive me receives him that sent me. For it is the lowliest among you all who is great." 49 "Master," said John, "we saw a man who was casting out demons in your name, and we forbade him, because he was not following us." 50 But Jesus said, "Forbid him not, for he who is not against you is for you." 51 When now when the time drew near for him to be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before him. These went and entered into a Samaritan village to make ready for him. 53 But they did not receive him because his face was set to go to Jerusalem. 54 And when his disciples, James and John, saw this they said, "Lord, are you willing for us to bid fire come down from heaven and destroy them?" As Elijah did. 55 But he turned and rebuked them and said, 56 "You know not what kind of spirit you share, for the Son of man came not to destroy men's lives, but to save them." And they went to another village. 57 As they were going on their way, a man came to him and said, "I will follow wherever you go." 58 "The foxes have their holes," Jesus answered, "and the wild birds have their nest, but the Son of man has not where to lay his head." 59 To another he said, "Follow me!" But he replied, "Permit me first to go and bury my father." 60 "Leave the dead to bury their own dead," said Jesus to him, "go you and announce, far and wide the kingdom of God." 61 And another man also said to him. "I will follow you, Lord; but first permit me to bid farewell to those who are in my house." 62 But Jesus answered him, "No man who puts his hand to the plow and then looks back, is fit for the kingdom of God."

**10** After this the appointed seventy others, and sent them two by two before his face, into every city and place into which he himself intended to go. 2 And he thus addressed them. "The harvest is abundant, but the harvesters are few. do you therefore pray the lord of the harvest to send forth harvesters into his harvest. 3 "Go your way; behold, I am sending you forth like lambs among wolves. 4 "Carry no purse, no bag, no shoes; and do not salute any one on your journey. 5 "Into whatever you first enter, say, 'Peace be to this house!' 6 "And if there be any son of peace there, your peace shall rest upon him; but if not it shall return to you. 7 "Stay in that same house, eating and drinking what they give. for the laborer is worthy of his hire. Do not go from house to house. 8 "And whatever town you come to, and they receive you, eat whatever they put before you. 9 "Heal the sick in that town and tell them, The kingdom of God draws near to you. 10 "But whatever town you enter, and

they do not receive you, Go out into the streets and cry, 11 "The very dust of your town which clings to your feet we wipe off as protest; but know this, that the kingdom of God is drawing near to you." 12 "For I tell you that it will be more tolerable for Sodom in that day than for that town. 13 "Woe unto you, Chorazin! Woe unto you, Bethsaida! For had the mighty been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 "However, it will be more tolerable for Tyre and Sidon in the judgment than for you. 15 "And you Capernaum, shall you be exalted to heaven? No! you shall be brought down to Hades! (Hades 986) 16 "He who listens to you listens to me. and he who rejects you, rejects me; he who rejects me, rejects him who sent me." 17 Then the Seventy returned with joy, saying, "Lord even the demons are subject to us in your name." 18 And he said to them. "I watched Satan fall from heaven like a lightning flash. 19 "Behold, I give you the power to tread upon serpents and scorpions, and to trample on all the power of the enemy. In no case shall anything do you harm. 20 "Nevertheless, do not rejoice at this, that the spirits are subject to you; but rejoice that your names are written in Heaven." 21 In the same hour he thrilled with joy in the Holy Ghost. "I praise thee, Father, Lord of Heaven and Earth," he said "for hiding these things from the wise and prudent, and for revealing them to babes. Yea, Father, for so it was well pleasing in thy sight! 22 "All things have been delivered 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 the Son wishes to reveal him." 23 And turning to his disciples he said privately. "Blessed are the eyes that see what you see! 24 "For I tell you that many prophets and kings have longed to see what you see, and have seen it; and to hear what you hear, and have heard it not.' 25 Then a certain lawyer stood up and tempted him. "Master," he said "what shall I do to inherit eternal life?" (aiōnios 9166) 26 And he said to him. "What is written in the Law? What do you read there?" 27 "You must love the Lord your God," he answered, with all your heart, and with all your soul, and with all your strength, and with all your with all your mind; and your neighbor as yourself." 28 "You have answered right," said Jesus "do that and you shall live." 29 But he, determined to justify himself, said to Jesus, "But who is my neighbor?" Jesus answered. 30 "A certain man was going down from Jerusalem to Jericho, when he fell among bandits who both stripped him and beat him, and went off leaving him half dead. 31 "Now a certain priest chanced to be going down that way, but on seeing him he passed on the other

side. **32** "In like manner also a Levite who came to the spot, came and looked at him, and passed on the other side. **33** "But a certain Samaritan, as he journeyed, came where he was, and when he saw him was moved with compassion. **34** "He went to him bound up his wounds, pouring on them oil and wine. He set him on his own beast, and took him to an inn, and took care of him. **35** "The next day he took two silver pieces and gave them to the landlord and said, "'Take care of him, and whatever more you spend I will repay it to you on my way back.' **36** "Which then of these three seems to you to have behaved like a neighbor to the man who fell among bandits?" **37** He replied, "The one who showed mercy on him." "Go, then," said Jesus, "and do likewise." **38** It happened as they went on their way that he entered into a certain village where a woman named Martha received him into her house. **39** She had a sister named Mary, who after seating herself at the Lord's feet was listening to his teaching. **40** But Martha meanwhile was growing distracted about much serving. She came up to him and said. "Lord do you not care that my sister has left me alone to do the serving? Come tell her to take hold of her end of the work along with me." **41** "Martha, Martha," said Jesus, "you are anxious and worried about many things, **42** "only one thing is really necessary. Mary, moreover, has chosen that good part which shall not be taken away from her."

**11** It happened he was praying in a certain place, and when he stopped, one of his disciples said to him, "Master, teach us how to pray, just as Johntaught his disciples." **2** So he said to them. "When you pray, say, "Father, hallowed be thy name; May thy kingdom come, **3** "Give us day by day our bread for the coming day; **4** "Forgive us our sins; for we also forgive everyone who has offended us; "And bring us not into temptation." **5** He also said to them. "Suppose you have a friend and you go to him, 'My friend, lend me three loaves of bread, **6** "for a friend of mine is come to me from a journey, and I have nothing to set before him.' **7** "and he from indoors shall answer. 'Do not pester me. The door is now closed, and my children are with me in bed. I cannot rise and give to you.' **8** "I tell you that, though he will not rise and give to him because he is his friend, yet because of his importunate persistence he will rise and give him whatever he needs. **9** "So I say to you. "Ask, and it shall be given to you; seek, and ye shall find; knock and it shall be opened to you. **10** "For he that asks receives, and he who seeks finds, and to him who knocks the door shall be opened. **11** "What father is there among

you who, if his son asks for a loaf, will give him a stone? Or if he asks for a fish will give him instead a serpent? **12** "Or if he asks for an egg, will offer him a scorpion? **13** "If you give good gifts to your children, how much more shall the Father who is in heaven give the Holy spirit to those that ask him!" **14** Once he was casting out a dumb demon, and when the demon was gone out, the dumb man spoke, and the people wondered. **15** But some of them said, "It is by Beelzebub, the prince of demons, that he cast out demons." **16** Others, tempting him, kept seeking from him a sign from heaven. **17** He knew their intentions and said to them. "Every kingdom divided against itself is laid waste and house falls upon house. **18** "And if Satan also is divided against himself, how shall his kingdom stand? **19** "Do you say that I am casting out demons by the power of Beelzebub? If I then am casting out demons by Beelzebub, by whom are your sons casting them out? They therefore shall be your judges. **20** "But if it is by the finger of God that I am casting out demons, then the kingdom of God is come upon you. **21** "When the strong man fully aroused keeps guard over his homestead, his property is undisturbed; **22** "but when the stronger man attacks him, he takes away from the strong armor in which he was trusting and divides up the spoil. **23** "He who is not for me is against me, and he who is not gathering with me is scattering. **24** "Whenever a foul spirit is gone out of a man, it roams through waterless places, in search of rest; but when it can find none, it says, 'I will go back to the house which I have left.' **25** When it comes and finds the house completely swept and garnished. **26** "Then it goes off and fetches seven other spirits more wicked than itself, and they go in and live there. And the last state of that man is worse than the first." **27** It happened while he was saying this, that a certain woman out of the crowd shouted to him, saying, "Blessed is the womb that bore you, and the breast that you have sucked." **28** "No, rather," he answered, "blessed are those who listen to the word of God, and keep it." **29** When the crowd were beginning to throng about him he proceeded to say. "This is an evil generation! It seeks a sign, and there shall be no sign be given to it except the sign of Jonah; **30** "for as Jonah became a sign to the Ninevites, so shall the Son of man be to this generation. **31** "The queen of the South shall rise up in Judgement with the men of this generation, and shall condemn them; because she came from the ends of the earth to listen to the wisdom of Solomon, and lo, one greater than Solomon is here! **32** "The men of the Nineveh shall stand up in the judgment with his generation and shall condemn it, for they repented at the

preaching of Jonah, and lo! one greater than Jonah is here!  
33 "When one lights a lamp he does not put it in a cellar nor under the bushel, but on a lamp-stand that those who enter may see the light. 34 "The lamp of the body is your eye; when your eye is single then your whole body is full of light; but when it is evil your whole body is full of darkness. 35 "Look carefully! Perhaps that very light of yours is darkness. 36 "If, however, your whole body is full of light, without having any part dark, it will be wholly radiant with light, as when the lamp illumines you with its bright rays." 37 When he had finished speaking a Pharisee asked him to dine with him; so he went in with him and reclined. 38 And the Pharisee noticed, to his amazement, that he did not wash his hands before eating, 39 but the Lord said to him. "You Pharisee do cleanse the outside of your cup or plate, but your secret heart is full of extortion and wickedness. 40 "Foolish men! Did not He who made the outside make the inside also? 41 "Better cleanse what is within, and nothing will be unclean for you. 42 "But woe unto you Pharisee! for you tithe mint and rue and every herb, and disregard justice and the love of God; but these you ought to have done, and not leave the other undone. 43 "Woe unto you Pharisee! for you delight in the best seats in the synagogue, and in the salutation in the market-places. 44 "Woe unto you! for you are like the tombs which are hidden, and men walk over them unsuspecting." 45 Hereupon one of the lawyers exclaimed, "But teacher, in saying such things you are also reproaching us also." 46 "Woe unto you lawyers also!" said Jesus, "for you load men with irksome burdens, and you yourselves will not touch the burdens with one of your fingers. 47 "Woe to you! for you are building the tombs of the prophets whom your ancestors killed. 48 "So you are witnesses, and you consent to the actions of your ancestors. for they killed them, and you build their tombs. 49 "For this reason also said the Wisdom of God. 'I will send them prophets and apostles; some of them they will kill and some they will persecute; 50 "so that the blood of all the prophets which was shed from the foundation of the world may be required from this generation, 51 "from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary; yes; I tell you, it shall be required of this generation! 52 "Woe to you lawyers, for you have taken away the key of knowledge! You yourselves have not entered, and you have hindered those who are trying to enter." 53 After he had gone away, the Scribes and the Pharisee began to set themselves vehemently against him, and to cross-question him upon many points, 54 laying in wait for him, in order to catch a word from his lips.

**12** Meanwhile when myriads of the multitudes were thronging around him so that they trod one upon another, he began to say to his disciples, first of all. "Beware of the leaven of the Pharisee, which is hypocrisy. 2 "There is nothing hidden which shall not be revealed; nothing concealed that shall not be known. 3 "So that what you have said in the dark shall be heard in the light; and what you have whispered in the inner chambers shall be proclaimed from the housetops. 4 "But I say to you who are my friends, do not be afraid of those who kill the body and after that have no more that they can do. 5 "I will warn you whom you ought to fear. Fear him who, after he was after he has killed, has power to throw you into Gehenna. Yes, I tell you, fear him. (Gehenna g1067) 6 "Are not five sparrows sold for two farthings? Yet not one of them is forgotten in the sight of God! 7 "But the very hairs of your head are all numbered. Fear not! You are of more value than many sparrow! 8 "And I tell you that whoever confesses me before men, the Son of man will confess him before the angels of God; 9 "and whoever disowns me before men, shall be disowned before the angels of God. 10 "If any one shall speak a word against the Son of man it shall be forgiven him; but he who is blasphemes against the Holy Spirit shall not be forgiven. 11 "And when they are bringing you before the synagogues and the rulers and authorities, do not worry about how or what you shall answer; or what you shall say; 12 "for the Holy Spirit will teach you in that hour what you ought to say." 13 Then one of the crowd said to him, "Master, tell my brother to give me my share of our inheritance." 14 "Man," said he, "who made me a judge or arbitrator over you?" 15 And to the people he said, "Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of the things which he possesses." 16 Then he spoke to them in a parable. "The ground of a certain rich man bore heavy crops. 17 "So he debated with himself saying, 'What shall I do? for I have no place in which to store my crops.' 18 "And he said to himself. 'This is what I will do. I will pull down my barns and build larger ones in which I will store all my wheat and my goods. 19 "And I will say to my soul, "'Soul, you have many goods laid up for many years! Take your ease, eat, drink, and be merry.' 20 "But God said to him. 'Foolish man! This very night your soul is wanted! And these things you have prepared, whose shall they be? 21 "So is he that lays up treasures for himself and is not rich toward God." 22 Then he said to his disciples. "For this is the reason I say to you. Be not anxious for your life, what you shall eat; nor yet your body what shall you wear. 23 "For

the life is more than food, and the body is more than clothes. 24 "Consider the ravens; they neither sow nor reap; they have no storehouse nor barn. And yet God feeds them. How much more are you worth than the birds? 25 "And which of you by taking anxious thought can add a cubit to his height? 26 "If then you cannot do even that which is least, why are you anxious concerning the rest? 27 "Consider the lilies how they grow! They toil not, neither do they spin, yet I say to you that even Solomon in all his glory was not arrayed like one of these. 28 "Now if God so clothe the grass in the field, which today is, and tomorrow is cast into the oven, will he not much more clothe you, O you of little faith? 29 "So do not be asking what ye shall eat, or what ye shall drink, and be not of doubtful mind. 30 "For all these things the nations of the world are seeking; but your Father knows that you have need of these things. 31 "But seek his kingdom, and these things shall be added to you. 32 "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. 33 "Sell what you have and give alms. Provide yourselves with purses which do not grow old, a treasure inexhaustible in the heavens, where no thief draws near, nor does moth destroy. 34 "For where your treasure is there will your heart be also. 35 "Let your loins be girded about and your lamps burning; 36 "and be yourselves like men who are looking for the Lord, on his return from a wedding banquet, so that when he comes and knocks they may at once open the door for him. 37 "Happy are those slaves whom their master shall find watching when he comes. I tell you truly that will gird himself, and make them sit down to meat, and come and serve them. 38 "And whether it be in the second watch, or in the third, that he comes, and so finds them, happy are those slaves. 39 "However, you know this, that if the master of the house had known in what hour the thief would come, he would have watched and not have allowed his house to be broken into. 40 "Do you also be ready, for in an hour that you think not the Son of man is coming." 41 "Master," said Peter, "are you speaking this parable to us or to all alike?" 42 The Lord answered. "Who then is that faithful steward, the wise man whom his Lord will put in charge of the rations in due time? 43 "Blessed is that slave whom his master on his coming shall find so doing. 44 "Of a truth I tell you that he will put him in charge of his possessions. 45 "But if that slave should say to himself, 'My master delays his coming,' and should begin to beat the men and the maids, and to eat and drink and to get drunk, 46 "that slave's master will arrive on a day when he is not expecting him, and at an hour when he knows not, and will surely scourge him, and appoint him

his portion with the unfaithful. 47 "The slave who knew his Lord's will, and made not ready, nor did according to his will, will be beaten with many lashes, 48 "but he who did not know, but did things worthy of a beating, will receive few lashes. To whom much has been given, from him much will be required, and to whom much is entrusted, of him they will ask the more. 49 "I came to build a fire upon the earth; what is my desire? 50 "Would it were already kindled! But I have a baptism to be baptized with, and how am I straitened till it is accomplished! 51 "Do you think that I am come to make peace on the earth? No, I tell you, but rather dissension. 52 "From this time there will be five in one house divided, three against two and two against three; 53 "father against son and son against father; mother against daughter and daughter against her mother; mother-in-law against her daughter- in-law and daughter-in-law against her mother-in-law." 54 Then he said to the crowd also. "When you see a cloud rising in the west you at once say, 'There is going to be a shower,' and it comes to pass. 55 "And when you feel the south winds blowing you say, 'There will be a hot wind,' and it comes to pass. 56 "Hypocrites! you know how to read the face of the earth and of the sky; but how is it that you do not know how to read the signs of the present time? 57 "And why do you not, even yourselves, judge what is right? 58 "For as you go before the magistrate with your opponent do your utmost to get quit of him, lest he drag you before the judge, and the judge delivers you over to the officer, and the officer cast you into prison. 59 "You shall by no means come out of there until you have paid the very last farthing."

**13** Now there were some present at that very season who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 "Do you suppose," he answered them, "that those Galileans were worse sinners than the rest of the Galileans because they have suffered thus? 3 "I tell you no; but unless you repent, you will all likewise perish. 4 "Or those eighteen on whom the tower in Siloam fell and killed them, do you suppose that they were worse offenders than the rest of those who lived in Jerusalem? 5 "I tell you no; but unless you repent, you will all perish as they did." 6 Then he gave them this parable. "A man had a fig tree planted in his vineyard, and he came to look for fruit on it, but found none. 7 So he said to the gardener. "'See, for years I have come looking for fruit on this tree, and found none. Cut it down. Why should it actually cumber the ground?' 8 "But the gardener answered him. 'Lord, let it alone this year also, till I have dug around it, and

fertilized it. **9** "If after that it bears fruit, well and good; but if not you shall cut it down." **10** Once he was teaching in one of the synagogues, on the Sabbath, **11** a woman was present who had a spirit of infirmity for eighteen years. she was bent double, and could not lift herself up at all. **12** Jesus noticed her and called to him and said, "Woman, you are free from your weakness." **13** Then he placed his hand on her, and she instantly stood upright and began to give glory to God. **14** But the ruler of the synagogue was indignant at Jesus for healing her on the Sabbath, and said to the crowd. "There are six days of the week on which men ought to work. Therefore come during those, and get cured, but not on the Sabbath Day." **15** But the Lord answered him. "Hypocrites!" he said, "does not each one of you loose his ox or his ass from the stall on the Sabbath Day, and lead it to water, **16** "and this woman, who is the daughter of Abraham, whom Satan has bound these eighteen years, ought she not have been loosened from bondage, though the day be the Sabbath?" **17** As he said this, all adversaries were put to shame; and all the crowd rejoiced for the glorious things that he continually did. **18** This led him to say. "What is the kingdom of God like? And to what shall I compare it? **19** "It is like a grain of mustardseed, which a man took and cast into his own garden. It grew and became a tree, and the wild birds nested in its branches." **20** And again he said. "To what shall I liken the kingdom of God? **21** "It is like leaven which a took and hid in three measures of flour until the whole was leavened." **22** So he went on his way through cities and villages, **23** teaching as he journeyed toward Jerusalem. And a man came behind him and said, "Lord are there but few that are saved?" **24** "Struggle to enter in by the narrow door," he answered, "for I tell you that many will try to enter and not be able, **25** "when once the master of the house is risen up and has shut the door. You will begin to stand outside, and to knock at the door, crying, "'Lord, open to us.' "I do not know were you came from,' he will reply. **26** "Then you will begin saying, 'But we have eaten and drunk in your presence, and you have taught in our streets.' **27** "But he will answer. "I tell you I do not know were you came from; **28** "'depart from me, all of you, you evil-doers.' There will be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves cast out. **29** "And people shall come from the Orient and from the Occident, from the north and from the south, and sit down in the kingdom of God. **30** "And lo, there are last which shall be first, and there are first which shall be last." **31** That very day there came some

Pharisees to him, saying, "Get out of here and go away, for Herod wishes to kill you." **32** "Go, tell that fox," he answered, "'Lo, today and tomorrow I am continuing to cast out demons and perform cures, and on the third day I finish my course.' **33** "Yet I must continue my journey today, tomorrow, and the day following; for it would never do for a prophet to perish outside of Jerusalem! **34** "O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often would I have gathered your children, as a hen gathers her chickens under her wings, and you would not! **35** "Behold! Your house is left to you, desolate! I tell you that you shall never see me again until you say, Blessed is he that comes in the name of the Lord,"

**14** It happened on the Sabbath Day when he went into the house of a certain ruler among Pharisees to take a meal, that they were watching him. **2** And lo! there was in front of him a man who had dropsy. **3** So Jesus questioned the lawyers and the Pharisees, "Is it lawful to heal on the Sabbath Day or not?" **4** They kept silent. Then Jesus took him and healed him and let him go. **5** And to them he said, "Which of you when an ox or ass has fallen into a well, will at once pull him out on the Sabbath Day?" **6** They could not answer this. **7** He told a parable to the guests when he noticed how they began choosing the best seats. He said to them. **8** "When you are invited by any one to a marriage-feast, do not sit down in the best seat, lest a guest more distinguished than yourself has been invited, and your host come to you and say, **9** "'Give place to this man,' and then with mortification you proceed to take the lowest place. **10** "But when you are invited, go and sit down in the lowest place, so that when your host arrives he may say to you, 'My friend, come up higher.' Then you will be honored before the other guest. **11** "For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted." **12** Also to his host who had invited him, he continued, saying, "When you are making a dinner-party or a supper, do not invite your friends, or your brothers, or your relatives, or your rich neighbors, lest it chance that they invite you in return, and a recompense be made by you. **13** "But when you make a reception, invite the poor, the maimed, the lame, the blind. **14** "Then you will be blessed, because they have no means to repay you, but you shall be paid in the Resurrection of the Just." **15** One of his fellow guest who was listening to him, said to him, "Blessed are those who eat bread in the kingdom of God." **16** Jesus answered. "A certain man was making a great feast to which he invited many guests. **17** "At

dinnertime he sent his slave to say to those who had been invited, 'Come, for all things are now ready.' 18 "And they all, without exception, proceeded to excuse themselves. The first told him, 'I have bought a field, and must needs go and see it. Pray have me excused.' 19 "The second said, 'I have bought five yolk of oxen and am on my way to try them. I pray that you will have me excused.' 20 "I have taken a wife,' said the another, 'and for that reason I am unable to come.' 21 "So the slave came and presented all these answers to his master. Then the master of the house was indignant, and said to his slave, 'Go out, quickly, into the streets and alleys of the city, and bring in hither the poor, the maimed, the blind, the lame.' 22 "And the slave said, 'My master, your orders have been carried out, but yet there is room.' 23 "Said the master to his slave, 'Go out into the roads and the hedges, and make them come in, so that my house may be filled. 24 "For I tell you that not one of those invited guests shall taste my supper.'" 25 Great crowds were along with him, and he turned to them and said, 26 "If any one comes to me and does not hate father and his mother, his wife and children, his brothers and sisters, yes, and his own very life also, he cannot be a disciple of mine. 27 "Whoever does not carry his own cross and come after me, cannot be a disciple of mine. 28 "Which of you who is desirous of building a tower, does not sit down first and count the cost, to see if he has the means to complete it? 29 "Lest it happen that after he has laid the foundations and is unable to complete it, all who see it shall begin to jeer at him saying, 30 "This fellow began to build and could not finish.' 31 "Or what king as he goes forth to join battle with another king in war does not sit down first and deliberate whether he can meet with ten thousand men the one who is advancing against him with twenty thousand? 32 "If he cannot, while the other king is yet a great way off, he sends an embassy to ask conditions of peace. 33 "Just so any one of you who does not renounce all that he has cannot be my disciple. 34 "Salt is good, but if even the salt have lost its flavor, with what shall it be seasoned? 35 "It is fit neither for the land nor the dung-hill; men cast it out. He who has ears to hear let him listen to this!"

**15** Now all the tax-gatherers and sinners continued to draw near him, and to listen to him. 2 And the Pharisees and Scribes began to complain, saying, "He is welcoming sinners and eating with them!" 3 And he told them a parable. 4 "Which one of you men, if he has a hundred sheep, and has lost one of them, does not leave the ninety and nine in the desert and go after the lost one until he finds it? 5 "And

after he has found it, he lays it on his shoulder, rejoicing. 6 "When he gets home he calls together his friends and his neighbors, saying, "Rejoice with me, for I have found my sheep that was lost.' 7 "I say to you that even so there shall be joy in heaven over one sinner who repents, more than over ninety and nine just persons who need no repentance. 8 "Or, again, suppose a woman has ten coins. If she loses one, does she not light a lamp and sweep the house, and search anxiously until she finds it? 9 "And when she has found it, she calls together her woman friends and neighbors and say, 'Rejoice with me, for I have found the coin which I had lost.' 10 "Even so I tell you there is joy in the presence of the angels for God over one sinner who repents." 11 And he said, "There was a man who had two sons. 12 "The younger of them said to his father, 'Father, give me the share of your property which is coming to me.' So he divided his means among them. 13 "Not many days after that the younger son gathered everything together and took his journey into a distant country; and there he wasted his money on living unsavingly. 14 "After he had spent everything there came a terrible famine in the land, and he began to be in want. 15 "So he went and hired to one of the citizens of that land, who sent him out into the fields to feed swine. 16 "And he was longing to be filled with the husks which the swine were eating, but no one gave him any. 17 "When he came to himself he said, "How many of my father's hired men have bread enough and to spare, while I am perishing of hunger! 18 "I will rise and go to my father, and say to him, "Father, I have sinned against Heaven and in your sight, 19 "I am no more worthy to be called your son; only make me like one of your hired men.'" 20 "So he arose and went to his father; but while he was yet a great way off, his father saw him and was moved with compassion, and ran and fell on his neck and kissed him. 21 "The son said to him, 'Father, I have sinned against heaven and in your sight and am no more worthy to be called your son.' 22 "Fetch the best robe, quick,' said the father to his slaves, 'and put it on him, and give him a ring on his finger, and shoes on his feet. 23 "Bring that fatted calf and kill it, and let us eat and make merry, 24 "for this son of mine was dead and is alive again - he was lost and is found.' 25 "So they began to make merry. But his elder son was in the field, and as he drew near to the house he heard music and dancing, 26 "and he summoned one of the slaves, and began to inquire of him what all this meant. 27 "Your brother is come,' he replied, 'and your father has killed the fatted calf, because he has him safe and sound.' 28 "But he was angry and would not go in; so his father came out,



and attempted to plead with him; but he said to his father. **29** "All these years I have been slaving for you and never disobeyed a command of yours. Yet you never gave me even a kid so that I might make merry with my friends. **30** "But when this son of yours came, who has devoured your property with harlots, you have killed him the fatted calf.' **31** "My dear son,' answered his father, 'you are always with me and all that is mine is yours. **32** "But it was fitting that we should make merry and rejoice, for this brother of yours was dead and is alive; he was lost and is found."

**16** To his disciples he said. "There was a certain rich man who had a steward, and this steward was accused to him of wasting his property. **2** "He called to him to him and said. "What is this that I hear about you? Render an account of your stewardship; for you can no longer be steward.' **3** "Now the steward said to himself. 'What shall I do, now that my master is taking away my stewardship? I am not strong enough to dig, to beg I am ashamed. **4** "I know what I will do, so that when I am put out of my stewardship, they may receive me into their houses.' **5** "So he called to him each of his master's debtors and said to the first, 'How much money do you owe my master?' **6** "A hundred measures of oil,' he answered. "He said to him, 'Take your bill and sit down quickly and write fifty.'" **7** "To a second he said, 'How much do you owe?' "The man answered, 'A hundred measures of wheat.' "Here is your bill,' he said, 'change it to eighty measures.' **8** "And the master praised the unjust steward because he had acted shrewdly; for the sons of this world are in relation to their own generation wiser than the sons of the light. (αἰὼν γ165) **9** "And to you I say, Use mammon, dishonest as it is, to make yourselves friends, so that when it shall fail they will welcome you to the eternal tabernacles. (αἰῶνιος γ166) **10** "The man who is faithful in a very little is faithful also in much, and he who is unjust in a very little, is unjust also as much. **11** "If therefore you have not been faithful in the unrighteous mammon, who will trust to you the true riches? **12** "And if you are not faithful with what belongs to another, who will give you what is your own? **13** "No one can be a household servants to two masters; for either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot be the slave of God and of Mammon." **14** Now the Pharisees who loved money listened to all this and they jeered at him. **15** He said to them. "You are those that justify themselves in the eyes of men; but God knows you hearts; for that which is lofty in the eyes of men is abomination in the eyes of God. **16** "The Law

and the Prophet lasted until John; since then the gospel of the kingdom of God is preached, and any one presses in. **17** "Yet it is easier for heaven and earth to pass away than for one title of the law to fail. **18** "Every man who divorces his wife and marries some one else, commits adultery; and he who marries one who is put away by her husband commits adultery. **19** "Now there was a certain rich man who was clothed in purple and fine linen, and made merry every day in splendor. **20** "And a certain beggar named Lazarus was thrown at his door. **21** "He was full of sores, and longingly desired to be fed with the crumbs that fell from the rich man's table. Yes! even the dogs came and licked his sores. **22** "But in the course of time the beggar died; and he was carried by angels into Abraham's bosom. The rich man also died, and was buried. **23** "And as he was tormented in Hades, he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom. (Ἡδῆς γ86) **24** "And he cried out and said, 'Father Abraham have mercy on me; and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.' **25** "Remember my son,' said Abraham, 'that you had in your lifetime all your good things, and in the same way Lazarus his evil things; but now here he is comforted, and you are in anguish. **26** "But besides all this, between us and you there is a great chasm fixed, so that those who want to cross from here to you cannot, nor can those who would cross from you to us.' **27** "I beg you then, father,' he said, 'send him to my fathers house. For I have five brothers. **28** "Let him earnestly warn them, lest they too come to this place of torment.' **29** "But Abraham said, 'They have Moses and the Prophets, let them listen to them.' **30** "Nay, Father Abraham,' he said 'but if some one went to them from the dead they would repent.' **31** "If they will not listen to Moses and the prophets,' said Father Abraham, 'neither will they be persuaded if one should rise from the dead."

**17** Jesus said to his disciples. "It is not possible but that occasions of stumbling should occur, but woe to him through whom they come! **2** "It were well for him if a millstone were tied about his neck, and he were hurled into the sea, rather than he should cause one of these little ones to stumble. **3** "Be on you guard! "If your brother sins, rebuke him, and if he repents forgive him. **4** "And if he sins against you seven times a day, and seven times a day turns to you saying 'I repent,' you shall forgive him." **5** The apostles said to the Lord, "Increase our faith!" **6** "If your faith," answered Jesus, "were like a grain of mustard-seed, you would say to this tree, 'Tear yourself up and be planted in the sea,' and it

would obey you. 7 "But who of you who has a slave plowing or keeping sheep, will say to him, when he is come in from the field, 'Come at once, sit down to dinner,' 8 "and will not rather tell him, 'Get ready something for me to eat, and gird yourself to wait on me until I have eaten and drunken. Then you shall eat and drink.' 9 "Does he think the slave because he did the things that were commanded? 10 "Even so, you also, after you have done all the things that are commanded you, should say, 'We are but slaves, we have only done what it was our duty to do.'" 11 Now it happened that as he went his way to Jerusalem, he passed between Samaria and Galilee. 12 And as he was going certain village ten lepers met him. 13 They stood at a distance and lifted up their voices, saying, "Jesus, Master, take pity on us." 14 Perceiving this he said to them, "Go and show yourselves to the priest." And as they went they were made clean. 15 Now one of them, as he saw that he was cured, came back, glorifying God in a loud voice, 16 and he fell on his face at the feet of Jesus and thanked him. He was a Samaritan. 17 "Were there not ten cleansed?" asked Jesus, "but where are the nine? 18 "Are there none found to return and give glory to God except this foreigner?" 19 And he said unto him, "Rise and go, your faith has healed you." 20 The Pharisees asked him when the kingdom of God was coming. He answered. "The kingdom of God does not come so that you can catch sight of it, 21 "nor will they say, 'Look here it is!' or 'See there!' - for the kingdom of God is now in your midst." 22 Then he said turning to his disciples. "The days will come when you shall long to see one of the days of the Son of man, you shall not see it. 23 "And they shall say to you, 'Lo there! Lo there!' But do not go away or follow them. 24 "For as the lightning when it lightens out of the one part under heaven shines to the other part under heaven, so shall the Son of man be in his day. 25 "But first he must suffer many things, and be rejected buy his generation. 26 "And this was in the time of Noah, so will it be in the time of the Son of man. 27 "Men were eating and drinking; they were marrying and being married, until the day that Noah entered into the ark, and the flood came and destroyed them all. 28 "The same was true in the time of Lot; they were eating and drinking, buying and selling, planting and building; 29 "but on the day that Lot left Sodom it rained fire and brimstone from heaven and destroyed them all. 30 "In the same manner it shall be in the day that the Son of man shall be revealed. 31 "On that day, if a man is on the housetop and his goods inside, let him not go down to take them away; nor should a man in the field turn back. 32 "Remember Lot's wife! 33

"Whoever seeks to keep his life shall lose it; but whoever loses it shall preserve it. 34 "I tell you that in one night there shall be two men in one bed; one shall be taken and the other left. 35 "There shall be two women grinding together; the one shall be taken and the other left." 36 (wanting in the most ancient manuscripts) 37 "Where, Master?" they asked him. "Where the dead body is," he answered, "there will the vultures be gathered together."

**18** He also taught them by a parable how they ought always to pray and never to lose heart. 2 "There was a certain town," he said, "a judge who had neither reverence for God, nor respect for man. 3 "In that same town there was a widow who came again and again before him, saying, "'Do for me the justice of my adversary.' 4 "For a while he would not, but afterwards he said to himself, 'Though I have neither reverence for God nor regard for man, 5 "'yet because this woman annoys me I will give her justice, lest by her continual coming she wear me out.' 6 "Listen" said the Lord, "to what this unjust judge says. 7 "And will not God see justice done to his elect who are crying unto him day and night, even if he seems to delay helping them? 8 "I tell you that he will quickly see justice done to his elect! Nevertheless, when the Son of man comes, will he find faith upon the earth?" 9 Moreover he spoke this parable to some who trusted in themselves because they were righteous, and looked down upon the rest. 10 "Two men are going up to the temple to pray; the one a Pharisee, the other a tax-gatherer. 11 "The Pharisee stood apart and thus began to pray by himself. "'O God, I thank thee that I am not like the rest of men, extortioners, rogues, adulterers, or even like this tax gatherer; 12 "'I fast twice a week, I pay tithes of all my possessions.' 13 "But the tax-gatherer, standing far back, would not lift up so much as his eyes to heaven, but kept beating his breast and saying, "'O God be merciful to me, the sinner! 14 "I tell you that this man went down to his house justified rather than the other; for every one who exalts himself shall be humbled; but he who humbles himself shall be exalted." 15 And they kept bringing their babies for him to touch them; but when his disciples saw it they began to rebuke them. 16 But Jesus called for the babies. "Let the little children come to me," he said, "do not hinder them; for of such is the kingdom of heaven. 17 "I tell you in solemn truth that whoever will not receive the kingdom of God like a little child, he will never get into it." 18 A ruler put this question to him. "Good teacher, what shall I do to inherit eternal life?" (aiōnios g166) 19 "Why are you calling

me 'good'?" said Jesus to him; "no one is good but God. 20 "You know the commandments. "Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother." 21 "All of these," he replied, "I have kept from my youth up." 22 And receiving this reply, Jesus said to him. "One thing you are still lacking. Sell all that you have and give it to the poor, and you shall have treasure in heaven. Then come and follow me." 23 But when he heard these words he became deeply grieved, for he was exceedingly rich. 24 Jesus looked at him and said. "How hard it is for those who have money to enter into the kingdom of God! 25 Why, 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." 26 "Who then can be saved?" exclaimed his hearers. 27 "Things that are impossible with men," he answered them, "are possible with God." 28 Then Peter said, "Look! we have left our homes and followed you." 29 And he said to them, "In Solemn truth I tell you that there is no one who, for the sake of the kingdom of God, has left houses, or wife, or brother, or parents, or children, 30 "who shall not certainly receive many times as much in this time, and in the age to come eternal." (aiōn g165, aiōnios g166) 31 Then he took the twelve aside and told them. "See, we are on our way to Jerusalem, and all prophets regarding the son of Man will be fulfilled. 32 "He will be betrayed to the Gentiles, and be mocked, and shamefully treated, and spit upon; 33 "and they will scourge and kill him; and the third day he will rise again." 34 But they understood none of these sayings. His words were a mystery to them, and they did not know what he meant. 35 As Jesus drew near to Jericho, there was a blind man who sat by the wayside begging. 36 He heard the crowd passing and asked what the matter was. 37 They told him, "Jesus of Nazareth is passing by." 38 Then he shouted out, saying, "Jesus, son of David, take pity on me!" 39 Those who went ahead began to reprove him and to tell him to be still; but he kept clamorously shouting all the more, "Son of David, take pity on me!" 40 So Jesus stopped and ordered him to be brought to him. When he was come near to him he asked him 41 "What do you want me to do for you?" "Lord," he answered, "that I might see again." 42 "Receive your sight," said Jesus, "your faith has saved you." 43 Instantly he regained his sight and followed Jesus, giving glory to God; and all the people who saw it gave praise to God.

**19** So he entered Jericho and was passing through the town. 2 There was a man there, called Zaccheus, who was a chief of the tax-gatherers, and was wealthy. 3 And he

kept trying to see what sort of a man Jesus was; but he could not see because he was short. 4 So he ran on before him and climbed up into a sycamore tree to see him; for he was about to pass that way. 5 As soon as Jesus came to the place, he looked up and said to him, "Come down quickly, Zaccheus, for today I must stay at your house." 6 He made haste to climb down, and receive him joyfully. 7 When they all saw it, they began to complain, saying "He has gone in to lodge with a man who is a sinner." 8 But Zaccheus stood up and said to the Lord, "I give half my property to the poor, Lord, and if I have defrauded any man of anything I am restoring it to him fourfold." 9 "Today is salvation come to this house," said Jesus "since Zaccheus here is a son of Abraham. 10 "For the Son of man is come to seek and to save the lost." 11 As they were listening to his words he added this parable, because he was near Jerusalem and they thought that the kingdom of God was immediately to appear. 12 So he said. "A certain nobleman went abroad to receive for himself royal power and to return. 13 "And he summoned ten slaves of his, and gave them ten pounds, and said to them, "'Trade with these until I come.' 14 "But this fellow citizens hated him, and sent a deputation after him to say, 'We do not wish this man to become our king.' 15 "And upon his return after he had secured the royal power, he ordered the slaves to whom he had given the money to be called in, so that he might know what they had gained by trading. 16 "And the first came before him, saying, 'Master, your pound has made ten pounds.' 17 "And he said to him, 'Well done, good slave! Because you have been faithful in a very little, have authority over ten cities.' 18 "And the second came and said, 'Master, your pound has made five pounds.' 19 "Then he said to him also, 'You shall be over five cities.' 20 "And the next came to him and said, 'Here master is your pound which I was keeping safe in a napkin. 21 "'For I was afraid of you, because you are a hard man. You take what you did not sow.' 22 "He said to him, "'By your own words I will Judge you, you wicked slave. You knew, did you, that I was a hard man taking up what I did not lay down, reaping what I did not sow. 23 "'Then why did you not put my money into the bank, so that at my coming I might I might have gotten it back with interest?' 24 "Then to those who stood by, he said, 'Take the pounds from him and give it to him who has ten pounds.' 25 "'Master,' they said to him, 'he already has ten pounds.' 26 "'I tell you that to every one who has it shall be given; and from him who has not shall be taken away even what he has. 27 "'Howbeit these enemies of mine who were not willing for me to become their King, bring them

here, and slay them in my presence." 28 When he had so spoken he went on before, going up to Jerusalem. 29 When he was come near Bethphage and Bethany at the mount called The Olive Orchard, 30 he sent two of his disciples saying, "Go into the village in the front, and on entering it you will find an ass's colt tied, on which no one has ever ridden. 31 Untie it and bring it here. And if any one asks you, 'Why are you untying the colt?' Simply say, 'The Master needs it.'" 32 Then those who were sent out and found it as he had told them. 33 For as they were untying the colt, the owners said to them, "Why are you untying the colt?" 34 They answered, "The Master needs it." 35 So they led it to Jesus, and, after throwing their outer garments on the colt, they placed Jesus on it. 36 So he rode on, while they kept throwing their garments in the way. 37 And when now he was coming near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice for the almighty works they had seen. 38 They cried, "Blessed is the King who comes in the name of the Lord! Peace in Heaven and glory in the Highest!" 39 And some of the Pharisees said to them out of the crowd, "Teacher reprove your disciples!" 40 "I tell you," he answered, "that if these should hold their peace, the very stones would cry out." 41 And when he came into view of the city, as he approached it he broke into loud weeping, 42 exclaiming, "Oh that at this time you knew, yes, even you, on what your peace depends! But now it is hidden from your eyes. 43 "The time will come for you when your enemies will throw ramparts around you, and encompass you, and shut you in on every side, and raze you to the ground, 44 "you and your children within you. And they will not leave in you one stone upon the another. Because you knew not the time of your visitation." 45 Then Jesus went into the Temple and began to drive out dealers, 46 saying, "It is written, "The house of God shall be called a house of prayer, but you have made it a den of robbers." 47 Day after day he continued to teach in the Temple. The high priests and scribes tried to have him put to death, so did the rulers of the people. 48 But they could not find how to do it, for the people all hung upon him, listening to him.

**20** On one of the days while he was teaching the people in the Temple and preaching the gospel, there came up the priest and the Scribes with the elders. 2 They spoke to him saying, "Tell us by what authority you are doing these things? Who is it that gave you this authority?" 3 "I will also ask you a question," he replied. 4 "Was John's baptism

from heaven or from man?" 5 So they reasoned among themselves. "If we say, 'From heaven,' he will ask us, 'Why did you not believe in him?' 6 "And if we say, 'From man,' all the people will stone us, for they were persuaded that John was a prophet." 7 So they answered that they did not know whence it was. 8 "Nor will I tell you," Jesus answered, "by whose authority I do these things." 9 Then he began to tell the people this parable. "There was a man who planted a vineyard, and let it out to vine-dressers, and went to another country for a long time. 10 "At harvest-time he sent a slave to the vine-dressers, to ask them to give him a share of the crop; but the vine-dresser beat him and sent him away empty-handed. 11 "Then he sent another slave; and him also they flogged and handled shamefully and sent him away empty-handed. 12 "Then he sent yet a third, and him to they wounded and threw him out. 13 "Then the master of the vineyard said. "'What shall I do? I will send my beloved Son; it may be that they will reverence him.'" 14 "But when the vine-dressers saw him, they reasoned together, saying, 'This is the heir. Let us kill him so that the inheritance may be ours.' 15 "So they turned him out of the vineyard and killed him. "What will the master of the vineyard do to them? 16 "He will come and destroy those vine-dressers, and will give the vineyard to others." 17 He looked at them and said. "Then what does this scripture mean. "The stone which the builders rejected, the same was made the head of the corner? 18 "Every one who falls on that stone will be broken in pieces; but whoever it falls upon will be scattered as dust." 19 At this the Scribes and the high priests were seeking to arrest him; only they were afraid of the people. For they perceived that he had referred to them in this parable. 20 So they watched him, and sent spies who pretended to be honest men, in order to seize on his speech, and to deliver him up to authority and jurisdiction of the governor. 21 So they put a question to him saying, "Rabbi, we know that you speak and teach what is right, and that you do not regard any man's person, but teach the way of God honestly. 22 "Is it lawful for us to pay tribute to Caesar or not?" 23 But he perceived their knavery and answered. 24 "Show me a shilling. Whose image and superscription does it bear?" "Caesar's," they replied. 25 "Then give to Caesar what belongs to him," he said, "to God give what is God's." 26 So they could not lay hold of his sayings before the people; and marveling at his answer, they held their peace. 27 Next came some of the Sadducees who deny that there is resurrection, and they asked him. 28 "Teacher, Moses wrote a law for us that if a man's brother should die, but leave no children, his brother

should take up his wife and raise up his children for his brother. 29 "Now there were seven brothers. the first took a wife and died childless, 30 "and the second and third took her, 31 "and likewise all the seven, but left no children when they died. 32 "Last of all the woman died too. 33 "In the resurrection whose wife shall she be? For they all seven had her as wife." 34 "People in this world marry and are given in marriage," said Jesus, (αἰὼν g165) 35 "but those who are counted worthy to reach that world and the resurrection from the dead, neither marry, nor are given in marriage. (αἰὼν g165) 36 "For indeed they cannot die any more; they are equal to the angels, and through being sons of the resurrection are sons of God. 37 "But that the dead are raised, even Moses clearly implied in the passage about the Bush, when he calls the Lord. "The God of Abraham, the God of Isaac, the God of Jacob. 38 "Now he is not the God of the dead, but of the living; for to him all are alive.' 39 Then some of the Scribes said, "Teacher, that was nobly said," 40 for they no longer dared to ask him any questions. 41 "How is it," he asked them, "that they say that Christ is David's son? 42 "for David himself say's in the book of the Psalms, "The Lord said to my Lord. Sit at my right hand, 43 Until I make thy enemies the footstool at thy feet. 44 "David therefore himself calls him 'Lord,' and how can he be his son?" 45 Then, in the hearing of all the people, he said to his disciples. 46 "Beware of the Scribes who like to walk about in long robes, and dote on salutations in the marketplaces, and on securing the front seats in the synagogues and the best places at banquets; 47 "but they devour widows' houses and for a pretense make long prayers. These shall receive severer condemnation."

**21** And he looked up and saw people casting their offerings into the treasury, and they were rich. 2 And he saw a certain poor widow casting in two mites 3 And he said. "Of truth I tell you that this poor widow has put in more than than they all; 4 "for these men have all contributed to the offering out of their surplus, but she, out of her want, contributed all she had to live on." 5 And to some who were about the Temple, how it was adorned with beautiful stones votive offerings, he said, 6 "As for what you are looking at, the time is coming when not one stone will be left upon another, that shall not be thrown down." 7 "Teacher, when will this be?" they asked him, "and what shall be the sign that these things are about to happen?" 8 "Take heed," he answered, "that you are not led astray, for many will come in my name, saying, 'I am he,' and 'The time is close at hand.' Do not go and follow them. 9 "And when you shall hear of wars and tumults, do

not be frightened; for these things must happen first, but the end does not come immediately." 10 Then he said to them. "Nation shall rise against nation, kingdom against kingdom. 11 "and there shall be great earthquakes, and, in many places, famines and pestilences; and there shall be terror and great portents from heaven. 12 "But before all these things happen, they will apprehend you and persecute you and deliver you to the synagogues and to prisons, and bring you before kings and governors for the sake of my name. 13 "It shall turn out for a testimony to you. 14 "So settle it in your hearts not to prepare a defense beforehand, 15 "for I will give you utterance and a wisdom which none of your adversaries will be able to answer or withstand. 16 "You will be betrayed even by parents or brothers and kinsfolk, and friends. 17 "Some of you they will put to death. And you shall be hated by all men for the sake of my name. 18 "And not a hair on your head shall perish. 19 "In your patience you shall purchase your souls. 20 "But when you see Jerusalem encompassed with armies, then know that her desolation is at hand. 21 "Then let those who are in Judea flee to the mountains; and let those who are in the country enter not in. 22 "For these are the days of vengeance and of fulfilment of all that is written. 23 "Woe to women with child and to those who are nursing infants in those days! For sore anguish will come upon the land, and wrath upon all his people. 24 "They shall fall by the edge of the sword, and shall be led captive among the Gentiles, and Jerusalem shall be trampled under foot by the Gentiles, until the appointed times of the Gentiles be fulfilled. 25 "And there will be signs in the sun and the moon and the stars; and on the earth distress of nations in perplexity at the roar of the sea and the billows; 26 "men lifeless through fear, and foreboding of that which is about to come upon the habitable earth. For the powers of the heavens shall be shaken, 27 "and then shall they see the Son of man coming in a cloud, with power and great glory. 28 "But when these things begin to come to pass, look up, lift your heads! for your redemption is drawing near." 29 And he told them a parable. 30 "Look at the fig tree and all the trees! When they put out their leaves you can see for yourselves that summer is coming. 31 "So whenever you see all these things comings to pass, you know that the kingdom of God is near. 32 "In solemn truth I tell you that this generation shall not pass away until all this happens. 33 "Heaven and earth will pass away, but my words shall never pass away. 34 "But take heed to yourselves lest your hearts be surcharged with self-indulgence and drunkenness and worldly cares, and that day catches you suddenly like a trap. 35 "For it will come

upon all the dwellers on the face of the earth. 36 "So be on your guard at all times, praying that you may be worthy to escape these things that shall come to pass, and to take your stand in the presence of the Son of man." 37 And each day he was habitually in the Temple teaching, and at night he used to go out and lodge on the mount called the Olives Orchards. 38 And all the people used to come him early in the morning in the Temple, to listen to him.

**22** Now the festival of Unleavened Bread, which is called the Passover, was drawing near. 2 The high priest and the Scribes continually sought means to put him to death. 3 Satan however, entered into Judas (the man called Iscariot), who was one of the twelve. 4 And he went out and conferred with the chief priests and commanders 5 They were delighted, and agreed to give him money. 6 He consented to this, and looked for an opportunity to betray him, when the people were not present. 7 Then came the day of Unleavened Bread, on which the paschal lamb must be sacrificed. 8 So Jesus went to Peter and John saying, "Go and prepare for us the Passover, that we may eat it." 9 "Where shall we get it ready?" they asked. 10 He answered. "No sooner will you have entered the city than you will meet a man carrying a water-jug. Follow him into the house where he is going. 11 "And to the good man of the house say, 'The teacher asks you, "Where is the room in which I can eat the Passover with my disciples?"' 12 "Then he will show you a large upper room furnished. There make your preparations." 13 So they went and found everything as he had told them, they prepared the Passover. 14 And when the hour was come he sat down, and the twelve apostles with him, 15 and he said to them. "With desire have I longed to eat this Passover with you before I suffer. 16 For I tell you that I certainly will not eat again until it be fulfilled in the kingdom of God." 17 Then he had received a cup and given thanks, he said, 18 "Take this, and divide it among yourselves; for I tell you that I will drink no more of the fruit of the vine until the kingdom of God is come." 19 And he took a loaf, and after giving thanks, he broke it and gave it to them saying. "This is my body, which is given for you; this do in remembrance of me." 20 He gave them a cup in like manner, after supper saying. "This cup is the new covenant in my blood, poured out for your sake. 21 "But behold, the hand of my betrayer is at the table with me! 22 "The Son of man indeed goes on his way, as it has been determined; but woe to that man by who he is betrayed." 23 And they began to question among themselves which of them it could be who was going to do

such a thing. 24 And there arose also a dispute among them as to which of them could be considered the greatest, 25 and he said to them. "The kings of the Gentiles lord it over them, and those who have who have authority over them are called Benefactors. 26 "But you shall not be so. But he who is greater among you let him become like the younger; and he who is leader like him who serves. 27 "For which is greater, he who sits at table, or he who serves? Is it not he who sits at table? But I am in your midst as one who serves. 28 "You, however, are those who have stood by me in my trials. 29 "And I promise you a kingdom, even as my Father has promised me a kingdom; 30 "so that you shall eat and drink in my kingdom, and you shall sit on thrones, judging the twelve tribes of Israel. 31 "Simon, Simon," said the Lord, "behold, Satan has asked to have you all that he might sift you like wheat. 32 "But I made supplication for you that your own faith may not fail. And you, when you have turned again, must strengthen your brothers." 33 "Lord," Simon said to him, "I am ready to go with you, both to prison and to death." 34 "I tell you, Peter," he answered. "the cock will not crow this day until you will three times deny that you know me." 35 Moreover, he said to them, "When I sent you out without purse or wallet or sandals, did you lack anything?" They answered him, "We lacked nothing." 36 Then he said to them. "But now let him who has a purse take it, and he who has a wallet, let him do the same. And he who has no sword, let him sell his cloak and buy one. 37 "For I say to you that this word of Scripture must find its fulfilment in me. "And he was numbered among the transgressors, For that which concerns me has its accomplishment." 38 "Master" they said, "here are two swords!" "That is enough," he answered. 39 Then he went out, and began to go to the Mount of Olives, as was his wont; and his disciples followed him. 40 But he arrived at the place he said to them, "Pray that you enter not into temptation." 41 But he himself withdrew from them about a stone's throw, kneeling down he prayed repeatedly, saying. 42 "Father, if thou art willing, take away this cup from me; but thy will, not mine, be done!" 43 (And there appeared to him an angel from heaven, strengthening him. 44 (And being in agony he kept praying more earnestly; and his sweat became as if it were great drops of blood falling down upon the ground.) 45 When he arose from his prayers, and came to his disciples, he found them sleeping for sorrow, 46 and said to them. "Why are you asleep? Get up, and pray that you enter not into temptation." 47 While he was still speaking there came a crowd, and he who was called Judas, one of the Twelve, was leading them. He came near to

Jesus in order to kiss him, **48** but Jesus said to him, "Judas, you are betraying the Son of man with a kiss?" **49** Those who were around him, when they saw what was about to happen, said to him, "Lord, shall we strike with our swords?" **50** Then one of them did strike a blow at the high priest's slave, and cut off his right ear. **51** "Permit me to do this at least," said Jesus, as he touched his ear and healed him. **52** Then Jesus said to the corps of priests and captains of the temple and elders who had come out to arrest him. "Have ye come for me with swords and clubs to arrest me like a robber? **53** "When daily I was with you in the temple you did not stretch out your hands to take me; but this is your hour and the power of darkness." **54** So they seized him and led him away, and took him to the house of the high priest; while Peter was following him a long way off. **55** And when they had lighted a fire in the center of the court, and had sat down together, Peter was taking his seat among them. **56** But a certain maid servant saw him taking his seat near the fire and, with a sharp glance at him, she said, "This fellow was with him, too!" **57** But he denied it, saying, "Woman, I know nothing about him." **58** A little later a man saw him, and said, "You too are one of them" But Peter declared, "Man, I am not." **59** But an hour afterwards another man kept insisting, saying, "Really, this fellow was with him. Why, he is a Galilean." **60** "Man," said Peter, "I do not know what you mean." And immediately, while he was still speaking, the cock crew. **61** Then the Lord turned and looked at Peter, and Peter recollected the word of the Lord, how he had said to him, "This very day, before the cock crows, you will deny me three times." **62** And Peter went outside and wept with bitter crying. **63** Meanwhile the men who were holding Jesus in custody kept mocking and striking him. **64** They would blindfold him and ask him. "Prophesy! Tell who struck you!" **65** And they said many other insulting things against him. **66** When it became the day the elders if the people met with the high priests and the Scribes and had brought before the Sanhedrin, saying. **67** "Are you the Christ? Tell us!" "If I tell you," he answered, "you will not believe; **68** "And if I ask you, you will not answer. **69** "But from henceforth the Son of man will be seated at the right hand of the power of God." **70** Then they all said, "Are you then the Son of God." **71** "What need we of further evidence? for we ourselves have heard it from his own lips."

**23** Then the whole company rose up and brought him to Pilate, **2** and began to accuse him. "We have found this fellow perverting our nation, and forbidding to give tribute to

Caesar, and proclaiming that he is the Messiah and King." **3** Then Pilate asked him, "Are you the King of the Jews?" And he answered him saying, "Certainly I am." **4** And Pilate said to the chief priest and the crowd, "I find no harm in this man." **5** But they repeatedly insisted, "He is stirring up the people throughout all Judea with his teaching which started from Galilee." **6** When Pilate heard the word "Galilee" he asked if the man were a Galilean, **7** and when he learned that he belonged to Herod's jurisdiction he sent him to Herod, who himself happened to be in Jerusalem during those days. **8** Now when Herod saw Jesus he was exceedingly glad. He had long been wanting to see him, because he had heard so much about him, and was hoping to see some miracles performed by him. **9** So he had been asking him many questions, but Jesus made no answers. **10** Meanwhile the high priests and Scribes were standing around, and continually making accusations to him against him. **11** Then Herod and his soldiers set him at naught, and mocked him, and throwing about him a gorgeous robe, sent him back to Pilate. **12** Herod and Pilate became friends again from that very day; for before they had been at enmity between themselves. **13** So Pilate called together the chief priests and the rulers and the people, **14** and said to them. "You brought before me this man as one who incited the people to rebellion. I have examined him in your presence, and I find no fault in this man regarding the charges that you brought against him. **15** Neither does Herod; for he sent him back to us. You see that he has done nothing worthy of death. **16** I will therefore, after flogging him, release him." **17** "Now he had to release to them at the feast one prisoner." **18** Then the whole crowd shouted out, "Away with this man, and release to us Barabbas." **19** (This was a man who had been thrown in prison on account of a riot which had occurred in the city, and for murder.) **20** Then Pilate spoke to them again, because he wished to release Jesus; **21** but they continued to shout out and say, "Crucify! Crucify him!" **22** For the third time he appealed to them. "But what crime has he committed? I have found in him nothing that deserves death. I will therefore flog him, and let him go." **23** But they kept shouting the more insistently, demanding that he should be crucified, and their shouts won the day. **24** So Pilate gave sentence what they wished should be done. **25** He released the man who had been put in prison for riot and murder, the man whom they asked for; but Jesus he handed over to their will. **26** And when they led him away they took hold of Simon, a Cyrenean, who was coming in from the country, and laid the cross on him to carry it behind Jesus. **27** He

was also followed by a great crowd of people, and of women too, who were beating their breast and lamenting him. 28 But Jesus turned to and said. "Daughters of Jerusalem, do not weep for me; 29 "but weep for yourselves and for your children. For behold, the days are coming when they shall say, 'Blessed are the barren, and the wombs that have never bore children, and the breasts that never suckled.' 30 "Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' 31 "For if this is what they do in the green tree, what will they do in the dry?" 32 And there were led out with him to be executed, two criminals also. 33 When they came to the place called "The Skull," there they crucified him and the criminals also, one upon his right hand, and one upon his left. 34 Jesus kept saying, "Father forgive them, for they do not know what they are doing." And they divided his garments among them, casting lots for them, 35 and the people stood looking on. Even the rulers repeatedly taunted him, saying, "He saved others, let him save himself, if this fellow is indeed the Christ of God, His Chosen One!" 36 Even the soldiers made sport of him by coming up and offering him sour wine, 37 saying, "If you are the King of the Jews, save yourself." 38 For there was an inscription over his head, THIS IS THE KING OF THE JEWS. 39 And one of the criminals who had been hung there kept reviling him, saying. "Are you not the Christ? Save yourself and us." 40 But the other, answering, reproved him, saying. "Have you no fear of God even? When you are suffering the same punishment as he? 41 "We indeed justly, for we are receiving due retribution for what we have done. But he has done no wrong." 42 Then he added, "Jesus, remember me when you come in your kingdom." 43 "In solemn truth I tell you," said Jesus, "that this day you shall be with me in Paradise." 44 It was now about the sixth hour, and a darkness came over the whole land until the ninth hour. 45 And the sun was darkened, and the curtain of the sanctuary was torn in two in the Temple. 46 Then with a loud cry, Jesus said, "Father, into thy hands I commend my spirit!" And after uttering these words, he yielded up his spirit. 47 When the army captain saw what had happened, he glorified God, saying, "This man was really innocent!" 48 And all the crowds who had assembled to see this spectacle, after witnessing what had been done, were returning beating upon their breast. 49 But all his acquaintances and the women who had been his followers continued to stand at a distance, looking on. 50 Now there was a man named Joseph, a member of the Council, a good man and a righteous, 51 he who came from the Jewish town of Arimathea, and who was on the watch for

the kingdom of God. He had not concurred in the designs and deed of the council. 52 This man went to Pilate, and begged for the body of Jesus. 53 Then taking it down, he wrapped it in linen, and placed it in a tomb hewn in the rock, where no man has ever been laid. 54 And it was the day of preparation and the Sabbath was near at hand. 55 Then the women who had accompanied him out of Galilee followed after, and noted the tomb, and how his body was placed. 56 Then they returned and prepared spices and perfumes.

**24** On the Sabbath Day they rested in obedience to the commandment, but in the deep dawn of the first day of the week they took the spices which they had prepared, and came to the tomb. 2 And they found the stone rolled away from the tomb, 3 and on entering they did not find the body of the Lord Jesus. 4 While they were still perplexed over this, it happened that the two men stood near them in dazzling raiment. 5 They were terrified, and bowed down their faces to the ground, but the men said to them. "Why are you seeking him who lives among the dead? 6 "He is not here; he is risen. Do you remember how he told you when he was still in Galilee 7 that the Son of man had to be betrayed into the hands of sinful men, and to be crucified, and to rise on the third day?" 8 Then they recollected his words, 9 and turning away from the tomb they told all this to the eleven, and to all the rest. 10 It was Mary Magdalene, Joanna, and Mary, the mother of James, and the rest of the women who were telling all this to the apostles. 11 But the whole story seemed to them but an idle tale; and they disbelieved the women. 12 Peter, however, got up and ran to the tomb, but when he stooped and looked in he saw the linen wrappings by themselves, and he departed to his home, wondering at that which was come to pass. 13 On that same day two of his disciples were walking to Emmaus, a village about seven miles from Jerusalem. 14 They were talking together about all these events, 15 and as they talked and discussed matter, Jesus himself drew near and began walking beside them. 16 But their eyes continued to be held that they should not recognize him even for an instant, 17 And he said to them, "What words are these that you are exchanging one with another, as you walk along?" 18 They stood still, looking sad. And one of them named Cleopas, answered him, "Do you sojourn alone in Jerusalem, that you do not know what things have been happening there these days?" 19 "What kind of things?" he answered. And they said. "The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; 20 "and how our high priest and ruler delivered him to be condemned to



death and crucified him. 21 "But we were hoping that it was he who should redeem Israel. Yes, and besides all this is the third day since these things happened. 22 "Moreover, some women of our company amazed us. They went to his tomb at daybreak, 23 "and found that his body was not there; then they came and told us that besides they had seen a vision of angels, who said that he was alive. 24 "Thereupon some of our own party to the tomb, and found it even so as the women had said, but him they did not see." 25 "O foolish men," said Jesus, "slow of heart to believe all that the prophets have spoken! 26 "Behooved it not the Christ to suffer thus, and then to enter into his glory?" 27 And beginning with Moses and the Prophets, he interpreted all the passages concerning himself. 28 When they drew near to the village to which they are were going, he appeared to be going farther. 29 But they urged him to stay with them, saying, "Abide with us, for it is toward evening, and the day is now far spent." 30 So he went in to stay with them. But as he sat down with them, and took bread, and had blessed and broken it, and was handing it to them, 31 their eyes were opened, and they recognized him, and he vanished out of their sight. 32 "Were not our hearts burning within us," they said to each other, "while we were talking with him on the way, and he was opening to us the scriptures?" 33 So they rose and returned to Jerusalem that very hour, and found the Eleven and the others all met together, 34 saying, "The Lord is really risen, and has appeared to Simon!" 35 Then they began to tell what happened on the road, and he was known to them when he broke the bread. 36 While they were yet speaking he stood among them and said, "Peace be to you!" 37 They were startled and terrified and thought that they were seeing a ghost. 38 And he said to them. "Why are you disturbed? And why do questions rise in your hearts? 39 "Look at my hands and my feet. It is I! Feel me and see; for a ghost has not flesh and blood as I have." 40 Then he showed them his hands and feet. 41 But while they still did not believe it for joy, and were filled with wonder, he asked them, "Have you anything here to eat?" 42 So they gave him a piece of broiled fish, 43 and he took it and ate it in their presence. 44 Then he said to them, "These are my words which I spoke to you while I was still with you, how all things must be fulfilled which are written in the Law of Moses, and the prophets, and the Psalms concerning me." 45 Then he opened their minds to understand the Scriptures, 46 and he said. "Thus it is written that the Christ should suffer and rise again from the dead, the third day; 47 "and that repentance unto remission of sins should be preached in his name unto

all the nations, beginning from Jerusalem. 48 "You must bear testimony to this. 49 "And I will send forth the promise of my Father upon you. But tarry in Jerusalem until you are clothed with power from on high." 50 And he led them out until they were over against Bethany; and he lifted up his hands and blessed them. 51 And it happened that while he was blessing them, that he parted from them and was carried into heaven. 52 And they worshiped him and returned to Jerusalem with great joy, 53 and were continually in the temple, blessing God.

# John

**1** In the beginning was the Word, and the Word was face to face with God, and the Word was God. **2** He was face to face with God in the Beginning. **3** All things came into being through him, and apart from him nothing that exists came into being. **4** In him was life, and the life was the light of men. **5** And the light is shining in the darkness, and the darkness has not overwhelmed it. **6** A man came into being, sent from God, whose name was John. **7** He came as a witness, that he might bear testimony concerning the Light - so that all men might believe through him. **8** He was not the Light; it was to bear testimony concerning the Light that he came into being. **9** The true Light, which enlightens every man, was then coming into the world. **10** He was in the world, and through him the world came into being, yet the world knew him not. **11** He came to his own creation, and his own folk welcomed him not. **12** But to all who receive him, to them he has given the right to become children of God, even to those who trust in his name; **13** who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **14** And the Word became flesh and tented with us. And we gazed on his glory - glory as of the Father's only Son - full of grace and truth. **15** John bore witness concerning him, and cried aloud, saying, "This is he of whom I said, 'He who is coming after me has been put before me, for he was before me.'" **16** For out of his fulness we have all received, yes, grace upon grace. **17** For the Law was given by Moses, but grace and truth came through Jesus Christ. **18** No man has ever seen God; God, only begotten, who is in the bosom of the Father - he has interpreted him. **19** Now this is the testimony of John, when the Jews sent some priests and Levites to him from Jerusalem to ask him, "Who are you?" **20** He acknowledged - he did not deny it - but acknowledged, "I am not the Christ." **21** "What then?" they questioned; "Are you Elijah?" He said, "I am not." "Are you the Prophet?" "No," he replied. **22** Then said they to him, "Who are you? That we may give some answer to those who sent us. What account do you give of yourself?" **23** He said, "I am a voice of one who cries aloud in the desert, 'Make straight the way of the Lord,' as said the prophet Isaiah." **24** Now it was some of the Pharisees who had been sent to him; **25** so they questioned him, saying, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" **26** "I indeed am baptizing in water," John said in reply, "but in your midst stands One whom you do not recognize, **27** One who is to come after me, whose sandal-strap I am not worthy to untie." **28** This happened

in Bethany, beyond Jordan, where John was baptizing. **29** The next day he saw Jesus coming toward him, and said, "Behold, that is God's Lamb, who takes and bears away the sin of the world. **30** This is he of whom I said, 'After me comes One who has been put before me, for he was before me.'" **31** I myself did not recognize him; I only came baptizing in water, in order that he might be openly shown to Israel." **32** John also bore this testimony, saying, "I saw the Spirit like a dove descend from heaven and rest upon him. **33** And I did not recognize him, but He who sent me to baptize in water said to me, 'The one on whom you see the Spirit descending and resting upon him, is he who baptizes in the Holy Spirit.'" **34** This I have seen, and I am become a witness to the fact that he is the Son of God." **35** Next day again, John was standing with two of his disciples. **36** After gazing intently on Jesus as he walked about, he said, "Look! that is the Lamb of God!" **37** The two disciples heard his exclamation, and they followed Jesus. **38** Then Jesus turned and saw them following him, and said, "What do you want?" They replied, "Rabbi" (which may be translated 'Teacher'), "where are you staying?" **39** He said to them, "Come, and you shall see." So they went and saw where he was staying, and spent that day with him. It was then about four o'clock in the afternoon. **40** One of the two men who heard what John said and followed Jesus, was Andrew, the brother of Simon Peter. **41** In the morning he found his brother Simon, and said to him, "We have found the Messiah" (a word which means Christ, the Anointed One). **42** He brought him to Jesus. Jesus looked intently at him and said, "You are Simon, son of John; you shall be called Cephas" (or 'Peter,' which means 'Rock'). **43** Next day Jesus decided to go into Galilee; and he found Philip and said to him, "Follow me." **44** Now Philip belonged to Bethsaida, the same town as Andrew and Peter. **45** Then Philip found Nathanael and told him, "We have found him about whom Moses wrote in the Law, as did the prophets - Jesus of Nazareth, Joseph's son." **46** And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." **47** Jesus saw Nathanael coming toward him, and said, "Behold a true Israelite in whom there is no deceit." **48** "How do you know me?" asked Nathanael. "Before Philip called you," replied Jesus, "when you were under the fig tree, I saw you." **49** "Rabbi," answered Nathanael, "you are the Son of God; you are King of Israel." **50** Jesus said in reply, "Do you believe because I said to you, 'I saw you under the fig tree?'" **51** You shall see greater things than that! Believe me," he added,

"you all shall see heaven opened wide, and the angels of God ascending and descending upon the Son of man."

**2** Now two days after this there was a wedding in Cana of Galilee, and the mother of Jesus was there; **2** Jesus also was invited to the wedding, and his disciples. **3** And when the wine ran short, Jesus' mother said to him, "They have no wine." **4** "Woman," said Jesus, "what have you to do with me? My time is not yet come." **5** His mother said to the attendants, "Whatever he may tell you to do, do it." **6** Now there were six stone water - jars standing there, according to the Jewish rites of purification, each holding about twenty gallons. **7** Jesus said, "Fill up the jars with water." **8** So they filled them brimful. Then he said, "Draw some out now, and carry it to the master of the feast." **9** So they carried it. And when the master of the feast had tasted of the water which had been made wine, not knowing where it came from, though the attendants who had drawn it knew, he called the bridegroom and said to him. **10** "Everybody serves first the good wine, and when people have drunk freely, the poor wine; but you have kept the good wine until now." **11** This beginning of signs Jesus performed in Cana of Galilee, and showed forth his glory; and his disciples believed on him there. **12** Afterward he went down to Capernaum, he and his mother and his brothers and his disciples, and remained there a few days. **13** Now the Passover of the Jews was near, so Jesus went up to Jerusalem. **14** There he found in the temple those who were selling cattle and sheep and doves, and the money-changers sitting there. **15** So he plaited a scourge of rushes, and drove all out of the temple - both the sheep and oxen. He began to pour out the coins of the money- changers, and to overturn their tables, **16** and said to those who were selling doves. "Take these things away! Make not my Father's house a house of trade!" **17** His disciples recalled that it is written, The zeal of thine house will devour me. **18** Then the Jews asked Jesus, "What sign are you going to show us, seeing that you do these things?" **19** "Destroy this temple," answered Jesus, "and in three days I will raise it up." **20** The Jews retorted, "This Temple took forty-six years to build, and will you 'raise it in three days?'" **21** But he was speaking about the temple of his body; and when the disciples recalled what he had said, **22** after he had been raised from the dead, they believed the Scripture and the word which Jesus had said. **23** Now when he was in Jerusalem at the feast of the Passover, many believed in his name, when they beheld the signs which he did; **24** but for his part Jesus was not trusting himself to them, because

he knew all men, **25** and did not need any one's testimony concerning man, for he himself knew what was in man.

**3** Now there was one of the Pharisees named Nicodemus, a ruler among the Jews. **2** This man came to Jesus by night, and said to him. "Rabbi, we know that you are a teacher sent from God; for no man can do these signs which you are continually doing, unless God is with him." **3** "In very truth I tell you," answered Jesus, "that unless a man is born from above, he cannot see the kingdom of God." **4** "How can a man be born when he is old?" Nicodemus replied; "Can he enter a second time into his mother's womb, and be born?" **5** "I tell you solemnly," Jesus answered, "that unless a man is born of water and the Spirit, he cannot enter the kingdom of God. **6** What is born of the flesh is flesh; and what is born of the Spirit is spirit. **7** Marvel not at my telling you, 'You must all be born again from above.' **8** The wind blows where it wills, and you hear its voice, but you do not know where it comes from or where it is going. So it is with every one who has been born of the Spirit." **9** "How can this be?" said Nicodemus in reply. **10** "Are you the Teacher of Israel, and yet you do not understand these things?" said Jesus. **11** "Most solemnly I tell you we are speaking of what we know, and it is about that of which we were eyewitnesses that we give testimony. Yet all of you reject our testimony. **12** If I have told you earthly things and yet none of you believe me, how will you believe if I tell you concerning heavenly things? **13** There is no one gone to heaven, except the One who came down from heaven - the Son of man himself. **14** And just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, **15** in order that every one who believes in him may have eternal life. (aiōnios g166) **16** "For God so loved the world that he gave his only begotten Son, that whoever trusts in him should not perish, but have eternal life. (aiōnios g166) **17** For God did not send his Son into the world to condemn the world, but that the world through him might be saved. **18** He who trusts in him is not condemned, but he who does not trust has already been condemned, because he has not put his trust in the name of the only begotten Son of God. **19** And this is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil. **20** For every one who practises wrong hates light, and does not come to the light, lest his actions be exposed; **21** but he who does what is true, comes to the light, in order that his actions may be shown to have been wrought in God." **22** After this Jesus and his disciples went into the countryside of Judea, and there

he was staying with them and baptizing. 23 John also was baptizing in Aenon, near Salim, because there were many streams there, and people kept coming to receive baptism. 24 (For John had not yet been thrown into prison.) 25 Then some of John's disciples got into a controversy with a Jew in regard to purification; so they came to John and said to him. 26 "Rabbi, see! The man who was with you on the other side of Jordan, and to whom you yourself have borne testimony, is now baptizing, and everybody is coming to him." 27 In reply John said. "A man cannot obtain anything unless it has been granted to him from heaven. 28 You yourselves are my witnesses that I said, 'I am not the Christ, but have been sent before him.' 29 He who has the bride is the bridegroom, but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So then this joy of mine has now complete fulfillment. 30 He must increase, but I must decrease. 31 'He that comes from above is above all; but one who is of the earth, of the earth he is, and of the earth he speaks. He who comes from heaven is above all. 32 He bears testimony to what he has heard and seen, yet no one receives his testimony. 33 Whoever does receive it has set his seal that God is true. 34 For he whom God sent utters the words of God; for God does not give the Spirit sparingly. 35 the Father loves the Son and has committed everything into his hands. 36 Whoever believes in the Son has eternal life, but he who disobeys the Son shall not see life, but he who disobeys the Son shall not see life, but the wrath of God abides upon him.'" (aiōnios g166)

**4** Accordingly when the Lord knew that the Pharisees had heard it said, "Jesus is making and baptizing more disciples than John," 2 (though Jesus himself was not accustomed to baptize, but his disciples), 3 he left Judea and returned to Galilee. 4 Now he had to pass through Samaria; 5 so he came to a city of Samaria called Sychar, near the piece of ground that Jacob gave to his son Joseph. 6 Jacob's Spring was there. So Jesus, tired out with his journey, was sitting thus by the spring. 7 It was about noon, and a woman of Samaria came to draw water. 8 Jesus said to her, "Give me a drink" (for his disciples were gone away into the city to buy food.) 9 "How is it," answered the Samaritan woman, "that you who are a Jew ask a drink from me, a woman, and a Samaritan?" (For Jews have no dealings with Samaritans.) 10 "If you had known the free gift of God," Jesus answered, "and who it is that says to you, 'Give me a drink,' you would have asked of him, and he would have given you living water." 11 "Sir," said the woman, "you have nothing to draw with, and the well is deep; whence have you that living

water? 12 Surely you are not greater than our Father Jacob, who gave us the well, and used to drink from it himself, and his sons, and his cattle, too?" 13 "All who drink of this water," Jesus answered, "will thirst again; 14 but whoever once drinks of the water that I will give him, shall never thirst any more, but the water that I will give him shall become a living spring of water within him, welling up into eternal life." (aiōn g165, aiōnios g166) 15 "Sir!" exclaimed the woman, "give me this water, so that I may not be thirsty, nor come all this way to draw water." 16 Jesus said to her, "Go, call your husband, and then come here." 17 "I have no husband," answered the woman. "You are right in saying 'I have no husband,'" Jesus said to her, 18 "for you have had five husbands, and the man you now have is not your husband; in this you have spoken truly." 19 "I see, Sir, that you are a prophet," replied the woman. 20 "Our forefathers worshiped in this mountain, yet you Jews say that in Jerusalem is the place where one must worship." 21 "Woman, believe me," said Jesus, "that the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You are worshiping something you do not know. we know what we worship, for salvation comes from the Jews. 23 But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and in truth. For the Father is seeking such as his worshipers. 24 God is spirit, and those who worship him must worship him in spirit and in truth." 25 "I know," said the woman, "that Messiah is coming, who is called the Christ; when he has come he will tell us everything." 26 Jesus said to her, "I who am now talking to you, am he." 27 Just then his disciples came up, and were astonished that he was talking with a woman; yet not one of them asked him, "What do you want?" or "Why are you talking with her?" 28 Then the woman left her water-jar, and went away into the city and began saying to the people. 29 "Come! see a man who has told me everything that I ever did. He can't be the Christ, can he?" 30 They left the city and set out to go to him. 31 Meanwhile the disciples kept urging him. 32 "Rabbi," they said, "eat something." But he answered, "I have food to eat of which you know nothing." 33 So the disciples began to say to one another, "Can any one have brought him something to eat?" 34 Jesus said to them. "My food is to do the will of Him who sent me, and to accomplish his work. 35 Do you not say, 'It wants yet four months, and then comes the harvest'? Look, I tell you! Lift up your eyes and behold the fields, that they are already white for harvest. 36 The reaper is already receiving wages and gathering a crop for eternal life, so that the sower and the reaper may rejoice together. (aiōnios

**g166** 37 For in this respect the saying is true, 'One sows, another reaps.' 38 I sent you to reap a crop on which you have not toiled. Others have toiled, and you have reaped the benefit of their toil." 39 Many of the Samaritans of that city believed on him because of the word of the woman when she declared, "He told me everything that I ever did." 40 So when the Samaritans arrived, they began asking him to remain with them; and he stayed there two days. 41 Then many more believed because of what he said, himself; and they told the woman. 42 "We no longer believe because of what you said. For we ourselves have heard him, and we know that this is certainly the Saviour of the world." 43 After these two days Jesus went away from there into Galilee. 44 For Jesus himself testified that a prophet has no honor in his own country. 45 When he reached Galilee, however, the Galileans welcomed him, for they had seen all that he did in Jerusalem at the feast; for they, too, had been at the feast. 46 So he came back again to Cana of Galilee, where he made the water wine. Now there was one of the king's officers whose son was lying ill at Capernaum. 47 When he heard that Jesus had come from Judea into Galilee, he went to him, and begged him to come down and heal his son who was lying at the point of death. 48 Then Jesus said to him, "Unless you all see signs and wonders, you will not believe." 49 "Sir," said the king's officer, "come down before my little boy dies." 50 Jesus answered. "Go your way. Your son lives." And the man believed the word which Jesus spoke to him, and started to go home. 51 And when he was already on his way down, his slaves met him, saying that his boy was living. 52 So he asked them at what hour he had begun mend. They answered, "Yesterday, about one o'clock, the fever left him." 53 Then the father realized that it had left him at the very hour when Jesus had said to him, "Your son lives," and he himself believed, and his whole household. 54 This is the second sign which Jesus performed, on returning from Judea to Galilee.

**5** After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem a pool near the Sheep-gate, called in the Hebrew, Bethesda. 3 It has five colonnades. In these there used to lie a great crowd of sick people - blind, lame, paralyzed. 5 And there was one man there for thirty-eight years in his infirmity. 6 When Jesus saw him lying there, and knew that he had been there a long time, he said to him, "Do you want to get well?" 7 "Sir," answered the sick man, "I have no man to put me into the pool whenever the water is troubled; and while I am trying to

come, some one else steps down before me." 8 "Rise," said Jesus, "take up your bed and go walking away." 9 Instantly the man became well, and he took up his bed and started to walk. Now it was Sabbath on that day; 10 so the Jews kept saying to the man who had been cured. "It is the Sabbath Day; it is not lawful for you to carry your bed." 11 He replied, "The man who healed me told me to take up my bed and walk." 12 "Who is it," they asked, "that said to you, 'take up your bed and go walking away?'" 13 But he who had been healed did not know who it was, for Jesus had moved away, as there was a crowd in that place. 14 Afterward Jesus found him in the Temple, and said to him. "Look! You have become well. Do not go on sinning, lest a worse thing befall you." 15 The man went to and told the Jews that it was Jesus who made him well; 16 and because of this the Jews began to persecute Jesus, because he had done it on the Sabbath. 17 But he answered them, "My Father has continued working until now, and I am working too." 18 For this reason the Jews continued to seek the more eagerly to put him to death, because not only was he breaking the Sabbath, but he was actually speaking of God as his own Father, thus making himself of God's equal. 19 So Jesus answered them in these words. "In solemn truth I tell that the Son cannot do anything of himself, except what he sees the Father doing; for whatever he does, that the Son does also. 20 "For the Father loves the Son, and shows him every thing that he himself is doing. And greater deeds than these will he show him, that you may wonder. 21 "For just as the Father raises the dead and makes them alive, even so the Son makes whom he will alive. 22 "The Father indeed does not judge any one, but has given all judgment to the Son, 23 "in order that all may honor the Son even as they honor the Father. He who does not honor Son, does not honor the Father who sent him. 24 "I tell you solemnly that he who listens to my messages and believes Him who sent me, has eternal life. He will not come under condemnation, but has passed out of death into life. (aiōnios g166) 25 "Solemnly I tell you that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live. 26 "For as the Father has life in himself, so also has he granted to the Son to have life in himself. 27 "And he has given him authority to pronounce judgment, because he is Son of man. 28 "Do not wonder at this, because an hour is coming in which all who are in their graves shall hear his voice and shall come forth again; 29 "those who have done good into a resurrection of life, and those who have practised evil to a resurrection of condemnation. 30 "I can of my own self do

nothing. As I listen, I judge, and my own judgment is just, because I am not seeking my own will, but the will of Him who sent me. 31 "If I bear testimony concerning myself, my testimony is not valid. 32 "Another bears testimony to me, and I know that the testimony which he bears concerning me is valid. 33 "You yourselves sent to John, and he has been and is a witness to the truth. 34 "(Though for myself I accept no witness from man; I only mention that you may be saved.) 35 "That man was the Lamp-burning and shining - and you were willing for a time rejoice in his light. 36 "But I have testimony greater than that of John; for the work which the Father has given me to bring to completion - the work which I am doing - bears testimony concerning me, that the Father has sent me. 37 "And the Father who sent me has himself borne testimony concerning me. None of you has heard his at any time or seen him, 38 nor had his word dwelling within you, because you do not believe him whom he sent. 39 "You are searching the Scriptures because you suppose that in them you have eternal life; and though these are they that bear witness concerning me, (aiōnios g166) 40 "you will not come to me that you may have life. 41 "I am not receiving honor from men, but I know you, 42 "that you have not the love of God in yourselves. 43 "I am come in the name of my Father and you do not receive me. If another comes in his own name, him you will receive. 44 "How can you believe when you receive glory from, one another, and have no desire for the glory which comes from the only God? 45 "Do not imagine that I shall accuse you to the Father. Moses is your accuser, on whom you build your hopes. 46 "For if you believed Moses you would believe me, for he wrote about me. 47 And if you do not believe his writings, how will you ever believe my words?"

**6** After this Jesus went away across the Sea of Galilee (that is the lake of Tiberias). 2 A great crowd were following him, because they witnessed the signs which he was continually performing among those who were ill. 3 Then Jesus walked up the hills and sat down there with his disciples. Now the Jewish feast, the Passover, was at hand. 4 Accordingly when he looked up, and perceived a great crowd was coming unto him, 5 he said to Philip, "Where shall we buy bread for these people to eat?" 6 He said this to test him, for he himself knew what he intended to do. 7 "Thirty-five dollars worth of bread," answered Philip, "is not enough for them, so that each can take a morsel." 8 One of his disciples, Andrew, the brother of Simon, said to him. 9 "There is a lad who has five barley loaves and a couple of

fish; but what is that among so many?" 10 "Make the men sit down," said Jesus. The ground was covered with thick grass; so the men sat down, in numbers about five thousand. "of righteousness, because I am going to my Father, and you will no longer see me; 11 Then Jesus took the loaves, and when he had given thanks he distributed them among those who were seated; in like manner also of the fish, as much as they wished, 12 and when they were satisfied, he said to his disciples, "Gather up the fragments that are left, so that nothing may be wasted." 13 So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves - the broken pieces that were left after they had eaten. 14 So when the people saw the sign which he had performed, they said, "This is in the truth the Prophet who is to come into the world." 15 When Jesus perceived that they intended to seize him in order to make him a king, he retired again to the hill all by himself. 16 When evening came on, his disciples went down to the sea. 17 There they got in a boat, and started across the sea for Capernaum. The darkness had already fallen, 18 Jesus had not yet come to them, and the sea began to rise, because a strong wind was blowing. 19 After they had rowed three or four miles, they saw Jesus walking upon the sea, and drawing near to the boat, and they were terrified; 20 but he said to them, "It is I, be not afraid." 21 Then they were willing to take him on board, and immediately the boat reached the shore they were making for. 22 The crowd that remained on the other side of the sea had seen that there was only one small boat there, and that Jesus had not gone aboard with his disciples, but that his disciples had gone away by themselves. 23 So, on the following day, when boats came from Tiberias near the place where they had eaten bread, after the Lord had given thanks, they got into the boats themselves, 24 when they saw that neither Jesus nor his disciples were there, and went to Capernaum to look for Jesus. 25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you get here?" 26 Jesus answered. "In solemn truth I tell you that you are looking for me, not because you saw miracles signs, but because you ate of the bread and were filled. 27 "Labor not for food which perishes, but for the food that endures eternal life - that which the Son of man will give you; for on the Father - God - has set his seal." (aiōnios g166) 28 "What are we to do habitually," they asked him, "that we may keep working the words of God?" 29 "This is the work of God," answered Jesus, "that you believe on him whom He has sent you." 30 The they said to him. "What sign, then, are you performing, so that we may see it and

believe in you? What work are you doing? 31 "Our fathers ate manna in the wilderness, as it is written, 'He gave them bread out of heaven to eat.'" 32 "In solemn truth I tell you," said Jesus in reply, "Moses did not give you the bread out of heaven, but my Father does give you the true bread out of heaven; 33 "for the bread of God is what come down from heaven, and gives life to the world." 34 "Ah, Sir," said they, "evermore give us this bread." 35 "I myself am the bread of life," answered Jesus; "he who comes to me shall never hunger, and he that believes on me shall never thirst again. 36 "But as I told you, you have seen me, and yet you do not believe. 37 "Everyone whom the Father gives me will come to me; and him who comes to me I will never reject. 38 "For I am come down from heaven, not to do my own will, but the will of him who sent me. 39 "And this is the will of him who sent me, that I should not lose one of all those whom he has given me, but should raise them up at the last day. 40 "For this is my Father's will, that every one who beholds the Son and believes on him, shall have eternal life. and I will raise him up at the last day." (aiōnios g166) 41 Then the Jews began to find fault with Jesus, because he said, "I am the bread which comes down out of heaven," and they kept asking. 42 "Is not this Jesus, the son of Joseph? Do we not know his father and mother? How is it that he now says, 'I have come down from heaven'?" 43 "Do not find fault with me among yourselves," 44 answered Jesus; "no one can come to me unless the Father who sent me draw him; then I will raise him up on the last day. 45 "It is written in the Prophets, "And they shall all of them be taught of God. Every one who has listened to the father and learns from him, comes to me. 46 "Not that any one has seen the Father, except the one who is from God; he has seen the Father. 47 "I tell you solemnly that he who believes has eternal life. (aiōnios g166) 48 "I am the bread of life. 49 "Your fathers ate the manna in the wilderness; yet they died. 50 "This is the bread that comes down from heaven, that one may eat thereof and never die. 51 "I myself am the living bread that has come down from heaven. Any one who eats this bread will live forever; and moreover, the bread which I will give is my flesh, given for the life of the world." (aiōn g165) 52 Then the Jews began to dispute among themselves, saying, "How can this man give us his flesh to eat?" 53 "I tell you solemnly," said Jesus, "that unless you eat the flesh of the Son of man, and drink his blood, you have no life in you. 54 "He who feeds upon my flesh and drinks my blood has eternal life, and I will raise him up on the last day. (aiōnios g166) 55 "For my flesh is true food, and my blood is true drink. 56 "He who feeds upon my flesh

abides in me and I in him. 57 "Just as the living Father has sent me, and I live by the Father, so also that man who feeds on me shall live by me. 58 "This is the bread which came down from heaven; not such as your fathers ate and died, for he who feeds upon this bread shall live forever." (aiōn g165) 59 He spoke these words while in the synagogue, while he was teaching in Capernaum. 60 So many of his disciples, when they heard it, said, "This teaching is unbelievable! Who can listen to him?" 61 Jesus, conscious within himself that his disciples were finding fault with him about his teaching, said to them. 62 "Does this displease you? What then if you were to behold the Son of man ascending to where he was before? 63 "The spirit is what gives life; the flesh is of no avail. The words which I have been speaking to you, are spirit and are life. 64 "Yet there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him. 65 So he added, "This is why I told you that no one can come to me unless it be given from the Father." 66 Therefore many of his disciples drew back and no longer accompanied with him. 67 So Jesus appealed to the Twelve. "You also do not wish to leave me, do you?" 68 Simon Peter answered. "To whom shall we go Master? You have words of eternal life; (aiōnios g166) 69 "and we have learned to believe and we know that you are the holy one of God." 70 In reply Jesus said to them. "Have I not chosen you, the Twelve? And yet even of you one is an enemy." 71 Now Jesus was speaking of Judas, the son of Simon Iscariot; for Judas was to betray him, although he was one of the Twelve.

**7** After these things Jesus continued to travel about in Galilee, for he did not wish to go about in Judea, because the Jews kept trying to kill him. 2 When the time of the Jewish feast of Tabernacles drew near, 3 his brothers said to him. "Leave here and go into Judea, so that your disciples also may behold the works which you are doing. 4 "For no one ever does anything in secret if he himself seeks to be known publicly. If you are performing these signs, show yourself openly to the world." 5 For even his own brothers did not believe in him. 6 "My time is not yet come," said Jesus, "but your time is always at hand. 7 "The world cannot hate you, but me it does hate, because I am bearing testimony against it, that its ways are wicked. 8 Do you go up to the feast. I am not yet going up to this feast, because my time is not yet fully come." 9 After saying this, he remained in Galilee; but after his brothers had gone up to feast, 10 then he went too - not openly, but as it were a secret. 11 The

Jews meanwhile kept looking for him at feast, and saying, "Where is he?" "I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name these whom thou hast given me, that they may be one as we are one. 12 and there was much disputing about him among the crowd. Some would say, "He is a good man." Others. "No! he is misleading the people." "While I was with them I kept them by the power of thy name which thou hast given me. I guarded them, and none of them was lost except the son of perdition, that the Scripture might be fulfilled. 13 No one, however, was speaking openly about him, for fear of the Jews. "But now I am coming to thee, and I am speaking these things while I am in the world, so that they may have my joy in all its fulness in themselves. 14 But when it was already the middle of the feast, Jesus went up to the Temple and began to teach. "I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. 15 The Jews were amazed. They said, "How does this fellow know the sacred writings when he has never learned them?" "I am not asking that thou wilt take them out of the world, but that thou wilt protect them from the Evil One. 16 In reply Jesus said to them; "My teaching is not mine, but is his who sent me. "They are not of the world, even as I am not of the world. 17 "If any one wills to do God's will he shall know concerning my teaching, whether it is from God, or I speak my own authority. "Dedicate them in thy truth; thy word is truth. 18 "The man who speaks on his own authority is always seeking his own glory. But one who is eager for the glory of Him who sent him, he is true, and therefore is nothing false about him. 19 "Did not Moses give you the Law? Yet none of you is keeping the Law. Why are you seeking to kill me?" 20 The crowd answered. "You have a demon! Who is trying kill you?" 21 Jesus answered them. "There was one thing I did, and you are all amazed. 22 "Consider, therefore, Moses has given you circumcision - not that Moses originated it, but the fathers - and you are accustomed to circumcise a child even on the Sabbath. 23 "If a child receives circumcision on the Sabbath, in order that the Law of Moses may not be broken, how can you be angry with me because I made a man sound and well on the Sabbath? 24 "Do not judge according to appearance. Judge justly." 25 Then some of the men of Jerusalem were saying. "Is not this the man they are seeking to kill? 26 "And look! he is speaking boldly and they are saying nothing to him. Can it possibly be that the rulers have really discovered that he is the Christ? 27 "But we know this man and where he is

from; but when the Christ comes no one will know where he comes from." 28 So Jesus cried aloud as he was teaching in the Temple, and said. "You both know me and you know where I am from; and I am not come on my own authority, but he who sent me is trustworthy, and him you do not know. 29 "But I know him, because I am from him and he sent me." 30 Then they kept seeking to arrest him, but no man laid hands on him, because his hour was not yet come. 31 But many of the crowd believed on him and began to say, "The Christ, when he comes, will he do more signs than this man has done?" 32 The Pharisees heard the crowd muttering these things about him, and the high priest and Pharisees sent officers to arrest him. 33 Then Jesus said to them. "Still for a little longer I am with you, and then I am going my way to him who sent me. 34 "You will search for me and will not find me, and where I am you cannot come." 35 Then the Jews said to one another. "Where does this fellow intend to go, so that we shall not find him? He is not intending to go to the Dispersion among the Greeks and to teach the Greeks, is he? 36 "What does he mean saying, 'You shall seek me and you shall not find me,' and 'Where I am you cannot come'?" 37 Now the last day, that the great day of the feast, Jesus stood up and cried in a loud voice. 38 "If any man thirst let him come to me and drink. From the heart of him who believes in me will flow, as the Scripture said, rivers of living water." 39 Now he said this concerning the Spirit whom those who believed in him should receive. For the Spirit was not yet given, because Jesus had not yet been glorified. 40 Some of the crowd who had been listening to these discourses began to say, "Without a doubt this man is a Prophet." 41 Other said, "He is the Christ." But others were saying. "Surely the Christ is not to come out of Galilee, is he? 42 "Does not the Scripture say that the Christ is coming of the descendants of David, and from Bethlehem, David's town?" 43 So a division arose in the crowd concerning him. Some of them wished to apprehend him, but no one laid hands on him. 44 Then the officers returned to the chief priest and Pharisees, 45 and they asked them, "Why have you not brought him?" 46 The officers answered, "Never yet did a man speak like this man." 47 "Surely you have not been led astray, have you? answered the Pharisees. 48 "Has any one of the rulers believed on him, or of the Pharisees? 49 "As for this mob who do not understand the Law, they are accursed!" 50 Nicodemus, one of their number, he who had formerly visited Jesus, said to them, 51 "Our law does not condemn the accused, does it, before hearing his defense, and finding out what he is doing?" 52 In answer they said to



him. "You are not from Galilee, are you? Search for yourself, and see that from Galilee arises no prophet." 53 Then they departed each to his own house.

**8** Jesus went to the Mount of Olives. 2 At dawn, however, he came back to the Temple, where the people came to him in crowds. He had taken his seat and was teaching them, 3 when the Scribes and Pharisees had brought a woman who had been caught in the act of adultery. They made her stand in the middle of the court, and said to him. 4 "Rabbi, this woman has been found in the very act of adultery. 5 "Now Moses, in the Law, has commanded us to stone such creatures. But you, what do you say?" 6 (This they said to tempt him, so that they could bring a charge against him.) 7 But Jesus stooped down, and began to write on the ground with his finger. When they continued to question him, he raised himself and said to them, "Let the innocent man among you be the first to throw the stone at her." 8 Then he stooped down again, and again began to write on the ground. 9 When they heard that, they went out one by one, beginning with the eldest. And Jesus was left behind alone - and the woman in the middle of the court. 10 Then Jesus raised himself up and said to her. "Woman, where are they? Has no man condemn you," 11 "No one, Sir," she answered. "Neither do I condemn you," said Jesus. "Go, and never sin again." 12 Once more Jesus addressed them. "I am the light of the world," he said; "He who follows me shall not walk in the darkness, but he shall have the Light of life." 13 Then said the Pharisees to him. "You are bearing testimony to yourself; your testimony is not true." 14 In reply Jesus said to them. "Even if I do bear testimony to concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from, or where I am going. 15 "For you are judging according to the flesh. I am judging no man. 16 "Though even if I do judge, my judgment is trustworthy, because I am not alone, but the Father who sent me is with me. 17 "And in your Law it is written that the testimony of two men is true. 18 "I am one who gives testimony concerning myself, and the Father who sent me gives testimony concerning me." 19 "Where is your Father?" they asked him. "You have neither known me nor my Father," answered Jesus. "If you had known me, you would have known my father also." 20 He said these words in the Treasury, while he was teaching in the Temple; yet no one arrested him, because his hour was not yet come. 21 Then again he said them. "I am going away, and you will seek me, and you will die in your sins.

Where I am going, you cannot come." 22 Then the Jews said. "He will not kill himself, will he? Is that why he says, 'Where I am going you cannot come'?" 23 And he said to them. "You are from below. I am from above; you are of this world, I am not of this world. 24 "That is why I said that you would die in your sins. For if you do not believe that I am He, you will die in your sins." 25 "Who are you?" then they asked him. "What I am telling you from the beginning," Jesus answered. 26 "I have many things to say and to judge concerning you. But he who sent me is true, and I speak to the world only those things which I have heard from him." 27 They did not understand that he meant the Father, 28 so Jesus added. "When you lifted up the Son of man, then you will know that I am He; and that I do nothing on my own authority, but that I speak just as the Father has taught me, 29 "and he who sent me is with me. He has not left me alone, for I do always the things that please him." 30 When he spoke in this way, many of the Jews believed in him. 31 So Jesus spoke to the Jews that believed him, saying. "If you abide in my teaching, you are my true disciples; 32 "and you shall know the truth, and the truth will make you free." 33 "We are descendants of Abraham," they replied, "and have never been in slavery to any man. What do you mean by saying, 'You shall become free'?" 34 "In solemn truth I tell you," Jesus replied, "every one who commits sin is a slave 35 "Now the slave does not remain permanently in the household, but the son does remain. (aion g165) 36 "So then, if the Son shall set you free, you will be free indeed. 37 "I know you are Abraham's descendants; but you are seeking to kill me, Because my teaching has no place in you. 38 "I am declaring what I have seen with the Father, and you are acting as you have learned from your father." 39 "Abraham is our father," they answered. "If you are indeed Abraham's children," said Jesus "do the deeds of Abraham. 40 "But now you are seeking to kill me - a man who has told you the truth which I heard from God. Abraham did not do that. 41 "You are doing the deeds of your father." "We were not born of adultery," they said; "we have one Father, God." 42 Jesus said to them. "If God were your Father, you would love me, for I proceeded forth and am now come from God. I did not come on my own authority, but God himself sent me. 43 "How is it that you do not understand what I say? It is because you cannot listen to my message. 44 "You are of your father, the devil, and you want to do what your father desires. He was a man-slayer from the very beginning; and he has no standing place in the truth, because truth is not in him. Whenever he utters a lie, he speaks from his nature, for

he is a liar and the father of lying. 45 "But as for me, it is because I speak the truth to you that you do not believe me. 46 "Which one of you convicts me of sin? Why then, if I am speaking the truth, do you not believe me? 47 "He who is from God listens to God's words. For this reason you do not listen, because you are not from God." 48 In reply the Jews said to him, "Are we not right in saying that you are a Samaritan, and you also have a demon?" 49 "I do not have a demon," said Jesus, "but I am honoring my Father, and you are dishonoring me. 50 "Yet I am not seeking my own honor. There is One who is seeking it, and He is judge. 51 "In solemn truth I tell you that if any one obeys my teaching he shall never behold death." (αἰὼν γ165) 52 "Now we know that you have a demon," exclaimed the Jews. Abraham died, and so did the prophets; and yet you say, 'If any man obeys my teaching he shall never taste death.' (αἰὼν γ165) 53 "You are not greater than our father Abraham, are you? And he died, and the prophets died. Who are you making yourself out to be?" 54 "If I glorify myself," said Jesus, "my glory is nothing. It is my Father that glorifies me, and you say, 'He is our God.' 55 "You are not acquainted with him; I know him. Were I to say, 'I do not know him,' I should be like you, a liar. But I do know him, and I obey his teaching. 56 "Your father Abraham rejoiced that he should see my day; and he saw it and was glad." 57 "You are not yet fifty years old," said the Jews to him, "and you have seen Abraham?" 58 "In solemn truth I tell you," answered Jesus, "that before Abraham came into existence, I am." 59 Then they picked up stones to throw at him, but Jesus hid himself and went out of the Temple.

**9** Now as he was passing along he saw a man, blind from birth. 2 "Rabbi," his disciples asked him, "who sinned, this man or his parents, that he was born blind?" 3 "Neither he nor his parents sinned," replied Jesus; "it happened that the works of God might be made manifest in him. 4 "I must work the works of him that sent me while it is day; night is coming, when no man can work. 5 "While I am in the world, I am the Light of the world." 6 When he had thus spoken he spat on the ground, and made clay with the spittle, and smeared the clay on the man's eyes. 7 Then he said to him, "Go, wash in the pool of Siloam" (a word which means "sent"). So the man went and washed his eyes, and came back seeing. 8 Upon this the neighbors and those who used to know him by sight as a beggar, began asking, "Is not this the man who used to sit and beg?" 9 Some said, "It is he." Others said, "No, but he looks like him." "I am the man," he said. 10 So they asked him, "How then were your eyes opened?" 11 He answered.

"The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." 12 "Where is he?" they asked. "I do not know," answered the man. 13 Then they brought the man who had been blind to the Pharisees. 14 Now it was on the Sabbath that Jesus had made clay and opened his eyes; 15 so the Pharisees again began to ask him questions about how he had regained his sight; and he said to them, "He put clay on my eyes, and I washed them, and now I see." 16 Then some of the Pharisees began to say, "This man is not from God, because he does not keep the Sabbath." But others said, "How can a man who is a sinner perform such signs?" 17 So there was a difference of opinion among them. Accordingly they said to the blind man, "What have you to say about him, now that he has opened your eyes?" "He is a prophet," he answered. 18 The Jews, however, did not believe about him that he was blind and had received his sight, until they called the parents of the man whose sight had been restored, 19 and questioned them. "Is this your son," they said, "who you say was born blind? How then does he now see?" 20 Then in reply his parents said. "We know that this is our son, and that he was born blind; 21 "but how he now sees we do not know, nor do we know who has opened his eyes. Ask him, himself. He is of age. He will speak for himself." 22 This his parents said because they were afraid of the Jews, for the Jews had already agreed that if any one should confess that he was the Christ, he should be expelled from the synagogue. 23 It was because this that his parents said. "He is of age. Ask him, himself." 24 So the Jews a second time summoned the man who had been blind, and said to him. 25 "Give glory to God! we know that this man is a sinner." Upon this the blind man answered. "I do not know if he is a sinner. One thing I do know, that once I was blind, and now I can see." 26 "What was it he did to you?" they asked him; "How did he open your eyes?" 27 He answered. "I have told you already, and you did not listen. Why do you wish to hear it again? Can it be that you, too, wish to become his disciples?" 28 Then they stormed at him. "You are his disciple. We are Moses' disciples. 29 "We know that God spoke to Moses. But this fellow! We do not know where he comes from." 30 "This is truly astonishing," said the man in reply, "that you do not know where he is from, and yet he has opened my eyes. 31 "We know that God does not listen to sinners, but if any one is God-fearing and does his will, to such he listens. 32 "Since the beginning of the world such a thing as opening the eyes of one who was born blind was never heard of. (αἰὼν γ165) 33 "If this man

had not come of God he could have done nothing." 34 They answered, "You were wholly born in sins, and do you teach us?" Then they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said, "Do you believe in the Son of man?" 36 "Who is he, Sir," he replied, "that I may believe on him." 37 "You have already seen him," Jesus answered, "and it is he who now speaks to you." 38 "I do believe, Sir," said the man, and he prostrated himself at his feet. And Jesus said, 39 "For judgment am I come into the world, to make the sightless see, and to make the seeing blind." 40 Some of the Pharisees who were with him heard this and asked, "We are not blind, are we?" 41 "If you were blind," Jesus answered them, "you would have no sin. But now you are declaring, 'We see'; so your sin remains.

**10** "In solemn truth I tell you that whoever does not enter the sheepfold by the door, but climbs up some other way, that man is a thief and a robber; 2 "but he who comes in by the door is the shepherd of the sheep. 3 "The porter opens the door for him; the sheep listen to his voice; and he calls his own sheep by name, and leads them out. 4 "When he has brought all his own sheep, he walks before them and the sheep follow him because they know his voice. 5 "But a stranger they will not follow, but flee from him, because they do not know the voice of strangers." 6 Jesus told them this parable, but they did not understand what he was talking about; so he said to them again. 7 "In solemn truth I tell you that I am the Door of the sheep. 8 "All that came before me are thieves and robbers, but the sheep did not listen to them. 9 "I am the Door. Whoever enters by me shall be saved, and he shall go in and come out and find pasture. 10 "The thief never comes except to steal and kill and destroy. I am come that they may have life, and may have it in abundance. 11 "I am the good shepherd. The good shepherd lays down his very life for the sheep. 12 "The hired servant, since he is not a shepherd and does not own his sheep, leaves the sheep and flees when he sees a wolf coming - and the wolf worries them and scatters them. 13 "He is only a hired servant, and the sheep are no care to him. 14 "I am the good shepherd. I know my sheep, and my sheep know me; 15 just as the Father knows me, I know the Father, and I lay down my life for the sheep. 16 "I have other sheep also, which do not belong to this fold. I must bring them too, and they will listen to my voice, and they will become one flock, one shepherd. 17 "The Father loves me for this, because I am laying down my life that I may take it again. 18 "No man is taking it away from me. I am laying it down on my own accord. I have authority to lay it down, and I have authority to take it again.

I received this commandment from my Father." 19 The Jews were again divided over these words. 20 Many of them kept saying. "He has a demon and is mad! Why do you listen to him?" 21 Others were saying. "These are not the words of one demon-possessed. Can a demoniac open the eyes of the blind?" 22 Then came the feast of the Dedication at Jerusalem. 23 It was winter, and Jesus used to walk in the Temple, in Solomon's Portico. 24 Then all the Jews encircled him and kept asking him. "How long are you going to keep us in suspense? If you are the Christ, tell us plainly." 25 Jesus answered them. "I have told you, and you do not believe. The works which I am doing in my Father's name, these bear witness concerning me. 26 "But you do not believe, because you are not of my sheep. 27 "My sheep listen to my voice, and I know them and they follow me. 28 "I am giving them eternal life, and they shall never perish, nor shall any one snatch them out of my hand. (aion g165, aiōnios g166) 29 "My Father who has given them to me is stronger than all, and no one can snatch them out of my Father's hand. 30 "I and my Father are one." 31 The Jews again took stones with which to stone him. Jesus said to them. 32 "I have shown you many good deeds from my Father. For which of these are you going to stone me?" 33 "We are not going to stone you for a good deed," answered the Jews, "but for blasphemy, because you, a mere man, are making yourself God." 34 "Is it written in your law," replied Jesus, "I said, You are gods?" 35 "If those to whom the word of God came are called gods (and the Scripture cannot be annulled), 36 do you mean to tell me, whom the Father has sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?" 37 "If I am not doing the deeds of my Father, do not believe me. 38 "But if I am doing them, then though you believe not me, believe the deeds, in order that you may come to know and keep on clearly understanding that the Father is in me and I am in the Father." 39 Then again they attempted to seize him, but he escaped out of their hands, 40 and went away again across the Jordan to the place where John had been baptizing at first, and there he remained. 41 Many who came to him said, "John did not perform any signs, but everything he said about this man was true." 42 And many believed on him there.

**11** Now a man named Lazarus was ill. He was from Bethany, the village of Mary and her sister Martha - it was Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was ill. 3 So the sisters sent to him, saying. "Master, see who you hold dear

is ill." 4 When Jesus heard it he said, "This illness is not unto death, but for the glory of God, that through it the Son of God may be glorified." 5 Now Jesus loved Martha and her sister and Lazarus. 6 However, when he heard that he was ill, 7 he still remained where he was for two days; then after that he said to his disciples, "Let us go back again to Judea." 8 "Rabbi," answered his disciples, "it was but just now that the Jews were trying to stone you, and are you going there again?" 9 Jesus replied. "Are there not twelve hours in the daytime? If any one walks in the daytime he does not stumble, because he beholds the light of this world; 10 but if any one walks during the night he does stumble, because the light is not in him." 11 This he said, then told them, "Lazarus, our friend, has fallen asleep, but I am going to wake him." 12 "Master, if he has fallen asleep, he will get well," replied the disciples. 13 Now Jesus had been speaking concerning his death, but they thought that he was talking about natural sleep. 14 So then he told them plainly. 15 "Lazarus is dead; and for your sakes I am glad I was not there, in order that you may believe. Come, let us go to him." 16 Upon this Thomas, who was called "The Twin," said to his fellow disciples, "Let us go too, that we may die with him." 17 so when Jesus arrived, he found that Lazarus had already been four days in the tomb. 18 Now Bethany was near Jerusalem, only about two miles away; 19 so a number of the Jews had gone to Martha and Mary to sympathize with them concerning their brother. 20 So when Martha learned that Jesus was coming, she went to meet him, but Mary remained sitting in the house. 21 Then Martha said to Jesus. "Master, had you been here my brother would not have died; 22 but even now I know that whatever you ask of God, God will give you." 23 Jesus said to her, "Your brother will rise again." 24 Martha answered, "I know that he will rise in the resurrection, at the Last Day." 25 "I am the resurrection and the life," said Jesus. "He who believes in me, even if he has died, shall live. 26 And every one who is living and believes in me shall never die. Do you believe this?" (αἰὼν γ165) 27 "Yes, Master," she answered, "I have come to believe that you are the Christ, the Son of God, who was to come into the world." 28 With these words she went away to call her sister Mary, saying privately, "The Teacher is here and is asking for you." 29 So when Mary heard this, she rose quickly and went to meet him. 30 Jesus had not yet arrived in the village, but was still at the place where Martha met him. 31 Then the Jews who were in the house trying to console her, when they saw that Mary rose quickly and went out, followed her, because they thought she was going to

the tomb to weep there. 32 When Mary came to the place where Jesus was, and saw him, she fell at his feet, saying, "Master had you been here, my brother would not have died." 33 Then when Jesus saw her sobbing, and the Jews likewise who accompanied her, sobbing, he shuddered with indignation in his spirit, and was deeply agitated. 34 "Where have you laid him?" he said. "Master, come and see," they answered. 35 Jesus burst into tears. 36 "See how he loved him," said the Jews. But some of them said, 37 "Could not this man, who has opened the eyes of the blind man, have prevented this man also from dying?" 38 Jesus therefore, again shuddering in himself with indignation, came to the tomb, which was a cave with a stone lying upon it. 39 "Roll away the stone," said Jesus. "Master," said Martha, the sister of the dead man "he is offensive by this time, for he has been four days in the tomb." 40 Jesus answered her, "Did I not tell you that if you would believe you should see the glory of God?" 41 Then they rolled the stone away; and Jesus lifted up his eyes and said. 42 "Father, I thank thee that thou hast listened to me. And I knew that thou art ever listening to me, but for the sake of the crowd who are standing about, I said it, in order that they may believe that thou hast sent me." 43 When he had said this he cried with a great voice, "Lazarus, come forth!" 44 Out came the dead man, wrapped hand and foot with grave-clothes, and his face bound up in a napkin. Jesus said to them, "Untie him, and let him go." 45 Many of the Jews, therefore, who had come with Mary, and had seen what he did, believed on him; 46 but some of them went away to the Pharisees and told them what Jesus had done. 47 So the chief priests and Pharisees called a meeting of the Sanhedrin. 48 "What are we going to do?" they said, "now that this man is performing many signs?" If we leave him alone, this way, every one will believe on him, and the Romans will come and rob us of both our sacred place and of our people." 49 But one of their number, Caiaphas by name, who was high priest that year, said to them, 50 "You know nothing at all, nor do you consider that it is expedient for you that one man should die for the people, rather than the whole nation be destroyed." 51 now he did not say this of his own accord; but as high priest that year he prophesied that Jesus was about to die in behalf of the nation, 52 and not in behalf of the nation alone, but in order that he might gather into one the widely scattered children of God. 53 So from that day they plotted to kill him. 54 Jesus therefore no longer went about publicly among the Jews, but went away from there into the region near the desert to a town called Ephraim, 55 and there remained with his disciples.

Now the Jewish Passover was near, and many people went up from the country to Jerusalem for purification before the Passover. **56** So they kept looking for Jesus and saying to one another, as they stood in the Temple, "What do you think - that he will not come to the feast at all?" **57** Now the chief priests and Pharisees had given orders that if any one knew where he was, he should give information, so that they might arrest him.

**12** So then Jesus came six days before the Passover, to Bethany, where Lazarus was whom Jesus had raised from the dead. **2** So they gave a dinner for him there, and Martha served it; but Lazarus was one of those who reclined with him at table. **3** Then Mary took a pound of pure spikenard, very costly, and poured it over his feet, and wiped his feet with her hair, and the house was filled with the fragrance of the perfume. **4** Then said Judas Iscariot, one of his disciples, who was about to betray him, **5** "Why was not this perfume sold for fifty dollars, and the proceeds given to the poor?" **6** This he said not because he cared for the poor, but because he was a thief, and, carrying the purse, **7** used to purloin what was put in it. Then said Jesus, "Let her alone. Against the day of my burial has she kept this; **8** for the poor you have with you always, but me you have not always." **9** When the great mass of the Jews learned that Jesus was there, they came not alone because of Jesus, but to see Lazarus also, whom he had raised from the dead. **10** And the chief priests plotted to kill Lazarus too, **11** because it was on his account that many of the Jews were leaving them, and beginning to believe on Jesus. **12** Next day the big crowd who had come up for the Passover heard that Jesus was coming into Jerusalem, **13** and taking branches from the palm trees went out to meet him, shouting, "Hosanna! Blessed is he who cometh in the name of the Lord. Even Israel's King!" **14** And Jesus found a young ass and seated himself on it, as it is written, **15** Fear not, daughter of Zion, Behold thy King cometh seated upon an ass's colt. **16** His disciples did not understand these things at first; but when Jesus had been glorified, then they remembered that these things had been written concerning him, and what they had done to him. **17** Meanwhile the crowd which was with him when he summoned Lazarus from the tomb and raised him from the dead, kept witnessing. **18** For this reason, too, the crowd came to meet him, because they had heard about this sign which he had done. **19** Then the Pharisees said among themselves, "You see! You can do nothing! Look! The world is gone after him!" **20** Now there were certain

Greeks among those who had come up to worship during the Passover feast; **21** these came to Philip of Bethsaida in Galilee, with a request. "Sir," they said, "we want to see Jesus." **22** Philip went and told Andrew. Andrew and Philip went and told Jesus. Jesus answered. **23** "The hour is come that the Son of man should be glorified. **24** In solemn truth I tell you that except a kernel of wheat fall into the ground and die, it remains a single kernel; but if it die it bears a great crop. **25** He who loves his life loses it; and he who regards not his life in this world shall keep it for eternal life. (aīōnios g166) **26** If any one is ready to serve me, let him follow me; and where I am there shall my servant be also. If any man is ready to serve me, him will my Father honor. **27** Now is my soul disquieted. What shall I say? 'Father, save me from this hour'? Nay, for this very cause I am come to this hour. **28** Father, glorify thy name!" Whereupon there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." **29** Then the crowd who stood around and heard it, said, "It thundered!" But others said, "An angel has spoken to him." **30** "It is not for my sake," answered Jesus, "that the voice came, but for your sakes. **31** Now is a judgment of this world; now will the ruler of this world be driven out. **32** "AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO MYSELF." **33** (In saying this he was signifying by what kind of death he was to die.) **34** Then the people answered. "We have heard out of the Law that the Christ abides forever. What do you mean by 'The Son of man must be lifted up'? Who is this Son of man?" (aīōn g165) **35** "The Light is among you a little longer," answered Jesus. "Walk while you have the Light, lest darkness overtake you. He who walks in the darkness does not know where he is going. **36** While you have the Light, believe in the Light, so that you may become Sons of Light." **37** With these words Jesus went away and hid himself from them. But although he had wrought such signs in their presence, still they did not believe in him. **38** So the words spoken by Isaiah, the prophet, were fulfilled. Lord, who hath believed our message, And to whom hath the Arm of the Lord been revealed? **39** This was why they could not believe, because Isaiah said again. **40** He hath blinded their eyes and make their hearts hard, Lest they should see with their eyes, perceive with their minds, And should turn, and I should heal them. **41** Isaiah uttered these words because he saw his glory, and he spoke of him. **42** Nevertheless, even among the rulers many believed on him, but did not confess in on account of the Pharisees, for fear lest they be put out of the Synagogue. **43** For they loved the approval of men rather than the approval of God. **44**

Now Jesus, speaking in a loud voice, had said. **45** "He who believes in me believes not in me, but in Him who sent me; and he who sees me sees him who sent me. **46** Like light am I come into the world, so that no one who believes in me may remain in darkness. **47** And if any one hears my words and does not keep them, it is not I who judge him; for I am not come to judge the world, but to save the world. **48** He who rejects me, and does not receive my words, has indeed a judge. The message which I have spoken, that shall judge him in the Last Day, **49** because I have never spoken on my own authority, but the Father himself who sent me gave me commandment what to say and what words to speak. **50** And I know that his commandment is eternal life. So whatever I speak, I speak as the Father has told me." (aiōnios g166)

**13** Now just before the feast of the Passover, Jesus, knowing that his hour was come when he should leave this world to go to the Father, having loved his own who were in the world, showed forth his love to the end. **2** So while supper was proceeding, and the devil had already put it into the heart of Judas Iscariot, the son of Simon, to betray him, **3** Jesus, knowing that the Father had given everything into his hands, and that he was come from God, **4** and was now going to God, rose from supper, laid aside his upper garments, and took a towel and girded himself. **5** Then he poured water into the basin, and began to wash the feet of his disciples and to wipe them with the towel with which he had girded himself. **6** Then he came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" **7** Jesus answered him, "What I am doing you do not understand now, but you will understand it later." **8** Peter answered, "No, never shall you wash my feet." "If I do not wash you," said Jesus, "you have no part in me." (aiōn g165) **9** "Lord," said Simon Peter, "not my feet only, but also my hands and my head." **10** Jesus said. "He who has bathed needs only to have his feet washed, and he is altogether clean; and you are clean, but not all of you." **11** (For he knew who should betray him, for that reason he said that they were not every one of them clean.) **12** So after he had washed their feet, and had put on his upper garments again, and taken his place, he said to them. **13** "Do you understand what I have been doing to you? You call me 'Teacher' and 'Master', and you say well, for such I am. **14** If then I have washed your feet, I the 'Master' and the 'Teacher', you also ought to wash one another's feet, **15** for I have given you an example, that you also should do what I have done to you. **16** In solemn truth I tell you that a slave is not greater than his master, neither is a messenger greater than the one who sends him.

**17** If you know these things, happy are you if you do them. **18** I do not speak concerning all of you. I know whom I have chosen, but it is that the Scripture may be fulfilled, which says. "He who eats my bread has lifted up his heel against me. **19** "From this time forward, I tell you before it comes to pass, that when it is come to pass you may believe who I am. **20** In solemn truth I tell you, he who receives any one that I send is receiving me; and he who receives me is receiving Him who sent me." **21** When he had spoken thus, Jesus was deeply moved. He testified and said, "In solemn truth I tell you that one of you will betray me." **22** Then the disciples began looking at one another, wondering which one of them he meant. **23** There was reclining upon Jesus' breast one of the disciples whom he loved. **24** So Simon Peter beckoned to him, saying, "Ask who it is about whom he is speaking." **25** So that disciples just leaned back against Jesus' breast and said to him, "Lord, who is it?" **26** "It is that one," answered Jesus, "to whom I am going to give a piece of bread, after dipping it." **27** So when he had dipped the bread, he took it and gave it to Judas Iscariot, son of Simon. And after he had received the piece of bread, Satan entered into him. "What you do, do quickly," said Jesus. **28** Now no one at the table understood why he said this to him, **29** for some were thinking, as Judas kept the purse, that Jesus meant to tell him, "Buy the things that we need for the feast," or that he should give something to the poor. **30** When he had taken the piece of bread, Judas went out immediately; and it was night. **31** So when he was gone, Jesus said. "Now has the Son of man been glorified, and God has been glorified in him. **32** If God has been glorified in him, God will also glorify him in himself, and straightway will he glorify him. **33** "My little children, I am only to be with you a little longer. You will seek me; just as I said to the Jews, 'Where I go you cannot come,' so now I say to you. **34** I give you a new commandment, Love one another! **35** By this shall all men know that you are my disciples, if you have love one for another." **36** Simon Peter asked him, "Lord, where are you going?" "Where I am going," answered Jesus, "you cannot follow me now; but you shall follow me later." **37** "Why cannot I follow you now, Master?" said Peter. "I will lay down my life for you." Jesus answered him. **38** "Your life you will lay down for me? In solemn truth I tell you, the cock shall not crow before you have three times disowned me."

**14** "Let not your hearts be troubled. You trust in God, trust in me also. **2** In my Father's house there are many rooms If it were not so, would I have told you that I went to

prepare a place for you? 3 I will return and will take you to be with me, so that where I am you may be also. 4 And the way is known to you all, where I am going." 5 "We do not know where you are going Lord," said Thomas, "so how can we know the way?" 6 Jesus answered him. "I am the Way, the Truth and the Life. No man ever comes to the Father but by me. 7 If you had known me, you would have known my Father too; from now on you know him and have seen him." 8 "Lord," said Philip, "cause us to see the Father, and we shall be satisfied." 9 "Have I been so long among you, and yet you, Philip, have you not recognized me? He who has seen me has seen the Father. How can you say, 'Cause us to see the Father'? 10 "Do you not believe that I am in the Father and the Father in me? The words that I speak to you I speak not of myself; but the Father, who ever dwells in me, is doing his own work. 11 "Believe me, all of you, that I am in the Father and the Father in me, or else believe me for the very words' sake. 12 "I tell you solemnly that he who trusts in me shall himself do the works that I am doing; and still greater works than these, because I am going to my Father. 13 "And whatever you 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, you will obey my commandments, 16 "and I will pray the Father, and he will give you another Comforter to be with you forever, (αἰὼν ἁἰῶνος) 17 "the Spirit of Truth. The world cannot receive him because it does not see him nor know him, but you know him, for he is ever with you and within you. 18 "I will not leave you comfortless; I will come to you. 19 "Yet a little while and the world shall see me no more, but you shall see me; because I live, you, too, shall live. 20 "At that day you shall understand that I am in my Father, and you in me, and I in you. 21 "It is he who has my commands and obeys them that loves me; and he who loves me shall be loved by my Father, and I will love him and will manifest myself to him." 22 "How is it, Lord," said Judas (not Iscariot) "that you will manifest yourself to us and not to the world?" 23 Jesus replied. "If any loves me he will obey my word, and my Father will love him, and we will come to him and make our home with him. 24 "He that loves me not does not obey words, and yet the words to which you are listening are not mine, but the Father's who sent me. 25 "All this I told you while still with you. 26 "But the Comforter, the Holy Spirit, whom the Father will send in my name, will teach you everything, and bring to your remembrance everything that I have told you. 27 "Peace I leave with you. My own peace I give to you. It is not the world's 'Peace' I give you. Let not your heart be

troubled, neither let it be afraid. 28 "You heard me tell you, 'I am going away, and yet I am coming to you.' If you loved me you would have been glad because I said 'I am going to the Father,' for my Father is greater than I. 29 "And now I tell you this before it happens, so that when it does happen you may believe. 30 "I shall not talk with you much more, for the Prince of this world is coming. 31 "He has nothing in me, but in his coming the world may know that I love the Father, and that I do just as the Father commanded. Rise, let us be going!"

**15** "I am the vine, and my Father the vine-grower. 2 "He cuts back any of my branches that bear no fruit, and prunes every fruit-bearing branch, that it may bear more. 3 "Now you are clean through the word which I have spoken to you. 4 "Abide in me, and I in you. Just as the branch cannot bear fruit of itself except it abide in the vine, no more can you, unless you abide in me. 5 "I am the Vine you are the branches. He who abides in me and I in him, bears abundant fruit; because apart from me you can do nothing. 6 "If any one does not abide in me he is thrown away like a branch and withers. Such branches are gathered up and thrown into the fire and burned. 7 "If you abide in me and my words abide in you, ask whatever your will is, and it shall be yours. 8 "By this is my Father glorified, by your bearing abundant fruit, and so being my disciples. 9 "As the Father has loved me, so have I loved you; abide in my love. 10 "If you obey my commands you will abide in my love, just as I have obeyed my Father's commands and abide in his love. 11 "I have told you these things that my joy might remain in you, and that your joy might be full. 12 "This is my command, Love one another as I have loved you. 13 "Greater love has no man than this, that a man lay down his life for his friends. 14 "You are my friends if you do what I command you. 15 "I no longer call you slaves, because a slave does not know what his master is doing; but I have called you friends, because I have made known to you everything that I have learned from my Father. 16 "You did not choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; so that whatever you ask the Father in my name, he may give it to you. 17 "This is my command. to love one another. If the world hates you, 18 "do not forget that it hated me first. 19 "If you belonged to the world, the world would love its own; but because you do not belong to the world, but I have chosen you out of the world, for that reason the world hates you. 20 "Remember what I told you, 'A slave is not better than his master.' If they

persecuted me, they will persecute you. If they have obeyed my word, they will obey yours also. 21 "But they will do all these things to you for my name's sake, because they know not Him who sent me. 22 "If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. 23 "He who hates me hates my Father also. 24 "If I had not done among them such works as none ever did, they would have had no sin; but now they have both seen and hated both me and my Father. 25 "And so is fulfilled the word written in their Law, 'They hate me without cause.' 26 "When the Comforter is come whom I will send to you from the Father, the Spirit of Truth who comes forth from the Father, he will bear witness of me; 27 "and you to shall bear witness because you have been with me from the first.

**16** "I have told you all this so that you may not stumble. 2 "They will excommunicate you from their synagogues; indeed the time is coming when any one who kills you will suppose that he is doing God's service. 3 "And they will do these things because they have not known my Father, nor me. 4 "But I have told you these things, that when the time comes you may remember that I told you about them, myself. I did not, however, speak of these things at first, because I was with you. 5 "But now I go my way to Him who sent me, yet none of you asks me, 'Where are you going?' 6 "but sorrow has filled your hearts because I have told you these things. 7 "Yet - I am telling you the truth - my going is for your good. For unless I go away the Comforter will not come to you; but if I depart I will send him unto you. 8 "And he, when he comes, will convict the world of sins and of righteousness and of judgment; 9 "of sin, because they do not believe in me; 11 "because the Prince of this world has been judged. 12 "I have yet many things to say to you, but you cannot bear them just now. 13 "But when he is come, that Spirit of Truth, he will guide you into the whole truth. For he will not speak on his own authority, but all that he hears he will speak, and will make known to you that which is to come. 14 "He will glorify me; for he will take of what is mine and will make known to you. 15 "Everything that the Father has is mine; that is why I said that he will take of what is mine and make it known to you. 16 "In a little while you shall behold me no more; and again in a little while you shall see me, because I am going to the Father." 17 At this some of his disciples said among themselves. "What does he mean by telling us, 'In a little while you shall behold me no more; and again in a little while you shall see me,' and 'because I am going to the Father?'" 18 So they kept asking. "What does that 'little while' mean of which he speaks? We do not

know what he is talking about." 19 Jesus perceived that they wanted to ask him, and said. "Are you questioning one another about my saying, 'A little while and you shall behold me no more, and again a little while you shall see me?'" 20 "I tell you solemnly that you will be weeping and wailing while the world is rejoicing; you will be grief-stricken, but your grief shall be turned into gladness. 21 "A woman in labor has grief because her hour is come; but when she has given birth to the babe she no longer remembers her anguish, because of joy that a child has been born into the world. 22 "So you also have sorrow now, but I will see you again and your heart will rejoice, and your joy shall no man snatch away from you. 23 "And in that day you will ask me no questions. Most solemnly I tell you that whatever you ask the Father in my name, he will give you. 24 "Hitherto you have asked nothing in my name; ask, and you shall receive, that your joy may be full. 25 "I have told you these things in figures; but the time is coming when I shall no longer speak in figures, but will tell you about the Father in plain words. 26 "In that day you shall pray in my name; and I do not tell you that I will ask the Father on your behalf; 27 "for the Father himself loves you, because you have loved me and believed that I came forth from the God. 28 "I came forth from the Father, and am come into the world. again, I am leaving the world, and am going to the Father." 29 "Ah," said the disciples, "now you are speaking plain language, and not using figures. 30 Now we are sure that you know all things, and have no need for any one to question you; by this we believe that you came forth from God." 31 "Do you now believe?" said Jesus; 32 "behold the hour approaches and is already come when you will be scattered, each man to his home, and will leave me alone; and yet I am not alone, because the Father is with me. 33 "I have said all this to you that in me you might have peace. In the world you will have tribulation, but be courageous; I have overcome the world."

**17** When he had thus spoken, Jesus raised his eyes to heaven and said. "Father, the hour is come. Glorify the Son, that thy Son may glorify thee; 2 "since thou hast given him authority over all mankind, to give eternal life to all whom thou hast given him. (aiōnios g166) 3 "And this is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent. (aiōnios g166) 4 "I have glorified thee on the earth; I have finished the work which thou gavest me to do. 5 "And now, O Father, glorify thou me with own self, with the glory I had with thee before the world began. 6 "I have made known thy name to the men whom thou gavest me out of the



world. Thine they were, and thou gavest them to me, and they have kept thy word. 7 "They know now that whatever thou hast given me was from thee; 8 "for I have given them the words which thou gavest me; and they have received them, and they have believed that thou didst send me. 9 "I am praying for them; I am not praying for the world, but for those whom thou hast given me; for they are thine, 10 "and all thine are mine, and mine are thine; and I am glorified in them. 18 "As thou hast sent me into the world, even so I also have sent them into the world. 19 "And for their sakes I dedicate myself, that they also may be thoroughly dedicated in the truth. 20 "Nor do I pray for them alone, but for those also who believe in me through their word, 21 "that they may all be one, even as thou, Father, art in me and I in thee; that they also may be in us; in order that the world may believe that thou hast sent me. 22 "And the glory which thou gavest me I have given them; that they may be one even as we are one, 23 "I in them and thou in me; that they may be made perfectly one, so that the world may recognize that thou didst send me, and hast loved them as thou hast loved me. 24 "Father, it is my will that wherever I am these also, thy gift to me, may be with me, that they may see the glory, my glory which thou hast given me, because thou didst love me before the foundations of the world. 25 "O righteous Father, though the world knew thee not, I have known thee, and these have known that thou didst send me. 26 "And I have declared - and will declare - thy name unto them, that the love with which thou hast loved me may be in them, and that I may be in them."

**18** After he had spoken these words Jesus went forth with his disciples to a place across the Ravine of the Cedars, where there was a garden into which he and his disciples went. 2 Judas the Traitor also knew this place; for Jesus and his disciples often met there. 3 So after getting troops and some Temple police from the chief priests and Pharisees, Judas came there with lanterns and torches and weapons. 4 Then Jesus, knowing all that was coming upon him, went forth to meet them, and asked them, "Who is it that you are looking for?" 5 "For Jesus of Nazareth," they answered. He said to them, "I am he." (Now Judas also, the betrayer, was standing with them.) 6 When Jesus said "I am he," they drew back and fell to the ground; 7 so he asked them once more, "Whom are you looking for?" and they replied, "Jesus of Nazareth." 8 "I have already told you that I am he," said Jesus. "If, then, you are looking for me, let these go their way." 9 "(In order that the word which he had

spoken might be fulfilled, "Of those whom thou hast given me I have not lost one.") 10 Then Simon Peter, who had a sword, drew it, and striking at the high priest's slave, cut off his right ear. 11 (The slave's name was Malchus.) Then Jesus said to Peter. "Put up your sword in its sheath. the cup which my Father has given me, shall I not drink it?" 12 So the troops and their commandant and the Jewish police took Jesus, and bound him, 13 and led him to Annas first. (For Annas was the Father-in-law of Caiaphas, who was the high priest that year - 14 the Caiaphas who had advised the Jews that it was for their advantage that one man should die for the people.) 15 Meanwhile Simon Peter was following Jesus, and so was another disciple who was known to the high priest, and they went in with Jesus into the court of the high priest's palace. 16 But Peter took his stand outside, near the door. So the other disciple who was known to the high priest came out and spoke to the doorkeeper and brought Peter in. 17 The doorkeeper (a maid servant) then said to Peter, "Are not you also one of this man's disciples?" "No I am not," he answered. 18 Now the slaves and the attendants were standing and warming themselves about a charcoal fire, which they had made because it was cold; and Peter also stood with them, and was warming himself. 19 Then the high priest questioned Jesus about his disciples and about his teaching. 20 Jesus answered him. "I have spoken to all the world openly. I always taught in a synagogue and in the temple, places where all the Jews are wont to assemble, and in secret I have spoken nothing. 21 "Why do you question me? Ask those who heard what I have said to them; these witnesses here know what I said." 22 When he had spoken these words, one of the police standing by gave him a blow with his hand, saying as he did so, "Is that the way you answer the high priest?" 23 Jesus replied "If I have said anything wrong, give evidence concerning the wrong; but if I said what was true, why do you strike me?" 24 Then Annas sent him in chains to Caiaphas, the high priest. 25 Now Simon Peter was standing and warming himself. They said therefore to him, "You are not also one of his disciples, are you not?" He denied it, saying "I am not." 26 One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, said, "Did not I myself see you with him in the garden." 27 Peter again denied it; and at that very moment a cock crew. 28 From the house of Caiaphas they took Jesus to the Praetorium, and it was dawn. They themselves would not enter the Praetorium, in order that they might not be ceremonially defiled, but might be able to eat the Passover. 29 So Pilate came outside to them and

asked, "What charge do you bring against this man?" **30** In reply they said, "If he had not been a criminal, we should not have handed him over you." **31** "Take him yourselves," answered Pilate, "and judge him according to your law." **32** The Jews answered him, "We are not allowed to put anyone to death" (that the word of Jesus might be fulfilled in which he predicted the kind of death he was to die). **33** So Pilate went into the Praetorium again, and summoned Jesus. "Are you the King of the Jews?" he said. **34** Jesus answered, "Are you saying this of your own accord, or did others say it to you about me?" **35** "I am not a Jew, am I?" replied Pilate; "It is your own nation and the high priests who have handed you over to me. What have you done?" **36** Jesus answered him. "My kingdom is not of this world. If my kingdom were of this world, then would my servants have fought hard that I should not be handed the Jews; but in reality my kingdom is not of such origins." **37** "You are a king, then? You!" said Pilate. "You say truly that I am a king." answered Jesus, "for this purpose I was born, and to this end came I into the world, that I should bear witness to the truth. Every man who is of the truth listens to my voice." **38** Pilate said to him, "What is truth?" As he said this, he went outside again to the Jews and said to them. **39** "I find no crime in this man. Now it is a custom of yours that I release one prisoner to you at the time of the Passover feast. Do you wish me to release to you the King of the Jews?" **40** Then they all shouted again. "No, not him! Barabbas!" Now Barabbas was a robber.

**19** After that Pilate took Jesus and had him scourged; **2** and the soldiers plaited a crown of thorns, placed it on his head, and threw a purple cloak about him, and kept marching up to him, **3** saying, "Hail! King of the Jews!" They also gave him blow after blow with their hands. **4** Pilate again came forth and said to the people, "See, I am going to bring his out to you, that you may clearly know that I find no crime in him," **5** Then as Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "BEHOLD, THE MAN!" **6** So when the chief priests and the police saw him, they shouted. "Crucify him! Crucify him!" "Take him yourselves and crucify him," said Pilate, "for I find no crime in him." **7** The Jews answered him, "We have a law, and by that law he ought to die, because he made himself out to be God's Son," **8** Now when Pilate heard these words he was more alarmed than ever, **9** and entering the Praetorium again, he said to Jesus, "What is your origin?" **10** Jesus made no answer. So Pilate said to him. "Do you not speak to me? Do you not know that I have power to release you, or

power to crucify you?" **11** "You would have no power over me," answered Jesus, "unless it had been given you from above. For this reason he who has betrayed me to you has the greater sin." **12** After that Pilate began to seek to release him, but the Jews shouted out. "If you release this man you are no friend of the Emperor. Any man who makes himself out to be king is a rebel against the Emperor." **13** On hearing what they said, Pilate brought Jesus out and made him sit on the judge's seat in a place called the Mosaic Pavement (the Hebrew name is Gabbatha). **14** And it was the day of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews, "Behold your King!" **15** Then they shouted. "Away with him! Away with him! Crucify him!" "Crucify your King?" said Pilate. The chief priests answered, "We have no king but Caesar!" **16** So then he gave him over to them to be crucified. **17** So they took Jesus, who went forth bearing his own cross, to a place called The Place of a Skull - in the Hebrew tongue, Golgotha. **18** There they crucified him; and with him two others, one on either side, and Jesus between them. **19** And Pilate moreover wrote an inscription and placed it above the cross. What he wrote was, "JESUS, THE NAZARENE, KING OF THE JEWS" **20** This inscription was read by many of the Jews, because the place where they crucified Jesus was near the city, and the inscription was written in Hebrew, Latin, and Greek. **21** So the high priests of the Jews said to Pilate, "Do not write 'King of the Jews,' but 'He said, I am King of the Jews.'" **22** Pilate answered, "What I have written, I have written!" **23** After the soldiers had crucified Jesus, they took his garments and divided them into four parts, to each soldier a part, and the tunic. Now the tunic was seamless, woven in one piece from top to bottom; **24** so the soldiers said one to another. "Let us not tear it. Let us draw lots, to see whose it shall be" - that the Scripture might be fulfilled. They divided my garments among them, For my raiment did they cast lots. This was what the soldiers did. **25** Now there stood near the cross of Jesus, his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus saw his mother, and standing near her the disciple whom he loved, he said to his mother, "Woman behold your son." **27** Then he said to the disciple, "Behold your mother." And from that hour the disciple took her to his home. **28** After that, when Jesus knew that everything was now accomplished, he said in fulfilment of the words of Scripture, "I am thirsty." **29** There was a jar full of vinegar standing there; and they filled a sponge with vinegar, and put it upon a stalk of hyssop, and put it to his lips. **30** Then after he had taken the vinegar,

Jesus said, "IT IS FINISHED!" And bowing his head, he yielded up his spirit. 31 It was Preparation Day, so in order to prevent the bodies' hanging on the cross during the Sabbath (for the Sabbath was a great day) the Jews begged Pilate to have the legs broken, and the bodies taken away. 32 So the soldiers came and broke the legs of the first man and of the other who had been crucified with him. 33 But upon coming to Jesus they saw that he was already dead, and did not break his legs. 34 One of the soldiers, however, pierced his side with a lance, and immediately blood and water flowed out. 35 And he who saw it has borne testimony, and his testimony is trustworthy, and he knows that he is telling the truth in order that you may believe. 36 For this happened that the Scripture might be fulfilled, Not one of his bones shall be broken. 37 And again another Scripture says, They shall look on him whom they have pierced. 38 After these things Joseph of Arimathea, who was a disciple of Jesus, but in secret because of fear of the Jews, asked Pilate for permission to take the body of Jesus, and Pilate gave him leave. So he came and took the body. 39 Nicodemus also (the one who visited Jesus by night, at first) came bringing a mixture of myrrh and aloes, weighing nearly a hundred pounds. 40 So they took the body of Jesus and wound it in linen with the spices, according to the Jewish mode of burial. 41 There was a garden near the place where Jesus had been crucified, and in the garden a new tomb in which no one had ever been laid. 42 Here, because of its being Preparation Day, and as the tomb was near by, they placed Jesus.

**20** On the first day of the week, very early in the morning, while it was yet dark, Mary Magdalene came to the tomb and discovered that the stone had been removed from the tomb. 2 So she came running to Simon Peter and that other disciple whom Jesus loved, saying, "They have taken the Master out of the tomb, and we do not know where they have laid him!" 3 So Peter and the other disciples set out at once to go to the tomb. 4 They both began to run; and the other disciple ran faster than Peter, and came first to the tomb. 5 Stooping down he glanced in and saw the linen wrapping lying on the ground; but he did not go in. 6 Then Peter also came following him, and he went inside the tomb; and he gazed at the linen wrapping as they lay, 7 and the napkin which had been about his head not lying with the wrappings, but rolled up in its own place. 8 Then the other disciple also who arrived first at the tomb went inside, and he perceived and believed. 9 For not yet had they understood the Scripture, that he must rise again from the dead. 10 Then the disciples went back again to their

home. 11 Meanwhile, outside, Mary stood sobbing near the tomb. Still sobbing she stooped and looked into the tomb, 12 and gazed at two angels in glistening white sitting, one at the head the other at the feet, where the body of Jesus had lain. 13 They said to her, "Woman, why are you weeping?" She answered, "Because they have taken away my Master, and I do not know where they have laid him." 14 When she had said this she turned around and saw Jesus standing there, but did not know that it was Jesus. 15 Jesus said to her. "Woman, why are you weeping? Whom are you seeking?" She, supposing that he was the gardener, said to him, "Sir, if you have borne him away, tell me where you have put him, and I will take him away, myself." 16 "Mary," said Jesus. She turned to him. "Rabboni!" she cried in Hebrew. That is to say, "Teacher." 17 "Do not cling to me," said Jesus, "for I am not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God." 18 Away went Mary Magdalene to the disciples with the tidings, "I have seen the Master!" and that he said these things to her. 19 On the evening of that same day, the first day of the week, although the doors of the room where the disciples gathered had been locked for fear of the Jews, Jesus came, and there he stood among them, saying. "Peace to you!" 20 As he said this he showed them his hands and his side. Then were the disciple glad, when they saw the Lord. 21 Then Jesus said to them again. "Peace to you. As my Father has sent me forth, I also now am sending you." 22 When he had said this he breathed upon them and said. 23 "Receive the Holy Spirit. If you remit any one's sins, they are remitted; if you retain them they are retained." 24 But Thomas, one of the Twelve, who was called "The Twin." was not with them when Jesus came. 25 Accordingly the other disciples kept telling him, "We have seen the Lord." But he told them, "Unless I see in his hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into his side, I will not believe it." 26 A week later his disciples were again in the house, and Thomas was with them. Jesus came, although the doors were locked, and stood there among and said. "Peace to you!" 27 Then to Thomas he said. "Place your finger here, and see my hands; and place your hand here, and thrust it into my side, and become not unbelieving, but believing." 28 Thomas answered him, "My Lord and my God!" 29 "Because you have seen me, Thomas, you have believed," Jesus told him. "Blessed are those who, without seeing, yet believed." 30 There were then many other signs which Jesus performed in the presence of his disciples, which have not been written

in this book; 31 but these have been written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

**21** After this Jesus showed himself again to his disciples by the Sea of Tiberias. He showed himself as follows. 2 There were together Simon Peter and Thomas, called "The Twin," and Nathanael, from Cana of Galilee, and the two sons of Zebedee, and two others of his disciples. 3 Simon Peter said to them, "I am going fishing." They answered him, "And we are going with you." So they went out and got into the boat, and throughout the night they caught nothing. 4 But when day was dawning Jesus stood on the beach. The disciples, however, did not recognize that it was Jesus. 5 So Jesus said to them, "Lads, you haven't any fish, have you?" They answered him, "No." 6 And he said to them, "Cast your net on the right side of the boat, and you will find." So they cast it, and now they could not haul it in for the multitude of fishes. 7 Then that disciple whom Jesus loved said to Peter, "It is the Lord!" On hearing that it was the Lord, Simon Peter girt his fisher's coat about him (for he was naked), and threw himself into the water. 8 The rest of the disciples came in the boat, for they were not far from shore - only about a hundred yards - dragging in the net full of fish. 9 When they got to the shore they beheld a charcoal fire ready laid, with fish on it, and some bread. 10 "Bring some of the fish you have just caught," Jesus told them. 11 So Simon Peter went and dragged the net to shore, full of large fish, a hundred and fifty-three of them; but for all this number the net was not torn. 12 "Come and have breakfast," said Jesus to them. Not one of the disciples dared ask him, "Who are you?" Knowing that it was the Lord. 13 Jesus went and took bread and gave it to them, and the fish also. 14 This was the third time that Jesus showed himself to the disciples after he had risen from among the dead. 15 When they were through breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these others do?" "Yes, Lord, you know that you are dear to me." he answered. Jesus said to him, "Feed my lambs." 16 He said to him a second time, "Simon, son of John, do you love me?" He answered, "Yes, Lord, you know that you are dear to me." "Be a shepherd to my sheep," said Jesus. 17 The third time Jesus asked him, "Am I really dear to you?" Peter was grieved because the third time he asked, "Am I really dear to you?" and he answered, "Master, you know all things, you know that you are dear to me." 18 "Feed my sheep," said Jesus. "In solemn truth I tell you that when you were young, you used to put on your own girdle,

and walk wherever you wished; but when you grow old you will stretch out your hands for some one to gird you, and carry you where you do not wish to go." 19 This he said to show by what kind of death Peter was to glorify God. After speaking thus, he said to him, "Follow me." 20 Peter turned around and saw that the disciple whom Jesus loved was following - he who at the supper leaned back upon his breast and said, "Lord, who is to betray you?" 21 On catching sight of him, Peter said to Jesus, "Lord, what about him?" 22 "If I choose that he remain until I come," said Jesus, "what is that to you? Do you follow me." 23 Accordingly the report spread among the brothers that this disciple should not die; but Jesus did not say that he was not to die, but said, "If I choose that he remain until I come, what is that to you?" 24 It is this disciple who bears testimony to these facts and who recorded them; and we know that his testimony is true. 25 But there are also many other things which Jesus did; if every one of them were to be recorded in detail I suppose that even the world itself could not contain the books that would have to be written.

# Acts

**1** My first account, O Theophilus, dealt with all that Jesus began doing and teaching from the beginning down to the day when, **2** after giving instructions through the Spirit to the apostles whom he had chosen, he was taken up to heaven. **3** After his sufferings he had also shown himself alive to them in many convincing manifestations, revealing himself to them during forty days, and speaking of the kingdom of God. **4** And once when he was eating with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father. "Of this," he said, "you have heard from me. **5** "For John indeed baptized in water, but you shall be baptized in the Holy Spirit not many days hence." **6** So, when they came together, they began to ask him, "Master, are you at this time about to restore the kingdom of Israel?" **7** He answered. "It is not for you to know times and occasions which the Father has fixed in his own authority; **8** "yet you will receive power when the Holy Spirit comes upon you, and you are to be my witnesses both in Jerusalem and in all Judea, and in Samaria, and to the very ends of the earth." **9** When he had said this, and while they were looking at him, he was lifted up, and a cloud received him up out of their sight. **10** While they were gazing into the sky as he was going up, suddenly there were two men in white garments standing by them, **11** and they said. "Men of Galilee, why do you stand gazing into the sky? This same Jesus who has been taken up from you into the sky will come back in just the same way as you have seen him going into the sky." **12** Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, about a Sabbath Day's journey distant. **13** On entering the city they went to the upper room where they were accustomed to meet. They were Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphaeus, and Simon the Zealot, and Judas the son of James. **14** These all with one mind gave their constant attention to prayer, together with some women, and with Mary the mother of Jesus, and his brothers. **15** It was during these days that Peter stood up among the brothers - the whole number of persons present was about one hundred and twenty - and said. **16** "Men and brothers, it was necessary for the Scripture to be fulfilled which the Holy Spirit uttered beforehand by the lips of David in regard to Judas who acted as guide to those who arrested Jesus. **17** "For he was numbered among us, and he did get his allotted share of this ministry. **18** "Now this man bought a plot of ground with the price of his treachery, and falling there

headlong he burst asunder and all his bowels gushed out. **19** "This fact became known to the people of Jerusalem so that the place was called in their language, Acheldamach, The Field of Blood. **20** "For it is written in the Book of Psalms, Let his dwelling-place be desolate; Let no man dwell there, also, Let another take his work. **21** "It is necessary then that, of the men who have been associated with us during the whole time in which the Lord Jesus went in and out among us, **22** from his baptism by John down to the day on which he was taken up from us, one should join us a witness to his resurrection." **23** So they placed two in nomination, Joseph called Bar-Sabbas (surnamed Justas) and Matthias; **24** and they prayed, saying. "Thou, O Lord, who knowest the hearts of all men, show clearly which of these two men thou hast chosen to fill the place **25** "in this ministry of this apostles from which Judas went out to go to his own place." **26** Then they cast lots for them, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

**2** When the day of Pentecost was fully come, and they were all together in the same place, **2** there came suddenly from the sky a sound like the onrush of a mighty wind, and it filled all the house where they were sitting. **3** There appeared to them tongues, like flame, distributing themselves, one resting upon the head of each one, **4** and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit was giving them utterance. **5** Now there were, staying in Jerusalem, devout Jews from many and distant lands. **6** So when this noise was heard, the crowd gathered in bewilderment because each man heard them speaking in his own language. **7** They were beside themselves with wonder. "Are not these Galileans who are speaking?" they exclaimed. **8** "Then how is it that each one of us hears them speak his own mother tongue? **9** Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus and Asia, **10** in Phrygia, Pamphylia, Egypt, and the district of Lybia around Cretans and Arabians, **11** we all hear these men telling in our own tongue what great things God has done." **12** All were astonished and bewildered and kept saying to one another, "What can this mean?" **13** But others were saying with jeer, "These men are full of sweet wine." **14** Then Peter, with the Eleven, stood up and addresses them in a loud voice. "Men of Judea and dwellers in Jerusalem, have no doubt about this matter, but listen to what I say. **15** "These men are not drunk, as you suppose, since it is only nine o'clock in the morning. **16** "No, this is what the prophet Joel predicted. **17** "In the last days, God says, it shall come

to pass that I will pour out my Spirit upon all mankind; "Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams; 18 upon my slaves, both men and women, in those days, will I pour out my Spirit, and they shall prophesy. 19 In the sky above I will show marvels, And signs in the earth beneath; Blood and fire, and vapor of smoke. 20 Into darkness shall the sun be turned, And into blood the moon, Ere the day of the Lord come, that great and terrible day. 21 And every one who calls upon the name of the Lord will be saved. 22 "Men of Israel, listen to these words. Jesus the Nazarene, a man accredited to you by God, through mighty works and wonders and signs which God did by him among you, as you yourselves know; 23 him, delivered up by the settled purpose and fore-knowledge of God, you crucified and killed at the hands of lawless men; 24 but God has raised him to life, having loosed the pangs of death, because it was not possible for death to hold him. 25 For David says of him. "I beheld the Lord always before my face; For he is at my right hand lest I be shaken. 26 "Therefore my heart is glad, my tongue exults, my very body also shall pitch its tent in hope. 27 "For thou wilt not leave my soul in Hades, Nor give up thy Holy One to see corruption. (Hadēs 986) 28 "Thou hast made known to me the paths of life, Thou wilt fill me with gladness in thy presence. 29 "Men and brothers, I can speak plainly to you concerning the patriarch David, because he not only died and was buried, but his tomb is among us even to this very day. 30 "Because he was a prophet and knew that God had sworn to him with an oath that of the fruit of his loins he would set one on his throne, 31 "he, foreseeing this, spoke of the resurrection of Christ that neither was he left in Hades, nor did his flesh see corruption. (Hadēs 986) 32 This Jesus God has raised up, of this we are all witnesses. 33 Since he is by the mighty hand of God exalted, and has received from his Father the promise of the Holy Spirit, he has poured forth this which you now see and hear. 34 For David did not ascend into heaven; but he himself said, "The Lord said to my Lord Sit thou on my right hand 35 "Until I make thine enemies A footstool under thy feet. 36 "Therefore let the whole House of Israel know assuredly that Gods has made him both Lord and Christ, this Jesus whom you have crucified." 37 When they heard these words they were stung to the heart, and said to Peter and the rest of the apostles. "Men and brothers, what shall we do?" 38 "Repent," answered Peter, "and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit. 39

"For the promise belongs to you and to your children and to all who are afar off, whomever the Lord may call." 40 With many other words he continued to bear testimony, and kept entreating them, saying, "Save yourselves from this perverse generation." 41 Then those who welcomed his message were baptized, and in that day about three thousand souls were added to them; 42 and they stedfastly continued in the teaching of the apostles, and in the fellowship, in the breaking of the bread, and in the prayers. 43 And awe came upon every soul, and many wonders and signs were wrought by the apostles. 44 And all the believers were together, and had all things in common. 45 They would sell their lands and other property, and distribute the proceeds among all, just as any one from time had need. 46 Day after day they continued stedfastly with one accord in the Temple; and breaking bread together in their own homes, they continued to eat their food with gladness and an undivided heart, 47 praising God, and looked on with favor by all the people. Meanwhile the Lord kept adding to them daily those that were being saved.

**3** One day Peter and John were going up together for the hour of prayer, at three in the afternoon, 2 when a man lame from his birth was carried along, who was wont to be laid each day near the gate of the Temple called the Beautiful Gate, to ask alms of those who were going into the Temple. 3 When he saw Peter and John about to go into the Temple, he kept asking them for alms; 4 Peter fixed his eyes upon him, as did John, and said, "Look at us." 5 So he waited, expecting to get something from them. Then Peter said. 6 "I have neither silver nor gold, but what I do have, this I am going to give to you; in the name of Jesus Christ, the Nazarene, walk!" 7 Then taking his right hand he lifted him up. Instantly his feet and ankle-bones were strengthened; 8 and leaping forth he stood on his feet, and began to walk, and went with them into the Temple, walking, and leaping, and praising God. 9 When all the people saw him walking and praising God, 10 and recognized that this was the man who used to sit and beg at the Beautiful Gate of the Temple, they were filled with awe and amazement at what had happened to him. 11 While he was clinging to Peter and John, all the people crowded awe- struck around them, in what was known as Solomon's Portico. 12 When he saw this, Peter said to the people. "Men of Israel, why are you wondering at this? Why do you stare at us, as if by our own power or piety we had made this man to walk? 13 "The God of Abram, Isaac, and Jacob, the God of our fathers, has glorified his Servant Jesus, whom you betrayed

and disowned before Pilate, when he had decided to let him go; 14 "but you disowned the holy and righteous One, and asked as a favor the release of a murderer. 15 "The Pioneer of Life you put to death. But God has raised him from the dead, and we are witnesses of that fact. 16 "And his name, on the ground of faith in his name, has made strong this man, whom you now see and know; yes, the faith that is through him has made this man sound and strong again, in the presence of you all. 17 "And now, brothers, I know that you did it in ignorance, as did also your rulers. 18 "But God has thus fulfilled what he foretold by the mouth of all the prophets, that his Christ should suffer. 19 "Repent then! and reform, from the blotting out of your sins, so that there may come times of refreshing from the presence of the Lord; 20 "and that he may send Jesus, your appointed Messiah, 21 "whom the heavens must receive until the time of restoration of all things. "God spoke of this ages ago, through the mouth of his holy prophets. (αιων g165) 22 "Moses, for example, said. "The Lord your God will raise up a Prophet for you from among your brothers, as he raised up me; you must listen to whatever he may tell you; 23 "and it shall be that every soul who will not listen to that Prophet shall be utterly destroyed from among the people. 24 "Yes, and all the prophets from Samuel and his successors, all that have spoken, have also told of those days. 25 "You are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, "And in thy seed shall all the families of the earth be blessed. 26 "It was for you first that God raised up his Servant, and sent him to bless you in turning every one of you away from your wicked ways."

**4** While they were addressing the people the priests, the commander of the Temple, and the Sadducees came upon them, 2 incensed at their teaching the people, and proclaiming, in the case of Jesus, the resurrection from the dead. 3 They arrested them, and put them in prison till the next day, for it was already evening. 4 But many of those who had heard the message believed, and the number of the men came to be about five thousand. 5 There was held in Jerusalem, next morning, a meeting of their rulers, the elders and scribes, 6 and Annas, the high priest, Caiaphas, John, Alexander, and all the members of the high priests family were present. 7 Then they made the men stand before them and demanded, "By what power, or in what name, have you fellows done this?" 8 Then Peter, filled with the Holy Spirit, answered them. 9 "Rulers and elders of the people, if we are being examined today concerning a benefit conferred

upon a cripple, as to how has this man been cured, 10 "be it known to all of you, and to all the people of Israel, that in the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised from the dead, in him does this man stand before you strong and well. 11 "For he is the Stone, cast aside by you builders, which has become the head stone of the corner. 12 "There is no salvation in any other, for there is no other name under heaven given among men, in which we must be saved." 13 Now when they beheld the glad fearlessness of Peter and John and had perceived that they were amazed; and they began to recognize them, that they were companions of Jesus. 14 But since they saw the man standing with them who had been healed, they had nothing to answer. 15 So they bade them withdraw from the Sanhedrin, while they conferred together. 16 "What," said they, "shall we do with these men? For it is well known throughout Jerusalem that a notable miracle has been performed by them, and we cannot deny it. 17 "But that the matter may spread no further among the people, let us threaten them not to speak to any one hereafter about this name." 18 So they summoned them, and ordered them not to speak at all, nor to teach in the name of Jesus. 19 But Peter and John said in reply. "Do you decide whether in the sight of God it is right to obey you rather than God; 20 but for our part, we cannot help speaking about what we have seen and heard." 21 So when they had further threatened them they let the apostles go, being quite unable to find any way of punishing them because of the people, for everybody was glorifying God over what had happened. 22 For the man on whom this miracle of healing had been wrought was over forty years old. 23 As soon as the apostles were released, they went to their friends, and told what the high priests and elders had said. 24 And when they heard it they all lifted up their voices in prayer to God, saying. "O Sovereign Lord, who madest heaven and earth and sea, and all that in them is, 25 "who saidest through the Holy Spirit, by the lips of thy servant David, our forefather. "Why did the Gentiles rage, And the peoples form futile plans? 26 "The kings of the earth set themselves in array, And the rulers were gathered together Against the Lord and against his Christ. 27 "In this very city they did gather together against thy holy Servant, Jesus whom thou hast anointed - Herod and Pontius Pilate, with the Gentiles and also the tribes of Israel - 28 "to do all that thy power and thy will had predetermined should be done. 29 "And now Lord, listen to their threats, and grant to thy slaves to proclaim thy message with all boldness, 30 "whilst thou stretchest forth thy hand to heal; grant too, that

signs and wonders may be done through the name of thy holy Servant, Jesus." 31 When they had prayed, the place where they were gathered was shaken; and they were all filled with the Holy Spirit, and began to speak the message of the Lord with boldness. 32 Now the multitude of the believers was of one heart and one soul, nor did any one of them say that any of his possessions was his own; but they had all things common. 33 And the apostles continued with great power to give their witness concerning the resurrection of the Lord Jesus, and great grace was upon them all. 34 Nor was there any one of them in want, for all who owned houses or lands would sell them and bring the price of the things that were sold, and lay it at the apostles' feet; 35 and distribution would be made to each according to his need. 36 In this way Joseph, whom the apostles called Barnabas ("Son of Encouragement" is what it means), who was a native Cyprus, 37 sold a farm which he had, and brought the price, and laid it at the apostles' feet.

**5** But a man named Ananias who, with his wife Sapphira, sold a farm of his, 2 kept back some of the purchase price, with the connivance of his wife. He brought only a part and laid it at the apostles' feet. 3 "Ananias," said Peter, "why has Satan so filled your heart that you are lying to the Holy Spirit, and keeping back part of the price of the land? 4 "While it remained unsold, was it not your own? And after it was sold, was not the price at your own disposal? How could you conceive this act in your heart? You have not lied unto men, but unto God." 5 As Ananias heard these words he fell down and expired, and all who heard were awe-struck. 6 But the younger men rose, wrapped the body up, and carried it out to bury it. 7 About three hours later his wife came in, not knowing what had happened; 8 and Peter said to her, "Tell me if you got so much for the land." "Yes," she said, "so much." 9 "Why was it," said Peter, "that you both agreed to tempt the Spirit of the Lord? Lo, the feet of those who buried your husband are at the door, and they shall carry you out." 10 Instantly she fell down at his feet and expired, and when the young men came in they found her dead, and carried her out and buried her husband. 11 And great fear fell on all the church and upon all who had heard it. 12 Many signs and wonders continued to be wrought among the people by the hands of the apostles, and by common consent they all would meet in Solomon's Porch, 13 but none of the rest dared to associate with them. 14 Yet the people continued to hold them in high honor, and more and more believers in the Lord were joining them, both men and

women. 15 In consequence people would even bring out their sick into the streets, and place them upon beds and pallets as Peter was passing, that at least his shadow might fall upon some of them. 16 The people of the towns near Jerusalem also continued to come in crowds, bringing their sick and those who were harried by unclean spirits, and all of them were healed. 17 This aroused bitter indignation among the high priest and his followers who were of the sect of the Sadducees, 18 and they apprehended the apostles, and threw them into the public prison. 19 But an angel of the Lord opened the prison doors during the night, and let them out. 20 He said to them, "Go take your stand in the Temple, and continue to tell the people all the words of this Life." 21 When they heard this they went at early dawn to the Temple, and began to teach. Meantime when the high priest and his followers arrived, they summoned the Sanhedrin and all the Council of the Elders of the sons of Israel, and sent to the prison to fetch the apostles. 22 But the officers who went did not find them in the prison; so they came back and reported, 23 "The prison we found locked fast, with the guards stationed at the doors, but when they were opened we found no one inside." 24 When the officer in charge of the Temple and the high priest heard these words, they were perplexed concerning them, wondering what would come of it. 25 And some one came and told them that the very men whom they had put in prison were standing in the Temple, and teaching to the people. 26 On this the officer went off with his men and fetched them, not, however, by force, for they were afraid that the people would stone them. 27 So they brought them, and stood them before the Sanhedrin. Then the high priest questioned them. 28 "We strictly forbade you, did we not, to teach about this Name, and here you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." 29 But Peter and the apostles said in reply. 30 "We must obey God rather than man. The God of our fathers has raised up Jesus, whom you slew by hanging him on a tree. 31 "Him God has exalted at his right hand as Prince and Saviour, to give Israel repentance and forgiveness of sins. 32 "And we are witnesses of these things, and so is the Holy Spirit whom God has given to those who obey him." 33 When they heard this they were infuriated, and were minded to kill the apostles; 34 but Gamaliel, a Pharisee, a teacher of the law, and held in honor by all the people, rose from his seat, and ordered the apostles to be put outside for a little while. 35 He said. "Men of Israel, take care what you are about to do with these men. 36 "Years ago Theudas arose, claiming to be



somebody, and was joined by about four hundred men. He was killed, and all of his followers dispersed and annihilated. 37 "After him Judas of Galilee rose up in the days of the enrollment, and drew away some of the people after him. He also perished, and all his followers were scattered. 38 "And now, I say to you, hold aloof from these men. Let them alone; for if this scheme or work be of human origin it will come to nothing; 39 "but if it is from God, you cannot put it down; you may even find yourselves fighting against God." 40 They gave in to him; and called the apostles in, and after flogging them, released them, with instructions not to speak about the name of Jesus. 41 So they left Sanhedrin, rejoicing that they had been deemed worthy to suffer disgrace for the sake of the Name; 42 but not for a single day did they desist from teaching and preaching in the Temple, and in private houses, the Gospel of Jesus, the Messiah.

**6** Now in these days while the number of the disciples was multiplying, the Grecian Jews began to murmur against the Hebrews, because their widows were habitually overlooked in the distribution of alms. 2 Then the Twelve called the general body of the disciples together, and said to them. "It is not fitting for us to leave off preaching the Word of God, and minister at tables. 3 "So, brothers, find from among your own number seven men of good reputation who are full of the Spirit and of wisdom, and we will appoint them over this business. 4 "But we will give ourselves to prayer and to the ministry of the Word." 5 This plan commended itself to the whole body, and they selected Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. 6 These men they presented to the apostles who, when they had prayed, laid their hands upon them. 7 And the word of the Lord continued to spread; and the number of the disciples in Jerusalem was increasing exceedingly, and a large number of priests became obedient to the faith. 8 Meanwhile Stephen, full of grace and power, wrought great wonders and signs among the people. 9 But certain men from the so-called "Synagogue of the Freedmen" and certain Cyrenians, and Alexandrians, Cilicians, and men from Roman Asia, started to dispute with Stephen, 10 but were unable to withstand the wisdom and spirit with which he used to speak. 11 Then they instigated some to say, "We have heard him speaking blasphemy against Moses and against God;" and in this way they excited the people. 12 The elders and the scribes rushed upon him, and seized him, and brought him into the Sanhedrin. 13 They also set

up false witnesses who testified. "This fellow is continually talking against the Holy Place and against the law. 14 "For we have heard him say that Jesus of Nazareth will destroy this place, and will change the customs which were handed down to us by Moses." 15 Then all who were sitting in the council at once fixed their eyes upon him, and saw his face like the face of an angel.

**7** And the high priest said, "Are these things so?" 2 Stephen answered. "Listen, brothers and fathers. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, 3 and said to him, "Leave your country and your kindred, and come to whatever land I will show you. 4 "So he left Chaldea and settled in Haran, and from there, after his father's death, God moved him to this land which you inhabit. 5 "But he gave him no inheritance in it, no, not a single square yard of ground; yet he promised to bestow the land as a permanent possession on him and his posterity - he at that time being childless. 6 "What God said was this. "'His offspring will sojourn in a foreign land where they will be enslaved and oppressed for four hundred years. 7 "'And the nation, whichever it is, that enslaves them I will judge, said God, 'and afterward they shall come out, and they shall worship me in this place. 8 "Then he gave him a covenant of circumcision, and under this covenant he became the father of Isaac, whom he circumcised on the eighth day, and Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs. 9 "The patriarchs out of jealousy sold Joseph into Egypt. 10 "But God was with him, and delivered him out of all his afflictions, and gave him grace and wisdom, when he stood before Pharaoh, king of Egypt, who appointed him Governor over Egypt, and over all the royal household. 11 "Then there came a famine over the whole of Egypt and Canaan, and great distress, so that our ancestors could not find food. 12 "But Jacob heard that there was food in Egypt, and sent our ancestors there on their first visit. 13 "On their second visit Joseph made himself known to his brothers, and Pharaoh was informed of Joseph's parentage. 14 "Then Joseph sent and invited Jacob his father and all his family, numbering seventy-five souls, to come to him; 15 "and Jacob went down into Egypt. 16 "There he died, and our ancestors also, and they were carried across to Shechem, and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem. 17 "but as the time drew near for the fulfilment of the promise which God made to Abraham, the people multiplied and increased in Egypt;

18 "until there arose a king who knew not Joseph. 19 "He dealt craftily with our race, and oppressed our forefathers, by making them expose their infants so that they should not live. 20 "In this time Moses was born, a divinely beautiful child, who was brought up for three months in his father's house. 21 "When he was exposed, Pharaoh's daughter took him up, and brought him up as her own son. 22 "So Moses was educated in all the wisdom of the Egyptians, and was mighty in his words and works. 23 "And when he was forty years old it came into his heart to visit his brothers, the children of Israel; 24 "and when he saw one of them wronged he wrought redress for the one overpowered, by striking down the Egyptian. 25 "(Now he supposed that his brothers would understand how God by his hand was bringing them deliverance; but they did not.) 26 "Next day he came upon two of them fighting, and tried to make peace between them. "'Sirs,' he said, 'you are brothers. Why are you wronging each other?' 27 "But the man who was ill-treating his neighbor thrust him aside, saying, "'Who made you a magistrate and ruler over us? 28 "'Do you want to kill me, as you killed the Egyptian yesterday?' 29 "Alarmed at this question, Moses fled from the land, and went to live in the land of Midian. There he became the father of two sons. 30 "But at the end of forty years there appeared to him, in the desert of Mt. Sinai, an angel in a flame of fire, in a bush. 31 "When Moses saw it he was astonished at the sight. But when he drew near to look, the voice of the Lord said, 32 "I am the God of your fathers, the God of Abraham, Isaac, and Jacob. "And Moses trembled and dared not gaze. 33 "And the Lord said. "Take off your sandals, for the place on which you are standing is holy ground. 34 "Truly I have seen the oppression of my people in Egypt, and I have heard their groans, and am come down to rescue them; and now, come, I will send you into Egypt. 35 "This Moses whom they refused when they said, Who made you to be a ruler and a redeemer by the hand in the bush. 36 "This was he who brought them out, after he had shown signs and wonders in the wilderness, for forty years. 37 "It was this Moses who said to the Children of Israel, "God will raise up a Prophet for you from among your brothers, as he did me. 38 "This is the one who was in the congregation in the wilderness along with the angel who spoke to him in Mt. Sinai, and with our ancestors to whom he gave living words to hand down to us. 39 "To him our ancestors would not be obedient, but thrust him aside, and in their hearts turned back into Egypt. 40 "Said they to Aaron. "Make Gods for us who shall

march in front of us! As for this Moses who led us forth out of the land of Egypt, we know not what has happened to him. 41 "And they made a calf in those days, and offered a sacrifice to this idol, and began to rejoice over what they had made with their hands. 42 "So God turned from them, and gave them up to the worship of the heavenly host, as it is written in the book of the Prophets. "Did you offer unto me slain beasts as sacrifices during the forty years in the wilderness, O House of Israel? 43 No, it was the Tabernacle of Moloch and the star-symbol of the god Rempha that you lifted up - the images which you made in order to worship them; so I will carry you away beyond Babylon. 44 "In the wilderness our ancestors had the Tabernacle of Testimony built, as he appointed who told Moses to make it according to the pattern he had seen. 45 "That tabernacle was brought in by our ancestors, in their turn, when they under Joshua entered on the possession of the nations whom God thrust out before them, until the days of David. 46 "David obtained favor with God, and asked permission to find a dwelling-place for the God of Jacob. 47 "But it was Solomon who built him a house. 48 "Yet the Most High does not dwell in houses made with hands; as said the prophet. 49 "The heaven is my throne, And the earth the footstool of my feet; What kind of house will you build for me? saith the Lord. Or what resting-place shall I have? 50 Did not my hand make this universe? 51 "Stiff-necked, uncircumcised in heart and ears! You are always resisting the Holy Ghost! As your fathers did, so do you. 52 "Which of the prophets did not your fathers persecute? They killed those who foretold the coming of the Righteous One, whose betrayers and murderers you have now become - 53 "you who received the law, given through angels, and obeyed it not." 54 As they heard these words they became furious and gnashed their teeth at him. 55 But he, full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. 56 "Look, I see heaven open," he said, "And the Son of man standing at the right hand of God." 57 With a loud outcry they stopped their ears, and rushed upon Stephen in a body, 58 dragged him outside the city, and stoned him, the witnesses throwing off their outer garments at the feet of a young man named Saul. 59 So they stoned Stephen while he prayed, "Lord Jesus, receive my spirit." 60 Then he knelt down and cried aloud, "Lord, lay not this sin to their charge."

**8** With these words he fell asleep. And Saul fully approved of his murder. On this very day there broke out a great

persecution against the church in Jerusalem, and all except the apostle were scattered throughout Judea and Samaria. 2 Devout men buried Stephen, and made loud lamentations over him. 3 But Saul was laying waste the church. He was wont to enter into every house, and to drag off men and women, and to commit them to prison. 4 So those who were scattered abroad were going everywhere preaching the word. 5 Philip went down to the city of Samaria, and began to preach Christ there. 6 The crowd with one accord were giving heed to what he said, when they heard and saw the signs that he did. 7 For with a loud cry unclean spirits would come out of many possessed by them, and many that were palsied and lame were healed. 8 There began to be great joy in that city. 9 Now for some time a man named Simon had been practising sorcery in that city, and had amazed the people of Samaria. He gave himself out to be some great person. 10 Many from all classes would give heed to him, declaring, "This man is the Power of God, known as the Great Power." 11 They were giving heed to him because, for a long time, he had amazed them with his sorceries. 12 But when they believed Philip, who was preaching glad tidings about the kingdom of God and the name of Jesus Christ, they began to be baptized, both men and women. 13 And Simon himself also believed, and after his baptism he remained with Philip, and was full of amazement as he beheld the signs and striking miracles which were performed. 14 The apostle at Jerusalem, when they heard that Samaria had accepted the word of God, sent to them Peter and John. 15 Who came down and prayed for them, that they might receive the Holy Spirit, 16 For he had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. 17 Then the apostles laid their hands upon them, and they received the Holy Spirit. 18 But when Simon perceived that, by the laying on of the apostles' hands, the Spirit was given, he offered them money saying, 19 "Give me, too, this power, so that on whomever I lay my hands, he may receive the Holy Spirit." 20 But Peter said to him. "Your money perish with you, because you have supposed that with money you can obtain God's free gift!" 21 "You have no part or lot in this matter." Your heart is not right in the sight of God. 22 Repent then of this your wickedness, and beseech the Lord to forgive you this purpose of your heart. 23 "For I perceive that you still stand in the gall of bitterness and in the bondage of unrighteousness." 24 And Simon answered, "Pray to the Lord for me, both of you, that nothing which you have said may happen to me." 25 So the apostles, after bearing solemn witness, and declaring the

message of the Lord, returned to Jerusalem, evangelizing many Samaritan villages as they went. 26 And an angel of the Lord spoke to Philip, saying, "Arise and go on your way south, along the road that runs down from Jerusalem to Gaza, the desert way." 27 So he arose and went. And behold an Ethiopian man, a eunuch, who was a high official (a chief treasurer) of Candace, the queen of Ethiopia, who had come to Jerusalem to worship 28 Was now on his way home, and was reading the Prophet Isaiah as he sat in his chariot. 29 And the Spirit said to Philip, "Go up and join that chariot." 30 So Philip ran up, and heard him reading Isaiah the Prophet, and said to him. "Do you understand what you are reading?" 31 The eunuch answered, "Why, how can I unless someone shall show me the way?" And he begged Philip to get up and sit with him. 32 Now the portion of Scripture which he was reading was as follows. He was led a sheep to the slaughter; And as a lamb before its shearers is dumb, So he opened not his mouth. 33 In his humiliation justice was denied him. Who will declare his posterity? For his life is cut off from the earth. 34 "Pray," asked the eunuch of Philip, "of whom is the prophet speaking? Of himself, or of some one else?" 35 Then Philip opened his lips, and beginning from that same scripture, he preached the gospel of Jesus to him. 36 And as they were going on their way they came to a certain water, and the eunuch said. "See, here is water! What hinders my being baptized?" 37 And Philip said, "If you believe with your whole heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God." 38 And he ordered the chariot to stop; and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. 39 And when they had come up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing. 40 Philip found himself at Ashdod. Then visiting town after town, he kept preaching the good news in all the cities until he reached Caesarea.

**9** Meanwhile Saul, still breathing out threats of murder against the disciples of the Lord, went to the high priest 2 and begged of him letters addressed to the synagogues in Damascus, so that if he found any that were of the Way, either men or women, he could bind them and bring them to Jerusalem. 3 And as he journeyed, when he was approaching Damascus, suddenly a light from heaven flashed round him. 4 He fell to the ground, and heard a voice which said to him, "Saul, Saul, why are you persecuting me?" 5 And he said, "Who are you Lord?" 6 "I am Jesus, whom you are persecuting," he said. "Stand up and go into the city, and

there you shall be told what you must do." 7 Meanwhile the men who were his fellow travelers stood speechless, hearing indeed the voice, but beholding no one. 8 And Saul got up from the ground, but although his eyes were open, he continued to perceive nothing; so they took him by the hand and led him into Damascus. 9 And he remained there three days, seeing nothing, and without eating or drinking. 10 Now there was in Damascus a disciple named Ananias, and the Lord spoke to him in a vision, saying, "Ananias!" And he answered, "Lo, I am here, Lord." 11 And the Lord said to him. "Arise, go into the street named 'Straight,' and make inquiries in the house of Judas for a man of Tarsus, one Saul. 12 He is now praying, and has seen a man named Ananias enter and lay his hands on him to restore his sight." 13 "But, Lord," said Ananias, "I have heard from many about that man, and how much evil he did to the saints at Jerusalem! 14 "In this city, too, he has authority from the chief priests to arrest all those who call upon thy name." 15 "Go," answered the Lord, "this man is chosen instrument of mine to bear my name before the nations and their kings, and before the Children of Israel also; 16 "for I am going to show him all he has to suffer for the sake of my name." 17 And so Ananias went and entered into the house, and laying his hands on him, said, "Brother Saul, the Lord, even Jesus, who appeared to you on your journey, has sent me that you may receive your sight, and be filled with the Holy Spirit." 18 Instantly something like scales fell from his eyes, and he received his sight. He arose and was baptized. 19 Afterward he took food and was strengthened. And he remained for some time with the disciples at Damascus. 20 And he began at once to proclaim in the synagogues Jesus as the Son of God. 21 His hearers were all astonished, and began to say. "Is not this the very man who in Jerusalem made havoc of those who called upon the Name? Did he not come hither for the express purpose of carrying them all in chains to the high priests?" 22 But Saul gained more and more influence, and kept putting the Jews who lived in Damascus to confusion by his proof that Jesus was the Christ. 23 And when many days were fulfilled the Jews made a plot to kill Saul; 24 but information of their plot was given Saul, and although they kept watch day and night on the gates, in order to make away with him, 25 his disciples took him by night, and let him down over the wall, lowering him in a basket. 26 So he came to Jerusalem, and attempted to join the disciples, but they were all afraid of him, because they did not believe that he was a disciple. 27 But Barnabas took him and brought him to the apostles, and told them how Saul had seen the Lord in

the way, and that he had spoken to him; and also how he had preached the Name of the Lord Jesus boldly at Damascus. 28 Henceforth Saul was one of them, going in and out of the city, and speaking fearlessly in the Name of the Lord. 29 He also used to hold conversations and debates with the Grecian Jews, but they kept trying to kill him. 30 When they learned this the brothers took him down to Caesarea, and then sent him forth to Tarsus. 31 Now throughout the whole of Judea, Galilee, and Samaria the Church continued to enjoy peace and to be spiritually built up. It was increasing in members also, as it kept walking in the fear of the Lord, and in the comfort of the Holy Spirit. 32 Now Peter, as he was going from town to town, came down also to the saints who lived in Lydda. 33 Here he found a man named Aeneas, bedridden for eight years, a paralytic. 34 Peter said to him. "Aeneas, Jesus Christ cures you! Rise and make your own bed!" 35 At once he rose to his feet. All the people of Lydda and Sharon saw him, and they turned to the Lord. 36 Among the disciples at Joppa was a woman named Tabitha - which may be translated Dorcas or "Gazelle" - a woman whose life was full of good works and almsgiving, which she was doing continually. 37 She, as it happened, was taken ill just at that time, and died. After washing her body, they laid it in an upper room. 38 And as Lydda was near Joppa, the disciples, when they heard that Peter was there, sent two men to him with the entreaty, "Delay not to come to us." 39 So Peter arose and went with them. On his arrival they took him up- stairs, and all the widows stood near him, weeping, and showing him the cloaks and garments which Dorcas used to make, while she was still with them. 40 But Peter put them all out, and kneeled down, and prayed; and then turning to the body, he said, "Tabitha, rise!" She opened her eyes, and on seeing Peter she sat up. 41 Then he gave her his hand and raised her up, and after calling the saints and the widows, he gave her back to them alive. 42 This incident became known throughout Joppa, and many believed in the Lord. 43 Peter stayed for some time in Joppa, lodging in the house of Simon, the tanner.

**10** Now there was at Caesarea a man named Cornelius, a captain in the Italian regiment. 2 He was a devout man and God-fearing, and so were all his household. He gave many alms to the people, and constantly prayed to God. 3 About three o'clock one afternoon he had a vision, and distinctly saw an angel of God enter his house and say to him, "Cornelius." 4 He stared at him in terror, and said, "What is it, Lord?" "Your prayers and your alms have

risen for a memorial before God," answered the angel; 5 "and now send men to Joppa and fetch one Simon, who is called Peter. 6 "He is staying as a guest with Simon, a tanner, whose house is near the sea." 7 And after the angel who was speaking to him was gone, he called two of his household servants and a devout soldier who was in constant attendance upon him, 8 and after telling them everything, he sent them to Joppa. 9 The next day, while they were still on their way and were approaching the town, about noon, Peter went up to the housetop to pray. 10 He had become very hungry and longed for food; but while they were preparing it, he fell into a trance. 11 He beheld the sky opened, and a vessel descending like an enormous sail let down to earth by four corners. 12 In it were all kinds of quadrupeds and creeping things of the earth, and wild birds. 13 A voice came to him, saying, "Rise, Peter, kill and eat." 14 "Not so, my Lord," answered Peter, "for I have never yet eaten anything common and unclean." 15 And again a second time came to him a voice, saying, "What God has cleansed you must not call common." 16 This happened three times; and immediately the sail was drawn up into the sky. 17 Now while Peter was greatly perplexed to know what the vision which he had been sent by Cornelius, and had made inquiries for the house of Simon, stood at the gate, 18 and called and asked whether Simon who was called Peter was lodging there. 19 So the Spirit said to Peter, who was still pondering over the vision. 20 "Three men are now looking for you. Rise, go down and go with them, nothing doubting; for it is I who have sent them." 21 So Peter went down to the men and said, "I am the man you are looking for. What is the reason of your coming?" 22 "Cornelius," they answered, "a captain, a devout man, and God-fearing, of whom the whole, Jewish nation speaks well, was instructed by a holy angel to send for you to come to his house, and to listen to your message." 23 So he invited them in and gave them lodging. The next day he rose, and went off with them, and some of the brothers from Joppa accompanied them; 24 and the day after that they reached Caesarea. There Cornelius was waiting for them, and had brought together all his relatives and intimate friends. 25 When Peter entered the house Cornelius met him, fell at his feet, and worshiped him; 26 but Peter lifted him up. "Stand up," he said, "I am only a man, myself." 27 And as he talked with him, he went in and found a large company assembled. 28 To them he said. "You know, yourselves, that it is illegal for a Jew to associate with or to visit one of another nation; but God has taught me that I should not call any man common or unclean. For

this reason, when sent for, I came without demur. 29 "I ask therefore why you sent for me." 30 Cornelius answered. "Three days ago, at this very hour, I was praying in my house at three o'clock in the afternoon, when suddenly a man in a shining robe stood by me, 31 and said. "'Cornelius, your prayer is heard, and your alms are had in remembrance in the sight of God. 32 "'So send to Joppa and summon Simon, who is called Peter. He is lodging with Simon the tanner, in a house by the seaside.' 33 "So I sent for you without delay, and you have been kind enough to come. Now therefore we are all here present in the sight of God, to listen to what the Lord has commanded you to speak." 34 Then Peter began to speak. "Of a truth I begin to see quite plainly that God is no respecter of persons; 35 "but in every nation he who fears him and works righteousness is acceptable to him. 36 "You cannot but know the message which he sent to the descendants of Israel, when he preached the gospel of peace by Jesus Christ who is Lord of all; 37 "you know the message spread throughout all Judea, beginning in Galilee, after the baptism which John preached; 38 "how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how he went about everywhere doing good, and curing all who were oppressed by the devil; for God was with him. 39 "And we were witnesses of all that he did, both in the land of the Jews and in Jerusalem. They killed him, hanging him on a tree. 40 "But him God raised up on the third day, and permitted him to be made manifest, 41 "not to all the people, but to witnesses - men previously chosen by God - that is, to us, who ate and drank with him after he had risen from the dead; 42 "when he charged us to preach to the people, and to testify that this was he whom God ordained to be the judge of the living and of the dead. 43 "To him all the prophets bear witness, testifying that through his name every one that believes on him will receive remission of sins." 44 While Peter was still speaking, the Holy Spirit fell on all who were listening to the message. 45 And all the Jewish believers who had accompanied Peter were amazed, because the gift of the Holy Spirit was poured out upon the Gentiles also. 46 For they heard them speak with tongues and magnify God. 47 Then Peter said, "Can any one refuse water for the baptism of these men who have received the Holy Spirit as well as we?" 48 And he commanded them to be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

**11** Now the apostles and the brothers that were in Judea heard that the Gentiles also had received the word

of God; 2 so, when Peter came up to Jerusalem, the circumcision party disputed with him, 3 saying, "You went into the houses of the uncircumcised and ate with them!" 4 Then Peter began and explained the whole matter to them in order, saying. 5 "I was in the city of Joppa, praying, and while in a trance I saw a vision; a certain vessel descending, what seemed to be an enormous sail let down to me, 6 and while I gazed at it, I examined it carefully, and saw the quadrupeds of the earth and the wild beasts and creeping things and the wild birds. 7 I also heard a voice saying to me, 'Rise, Peter, kill and eat.' 8 "'Not so, my Lord' said I, 'for nothing common or unclean has ever gone into my mouth.' 9 "But for the second time a voice spoke from the sky, 'What God has cleansed, you must not call common.' 10 "This was said three times, and then everything was drawn up again into the sky. 11 "And lo! at that very moment, three men who had been sent for me from Caesarea stood before the house in which I was. 12 "And the Spirit bade me accompany them without misgiving. There also accompanied me these six brothers, and we went into the man's house. 13 "Then he told us how he had seen the angel standing in his house and saying, "'Send to Joppa and fetch Simon who is also called Peter. 14 "'He will speak words to you by which you and all your family will be saved.' 15 "And," said Peter, "as soon as I began to speak, the Holy Spirit fell upon them, just as he fell upon us at the beginning. 16 "Then I remembered the words of the Lord, how he used to say, "John indeed baptized in water, but you shall be baptized in the Holy Spirit.' 17 "So if God gave them the same gift as he gave to us, when we first believed on the Lord Jesus Christ, who was I that I could withstand God?" 18 On hearing this they held their peace and glorified God, saying, "Forsooth then, to the Gentiles also God has granted repentance unto life." 19 Then those who had been scattered by the trouble that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch; but they preached the word to none except Jews. 20 Some of them, however, were Cyprians and Cyrenaeans, who, on reaching Antioch, began to tell the Greeks also the Good News concerning the Lord Jesus. 21 The hand of the Lord was with them, and a great number who believed turned to the Lord. 22 When news of this reached the ears of the church at Jerusalem, they sent Barnabas as far as Antioch. 23 When he arrived, and saw the grace of God, he was glad, and he encouraged them all to remain faithful to the Lord, with full purpose of heart; 24 for he was a good man, and full of faith and the Holy Spirit. And a great multitude was added to the Lord. 25 Then Barnabas visited Tarsus, to try to

find Saul, 26 and when he had found him he brought him to Antioch, where for a whole year they were guests of the church, and taught many people. And it was in Antioch that the disciples first received the name of "Christians." 27 At that time some prophets came down from Jerusalem to Antioch. 28 One of them, who was Agabus, rose up, and being instructed by the Spirit, predicted that a great famine was about to come upon the whole inhabited earth. (It came in the reign of Claudius.) 29 So the disciples decided to send relief, every man according to his means, to the brothers in Judea. 30 This they did, forwarding their contributions to the elders by the hand of Barnabas and Saul.

**12** Now, at about that time, Herod the king put forth his hands to ill-treat certain members of the church; 2 and beheaded James, the brother of John, with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. (This was during the days of unleavened bread.) 4 He had him arrested and thrown in prison, and put under guard of sixteen soldiers. He intended, after the Passover, to bring him forth to the people. 5 So Peter was kept in prison, but earnest prayer to God was made by the church for him. 6 Now when Herod was about to bring him forth, on that very night, while Peter was sleeping between two soldiers, bound with chains, and sentries before the door were guarding the prison, 7 suddenly an angel of the Lord stood by him, and a light shone in the cell. Striking Peter on the side, he woke him saying, "Rise up quickly." At once the chains dropped from his hands. 8 "Gird yourself," said the angel, "and put on your sandals." He did so. Then he said unto him, "Throw your cloak about you, and follow me." 9 So Peter went out, following him, but did not realize that what the angel was doing was real, but supposed that he was seeing a vision. 10 And when they had passed the first guard and the second, they came to the iron gate that led to the city. This opened to them of its own accord; and they went out passed on through one street; and suddenly the angel left him. 11 Peter, coming to himself, said, "Now I know for a certainty that the Lord has sent his angel and released me from the hand of Herod, and from all that the Jewish people were anticipating." 12 So, after he had thought things over, he went to the house of Mary, the mother of John, surnamed Mark, where a large number of people were assembled, praying. 13 When he knocked at the door of the gate, a maid servant named Rhoda came to answer. 14 And when she recognized Peter's voice, for very joy she did not open the door, but ran in and told them that Peter was

standing in front of the gate. 15 "You are mad," they said. But she confidently insisted that it was so. "It is his angel," they said. 16 Meanwhile Peter continued to knock, until at last they opened the door, and were amazed to see that it was really he. 17 He motioned to them to keep quiet, and told them how the Lord had brought him out of prison. "Tell all this to James," he said, "and to the brothers," and away he went to another place. 18 When morning came there was no small stir among the soldiers as to what could possibly have become of Peter. 19 Then Herod had search made for him, and could not find him. After sharply questioning the guards, he ordered them off to execution. He then went down from Judea to Caesarea, where he stayed for some time. 20 Now Herod was violently displeased with the people of Tyre and Sidon. So they came to him, with one accord, and after conciliating Blastus, the royal chamberlain, they begged for peace because their country depended upon the king's country for its food supply. 21 So on the appointed day, Herod put on his royal robes, and after taking his seat upon the throne, began to harangue them. 22 "The voice of a god, and not of a man," the people kept shouting. 23 Instantly an angel of the Lord smote him, because he had not given God the glory, and being eaten up by worms, he died. 24 But the word of God grew and multiplied; 25 and after discharging their mission, Barnabas and Saul returned from Jerusalem, bringing with them John, surnamed Mark.

**13** Now there were in the church in Antioch prophets and teachers; Barnabas and Symeon, surnamed "the Black," Lucius of Cyrene, Manaen, the foster-brother of Herod the Tetrarch, and Saul. 2 And as they were worshiping the Lord, and fasting, the Holy Spirit said to them, "Separate me Barnabas and Saul for the work to which I have called them." 3 So after fasting and praying, they laid their hands on them, and let them go. 4 So they, sent forth by the Holy Spirit, went down to Seleucia, and from thence they sailed to Cyprus. 5 And while they were in Salamis, they proclaimed the word of God in the synagogues of the Jews. 6 They had John Mark as an assistant; and after going through the whole island as far as Paphos, they found a certain Jewish sorcerer and false prophet, named Bar-Jesus, 7 who belonged to the suite of the proconsul, Sergius Paulus, an intelligent man. He summoned Barnabas and Saul, and sought to hear the word of God. 8 But Elymas, "the sorcerer," for that is the translation of his name, opposed them, and tried to divert the proconsul from the faith. 9 So Saul, who is also called Paul, filled with the Holy Spirit, gazed steadily at

him, and said. 10 "O full of all craft and cunning, you son of the devil! You enemy of all goodness! Will you never stop perverting the right ways of the Lord?" 11 "The Lord's hand is now upon you, and you shall be blind, not seeing the sun for a season." Instantly there fell on him a mist and a darkness, and groping about, he sought some one to lead him by the hand. 12 Then the proconsul, seeing what had happened, believed. He was astounded at the teaching of the Lord. 13 From Paphos Paul and his party set sail for Perga in Pamphylia; but John Mark left them and went back to Jerusalem. 14 Then they themselves, passing through from Perga, came to Antioch in Pisidia. Here they went into the synagogue on the Sabbath Day and sat down. 15 And, after the reading of the Law and the Prophets, the wardens of the synagogue sent word to them. "Brothers," they said, "if you have any word of encouragement to the people, say it." 16 So Paul stood up, and motioning with his hand, said. "Men of Israel, and you who fear God, listen. 17 "The God of this people of Israel chose our forefathers and made this people great, while they sojourned in the land of Egypt. And with an uplifted arm he led them out of it. 18 "For about forty years he bore with them in the desert, 19 "and when he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance for about four hundred and fifty years. 20 "And afterwards he gave them Judges, until Samuel, the prophet. 21 "Then they asked for a king, and he gave them Saul, the son of Kish, a Benjamite for forty years. 22 After deposing him, he raised up David to be their king, to whom he also bore witness, when he said, "I have found David, the son of Jesse, a man after my own heart, and who will obey all my will. 23 "Of this man's descendants God has brought unto Israel, according to his promise, a Savior, Jesus; 24 "before whose coming John had already preached a baptism of repentance to all the people of Israel. 25 "And John, when he was finishing his race, repeatedly asked the people. "'Who do you suppose that I am? I am not He. But behold there comes One after me, whose sandal I am not worthy to unfasten.' 26 "Brothers, sons of Abraham's race, and all among you who reverence God, to us has the word of this salvation been sent. 27 "For those who dwell in Jerusalem, and their rulers, because they knew him not, nor the utterances of the prophets which are read every Sabbath, fulfilled them by condemning him. 28 "Though they found no cause of death in him, yet they asked Pilate to put him to death. 29 "And when they had fulfilled everything which had been written concerning him, they took him down from the tree and laid him in a tomb. 30 "But God raised him

from the dead. **31** "For many days he was seen by those that came up with him from Galilee to Jerusalem, and are now his witnesses to the people. **32** "And we bring you glad tidings of the promise made to our forefathers, **33** "how that God fulfilled it for us their children in raising up Jesus; as it is also written in the second Psalm, "Thou art my son, today have I become thy Father. **34** "And as to his having raised him from among the dead, now no more to return to corruption, he has said this, "I will give thee the holy and sure blessings of David. **35** "Because in another psalm he says, "Thou wilt not give thy Holy One to see corruption. **36** "For David, after he had served his own generation according to the will of God, fell on sleep, and was gathered to his forefathers, and did see corruption; **37** but he whom God raised up saw no corruption. **38** "Be it known unto you therefore, brothers, that remission of sins is proclaimed to you through this man; **39** "and that by him every one that believes is justified from all things from which you could never be justified by the law of Moses. **40** "Beware, then, lest that spoken of in the prophets come upon you. **41** "Behold, ye despisers, and wonder, and perish, For in your days I will do a deed, A deed which you will never believe, Though one should declare it unto you." **42** As Paul and Barnabas left the synagogue, the people earnestly begged that these words might be repeated to them on the following Sabbath. **43** When the congregation broke up, many of the Jews, and of the devout proselytes, followed Paul and Barnabas, who talked to them, and urged them to continue in the grace of God. **44** On the next Sabbath almost the entire city was gathered together to know the word of God. **45** When they saw the crowds, the Jews were filled with jealousy, and began to contradict Paul's statements, and to abuse him. **46** So Paul and Barnabas spoke out boldly. "It was necessary," they said, "first to proclaim the word of God to you. But since you push it away from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. (αἰῶνιος γ166) **47** "For such is God's command to us, saying, "I have set thee for a light to the Gentiles, That thou shouldest be for salvation to the uttermost part of the earth." **48** When the Gentiles heard this, they were glad, and glorified the word of the Lord, and all who had been ordained to eternal life, believed. (αἰῶνιος γ166) **49** So the Lord's message went far and wide, through the whole district. **50** But the Jews urged on the devout women of high rank, and the leading citizens, and stirred up a persecution against Paul and Barnabas, and drove them out of the district, **51** But they shook off the dust of their feet

against them, and came to Iconium. **52** As for the disciples, they were continually filled with joy, and with the Holy Spirit.

**14** In Iconium it happened that they went together to the synagogue of the Jews, and so spoke that a great number both of Jews and of Gentiles believed. **2** But the disobedient Jews stirred up the souls of the Gentiles, and embittered them against them against the brothers. **3** Long time, therefore, they tarried there, speaking fearlessly in the Lord, who attested the word of his grace by permitting signs and wonders to be performed by their hands. **4** But the mass of the city's people was divided; part held with the Jews, and part with the apostles. **5** And when both the Gentiles and the Jews with their ruler made a hostile move to maltreat and to stone them, **6** the apostles got wind of it, and made their escape to the Lycaonian towns of Derbe and Lystra and the neighboring country. **7** And there they continued to proclaim the gospel. **8** Now at Lystra there used to sit a certain man, lame in his feet, a cripple from birth, who had never walked. **9** He was listening while Paul was preaching, and Paul, looking intently at him, and perceiving that he had faith to be made whole, **10** said in a loud voice, "Stand upright on your feet!" **11** And he sprang up and began to walk about. Then the crowds, when they saw what Paul had done, shouted in the Lycaonian tongue, saying, "The gods are come down to us in human form." **12** And they began to call Barnabas "Zeus," and Paul, since he was the principal speaker, "Hermes"; **13** and the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates, and along with the crowds was about to offer sacrifices. **14** But when the apostles, Paul and Barnabas, heard of it, they rent their garments and rushed out among the crowd, shouting and crying. **15** "Men, why are you doing all this? We also are men, with natures like your own! We are bringing you good tidings, that you are to turn from these empty things to the living God, who made heaven and earth and the sea and all that in them is. **16** In bygone generations he allowed all the nations to walk in their own ways, **17** and yet he left not himself without witness, in that he did good, and gave you rain from heaven and fruitful seasons, filling your hearts with food and gladness." **18** Even with saying this they with difficulty restrained the crowds from sacrificing to them. **19** And now a party of Jews came down from Antioch and Iconium, and after persuading the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. **20** But as the disciples collected around him, he rose and went back into the city. The next day he went



off with Barnabas into Derbe; 21 and after preaching the gospel to that town, and winning many converts, they went back to Lystra and Iconium and Antioch, 22 Everywhere they strengthened the souls of the disciples, encouraging them to hold to the faith. "It is through many tribulations," they said, "that we must enter into the kingdom of God." 23 They chose elders for them in every church, after prayer and fasting, and commended them to the Lord in whom they had believed. 24 Then passing through Pisidia they came to Pamphylia and, 25 after preaching the word in Perga, they came down to Attaleia. 26 Thence they sailed to Antioch, from whence they had been commended to the grace of God, for the work which they had now completed. 27 On their arrival they assembled the church and reported all things that God had done through them, and how he had opened a door of faith to the Gentiles. 28 And they tarried no little time with the disciples.

**15** But some men came down from Judea and attempted to teach the brethren, saying, "Unless you are circumcised according to Moses' custom, you cannot be saved." 2 Now when dispute and controversy sprang up between them and Paul and Barnabas, the brethren appointed Paul and Barnabas, and certain others, to go up to Jerusalem to see the apostles and elders about this question. 3 So the church saw them off on their journey, and they passed through both Phoenicia and Samaria. Here they set forth the conversion of the Gentiles, and brought great joy to all the brothers. 4 Upon their arrival in Jerusalem they were received by the church and the apostles and elders, and they told them all things that God had done with them. 5 But certain men who had belonged to the sect of the Pharisees, but were now believers, stood up and said, "It is necessary to circumcise Gentile, and to order them to keep the Law of Moses." 6 The apostles and elders met to consider the matter; 7 and after there had been a long discussion, Peter rose and said. "Brethren, you know how a good while ago God made choice among you, that from my lips the Gentiles were to hear the message of the gospel and believe. 8 "And God, who knows the hearts of all, gave this testimony in their behalf, by bestowing upon them the Holy Spirit just as he did upon us; 9 "and he made no distinction between us and them, in cleansing their hearts by faith. 10 "Now then, why are you tempting God by laying on the necks of these disciples a yoke which neither our forefathers nor we have been able to bear? 11 "On the contrary we believe that it is by the grace of the Lord Jesus Christ that we and they shall

be saved." 12 Then the whole assembly remained silent, and listened to Barnabas and Saul as they told the signs and wonders which God had wrought among the Gentiles through them. 13 When they had finished speaking, James said. 14 "Brethren, listen to me. Symeon has told how God first looked graciously upon the Gentiles, to take out from among them a people to be called by his name. 15 "And this is in harmony with the language of the prophets, which says. 16 "After these things I will return, And I will rebuild David's fallen tent; And I will build again its ruins, And I will set it up; 17 "So that the rest of men may seek after the Lord, Even all the Gentiles, who are called by my name, 18 "Says the Lord, who has been making this known from the beginning of the world. (aiōn g165) 19 "My judgment therefore, is against troubling those who turn to God from among the Gentiles; 20 "but that we should write to them to abstain from the pollution of idols and from fornication, from meat killed by strangling, and from blood. 21 "For Moses from the earliest times has had his preachers in every town where he is read aloud, Sabbath after Sabbath, in the synagogues." 22 Then it seemed good to the apostles and the elders, together with the whole church, to select some of their number, and to send them to Antioch with Paul and Barnabas. The men chosen were Judas called Bar- Sabbas, and Silas, leading men among the brethren. 23 They took with them the following letter. "The apostles and older brothers send greeting to the Gentile Brotherhood throughout Antioch and Syria and Cilicia; 24 "as we have heard that some of your number who went out from us have troubled you with words and upset your souls, without having received any such instruction from us; 25 "we have unanimously decided to select certain men, and to send them to you with our beloved Barnabas and Paul; 26 "men who have risked their very lives for the name of our Lord Jesus Christ. 27 "So we have sent Judas and Silas to tell you the same things by word of mouth. 28 "For it has seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; 29 "that you abstain from food that has been sacrificed to idols, and from tasting blood, and from things strangled, and from fornication. Keep yourselves clear from these things and it will be well with you. Farewell." 30 So they, when they had been despatched, went down to Antioch, and after gathering the whole multitude together, they handed them the letter, 31 and when they had read it they rejoiced at the comfort it brought. 32 And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many a good counsel. 33

After spending some time there the brothers let them go with a greeting of peace to those who had sent them. **34** Silas, however, stayed with them. **35** Paul and Barnabas also stayed in Antioch teaching and proclaiming the word of the Lord, in company with others. **36** And after some days Paul said to Barnabas, "Let it go back and visit the brothers in every city in which we have proclaimed the word of the Lord. Let us see how they fare." **37** Now Barnabas wanted to take with them John, who was called Mark. **38** But Paul thought it unwise to take with them one who had deserted them to the Pamphylia, and had not gone on with them to the work. **39** So there arose a sharp irritation, so that they parted company; Barnabas taking Mark with him, sailed away to Cyprus; **40** while Paul chose Silas, and set forth commended by the brothers to the grace of God. **41** He went through Syria and Cilicia, strengthening the churches.

**16** And he came also to Derbe and Lystra, where there was a certain disciple named Timothy, the son of a believing Jewess, and of a Greek father. **2** He was well spoken of by the brothers in Lystra and Iconium. **3** Now Paul, wishing that this man should accompany him on his journey, took him and circumcised him because of the local Jews, who all knew that his father was a Greek. **4** And as they went on their way through the cities they handed them the resolutions which the apostles and the elders in Jerusalem had ordained for them to keep. **5** So the churches were strengthened in the faith and continued to increase in number daily. **6** Then they went through Phrygia and Galatia, the Holy Spirit having forbidden them to proclaim the message in Asia. **7** When they got as far as Mysia, they attempted to enter Bithynia, but the Spirit of Jesus would not permit it; **8** and so they passed by Mysia and went on down to Troas. **9** Here a vision appeared to Paul in the night. There stood a man of Macedonia, entreating him and saying, "Come over into Macedonia and help us!" **10** So when he had seen the vision, we sought at once to go forth into Macedonia, because we concluded that God had called us to preach the gospel to them. **11** So we set sail from Troas and ran a straight course to Samothrace. The next day we arrived in Neapolis, **12** and thence came to Philippi, a city of Macedonia, the foremost in its district, a Roman colony. There we stayed for some time. **13** On the Sabbath Day we went outside the city gate, to a riverside, where we supposed there was a place of prayer; and we sat down and talked to the women who had gathered there. **14** Among them was a certain woman named Lydia, a seller of purple,

who belonged to the town of Thyatira. She, since she was a worshiper of God, listened to us, and the Lord opened her heart to attend to what Paul said. **15** When she was baptized, and her household, she urged us, saying, "If in your judgment I am a believer in the Lord, come and stay at my house." And she compelled us to come. **16** Now as we were going to the place of prayer, a certain slave girl met us, who had a spirit of divination, and who brought her masters great gain by fortune-telling. **17** She used to follow after Paul and us, crying out again and again, "These men are servants of the most high God, who proclaimed to you the way of salvation." **18** She persisted in this for many days, until Paul, worn out, turned round and said to the spirit, "I charge you, in the name of Jesus Christ, to come out of her." In that very hour it came out of her. **19** But when her owners saw that their hopes of gain were gone, they seized Paul and Silas, and dragged them before the magistrates, into the market-place. **20** Then they brought them before the praetors, saying, "These fellows are Jews, who are making a great disturbance in our city. **21** "They are teaching customs which it is not lawful for us as Romans to adopt or practise." **22** The crowd, too, rose up together against them, and the praetors, after having them stripped, and after ordering them to be flogged, **23** had many lashes inflicted upon them, and put them in prison, with a charge to the jailer to keep them safe. **24** On receiving so strict an order he cast them into the inner prison, and made their feet fast in the stocks. **25** But at midnight, while Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, **26** suddenly there was a great earthquake, so that the very foundations of the prison-house were shaken; and instantly all the doors were opened, and every one's chains fell off. **27** The jailer, roused from sleep, and seeing the doors wide open, drew his sword and was about to kill himself, because he thought that the prisoners had escaped. **28** But Paul shouted loudly to him. "Do yourself no harm; for we are all here!" **29** So he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, **30** and brought them out, saying, "Sirs, what must I do to be saved?" **31** "Believe on the Lord Jesus," they answered, "and you will be saved, you and all your household." **32** Then they spoke the message of the Lord to him, as well as to all who were in his house. **33** And he took them, the same hour of the night, and washed their wounds, and he was baptized at once, he and all his. **34** And after bringing them up into his house, he set food before them, overjoyed with all his household in having believed in God. **35** But in the

morning the praetors sent their lictors with the order, "Let these men go." 36 The jailer reported the words to Paul, saying, "The praetors have sent to release you; so come out, and go in peace." 37 But Paul said, "They have flogged us publicly, uncondemned, men that are Roman citizens; and have thrown us into prison. Are they now going to get rid of us secretly? No, indeed! Let them come here, themselves and take us out." 38 The lictors reported these words to the praetors, who were frightened when they heard that they were Romans. 39 So they came and conciliated them, and after taking them out of prison, begged them to leave the town. 40 So Paul and Silas came out of the prison, and went to Lydia's house; and after they had seen the brethren and encouraged them, they left Philippi.

**17** Now when they had gone through Amphipolis and Apollonia, they came to Thessalonica. Here there was a Jewish synagogue, and Paul, according to his usual custom, went in to them and, for three Sabbath Days, he reasoned with them out of the Scriptures, explaining and quoting passages to prove that the Messiah had to suffer and to rise again from the dead and that "This Jesus whom I am proclaiming unto you is the Messiah." 4 Some were persuaded and attached themselves to Paul and Silas, including a number of devout Greeks, and a large number of the leading women. 5 But the Jews, moved with jealousy, called to their aid certain ill-favored and idle fellows, formed a mob, and began to set the town in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. 6 And when they had failed to find Paul and Silas, they began to drag Jason and some of the brethren before the politarchs, shouting, "These fellows who have upset the habitable earth are come hither also. 7 "Jason has received them, and they all act contrary to the decrees of Caesar, saying that there is another king, one Jesus." 8 Both the crowd and the politarchs were disturbed when they heard this, 9 but when they had taken security from Jason and the rest, they let them go. 10 Now the brothers sent Paul and Silas away by night to Berea. When they got there they betook themselves to the Jewish synagogue. 11 The Jews of Berea were more noble than those in Thessalonica, in that they very readily received the message with all readiness of mind, and day after day searched the Scriptures to see whether these things were so. 12 So many of them became believers, and so did not a few Greeks, women of honorable estate, and men. 13 As soon as the Jews in Thessalonica learned that the word of God was preached by Paul in Berea also, they came there, and stirred up and troubled the

crowds. 14 Then the brothers at once sent Paul down to the sea, but Silas and Timothy remained behind. 15 Those who were caring for Paul brought him as far as Athens, and there left him, with instructions to Silas and Timothy to come to him with all speed. 16 While Paul was waiting for them at Athens, his spirit was stirred within him, when he noticed that the city was full of idols. 17 He argued in the synagogues with the Jews and the devout proselytes, and also daily in the market-place with those that met him there. 18 A few of the Epicurean and Stoic philosophers also encountered him again and again. Some were saying, "What has this beggarly fellow to say?" Others said, "He seems to be a setter forth of strange gods," because he preached Jesus and the resurrection. 19 Then they laid hold of him and brought him up to Mars Hill, saying, "May we be told what this new teaching of yours is? 20 "For you are bringing certain strange things to our ears. We want to know, therefore, what these things mean." 21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but to tell or to hear some new thing.) 22 So Paul stood up in the center of Mars Hill, and said, "Men of Athens, I perceive that in all respects you are remarkably religious. 23 "For as I was passing along and observing your objects of worship, I found also an altar with this inscription, 'TO AN UNKNOWN GOD.' What you are worshiping in ignorance, this I am proclaiming to you. 24 "The God who made the universe and all things in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, 25 "neither is he served by men's hands, as though he needed anything, since he himself gives to all life and breath and all things. 26 "He has made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation, 27 "so that they might seek God, if perhaps they might feel after him and find him, though he is not far from every one of us; 28 "for in him we live and move and have our being; as certain even of your own poets have said, "'For we also are his offspring.'" 29 "Since then we are God's offspring, we ought not to imagine that the Godhead is like to gold, or silver, or stone, graven by art and device of man. 30 "The times of ignorance God overlooked, but he now commands all men that they should all, everywhere, repent; 31 inasmuch as he has fixed a day in which he will judge the world justly, by the Man whom he has ordained, and he has given proof of all this by raising him from the dead." 32 But on hearing of the resurrection of the dead, some began to mock; but others said, "We will hear you

again on that subject." <sup>33</sup> So Paul withdrew from them. <sup>34</sup> A few, however, attached themselves to him and believed, among whom was Dionysius the Areopagite, and a woman named Damaris, and some others.

**18** After this Paul left Athens and went to Corinth. <sup>2</sup> Here he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife, Priscilla, because Claudius had ordered all Jews to leave Rome. <sup>3</sup> Paul came to them, and because he was of the same trade with them, he lodged with them, and worked with them - for by trade they were tentmakers. <sup>4</sup> Every Sabbath he used to preach in the synagogue, and tried to persuade both Jews and Greeks. <sup>5</sup> And when Silas and Timothy arrived from Macedonia, Paul was engrossed in his message, earnestly testifying to the Jews that Jesus was the Messiah. <sup>6</sup> But as they opposed him and abused him, he shook out his garments in protest, and said, "Your blood be upon your own hands. I am clean. From now on I will go to the Gentiles." <sup>7</sup> So he left the place, and went into the house of a man named Titus Justus, a worshiper of God, whose house adjoined the synagogue. <sup>8</sup> And Crispus, the warden of the synagogue, believed on the Lord, with all his household; and many of the Corinthians from time to time listened, believed, and were baptized. <sup>9</sup> And the Lord said to Paul in a vision, by night, "Have no fear; go on speaking, and do not keep silent; <sup>10</sup> "for I am with you, and no one shall set upon you to injure you; for I have very many people in this city." <sup>11</sup> So he lived there a year and six months and continued to teach them the word of God. <sup>12</sup> But when Gallio was proconsul of Achaia, the Jews with one accord rose against Paul, and brought him before the tribunal. <sup>13</sup> "This fellow," they said, "is persuading men to offer unlawful worship to God." <sup>14</sup> Paul was about to open his mouth, when Gallio said to the Jews, "If it had been some misdemeanor or wicked villainy, it would have been within reason for me to listen to you Jews; <sup>15</sup> but as these are merely questions about words and names and your own law, you yourselves must see to it. I am not willing to be a judge of these matters." <sup>16</sup> And he drove them from the tribunal. <sup>17</sup> Then they all laid hold of Sosthenes, the warden of the synagogue, and beat him in front of the tribunal; but Gallio took no notice. <sup>18</sup> And Paul after remaining in Corinth some time longer, took leave of the brothers, and sailed away to Syria, accompanied by Priscilla and Aquila. As Paul was under a vow, he had his head shaved at Cenchrea. <sup>19</sup> When they came to Ephesus he left them there; but he

himself entered into the synagogue and reasoned with the Jews. <sup>20</sup> When they begged him to stay longer, he would not consent, <sup>21</sup> but said, as he took leave of them, "I will return again to you, if God will." <sup>22</sup> Then, setting sail from Ephesus, he landed at Caesarea; he went up to Jerusalem and saluted the church, and came down to Antioch. <sup>23</sup> After spending some time there, he set out and went through the region of Galatia and Phrygia, in order, and strengthened all the disciples. <sup>24</sup> Now a certain Jew named Apollos, a native of Alexandria, a learned man and mighty in the Scriptures, came to Ephesus. <sup>25</sup> He had been instructed in the ways of the Lord, and being full of zeal, he used to speak and to teach accurately the facts about Jesus, although he knew only the baptism of John. <sup>26</sup> He began to speak boldly in the synagogue; and when Priscilla and Aquila heard him they took him home and explained to him more accurately the way of God. <sup>27</sup> When he wished to cross over into Achaia, the brothers encouraged him, and wrote to the disciples in Corinth to receive him. On his arrival he mightily helped those who through grace had believed, <sup>28</sup> for he powerfully refuted the Jews in public argument, proving to them from the Scriptures that Jesus is the Messiah.

**19** Now it happened that while Apollos was in Corinth, Paul, after passing through the hinterland, came to Ephesus, where he found a few disciples. <sup>2</sup> "Did you receive the Holy Spirit when you believed?" he asked them. "No" said they, "we did not even hear that there is a Holy Spirit." <sup>3</sup> "Into what, then, were you baptized?" he asked. And they said, "Into the baptism of John." <sup>4</sup> "John indeed baptized with the baptism of repentance," answered Paul, "telling the people to believe on One who was coming after him, namely, on Jesus." <sup>5</sup> When they heard this they were baptized into the name of the Lord Jesus; <sup>6</sup> and after Paul had laid his hands on them, the Holy Spirit came upon them, and they began to speak with tongues, and to prophesy. <sup>7</sup> They were in all about twelve men. <sup>8</sup> Then Paul went into the synagogue, and there continued to preach fearlessly for about three months, reasoning and persuading them about the kingdom of God. <sup>9</sup> But when some grew hardened and disobedient, and spoke evil of the Way before the crowd, he left them, withdrew the disciples, and continued to hold discussions daily in the lecture-hall of Tyrannus. <sup>10</sup> This went on for two years, so that all the inhabitants of Asia heard the Lord's message, Jews as well as Greeks. <sup>11</sup> God also wrought extraordinary miracles by the hand of Paul; <sup>12</sup> so much so, that handkerchiefs or aprons were carried away

from his body to the sick; and their diseases departed from them, and the evil spirits went out. **13** But there were also some strolling Jewish exorcists, who took it upon them to invoke the name of Jesus over those who had evil spirits, saying, "I adjure you by that Jesus whom Paul preaches." **14** There were seven sons of one Sceva, a Jewish high priest who used to do this. **15** But the evil spirit answered, "Jesus I know, and Paul I have heard of, but who are you?" **16** And the man in whom the evil spirit was sprang on two of them, overpowered them and prevailed against them, so that they fled out of the house naked and wounded. **17** And this became known to all the people of Ephesus, both Jews and Greeks. Awe fell on them all, and the name of the Lord Jesus began to be held in honor. **18** Many also of those who became believers used to come to confess and to declare their deeds. **19** And some of them who had practised magic arts, collected their books, and burned them in the presence of all. And they counted the price of them, and found it to be fifty thousand silver coins. **20** So mightily the word of the Lord continued to grow and to prevail. **21** Now after these things were ended, Paul resolved in his spirit to travel through Macedonia and Achaia on his way to Jerusalem. "After I get there," he said, "I must see Rome, too." **22** So he sent two of his assistants, Timothy and Erastus, into Macedonia, while he himself kept back for a time on his way into Asia. **23** Now just at this time, there arose no small commotion concerning the Way. **24** There was a man named Demetrius, a silversmith, who made silver shrines of Diana, and brought rich profit to his workmen. **25** He gathered them together with others of like occupation, and said. "Men, you know that by this business we make our money. **26** "And you see and hear that not only in Ephesus, but almost throughout all of Asia, this fellow Paul has persuaded and turned away many people, by telling them that they are no gods at all who are made with hands. **27** "So there is danger not only that our trade come into disrepute, but also that the temple of the great goddess Diana will be brought into disrepute, and that she herself may even be deposed from her magnificence, she whom all Asia and the world now worships." **28** After listening to this they were filled with rage, and cried out again and again, saying, **29** The city was filled with commotion. They rushed like one man into the theater, dragging with them Gaius and Aristarchus, Macedonians, Paul's companions in travel. **30** When Paul wanted to go in to the people, the disciples would not let him, **31** and some of the Asiarchs, too, who were his friends, sent word to him repeatedly, entreating him not to venture into the theater.

**32** Now some were shouting one thing, some another, for the assembly was in an uproar, and the majority had no idea why they were come together. **33** And they brought Alexander out of the crowd, whom the Jews had pushed forward. And Alexander, motioning with his hand, would have made a defense to the people, **34** but when they saw that he was a Jew they all, with one voice, for about two hours, shouted, **35** At length the recorder got them quiet. "Men of Ephesus," he said, "who here does not know that the city of the Ephesians is temple-guardian of the great Diana and of the image which fell down from Jupiter? **36** "Since these facts cannot be gainsaid, you ought to be calm and do nothing reckless. **37** "For you have brought these men here, who are neither robbers of temples nor blasphemers of our goddess. **38** If then Demetrius and his craftsmen have a grievance against any one, the courts are open and there are the proconsuls; let them accuse one another. **39** But if you desire anything further, it must be settled in the regular assembly. **40** For indeed we are in danger of being accused in regard to this day's riot, since there is no cause for it, nor shall we be able to give account for this disorderly gathering." **41** With these words he dismissed the assembly.

**20** After the uproar had ceased, Paul sent for the disciples and, after embracing them, bade them farewell, and started for Macedonia. **2** And when he had passed through those districts and encouraged the disciples in many addresses, he came into Greece where he spent three months. **3** Just as he was about to set sail for Syria, the Jews laid a plot against him, and he determined to return through Macedonia. **4** There accompanied him as far as Asia, Sopater of Berea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. **5** Now these had gone on, and were awaiting us at Troas; **6** but we ourselves set sail from Philippi, after the days of unleavened bread, and joined them five days later at Troas. There we remained for a week. **7** On the first day of the week we met for the breaking of bread, and Paul, who was going away the next morning, began preaching to them, and prolonged his discourse until midnight. **8** Now there were many lamps in the upper room where we were assembled, **9** and a young man named Eutychus was sitting in a window, overcome by deep sleep, while Paul continued to preach at length. Overcome at last by sleep, he fell down from the third story, and was taken up dead. **10** Then Paul went down, threw himself upon him, and embracing him,

said. "Do not lament; his life is still in him." **11** Then he went upstairs again, broke bread and took some food, and after talking with them a long time, even until daybreak, he left them. **12** They had taken the lad home alive, and were not a little comforted. **13** The rest of us going before to the ship, set sail for Assos, intending to take Paul on board there; for so he had appointed, because he intended to go by land. **14** And when he met us at Assos, we took him in, and came to Mitylene. **15** We sailed from thence, and arrived next day off Chios; and the day after we touched at Samos; and the following day we came to Mitylene. **16** For Paul had determined to sail past Ephesus, so as not to spend time in Asia, for he was hurrying to get to Jerusalem, if it were possible, by the day of Pentecost. **17** From Miletus he sent to Ephesus for the elders of the church to come to him; **18** and when they arrived, he said to them. "You yourselves know quite well, how I lived among you, from the first day that I set foot in Asia, **19** "serving the Lord with all lowliness of mind, and with tears, and amid trials that befell me through the plots of the Jews. **20** "You know that I never shrank from declaring to you anything that was profitable, nor from teaching you publicly and in your homes, **21** testifying both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. **22** And now I am going to Jerusalem, bound in the Spirit, not knowing what will befall me there, **23** except that in city after city the Holy Spirit is warning me that bonds and afflictions are awaiting me. **24** But I hold not my life of any account, as dear unto myself, if only I may run my race, and accomplish the ministry which I received from the Lord Jesus, to attest the gospel of the grace of God. **25** And now I know that not one of you among whom I went about preaching the kingdom, will ever see my face again. **26** So I testify to you this day that I am clear from the blood of all men; **27** I never shrank from telling you the whole counsel of God. **28** Take heed to yourselves and to all the flock of which the Holy Spirit has appointed you overseers, and be shepherds of the church of God which he has purchased with his own blood. **29** I know that after my departure fierce wolves will come among you, and they will not spare the flock; **30** and that from among your own number, men will arise, perverting the truth, to draw away the disciples after them. **31** So be on guard; and remember that for three years I ceased not to admonish you all, night and day, even with tears. **32** "And now I commend you to God and to the word of his grace. He is able to build you up, and to give you your inheritance among all those who are consecrated. **33** "No man's silver or gold of clothing did I

ever covet. **34** "You yourselves know how these hands of mine provided for my needs, and those of my companions. **35** "In all things I have set you an example, how that so toiling, you ought to help the weak and to remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive." **36** When he had so said, Paul kneeled down, and prayed with them. **37** And they all began, with loud lamentations, to throw their arms about his neck, and to kiss him lovingly, again and again, **38** sorrowing most of all for the words that he had spoken, that after that day they should look upon his face no more. And they began to escort him to the ship.

**21** When at least we had torn ourselves away, and had set sail, we ran a straight course to Cos, and next day to Rhodes, and from there to Patara. **2** And when we had found a ship bound for Phoenicia, we went aboard and set sail. **3** After sighting Cyprus and leaving it on the left hand, we sailed for Syria, and put in at Tyre; for there the ship was to unload her cargo. **4** We looked up the local disciples and remained there seven days; and these disciples kept telling Paul, through the Spirit, that he should not set foot in Jerusalem. **5** When, however, our time was up, we left and started on our journey; and all of them, with wives and children, were escorting us on our way until we were out of the city; then, kneeling down on the beach, we prayed, **6** and said good-bye, and went on board the ship, while they returned home again. **7** And when we had finished the voyage from Tyre, we reached Ptolemais, and greeted the brothers and stayed with them one day. **8** On the morrow we started for Caesarea, where we went into the house of Philip, the evangelist, who was one of the seven, and stayed with him. **9** Now Philip had four unmarried daughters who prophesied, **10** and while we remained there many days, a prophet named Agabus came down from Judea. **11** He came to us, and taking Paul's girdle, he bound his own feet and hands, saying, "Thus says the Holy Spirit, 'so will the Jews at Jerusalem bind the owner of this girdle, and deliver him into the hands of the Gentiles.'" **12** As soon as we heard these words, both we and those who were standing near entreated Paul not to go up to Jerusalem. **13** "What do you mean by thus breaking my heart with your grief?" answered Paul. "For I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." **14** And when he would not be persuaded, we ceased, saying, "The will of the Lord be done." **15** A few days after this we took up our luggage and went up to Jerusalem. **16** And some of the

disciples from Caesarea accompanied us. They led us to the house of Mnason, a Cyprite, a disciple of long standing, with whom we were to lodge. 17 At length we reached Jerusalem, and the brothers there received us gladly. 18 On the following day we went with Paul to call on James, and all the elders were present. 19 After saluting them Paul rehearsed, one by one, the things that God had done among the Gentiles by his ministry. 20 And they, when they heard it, glorified God, and said to him. "You see, brother, how many thousands there are among the Jews, of those who have believed, and they are all zealous for the Law. 21 "Now what they have been told about you, again and again, is that you teach all the Jews who are among the Gentiles, to forsake Moses, and not to circumcise their children, nor to follow the old customs. 22 "What then ought to be done? They will certainly hear that you are come. 23 "So do this that we tell you. 24 "We have four men here under a vow; associate yourself with them, purify yourself with them, and pay their expenses so that they may have their heads shaved; then every one will know that there is no truth in the rumors that they have heard about you; but that you yourself walk orderly obeying the law. 25 "As for the Gentile believers, we wrote giving judgment that they should abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication." 26 Then Paul took the men, and after purifying himself with them next day, went into the temple to declare the fulfilment of the days of purification, until the offering was offered for every one of them. 27 But when the seven days were almost over, the Asiatic Jews caught sight of him in the temple, and began to stir up all the crowd, and laid hands on him, shouting. 28 "Men of Israel, help! This is the man who goes everywhere preaching to everybody against the people, and the Law, and this place. And he has actually brought Gentiles even into the temple, and has desecrated the holy place." 29 (For they had formerly seen Trophimus, the Ephesian, with him in the city, and supposed that Paul had brought him into the temple.) 30 The whole city was thrown into uproar. The mob surged together, seized Paul, and began to drag him outside the temple. Whereupon the doors were at once shut. 31 While they were attempting to kill him, news came to the tribune commander of the garrison that all Jerusalem was in an uproar. 32 At once he took soldiers and centurions, and rushed down upon them. When they saw the tribune and the troops, they left off beating Paul. 33 Then the tribune came up and seized him, and ordered that he be bound with two chains. "Who is he?" he began asking, "and what has he done?" 34 Some among

the crowd kept shouting one thing, some another; and when the tribune could not learn the facts because of the uproar, he ordered Paul into the barracks. 35 When was going up the steps, he had to be carried by the soldiers, because of the violence of the mob, 36 for the whole mass of the people were following him, shouting, "Away with him!" 37 Just as he was about to be taken into the barracks, Paul said to the tribune, "May I speak to you?" 38 "Do you know Greek?" said the tribune; "Are you not, then, the Egyptian who in days gone by stirred up to sedition, and let into the wilderness the four thousand cutthroats?" 39 "I am a Jew," answered Paul, "a native of Tarsus in Cilicia, a citizen of no mean city. And I pray you, give me permission to speak to the people." 40 So when he had given leave, Paul stood on the stairs, beckoning with his hands to the people. There came a great hush, and he spoke to them as follows, in Hebrew.

**22** "Brothers and fathers, listen to the defense which I now make in your presence." 2 When they heard him speaking in Hebrew they became the more quiet. 3 "I am a Jew," he said, "born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strict manner of the Law of our forefathers, ardent for God, even as you all are this day. 4 "I persecuted to the death this way, continually binding and delivering up to prisons both men and women. 5 "To this the high priest and all the council of elders are witnesses. It was from them that I received letters to the brothers in Damascus, and I was already on my way to bring those also who were there back to Jerusalem, in bonds, for punishment. 6 "But when, on my journey, I was nearing Damascus, about noon, suddenly a great light from heaven shone round about me. 7 "I fell to the ground, and heard a voice saying to me, "'Saul! Saul! why are you persecuting me?' 8 "'Who are you, Lord?' I asked. "'I am Jesus, the Nazarene, whom you are persecuting,' he answered me. 9 "Now my companions, though they beheld the light, did not hear the words of Him who spoke to me. 10 "And I said, 'What shall I do, Lord?' and the Lord said to me, 'Rise and go into Damascus, and there you will be told about all that you are destined to do.' 11 "And as I was seeing nothing for the glory of the light, I was led by the hand of my companions, and so came into Damascus. 12 "And a certain Ananias, a pious man according to the Law, well thought of by all the Jews who lived there, 13 "came to me, and standing by me, said to me, "'Brother Saul, receive your sight' "In that very hour I regained my sight and looked up at him. 14 "Then he said. "'The God of our forefathers has

appointed you to know his will; and to see the righteous One, and to hear a voice from his mouth. 15 "For before the face of all men you will be a witness for him of what you have seen and heard. 16 "And now why do you wait? Rise and be baptized, and wash away your sins, calling upon his name.' 17 "After my return to Jerusalem, and while I was praying in the temple, 18 "I fell into a trance and saw him saying to me, "Make haste and go quickly out of Jerusalem, because they will not receive your testimony concerning me.' 19 "'Lord,' I replied, 'they themselves well know that I was beating and imprisoning in synagogue after synagogue those who believed in you, 20 "'and when the blood of your martyr Stephen was shed, I also was standing by and consenting, and holding the garments of his murders.' 21 "Depart,' he said to me, 'for I will send you forth, far hence, to the Gentiles.'" 22 Until they heard this last statement, the people were listening to Paul, but now they roared out. "Away with such a fellow from the earth! He is not fit to live!" 23 When they continued to shout, throwing their clothes into the air, and flinging dust around, 24 the tribune ordered him to be brought into the barracks, and examined under the lash, to learn for what reason the people were thus crying out against him. 25 But when they had tied him up with the thongs, Paul said to the centurion who was standing near, "If a man is a Roman citizen, and uncondemned, is it lawful for you to scourge him?" 26 When the centurion heard that, he went to the tribune and said to him. "What are you intending to do? This man is a Roman citizen." 27 So the tribune came to Paul and asked him, "Tell me, are you a Roman citizen?" "Yes," he said. 28 "I paid a large sum to get this citizenship," said the tribune. "But I was citizen-born," said Paul. 29 Then those who were about to scourge him, immediately left him. And the tribune too, was afraid, when he learned that Paul was a Roman citizen, for he had had him bound. 30 The next day, as he wished to learn the real reason why the Jews accused Paul, he unbound him, and commanded the chief priests and all the Sanhedrin to come together, and brought Paul down, and placed him before them.

**23** With a steadfast gaze at the Sanhedrin, Paul said, "Brothers, I have lived with a good conscience before God to this day." 2 Then the High Priest Ananias ordered those who stood near Paul to strike him on the mouth. 3 "You whited sepulcher," exclaimed Paul, "God will strike you! You are sitting there to judge me according to the law, are you? And do you command me to be struck, contrary to the Law?" 4 "Do you rail at God's high priest?" said the

bystanders. 5 "Brothers, I did not know that he was the high priest," exclaimed Paul, "for it is written, Thou shalt not speak evil of a ruler of my people." 6 Then perceiving that half the Sanhedrin were Sadducees and the other half Pharisee, he cried out in the Sanhedrin. "Brothers, I am a Pharisee, the son of Pharisees! It is for the hope of the resurrection of the dead that I am on trial!" 7 When he said this, there arose a quarrel between the Pharisees and Sadducees; the meeting was divided. 8 For the Sadducees say that there is no resurrection, neither angel nor spirit; the Pharisees affirm them all. 9 Then a great clamor arose; some of the scribes who belonged to the Pharisaic party stood up, and contended. "We find nothing wrong in this man. What if a spirit has spoken to him, or an angel?" 10 But when the dissension became violent, the tribune, fearing that they would tear Paul in pieces, ordered the troops to march down and take him by force from among them, and bring him into the barracks. 11 And the following night the Lord stood by him and said. "Be of good courage; for as you have borne faithful witness concerning me at Jerusalem, so you must testify at Rome also." 12 When day dawned the Jews made a conspiracy, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And there were more than forty who had sworn this oath. 14 They went to the high priests and elders, and said to them. "We have bound ourselves by a solemn oath to eat nothing until we have killed Paul. 15 "Now do you and the Sanhedrin ask the tribune to bring him down to you, as though you would judge his case more exactly; and we are ready to kill him, before he comes near the place." 16 But Paul's sister's son heard of their intended attack, and he went and got into the barracks, and told Paul. 17 And Paul called one of the centurions, and said, "Take this young man to the tribune, for he has something to tell him." 18 So he took him, and brought him to the tribune, and said, "Paul, the prisoner, called me to him, and begged me to bring this young man to you, because he has something to tell you." 19 And the tribune took him by the hand, and going aside, asked him privately, "What is it that you have to tell me?" 20 "The Jews," he answered, "have agreed to ask you to bring down Paul tomorrow to the Sanhedrin, as though they wish to examine his case in detail. 21 "Now do not let them persuade, for more than forty men are lying in wait for him, who have bound themselves under a curse, not to eat nor drink until they have killed him; even now they are all ready, awaiting your consent." 22 So the tribune sent the young man home with the injunction, "Tell no man that you have



given me this information." 23 Then he called two centurions to him and said, "Get ready by nine o'clock tonight two hundred infantry to march as far as Caesarea, and also seventy troopers and two hundred spearmen." 24 He further ordered them to provide horses on which to mount Paul, so as to bring him safely to Felix, the governor. 25 He also wrote a letter in the following terms. 26 "Claudius Lysais unto the Most Excellent Governor Felix, greeting. 27 "This man Paul had been seized by the Jews, and was about to be killed by them, when I came upon them with the troops, and rescued him, as I had learned that he was a Roman citizen. 28 "Anxious to find out why they had accused him, I brought him down to their Sanhedrin. 29 "Here I learned that he was accused about questions of their law, but was not charged with anything worthy of death or imprisonment. 30 "Now when I received information that there would be a plot against the man, I sent him at once to you, charging his accusers also to speak against him before you." 31 So the soldiers took Paul, as they were bid, and brought him by night to Antipatris. 32 Next day the infantry returned to the barracks, leaving the troopers to ride on with him. 33 They reached Caesarea and delivered the letter to the governor, and also presented Paul before him. 34 After reading the letter, he asked to what province he belonged, and when he understood that he was of Cilicia, he said, 35 "I will hear your case when your accusers also are come." And he ordered him to be kept in custody in Herod's palace.

**24** Five days later, Ananias the high priest came down to Caesarea with some of the elders, and with an orator, named Tertullus. They laid information before the governor against Paul. 2 So Paul was sent for, and then Tertullus began to accuse him, saying, "As it is owing to your excellency that we enjoy profound peace, and that the state of this nation, 3 "owing to your wise care, has been improved in every respect and in every place, we accept it with profound thankfulness. 4 "But not to weary you too much, I beg of your Excellency to listen to a few words from us. 5 "For we have found this fellow a pest, an inciter of insurrection among all the Jews of the empire, and a ringleader in the heresy of the Nazarenes. 6 "He even tried to profane the Temple, but we arrested him. 7 "Then the chief captain, Lysias came and violently took him from us. 8 From him you will be able, by examining Paul yourself, to learn the truth of all these charges we are bringing against him." 9 The Jews also joined in the charge, maintaining that these were the facts. 10 Then at a nod

from the governor, Paul spoke. "Because I know that for many years you have been a judge in this nation, I feel encouraged to make my defense. 11 "For you have it in your power to know that it is not more than twelve days ago that I went up to Jerusalem to worship; 12 "and that neither in the Temple, nor in the synagogues, nor in the city, did they find me disputing with any man or stirring up a crowd. 13 "Nor can they prove the charges which they are now bringing against me. 14 "But this I confess to you, that I worship the God of our ancestors, according to the Way which they call a heresy, believing everything that is according to the Law, or is written in the Prophets, 15 "and having hope toward God, which these also themselves look for, that there is to be a resurrection both of the just and the unjust. 16 "Hence I too endeavor to have a conscience void of offense toward God and men alway. 17 "Now after many years I came to bring alms to my nation, and to offer sacrifices. 18 "While I was thus engaged, they found me in the temple, purified, with no crowd and no uproar. But there were certain Asiatic Jews 19 "who ought to have been here before you, and to have made accusations if they had anything against me. 20 "Or let these men themselves say what fault they found, when I appeared before the Sanhedrin! 21 "Unless it was for this one sentence which I uttered when I stood and cried, 'It is for the resurrection of the dead that I am on my trial today before you.'" 22 At this point Felix, who had a pretty accurate knowledge of the Way, adjourned the case, saying to the Jews, "When Lysias the tribune comes down, I will go carefully into the matter." 23 And he gave orders to the centurion that Paul should be kept in custody, but treated with indulgence, and that his personal friends were not to be forbidden to minister to him. 24 Some days later Felix came, with his wife Drusilla, a Jewess; he sent for Paul, and listened to him concerning the faith in Christ Jesus. 25 And as he reasoned about morality, self-control, and the future judgment, Felix was terrified, and said, "For the present go on your way, and when I find a convenient season, I will send for you." 26 He was hoping that Paul would give him money, and for this reason he used to send for him often to converse with him. 27 But after two full years Felix was succeeded by Porcius Festus, and because he wished to curry favor with the Jews, Felix left Paul still in prison.

**25** Three days after Festus entered his province, he went up from Caesarea to Jerusalem. 2 The high priest and the Jewish leaders laid charges against Paul before him. 3 They urged him, asking it as a favor, to send for him to Jerusalem. They meant to lay in wait for him and kill him on

the way. **4** But Festus answered that Paul was in custody at Caesarea, and that he himself was going there soon. **5** "Let those then," he said, "who are in authority among you, go down with me, and if there is anything amiss in the man, let them accuse him." **6** After staying not more than eight or ten days among them, he went down to Caesarea, and the next day, after taking his seat upon the tribunal, he ordered Paul to be brought. **7** When he came in, the Jews who had come down from Jerusalem stood around him and brought a number of serious charges against him, which they could not prove. **8** Paul said in his defense, "I have committed no crime against the Law of the Jews, against the Temple, or against Caesar." **9** But Festus, wishing to ingratiate himself with the Jews, answered Paul and said, "Will you go up to Jerusalem and be tried there by me upon these charges?" **10** "I am standing before Caesar's tribunal," answered Paul, "where I ought to be tried. I have done no wrong to the Jews, as you very well know. **11** "If I am a criminal and have done anything for which I ought to die, I do not object to die. But if none of their charges is true, no man can give me up to them. I appeal to Caesar." **12** Then Festus, after conferring with the council, answered, "You have appealed to Caesar; to Caesar you shall go." **13** A short time after this King Agrippa and Bernice came to Caesarea to pay their respects to Festus. **14** And while they tarried many days, Festus laid Paul's case before the king. "There is a man here," he said, "whom Felix left a prisoner. **15** "The chief priests and the elders of the Jews informed me about him, when I was at Jerusalem, demanding a sentence against him. **16** I told them that it was not the custom of the Romans to give any man up for punishment, before the accused had his accusers face to face, and had opportunity of defending himself against the charges that had been brought against him. **17** "So when a number of them came together here, I made no delay, but the next day took my seat in the tribunal, and commanded the man to be brought. **18** "But when his accusers stood up, they did not begin charging him with any of the crimes that I was expecting, **19** but they kept quarreling with him about certain matters connected with their own religion, and about one Jesus who had died, but whom Paul affirmed over and over was alive. **20** I was perplexed how to investigate such questions, and asked Paul whether he would go to Jerusalem, and there be judged of these matters. **21** But when Paul appealed to have his case reviewed for the decision of the Emperor, I ordered him to be detained until I could send him up to Caesar." **22** "I should like to hear the man, myself," said Agrippa to Festus. Festus answered,

"You shall hear him tomorrow." **23** So the next day Agrippa and Bernice came with great pomp, and took their places in the hall of audience, accompanied by the tribunes and men of high rank in the city. At the command of Festus Paul was brought in. **24** "King Agrippa," said Festus, "and all men who are present with us, you see here the man about whom the entire body of the Jews at Jerusalem, and here also, sent to me, crying out that he ought not to live any longer. **25** "I could not find that he had done anything for which he ought to die; but as he himself has appealed to the Emperor, I have determined to send him. **26** "Now I have nothing very definite to tell our sovereign about him. So I have brought the man before you all, and especially before you, King Agrippa, in order that, after examination, I may have something to write. **27** "For it does seem to me unreasonable to send a person without signifying the charges against him."

**26** Then Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched forth his hand and began to make his defense. **2** "I think myself happy, King Agrippa, that I am to make my defense before you this day, in regard to all the accusations brought against me by the Jews; **3** "especially since you are an expert in all Jewish customs and questions. I pray you, expert in all Jewish customs and questions. I pray you, hear me with patience. **4** "The kind of life I have lived from my youth upward among my own nation and at Jerusalem, all that early life of mine, is well known to all the Jews. **5** "They know me of old, if they are willing to testify, how that according to the strict sect of our religion, I lived a Pharisee. **6** "Today I am standing trial because of the hope of the promise made by God to our ancestors, **7** "a promise which our twelve tribes, earnestly serving God night and day, hope to attain. It is concerning this hope, King Agrippa, that I am accused by the Jews. **8** "Why is it deemed incredible by you all, if God raises the dead? **9** "I indeed once thought with myself that I ought to do many things against the name of Jesus, the Nazarene. **10** "And this also I did in Jerusalem. Armed with authority from the chief priests, I shut up many of the saints in prison, and when they were condemned to death I gave my vote against them. **11** "In all the synagogues also I punished them oftentimes, and tried to make them blaspheme; and in my mad fury I was pursuing them even to foreign cities. **12** "On this errand I was traveling to Damascus one day, armed with authority and commission of the chief priests, **13** "when at noon, as I journeyed, O King, I saw a light from heaven, brighter than the sun, shining around me and around those

who journeyed with me. 14 "We all fell to the ground; and I heard a voice saying to me in Hebrew. "'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goad.' 15 "'Who are you, Lord?' I said. "And the Lord said. 'I am Jesus whom you are persecuting. 16 "'But rise and stand on your feet, for I have appeared to you in order to appoint you my minister and my witness both of what you have already seen and of those things in which I will appear to you. 17 "'I will deliver you from the Jewish people, and from the Gentiles to whom I am sending you to open their eyes 18 "'so that they may turn from darkness to light, and from the power of Satan unto God, in order to receive remission of sins and an inheritance among those who are sanctified by faith in me.' 19 "So then, O King Agrippa, I was not disobedient unto the heavenly vision; 20 "but I proceeded to preach, first to those in Damascus, and then in Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they must repent and turn to God and do deeds worthy of repentance. 21 "For this reason the Jews seized me in the temple, and tried to kill me. 22 "But having obtained the help that comes from God, I stand even to this day witnessing both to small and great, saying nothing except what the prophets and Moses said should come; 23 "how that the Christ must suffer, and how he should be the first to rise from the dead, and should bring a message of light to the Jewish people and to the Gentiles." 24 As Paul thus made his defense, Festus exclaimed in a loud voice. "Paul, you are raving mad; your great learning is driving you mad." 25 "I am not mad, most noble Festus," said Paul, 26 "I am speaking words of sober truth. For the King, to whom I am speaking freely, knows of these matters. I am persuaded that not one of these things has escaped his notice; for these things were not done in a corner. 27 "King Agrippa, do you believe the prophets? I know that you believe." 28 Agrippa answered, "In short, you are doing your best to persuade me to become a Christian." 29 "Long or short," answered Paul, "my prayer to God is that not only you but all who are my hearers this day might become such as I am, save for these chains." 30 Then the king rose, and Bernice, and those who were sitting with him. 31 When they had withdrawn they continued talking to one another. "This man is doing nothing," they said, "for which he deserves death or imprisonment." 32 And Agrippa said to Festus, "If he had not appealed to Caesar, he might have been set free."

**27** When it was decided that we should sail for Italy, they proceeded to hand over Paul and a few other prisoners

to the custody of Julius, a centurion of the Imperial Regiment. 2 We embarked in a ship of Adramyttium which was about to sail to the ports of the province of Asia, and put to sea. Aristarchus, a Macedonian of Thessalonica, accompanied us. 3 The next day we touched at Sidon. There Julius treated Paul kindly, and gave him leave to visit his friends and refresh himself. 4 Putting to sea from thence we sailed under the lee of Cyprus, because the winds were against us; 5 and after sailing across the Cilician and Pamphylian waters, we came to Myra, in Lycia. 6 And there the centurion found an Alexandrian ship bound for Italy, and put us on board of her. 7 For many days we sailed slowly, and then arrived with difficulty over against Cnidus; from this point, as the wind did not further favor us, we ran under the lee of Crete, off Cape Salmone; 8 and coasting along with difficulty we reached a place called Fair Havens, not far from the town of Lasea. 9 By this time the season was far advanced, and sailing had become dangerous (for the Autumn Fast was past); so Paul began to warn them. 10 "Sirs," he said to them, "I perceive that the voyage will be attended with injury and serious loss, not only to the cargo and to the ship, but also to our own lives." 11 But the centurion paid greater heed to the master and to the owner than to anything that was spoken by Paul; 12 and as the harbor was ill adapted for winter quarters, the majority advised putting out to sea from thence, to see whether they could get to Phoenix and winter there, a harbor on the coast of Crete facing northeast and southeast. 13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. 14 But it was not long before a furious wind, called Euroclydon, rushed down from the island; 15 when the ship was caught and could not face the wind, we gave way to it, and let her drive. 16 Then we ran under the lee of a little island named Claudia, where with great difficulty we were able to secure the ship's boat. 17 After hauling it aboard, they used ropes to undergird the ship, and since they were fearful lest they should be driven upon the Syrtes, they lowered the gear and lay to. 18 And as we were being terribly battered by the storm, the next day they began to throw the freight overboard, 19 and on the third day with their own hands they threw the ship's tackling overboard. 20 Then when for many days neither sun nor stars were seen, and a great tempest still beat upon us, all hope that we should be saved was now taken away from us. 21 When for a long time they had been without food, Paul stood among them and said. "Men, you ought to have listened to me, and not have set sail from Crete, and so

have spared yourselves this injury and loss. **22** "But now take courage. There will be no loss of life among you, but only of the ship, **23** "for last night an angel of the God whose I am and whom I serve, stood by me and said. **24** "'Fear not, Paul; you must stand before Caesar. Behold, God has granted you the lives of all who are sailing with you.'" **25** "So take courage, men! I believe God, I believe that things will turn out exactly as it has been told me. **26** "But we must be cast upon a certain island." **27** It was now the fourteenth night, and we were drifting through the Adriatic Sea when, about midnight, the sailors began to suspect that they were drawing near to some land. **28** So they sounded and found twenty fathoms; and after a little they sounded again, and found fifteen fathoms. **29** Then, fearing lest we should run ashore on the rocks, they threw out four anchors from the stern, and longed for day to come. **30** And when the sailors were trying to flee from the ship, and had lowered the boat into the sea under pretext of laying anchors from the bow, **31** Paul said to the centurion and to the soldiers, "Unless these men remain on the ship, you cannot be saved." **32** Then the soldiers cut the ropes of the ship's boat and let her fall off. **33** And while day was dawning, Paul kept urging them all to take some food. "This is the fourteenth day," he said, "that you have been on the watch, fasting, having eaten nothing. **34** "So I beg you to take some food, for this is for your safety. For there shall not a hair perish from the head of any one of you." **35** When he had so said and had taken bread, he gave thanks to God before them all, and broke it and began to eat. **36** Then they all cheered up and themselves took food. **37** There were in the ship two hundred and seventy-six souls, all told. **38** After eating a hearty meal, they began to lighten the ship by throwing the wheat overboard. **39** When it was day they tried in vain to recognize the land, but they spied an inlet with a sandy beach, and they began conferring to see whether they could drive the ship into it. **40** They cast off the anchors and left them in the sea, and unloosing at the same time the ropes that tied the rudders, they hoisted the foresail to the breeze, and headed for the beach. **41** But coming to a place where two seas met, they ran the ship aground; the bow struck and remained fixed, but the stern began to break up under the violence of the waves. **42** Now the soldiers were planning to kill the prisoners, lest any of them should swim off and so escape. **43** But the centurion kept them from their purpose, because he wished to save Paul. He gave orders that those who could swim should first jump overboard and get to land; **44** and that the rest should

follow, some on planks and some on other bits of wreckage. And so it came to pass that all escaped safe to the land.

**28** And when we were escaped, we ascertained that the island was called Malta. **2** The foreign-speaking people showed us uncommon kindness, for they lighted a fire and made us all welcome, because of the rain and because of the cold. **3** Now when Paul had gathered a bundle of sticks and thrown them on the fire, a viper crawled out because of the heat, and fastened on his hand. **4** When the natives saw the reptile hanging on his hand, they began saying to one another, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet justice does not allow him to live." **5** However, he shook off the reptile into the fire and received no harm. **6** But they kept expecting him to swell up or fall down dead suddenly. But after waiting a long time, and seeing no harm come to him, they changed their minds, and said over and over that he was a god. **7** Now in the neighborhood there were estates belonging to the governor of the island, whose name was Publius. He received us and entertained us for three days courteously. **8** It happened however that the father of Publius was lying ill of fever and dysentery. So Paul went to see him and prayed and laid his hands on him and healed him. **9** After this all the other sick people on the island came, and continued to be restored to health. **10** These loaded us with many honors and, when at last we set sail, they put on board such things as we needed. **11** Three months passed before we set sail an Alexandrian ship which had wintered in the island. Its name was "The Twin Brothers." **12** And touching at Syracuse, we stayed there three days. **13** From thence, tacking round, we reached Rhegium. Next day a south wind sprang up, which brought us in a day to Puteoli. **14** There we found brothers who invited us to stay a week with them. Then we reached Rome. **15** From there the brothers, when they heard about us, came out to meet us as far as the Appian Forum and the Three Taverns. When Paul saw them he thanked God and took courage. **16** When we finally entered Rome, Paul was allowed to live by himself with the soldier to guard him. **17** Now three days later he called the leading Jews together, and when they were come together he said to them. "Brothers, I was delivered a prisoner from Jerusalem into the hands of the Romans, though I had done nothing against the people or the customs of your fathers. **18** "Then when they had examined me they wanted to set me at liberty because there was no cause of death in me. **19** "But when the Jews objected I was forced to appeal to Caesar, not that

I had anything to accuse my nation of. 20 This is the reason why I begged you to see and speak with me. For because of the hope of Israel I am bound with this chain." 21 They said to him. "We neither received any letters about you from Judea nor has any brother come hither to report or speak any harm of you. 22 "But we are eager to hear from you what it is that you believe; for we all know that as for this sect it is everywhere spoken against." 23 So they arranged a day with him and came to him in his lodgings in great numbers. He expounded the matter to them; testifying to the Kingdom of God, and persuading them about Jesus, from morning till evening, both from the Law of Moses and from the Prophets. 24 Some began to believe what he said, but some were unbelieving. 25 Unable to agree among themselves, they began to go, but not before Paul had spoken a word to them, saying. "Right well did the Holy Spirit say to your ancestors, through the prophet Isaiah. 26 "Go to the people and tell them, You will hear and hear, and by no means understand; And will look, and by no means see. 27 For this people's heart is grown obtuse, Their ears are heavy of hearing, Their eyes have they closed, Lest they should see with their eyes And hear with their ears, Lest they understand with their heart, And turn again, and heal them. 28 "Be fully assured, therefore, that this salvation of God is now sent unto the Gentiles. They will listen to it." 29 When he finished speaking, the Jews departed, and reasoned among themselves. 30 After this Paul lived for two whole years in his own rented house, and used to receive all who came to see him. 31 He continued to preach the kingdom of God, and to teach about the Lord Jesus Christ with all boldness, quite unmolested.

# Romans

**1** From Paul, a slave of Jesus Christ, called to be an apostle, set apart for a gospel of God, **2** which through his prophets he promised beforetime, in holy writings; **3** this gospel is concerning his Son, Jesus Christ our Lord, who was born of David's posterity in respect of his bodily nature, **4** but was by his resurrection from the dead instated as Son of God, with power, in respect of his spirit of holiness. **5** It is through him, even Jesus Christ our Lord, that I received grace and apostleship to promote obedience to the faith among all the Gentiles, for his name's sake; **6** among whom you also are called to be Jesus Christ's. **7** To all that are in Rome, beloved of God, called to be saints. May God our Father, and the Lord Jesus Christ, bless you, and give you peace. **8** First I thank my God, through Jesus Christ, for all of you, because your faith is being proclaimed throughout all the world. **9** God is my witness, to whom I render holy service in my spirit in the gospel of his Son, how unceasingly I am ever making mention of you in my prayers, **10** always entreating him that now at length, if such be his will, the way may be made clear for me to come to you. **11** For I am longing so to see you, in order to impart to you some spiritual gift, so that you may be established; **12** that is, that I with you may be encouraged by you, each of us by the other's faith, yours and mine. **13** I want you to know, brothers, that many a time I have planned to come to you - though until now I have been hindered - so as to have some harvest-fruit among you also, even as I have among the rest of the Gentiles. **14** To Greeks and to barbarians, to the cultured and to the uncultured, I have a debt to discharge. **15** So much as in me is, I am ready to preach the gospel to you also who are in Rome. **16** FOR I AM PROUD OF THE GOSPEL. IT IS GOD'S SAVING POWER FOR EVERY ONE WHO BELIEVES. FOR THE JEW FIRST, AND ALSO FOR THE GENTILE. **17** FOR IN IT IS BEING REVEALED A RIGHTEOUSNESS WHICH PROCEEDS FROM GOD, FROM FAITH UNTO FAITH; AS IT IS WRITTEN. **18** For God's wrath is ever being revealed from heaven against all ungodliness and unrighteousness of men who smother the truth by their unrighteousness. **19** This is so because that which may be known of God is manifest among them; for God has made it manifest to them. **20** For ever since the creation of the world his invisible nature, even his everlasting power and divinity, has been clearly seen, being perceived through the things that are made. So they have no excuse. **(aidios g126)** **21** For although they knew God, yet they did not

glorify him as God, nor give him thanks; but became vain in their reasoning, and their senseless minds were darkened. **22** While they professed to be wise, they became fools, **23** and exchanged the majesty of the imperishable God for an idol, graven in the likeness of perishable man, or of birds and four-footed beasts and creeping things. **24** So God gave them up in the lusts of their hearts to impurity, to the dishonoring of their own bodies; **25** because they exchanged the truth of God for an untruth, and worshiped and served the creature, rather than the Creator who is blessed forever. **Amen. (aiōn g165)** **26** That is why God has given them up to passions of dishonor; for on the one hand their women actually changed the natural function of sex into that which is against nature; **27** and on the other hand their men likewise abandoned the natural use of women, and were ablaze with passion for one another; men with men practising shameless acts and receiving in their own person that recompense of their wrong-doing which necessarily followed. **28** And just as they refused to continue to retain God in their knowledge, so did God cast them out to an outcast mind, to do those things which were indecent. **29** They were overflowing with every kind of iniquity, depravity, greed, and malice. They were full of envy, murder, quarreling, deceit, and malignity. **30** They became whisperers, back-biters, hated of God, insolent, haughty, boastful. They invented sins. They were disobedient to parents. **31** They were without sense, without faith, without natural affection, without mercy. **32** Though they knew well the ordinance of God, that those who practise such vices are worthy of death, they not only continue to do the same, but were even applauding those who practise vice.

**2** You are therefore inexcusable, O man, whoever you are, that sits in judgment; for in judging another you are condemning yourself. You, the judge, are habitually practising the very same things. **2** "We know that God's judgment against those who practise such vices is in accord with the truth," you say? **3** Very well; and do you suppose, you who judge those that practise such vices, and are doing the very same, that you will elude the judgment of God? **4** Or do you despise the riches of his kindness and forbearance and long patience? Do you not know that the kindness of God is leading you to repentance? **5** In your hardness and impenitence of heart you are treasuring up for yourself wrath on the Day of Wrath, when the righteous judgment of God is revealed. **6** For He will render to every man according to his works; **7** eternal life to those who by patience in well-doing strive for glory and honor and immortality; **(aiōnios g166)** **8** but

anger and wrath upon those who are self-willed and disobey the truth, but obey unrighteousness. 9 Anguish and calamity will be upon every soul of man who practises evil, upon the Jew first, and also upon the Gentile; 10 but glory and honor and peace to every man who does good, to the Jew first, and also to the Gentile. 11 For there is no partiality with God. 12 For all who have sinned without law will also perish without law; and all who have sinned under law will be judged by law. 13 For it is not the hearers of law who are righteous in the eyes of God; nay, it is the doers of law who will be accounted righteous. 14 For when Gentiles, who have no law, obey by natural instinct the commands of the Law, they even though they have no law, are a law to themselves. 15 For they show that the work of the Law is written in their hearts, while their conscience bears them witness, as their reasonings accuse, or it may be defend, them, 16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel. 17 Now if you bear the name of a Jew, and rely upon law, and boast yourself in God, 18 and know his will, and can test the things that differ; if you are instructed out of the Law, 19 and are confident that you yourself are a darkness, 20 an instructor of the foolish, a teacher of the young, because you have in the Law the form of knowledge and of the truth - well then, you who are teaching others, do you ever teach yourself? 21 You who are preaching that a man should not steal, do you practise theft? 22 You who keep saying that a man should not commit adultery, do you commit adultery? You who hold idols in abhorrence, are you plundering their temples? 23 You who are making your boast in the Law, do you habitually dishonor God through your transgressions of the Law? 24 For the name of God is continually blasphemed among the Gentiles because of you, even as the Scripture itself says. 25 Circumcision does indeed profit, if you are obedient to the Law; but if you habitually break the Law, your circumcision is become uncircumcision. 26 So if the uncircumcised keeps the ordinance of the Law, shall not his uncircumcision be reckoned equivalent to circumcision. 27 And shall not those who are physically uncircumcised, but who keep the Law, condemn you who are a breaker of the Law, although you have a written law and circumcision? 28 For the real Jew is not the man who is one outwardly, and the real circumcision is not outward in the flesh; 29 but the real Jew is one inwardly, and real circumcision is heart-circumcision, spiritual, not literal, praised not by men, but by God.

**3** What special privilege, then, has the Jew? Or what is the use of circumcision? 2 Much in every way. First of all, because to them were entrusted the oracles of God. 3 Supposing some of them have proved faithless? 4 By no means! Be sure that God is ever true, though all mankind prove false. As it is written, That thou mayest be found just in thine argument, And gain thy cause when thou contendest. 5 But if our unrighteousness thus brings out God's righteousness, what shall we say? Is God unrighteous - I speak after the manner of men - when he inflicts his anger on us? 6 Be it far from us; for in that case how could God judge the world? 7 But if by a falsehood of mine the truthfulness of God has been made to redound to his glory, why am I still tried as a sinner? 8 And why not say (as I myself am slanderously reported to say), "Let us do evil that good may come out of it"? Such arguments are rightly condemned. 9 What then? Are we Jews in a better position? Not at all, for I have already charged all, both Jews and Gentiles, with being under sin. 10 As it is written. There is none righteous, no, not one; 11 There is none that understands, none that seeks for God! 12 All have swerved from the right path; Every one of them has become corrupt. There is none that practises good, no, not one. 13 Their throat is an open grave; With their tongues they have used deceit. The venom of asps is under their lips. 14 Their mouth is full of cursing and bitterness. 15 Their feet are swift to shed blood. 16 Destruction and ruin are in their paths; 17 And the path of peace they have not known. 18 Reverence for God is not before their eyes. 19 Now we know that whatever the Law says, it speaks to those who are under the Law; so that every mouth may be shut, and all the world may be brought under the judgment of God. 20 For no man will be justified in God's sight by works of the Law; for through the Law comes the consciousness of sin. 21 But now, quite apart from any law, a righteousness coming from God has been fully brought to light, continually witnessed to by the Law and the Prophets. 22 I mean a righteousness coming from God through faith in Jesus Christ, for all who believe. For there is no distinction between Jew and Gentile, 23 since all have sinned and lack the glory which comes from God; 24 but they are now being justified by his free grace through the deliverance that is in Christ Jesus. 25 For God openly set him forth for himself as an offering of atonement through faith, by means of his blood, in order to show forth his righteousness - since in his forbearance he had passed over the sins previously committed - to show forth his righteousness, 26 I say, at this present time; that he

himself might be just, and yet the justifier of him who has faith in Jesus. 27 Then what becomes of boasting? It is shut out. What sort of law forbids it? A law of works? No, but a law of faith. 28 For I conclude that a man is justified by faith, altogether apart from the deeds of the Law. 29 Is God then the God of the Jews alone, and not of the Gentiles also? He is God of the Gentiles also, 30 since there is one God who will justify the circumcised through faith, and by their faith will he justify the uncircumcised. 31 Do we then render law invalid through faith? Certainly not; on the contrary we make it stand.

**4** What then shall we say of Abraham, our ancestor in the flesh? 2 For if Abraham was justified by works, he has something to be proud of, but not before God. 3 For what does Scripture say? And Abraham believed God, and it was set down to his account as righteousness. 4 Now if a man earn his pay by his work, it is not counted to him as a favor, but it is paid him as a debt; 5 but a man who does not "work," but believes in him who justifies the ungodly, has his faith imputed to him for righteousness. 6 Just as David also speaks of the blessedness of the man to whom God imputes righteousness apart from actions. 7 Blessed he says are they whose iniquities have been forgiven, And whose sins have been covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 Is this blessing, then, for the circumcised alone? or for the uncircumcised also? Abraham's faith, I say, was imputed to him for righteousness. 10 How then was it imputed to him? When he was circumcised? or uncircumcised? Not in circumcision, but in uncircumcision; 11 and he received circumcision as a sign, a seal of the faith-righteousness which he had while he was in uncircumcision; in order that he might be the father of all who believe, even though they are uncircumcised; so that righteousness might be imputed to them. 12 He is the father of circumcision to those who are not merely circumcised, but who also walk in the steps of that faith of our father Abraham which he held while he was as yet uncircumcised. 13 For the promise that he should be heir of the world did not come to Abraham or to his posterity through law, but through faith- righteousness. 14 For if those who are righteous through law are heirs, faith is empty and the promise becomes void. 15 For law works wrath; but where there is no law, neither is there transgression. 16 This is why righteousness is of faith, that it may be a free gift; so that the promise stands firm to all Abraham's posterity; not to his children of his faith. For in the sight of the God in whom he believed, who gives life to the

dead, and calls into being that which is not, Abraham is the father of us all both Jews and Gentiles, 17 as it is written, I have made you a father of many nations. 18 For Abraham, hoping against hope, had faith to the end that he might become a father of many nations, according to that which had been spoken, So numberless shall your descendants be. 19 Though he was about a hundred years old, his faith did not fail him when he regarded his own body, now as good as dead. and remembered Sarah's barrenness. 20 Nor did he with regard to the promise of God waver in unbelief, but he waxed strong in faith, while he gave God glory, 21 and was fully persuaded that what God had promised, he was able also to perform. 22 And so his faith was reckoned to him for righteousness. 23 Now these words were not written simply for his sake, but for us as well. 24 For it will be "reckoned for righteousness." to us also, who believe on him that raised from the dead our Lord Jesus; 25 who was betrayed to death for our transgressions, and raised again to life for our justification.

**5** Since we stand justified as the result of faith, let us continue to enjoy the peace we have with God through our Lord Jesus Christ. 2 Through him also we have had our access into this grace in which we have taken our stand, and are exulting in hope of the glory of God. 3 And not only so, but we are actually exulting also even in our troubles; for we know that trouble works fortitude, 4 and fortitude character, and character, hope - 5 a hope which never disappoints us. For through the Holy Spirit who has given to us, the "brimming river of the love of God" has overflowed in our hearts. 6 For while we were still without strength, Christ died in due time for the ungodly. 7 Why, a man will hardly give his life for another, even for a righteous man, though perchance for a good man one might even take it upon himself to die. 8 But God gives proof of his love to us by the fact that while we were still sinners, Christ died for us. 9 By how much more, then, being now justified in his blood, shall we be saved through him from the wrath of God. 10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, now that we are reconciled, shall we be saved in his life. 11 And not only that, but we exult in God through our Lord Jesus Christ, through whom we have now obtained our reconciliation. 12 Thus, then, sin came into the world through one man, and through sin came death and so death spread to all men, because all had sinned. 13 For prior to the Law, sin actually existed in the world, but sin was not set down to man's account when



there was no law. **14** Nevertheless, from Adam to Moses death reigned as king, even over those who had not sinned after the likeness of Adam's transgression. Now Adam is a type of Him who was to come. **15** But the free gift is not like the transgression; for if through the transgression of that one man the rest on men died, much more did the grace of God and the gift given in his grace in the one Man, Jesus Christ, overflow unto the rest of men. **16** And it is not with the free gift as it was through the one that sinned; for the judgment came from one transgression unto condemnation; but the free gift came from many transgressions unto acquittal. **17** For if through the transgression of the one, death reigned as king through the one, much more shall those who receive the overflowing grace and gift of righteousness reign as kings in life through One, through Jesus Christ. **18** It follows then, as through the transgression of one man came condemnation unto all men, even so through the act of righteousness of One came acquittal and life to all men. **19** For just as through the disobedience of one man the rest were made sinners; even so by the obedience of One shall all the rest be made righteous. **20** Now law was brought in so that transgression might abound; but where sin abounded, grace super-abounded; **21** in order that as sin has ruled as king in death, so also grace might rule as king in righteousness which issues in eternal life, through Jesus Christ our Lord, - ours! (aiōnios g166)

**6** What then shall we say? Shall we continue to abound in sin, in order that grace may come to abound? **2** No indeed; how shall we who have died to sin still go on living in it any longer? **3** For do you not know that all of us who have been baptized into Jesus Christ, have been baptized into his death? **4** We have been buried together with him, then, through baptism into his death, in order that just as Christ was raised from the dead through the glory of the Father, so also we should live in a newness of life. **5** For if we have become united with him in the likeness of his death, so we shall also be united with him in the likeness of his resurrection. **6** For this we know, that our old self was crucified with Christ, in order that the slave of sin might be destroyed; so that we should no longer be in slavery to sin - **7** for he who is dead is set free from sin. **8** Now if we have died with Christ, we believe that we shall also live with him; **9** knowing that Christ, being raised from the dead, dies no more; death has no more dominion over him. **10** For the death that he died, he died unto sin once for all; but the life that he lives he is living unto God. **11** Even so

count yourselves also to be dead unto sin, but alive unto God in Christ Jesus. **12** Therefore let not sin rule as king in your mortal body, compelling you to obey its lusts. **13** Do not continue to present any part of your body to sin to be used as a weapon of unrighteousness. On the contrary, be presenting yourselves to God, as alive from the dead, and the various parts of your bodies to be used as weapons of righteousness. **14** For sin shall not lord it over you; for you are not under the rule of law, but under the rule of grace. **15** What then? Shall we commit an act of sin because we are not under law, but under grace? Certainly not. **16** Do you not know that when you surrender yourselves as slaves to any one to obey him, you are his slaves whom you obey; whether it be sin, whose end is death, or obedience, whose end is righteousness? **17** But God be thanked that you who were once the slaves of sin have obeyed from your hearts that type of teaching to which you were appointed; **18** and being set free from sin, you became the slaves of righteousness - **19** I speak in these homely figures because of the weakness of your fleshly nature - just as you once surrendered your faculties into slavery to impurity and to all lawlessness, so now you must surrender your faculties into slavery to righteousness, unto deeds of holiness. **20** For when you were the slaves of sin, you were under no subjection to righteousness. **21** What harvest-fruit then had you at that time in the things of which you are now ashamed? For the end of those things is death. **22** But now that you have been set free from sin and become slaves of God, the harvest-fruit which you are reaping tends to produce holiness, and it ends in life eternal. (aiōnios g166) **23** FOR THE POOR WAGES OF SIN IS DEATH, BUT THE FREE GIFT OF GOD IS ETERNAL LIFE IN CHRIST JESUS, OUR MASTER. (aiōnios g166)

**7** Surely, brothers, you know (for I am speaking to those who know what law means) that law governs a person only during his lifetime? **2** For a married woman who has a husband is bound by law to her husband during his lifetime; but if her husband dies, she is released from the law of her husband. **3** So then, if during her husband lifetime, she unites herself with another man, she will be counted an adulteress; but if her husband dies, she is free from the Law, so that she is no adulteress, even if she unites herself with another man. **4** So also, my brother, you were made dead to the Law through the body of Christ; that you should be joined to another, even to Him who was raised from the dead that we might bear fruit for God. **5** For while we were unspiritual,

the sinful passions, aroused by the Law, were ever active in every part of our bodies, leading us to bear fruit unto death. **6** But now we have been released from the Law, because we are dead to that in which we were held; so that we are now in thralldom in new and spiritual conditions, and not under the old written code. **7** What shall we say then? Is the Law sin? Certainly not. On the contrary I should not have become acquainted with sin had it not been for the Law; for except the Law had repeatedly said, "Thou shalt not lust," I should never have known the sin of lust. **8** But when sin had gained a vantage-ground, by means of the commandment, it stirred up within me all manner of lust; for where there is no law, sin is dead. **9** Once I lived apart from the Law, myself; but when the commandment came, sin revived, and I died; **10** and the very commandment which should have meant life, this I found to mean death. **11** For sin, when it had gained a vantage-ground through the commandment, beguiled me, and through it slew me. **12** So then the Law is holy, and the commandment is holy and righteous and good. **13** Did then that which was good become for me death? Never! but sin did; that it might be manifest as sin, by that the unutterable malignity of sin might become plain through the commandment. **14** For we know that the Law is spiritual; but as for me, I am a creature of flesh, bought and sold under the dominion of sin. **15** For what I perform I know not; what I practise is not what I intend to do, but what I detest, that I habitually do. **16** If then I habitually do what I do not intend to do, I am consenting to the Law, that it is right. **17** And now it is longer I myself who do the deed, but it is sin which has its home in me. **18** For I know that in me, that is in my flesh, no good thing has its home; for while to will is present with me, to carry out that which is right is not. **19** For the good that I intend to do, I do not; but the evil which I do not; but the evil which I do not intend to do, that I am ever practising. **20** But if I do the very thing I do not intend to do, it is no more I who practise it, but sin which has its home in me. **21** I find, then, this law, that when I intend to do good, evil is ever present with me. **22** For in my inmost self I delight in the law of God; **23** but I find a different law in my bodily faculties, waging war with the law of my will, and taking me prisoner to that law of sin which is in my bodily faculties. **24** Oh, wretched man that I am! Who shall deliver me from this slave of death? **25** Oh, thank God! it is through Jesus Christ our Lord. So then I myself in my will am in thralldom to the law of God; yet in my animal nature I am in thralldom to the law of sin.

**8** Thus there is now no condemnation to those who are in Christ Jesus; **2** for the law of the spirit of life in Christ Jesus has set me free from the law of sin and of death. **3** For God has done what the Law could not do, weakened as it was by flesh. By sending his own Son in the likeness of sinful flesh, and on account of sin, he condemned sin in the flesh; **4** in order that the Law might be fulfilled in us who order our lives not after the flesh, but after the spirit. **5** For they who live after the flesh, give their attention to the things of the flesh; But they who live after the spirit, give their attention to spiritual things. **6** To be earthly minded means death; To be spiritually minded means life and peace. **7** For to be earthly minded is enmity against God; For such a mind is not subject to the Law of God, Nor can it be; **8** And they who are earthly minded cannot please God. **9** But you are not earthly, but spiritual, if indeed the Spirit of God is really dwelling in you. If any one does not have the Spirit of Christ, he is none of his. **10** But if Christ is in you, though your bodily self is dead because of sin, your spirit is full of life because of righteousness. **11** But if the Spirit of Him who raised up Jesus from dead is dwelling in you, He who raised up Jesus from the dead is dwelling in you, He who raised up Christ Jesus from the dead will also make your dying bodily self live by his indwelling Spirit in your lives. **12** Therefore, brothers, we are debtors - but not to the flesh, to live according to the flesh; **13** for if you go on living according to the flesh, you are on the road to die; but if by the Spirit you keep putting to death the deeds of the body, you will live. **14** For only those are sons of God who are led by God's Spirit. **15** For you have not received a spirit of slavery in order that you should once more be afraid; but you have received a spirit of adoption, in which we cry out, "My Father, my dear Father!" **16** For his Spirit himself bears witness with our spirit, that we are children of God; **17** and if children, then heirs, heirs of God and joint-heirs with Christ; but to share his glory, we must now be sharing his sufferings. **18** For I count as nothing what we now suffer, in comparison with the glory which will soon be unveiled to us. **19** All nature even is waiting with eager longing for the unveiling of the vision of God's sons. **20** For nature was subjected to imperfection, not by its own will, but by the will of Him who thus made it subject - **21** yet not without the hope that some day nature itself also will be freed from the thralldom of decay, into the freedom which belongs to the glory of the children of God. **22** For we know that all nature has been groaning and travelling together until this hour. **23** And not only that, we ourselves, although we are grasping the first- fruits of the Spirit, even

we ourselves are inwardly groaning, while we are waiting for adoption, the redemption of our body. **24** For by hope we are saved; but hope which is clearly seen is no longer hope. **25** Who hopes for what he clearly sees? But if we hope for something that we do not see, we then patiently wait for it. **26** In the same way the Spirit also takes hold with us in our weakness; for we know not how to pray as we ought; but the Spirit himself intercedes for us with groanings which cannot be uttered. **27** And the Searcher of Hearts knows what the Spirit's meaning is, because his intercessions for the saints are according to the will of God. **28** Now we know that all things continually work together for good to those who love God, to those who have been called according to his purpose. **29** For whom he foreknew, he also foreordained to be conformed to the likeness of his Son, so that he might be the eldest of a great brotherhood; **30** and whom he foreordained, those he also called; and whom he called, those he also justified; and whom he justified, those he also glorified. **31** What shall we say then, to these things? If God be for us, Who can be against us? **32** He that spared not his own Son, But freely delivered him up for us all, How shall he not with him also freely give us all things? **33** Who shall accuse God's elect? God acquits them; **34** Who is there to condemn them? Will Christ who died? Yes, and who rose from the dead, The Christ who is also at the right hand of God, And is interceding for us? **35** What shall separate us from the love of Christ? Shall anguish, or calamity, or persecution, or famine? Shall nakedness, or peril, or sword? **36** Even as it is written. For thy sake we are killed all the day long; We are accounted as sheep for the slaughter. **37** Nay, in all these things we are more than conquerors Through Him who loved us. **38** For I am fully persuaded that neither death nor life, Neither angels nor principalities, nor powers, Neither the present world nor the world to come, Nor the powers of Nature, **39** Nor height, nor depth, Nor any other created thing, Shall be able to separate us from the love of God Which is in Christ Jesus our Lord.

**9** I am speaking the truth in Christ, it is no lie. My conscience bears me witness in the Holy Spirit that I have deep sorrow and incessant anguish in my heart. **3** For I was on the point of praying to be accursed from Christ on behalf of my brothers, my kinsmen according to the flesh. **4** For they are Israelites; to them belong the sonship, the Shekinah glory, the covenants, the giving of the Law; the service of the temple, and the promises; **5** theirs are the patriarchs, and of them, as concerning the flesh, is Christ, who is over all, God, blessed forever, Amen. (αἰὼν γ165) **6** It is not, however, as

though God's word had failed! For they are not all Israel who have sprung from Israel; **7** they are not all children of Abraham because they are Abraham's descendants. The promise was, In Isaac shall thy posterity be called. **8** That is, it is not the children of the flesh who are children of God; but the children of the promise are counted as his posterity. **9** For thus is the word of promise, According to this season I will come, and Sarah shall bear a son. **10** And not only so, but when Rebecca was pregnant by our forefather Isaac, though one man was the father of both children, **11** and even though they were still unborn, and had done nothing either good or bad, in order that the purpose of God might stand according to election, not of works, but of Him who called, **12** it was said to her, The elder shall serve the younger. **13** As it is written, Jacob have I loved, but Esau have I hated. **14** What shall we say then? that there is injustice with God? No indeed. **15** His words to Moses are. I will have mercy on whom I choose to have mercy; I will have compassion on whom I choose to have compassion. **16** So then it is not a question of him who wills, nor of him who runs, but of God who has mercy. **17** For the Scripture says to Pharaoh, It is for this very purpose that I have raised you up, To show in you my power, And to proclaim my name far and wide, in all the earth. **18** So then he has mercy on whom he will, and whom he will, he hardens. **19** Then you will say to me. "Why does he still go on finding fault? Who can withstand his will?" **20** "Nay, but who are you, O man, that replies to God? Shall the thing formed say unto him who formed it, "Why did you do me like this?" **21** Or has not the potter power over the clay, to make out of the same lump one vessel for noble, and another for ignoble uses? **22** But what if God, while intending to show forth his wrath, and to make known his power, yet endured, with much long-suffering, vessels of wrath, fitted to destruction? **23** And what if he thus purposed to make known the riches of his glory upon vessels of mercy, which he had before prepared for glory? **24** Now such are we whom he has called, not only from among the Jews, but also from among the Gentiles. **25** As he also said in Hosea. Those who were not my people I will call "my people," And her "beloved" who was not beloved; **26** And in that very spot where it was told them, "You are not my people," There they shall be called "Sons of the living God." **27** And in regard to Israel, Isaiah exclaims. Though the number of the sons of Israel be like the sands of the sea, it is but a remnant of those who shall be saved; **28** for the Lord will execute his word upon the earth, finishing it and cutting it short. **29** Even as in an earlier passage, Isaiah says, Except the Lord of

Sabbath had us some few descendants, we should have become like Sodom, and should have fared like Gomorrah. **30** What then shall we say? That Gentiles who never pursued righteousness have overtaken it, even the righteousness of faith? **31** But that the descendants of Israel, who were in pursuit of a law of righteousness, did not arrive at that law? **32** And why? Because they sought it not by faith, but thought to gain it by works. They stumbled at the stone of stumbling; **33** even as it is written. Behold, I lay in Zion a stone of stumbling and a rock of offense; but he that believes on Him shall not be put to shame.

**10** Brothers, the longing of my heart and my prayer to God is for my countrymen, that they may be saved. **2** For I bear them witness that they have a zeal for God, only it is a zeal without knowledge. **3** For because they were ignorant of God's righteousness, and sought to establish their own righteousness, they did not submit themselves to the righteousness of God. **4** For to every believer Christ is an end of law as a means of righteousness. **5** For Moses writes concerning the righteousness of the Law, saying, The man that doeth it shall live by it. **6** But the righteousness of faith speaks in this way. Say not in thine heart, "Who shall ascend to heaven?" - that is, to bring Christ down; **7** Nor, "who shall descend into the abyss?" - that is, to bring Christ up from the dead. (**Abyssos g12**) **8** But what does it say? The word is near thee, even in thy mouth and in thy heart. That is the very word of faith which we preach; **9** Confess with your mouth "Jesus is Lord," and believe in your heart that God actually raised him from the dead, and you will be saved. **10** For with the heart man believes unto righteousness, and with the mouth confession is made unto salvation. **11** The Scriptures say, Whoever believes in Him will not be put to shame. **12** For there is no difference between Jew and Gentile, because the same Lord Jesus is all over, and is rich unto all who call upon Him; **13** for Whoever will call upon the name of the Lord will be saved. **14** How then shall thy call upon Him in whom they do not believe? And how are they to believe in One of whom they have never heard? And how shall they hear without a preacher? **15** And how can men preach unless they are sent? As it is written, How beautiful are the feet of those who bring a glad gospel. **16** And yet they did not all hearken to the good news; for Isaiah said, Lord, who hath believed our message? **17** So faith comes from a message heard, and the message comes from the teaching of Christ. **18** But I ask, Did they fail to hear? Yes, truly, Their sound has gone out unto all the earth, And their

words unto the ends of the world. **19** But I say, Did Israel not know? First Moses says, I will provoke you to jealousy with that which is no nation; Against a Gentile nation, void of understanding, will I anger you. **20** But Isaiah speaks very boldly, I was found of those who were not seeking me, I was made manifest to those who were not asking for me. **21** But to Israel he says, All day long I have been spreading out my hands unto a disobedient and contrary people.

**11** Then I ask, Did God cast off his people? No indeed. For I also am an Israelite, a son of Abraham, a member of the tribe of Benjamin. **2** God did not cast off his people whom he foreknew. For do you not know what is said in the Scripture about Elijah? how he pleaded with God against Israel, saying, **3** Lord, they have killed thy prophets, they have overthrown thine altars; And now I alone am left, and they seek my life. **4** But what was the answer of God to him? I have reserved for myself seven thousand who have not bowed the knee to Baal. **5** In the same way also at this time there is a remnant chosen by gift of grace. **6** But if it is by grace, it is no longer of works; or else grace is no more grace. **7** What then? that which Israel has been seeking for, that he has not obtained; but the chosen have obtained it, and the rest have been hardened. **8** According as it is written, God has given them a spirit of slumber, Eyes that they should not see, Ears that they should not hear, unto this day. **9** As David says. Let their table be made a snare and a trap, And a stumbling-block and a recompense unto them; **10** Let their eyes be darkened, that they may not see, And bow thou down their backs forever. **11** I ask then, "Have they stumbled so as to fall?" No indeed; but by their lapse salvation has come unto Gentiles, "to provoke Israel to jealousy." **12** Now if their stumbling enriches the world, and their loss enriches the Gentiles, how much more must their fulness do! **13** For to you who are Gentiles I say that since I am an apostle to the Gentiles, I glorify my ministry, **14** if by any means I might "provoke to jealousy" my kinsmen, and save some among them. **15** For if their casting out is the reconciliation of the world to God, what will their restoration be but life out of death? **16** Now if the first-fruits of the dough Abraham and the Patriarchs are holy, so also is the whole mass their descendants. And if the root of a tree Abraham is holy, so also are the branches his descendants. **17** Supposing that some of the branches have been broken off, and you, although you were but a wild olive, have been grafted in among the branches and have become a partaker with them of the fatness of the olive tree, do not glory over

the branches; 18 or if you are glorying, remember that it is not you who uphold the root, but the root which upholds you. 19 "Branches have been broken off," you say, "that I might be grafted in." 20 True, through their unbelief they were broken off, and by your faith you stand. Do not be puffed up, but fear; 21 for if God spared not the natural branches, neither will he spare you. 22 Fix your gaze, therefore, on the goodness and the severity of God; towards those who fell, severity, but towards you, God's goodness, if you continue steadfast in his goodness; otherwise you, too, will be cut off. 23 And they also those Jews, if they do not continue in their unbelief, will be grafted in again; for God is able to graft them in again. 24 For if you were cut out of that which is by nature a mere wild olive tree, and have been grafted, contrary to nature, into a fruitful olive tree, how much more shall these, the natural branches, be regrafted into their own olive tree? 25 For I would not, my brothers, have you ignorant of this hidden truth, for fear that you become wise in your own conceits. that a hardening in part has befallen Israel, until the fulness of the Gentiles is come in. 26 And so all Israel will be saved, as it is written. The deliver will come from Zion, He will banish all ungodliness from Jacob; 27 This is my covenant with them, When I shall take away their sins. 28 In relation to the gospel, the Jews are God's enemies for your sake; but in relation to the election, they are dearly loved for their forefather's sake. 29 For no change of purpose can annul God's free gift and call. 30 And as in times past you were yourselves disobedient to God, but now, thanks to their disobedience, have obtained mercy; 31 even so they also have now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God has locked up all in the prison of disobedience, that upon all he may have mercy. (eleēsē g1653) 33 Oh, the depths of the riches, both of the wisdom and the knowledge of God! How unfathomable are his judgments, and how unsearchable his paths! 34 Who has known the mind of the Lord? Or who has been his counsellor? 35 Who has first given to Him, So as to receive payment in return? 36 For of him and through him, and for him, are all things. All glory to him forever and ever! Amen. (aiōn g165)

**12** I entreat you therefore, brothers, by the mercies of God, to present your bodies to Him as a living sacrifice, holy and acceptable to God. This is your reasonable service of worship. 2 And be not conformed to this world, but be transformed by the renewing of your minds, so that you may prove what is the good and acceptable and perfect will of

God. (aiōn g165) 3 For, through the grace that was given to me, I tell every man among you not to think of himself more highly than he ought to think; but so to think, as to think soberly, according to the measure of faith which God has given him. 4 For even as we have many members in one body, and not all members have the same function; 5 so we, who are many, are one body in Christ, and we are severally members of one another. 6 But we have gifts differing according to the grace which was given to us. He that has the gift of prophecy, let him prophesy according to the proportion of his faith. 7 If it is the gift of administration, let us give ourselves to our service. 8 Let the teacher give himself to his teaching; and he who exhorts others to his exhortation. He who gives, let him do it in singleness of mind. He who rules, let him rule with diligence; and he who shows mercy must be cheerful. 9 Let love be without insincerity. Abhor what is evil; wed yourselves to what is good. 10 As for brotherly love, be tenderly affectionate one to another, in honor preferring one another. 11 In your diligence be free from sloth. Be glowing in spirit. Slave for the master. 12 Rejoice in hope; be patient under affliction; continue steadfast in prayer. 13 Be liberal to needy saints. Practise hospitality. 14 Bless your persecutors, bless, and curse not. 15 Rejoice with those who rejoice, and weep with those who weep. 16 Have full sympathy with one another. Set not your minds on high affairs, but associate with lowly folk. Do not be wise in your own conceits. 17 Do not pay back evil for evil. Aim to do what is honorable in the eyes of all. 18 If it be possible, so far as it lies with you, be at peace with all men. 19 Never revenge yourself, beloved, but leave the field clear for God's wrath; for it is written, "Vengeance is mine, I will repay," says the Lord. 20 On the contrary, therefore, If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will be heaping burning coals on his head. 21 Do not be overcome by evil, but be overcoming evil with good.

**13** Every one should be in the higher authorities; for there is no authority apart from God. The authorities that now exist have been appointed by God. 2 Therefore the man who rebels against authority is opposing the divine ordinances; and those who withstand will bring judgment on themselves. 3 For rulers are no terror to good deeds, but to evil. Would you be fearless of the ruler's authority? Do what is good, and you will have his praise. 4 For the ruler is God's minister appointed for your good. But if you are a wrong-doer, be afraid; he does not carry the sword to no purpose; he is God's servant, appointed to vengeance upon

the guilty. **5** Wherefore you must needs be in subjection, not only because of fear, but also for conscience sake. **6** This too, is the reason why you pay taxes; because the authorities are ministers of God's service, attending continually upon this very thing. **7** Render to all their dues; taxes to whom taxes, customs to whom customs, respect to whom respect, and homage to whom homage is due. **8** Never owe any one anything save the debt of brotherly love; for he who loves his neighbor has fulfilled the Law. **9** For the Law which says, Thou shalt not commit adultery, thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and whatever other commandment there be - is all summed up in this one saying, Thou shalt love thy neighbor as thyself. **10** Love never wrongs his neighbor; therefore love is the fulfilment of the Law. **11** Carry out these injunctions because you know the crisis that we are in, that now it is high time for you to awake out of sleep; for now is our salvation nearer than when we first believed. **12** The night is far spent; The day is at hand. Let us therefore take off the deeds of darkness, Let us put on the armor of light. **13** Let us live honestly, as in the day, Not in reveling and drunkenness, Not in lust and licentiousness, Not in strife and jealousy; **14** But clothe yourselves with the Lord Jesus Christ, And make no provisions for your earthly nature And the gratification of its lusts.

**14** Welcome a man of weak faith, but not for the purpose of deciding doubtful points. **2** One man has faith to eat anything; but he whose faith is weak, eats only vegetables. **3** He who eats meat must not despise the man who abstains; and let not the man who abstains judge him who eats; for God has received him. **4** Who are you just that judges the household-servant of another? To his own lord he stands or falls. And stand he will, for his Master has power to make him stand. **5** There are some who esteem one day above another; there are others who esteem all days alike; let each other be fully persuaded in his own mind. **6** He who regards the day, regards it unto his Lord; and he who regards it not, disregards it unto his Lord. He who eats meat, eats unto his Lord, for he gives God thanks; and he who abstains, abstains unto his Lord, since he, too, gives God thanks. **7** For not one of us lives unto himself, and not one dies unto himself. **8** If we live, we live unto our Lord; if we die, we die unto our Lord. So then, whether we live or die, we belong to our Lord. **9** For this purpose Christ died and became alive again, that he might be the Lord both of the dead and of the living. **10** But you the abstainer, why do you pass

judgment on your brother? Or you again the non-abstainer, why do you despise yours? For we shall all stand before the judgment-seat of God. **11** For it is written, "As I live," says the Lord, "to me every knee shall bow, And to God shall every tongue confess." **12** So then each one of us shall give account of himself to God. **13** So let us no longer pass judgment on one another; rather let this be your judgment, that no one put a stumbling-block in his brother's way, nor any cause of falling. **14** I know and am persuaded in the Lord Jesus that nothing is in itself unclean; but any food is "unclean" for one who considers it "unclean." **15** If your brother is continually pained because of your food, you are not conducting yourself any longer in love. Do not, by what you eat, persist in destroying a man for whom Christ died. **16** Therefore do not let what is right, so far as you are concerned, be evil spoken of. **17** For the kingdom of God is not a matter of eating and drinking, but of righteousness and peace and joy in the Holy Spirit. **18** Those who are slaving for Christ devotedly in these ways, are well pleasing to God and highly commended by man. **19** So then let us eagerly pursue the things that make for peace and the upbuilding of each other. **20** Do not, for the sake of food, be tearing down God's work. All food indeed is ceremonially clean, but a man is in the wrong if his food proves a stumbling-block. **21** The right course is not to eat meat, nor to drink wine, nor to do anything through which your brother is made to stumble. **22** Have you faith? Keep it to yourself as in the presence of God. He is a happy man who does not condemn himself in that which he approves. **23** But he who has misgivings, and yet eats meat, is condemned already, because his action is not based on faith; and whatever is not based on faith is sin.

**15** Now we who are strong ought to bear the infirmities of the weak, and not to seek our own pleasure. **2** Let each one of us try to make his neighbor happy for his good, unto his upbuilding. **3** For even Christ pleased not himself; but as it is written, The reproaches of those who were reproaching thee fell upon me. **4** For everything that was written of old has been written for our instruction, that through patience, and through the comfort of the Scriptures, we might have hope. **5** Now the God of patience and of comfort grant you to be in full sympathy with one another, in accordance with the example of Jesus Christ; **6** so that with one heart and with one voice you may glorify the God and Father of our Lord Jesus Christ. **7** Wherefore always receive one another into fellowship, to the glory of God, even as Christ also received you. **8** For I say that Christ has been made a minister of the

Circumcision the people of Israel, in vindication of God's truth, so that he may confirm the promises given to our forefathers; **9** and so that the Gentiles also should praise God for his mercy, as it is written, Therefore I will offer praise to thee among the Gentiles, And sing to thy name. **10** Or again, Rejoice, O Gentiles, with his people. **11** Or again, Praise the Lord, all ye Gentiles, And let all the people extol him. **12** Or again, as Isaiah says. There shall be the root of Jesse, And he that arises to rule over the Gentiles; On him shall the Gentiles hope. **13** Now the God of all hope fill you with all joy and peace in believing, that you may be overflowing with hope in the power of the Holy Spirit. **14** And I myself also am confident regarding you, my brothers, that you yourselves are already full of goodness, filled with all knowledge, and well able to give advice to one another. **15** Still I have written unto you the more boldly, in part, by way of reminding you, because of that gift of grace which God bestowed upon me, in making me a priest of Jesus Christ unto the Gentiles. **16** I act as priest of the gospel of God; so that the Gentiles, when offered before him, may be an acceptable sacrifice, because consecrated by the Holy Spirit. **17** I have then my boast in Christ Jesus concerning the things of God. **18** For I will not dare to speak of any thing except that which Christ has done through me to bring the Gentiles to obedience by word and deed, **19** through the might of signs and wonders, in the power of the Holy Spirit. So that beginning at Jerusalem and its environs, I have proclaimed without reserve the gospel of Christ, even as far as Illyricum. **20** My ambition has been, however, to preach the gospel where Christ's name was not already known, so that I might not build upon another man's foundation. **21** But, as Scripture says, He shall be seen by those to whom no news about him ever came, And those who have never heard of him shall understand. **22** This is why I have been so hindered from coming to you. **23** But now, since I have no more any "opening" in these parts, and since I have longed for many years to come to you **24** whenever I go to Spain, I am hoping to see you on my way there, and to be set forward by you on my way there, and to be set forward by you on my journey thither, after I have enjoyed your company for a little while. **25** Just now I am going to Jerusalem to serve the saints. **26** For it has been the good pleasure of Macedonia and Achaia to make an offering for the poor among the saints at Jerusalem. **27** Yes, it has been made their good pleasure, and their debt, too. For if the Gentiles have been made partakers of their spiritual riches, they owe it to them also to minister to them the Jews in worldly goods.

**28** When, therefore, I have settled this, and have secured to them the poor at Jerusalem the fruit of this collection, I shall come on by you into Spain. **29** And I know that when I come to you, I shall come in the fulness of the blessing of Christ. **30** Brothers, I beseech you, by Jesus Christ our Lord, and by the love which the Spirit gives, to help me in my struggle by your prayers to God on my behalf, **31** that I may be delivered from the disobedient in Judea; that my mission to Jerusalem may be favorably received by the saints; **32** and that I may come to you in joy, by the will of God, and find rest together with you. **33** The God of peace be with you all! Amen.

**16** I commend to you our sister Phoebe, who is a minister of the church at Cenchræ. **2** I beg you to give her a Christian welcome, as the saints should; and to assist her in any matter in which she may have need of you. For she herself has been made an overseer to many people, including myself. **3** Salute Priscilla and Aquila, my fellow laborers in the cause of Jesus Christ, **4** who risked their own lives to save mine; who are thanked not only by me, **5** but by all the churches among the Gentiles. Salute likewise the church that meets in their home. Salute Epænetus, my dearly beloved, the first man in Roman Asia to believe in Christ. **6** Salute Mary, who toiled terribly for you; **7** and Andronicus and Junia, my kinsfolk and fellow prisoners, who are notable among the apostles, and who became Christians before I did. **8** Salute Amplias, my beloved in the Lord; **9** and Urbanus, my fellow toiler in Christ; and Stachys, my dear, dear friend. **10** Salute Apellas, tested and tried in Christ, and the household of Aristobulus, **11** and Herodion, my kinsman. Salute the believing members of the household of Narcissus. **12** Salute Trypheana and Tryphosa, who are ever toiling in the Lord. Salute dear Persis, who has toiled terribly in the Lord's service. **13** Salute Rufus, the chosen in the Lord, and his mother and mine. **14** Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are associated with them. **15** Salute Philologus and Julia, Nereus and his sister, Olympas, and all the saints associated with them. **16** Salute one another with a holy kiss. All the churches of Christ salute you. **17** I exhort you, brothers, to keep watch of those who are causing the divisions among you, and occasions of stumbling, contrary to the teaching which you have learned. **18** Turn away from them. For men of that stamp are not the slaves of Christ, but are slaves to their own appetites. By their smooth and fair speech they beguile the hearts of the innocent. **19** I say this, for the tidings of your obedience have been told throughout the

world. On your own behalf, then, I rejoice; but I want you to be wise unto the good, but innocents in evil. **20** The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. **21** Timothy, my fellow worker, salutes you; so do my fellow countrymen Lucius, Jason, and Sosipater. **22** I, Tertius, who write this letter, salute you in the Lord. **23** Gaius, my host, and the host of the church, salutes you. Erastus, the treasurer of the city, salutes you, and so does brother Quartus. **24** The grace of our Lord Jesus Christ be with you all! **25** Now I commend you to Him who is able to keep you stedfast, according to my gospel, and the proclamation of Jesus Christ, whereby is unveiled the secret truth which was kept secret through immemorial ages, (αιῶnios g166) **26** but now has been brought to light, and by command of the eternal God made known to the Gentiles by the scriptures of the Prophets, so that the Gentiles might hold obedience of the faith. (αιῶnios g166) **27** Unto Him, the only wise God, through Jesus Christ, be glory forever. Amen. (αιῶν g165)



# 1 Corinthians

**1** Paul, called by the will of God to be an apostle of Jesus Christ, and Sosthenes, his brother. **2** to the Church of God at Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all, wherever they are, who call upon the name of the Lord Jesus. **3** Grace to you, and peace from God our Father and the Lord Jesus Christ. **4** I am always thanking God on your behalf, for the grace of God bestowed on you in Christ Jesus; **5** that in everything you have been enriched in him, in all speech, and in all knowledge **6** (for thus my witness for Christ was confirmed among you); **7** so that you lack no divine gift, while you are waiting for the revelation of our Lord Jesus Christ. **8** He will also keep you perfectly stedfast unto the end, so that you will be unreprovable in the Day of our Lord Jesus Christ. **9** Faithful is the God by whom you were called into fellowship with his Son, Jesus Christ our Lord. **10** Now I beg you, brothers, in the name of our Lord Jesus Christ, to speak in accord, all of you, and to have no divisions among you, but to be knit together in a common mind and temper. **11** For it has been plainly told me concerning you, my brothers, by Chloe's people, that there are dissensions among you. **12** I mean by this that one of you says, "I am a follower of Paul"; another, "I of Apollos"; another, "I of Cephas"; another, "I of Christ." **13** Has Christ been divided? Paul, was he crucified for you? or was it into the name of Paul that you were baptized? **14** I am thankful to God that I baptized none of you except Crispus and Gaius, **15** so that no one can say you were baptized in my name. **16** Yes, I did baptize the house of Stephanas also, but I do not think I baptized any one else. **17** For Christ did not think I baptized any one else. For Christ did not send me forth to baptize, but to proclaim the gospel; and that not in philosophic words, lest the Cross of Christ should be made an empty thing. **18** For the message of the Cross is indeed for those on their way to destruction, foolishness; but for us who are on our way to salvation it is the power of God. **19** For thus it is written, I will destroy the wisdom of the philosophers, And the prudence of the prudent will I confound. **20** Sage, rabbi, skeptic of this present age - where are they all? Has not God made foolish the philosophy of the world? (αἰὼν γ165) **21** For when, in the wisdom of God, the world by its philosophy knew not God, the world by its philosophy knew not God, it pleased God, by the foolishness of preaching, to save those who believe. **22** Jews continue to ask for miracles and Greeks are ever wanting philosophy, **23** but we come preaching a crucified

Messiah - to Jews a stumbling- block, to Greeks foolishness, **24** but to those who are the called, whether Jews or Greeks, Christ, the power of God and the wisdom of God. **25** For the foolishness of God is wiser than men, and the weakness of God is stronger than men. **26** For consider your own calling, brothers, that not many wise in earthly wisdom, not many powerful, not many of noble birth, have been called. **27** No, God has chosen the world's folly to confound its philosophy; and the world's weakness to confound its strength. **28** The world's base things has God chosen, and the things that are not, to bring to naught the things that are; **29** so that no mortal man should glory in his presence. **30** It is of him that you are in Christ Jesus, whom God made unto us wisdom and righteousness and sanctification and redemption, **31** so that as Scripture says, He that glories, let him glory in the Lord.

**2** And when I came to you, brothers, I came not to proclaim God's great secret purpose in fine language of philosophy; **2** for I determined to know nothing, while among you, but Jesus as Christ, and him a crucified Christ. **3** In weakness and fear and great trembling came I among you. **4** My message and my preaching were not in the persuasive language of philosophy, but in demonstration of the Spirit and of power; **5** in order that your faith should rest, not on human philosophy, but on the power of God. **6** Notwithstanding, among those who are mature I do teach philosophy; though not the philosophy of the present age, nor of its rulers who are coming to nought. (αἰὼν γ165) **7** No, it is God's wisdom that I utter, that hidden wisdom which God had decreed before the world began, unto our glory. (αἰὼν γ165) **8** None of the rulers of the present age understands it, for if they had, they would not have crucified the Lord of Glory. (αἰὼν γ165) **9** Nay, as it is written. Eye has not seen, Nor ear heard, Neither have entered into man's heart The things which God has prepared For those who love him. **10** Yet God has unveiled them to us by his Spirit. For the Spirit fathoms everything, even the abysmal depths of God. **11** For what man knows the depths of man except the man's own inner Spirit? Even so, also, the Spirit of God knows the deeps profound of God. **12** But we have not received the spirit of the world, but the Spirit which comes forth from God, that we may realize the blessings freely given us by God. **13** Of these high themes we speak in words not taught by human philosophy, but by the Spirit; interpreting spiritual things to spiritual men. **14** The unspiritual man rejects the teachings of God's Spirit; for him it is folly. He cannot understand it, for it is spiritually

discerned, **15** But the spiritual man discerns everything, yet is himself discerned by no one. **16** For what man understands the mind of the Lord, that he should instruct Him?

**3** As for me, brothers, I could not talk to you as spiritual men, but as to creatures of flesh, mere babes in Christ. **2** I fed you milk, not meat; for you were unable to bear it. **3** You are not able even now, for you are still unspiritual. While there is among you jealousy and strife, are you not still unspiritual, and behaving like worldlings? **4** When one says, "I follow Paul," and another, "I follow Apollos," are you not mere worldlings? **5** What then is Apollos? What is Paul? Just ministers through whom you have believed, and each doing the work that the Lord gave him. **6** I planted, Apollos watered, but God made the seed grow. **7** So neither is he who planted anything, nor he who watered, but God alone, who is making the seed grow. **8** Now, though he who plants and he who waters are one, each will receive his own reward, according to his own service. **9** For we are God's fellow workers; and you are God's field, you are God's building. **10** According to the grace of God vouchsafed me, like a skillful master-builder, I have laid a foundation; but another will be building upon it. Let each take heed how he builds on it. **11** The foundation is already laid - Jesus Christ - and no man can lay another. **12** On that foundation, if a man proceeds to build gold, silver, precious stones, wood, hay, stubble, each man's work will be made manifest. **13** The Day will disclose it, for it dawns in fire, and the fire will test each man's work, of what quality it is. **14** If any man's work - the building he has made - stands the test, he will be rewarded. **15** If any man's work is burned up, he will suffer loss, but he himself will be saved, as it were through the flames. **16** Do you not know what you are God's sanctuary, and that the Spirit of God is dwelling within you? **17** If any one tear down God's sanctuary, God will tear him down; for the sanctuary of God is holy, and that is what you are. **18** Let no one deceive himself. If any one of you supposes that he is wise in the philosophy of the present age, let him become foolish, so that he may be wise. (αἰὼν 9165) **19** For the philosophy of this world is foolishness in God's sight. It is written, He snares the wise in their own craftiness, **20** and again, The Lord knows the reasonings of the wise, how futile they are. **21** So let no one make boast in men. For all things are yours; **22** Paul, Apollos, Cephas, the world, life, death, things present or things to come; all things are yours; **23** and you are Christ's, and Christ is God's.

**4** Let any man look upon us as servants of Christ, and stewards of the secret truths of God. **2** Now it is required of stewards, that a man be found faithful. **3** But to me it matters very little that I am judged by you, or by any earthly court. **4** Indeed I do not even judge myself; for though I know nothing against myself, yet that does not vindicate me; for he who judges me is the Lord. **5** So make no hasty judgment until the Lord come, who will both bring to light the hidden things of darkness, and will make plain the purpose of men's hearts. Then each man's due praise will come to him from God. **6** Now these things, brothers, I have applied in a figure to myself and to Apollos for your sakes; that in us you might learn not to go beyond what is written; that none of you be puffed up for the one, against the other. **7** For who makes you a differ, brother? Or what have you that you did not receive? But if you did receive it, why are you boasting as if you had not received it? **8** But you, forsooth, are already full, are you? You are already rich? Without us you are already reigning? Yes, and I would that you did reign, so that we also might reign with you. **9** But it seems to me that God has exhibited us apostles, last of all, like men doomed to death; for we are made a spectacle to the whole world, both to men and to angels. **10** For Christ's sake we are fools, but you are quite philosophic in Christ. We are weak, but you are strong; you are honorable, but we are outcast. **11** Even to his very hour we are enduring hunger and thirst and nakedness and blows. **12** Homeless men, we toil, working with our own hands. **13** When reviled, we bless; when persecuted, we endure; when defamed, we conciliate. We have been made, as it were, scum-o'-the-earth, the very refuse of the world, to this very hour! **14** I am not writing this to shame you, but to admonish you, as my beloved children. **15** For though you have ten thousand tutors in Christ Jesus, you can have but one father. For in Christ Jesus I begot you through the gospel. **16** I beg you then to imitate my example. **17** With this in mind I have sent Timothy to you. He is my dear and faithful son in the Lord, who will remind you of my ways in Christ; the manner in which I ever teach everywhere in every church. **18** Now some are puffed up, as though I were not coming to you. **19** But come to you I will, and that soon, if it please the Lord, and then I shall learn not the talk of these boasters, but their power. **20** For the kingdom of God is not in talk, but in power. **21** Which do you want? Am I to come to you with a rod, or in a loving and tender spirit?

**5** It is actually reported that there is immorality among you, and such immorality as is not even among the heathen -

that a man has taken his father's wife! **2** Yet you are puffed up instead of mourning and removing from among you the man who has done this thing. **3** For I, although absent in body, yet present in spirit, have already passed sentence, by the authority of our Lord Jesus Christ, on him who has done this thing. **4** When you are gathered together, and my spirit is with you together with the power of our Lord Jesus, **5** I have handed over such a man to Satan for the destruction of his flesh, that his spirit may be saved, in the day of the Lord Jesus. **6** Your glorying is not good. Do you not know that even a little leaven leavens all the lump? **7** Then get rid of the old leaven, so that you may be like a new lump, as you are now unleavened. For our Paschal Lamb has already been sacrificed, Christ himself. **8** So let us keep the unending feast, not with any old leaven, neither with leaven of malice and vice, but with unleavened bread of sincerity and truth. **9** I told you in my letter not to associate with the immoral. **10** Not that in this world you were actually to have no contact with the immoral, the avaricious, the thievish, or with idolaters; for then you would have to leave the world, altogether. **11** But what I wrote was that you were not to associate with any so-called brother who is immoral, or avaricious, or idolatrous, or abusive, or a drunkard, or an extortioner. No, with such persons do not even sit at table. **12** What have I to do with the judging of outsiders? Must not you judge those who are within the church, while God judges outsiders? **13** Expel that wicked man from among you.

**6** Dare any one of you who has a grievance against his neighbor go to law before heathen judges, instead of before the saints? **2** Do you not know that the saints will judge the world? And if the world is to be tried by you, are you unfit to try such trifling cases? **3** Do you not know that we are to try angels? How much more, then, the affairs of life. **4** Why then, if you have cases relating to earthly affairs which need to be decided, is it men who are absolutely nothing in the church whom you make your judges? **5** I say this to shame you. Is it so that there is not among you a single wise man, capable of deciding between a man and his brother? **6** Must brother go to law with brother, and that, too, before unbelievers? **7** Indeed, to say nothing more, the fact that you have lawsuits with one another is altogether a defect in you. Why not rather suffer injustice? Why not rather endure being cheated? **8** On the contrary, you yourselves are inflicting injustice and fraud, and that upon your brothers. **9** Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived. None who are immoral, or

idolaters, or adulterers, or catamites, or sodomites, **10** or thieves, or avaricious men, or drunkards, or foul-mouthed men, or extortioners will inherit the kingdom of God. **11** Such were some of you, but you have washed away your stains, you have been consecrated, you have been justified in the name of the Lord Jesus Christ, and in the Spirit of our God. **12** "All things are lawful for me"? Yes, but not all things are good for me. "All things are lawful for me"? Yes, but I will not let myself be enslaved by the power of any. **13** "Food is meant for the stomach, and the stomach for food"? Yes, but God will soon put an end both to the one and to the other. The body, however, exists not for immorality, but for the Lord, and the Lord for the body; **14** and the God who raised up our Lord will up-raise us also by his mighty power. **15** You know, do you not, that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a harlot? God forbid! **16** Do you not know that he who joins himself to a harlot is one with her in body? (For God says, The two shall become one flesh.) **17** While a man who is united with the Lord is one with Him in spirit? **18** Flee from immorality. Every other sin that a man commits lies outside the body, but the immoral man sins against his own body. **19** Do you not know that your body is a sanctuary of the Holy Spirit who is within you, the Spirit whom you have from God? **20** You are not your own; for you have been bought with a price, therefore glorify God in your bodies.

**7** Now concerning the question in your letter. It is well for a man to have no intercourse with a woman, **2** but because there is so much immorality let each man have his own wife; and let each woman have her own husband. **3** Let the husband give his wife her due, and likewise the wife her husband. The wife is not mistress of her own person, **4** but her husband is; and in the same way the husband is not master of his own person, but his wife is. **5** Do not refuse one another, unless it is only temporary and by mutual consent, so that you may devote yourselves to prayer. Then come together again, lest through your lack of self-control Satan begin to tempt you to sin. **6** But what I have just said is by way of concession, not command. **7** I would that every one lived as I do; but each man has his own special gift from God, one this, another that. **8** But to the unmarried, and the widows, I say that it is well for them to remain as I am. **9** If, however, they are not exercising self-control, by all means let them marry; for marriage is better than the fever of passion. **10** But to those already married my commandment is - and not mine, but the Lord's - that a wife is not to leave

her husband; **11** (or if she has already left him let her either remain as she is, or be reconciled to him), and also that a husband is not to put away his wife. **12** To the rest it is I who am speaking, not the Lord. If any brother has a wife who is not a believer, if he is willing to live with her, let him not send her away. **13** And a woman whose husband is not a believer, if he is willing to live with her, let her not separate from him. **14** For the unbelieving husband is consecrated through union with his believing wife; and the unbelieving wife, through union with her believing husband. Otherwise your children would be unholy, but now they are consecrated to God. **15** But if the unbelieving partner be determined to leave, separation let it be. In such cases the believing husband or wife is not under bondage. But it is into peace that God has called us. **16** For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? **17** Only whatever be the lot in life to which God has assigned each one - and whatever the condition in which he was living when God called him - in that let him continue. Such is the rule I give in all the churches. **18** So, was any man called, being circumcised? Let him not become uncircumcised. Was any man called when he was uncircumcised? Let him not be circumcised. **19** Circumcision is nothing, and uncircumcision is nothing. Keeping God's commands in everything. **20** Whatever be the condition of life in which he was called, in that let him continue. **21** Were you called in slavery? Let not that trouble you; but if you can become free make use of the opportunity. **22** For the slave who has been called in the Lord is the Lord's freedman; and in the same way, the free man who is called is Christ's slave. **23** You have been brought with a price; do not become slaves to men. **24** Where each man stood when he was called, there, brothers, let him stay, close to God. **25** I have no command from the Lord to give you concerning unmarried women; but I give you my opinion, and it is that of a man who, through the Lord's mercy, is deserving of your confidence. **26** I think then, that in view of the time of suffering now imminent, it is best for a man to remain as he is. **27** Are you bound to a wife? Do not seek to be free. Are you free from the marriage bond? Do not seek for a wife. **28** Yet if you do not marry, you have not done wrong; and if a girl marries, she has not done wrong. Such people, however, will have trouble in worldly affairs, and I wish to spare you. **29** Indeed, brothers, the time that remains to us has been shortened; so let those who have wives live as if they had none, **30** let those who weep be as though they did not weep, those who rejoice as though they did not

rejoice, those who buy as though they did not possess, **31** and those who use the world as though using it sparingly. For the present phase of the world is passing away. **32** So I want you to be free from all anxieties. An unmarried man is anxious about the Lord's business, how he may please the Lord; **33** but a married man is anxious about worldly affairs, how he may please his wife, and he is divided in his mind. **34** Again, the woman who is widow, or the maid, is anxious about the Lord's business, how she may be pure in body and in mind; but the married woman is anxious about worldly affairs, how she may please her husband. **35** It is in your own interest that I say this; not that I may entangle you in a snare, but that I may help you to serve the Lord with fitting and undistracted service. **36** If, however, a father feels that he is not treating his virgin daughter in a seemly manner, in leaving her unmarried beyond the flower of her age, and so the matter is urgent, let him do what she desires; he commits no sin. Let the marriage take place. **37** On the other hand, he who is firm in his purpose and is under no compulsion, but is free to carry out his own wishes, and who has determined to keep his daughter unmarried, does well. **38** So he that gives his daughter in marriage is doing right, and he who keeps her unmarried will be doing right, and he who keeps her unmarried will be doing better. **39** A wife is bound to her husband during his lifetime; but if her husband dies, she is free to marry whomever she will, provided it be in the Lord. **40** But she is happier, in my judgment, if she remains as she is; and I think that I, too, have the Spirit of God.

**8** Now in regard to food which has been offered to idols, we are sure of course that "we all have knowledge." But knowledge puffs up, while love builds up. **2** If a man thinks that he already has knowledge, he does not yet truly know as he ought to know; **3** but if a man loves God, he is known by him. **4** Now as to eating food that has been offered to idols, we know well that an idol has no real existence in the universe, and that there is no God but One. **5** For though there be so-called "gods," celestial of terrestrial, as indeed there are gods many and lords many, **6** yet for there is one God, the Father, from whom are all things, and we for him; and one Lord Jesus Christ, by whom are all things, and we by him. **7** But that "knowledge" is not possessed by all; but some, accustomed until now to the idol, eat food as that which has actually been offered to an idol, and so their conscience, being still weak, is defiled. **8** Now food does not bring us nearness to God. Neither if we eat do we gain any advantage, nor if we eat not, do we lose any. **9** But see to it lest this right of yours become a stumbling-block to the

weak. **10** For if any one should see you, the possessor of "knowledge," reclining at table in an idol's temple, would not his conscience, if he were weak, be emboldened to eat things sacrificed to idols? **11** So he is lost, this weak man, lost by your "knowledge." this brother for whom Christ died. **12** In so sinning against your brothers, and in ever and again wounding their weak consciences, you are sinning against Christ. **13** Therefore, if what I eat makes my brother to stumble, I will never eat meat again, lest I make my brother to stumble. (aion g165)

**9** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? **2** Even if I am not an apostle to others, to you at least I am; for you are the seal of my apostleship in the Lord. **3** This is my reply to my critics. **4** Have I no right to claim food and drink? **5** Have I no right to take a believing wife with me on my journey, as the rest of the apostles and the Lord's brothers and Peter do? **6** Are we the only ones, Barnabas and I, who have no right to give up manual labor? **7** What soldier ever serves at his own expense? What farmer ever plants a vineyard and his flock and does not taste the milk? **8** Am I saying this on human authority only, or does not the Law also say the same? **9** Yea, in the Law of Moses it is written, Thou shalt not muzzle an ox while he is treading out the grain. **10** Is it the oxen that God is thinking about, or is it really said for our sakes? It was written for us; because the plowman ought to plow in hope, and the thresher in hope of getting a share of the crop. **11** If I have sown for you the seeds of spiritual good, is it a great thing if I reap from you temporal goods? **12** If others share this authority over you, do not I far more? Yet I have not availed myself of it, but am patiently enduring; so that I may not in any way hinder the progress of Christ's gospel. **13** You know, do you not, that those who minister in the temple, and those who serve at the altar, get their portion of the sacrifices? **14** Even so the Lord ordained that those who proclaim the gospel should get their living by the gospel. **15** But for my part, I have never availed myself of any of these rights. I do not say this to bring it about in my own case. I would rather die than let any one make void this boast of mine. **16** Proclaiming the gospel gives me no ground of boasting; for necessity is laid upon me; woe is me if I preach not the gospel. **17** For if I do this of my own accord, I have my pay; but if unwilling, I have at least discharged my stewardship. **18** What then is my wage? This, that I can make the gospel free where I carry it; and that I can refrain from using my rights as a preacher of

the gospel. **19** Though free from all men, I make myself the slave of all, that I may win the more. **20** To the Jews I am become like a Jew, that I may win Jews; to those under the Law, like one under the Law, though I am not under the Law, myself; **21** to those outside the Law, as one outside the Law, to win those outside the Law (though I am not outside the law of God, but inside the law of Christ). **22** I am become weak to the weak, to win the weak. I am become all these things to all men that, by any and by all means, I may save some. **23** And I am doing it all for the gospel's sake, that I may become a copartner in it. **24** Do you not know that in a foot-race, though all run, only one receives the prize? So run that you may win. **25** Every man who contends in the games continually trains himself by all manner of self-restraint. Now they do it to get a fading garland, but we, one that is unfading. **26** For my part, then, I run with no wavering to the goal. I box not as one beating the air, **27** but I bruise my body and keep it in subjection, lest having called others to the contest, I should myself be disqualified.

**10** For I would not have you ignorant, brothers, how our fathers were all under the cloud, and all passed through the sea, **2** and all were baptized into Moses in the cloud and in the sea. **3** They all ate of the same spiritual bread, **4** and all drank from the same spiritual stream, for they were drinking from a spiritual rock that followed them, and that Rock was Christ. **5** But in most of them God was not well pleased, for they were laid low in the desert. **6** Now this happened as a warning for us, that we might not long for evil things as they longed. **7** And you must not be idolaters like some of them. as it is written, The people sat down to eat and drink, And they rose up for idol dances. **8** Nor must we act licentiously, as some of them did, and fell in a single day, twenty-three thousand of them. **9** Neither must we presume upon the patience of our Lord, as some of them presumed, and were destroyed by the serpents; **10** nor murmur, as some of them did, and were destroyed by the Destroying Angel. **11** Now these things were happening to them typically, but were written down for our admonition who stand at the meeting of the ages. (aion g165) **12** So then let him who imagines that he is standing so securely beware lest he fall. **13** No temptation has overtaken you that is beyond man's power; but God is faithful, who will not let you be tempted beyond what you can bear, but will, with every temptation, provide the way of escape also, so that you may be able to withstand. **14** So then, my beloved, continually flee from idolatry. **15** I am speaking to men of sense; do

you yourselves judge what I say. **16** The cup of blessing which we bless, is it not a common participation in the blood of Christ? The bread which we break, is it not a common participation in the body of Christ? **17** Because we who are many are one bread, one body, for we all do share in the one loaf. **18** Look at Israel according to the flesh; are not those who eat the sacrifices in communion with the altar? **19** What then shall we say? that an offering to an idol is anything? or that an idol is really anything? **20** On the contrary, what the heathen sacrifice they sacrifice to demons and not to God, and I do not want you to have communion with demons. **21** You cannot drink the cup of the Lord and also the cup of demons; you cannot be partakers in the Lord's table and in the table of demons. **22** What! would we provoke the Lord to jealousy? Are we stronger than he? **23** "All things are lawful," you say? But not all things are expedient; "all things are lawful"; but not all build up. **24** Let not each one be always seeking his own, but rather his neighbor's good. **25** Eat anything that is for sale in the markets, asking no questions for conscience sake; **26** for the earth and its fulness are the Lord's. **27** If one who is not a believer invites you to his house, and you wish to go, eat everything that is set before you, without asking questions for conscience sake. **28** But if any one tells you, "This food has been offered in sacrifice," do not eat it, for the sake of him who told you, **29** and for your conscience sake - his conscience, not your own. "But," you may object, "why should my freedom be decided upon another's scruples of conscience? **30** If I eat after giving thanks, why am I denounced for eating that for which I have given thanks?" **31** Because whether you are eating or whether you are drinking, you are to do it all for the glory of God. **32** Do not be a cause of stumbling either to Jews of to Gentiles, or to the church of God. **33** For so I also try to please all men in every way, not by seeking my own good, but the good of the many, that they may be saved.

**11** Be imitators of me, as I am an imitator of Christ. **2** Indeed I praise you for remembering me in everything, and because you are holding fast to the traditions just as you received them. **3** But I wish you to understand that the head of every man is Christ, and of a wife her husband is head; and that God is head of Christ. **4** Every man who prays or prophesies with head veiled dishonors his Head; **5** but every woman who prays or prophesies with her head unveiled dishonors her head (her husband). for it is one and the same thing as if she were shaven. **6** If a woman does not wear a veil, let her also cut off her hair; now if it is a

disgrace for a woman to have her hair cut off or her head shaved, let her be veiled. **7** A man, indeed, ought not to have his head veiled, for he is an image and glory of God; but woman is a glory of man. **8** For it is not man who was made from woman, but woman was made from man. **9** And man was not created for woman, but woman for man. **10** For this reason the woman ought to have authority over her head, because of her guardian angels. **11** However, in the Lord neither is woman independent of man, nor is man independent of woman; **12** for just as the woman was made from the man, so also is the man born of the woman, while they both come from God. **13** Judge of this for your own selves. It is fitting that a woman should pray to God with her head unveiled. **14** Nor does nature itself teach you that it is a disgrace to a man to have long hair, **15** but it is woman's glory, because her hair has been given her instead of a veil. **16** If, however, any one is inclined to be disputatious regarding such a custom, let him know that neither I nor the churches of God hold to such a custom. **17** But in giving you the following instructions, I cannot praise you; your solemn assemblies do more harm than good. **18** To begin with, I am told - and I believe there is some truth in it - that when you meet at a church there are divisions among you. **19** For there must needs be also parties among you, in order that the good may be tested and made known. **20** Again, when you meet together, there is no true eating of the Lord's Supper; **21** for each one of you begins to eat his own supper; one goes hungry, while another gets drunk. **22** What! Have you no houses in which to eat or drink? or do you wish to show your contempt for the church of God, and to shame those who have no homes to eat in? What shall I say to you? Shall I praise you? In this I certainly do not praise you. **23** For I passed on to you the account, which I myself received from the Lord; how the Lord Jesus, on the very night he was betrayed, took bread, **24** and when he had given thanks, he broke it, saying, "This is my body, broken for you; this do in memory of me." **25** In the same way also, he took the cup after supper, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in memory of me." **26** For as often as you eat this bread and drink this cup, you are proclaiming your Lord's death until he come. **27** So he that eats the bread or drinks the cup of the Lord unworthy must answer for a sin against the body and blood of the Lord. **28** Let each man scrutinize himself, and thus let him eat of the bread and drink of the cup. **29** For whoever eats and drinks without discerning the body, eats and drinks condemnation to himself. **30** This is why

many among you are feeble and sickly, and many sleep. **31** If however, we were judging ourselves aright, we should not now be condemned; **32** but through our condemnation by the Lord, we are trained so that we may not be condemned; **33** So, my brothers, whenever you come together for this meal, wait for one another. **34** If any one is hungry, let him eat at home, so that your meetings do not bring condemnation upon you. The other matters I will adjust when I come.

**12** Now concerning spiritual gifts, brothers, I do not wish you to be ignorant. **2** You know that when you were heathen you went astray after dumb idols, wherever he be led. **3** Wherefore I want you to understand that no one who speaks in the Spirit of God says, "Jesus is accursed," and no one can say, "Jesus is Lord," except in the Holy Spirit. **4** Now there are varieties of gifts, but the same Spirit; **5** there are various forms of service, and the same Lord; **6** and varieties of work, and the same God, who works in all. **7** Now to each man has been given his manifestation of the Spirit for the common good. **8** For to one man by the Spirit has been given a word of wisdom, to another a word of insight by the same Spirit; **9** to one man by the same Spirit is given faith, to another gifts of healing by the one Spirit; **10** to another the powers which work miracles, to another prophecy, to another the discernment of spirits; to another varieties of tongues, to another the interpretation of tongues. **11** But the one and the same Spirit gives power to all, distributing his gifts to each as he wills. **12** For just as the body is one and has many members, and all the members of the body, although they be many, are one body; so also is Christ. **13** And we can see this, for in one Spirit we were all baptized into one body, whether Jew or Gentile, whether slave or free, and we were all made to drink of one Spirit. **14** For the body is not one member, but many. **15** If the foot should say, "Because I am a hand, I am not part a part the body," would it not indeed be a part of the body? **16** Or if the ear should say, "Because I am not an eye, I am not a part of the body," would it be any less a part of the body? **17** If the whole body were an eye, where were hearing? If all were hearing, where were smelling? **18** But now God has set the members, each one of them, in the body as it has pleased him. **19** If all were one member, where would the body be? **20** But now there are many members, but one body. **21** And the eye cannot say to the hand, "I have no need of you". nor again of head to the feet, "I have no need of you." **22** On the contrary, we need those members of the body which seem to be weaker; **23** upon those parts of the body which we

esteem less honorable, we bestow more abundant honor, and our uncomely parts have more abundant comeliness. **24** For whereas our comely parts have no need, God has tempered the body together, giving more abundant honor to that member in which lacked; **25** that there should be no disunion in the body, but that members mutual care for one another. **26** When one member suffers, all the others suffer with it; and when one member is honored, all the members are glad with it. **27** Now you are the body of Christ, and individually members of it. **28** And God has appointed those in the church to be first of all apostles, second, prophets, third, teachers. then workers of miracles, healers, helpers, administrators, users of various kinds of "tongues." **29** Are all apostles? Are all prophets? teachers? workers of miracles? **30** Have all gifts of healing? Do all speak with tongues? Do all interpret? **31** Desire earnestly the greater gifts. And yet I will go on to show you a still more excellent way.

**13** Though I speak in the tongues of men and of angels, but have no love, I am become a clanging brass, or a clashing cymbal. **2** Though I have the gift of prophecy and understand all mysteries and all knowledge, and have all faith, so that I could remove mountains, but have not love, I am nothing. **3** And though I sell all my goods to feed the poor, and though I give my body to be burned, but have not love, it avails me nothing. **4** Love suffers long and is kind; love envies not; love makes no parade, is not puffed up, **5** is not rude, nor selfish, nor easily provoked. Love bears no malice, never rejoices over wrong-doing, **6** but rejoices when the truth rejoices. **7** It knows how to be silent, it is trustful, hopeful, patient, enduring. **8** Love never fails; but though there are prophecies, they will fail; though there are tongues, they will cease; though there is knowledge, it will be superseded. **9** For our knowing is imperfect, and our prophesying is imperfect; **10** but when the perfect is come, then the perfect will be done away. **11** When I was a child I spoke like a child, felt like a child, thought like a child; now that I am become a man, I have done with childish things. **12** For now we see as in a mirror, and are baffled, but then face to face; now I know in fragments, but then shall I understand even as I also have been understood. **13** Faith, Hope, Love endure - these three; but the greatest of these is Love.

**14** Hotly pursue this love, yet seek earnestly spiritual gifts, and chiefly that you may prophesy. **2** For he who speaks in a "tongue" speaks not to man but to God, for no one understands him, but in the Spirit he utters secret truths. **3** But he who prophesies addresses words

to men that build up, encourage, and console. **4** He who speaks in a tongue upbuilds himself; but he who prophesies upbuilds the church. **5** Now I should like you all to speak with "tongues"; but I should rather that you prophesied, For he who prophesies is greater than he who speaks with tongues, unless he interprets, so that the church may be built up. **6** Now brothers, if I should come to you speaking with tongues, what should I benefit you, unless I speak to you some revelation, or knowledge, or prophecy, or teaching? **7** For if lifeless instruments such as the flute or the harp give no distinction in the sounds, how shall it be known what is fluted or harped? **8** Or, for example, if the trumpet give an uncertain sound, what soldier will be prepared for battle? **9** In the same way with you, if you utter unintelligible words with your tongue, how can what you say be understood? You will be speaking to the winds! **10** There are, let us say, so many languages in the world, and none without its meaning. **11** If then I do not know the force of expression, I shall seem a barbarian to the one who uses it, and he will seem a barbarian to me. **12** So also in your case, since you are ambitious for spiritual gifts, seek to excel in them for the upbuilding of the church. **13** So let him who speaks with tongues pray that he may interpret. **14** For if I pray in an unknown tongue, my spirit prays, but my mind is barren. **15** What then? I will pray with my spirit, and I will pray also with my mind. I will praise God with my spirit, but I will praise him with my mind, also. **16** For if you in your spirit bless God, how shall he who fills the place of the unlearned say the Amen to your thanksgiving, when he does not know what you are talking about? **17** You on the one hand offer a good thanksgiving, but the other is not built up. **18** Thank God I speak with tongues more than you all, **19** but in the church I would rather speak five words with my understanding, so as to instruct others, than ten thousand in an unknown tongue. **20** Brothers, do not become children in understanding; be babes in malice, but in understanding become mature men. **21** In the Law it is written. With men of other tongues, and by the lips of strangers, will I speak to this people, and even then they will not listen to me, says the Lord. **22** So then the gift of tongues is for a sign, not to believers, but to unbelievers; but prophecy is not for unbelievers, but for those who believe. **23** Accordingly, when the whole church assemblies, and everybody is speaking "with tongues," if there enter men unlearned or unbelieving, will they not say that you are mad? **24** But if all are prophesying when an unlearned or unbelieving man enters, he is convicted in conscience by your speaker, he feels himself judged by all,

**25** and the secret depths of his heart are laid open. So he will fall upon his face and worship God, saying, "Of a truth, God is with you." **26** What follows, then, brothers? Whenever you meet together, each contributes something; a psalm, a sermon, a revelation, a tongue, an interpretation. Let all be done for edification. **27** If any one speaks in an unknown tongue, let it be by two, or at the most by three, and that in turn, and let some one interpret. **28** But if there is no one to interpret, let them keep silence in the church, and speak to themselves and to God. **29** Let the prophets speak by two or three, and let the others exercise their judgment. **30** But if to one as he sits there some revelation is made, let the first be silent. **31** For you can all prophesy one by one; so that all may be learning, and all may be encouraged. **32** The spirits of prophets are subject to prophets, **33** for God is not a God of confusion, but of peace. This custom prevails in all the churches of the saints. **34** "In your congregation" you write, "as in all the churches of the saints, let the women keep silence in the churches, for they are not permitted to speak. On the contrary let them be subordinate, as also says the law. **35** And if they want to learn anything, let them ask their own husbands at home, for it is shameful for a women to speak in church." **36** What, was it from you that the word of God went forth, or to you only did it come? **37** If any one thinks himself a prophet or spiritual, let him recognize that what I am now writing you is a command of the Lord. **38** But if any one disregard it he will be disregarded. **39** So, my brothers, be ambitious for the gift of prophecy, and speak not against the gifts of tongues. **40** Let everything be done decently and in order.

**15** Now I am calling to your remembrance, brothers, the gospel which I preached to you, which you also received, and on which you have taken your stand, **2** by which also you are saved, if you are holding fast the message which I preached to you; unless indeed you have believed in vain. **3** For the very first thing I taught you was that I had myself been taught, that Christ died for our sins according to the Scripture, **4** that he was buried, and that he was raised the third day, according to the Scriptures, **5** and was seen by Cephas, and then by the Twelve. **6** Afterward he was seen at one time by more than five hundred brethren, most of whom are still alive, but some are fallen asleep. **7** Then he was seen by James, then by all the apostles, **8** and last of all, as by one born out of due time, he was seen by me also. **9** For I am the least of the apostles, I who am not worthy to be called an apostle, because I persecuted the church of



God. 10 But by the grace of God I am what I am, and that grace of his, bestowed upon me, did not prove ineffectual. I labored more abundantly than all the rest, yet not I, but by the grace of God that is with me. 11 But whether it is I or they, thus do I preach, and thus you came to believe. 12 If then, we are preaching Christ, that he rose from the dead, how are some of you saying that there is no resurrection from the dead? 13 But if there is no resurrection from the dead, then not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, and vain also is your faith. 15 More than that, we are detected in bearing false witness against God; because we testified of God that he raised Christ from the dead, whom he did not raise, if indeed the dead rise not. 16 For if the dead rise not, neither has Christ arisen; 17 and if Christ be not risen, your faith is vain, you are still in your sins. 18 More than that, those who are sleeping in Christ have perished. 19 If in this life only we have hope in Christ, we are of all mankind most pitiable. 20 But now, now, Christ is risen from the dead, the first-fruit of those who have fallen asleep. 21 For since by man came to death, by man came also the resurrection from the dead. 22 For just as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order; Christ the first-fruits, then those who belong to Christ at his appearing. 24 And then the end, when he shall hand over his kingdom to God his Father, after he has abolished all rule and authority and power. 25 For he must rule until he has put all his enemies under his feet. 26 The last enemy that will be destroyed is Death. 27 For He has put all things under his feet, but in that quotation All things are put under him, it is evident that God is excepted, who put all things under Him. 28 For when everything is subjected to him, then the Son himself shall subject himself to Him who made them subject, that God may be all in all. 29 Else what shall they do who are baptized for the dead? If the dead are really not raised, why are they baptized for them? 30 Yes, and why am I myself exposed to danger every hour? 31 Every day I am facing death, my brothers, I affirm it by that pride in you which I have through Christ Jesus our Lord. 32 If after the manner of men I have fought with wild beasts at Ephesus, what good does it do me? If the dead do not rise, Let us eat and drink, For we shall be dead tomorrow. 33 Do not deceive yourselves. Evil companions ruin good morals. 34 Wake up, do justly, cease from sin; for I say to your shame that some of you have no acquaintance with God. 35 But some one will ask. "How are the dead raised? and with what body are they coming?" 36 Foolish man! The seed you sow

does not come to life unless it dies. 37 And when you sow the seed you are not sowing the body that it will become, but bare grain, of wheat perhaps, or some other grain. 38 But God gives it what body he pleases, and to each kind of seed its own body. 39 All flesh is not the same flesh; there is human flesh, another of fishes of animals, another of birds, another of fishes. 40 There are both celestial bodies and bodies terrestrial; but the splendor of the celestial is one thing, and the splendor of the terrestrial is another. 41 There is one glory of the sun, another of the moon, and another of the stars; for star differs from star in glory. 42 So it is in the resurrection of the dead. It is sown in corruption, It is raised in incorruption; 43 Sown in weakness, It is raised in power; 44 The body sown is animal The body is raised is spiritual. If there is an animal body, there is also a spiritual body. 45 Thus it is written. The first man, Adam, became a living being, the last Adam, a life-giving Spirit. 46 Now it is not the spiritual which is first, but the animal, and then the spiritual. 47 The first man is of the earth, earthly; the second Man is of heaven. 48 Like him who was of earth, are the earthy; and like Him who is of heaven, are the heavenly; 49 As we have borne the likeness of him who was of earth, so also let us bear the likeness of Him who is of heaven. 50 I tell you this, brothers, that flesh and blood cannot inherit the kingdom of God; nor can corruption inherit incorruption. 51 Lo, I tell you a secret truth. we shall not all be sleeping, but we shall be changed, 52 in a moment, in the twinkling of an eye, when the last trumpet sounds. For the trumpet will sound, and the dead will be raised, incorruptible, and we shall be changed. 53 For this corruptible must be clothed with incorruption, and this mortal must be clothed with immortality. 54 And when this mortal has been clothed with immortality, then will the words of Scripture come to pass, Death has been swallowed up in victory. 55 Where, Death, is thy victory? Where, Death, is thy sting? (Hades 986) 56 Now the sting of death is sin, and the power of sin is the Law. 57 But thanks be to God, who has given us the victory through our Lord Jesus Christ. 58 So, my brothers beloved, stand firm, immovable, always abounding in work for the Lord, because you know that your toil is not fruitless in the Lord.

**16** Now concerning the offering for the saints, you also are to do as I directed the church of Galatia. 2 On the first day of each week let each of you put aside something, keeping it in store as he may prosper, so that when I come there may be no collections going on. 3 On my arrival I will send those whom you may accredit by letter to carry your

bounty to Jerusalem. 4 And if it is worth while for me to go too, they will accompany me. 5 Now I shall come to you after I have gone through Macedonia. 6 I shall remain some time with you; possibly spending the winter, in order that you may help me forward in whatever journey I take. 7 For I do not wish at this present time to see you merely in passing; but if the Lord permits, I hope to remain some time with you. 8 I am staying for the present in Ephesus, until Pentecost; 9 for a door has opened to me, great and effectual, and the opponents are many. 10 If Timothy come, see to it that he is among you without trepidation; for he is doing the Lord's work, as I am, so let no one disparage him. 11 Whenever he comes to me, send him on his way in peace, for I am expecting him with the other brothers. 12 As for our Apollos, I have many times urged him to go to you with the others, but he was always unwilling to go to you at this time. He will come, however, whenever he has a good opportunity. 13 Be watchful, stand firm in the faith, be manly, be strong. 14 Let all that you do be done in love. 15 I beg you this, my brothers - you know the household of Stephanus, that they were the first-fruits of Achaia, and that they devoted themselves to the service of the saints - 16 so I want you also to show deference to such, and to every fellow worker, and laborer. 17 I am glad that Stephanus and Fortunatus and Achaicus have arrived, for they have made up for your absence. 18 They refresh my spirit as they do yours. So cultivate the acquaintance of such men. 19 The churches of Asia greet you. Aquila and Priscilla (Prisca), with the church that meets in their house, greet you heartily in the Lord. 20 All the brothers send greetings. Greet one another with a holy kiss. 21 The greeting of me, Paul, with my own hand. 22 If any one does not love the Lord, let him be accursed. Our Lord is coming. 23 The grace of our Lord Jesus be with you. 24 My love be with you all in Christ Jesus.

# 2 Corinthians

**1** To the Church of God which is in Corinth, and to all the saints throughout Greece. from Paul, by God's will an apostle of Christ, and from brother Timothy. **2** Grace to you and peace from God our Father in the Lord Jesus Christ. **3** Thanks be to the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, **4** who ever comforts me in all my troubles, so that I may be continually able to comfort those who are in any trouble by the comfort with which God is ever comforting me. **5** For just as I have more than my share in the sufferings of the Christ, so also through the Christ I have more than my share of comfort. **6** If I am afflicted, it is for your comfort and salvation; and if I am receiving comfort, it is for your comfort - a comfort produced within you by your patient fortitude, under the same sufferings which I also am enduring. **7** My hope for you is firm; for I know that as you are comrades in my sufferings, so also are you comrades in my comfort. **8** Now, brothers, I want you to know about the troubles which befell me in Asia; how I was burdened altogether beyond my strength, so that I renounced all hope even of life itself. **9** Indeed, I had in myself, and still have, the sentence of death, in order that I might not rely on myself, but on God who raises the dead to life. **10** He delivered me from such a death, and will deliver me. On him I have set my hopes that he will continue to deliver me, **11** while all of you also are helping me by your prayers; so that from many lips thanksgiving may rise on my behalf for the blessings vouchsafed to me through the intercessions of many. **12** For this is my proud boast, the testimony of my conscience, that it was in holiness and with pure motives before God, not in worldly wisdom, but in the grace of God, that I have conducted myself in the world, and above all in my relations with you. **13** For I am writing to you nothing different from what you read aloud and very well recognize, and I hope will continue to recognize to the very end, **14** as some indeed did recognize in part at last, that I am your cause of boasting, just as you will be mine on the Day of Jesus our Lord. **15** And in this confidence I intended to visit you, before going elsewhere, that you might have a pleasure twice over. **16** I intended to go by you into Macedonia, and to come again to you from Macedonia, and by you to be sent forward on my way to Judea. **17** In purposing this did I display "caprice"? Or what I purpose do I purpose in a worldly way, so that it may mean either "Yes, yes," or "No, no"? **18** As God is faithful, my message to you is not now "Yes," now "No." **19**

For Jesus Christ, Son of God, who was proclaimed among you by us, that is, by Silvanus and Timothy and me, was not wavering between "Yes" and "No," but in him is the everlasting "Yes." **20** For however many are the promises of God, in him they are "Yes." Therefore also through him let the Amen be said by our voices to the glory of God. **21** And he who has established me with you in the Anointed One, and has anointed me, is God. **22** He has also set his seal upon me, and given me the pledge of his Spirit in my heart. **23** But for my part I call God to witness, as my soul shall answer for it, that it was to spare you that I came not to Corinth **24** (not that I am attempting to lord it over your faith, but rather to work with you for your happiness); for your faith is steadfast.

**2** I decided that I would not visit you again in grief; **2** for if I cause you grief, who is there to cause me joy except those whom I have grieved? **3** And for this very reason I wrote you, that I might not come only to be grieved by those who ought to give me joy; and because I trusted in you all, that my joy is the joy of all of you. **4** For I wrote to you out of much affliction and anguish of heart, through many tears; not to pain you, but to convince you of my love, my abundant love for you. **5** As to him who has been, and now is, causing pain, it is not I whom he has pained, but all of you - at least some of you (not to overstate the case). **6** Sufficient for the offender is the punishment imposed by the majority; **7** so that now you ought rather to forgive and comfort him, lest he should be overwhelmed by the excess of his grief. **8** So I beg you to reinstate him in your love. **9** For this very purpose also I wrote you (before), that I might test you, to see if you were obedient in every respect. **10** If you forgive the man, I forgive him, too; for whatever I have forgiven has been forgiven in the presence of Christ, **11** for your sakes, that I may not be overreached by Satan, for I am not ignorant of his devices. **12** Now when I came to Troas to preach the gospel of Christ, although a door was opened to me in the Lord, **13** I could get no peace of mind because I failed to find Titus, my brother. So I bade them good-bye and started off for Macedonia. **14** But thanks be to God, who in every place is leading me in the train of Christ's triumph, and is making manifest through me the knowledge of him, an odor of incense everywhere. **15** I am Christ's fragrance upwafted unto God, among those who are being saved and those who are perishing; **16** to these latter an odor of death to death, to the former, of life to life. For such service as this, who is sufficient? **17** I am; for I am not like most, trafficking in the

word of God, but rather from a sincere heart, like a man of God, I speak in Christ, in the very presence of God.

**3** Am I beginning again to "recommend" myself? Or do I need, as some do, letters of commendation either to you or from you? **2** You are my letter, written on my heart, known and read by all men. **3** Since all can see that you are a letter of Christ transcribed by men, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on human hearts as tablets. **4** Such confidence I have through Christ before God. **5** Not that I am sufficient in myself to reach any conclusion in my own wisdom; but my sufficiency is from God. **6** It is he who has also made me sufficient as a minister of a new covenant; not of a letter but of a spirit; for the letter kills, but the spirit makes alive. **7** If, however, the administration of death, written with letters and engraved on stones, began in glory, so that the children of Israel could not gaze steadily on the face of Moses, because of the glory of his face - a glory even then fading - **8** how much more shall the ministry of the Spirit abide in glory? **9** For if the ministry of condemnation had glory, far more is the ministry of righteousness radiant in glory. **10** Indeed that which once was glorious has lost its glory, because of the glory which surpasses it. **11** For if that which was fading came in glory, far more will that which ever abides be glorious. **12** Therefore, cherishing such a hope, I use great freedom of speech. **13** I do not do as Moses did, who used to cover his face with a veil to keep the children of Israel from beholding the passing of a fading glory. **14** Nay, their minds were made dull; for to this very day, at the public reading of the Old Testament, the same veil rests thereon, because it is not revealed to them that in Christ the veil is taken away. **15** Yes, to this very day, whenever Moses is read, a veil lies on their hearts; **16** but when their heart turns to our Lord the veil is stripped away. **17** (The Lord means the Spirit, and where the Spirit of the Lord abides there is freedom.) **18** And we all, with unveiled faces, reflecting like a mirror the glory of the Lord, are ourselves continually being transformed into the same likeness, from glory to glory, as by the Lord, the Spirit.

**4** So then, as I have this ministry because of God's mercy to me, I do not lose heart. **2** I have renounced the hidden things of shame, not spending my life in craftiness, nor adulterating the word of God; but setting forth the truth openly, I strive to commend myself to every man's conscience as in the sight of God. **3** But even if my gospel, too, is "veiled," it is among those who are on the way to perish that it is "veiled." **4** Among them the god of this age

has blinded the understanding of the unbelieving so that the sunshine of the gospel of God, should not dawn upon them. (aion g165) **5** It is not myself that I proclaim, but Christ Jesus as Master, and myself that I proclaim, and myself your slave for Jesus' sake. **6** For God who said, "Out of darkness light shall shine," is he who has shone in my heart, that the sunrise of the knowledge of God may shine forth in the face of Christ. **7** But I hold this treasure in an earthen vessel, in order that the surpassing greatness of the power may be from God, and not from myself. **8** On every side I am hard pressed, yet not hemmed in; perplexed, but not in despair; **9** persecuted, but not forsaken; struck down, but not destroyed. **10** Wherever I go, I am always carrying about in my body the dying of Jesus, in order that the life also of Jesus may be made manifest in this body of mine. **11** For, alive though I am, I am always given over to death for the sake of Jesus, that the life also of Jesus may shine forth in my dying flesh. **12** So while death is working in me, life is working in you. **13** But having the same spirit of faith of which it is written, I believed, and therefore have spoken, I also believe and so I speak. **14** For I know that He who raised from the dead the Lord Jesus, will raise me also with Jesus, and set me at your side in his presence. **15** For everything is for your sakes, so that more abundant grace, because of the thanksgiving of many voices, might overflow to the glory of God. **16** For this reason, as I have said, I do not lose courage, but even though my outward man is wasting away, my inward man is being renewed, day by day. **17** For my light affliction, which is but for a moment, is working out for me a far more exceeding and eternal weight of glory, (aionios g166) **18** while I am gazing not at things seen, but at things unseen; for things seen are temporal, but things unseen are eternal. (aionios g166)

**5** For I know, if this earthly tent of mine were struck, I have a mansion built by God, a house not made with hands, eternal in the heavens. (aionios g166) **2** For in this tent I am groaning, earnestly longing to be under the cover of my heavenly habitation; if so be that being so covered, **3** I shall not be found naked. **4** For in this tent of mine I am groaning in deep trouble; not that I wish to be unclothed, but to be clothed upon, that what is mortal may be swallowed up in life. **5** And He who has wrought me out for this very end is God, who has given me his Spirit as pledge. **6** Therefore I am always of good courage, because I well know that while I am at home in the body, I am in banishment from the Lord, **7** for I am walking by faith, not by sight. **8** So I

have good courage, and am well pleased rather, to be in banishment from the body and to be at home with the Lord. **9** And for this reason I also make it home with the Lord. **10** For we must all be made manifest, in our true characters, before the Judgment-seat of Christ; so that each one may receive according to that which he has done in his body, whether good or evil. **11** So, because I know the fear of God, I "persuade men." What I am is manifest to God, and I hope manifest also to your conscience. **12** I am not "commending myself to you again," but I am giving you an occasion of boasting on my behalf, so that you may have an answer ready for those who boast in externals, and not in the heart. **13** For if I was "beside myself," it was to God; of if I am now "of sound mind," it is for you. **14** For the love of Christ overmasters me; because I thus judge that if One has died for all, then all have died; **15** and that he died for all in order that the living may live no longer for themselves, but for Him who died and rose again for them. **16** Therefore henceforth I know no one simply as a man - even if I have known Christ as a man, yet now I do so no longer. **17** So there is a new creation when any man is in Christ. The old life has passed away, behold, the new is come. **18** And all this is from God, who through Christ reconciled me to himself, and gave me the ministry of reconciliation; **19** how that God was in Christ reconciling a world to himself, not reckoning to men their trespasses; and that to me he has entrusted the message of that reconciliation. **20** On Christ's behalf, then, I come as ambassador. It is as though God was entreating you, through me, on Christ's behalf I beg you to be reconciled to God. **21** Him who knew no sin, in our behalf he has made to be sin; so that in him we might become the righteousness of God.

**6** As a worker with him I beseech you not to receive the grace of God in vain. **2** For he said. In an acceptable time have I heard thee, And in the day of salvation have I succored thee. Behold, now is the acceptable time! behold, now is the day of salvation! **3** I am giving no one a cause of stumbling in order that my ministry may not be discredited; **4** but in every way I am striving to commend myself as God's minister by steadfast endurance, by afflictions, by troubles, by distresses, **5** by floggings, by imprisonment; in riots, in labors, in sleepless watching, in hunger and thirst; **6** with purity, understanding, patience, and kindness; by the Holy Spirit, by love sincere, **7** by a true teaching and an energy divine; by the weapons of righteousness, for attack or for defense, **8** amid honor or dishonor, amid evil report and good report; as a deceiver and yet true; **9** as unknown and

yet well known; as at death's door, yet, strange to tell, I live on; as chastened, but not killed; **10** as grieved, but always glad; as poor, but making many rich; as having nothing, yet possessing everything. **11** O Corinthians, I am unsealing my lips to you; my heart is wide open to you. **12** There is no narrowness in my love; but the narrowness is in your own. **13** I pray you, therefore, in fair exchange (I speak as to my children), let your hearts also be wide open to me. **14** Be not unequally yoked with unbelievers; for what fellowship has righteousness with lawlessness? what communion has light with darkness? **15** What concord has Christ with Belial? What portion has a believer with an unbeliever? **16** And what compact has God's temple with idols? For we are a temple of the living God, as he has said. I will dwell among them, and walk about among them; I will be their God, and they will be my people. **17** Therefore, Come out from among them and separate yourselves, saith the Lord, touch not what is unclean; **18** then I will receive you and will be to you a Father, and you shall be to me sons and daughters, saith the Lord Almighty.

**7** As these promises are ours, beloved, let us cleanse ourselves from every defilement of body and of spirit, and perfect our holiness in the fear of God. **2** Make room for me in your hearts! I have wronged no man, I have ruined no man, I have defrauded no man. **3** I am not saying this to blame you, for as I have already said, I hold you in my heart to live together and to die together. **4** Great is my faith in you; great is my cheerful assurance in you. I am filled with comfort; in spite of all my troubles, my heart is overflowing with joy. **5** For even after I reached Macedonia, my flesh had no rest, but I was troubled on every hand. Without were fights; within were, fears. **6** But the God who comforts the down-hearted comforted me by the coming of Titus, **7** and not alone by his coming, but also by the comfort you had been to him. For he told me of your eager longing, of your penitence, and of your zeal on my behalf, so that I was happier still. **8** Even if I caused you pain by my letter, I do not regret; though I did regret it when I saw that my letter had caused you pain, even for a time. **9** But now I am glad; not because you were pained; but because your pain led you to repentance. **10** For your pain came from God, and so you took no harm from me. For the pain which is from God works repentance leading to salvation, a repentance never to be regretted. But the world's pain works death. **11** Note the results of this pain which God permitted; what earnestness it has called forth in you, what explanations, what indignation,

what alarm, what longing, what fervor, what punishment of wrong. In every way you have proved yourselves innocent in the matter. **12** So then, even if I did write to you, it was not for the sake of the wrong-doer, or of him who had been wronged, but to make clear to yourselves in the sight of God your earnest care for me. **13** This is what comforts me. In addition to this comfort of mine, I have been made still happier by the happiness of Titus; because his spirit was refreshed by you all. **14** Although I have been boasting a little to him about you, I have not been put to shame. But as in every matter I have spoken the truth to you, so also my boast to Titus has been proved to be the truth. **15** And his tender affection is all the greater toward you, when he calls to mind the obedience of you all, and the fear and trembling with which you received him. **16** I rejoice that I have complete confidence in you.

**8** Now, brothers, I wish to tell you about the grace of God which has been manifest in the churches of Macedonia. **2** For although in heavy trial of affliction, their overbrimming happiness, even in spite of their deep poverty, abounded to the opulence of their unselfishness. **3** For I can testify that according to their ability, and even beyond their ability, of their own free will, too, they have given help. **4** With earnest entreaty they craved of me the privilege of a share in ministering to the saints in Jerusalem. **5** And this not as I had expected, but in accordance with the will of God, they first gave themselves to God and to me. **6** With the result that I have been begging Titus that, as he had been the one to begin the work with you, so he should complete among you this grace also. **7** Now then, as you excel in everything, in faith and utterance and knowledge and all zeal and in your love to me, see to it that you excel in this grace also. **8** I do not say this by way of command, but by the zeal of others I am trying to prove the reality of your love. **9** For you know the grace of our Lord Jesus Christ, how though he was rich, for your sakes he became poor, that you through his poverty might become rich. **10** And I will give you my opinion in this matter; for this offering is fitting in your case, considering that you made a beginning before others, not only in the willingness to do something but also in actually doing something a year ago. **11** So now complete the doing of it also, in order that just as there was the readiness to will, so there may be the accomplishment according to your means. **12** For if there be first willing mind, the gift is accepted according to what a man has, and not according to what he has not. **13** Nor are other people to be relieved, and

you to be distressed; **14** but burdens are to be equalized. Now your abundance at this present time present time is a supply for their want, in supply for your want; and so burdens be equalized, **15** even as it is written, He who gathered much had nothing over, and he who gathered little did not lack. **16** But thanks be to God who has inspired in the heart of Titus the same zeal on your behalf that I have. **17** For he not only consented to my request, but being thoroughly in earnest, comes to you of his own accord. **18** And I am sending with him that brother whose fame in the service of the gospel is spread through all the churches. **19** More than that, he is the one chosen by the churches to accompany me on my journey, in administering this gift of yours for the Lord's glory. And this has my full consent, **20** because I am on my guard in this, that no one should blame me, in respect to this bounty which I am administering. **21** For I aim at being above reproach, not only in the sight of the Lord, but also in the sight of men. **22** With them I am sending our brother of whose zeal I have often had proof in many ways, and who is now zealous because of his great confidence in you. **23** As for Titus, remember that he is a partner of mine, and is also my associate in labors for you. As for the other brothers, remember that they are delegates from the churches, men in whom Christ is glorified. **24** So show to the churches an evidence of your love, and a justification to these brothers of my boasting about you.

**9** It is indeed unnecessary for me to write you in regard to the ministrations to the saints at Jerusalem, **2** for I know how ready you are, and am always boasting about you to the Macedonians, telling them that Greece has been ready for a year past; and your zeal has been a spur to the majority of them. **3** Nevertheless I am sending the brothers in order that my boast about you may not prove vain in this instance; so that, as I kept saying, you may be prepared. **4** For if any Macedonians come with me and find you not ready, shame would come upon me (not to speak of you) in respect to this confidence. **5** So I have thought that I must ask these brothers to visit you beforehand, and get your promised contribution ready in advance. I want it to be given of your bounty, not extorted from your covetousness. **6** Mark this; he who sows sparingly will also reap sparingly; and he who sows bountifully will also reap bountifully. **7** But let each give according to the purpose of his heart; not grudgingly or under compulsion. It is a cheerful giver that God loves. **8** And God is able to give you an overflowing measure of every grace, so that all your wants of every kind may be supplied

at all times, and you may give of your abundance to every good work; **9** As it is written. He scattered broadcast, he gave to the poor; His almsgiving continues forever. (αιων g165)  
**10** He who ever supplies seed to the sower, and bread for the food of man, will supply and make plentiful your seed, and increase the harvest springing up from your almsgiving.  
**11** You yourselves will be enriched with all good things, that you may give ungrudgingly; and your gifts, of which I am the agent, will make men give thanks to God. **12** Because the ministry of this contribution not only supplies the needs of the saints, but also overflows in many a thanksgiving to God.  
**13** For this ministrations proves you. On account of it men glorify God for your faithfulness to your professions of the gospel of Christ, and for the liberality of your gifts to them and to all. **14** Moreover, in their prayers for you they will be longing after you, because of the exceeding grace of God that is resting upon you. **15** THANKS BE TO GOD FOR HIS UNSPEAKABLE GIFT!

**10** Now I Paul, myself, appeal to you by the humble-heartedness and selflessness of Christ - Paul who "in your presence is humble, but bold enough when he is absent" - **2** I beseech you, and I say, do not make me show my boldness, when I come in the boldness with which I think I shall show my courage against some who think that I am walking on the low level of the flesh. **3** Though I do walk on the low level of the flesh, I do not make war as the flesh does; **4** for the weapons of my warfare are not weapons of the flesh, but mighty for God, in pulling down all fortresses. **5** For I pull down imaginations and every crag that lifts itself against the knowledge of God. And I carry every thought away into captivity and subjection to Christ; **6** and I am fully prepared to punish every act of disobedience, when once your submission has been put beyond question. **7** Look these facts in the face. If any man is fully persuaded as regards himself that he belongs to Christ, let him consider again with himself, that just as he is Christ's, so also am I. **8** If, however, I were to boast more loudly concerning the authority which the Lord gave me (not to cast you down, but to build you up), I should have no cause for shame. **9** Let it not seem as if I were overawing you with my letters. **10** "His letters indeed," says one, "are mighty and forcible, but his personality is weak, and his speech contemptible." **11** Let such a man assure himself that my actions, when I am present, will be just like my words in my letters when I am absent. **12** I have not indeed the audacity to class myself among, or compare myself with, certain of the self-

commendors; yet they are not wise in measuring themselves by one another and in comparing themselves with one another. **13** I, however, will not indulge in undue boasting, but will confine it within the limits of the sphere to which God has assigned me - a sphere which reaches even to you. **14** For I am not overstepping the limits of my authority, as though I reached you not; since I have already come even as far as Corinth to proclaim the gospel of Christ. **15** I am not "boasting beyond measure in the labors of others," but it is my hope that, as your faith goes on increasing among yourselves, by the enlargement of my appointed limits, **16** I may carry the gospel to countries beyond you; and not be boasting of work made ready to my hand within another man's limit. **17** Meanwhile. Let him who boasts, boast in the Lord. **18** For a man is proved worthy, not by his self-commendation, but when he is commended by the Lord.

**11** Would that you could put up with a little "folly" from me! Nay, do bear with me. **2** I have a divine jealousy on your behalf; for I betrothed you to one only husband, even to Christ, that I might present you to him, a chaste virgin. **3** But I fear lest, just as the serpent beguiled Eve in his craftiness, so your minds should be seduced from your single-mindedness and purity toward Christ. **4** If indeed some one is coming to preach another Jesus, whom I did not preach, or you are receiving a Spirit other than you once received, or another gospel which you did not accept before, you would do well to bear with me. **5** For I reckon that I am in no respect behind your superapostolic apostles. **6** Yes, though I be unskilled in speech, at least I am not in knowledge; indeed I made this perfectly plain to you in all things and among all men. **7** Is it a sin, forsooth, that I humbled myself that you might be exalted, in preaching the gospel to you free of cost? **8** Other churches I spoiled, and took their wages to do you service. **9** Even when I lacked the actual necessities of life while I was with you, I was a burden to no one; for whatever I lacked, the brothers from Macedonia supplied, when they came. So I kept myself from being a burden to you in any way, and will continue to do so. **10** As the truth of Christ is in me, this boasting of mine shall not be stopped within the boundaries of Greece! **11** And why? Because I love you not? God knows I do. **12** I am doing and will continue to do this in order to cut away the ground from under those who wish some cause for slander; and that the ground of their boasting may appear as does mine. **13** For such fellows are sham apostles of Christ. **14** No wonder! for Satan himself disguises himself as an angel of light. **15**

It is no great marvel, then, if his ministers also disguise themselves as ministers of righteousness. Their end will be according to their works. **16** I say again, let no one think me a fool. Or, if you must, at least bear with me as a fool, that I, too, may do a little boasting. **17** What I am about to say I am not speaking by the Lord's command, but as it were in pure folly, in this boldness of boasting. **18** Since so many are making worldly boasts, I shall boast, too! **19** Although you are wise, you put up with fools willingly enough! **20** You put up with it, though they make slaves of you, live on you, seize your property, lord it over you, even strike you in the face, in the way of degradation! **21** I say that I was weak, and yet for whatever reason any one is bold (I speak in mere folly) I too am bold. **22** Are they Hebrews? So am I. Are they descendants of Israel? So am I. Are they descendants of Abraham? So am I. **23** Are they ministers of Christ? (I speak as though I were beside myself), such, far, more, am I; in labors more abundant, in imprisonments also more abundant, in floggings beyond measure, in deaths often. **24** Five times at the hands of the Jews, I have received one short of forty lashes. **25** Three times I have been scourged by the Romans; once I have been stoned; three times have I been shipwrecked; a night and a day have I been adrift in the open sea. **26** My journeys have been many; in perils of rivers, in perils of bandits; in perils from my countrymen, in perils in the city, in perils in the wilderness; in perils on the sea, in perils among false brothers; **27** in toil and weariness, often in sleepless watching, in hunger and thirst, often without anything to eat; in cold and in nakedness. **28** Not to mention other things, there is the crowding pressure of each day upon me, the care of all the churches. **29** Who is weak, and I am not weak? Who is caused to stumble, but I burn with indignation? **30** If boast I must, it shall be concerning my weakness. **31** The God and Father of the Lord Jesus, he who is blessed forever, knows that I am telling the truth. **(aion g165)** **32** In Damascus, the governor under Aretas the King, kept guard over the city of the Damascus, to arrest me; **33** but through an opening in the wall I was let down in a basket, and so escaped and out of his hands.

**12** I am forced to boast, though it is unprofitable, but I will go on to visions and revelations of the Lord. **2** I know a Christian man who, fourteen years ago (whether in the body I know not, or out of the body, I know not. God knows), was caught up - this man of whom I speak - even into the third heaven. **3** And I know such a man (whether in the body or apart from the body I know not, God knows), **4** who was

caught up into Paradise, and heard unutterable words which no human being is permitted to utter. **5** Of such a one I will boast; but on my own behalf I will not boast except in my weaknesses. **6** If I should choose to continue boasting I should not be foolish, for I should be speaking the truth. But I refrain, lest by the stupendous grandeur of the revelation any one should estimate me beyond what he sees in me, or hears from me. **7** It was for this reason, lest I should be over-elated, that there was given me a thorn in the flesh, a messenger of Satan, to buffet me, lest I should be over-elated. **8** Concerning this, three times over I supplicated the Lord that it might leave me; **9** but he has answered me. "My grace is sufficient for you; it is in weakness that my power is perfected." **10** Most gladly therefore will I boast rather of my weakness, that over me like a tent may be pitched the power of Christ. That is why I rejoice in weakness, in ill-treatment, in troubles, in persecutions and calamities for Christ's sake. For when I am weak, then am I strong. **11** I am become a fool - you have forced me to; for you yourselves ought to have been my vindicators. In no respect am I inferior to these superapostolic apostles, even though I am nothing. **12** In truth the signs of the true apostle were wrought among you in all patience by signs and marvels and powers. **13** In what respect, then, were you inferior to the other churches, except that I myself was not a burden to you? Forgive me this wrong! **14** And now for the third time I am preparing to visit you. I will not be a burden to you, for I am not seeking yours, but you. For the children ought not to lay up for the parents, but the parents for the children. **15** For my part, I will most gladly spend, yea, and will myself be spent, for your souls. If I love you more abundantly, am I to be loved the less? **16** But though it be granted that I was not a burden to you, yet, you say, this was my cunning with which I caught you by a trick. **17** Did I make gain of you through any of those whom I sent to you? **18** I urged Titus to go, and with him I sent our brother. Did Titus make gain of you? And did I not walk in the same spirit as he did? Did I not take the very same steps? **19** Do you think that all this time I am defending myself to you? It is before the presence of God that I am speaking in Christ; and all, beloved, for your upbuilding. **20** For I dread that perhaps, when I come, I may not find you to be such as I wish, and that I may be found by you such as you do not wish; I dread lest there should be quarrels, jealousy, tempers, party spirit, slandering, gossip, arrogance, tumults; **21** and lest when I come again my God may humble me before you, and lest I shall mourn for many those who have sinned before, and have not repented of the



impurity and immorality and wantonness which they have practised.

**13** This will be my third visit to you. Out of the mouth of two or three witnesses shall every word be confirmed. **2** I have said formerly, and I now forewarn you as when I was present the second time, so now when I am absent the second time, so now when I am absent, saying to those who had sinned before, and to all the rest, "If I come again, I will not spare," **3** Since you want a proof of Christ who is speaking in me, he who is not feeble toward you, but powerful among you. **4** For though he was crucified through weakness, yet he now lives through the power of God. I also am weak, sharing in his weakness, but I shall live with him by the power of God. **5** Examine yourselves to see if you are in the faith; put your own selves to the proof. Or do you not know, your own selves, that Jesus Christ is in you, unless indeed you fail to abide the proof? **6** But I hope you will find that I abide the proof. **7** And my prayer to God is that you may do no evil; not in order that I may appear approved, but that you may do what is noble, though I should seem unable to abide the proof. **8** For I have no power against the truth, but only in defense of the truth. **9** For I am always glad whenever I am weak, but you are strong. For this also I am praying, for your perfect reformation. **10** For this reason I am writing thus while absent, so that when I come, I may not have to deal sharply, according to the authority which the Lord gave me for building up, and not for pulling down. **11** Finally, brothers, farewell. Aim at perfection, take courage, be of one mind, live in peace; so shall the God of love and peace be with you. **12** Salute one another with a holy kiss. **13** All the saints salute you. **14** The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

# Galatians

**1** Paul, an apostle sent not from men nor by any man, but by Jesus Christ and by God the Father who raised him from the dead; **2** with all the brothers who are with me. To the churches of Galatia greeting. **3** Grace be to you, and peace from God our Father and our Lord Jesus Christ, **4** who gave himself for our sins, that he might deliver us from this present evil age in accordance with the will of our God and Father, (αἰῶν γ165) **5** to whom be glory forever and ever. Amen. (αἰῶν γ165) **6** I am amazed that you are so soon shifting your ground, and deserting him who called you by the grace of Christ, **7** for another gospel, which indeed is not another; only there are certain individuals who are troubling you, and desiring to pervert the gospel of Christ. **8** But even though I myself or an angel from heaven were to preach any gospel other than that which I did preach to you, let him be accursed. **9** I have said it before, and I now repeat it, if any one is preaching a gospel to you other than that which you have received, let him be accursed. **10** Think you that I am now trying to conciliate men or God? Or am I "seeking to please men"? If I were still seeking to please men, I should not be a slave of Christ. **11** For I would have you know, brothers, that the gospel I preach is not man-made; **12** for neither did I myself receive it from man, nor by man was I taught it, but by a revelation an apocalypse of Jesus Christ. **13** For you have heard of my former conduct in Judaism, how furiously I used to persecute the church of God, and how I kept seeking to root it out; **14** and how in my zeal for Judaism I outstripped many of my own age and nation, in my special zeal for the traditions of my forefathers. **15** But when God who had set me apart from my very birth, **16** and had called me by his grace, was pleased to reveal his Son in me, so that I might preach his gospel among the Gentiles, without consulting a human being, **17** or even going up to Jerusalem to see those who had been apostles before me, I went off at once to Arabia, and on my return came back to Damascus. **18** Then three years later I went up to Jerusalem to get acquainted with Peter, and spent two weeks with him. **19** I saw no other apostle except James, the Lord's brother. **20** (In what I am now writing, I call God to witness that I am telling the truth.) **21** Then I went into the districts of Syria and Cilicia. **22** But to the churches of Christ in Judea I was personally unknown; **23** only they used to hear it said, "He who was once persecuting us is now preaching the gospel of the very faith which he once tried to ruin." **24** And they were giving glory to God on my account.

**2** Fourteen years later I went up to Jerusalem again, with Barnabas, and took Titus also with me **2** (I went up at that time in obedience to a revelation). And I laid before them the gospel which I am wont to preach among the Gentiles. I did this privately before those in authority, lest by any means I should be running, or should already have run, in vain. **3** But although Titus, my companion, was a Greek, they did not compel even him to be circumcised. **4** Yet there were false brethren who had crept in to spy out the freedom we enjoy in Christ Jesus, in order to enslave us again. **5** To them we did not yield submission even for an hour, in order that the truth of the gospel might abide unshaken among you. **6** But those in authority - what they once were makes no difference to me; God is no respecter of persons - those I say who were in authority had no additions to make my message. **7** On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter has with the gospel for the circumcised **8** (for he who has equipped Peter for the apostleship to the circumcised, equipped me also for the apostleship to the Gentiles), **9** and when they recognized the grace which had been given to me, James and Cephas and John, then thought to be pillars, gave to Barnabas and to me the right hand of fellowship. They agreed that we should go to the Gentiles and they to the Jews. **10** They stipulated only that we should remember the poor, which very thing indeed I was quite eager to do. **11** But when Cephas came to Antioch I resisted him to his face, because he stood self-condemned. **12** For until certain men came from James he used to eat with the Gentile Christians, but when they came, he began to draw back and to separate himself, because he was afraid of the circumcision party. **13** And the rest of the Jewish Christians also dissimulated with him, so that even Barnabas was carried away by their hypocrisy. **14** But when I saw that they were not walking a straight path, in the presence of the truth of the gospel, I said to Cephas before them all. "If you, although you are a Jew, live like the Gentiles and not like the Jews, why do you try to compel the Gentiles to become Jews? **15** "We are Jews by birth, and not 'Gentile sinners'; **16** "yet because we know that no man is justified by the works of the Law, but by the faith of Jesus Christ, we ourselves also have put our faith in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for "By the works of the Law shall no flesh be justified." **17** But if while seeking to be justified in Christ we ourselves also have been found to be sinners, is Christ then a minister of sin? Far from it! **18** For if I am rebuilding the very things which I destroyed, I am

proving myself a transgressor. **19** For it is through law I died to law, in order to live to God. **20** I have been crucified with Christ, so it is no longer I who am living, but it is Christ who is living in me; and the life I am now living in the flesh, I am living in faith of the Son of God who loved me and gave himself up for me. **21** I do not annul the grace of God; for if righteousness comes by way of the Law, then indeed Christ died Christ for nothing.

**3** O foolish Galatians, who has bewitched you? You, before whose very eyes Jesus Christ was placarded as crucified!  
**2** Answer me this one question. "When you received the Spirit, was it from doing what the Law commands or from believing the message heard?" **3** Are you so without sense? After beginning with the Spirit, will you now end with the flesh? **4** Did you have such experience to no purpose - if indeed it was really to no purpose? **5** Does he then who supplies you with his Spirit and works miracles among you, do it because you do what the law commands of because you believe the message heard? **6** Even as Abraham believed God and it was counted to him for righteousness? **7** Notice then that the true sons of Abraham are children of faith. **8** And the Scripture, anticipating God's justification of the Gentiles by faith, announced the gospel to Abraham beforehand in the words, In thee shall all the Gentiles be blessed. **9** So then they who are children of faith are blessed with Abraham the faithful; **10** but a curse rests on those who have their root in the works of the Law; for it is written. Cursed is every one that continues not in all the things written in the Book of the Law, to do them. **11** And it is manifest that by the Law no man is justified in the sight of God. because The just shall live by faith, **12** and the Law has nothing to do with faith, but declares, The man that has done these things shall live therein. **13** Christ has redeemed us from the curse of the Law by becoming a curse for us (for it is written, Cursed is every one who is hanged upon a tree), **14** to the end that in Christ Jesus the blessing of Abraham might come upon the Gentiles, so that through faith we might receive the promised Spirit. **15** Let me illustrate, brothers, from every-day life. When once a human testament is made, and formally ratified, no one sets it aside or adds to it. **16** Now it was to Abraham that the promises were spoken, and to his offspring. God did not say, "offsprings" as if speaking of many, but "and to your offspring," as of one; and this is Christ. **17** I mean to say that the testament which God has already ratified could not be annulled by the Law which came four hundred and thirty years later, so as to make the

Promise void. **18** For if the inheritance comes from law, it no longer comes from a promise; but God did give it as a free gift to Abraham by a promise. **19** To what purpose, then, was the Law? It was imposed later for the sake of transgressions, until the "Offspring" should come to whom the promise had been made. It was arranged through angels by the hand of a mediator. **20** (Now a mediator implies more than one person, but God is only one.) **21** Is the Law then opposed to the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would actually have come from law; **22** but the Scripture has shut up the whole world in prison together under sin, in order that the promise due to faith in Jesus Christ might be given to those who have faith. **23** Before the Faith came we were perpetual prisoners under the Law, in preparation for the destined faith about to be revealed. **24** So the Law has been our tutor-slave our pedagogue to lead us to Christ, so that we may be justified by faith; **25** but now that the Faith is come, we are no longer under a tutor-slave. **26** You are all sons of God through your faith in Jesus Christ. **27** For all of you who were baptized into Christ, have clothed yourselves with Christ. **28** In him there is neither Jew nor Greek, there is neither slave nor free, there is no male and female; for you are all one in Christ Jesus. **29** And if you belong to Christ, then you are the descendants of Abraham, heirs according to the promise.

**4** What I mean is this. As long as the heir is a child, he differs in no respect from a slave, though he be the owner of the whole inheritance; **2** but is under the control of guardians and trustees, until the time appointed by his father. **3** So we Jews also, when we were children, were held in bondage under the empty externalities of the world. **4** But when the fulness of time was come God sent forth his Son, born of a woman, born under law, **5** to redeem from captivity those under law, in order that we might receive our sonship. **6** And because you are sons, God sent forth the spirit of his Son into your hearts, crying, "Dear, dear Father!" **7** So each one of you is no longer a slave, but a son, and if a son, then an heir, too, through God's grace. **8** But once, when you Gentiles had no knowledge of God, you were slaves to gods which have no real being. **9** Now, however, when you have come to know God, or rather to be known by God, how is it that you are beginning to turn back to those weak and beggarly externalities, eager to be in bondage to them again? **10** You are scrupulous, are you, in observing "days" and "months" and "seasons" and "years"? **11** I am alarmed about you for fear lest I may have bestowed labor on you to

no purpose. **12** Brothers, I beseech you, become as I am, because I also have become as you are. You never did me any wrong; **13** on the contrary, you know that although it was illness which brought about my preaching the gospel to you at my first visit, **14** and although my bodily affliction was a trial to you, you did not scoff at it nor spurn me, but welcomed me like an angel of God, like Christ Jesus himself. **15** Why then did you account yourselves so happy? (For I bear you witness that if you could you would have torn out your own eyes and given them to me.) **16** Am I then become your enemy, because I am telling you the truth? **17** These men are courting your favor to no good purpose. They want to isolate you, so that you will be courting their favor. **18** It is always an honorable thing to have your favor sought in an honorable cause, always, and not only when I am with you. **19** O my little children, of whom I travail again in birth until Christ be formed within you! **20** How I wish I could be with you now, that I might change my tone; for I am perplexed about you. **21** Tell me, you who wish to be subject to the Law, why do you not listen to the Law? **22** For it is written that Abraham had two sons, one by the slave woman and one by the free woman; **23** but while the son by the slave woman was born according to the flesh, the son by the free woman was born in fulfilment of a promise. **24** Now all this is an allegory, for these women are the two covenants; one from Mount Sinai, which is Hagar bearing children into bondage **25** (for the word Hagar stands for Mt. Sinai in Arabia and represents the present Jerusalem who with her children is in bondage.) **26** But the Jerusalem that is above is free, and she is our mother. **27** For it is written, Rejoice, O thou barren one who dost never bear, Break forth in joy, thou that dost not travail; For the children of the desolate woman are many. Yea, more than hers who has a husband. **28** But you, brothers, are like Isaac, children of the promise; **29** but just as in old times the son born by the flesh used to persecute the son born by the power of the Spirit, so also it is now. **30** But what does the Scripture say? Send away the slave-woman and her son; for the slave's son shall not be heir along with the son of the free woman. **31** So, brothers, we are the children of no slave woman, but of free woman. For freedom did not Christ set us free;

**5** stand firm then, and do not be again entangled in a yoke of bondage. **2** Listen to me! I, Paul, declare to you that if you are to continue to follow the rite of circumcision, Christ will be no profit to you. **3** I solemnly testify to every man who submits to circumcision that he obligates himself to keep

the whole Law. **4** If you are being justified by law, you are cut off from Christ; you are fallen away from grace. **5** But we are not, for we through the Spirit are eagerly waiting by faith for a hope of righteousness (a hope well founded); **6** because in Christ neither circumcision has any value, nor uncircumcision, but faith which works through love. **7** You were running your race nobly. Who hindered you from obeying the truth? **8** The influence brought to bear does not come from him who is calling you. **9** A little leaven is leavening the whole lump. **10** As for me, I am fully trusting you in the Lord that you will be no otherwise minded; but he who is trying to unsettle you will have to bear his punishment, whoever he may be. **11** But I, brothers, if I "still preach circumcision," why am I still persecuted? Then surely the stumbling-block of the Cross has ceased to be an obstacle! **12** Would to God that those who are trying to unsettle you would even have themselves mutilated. **13** For you, brothers, were called for freedom; only do not make your freedom an excuse for self-indulgence, but in love enslave yourselves to one another. **14** For the whole Law has been fulfilled in this one precept, Thou shalt love thy neighbor as thyself. **15** But if you are always biting and devouring one another, take heed lest you be utterly consumed one by another. **16** This is my meaning. Let your steps be guided by the Spirit, and you will not gratify the desires of the flesh. **17** For the desire of the flesh is against that of the Spirit, and the desire of the Spirit is against that of the flesh, for they two are antagonistic, so that you may not do those things that you wish. **18** But if you are habitually led by the Spirit you are not under law. **19** Now the works of the flesh are manifest; such, for instance, as fornication, impurity, indecency, **20** idol-worship, sorcery, quarrels, party-spirit, jealousy, passionate anger, intrigues, factions, sectarianism, **21** envy, drunkenness, revelings, and things like these. I tell you beforehand, as I have already told you, that those who practise such sins shall not inherit the kingdom of God. **22** But the harvest-fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity, gentleness, and self-control; **23** against such there is no law. **24** And those who belong to Christ have crucified the flesh with its passions and appetites. **25** If we are living by the Spirit, let us also keep step in the Spirit. **26** Let us not become conceited, provoking one another, envying one another.

**6** Even if any one should be overtaken in a fault, brothers, you that are spiritual ought, in a gentle spirit, to restore such a one, each one of you looking to himself, lest you too

be tempted. **2** Ever be bearing one another's burdens, and so be fulfilling the law of Christ. **3** If a man fancies himself to be somebody when he is really nobody he is deceiving himself. **4** Let each one test his own work, and he will then have something to be proud of by comparing himself with himself, and not with any one else; **5** for every one must carry his own pack load. **6** He, however, who is being taught in the message, should always share with his instructor in all the good things which he possesses. **7** Be not deceived. God is not mocked. Whatever a man sows, that will he also reap. **8** The man who is sowing to his flesh will of the flesh reap corruption; but he who is sowing to the Spirit will of the Spirit reap life eternal. (αἰῶνιος g166) **9** And let us not be weary in well-doing, for in due season we shall reap if we faint not. **10** So then, as we have opportunity, let us do good to all men, but especially to those who are of the household of faith. **11** See with what large letters I have written to you in my own handwriting! **12** Those who are trying to compel you to be circumcised are such as wish to make a fair show in the flesh, only that they may not suffer persecution for the cross of Christ. **13** Even those who are being circumcised, are not themselves keeping the Law, but they want you to be circumcised so that they may glory in your flesh. **14** God forbid that I should glory in anything except in the cross of our Lord Jesus Christ, upon which the world has been crucified to me and I have been crucified to the world. **15** For in Jesus Christ neither is circumcision anything, nor uncircumcision, but a new creation. **16** On all who will govern their lives by this rule and on the Israel of God may peace and mercy rest. **17** From this time forth let no one trouble me, for I bear branded in my body the marks of Jesus, my Master. **18** May the grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

# Ephesians

**1** Paul, an apostle of Jesus Christ by the will of God, to the saints 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 be the God and Father of our Lord Jesus Christ, who has blessed us in every spiritual blessing in the heavenly realms in Christ. **4** Even as he chose us in him before the foundation of the world to be holy and without blemish in his sight. **5** For in his love he predestined us (such was the good pleasure of his will) to adoption for himself as sons through Jesus Christ, **6** and to the praise of his glorious grace which he graciously bestowed upon us in the Beloved. **7** It is in him we have deliverance, the forgiveness of our trespasses, through his blood; **8** so abundantly did he lavish upon us the riches of his grace in all wisdom and understanding, **9** when he made known to us, I say, that good pleasure which he purposed in himself **10** for the government of the fulness of the ages, that all things in heaven and earth are alike should be gathered up in Christ, as Head. **11** It is he in whom we Jews also have our inheritance, having been chosen beforehand according to the purpose of Him who executes all things according to the counsel of his will, **12** that we who first hoped in Christ should be for the praise of his glory. **13** And in him, because you listened to the proclamation of the truth, the evangel of your salvation, and trusted it, you Gentiles too were sealed with the promised Holy Spirit, **14** who for the praise of his glory is the pledge of our common heritage, unto the complete redemption of his purchased property. **15** For this reason I also, from the time when I heard of the faith in the Lord Jesus which prevails among you, and your love to all the saints, **16** do not cease to praise God for you, whenever I mention you in my prayers. **17** I am praying that the God of our Lord Jesus Christ, the Father most glorious, may grant you a spirit of wisdom and revelation, through an intimate knowledge of himself; **18** and that the eyes of your heart may be flooded with light so that you may understand what is the hope of his calling, what the wealth of the glory of his inheritance in the saints, **19** and what the surpassing greatness of his might in us who believe, as seen in the energy of that resistless might **20** which he exercised in raising Christ from the dead, and in seating him at his right hand in the heavenly heights, **21** far above all hierarchies and authorities and powers and dominions and every name that is named, not only in this age but in that which is to come. (αἰὼν γ165) **22** God has put all things under Christ's

feet, and placed him as Head over all in the church, **23** which is his body, the fulness of Him who fills the universe.

**2** And so God has given life to you Gentiles also, who were once dead in your trespasses and sins, **2** in which you passed your lives after the way of this world, under the sway of the Prince of the Powers of the Air, the spirit who is now working among the sons of disobedience. (αἰὼν γ165) **3** And among them we all once passed our lives, indulging the passions of our flesh, carrying out the dictates of our senses and temperament, and were by nature the children of wrath like all the rest. **4** But God, who is rich in mercy, because of the great love with which he loved us, **5** even while we were dead in our trespasses, made us live together with Christ (it is by grace you have been saved). **6** together with him He raised us from the dead, and together with Christ Jesus seated us in the heavenly realm, **7** in order that he might show to the ages to come the amazing riches of his grace by his goodness to us in Christ Jesus. (αἰὼν γ165) **8** For by grace you have been saved through faith, and that not of yourselves; it is God's gift. **9** It is not of works, so that any one can boast of it; **10** for we are his handiwork, created in Christ Jesus for good deeds, which God predestined us to make our daily way of life. **11** Do not forget then, that you Gentiles in the flesh, who are called "uncircumcision" by the "circumcision" made in flesh by man's hand, **12** were once upon a time without Christ, aliens from the commonwealth of Israel, strangers to the covenants of the Promise, without hope and without God in the world. **13** But now in Christ Jesus you who once were far away have been brought near in the blood of Christ. **14** For he is our Peace, who has made the two of us Jew and Gentile one, and has broken down the party-wall of partition between us. **15** In his own body he abolished the cause of our enmity, the law of commandments contained in ordinances, in order to make the two into one new man in himself, so making peace. **16** Thus he reconciled us both in one body to God by his cross, on which he slew our enmity. **17** So he came preaching "Peace" to you Gentiles who were afar off, and "Peace" to us Jews who were near; **18** because it is through him that we both have access in one spirit to the Father. **19** Take notice then that no longer are you strangers and foreigners, but you are fellow citizens with the saints and members of God's household. **20** You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. **21** In him the whole building, fitly framed together, rises into a holy temple in the Lord; **22** and in him

you, too, are continuously built together for a dwelling- place of God through his Spirit.

**3** For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles - **2** for surely you have heard of the stewardship of the grace of God entrusted to me for you? **3** You have heard how by direct revelation the secret truth was made known to me, as I have already briefly written you. **4** By reading what I have written, you can judge of my insight into that secret truth of Christ **5** which was not disclosed to the sons of men in former generations, as it has now been revealed by the Spirit to his holy apostles and prophets, **6** namely, that in Christ Jesus the Gentiles form one body with us the Jews, and are coheirs and copartners in the promise, through the gospel. **7** It is of this gospel I became a minister according to the gift of the power of the grace of God, bestowed on me by the energy of his power. **8** To me, who am less than the least of all saints, has this grace been given, that I should proclaim among the Gentiles the gospel of the unsearchable riches of Christ; **9** and should make all men see the new dispensation of that secret purpose, hidden from eternity in the God who founded the universe, (aion g165) **10** in order that now his manifold wisdom should, through the church, be made known to the principalities and powers in the heavenly sphere, **11** according to his eternal purpose which he purposed in Christ Jesus our Lord. (aion g165) **12** In him we have this fearless confidence and boldness of access through our faith in him. **13** So I beg you not to lose heart over my tribulations in your behalf; they are your glory. **14** For this cause I bend my knees before the Father, **15** from whom every fatherhood in heaven and earth is named, **16** praying him to grant you according to the riches of his glory to be strengthened with might by his Spirit in your inmost being; **17** that Christ may make his home in your hearts through your faith; that you may be so deeply rooted and so firmly grounded in love, **18** that you may be able to comprehend with all the saints what is "the breadth," "the length," "the depth," and "the height," **19** and may know the love of Christ which transcends all knowing, so that you may be filled with all the "plenitude" of God. **20** Now unto him who, according to his might that is at work within us, is able to do infinitely more than all we ask or even think, **21** to him be the glory in the church and in Christ Jesus, to all generations, world without end, Amen. (aion g165)

**4** I summon you then, I the prisoner in the Lord, to live lives worthy of the calling to which you were called. **2** With all humility and gentleness and long-suffering forbear with one

another in love; **3** and endeavor to preserve the unity of the Spirit in the bonds of peace. **4** There is one body and one spirit, even as also you were called in one hope of your calling. **5** There is one Lord, one faith, one baptism, **6** one God and Father of all, who is over all, and through all, and in all. **7** And to each one of us was grace given according to the measure of the munificence of Christ. **8** Thus it is said, When he ascended on high, he led captivity captive and gave gifts to men. **9** Now surely this "he ascended" implies that he also descended into the lower part of the earth. **10** He who descended is he who ascended above the highest heaven, that he might fill the universe. **11** It is he who made some men apostles, some prophets, some evangelists, and some pastors and teachers, **12** in order to equip the saints for the work of serving, for the building up of the Body of Christ - **13** till we all come in the unity of the faith and of the knowledge of the Son of God, to the maturity of manhood, to the measure of the stature of the fulness of Christ. **14** So we shall no longer be children, tossed up and down, and blown about by every wind of teaching, tricked by the craft of men in the snares of misleading error; **15** but holding the truth in love we shall grow up in every part into him who is our Head, even Christ. **16** From him the whole body (knit together and compacted by all its joints) makes continual growth of the body so as to build itself up in love, through the energy of his bounteous provision, according to the need of each several part. **17** This then I tell you and implore you in the Master's name, to pass your lives no longer as the Gentiles do in the perverseness of their minds; **18** having their understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardening of their hearts. **19** These being past feeling have given themselves over to sensuality, in order to practise every form of impurity with greedy zest. **20** But you have not so learned Christ, **21** if indeed you have listened to him, and in him been taught the truth as it is in Jesus. **22** You have learned to lay aside, with your former manner of living, the old self who was on his way to ruin, as he followed the desires which deceive; **23** and to be made new in the spirit of your mind, **24** and to put on the new self, created after God's likeness, in the uprightness and holiness of the truth. **25** So then put away falseness and speak every man the truth to his neighbor, for we are members one of another. **26** "Be angry and sin not"; let not the sun go down upon your anger. **27** Give the devil no place. **28** Let him who stole steal no more, but let him work, and in honest industry toil with his hands, so that he may have something to give to

the needy. **29** From your lips let no evil words come forth, but such as occasion warrants, such as are good for upbuilding and give a blessing to the hearers. **30** And grieve not the Holy Spirit of God, in whom you have been sealed for the day of redemption. **31** Banish from among you all bitterness and passion and anger and clamor and slander, as well as all malice; **32** and be kind to one another, tender-hearted, forgiving one another, even as God in Christ has forgiven you.

**5** Learn then to imitate God as his beloved children, **2** and to lead lives of love, just as Christ also loved you and gave himself up for you, an offering and sacrifice unto God, for you, an offering and sacrifice unto God, for "an odor of sweetness." **3** As for sexual vice and every kind of impurity or lust, it is unbecoming for you as Christians even to mention them; **4** so too with vulgarity and buffoonery and foolish jesting. Such words become you not, but rather thanksgiving. **5** For be well assured that no one guilty of fornication or impurity or covetousness which is idolatry, has any heritage in the kingdom of Christ and of God. **6** Let no man deceive you with empty arguments, for it is these vices that bring down the wrath of God upon the sons of disobedience; **7** therefore do not become sharers with them. **8** For you were once darkness, but are now in the Lord. **9** Lead the life of children of light, for the fruit of the light consists in every kind of goodness and uprightness and truth. **10** Examine carefully what is well pleasing to the Lord, **11** and have no fellowship with the unfruitful works of the darkness, but rather expose them. **12** For it is a shame even to speak of the things that are done by such men in secret; **13** but all these things, when exposed, are by the light made manifest, and what is made manifest is light. **14** For this reason it is said, "Awake, thou sleeper! Arise from the dead; And Christ shall shine upon thee!" **15** See to it, then, that you carry on your life carefully; not as foolish, but as wise men. **16** Buy up opportunity, for the times are evil. **17** For this reason do not be thoughtless, but learn to know what the Lord's will is. **18** Do not be drunk with wine, in which is riotous living, but drink deep in the Spirit, **19** when you talk together; with psalms and hymns and spiritual songs, singing and with all your hearts making music unto the Lord; **20** and at all times for all things give thanks to God, the Father, in the name of our Lord Jesus Christ. **21** Submit yourselves one to another out of reverence for Christ. **22** Wives likewise to their husbands as to the Lord, **23** because a husband is the head of his wife even as Christ is head of the church, his body, which he saves. **24** But as the church submits itself to

Christ, so also wives to their husbands in everything. **25** Husbands, love your wives, just as Christ loved the church and gave himself for her, **26** in order that after cleansing her in the bath of baptism, he might sanctify her by his word, **27** so as to present her to himself, the church glorified, without spot or wrinkle or any such blemish; but on the contrary holy and faultless. **28** That is how husbands ought to love their wives, as they love their own bodies. He who loves his wife loves himself. **29** For no man ever yet hated his own flesh, but nourishes and cherishes it as Christ does the church; **30** for we are members of his body. **31** For this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh. **32** There is a deep mystery here - I am speaking of Christ and his church. **33** But as for you individually, you must each one of you love his own wife exactly as if she were yourself; and the wife, on her part, should reverence her husband.

**6** Children, obey your parents in the Lord; for this is right. **2** Honor your father and mother (this is the first commandment with a promise attached), **3** that it may be well with you, and that you may live long on the earth. **4** And you fathers, do not irritate your children, but bring them up in the nature and admonition of the Lord. **5** Slaves, be obedient to those who are your earthly masters, with reverence and humility, in singleness of heart as if to Christ himself; **6** not with eye service, as men-pleasers, but as the slaves of Christ, doing the will of God; **7** slaving with good-will from your heart, as for the Lord and not for men; **8** because you know that whatever good any man does, the same shall he receive from the Lord, whether he be slave or free man. **9** And you masters, show the same spirit to your slaves, and stop threatening them; for you know that your masters and theirs is in heaven, and that there is no respect of persons with him. **10** Finally, my brothers, let your hearts be strengthened in the Lord, and in the power of his might. **11** Put on all the panoply of God, so that you may be able to stand your ground against the stratagems of the devil. **12** For our wrestling is not against flesh and blood, but against the despotisms, the empires, the rulers of this present darkness, the spirit-hosts of evil in the heavenly realm. (αἰὼν γ165) **13** Therefore take up the panoply of God, so that when the evil day comes you may be able to withstand them, and having overthrown them all, to stand your ground. **14** Stand firm then, girt about with the belt of truth, and wearing the breastplate of righteousness, **15** and having your feet shod with the stability of the gospel of peace. **16** And take up to



cover you the shield of faith, with which you will be able to quench all the flaming darts of the Evil One. 17 Take likewise the helmet of salvation, and the sword of the Spirit, which is the word of God. 18 Continue to pray at all times, with all prayer and supplication in the Spirit, and watching for it with all perseverance and supplication for all saints; 19 and for me, that utterance may be given me to open my mouth boldly, and to make known the mystery of the gospel for which I am an ambassador, 20 and in chains. Pray that I may proclaim it boldly as I ought to speak. 21 But that you also may know my affairs and how I do, Tychicus, my beloved brother and faithful minister in the Lord, will make everything known to you. 22 I have sent him to you for this very purpose, that you may know about us, and that he may cheer your hearts. 23 Peace to the brothers and love, with faith from God our Father and the Lord Jesus Christ. 24 May grace be with all who love our Lord Jesus Christ with sincerity.

# Philippians

**1** Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, and to the elders and deacons. **2** Grace and peace to you from God our Father and the Lord Jesus Christ. **3** Upon every remembrance of you I am ever thanking my God for you all; **4** in every petition of mine in your behalf I am offering my prayer with joy for your fellowship in forwarding the gospel, **5** from the first day you heard it until now. **6** Of this I am fully persuaded, that He who has begun a good work in you will go on completing it until the day of Jesus Christ. **7** It is but just that I should be thus mindful of you all, because I have you in my heart, and because in these fetters of mine and in my defense and confirmation of the gospel you are all my fellow partners in the privilege. **8** God is my witness how I yearn for you all in the tenderness of Christ Jesus. **9** And it is my prayer that your love may abound yet more and more in intelligence and insight **10** for testing things that differ, so that you may be pure and blameless until the day of Christ, **11** being filled with the fruit of righteousness through Jesus Christ to the glory and praise of God. **12** I want you to know, brothers, that what has happened to me has turned out rather to help than to the hindrance of the gospel. **13** Throughout the whole Praetorian guard and among all the others it has become plain that these chains of mine are for the sake of Christ; **14** and most of the brothers in the Lord, made confident in the Lord through my imprisonment, are much emboldened to speak God's message with free and fearless confidence. **15** Some indeed are preaching Christ out of envy and contentiousness, but others from good-will. **16** but the former preach Christ out of rivalry, not sincerely, because they think they are adding bitterness to my bonds. **17** These latter out of their love, because they know that I am set here for the defense of the gospel; **18** What of it? In any case, whether in pretence or in honest truth, Christ is still preached, and in that I am rejoicing, yes, and will rejoice. **19** For I know that these things will turn out to my salvation through your prayers and a rich supply of the Spirit of Jesus Christ. **20** So it is my keen expectation and hope that I shall never feel ashamed, but that with fearless courage, now as hither to, Christ may be magnified in my body, whether by my life or by my death. **21** For, with me, to live is Christ and to die is gain. **22** But now, if life in the flesh, if this be the fruit of my toil - what to choose I do not know, **23** but am in a quandary between the two. I am perplexed. I have a strong desire to break camp and to be with Christ, which

is far better; **24** but for your sakes it is more necessary that I should still live on in the body. **25** And because I am convinced of this, I know that I shall live, and go on working side by side with you all for your progress and joy in the faith, **26** so that you may find me fresh cause of exultation in Christ Jesus, because of my presence among you once more. **27** Only do lead lives worthy of the gospel of Christ; so that whether I come to see you or hear reports concerning you in my absence, I may know that you are standing firm in one spirit, with one soul, enlisted in a common struggle for the faith of the gospel, **28** and in no way terrorized by its enemies. For your fearlessness is a clear indication of coming ruin for them, but of salvation for you at the hands of God. **29** For it has been granted you in Christ's behalf, not only to believe on him, but also to suffer for his sake, **30** while you wage the same conflict which you once saw in me, and now hear that I maintain.

**2** If then there is any comfort in Christ, if there is any persuasive power in love, if there is any companionship of the Spirit, if there is any tenderness or pity, **2** I entreat you to make my joy overflow by living in harmony; possessing the same love, and with one soul united in one purpose. **3** Do nothing out of strife, nothing out of vanity, but let each one in true humility consider the others to be of more account than himself. **4** Let each have an eye not only for his own interests, but also for the interests of others. **5** Let this mind be in you which was also in Christ Jesus, **6** who, though from the beginning he had the nature of God, did not reckon equality with God something to be forcibly retained, **7** but emptied himself of his glory by taking the form of a slave, when he was born in the likeness of men. **8** More than this, after he had shone himself in human form, he humbled himself in his obedience even to death; yes, and to death on a cross. **9** And for this God highly exalted him, and graciously bestowed upon him the name which is above every name; **10** that in the name of Jesus every knee in heaven, on earth, and under the earth should bend, **11** and every tongue confess that "Jesus Christ is Lord," to the glory of God the Father. **12** And so, my beloved, as you have always obeyed, not only in my presence, but now much more in my absence, with reverence and self-distrust work out your own salvation; **13** for it is God who, in his good-will is ever working in you both will and deed. **14** Do everything without grumbling and disputes, **15** that you may become blameless and innocent, the sons of God, without rebuke in the midst of a crooked and perverse generation, among

whom you shine like stars in a dark world, **16** holding out a message of life. Thus it will be my boast at the day of Christ that I have not run in vain, or toiled for nothing. **17** Nay, even if my life is to be poured out as a libation upon the sacrifice and service of you faith, **18** I will rejoice and congratulate you all; and in the same way you must rejoice and congratulate me. **19** Now I hope in the Lord Jesus to send Timothy to you before long, so that I may be of good comfort when I learn the news concerning you. **20** For I have no other like him with a genuine concern for your welfare, **21** for they are all seeking their own interests, not those of Jesus Christ. **22** And you know Timothy's worth, how he has shared my servitude in furtherance of the gospel, like a son helping his father. **23** So I hope to send him, as soon as ever I see how it will go with me; **24** but I trust in the Lord that I also shall come shortly. **25** Epaphroditus, my brother and coworker and fellow soldier, who is your messenger and minister to my needs, I have thought it necessary to send to you; **26** for he has been homesick for you all, and distressed at your having heard of his illness. **27** And indeed he was sick nigh unto death; but God had mercy on him, and not on him only, but on me also so that I should not have sorrow upon sorrow. **28** Therefore I have been the more eager to send him, in order that you may rejoice in seeing him again, and that I may have one sorrow less. **29** Receive him then in the Lord with all joy, and hold in honor men like him; **30** for it was through the work of the Lord that he came near to death; for he hazarded his very life to supply what was lacking in the help you sent me.

**3** Finally, my brothers, continue to rejoice in the Lord. To write the same thing is not indeed wearisome to me, and it is safe for you. **2** Beware of "these dogs," these mischievous workers, beware of the concision! **3** For we are the true circumcision, who worship God in the spirit, and make our boast in Christ Jesus, and have no confidence in outward rites, **4** although I myself might have confidence in outward rites. If any one else claims a right to trust in them, far more may I; **5** circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew sprung from the Hebrews; as to the Law, a Pharisee; **6** as to zeal, a persecutor of the church; as to the righteousness which comes through law, blameless. **7** But what was once gain to me, that I have counted loss for Christ. **8** In very truth I count all things but loss compared to the excellence of the knowledge of Christ Jesus my Lord. For his sake I have suffered the loss of all things, and esteem them but refuse

that I may gain Christ, **9** and be found in him; not having my own righteousness of the Law, but that alone which is through the faith of Christ, the righteousness which comes from God, founded upon faith. **10** I long to know him in the power of his resurrection and the fellowship of his sufferings, by sharing the likeness of his death; **11** if by any means I might attain to the resurrection from the dead! **12** I do not say that I have already won, or am already perfect, but I am passing on to lay hold on the prize for which also Christ has laid hold of me. **13** Brothers, I do not regard myself to have yet laid hold of it; but this one thing I do, forgetting what is behind me, but straining every nerve toward that which lies ahead, **14** I am ever pressing on toward the goal, for the prize of God's heavenward call in Christ Jesus. **15** Let us all then, who are mature Christians, strive for this! God will make this clear to any of you who are striving for other goals; **16** if only we guide our steps by the standards we have already attained. **17** Brothers, be comrades in imitating me, and study those whose life and walk is according to the pattern I have set you. **18** For there are many - as I used often to tell you, and am now telling you even with tears - who live and walk as the enemies of the cross of Christ. **19** Their end is destruction, their belly is their god, their glory is in their shame, and their minds are set on earthly things. **20** But commonwealth is in heaven; and it is from heaven also that we are anxiously awaiting a Saviour, the Lord Jesus Christ, **21** who will change the fashion of the body of our abasement into the likeness of his glorious body by the energy with which he is able even to subject all things to himself.

**4** Stand fast then, brothers, dearly loved and longed for, my joy and my crown, so stand fast in the Lord, beloved! **2** Euodia I entreat, and I entreat Syntyche, to be of the same mind of the Lord; **3** yes, and I beg you also, my true yokefellow, to help them; for these women shared my toil in the furtherance of the gospel, together with Clement, and the rest of my fellow workers whose names are in the book of life. **4** Rejoice in the Lord always, and again will I say, rejoice! **5** Let your reasonableness be recognized by every one. The Lord is near you. **6** Do not worry about anything; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; **7** and the peace of God, which passes all understanding, will stand guard over your hearts and your thoughts in Christ Jesus. **8** Finally, brothers, whatever is true, whatever is worthy of reverence, whatever is just, whatever is pure, whatever is

lovely, whatever is of good repute, if virtue is anything, if honor is anything, be always thinking about these. **9** Put in practise also what you have learned and received and heard and seen in me; and the God of peace shall be with you. **10** Moreover, I greatly rejoiced in the Lord that now once more your care for me blossomed afresh; though indeed you did take thought in this matter, but you lacked the opportunity of expression. **11** Not that I speak as if I were in want, for at least have learned how to be content, whatever happens. **12** I know how to live humbly, and I also know how to bear prosperity. In every place and under all circumstances I have been initiated into the secret of fulness and of hunger, of prosperity and of want. **13** I am strong for everything in Him who gives me strength. **14** Notwithstanding, you have acted nobly in making yourselves comrades in my trouble. **15** And you very well know, Philippians, that in the beginning of the gospel, when I had left Macedonia, no church but yourselves had fellowship with me in the matter of giving and receiving. **16** For even while I was still in Thessalonica, you sent once and again for my needs. **17** It is not your gifts I am eager for, but I am eager for the abundant profit that accrues to your divine account. **18** But I give you a receipt in full for all things abound. I am amply supplied with what you sent by Epaphroditus - an odor of sweet fragrance, a sacrifice acceptable, well pleasing to God. **19** All your own needs my God will fully supply, according to his riches in glory, in Christ Jesus. **20** Now unto our God and Father be the glory, forever and ever. Amen. (αἰὼν γ165) **21** Salute every saint in Christ Jesus. The brothers who are with me salute you. **22** All the saints salute you, and especially the slaves of the Emperor's household. **23** The grace of our Lord Jesus Christ be with your spirits.

# Colossians

**1** Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, **2** to the holy and believing brothers in Christ who are in Colosse. Grace to you, and peace, from God our Father. **3** Whenever I pray for you I am continually thanking God, the Father of our Lord Jesus Christ **4** (since I heard of your faith in Christ Jesus and your love to all the saints) **5** because of the hope laid up for you in heaven. Long ago you heard of this hope in the message which came to you of the truth of the gospel. **6** And just as it is spreading through the whole world, bearing fruit and increasing, so also is it among you, from the day in which you heard it, and came truly to know the grace of God, **7** as you learned it from Epaphras, our dearly loved fellow slave. He is a faithful minister of Jesus Christ in your behalf, **8** and it is he who has told me of your love for me in the spirit. **9** For this reason from the day I heard of it I have never ceased to pray for you, asking God to fill you with the knowledge of his will with every kind of wisdom and spiritual insight; **10** that you may walk worthy of the Lord in every kind of pleasing; that you may be fruitful in every kind of good work, and may increase in the knowledge of God; **11** that you may be strengthened in every kind of strength by the might of his glory for every kind of patience and fortitude with good cheer. **12** I ask that you may give thanks to the Father who has made us fit to receive our share of the heritage of the saints in the light. **13** For he has delivered us out of the dominion of the darkness, and transplanted us into the kingdom of his dear Son, **14** in whom we have redemption, the forgiveness of our sins. **15** He is a visible image of the invisible God, the firstborn of all creation; **16** for in him was the universe created, things in heaven and on earth, the seen and the unseen, thrones, or dominions, or principalities, or powers; by him and for him all have been created; **17** and HE IS before all, and in him all things subsist. **18** He is the head of his Body, the Church. He is the beginning, the firstborn from the dead, in order that in all things he may become preeminent. **19** For in him all the divine fulness chose to dwell; **20** and by him it chose to reconcile all things alike on earth or in heaven to himself; making peace by him, through the blood of his cross. **21** And you, alienated as you once were, hostile at heart in your evil deeds, **22** he has now in his human body reconciled to God by his death, in order that he may bring you into his presence, holy and unblemished and irreproachable. **23** And this he will do if, indeed, you continue in the faith, firmly founded and steadfast, and never moved away from the

hope of the gospel which you heard, and which has been proclaimed to every creature under heaven, that gospel of which I, Paul, was made a minister. **24** I am now rejoicing in my sufferings on your behalf; and I am filling up in my own body what is yet lacking of the sufferings of Christ in behalf of the church, his Body. **25** It is of this I was made a minister, according to the stewardship entrusted to me by God for you, fully to declare God's message; **26** that secret truth, which, although hidden from ages and generations of old, has now been made manifest to his saints. (aion g165) **27** To them God willed to make known among the Gentiles how glorious are the riches of that secret truth, which is "Christ in you, the hope of glory." **28** Him I am ever proclaiming, warning every one and teaching every one, in all wisdom; that I may bring every man into his presence, full grown in Christ. **29** For that end I am ever toiling, wrestling with all that energy of his which is mightily at work within me.

**2** For I would have you know how great a contest I am waging for you and the brethren in Laodicea, and for all who have never seen my face. **2** May their hearts be comforted! May they be knit together in love! May they gain in all its riches the full assurance of their understanding! May they come to a perfect knowledge of the secret truth of God, which is Christ himself. **3** In Him are hidden all the treasures of wisdom and knowledge! **4** And this I say, lest any one should mislead you with enticing words. **5** For though I am absent from you in body, I am with you in spirit, happy to note your discipline and the solid front of your faith in Christ. **6** As then you have received Jesus Christ, your Lord, in him live your lives; **7** since you are rooted in him, and in him continually built up. Be firmly established in the faith as you were taught it, and continually abound in it with thanksgiving. **8** Take care lest any man drag you away captive by his philosophy which is a vain deceit, following the traditions of men and the world's crude notions, and not Christ. **9** For it is in Christ that all the fullness of deity dwells bodily, **10** and in him you have your fulness, and he is the Lord of all the principalities and powers. **11** In him also you were circumcised with a circumcision not made with hands; even in putting off your sensual nature in Christ's own circumcision, **12** when you were buried with him in baptism. In baptism also you were raised with him, through your faith in the energy of that God who raised him from the dead. **13** And you also, at one time dead in your trespasses and in the uncircumcision of your sensual nature, he has made alive together with himself. For he forgave us all our

transgressions, **14** blotted out the handwriting of ordinances that stood against us and was hostile to us, and took it out of our way, nailing it to his cross. **15** Principalities and powers he disarmed, and openly displayed them as his trophies, when he triumphed over them in the cross. **16** Therefore do not permit any one to sit in judgment on you in regard to what you may eat or drink, or in regard to feast-days or new moons or sabbaths. **17** These were a shadow of things to come, but the substance belongs to Christ. **18** Let no man at his will defraud you of your prize through his false humility and worship of the angels, taking his stand on the visions he has seen, and vainly puffed up by his material mind; **19** instead of keeping connection with the Head from the whole body draws nourishment for all its needs by the joints which bind it; and is knit together, and grows with a divine growth. **20** If you died with Christ to the world's rudimentary notions, why, as if you still lived in the world, do you submit yourselves to dogmatisms found on teachings and doctrines of men - **21** such as "Do not handle this," "You must not taste that," "Do not touch this" - **22** all things which are intended to perish in the using? **23** For these precepts, although they have a show of wisdom with their self-imposed devotions and fastings and bodily austerities, are of no real value against the indulgence of the carnal appetites.

**3** If you then are risen with Christ, seek those things which are above, where Christ abides, seated on the right hand of God. **2** Set your heart on things above, not on earthly things; **3** for you have died and your life is hidden with Christ in God. **4** When Christ, who is our life, appears, then will you also appear with him in glory. **5** So slay your baser inclinations. fornication, impurity, appetite, unnatural desires, and the greed which is idolatry. **6** These things are ever bringing down the wrath of God upon the children of disobedience, **7** among whom you once led your daily life when you lived in them. **8** But now you also must renounce them all. Anger, passion, and ill- will must be put away; slander, too, and foul talk, so that they may never soil your lips. **9** Lie not one to another, but strip off the old self with its doings, **10** and put on that new self which is continually made over according to the likeness of its Creator, into full understanding. **11** In it that new creation there is no "Greek and Jew," "circumcised and uncircumcised," "barbarian," "Scythian," "slave," "free man," but Christ is all, and in us all. **12** Therefore, as God's chosen people, consecrated and beloved, clothe yourselves with tenderness of heart, kindness, humility, gentleness, good temper; **13** bearing

with one another and forgiving each other, if any one has a grievance against another. Just as Christ the Lord forgave you, so must you forgive. **14** Over them all bind on love, which is the girdle of completeness. **15** Let the peace of Christ, to which also you were called in one body, rule in your hearts, and show yourselves thankful. **16** Let the word of Christ have its home in you richly, in all wisdom. Teach and admonish one another in psalms and hymns and spiritual songs, ever singing with grace in your hearts unto God. **17** And whatever you do, whether in word or in deed, do all in the name of the Lord Jesus, giving thanks to God our Father through him. **18** Wives, submit yourselves to your husbands, as is fitting for Christians. **19** Husbands, be loving to your wives, and be not cross or surly with them. **20** Children, obey your parents in everything, for this is well pleasing in Christians. **21** Fathers, do not harass your children, lest you make them spiritless. **22** Slaves, obey in all things your earthly masters, not with eye- service, as men-pleasers, but in singleness of purpose, out of reverence for your Lord. **23** And whatever you do, do it heartily as for the Lord, and not for men. **24** You know that from the Lord you will receive reward of the inheritance, for you are the Lord Christ's slaves. **25** For he who wrongs another will be paid back for his wrong-doing, and there will be no favoritism.

**4** Masters, deal justly and fairly with your slaves, knowing that you also have a Master in heaven. **2** Be unwearied in prayer, and keep awake in it when giving thanks. **3** Keep on praying for me, too, that God may open for me a door of utterance to speak the secret truth of Christ, for which I am a prisoner. **4** Pray that I may unfold it as I ought to speak. **5** Conduct yourselves with wisdom toward those without, buying up your opportunities. **6** Let your speech be always gracious, with a savor of salt, and learn how to give every man a fitting answer. **7** Tychicus, my beloved brother and faithful minister and fellow slave in the Lord, will make known to you all that concerns me. **8** I have sent him with Onesimus, the faithful and beloved brother, one of your own number, for this very purpose, to let you know how I am, and to cheer your hearts. **9** They will inform you of all that goes on here. **10** Aristarchus, my fellow prisoner, salutes you, and Marcus, the cousin of Barnabas (about whom you received instructions; if he comes to you, make him welcome), and Jesus surnamed Justus. **11** These are my only fellow workers for the kingdom of God, belonging to the circumcision, who have been any comfort to me. **12** Epaphras, one of yourselves, salutes you, a slave of Christ

who is always agonizing for you in his prayers, that you may stand firm, mature, and fully assured in all the will of God. **13** For I can testify to his deep interest in you and in those in Laodicea and Hierapolis. **14** Luke, the beloved physician, salutes you, and so does Demas. **15** Salute the brothers in Laodicea; Nympha also, and the church which meets at her house. **16** And when this letter has been read to you, see that it is read also in the church of Laodiceans, and that you also read the letter from Laodicea. **17** And tell Archippas to take heed to the ministry which he has received in the Lord, that he may fulfill it. **18** I, Paul, add this farewell in my own handwriting. Do not forget these chains of mine. Grace be with you.

# 1 Thessalonians

**1** Paul and Silas and Timothy. To the church of the Thessalonians which is in God our Father and our Lord Jesus Christ. Grace be to you, and peace. **2** I am continually thanking God for all, always making mention of you in my prayers, **3** as I call to mind your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the presence of our God and Father. **4** For I know, O brothers, beloved of God, that he has chosen you; **5** for my gospel did not come to you in word only, but in power also, and in the Holy Spirit, and with deep conviction. For you know also the manner in which I behaved myself among you for your sakes. **6** Moreover, you began to follow the pattern I set you, and the Lord's also, receiving the word with joy in the Holy Spirit, although amid severe persecution. **7** Thus you became a pattern to all the believers in Macedonia and Achaia. **8** For the word of the Lord has been sounded forth from you, and its sound has been heard not only in Macedonia and Achaia, but also in every place where the tidings of your faith toward God have been spread abroad, so that I have no need to speak of it. **9** For others, of their own accord, tell about the welcome I had from you, and how you turned to God from your idols, to be slaved of a true and living God, **10** and to await for the coming of his Son from the heavens, the Son whom he raised from the dead, even Jesus, our Deliverer from the wrath to come.

**2** For you yourselves know, brothers, that my visit to you did not fail of its purpose; **2** for you remember that although I had already borne ill-treatment and insult at Philippi, I took courage in my God to tell you the gospel of God, in the face of much opposition. **3** For my preaching was not grounded on a delusion, or on impure motives, or in deceit. **4** But as my fitness to be entrusted with the gospel has been tested and approved by God, I so speak, not to please men, but to please God, who is testing my motives. **5** For as you well know, I never resorted to flattery, nor to any pretext for enriching myself. God is my witness! **6** Now was I seeking glory from men, either yourselves or others, although I might have exercised authority as Christ's apostle. **7** On the contrary I showed myself among you as gentle as a mother, when she tenderly nurses her own children. **8** So in my fond affection it was my joy to give you, not only the gospel of God, but my very life also, because you had become dear to me. **9** You recall, brothers, my labor and toil; how, while working at my trade day and night, so as not to become a

burden to any of you, I proclaimed to you the gospel of God. **10** You are witnesses - and so is God - how pure and just and blameless was my behavior among you believers. **11** You know how I was wont to treat each of you as a father treats his children, **12** exhorting and imploring and adjuring each one among you to lead a life worthy of the God who called you into his own kingdom and glory. **13** For this reason also I am giving continual thanks to God, because when you heard from me the spoken word of God, you received it not as the word of men, but as the word of God (which in truth it is), who himself is effectually at work in you believe. **14** For you, brothers, began to follow the example of the churches of God in Judea, which are in Christ Jesus; and you in your turn suffered at the hands of your fellow citizens persecutions like to those which they endured from the Jews - **15** The men who killed both the Lord Jesus and the prophets, and drove us out - they are displeasing to God, and are the enemies of all mankind. **16** They forbid me to speak to the Gentiles with a view to their salvation. They continue always to fill up the measure of their sins; but the wrath of God is come upon them to the full! **17** But I, my brothers, although torn from you for a short season (in presence, not in heart), made eager efforts to behold you face to face with strong longing. **18** For that reason I would fain have visited you - I, Paul, again and again - but Satan hindered me. **19** For what is my hope, or joy? What is the victor's wreath in which I exult? What but your own selves in the presence of our Lord Jesus, at his coming! **20** For you are my pride and my delight.

**3** And so, when I could no longer bear it, I made up my mind to be left behind at Athens, all alone. **2** I sent Timothy, my brother and God's fellow worker in the gospel of Christ, to strengthen you and to hearten you in your faith. **3** So that no one should be shaken by these troubles-for you know well that we are appointed to troubles. **4** For even when I was with you I used to tell you beforehand that I was to suffer affliction; and so it proved, as you know. **5** So, when I could no longer endure it, I sent to find out about your faith, fearing that the tempter had tempted you and that my labor had been in vain. **6** But now that Timothy has returned from you to me, and has brought good news of your faith and love, and that you are still holding me in affectionate remembrance, always longing to see me as I also am longing to see you. **7** I have been comforted, my brothers, in regard to you, in spite of all my distress and affliction over your faith. **8** For now I am really living, if you are standing firm in the Lord. **9** For what thanksgiving can I render again to God in your behalf, in return for all the



joy which you cause me in the presence of my God? 10 Night and day I am praying earnestly that I may see you face to face, and may perfect whatever is yet lacking in your faith. 11 Now may our God and Father himself, and our Lord Jesus Christ, direct my path to you. 12 Meanwhile, may the Lord cause you to increase and abound in love toward one another and toward all men, even as I do toward you. 13 And so may he establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus, with all his saints.

**4** Finally then, my brothers, I continue to beseech and exhort you in the Lord Jesus, that, as you learned of me how to walk so as to please God - and you are actually doing so - that you abound in it yet more and more. 2 For you know what charges I laid upon you through the Lord Jesus. 3 For this is God's will, even your sanctification; that you should abstain from sexual vice. 4 That each one should learn how to take a wife in purity and honor. 5 Not in the passion of lust, like the Gentiles who know not God. 6 That no man overreach or take advantage of his brother in such matters, because "the Lord takes vengeance" in all these things, as also I repeatedly forewarned you and testified to you. 7 For God has not called us for uncleanness, but in holiness. 8 So that he who rejects this is not rejecting man, but the God who gave you his Holy Spirit. 9 It is not needed that I should write to you about brotherly love; for you yourselves have been taught by God to love one another. 10 As indeed you do love all the brothers in Macedonia. But I exhort you, brothers, to abound in this yet more. 11 Also, that you endeavor to live quietly and to mind your own business, and to work with your hands (as I charged you). 12 So that your conduct may be seemly toward those that are without, and that you may not need help from any man. 13 But I would not have you ignorant, brothers, about those who are falling asleep. You must not sorrow like other men, who have no hope. 14 For if we really believe that Jesus died and rose again, so even so will God through Jesus bring with him those also who have fallen asleep. 15 For this I tell you by the word of the Lord, that we who are living, who survive unto the coming of the Lord, will in no wise precede those who have fallen asleep. 16 For the Lord himself with a shout, with the voice of an archangel, and with the trumpet of God will descend from heaven. Then the dead in Christ will rise first. 17 And afterwards we who are alive, who remain, shall be caught up together with them in the clouds, to meet the Lord in the air;

and so shall we ever be with the Lord. 18 So comfort one another with these words.

**5** Now as to the times and the seasons, brothers, you have no need that anything be written to you. 2 You yourselves know perfectly that the Day of the Lord will come as a thief in the night. 3 While men are saying "Peace and safety," then, like birth-pangs upon a woman with child, destruction will come upon them suddenly. In no wise will they escape. 4 But you, brothers, are not in darkness, that "the Day" should come upon you like a bandit. 5 For you are all sons of light, and sons of day. We are not of night nor of darkness. 6 So then let us not be sleeping as do the rest, but let us be watchful and self-controlled. 7 For those who are sleeping, sleep in the night, and those who are drunken, are drunken in the night. 8 But let us who are of the day be self-controlled, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 9 For God did not appoint us to wrath, but to win salvation through our Lord Jesus Christ. 10 He died for us, in order that whether we are keeping vigil in life or sleeping in death we may ever be living together with him. 11 So comfort one another, and try to build one another up, as indeed you are doing. 12 I entreat you, brothers, to acknowledge those who are toiling among you and are your leaders in the Lord, and give you counsel. 13 Esteem them very highly in love for their work's sake. Live in peace among yourselves. 14 And, brothers, we urge you to admonish the disorderly, comfort the faint-hearted, sustain the weak, lose patience with none. 15 Take care that none of you ever return evil for evil, but always pursue what is kind to one another and to all. 16 Always be joyful. 17 Pray without ceasing. 18 Give thanks in every circumstance, for this is the will of God for you in Christ Jesus. 19 Quench not the Spirit. 20 Do not despise prophesyings. 21 But try all, holding fast to the good. 22 Hold aloof from every form of evil. 23 May the God of peace consecrate you wholly; and may your spirit and soul and body be kept altogether faultless until the coming of our Lord Jesus Christ. 24 He who calls you is faithful; he will fulfil my prayer. 25 Brothers, pray for me. 26 Greet all the brothers with a holy kiss. 27 I adjure you, in the name of the Lord, to have this letter read to all the brothers. 28 The grace of our Lord Jesus Christ be with you.

# 2 Thessalonians

**1** Paul and Silvanus and Timothy. To the church of the Thessalonians in God our Father and the Lord Jesus Christ. **2** Grace to you, and peace from God the Father, and the Lord Jesus Christ. **3** I ought always to thank God for you, brothers, as is fitting because of the abundant growth of your faith and of the overflowing love with which every one of you is filled toward one another. **4** So that I myself am boasting about you among the churches of God, boasting of the steadfastness and faith which you are displaying in all the troubles and afflictions which you are enduring. **5** They are an evidence of the righteous judgment of God, who will count you worthy of his kingdom, in behalf of which you are even now suffering. **6** For truly God's justice must render back trouble to those who are troubling you, **7** and give to you, who are now troubled, rest, along with me at the unveiling "apocalypse" of the Lord Jesus from heaven, with his mighty angels, **8** in flaming fire. Then shall he take vengeance on those who know not God, even on those who do not obey the gospel of our Lord Jesus. **9** They shall suffer punishment, even an eternal destruction from the presence of the Lord, and from the brightness of his glorious majesty, **(aiōnios g166)** **10** when he comes to be glorified in his saints, and to be wondered at in all believers, on that Day; (for you also believed our testimony). **11** To this end I am making my constant prayer for you, beseeching God to make you worthy of your calling, and to fulfil mightily every desire of goodness and effort of faith; **12** so that the name of our Lord Jesus may be glorified in him, according to the grace of our God and of our Lord Jesus Christ.

**2** Now concerning the coming of our Lord Jesus Christ and our gathering together to meet him, I entreat you, brothers, **2** not to be "quickly shaken out of your wits" and not to be agitated either by a spirit or by a message, or by an epistle purporting to be from me, saying, "The Day of the Lord is at hand." **3** Let no one deceive you by any means. For it will not come until after the Great Apostasy, and the revealing of the Man of Sin, the son of perdition, **4** the adversary, who opposes and exalts himself against all that is called God, or is an object of worship; so that he takes his seat in the Temple of God, and vaunts himself as God. **5** Do you not recall that I often told you this, when I was with you? **6** And now you know what is holding him back, to the end that he may be revealed in his appointed time. **7** For the mystery of lawlessness is already at work; only there

is one who is hindering and will continue to hinder till he be removed; **8** and then the lawless one will be revealed. Him the Lord will consume with the breath of his lips, and destroy with the brightness of his appearing; **9** even he whose coming is according to the energy of Satan, in every power and sign and lying wonder, **10** and with all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth for their salvation. **11** For this reason God is sending on them an energy of delusion, that they should put faith in a falsehood; **12** so that they all should be condemned, who are faithless to the truth, but take pleasure in evil. **13** But for you, brothers, whom the Lord loves, I ought to give thanks to God continually, because God has chosen you from the beginning for salvation in consecration of the Spirit and belief of the truth. **14** For this he called you through my gospel, so that you might obtain the glory of our Lord Jesus Christ. **15** So, brothers, stand fast, and hold fast the teachings which you have been taught by me, whether by word of mouth or by letter. **16** And may our Lord Jesus Christ himself, and God our Father, who has loved us and given us eternal encouragement and a good hope in grace, **(aiōnios g166)** **17** comfort your hearts, and establish you in every good work and word.

**3** Finally, brothers, pray on for me, that God's word may run swiftly, and be glorified as in your own case, **2** and that I may be delivered from unreasonable and wicked men; for all do not hold the faith. **3** But the Lord is faithful; he will stablish you and guard you from the Evil One. **4** Now we have fully fixed our faith on you in the Lord, that you are doing and will continue to do what we enjoin. **5** May the Lord incline your hearts to the love of God and to the steadfastness of Christ. **6** I summon you, in the name of the Lord Jesus Christ, to shun any brother who leads an idle and disorderly life, which is not according to the rule you received from me. **7** For you know well how you must imitate me. For I did not lead an idle or disorderly life among you; **8** I did not eat my food as a gift from any man, but in toil and travail, night and day, I worked, so that I might not be a burden to any of you. **9** Not that I have no right to such support; it was simply to give you an example for you to imitate. **10** For indeed when I was with you, I used to charge you, "If any man will not work, he shall not eat." **11** But I hear that there are those of your number who are leading idle and disorderly lives, who are not busy, but mere busybodies. **12** Now all such I command and entreat, by the authority of the Lord Jesus Christ, to work in quietness. and to earn their own living. **13** But you, brothers, must not grow weary in

well-doing. **14** If any man does not give heed to what I have said in this letter, mark that man; do not associate with him, so as to make him feel ashamed; **15** and yet do not count him as an enemy, but admonish him as a brother. **16** And may the Lord of peace himself give you peace at all times and in every way. The Lord be with you all. **17** I, Paul, add this greeting in my own handwriting, which is my token in every letter. Thus I write - **18** The grace of our Lord Jesus Christ be with you all.

# 1 Timothy

**1** Paul, and apostle of Jesus Christ by command of God our Saviour and Jesus Christ our Hope, **2** to Timothy, my true son in the faith; Grace, mercy and peace from God, our Father, and the Lord Jesus Christ. **3** As I begged you when I was setting out for Macedonia, stay where you are at Ephesus, and instruct certain individuals there not to be teaching heterodoxy, **4** nor to be paying attention to myths and interminable genealogies, which tend to promote discussions rather than a stewardship entrusted by God, a stewardship which is in faith. **5** Now the end of the exhortation is love, out of a pure heart and a good conscience and an undissembled faith. **6** Some have failed here, and have turned aside to empty argument. **7** Although they desire to be teachers of the law, they understand neither the words they use nor the subjects they talk about. **8** I know well that "the Law is good" if a man use it lawfully; **9** but he must remember that the Law is not enacted for a good man, but for the lawless and rebellious, for the irreligious and sinful, for the godless and profane, for parricides and murderers, **10** for the immoral, for sexual perverts, for slave dealers, liars, perjurers, and whatever else is contrary to sound teaching, **11** as laid down in the glorious gospel of the blessed God, which has been entrusted to me. **12** And I am thankful to Christ Jesus our Lord, who has thus enabled me, that he accounted me faithful, and appointed me to his service, **13** although I had formerly been a blasphemer and a persecutor and a doer of outrage. But I obtained mercy because I acted ignorantly in unbelief. **14** And the grace of our Lord overflowed with faith and love that is in Christ Jesus. **15** Faithful is the saying, and worthy of all acceptance, that "Jesus Christ came into the world to save sinners"! And there is no greater sinner than I! **16** Yet for this very cause I obtained mercy, so that in me, the chief of sinners, Jesus Christ might display all his boundless patience as an illustration for those who should later believe in him, and so gain life eternal. (αἰῶνιος γ166) **17** Now unto the King eternal, immortal, invisible, the only God, be glory and honor forever and ever. Amen! (αἰῶν γ165) **18** This charge then, I am laying upon you, Timothy, my son, according to the predictions formerly made concerning you. Fight the good fight in the spirit of these predictions, **19** keeping fast hold of faith and a good conscience; which certain individuals have cast aside, and so made shipwreck of their faith. **20** Among them are Hymenaeus and Alexander, whom I have given over to Satan, so that they may be taught not to blaspheme.

**2** First of all then, I am urging that supplications, prayers, intercessions, and thanksgivings be offered regularly for all men; **2** for kings and all who are in authority, in order that we may lead a tranquil and peaceful life in all godliness and gravity. **3** For this is good and pleasing in the eyes of our Saviour God, **4** whose will it is that all men should be saved, and come into full knowledge of the truth. **5** For God is one; and one is mediator between God and man, the Man Christ Jesus, **6** who gave himself as a ransom in behalf of all, to be attested in due time. **7** It was for this testimony that I myself was appointed a herald and apostle (I am telling the truth, I am not lying), to be a teacher of the Gentiles in faith and truth. **8** My wish, then, is that in every place the men should offer prayer, lifting up holy hands, free from anger and disputation; **9** in like manner also the women. I desire women to clothe themselves in suitable apparel, adorning themselves with reverence and self-restraint; not with hair plaited with gold or pearls, or with expensive clothes, **10** but (as becomes women proclaiming godliness) with the ornament of good deeds. **11** Let a woman learn quietly in entire submission. **12** I allow no woman to teach, or to exercise authority over a man; but let her keep quiet. **13** It was Adam who was first formed, then Eve. **14** And it was not Adam who was deceived; but it was the woman who was thoroughly deceived, and who became involved in transgression. **15** Notwithstanding she will be saved by the Child-bearing; (so will they all), if they live in faith and love and holiness, with self-restraint.

**3** This is a faithful saying, "If any man is seeking the office of a minister he is aspiring to a noble task." **2** The minister should be a man of blameless character; he should be husband of but one wife; he should live a sober, self-restrained, orderly life; he should be hospitable, skilled in teaching; **3** no drinker or brawler; but forbearing, peaceable, and no money-lover; **4** he should be a man who rules his own household well, and keeps his children ever under control and thoroughly well behaved. **5** For if a man does not know how to rule his own household, how shall he take charge of a church of God? **6** He must not be a recent convert, lest he be blinded with pride, and incur the doom of the devil. **7** He should also have a good reputation among outsiders, lest he fall into reproach, and into a snare of the devil. **8** Deacons, likewise, must be serious, not double-tongued, not given to much wine, not greedy of gain, **9** holding the mystery of the faith in a pure conscience. **10** They should first be tested, and after that, if they are found irreproachable, let them serve as deacons. **11** Deaconesses

likewise must be grave, not slanderers, sober, faithful in all things. **12** Let deacons be the husband of but one wife, men who rule their children and their household properly. **13** For those who have well discharged the duties of a deacon are gaining an honorable position for themselves, as well as much fearless confidence in the faith of Christ Jesus. **14** Although I am hoping to come to you before long, **15** I am writing this to you in case I should be detained, to let you see how you ought to behave in the household of God - the Church of the everliving God, the pillar and mainstay of the truth. **16** Yes! without contradiction, great is the mystery of godliness!

**4** Now the Spirit distinctly declares that in latter days there will be some who will fall away from the faith, by listening to spirits of error, and to teachings of demons **2** speaking lies in hypocrisy. These are men whose consciences have been seared as with a hot iron, **3** who discourage marriage, and enjoin abstinence from foods which God created to be received with thankfulness, by those who believe, and have a clear knowledge of the truth. **4** For everything that God has created is good, and nothing is to be rejected if only it is received with thankfulness. **5** For it is sanctified by the Word of God and by prayer. **6** As you lay all these things before the brothers, you will be a noble minister of Christ Jesus, nourishing yourself in the precepts of the faith and that noble teaching which you have followed. **7** Ever reject these profane and old womanish myths; and continually train yourself for the contest of godliness. **8** For physical training is of some small service, but godliness is of service in everything; since it carries with it a promise of life, both here and hereafter. **9** Faithful is the saying, and worthy of all acceptation. **10** "We toil and agonize because our hopes are set on the ever-living God, who is the Saviour of all men. - of believers in particular. **11** Keep preaching and teaching these things. **12** Let no one despise you on account of your youth, but become an example for the faithful in word, in life, in love, in faith, in purity. **13** Be applying yourself until I come to public reading, preaching, and teaching. **14** Never neglect the gift within you, which was given in fulfilment of prophecy at the time of the laying on of hands by the elders. **15** Let these things be your care, give yourself wholly to them, so that your progress may be manifest to all. **16** Give heed to yourself and to your teaching. Persevere in these things, for by doing this you will save both yourself and your hearers.

**5** Do not reprimand an aged man, but continue pleading with him as if he were your father. Treat the young men as

brothers, **2** the older women as mothers, the younger women as sisters in all purity. **3** Ever honor widows who are really widows; **4** but if any widow has children or grandchildren, let these learn to show their piety first toward their own household, and to make some return to their parents, for that is pleasing in God's sight. **5** Now she who is a widow indeed, and desolate, has fixed her hope on God, and devotes herself to supplications and prayers, day and night. **6** But she who lives in wantonness is dead even while she still lives. **7** Keep admonishing them regarding these things, so that they may be irreproachable. **8** But if any one fails to provide for his own, and especially for his kindred, he has denied the faith and is worse than an infidel. **9** A widow, to be placed upon the list, must be not less than sixty years old, and one who has been the wife of but one husband. **10** She must be well reputed for good works, as one who has brought up a family, received strangers with hospitality, washed the feet of the saints, relieved the distressed, and diligently followed every good work. **11** But exclude from the list the younger widows; for where they have become wanton against Christ, they desire to marry, **12** and incur condemnation because they have broken their first troth. **13** Moreover, they learn to be idle, wandering about from house to house, and are not only idlers, but gossips also, and busybodies, repeating things they ought not. **14** It is my wish, then, that the younger widows marry, bear children, rule their houses, and give no occasion to our adversary for railing. **15** For already some widows have gone astray after Satan. **16** Any believing woman, who has widowed relatives, ought to relieve them and not let the church be burdened with them; so that the church may relieve the really destitute widows. **17** Let the elders who fill their offices well, be held worthy of twofold honor; especially those who have the task of preaching and teaching. **18** For the Scripture says, You must not muzzle an ox when he is treading out the grain, and The worker is worth his wages. **19** Do not receive an accusation against an elder, except on the testimony of two or three witnesses. **20** Rebuke offenders publicly, so that others also may take warning. **21** I charge you solemnly in the presence of God and of the Lord Jesus Christ and of the elect angels, that you observe these things without prejudice against any man, and do nothing out of partiality. **22** Never ordain any one hastily, nor take part in the wrong-doing of others. Keep yourself pure. **23** Do not continue to drink nothing but water, but take a little wine for your stomach's sake, and your frequent attacks of illness. **24** Some men's sins are notorious, and lead them straight on the way to

condemnation; but others' sins follow them up. 25 So also noble deeds are conspicuous, and even if otherwise, they cannot be kept hidden.

**6** Let those who are under the yoke as slaves esteem their masters as worthy of all honor, so that the name of God and the teachings be not blasphemed. 2 Those whose masters are Christian believers must not treat them with disrespect, because they are brothers; nay, rather slave for them the better because those who get the benefit of their services are believing and beloved. Continue to teach and preach this. 3 If any one teaches heterodoxy, and refuses to consent to the wholesome words of the Lord Jesus Christ, and to the teachings of religion, 4 he is puffed up with conceit and knows nothing, but is doting about disputations and a strife of words. These give rise to envy, quarrels, railings, evil suspicions, 5 and wrangling between men whose minds are corrupt and destitute of the truth; who suppose that godliness is a source of gain. 6 Now godliness with contentment is truly gainful; 7 for we have brought nothing into the world, and it is certain we can carry nothing out! 8 So if we have food and shelter, let us be content with that. 9 Those who desire to be rich fall into the snares of temptation and many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is a source of all kinds of evil; and in their eager desire to be rich some have been led astray from the faith, and have pierced themselves with many sorrows. 11 But you, O servant of God, flee from these things, and run after integrity, piety, faith, love, steadfastness, gentleness. 12 Keep contending in the noble contest of the faith; seize hold on eternal life, to which you were called when you confessed the good confession in the presence of many witnesses. (aiōnios g166) 13 In the presence of God who gives life to all, and of Christ Jesus who bore witness to the good confession before Pontius Pilate, 14 I charge you, keep your commission spotless and irreproachable until the appearing of our Lord Jesus Christ. 15 For in his own good time this will be brought about by that blessed and only potentate, King of kings and Lord of lords, 16 who alone possesses immortality, who dwells in light that none can approach, whom no man has ever seen or can see; to whom be honor and power everlasting. Amen. (aiōnios g166) 17 Charge the rich of this world not to be supercilious, nor to trust in uncertain riches, but in God, who provides all things richly for our use. (aiōn g165) 18 Charge them to practise benevolence, to be rich in good works, to be open-handed and generous, 19 laying up right good treasure for themselves in the world to come, in

order that they may obtain the Life which is life indeed. 20 O, Timothy, guard the treasure which is committed to you. Shun the profane babblings and contradictions of the falsely called "knowledge" 21 which some professing have erred from the faith. Grace be with you.

## 2 Timothy

**1** Paul, an apostle of Christ Jesus, by the will of God, sent forth to proclaim the promise of the life which is in Christ Jesus. **2** To Timothy, my beloved child; Grace mercy, and peace to you from God our Father and Christ Jesus our Lord. **3** I give thanks to God whom I worship with a pure conscience as my fathers did, when I remember you unceasingly in my prayers. **4** Night and day when I recall your tears I am longing to see you, that my happiness may be complete. **5** I have been reminded of that sincere faith which is in your heart; which dwelt first in your grandmother Lois and in your mother Eunice, and, I am fully persuaded, dwells in you also. **6** For this reason let me remind you to keep ever blazing that gift of God which is in you through the laying on of my hands. **7** For God has not given us a spirit of cowardice, but a spirit of power and of love and of self-control. **8** Do not then be ashamed to bear witness for our Lord, nor for me, his prisoner. Nay, join with me in suffering for the gospel by the power of God. **9** He has saved us and called us with a holy calling, not dealing with us according to our works, but according to his purpose and grace which he gave us in Christ Jesus before the beginning of time. **(aiōnios g166)** **10** This has now been made manifest through the appearing of our Saviour Christ Jesus, who has put an end to death, and brought life and immortality to light through the gospel. **11** Of the gospel I was appointed a herald, apostle, and teacher; and that is the reason I am now undergoing these sufferings. **12** But I am not ashamed; for I know whom I have fully believed, and I am thoroughly persuaded that he is able to keep what I have given him until the Day. **13** Hold fast the pattern of sound teaching you have heard from me in faith and love which is in Christ Jesus. **14** Guard the glorious trust which has been committed to you by the aid of the Holy Spirit who makes his home in us. **15** You already know that all the Christians in Roman Asia forsook me, among them Phygellus and Hermogenes. **16** The Lord show mercy to the house hold of Onesiphorus; for many a time he refreshed me, and was not ashamed of my chain. **17** But when he came to Rome he sought for me until he found me. **18** The Lord grant him to find mercy from the Lord in that Day! And you know better than I how many services he rendered in Ephesus.

**2** Do you then, my son, strengthen you heart in the grace which is in Christ Jesus. **2** The teachings which you have heard from me, attested by many witnesses, deliver into

the keeping of faithful men, who in their turn will be able to teach others also. **3** Take your share in suffering as a good soldier of Jesus Christ. **4** A soldier in active service avoids entangling himself in the every-day affairs of life, so that he may please his commander. **5** And again, an athlete is not crowned unless he obeys the rules of the game. **6** The farmer who has done the work should be the first to get a share of the crop. **7** Reflect on what I am telling you. The Lord will give you understanding in everything. **8** Always remember that Jesus Christ, a descendant of David, has been raised from the dead according to the gospel I proclaim. **9** For preaching it I am suffering, and am even put in chains as a malefactor. But God's message is no prisoner. **10** That is why I endure everything for the sake of the chosen, that they also may obtain the salvation which is in Christ Jesus with eternal glory. **(aiōnios g166)** **11** Faithful is the saying. "If we have died with him, we shall also live with him. **12** If we endure suffering, we shall also reign with him. If we disown him, he too will disown us. **13** If we prove faithless, he abides faithful, for he cannot be false to himself." **14** Always call these truths to men's mind; adjuring them in the presence of God to avoid controversy. It is a useless thing, and subverts those who listen to it. **15** Strive earnestly to present yourself unto God, tested and proved worthy by trial, a workman unashamed, ever cutting a straight path for the message of the truth. **16** but avoid profane babble; for people will go farther and farther in impiety, **17** and their teaching will spread like a gangrene. **18** Among such are Hymenaeus and Philetus, who have gone astray concerning the truth by declaring that the resurrection is already past; and they are undermining the faith of some. **19** Nevertheless God's firm foundation stands unshaken, bearing this inscription, THE LORD KNOWS THOSE WHO ARE HIS, and this also, LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE WICKEDNESS. **20** Now in a great house there are not only vessels of gold and silver, but also of wood and clay, some for noble, some for ignoble uses. **21** If then a man keeps himself clear of these latter, he will be a vessel for honor, consecrated, useful to the Master, prepared for every good work. **22** Flee from the passions of youth, but run after righteousness, faith, love, and peace, in company with those who out of a pure heart call upon the Lord. **23** Ever shun foolish and puerile discussions, for you know that they lead to quarrels. **24** The Lord's slave must not quarrel, but must be kind to all men; a skilful teacher, patient of wrong. **25** He must be gentle when instructing opponents; for possibly God may give them a change of mind for the recognition of

the truth, 26 and they may come to their senses again, and escape the snare of the devil, as they are restored to life by God to do his will.

**3** But of this be sure. In the last days grievous times will come. 2 For men will be selfish, mercenary, boastful, haughty, blasphemous, disobedient to parents, ungrateful, irreligious, 3 without natural affection, merciless, slanderous, dissolute, and brutal. 4 They will hate goodness, they will be treacherous, reckless, blinded with pride, lovers of pleasure, rather than lovers of God. 5 For although they keep up the outward form of religion, they deny its power. 6 Turn away from all such. Some of them creep into private houses and lead captive silly women who, laden with sins, 7 and led captive by ever-changing impulses, are always learning but never able to arrive at knowledge of truth. 8 As Jannes and Jambres withstood Moses, so also do these men withstand the truth; being corrupt in mind and worthless in all that concerns the faith. 9 But they will not get on; for their folly will be made as openly manifest to all as was that of Jannes and Jambres. 10 But you, Timothy, have followed my teaching, my conduct, my aims, my faith, patience, love, endurance, 11 as well as the persecutions and sufferings which befell me at Antioch, Iconium, and Lystra. You know all the persecutions I endured, and how the Lord delivered me out of them all! 12 Yes, and all who purpose to live a godly life in Christ Jesus will be persecuted. 13 But wicked men and impostors will go on from bad to worse, deceiving others, and being themselves deceived. 14 But do you hold fast what you have learned and have held to be true. You know those from whom you have learned it, 15 and how from a child you have known the Holy Scriptures, which are able to make you wise unto salvation through faith in Christ Jesus. 16 Every Scripture, seeing that it is God-breathed, is also profitable for teaching, for refutation, for correction, and for training in righteousness, 17 so that the man of God may himself be complete, and completely equipped for every god work.

**4** I adjure you in the presence of God and of Christ Jesus who is about to judge the living and the dead - by his appearing and his kingdom, I adjure you - 2 proclaim the message, be urgent in season and out of season; convince, rebuke, encourage, with never-failing patience and teaching. 3 For a time will come when they will not listen to wholesome teaching, but wanting to have their ears tickled, they will heap up for themselves teachers upon teachers to satisfy their own fancies. 4 They will turn away their ears from the truth, and turn aside to myths. 5 But as for you, be always

self-controlled, face hardships, do the work of a missionary, discharge all the duties of your ministry. 6 I for my part am a libation already being poured in sacrifice; and the time of my unmooring is at hand. 7 I have fought in the glorious contest; I have run the race; I have kept the faith. 8 Henceforth there is laid up for me the garland of righteousness which the Lord, the righteous Judge, will award to me on that Day, and not to me only, but also to all those who have loved his appearing. 9 Do your best to come to me speedily, 10 for Demas has deserted me for love of this present world, and is gone to Thessalonica; Crescens is gone to Galatia; Titus to Dalmatia. (αἰὼν γ165) 11 Luke only is with me. Pick up Mark, and bring him with you, for he is useful to me in my ministry. 12 Tychicus I have sent to Ephesus. 13 When you come, bring the cloak I left in Troas with Carpus; also my books, but especially my parchments. 14 Alexander, the coppersmith, manifested bitter hostility toward me. The Lord will requite him according to his works. 15 Be also on your guard against him, for he has violently opposed my arguments. 16 At the time of my first defense no one stood by me; on the contrary they all deserted me - may it not be laid to their charge! 17 Nevertheless the Lord Jesus stood by me, and strengthened my heart, that through me full proclamation of the gospel might be made, and the Gentiles might hear it; and I was rescued from the lion's jaws. 18 And the Lord will rescue me from every evil assault, and will preserve me for his heavenly kingdom. To him be the glory forever and ever! Amen! (αἰὼν γ165) 19 Give my greetings to Prisca and Aquila, and the household of Onesiphorus. 20 Erastus remained at Corinth; Trophimus I left behind me ill at Miletus. 21 Do try to come before winter. Eubulus greets you, and so do Pudens and Linus and Claudia and all the brotherhood. 22 The Lord Jesus be with your spirit. Grace be with you all.



# Titus

**1** To Titus, my true son in a common faith, from Paul, a slave of God, and an apostle of Jesus Christ, according to the faith of God's elect, and to the knowledge of the truth which goes with piety; **2** I write in hope of life eternal which God who never lies, promised before times eternal, (αιῶνος g166) **3** but manifested in his own time; that word of his in proclaiming which I have been entrusted by command of God our Saviour. **4** Grace and peace from God the Father and Christ Jesus our Saviour. **5** I left you in Crete for this reason, that you might set right the things left unfinished, and appoint presbyters in every city as I had instructed you; **6** men who are blameless, the husband of one wife, with believing children who are not accused of riot or insubordination. **7** For indeed a presiding officer, as God's steward, ought to be blameless, not self-willed or quick-tempered, not a drunkard or violent, or greedy of filthy lucre; **8** but he must be hospitable, a lover of the good, sober-minded, just, holy, self-controlled. **9** He must hold to the faithful word according to the teaching, so that he may be able both to encourage by sound teaching, and to confute our opponents. **10** For there are many individuals who are unruly, empty talkers and deceivers, particularly those of the circumcision, whose mouths must be stopped; **11** for they upset whole households and, for filthy lucre's sake, teach what they ought not to teach. **12** By one of their own number, by a prophet of their own, it has been said, "Cretans are always liars, evil beasts, idle gluttons." **13** This testimony is true. So rebuke them sharply, **14** so as to make them sound in the faith, not giving heed to Jewish myths and commandments of men who turn away from the truth. **15** All things are pure to the pure; but to the contaminated and the faithless nothing is pure, nay, their very minds and consciences are tainted. **16** They profess to know God, but by their deeds they disown him; in that they are detestable, disobedient, and reprobate for good work of any sort.

**2** But do you, on your part, speak what becomes sound teaching; **2** that the older men be self-controlled, serious and sober-minded, sound in faith, in love, in patience; **3** that older women likewise be reverent in demeanor, not slanderers or slaves to much wine, but teachers of what is right. **4** They should train the younger women to love their husbands and children, **5** to be sober-minded, chaste, workers at home, kind and submissive to their husbands, in order that God's message be not maligned. **6** The younger

men exhort to be sober-minded; in every respect showing yourself an example of good works. **7** In your teaching be serious and sincere. **8** Let the instruction that you give be sound and above reproach, so that our opponents may be ashamed because they find no evil things to say about us. **9** Exhort slaves to be obedient to their own masters, and to be well-pleasing to them in every respect; **10** not to contradict nor pilfer, but to exhibit praiseworthy trustworthiness in every thing, that they may adorn the doctrine of God our Saviour in all things. **11** "For God's grace has shined forth bringing salvation to all men **12** And schooling us to renounce impiety and evil passions, And to live soberly, righteously, and godly in this present age; (αιῶν g165) **13** While we look for the blessed hope and epiphany of the glory of our great God and Saviour, Jesus Christ. **14** He gave himself for us to redeem us from all iniquity, and to purify unto himself a people zealous of good works." **15** Thus speak, exhort, reprove with all authority. Let no one despise you.

**3** Remind them to be submissive to their rulers and authorities; let them be obedient, ready for every good work; **2** they must speak evil of none, they must not be quarrelsome, but gentle, showing perfect meekness toward all. **3** For we were ourselves once foolish, disobedient, deceived, slaving for various lusts and pleasures, passing our lives in malice and envy. We were hateful, and we hated one another. **4** But when the kindness of God our Saviour, And his love toward men shined forth, **5** He saved us, not because of any deeds that we had done in righteousness, But because of his own pity for us. He saved us by that washing of regeneration and renewing of the Holy Spirit **6** which he poured out upon us richly, through Jesus Christ our Saviour; **7** In order that being justified by his grace, We might be made heirs according to the hope of eternal life. (αιῶνος g166) **8** This saying is trustworthy. On this I want you to firmly insist; that those who have faith in God must be careful to maintain honest occupations. Such counsels are good and profitable for men. **9** But avoid foolish questionings and genealogies and dissensions and wranglings about the law; for these are unprofitable and empty. **10** After a first and second admonition, refuse a man who is causing divisions; **11** you may be sure that such a man is perverted and sinning, and is self-condemned. **12** As soon as I send Artemas or Tychicus to you, join me in Nicopolis as quickly as you can, for I have arranged to winter there. **13** Speed Zenas the lawyer, and Apollos, on their journey diligently. **14** Let them want nothing, and "let our people learn to devote themselves

to honest work to supply the necessities of their teachers," so that they be not unfruitful. 15 All who are with us salute you. Salute those who love me in faith. Grace be with you all.

# Philemon

**1** To my beloved friend and coworker Philemon, **2** to my sister Apphia, to my fellow soldier Archippus, and to the church which meets at Philemon's house. From Paul, a prisoner of Jesus Christ, and brother Timothy. **3** Grace and peace be to you from God our Father and the Lord Jesus Christ. **4** I am ever mentioning you in my prayers, and giving thanks to God, **5** because I am hearing of your love and of the faith which you hold, not only toward the Lord Jesus Christ, but toward all the saints. **6** And I pray that your participation may become effectual, as you come to acknowledge every good thing which is in you to Christ. **7** For I have great joy and comfort in your love, my brother, because the hearts of the saints have been refreshed. **8** And so, although I might be bold in Christ to dictate to you what is fitting, **9** yet for love's sake, I rather beseech you, I, Paul, an old man, and now a prisoner for Christ Jesus! **10** I beseech you for my son, Onesimus, whom I have begotten in these chains. **11** Once you found him "unprofitable," but now he is "profitable" to you and to me. **12** I am sending him back to you, he himself, that is, my very heart! **13** I could wish to retain him at my side, so that he might minister to me in your stead, in my bonds for the gospel. **14** But without your consent I was unwilling to do anything, so that your kindness to me might be of your own free will, and not of compulsion. **15** Perhaps for this reason you were separated from him for an hour, in order that you might have him back forever, (αἰῶνιος g166) **16** no longer as a slave, but more than a slave, as a brother beloved; especially dear to me, but how much more to you, both as a man and a fellow Christian. **17** If then you count me as a partner, receive him as you would me. **18** And if he has wronged you at all, or is owing you anything, charge that to me. **19** I Paul am writing this in my own handwriting, "I will repay you." But I will not mention that you owe me, over and over, your very soul. **20** Come my brother, let me have joy in the Lord because of you! Refresh my heart in Christ! **21** Because I am thoroughly persuaded of your obedience, I have written you, knowing full well that you will do by me what I am asking. **22** Please also prepare for me a lodging, for I am hoping by your prayers to be restored to you again. **23** Epaphras, my fellow prisoner in Christ Jesus, sends you greeting; **24** so do Mark, Aristarchus, Demas, and Luke, my fellow workers. **25** May the grace of our Lord Jesus Christ be with your spirit. Amen.

# Hebrews

**1** God, who in ancient days spoke to our ancestors in the prophets, at many different times and by various methods, **2** has at the end of these days spoken to us in a Son whom he appointed heir of all things; through whom also he made the universe. (aiōn g165) **3** He being an emanation of God's glory and stamp of his substance, and upholding the universe by the utterances of his power, after by himself making purification of our sins, has taken his seat on the right hand of the Majesty on High. **4** He is as much superior to the angels as the name that he has inherited surpasses theirs. **5** For to what angel did God ever say, Thou art my son; this day have I become thy Father? and again, I will be a father to him, and he shall be to me a son? **6** And further, when he brought the firstborn into the habitable world, he said, Let all the angels of God worship him. **7** While of the angels he said, He makes his angels into winds, His ministering servants into flames of fire. **8** But to the Son he says, Thy throne, O God, is forever and ever, And the scepter of thy kingdom is the scepter of justice. (aiōn g165) **9** Thou hast loved righteousness and hated lawlessness; Therefore did God, thy God, anoint thee with the oil of gladness beyond thy comrades. **10** And, Thou, O Lord, in the beginning didst lay the foundations of the earth, And the heavens are the work of thy hands. **11** They will perish, but thou remainest; They all will grow old like a garment, **12** Like a mantle thou wilt fold them up, And like a garment they will be changed. But thou art the same, And thy years will never fail. **13** To which of the angels has he ever said, Sit at my right hand, Till I make thy foes a footstool for thy feet? **14** Are they not all ministering spirits, sent forth for service in behalf of those who are about to inherit salvation?

**2** For this reason we must pay the more earnest heed to the things which we have heard, for fear we should drift away. **2** For if the word uttered through angels stood firm, so that every transgression and act of disobedience met with its just retribution, how shall we escape if we neglect so great a salvation? **3** Which having begun to be spoken by the Lord, was confirmed to us by those who heard him; **4** God himself corroborating their testimony by signs and wonders and a variety of miraculous powers, and by gifts of the Holy Spirit imparted in accordance with his own will. **5** It is not to angels that God subjected the age to be, of which we are speaking. **6** But some one, somewhere, testified, saying, What is Man, that thou art mindful of him? Or any man, that

thou carest for him? **7** Thou hast made him only a little lower than the angels; With glory and honor hast thou crowned him; And hast set him to govern the works of thy hands; **8** Thou hast put all things under his feet. For this putting all things under man means leaving nothing not subject to him. But we do not yet see all things subject to him. **9** What we do see is Jesus, who was made for a time a little lower than the angels, now crowned with glory and honor, because of the suffering of death, in order that through God's grace he might taste death for every man. **10** For it befitted him, for whom and through whom all things exist, in bringing many sons to glory, to make the Pioneer of their salvation perfect through sufferings. **11** For both he who sanctifies and those whom he is sanctifying are all from One; for which reason he is not ashamed to call them brothers, saying. **12** I will proclaim thy name to my brothers; In the midst of the Church I will hymn thy praises. **13** And again, I myself will put my trust in God. And again, Lo, I and the children God has given me. **14** Therefore, since the children are sharers in flesh and blood, he also similarly partook of the same, in order that through death he might render powerless him that had the power of death, that is, the devil; **15** And might deliver those who through fear of death had been subject to life-long bondage. **16** For assuredly it is not angels, nay, it is the offspring of Abraham, whom he is ever taking by the hand. **17** And so it was necessary that he should in all points be made like his brothers, so that he might become a compassionate and faithful high priest, in all that relates to God, to make reconciliation for the sins of the people. **18** For inasmuch as he himself has suffered, being tempted, he is also able instantly to succor those who are tempted, he is also able instantly to succor those who are tempted.

**3** Therefore, holy brothers, comrades of a heavenly calling, fix your thoughts then upon Jesus, the Apostle and High Priest of our confession. **2** How faithful he was to the God who appointed him! For while Moses also was faithful in all God's house, **3** Jesus has been counted worthy of greater glory than Moses, inasmuch as he who has built a house has higher honor than the house itself. **4** For every house has its builder; but he who built the universe is God. **5** And Moses indeed was faithful in all his house as a servant, bearing testimony to a witness about to be spoken; **6** but Christ as a Son in his own house; and we are that house, if we retain the cheerful courage and pride of our hope firm unto the end. **7** Therefore, as the Holy Spirit says. If you hear God's voice today, **8** Continue not to harden your

hearts as in the Provocation, On the day of temptation in the wilderness, **9** When your forefathers tried my forbearance And saw my deeds for forty years. **10** For this reason I was sore displeased with that generation, And said, "They are always wandering in their hearts; They have never learned my ways"; **11** So I swore in my wrath, "They shall never enter into my rest." **12** See to it, brothers, that there shall never be in any one of you an evil and unbelieving heart, manifesting itself in apostasy from the living God. **13** On the contrary, encourage each other daily, so long as there is a "Today," so that no one of you is hindered by the deceitfulness of sin. **14** For we are become comrades of the Christ, if we hold our first title deed firm until the very end. **15** In the words of Scripture, Today, if you hear his voice, Do not continue to harden your hearts as at the Provocation. **16** For who were they that heard and yet provoked him? Was it not all who came out of Egypt under the leadership of Moses? **17** And with whom was he grieved for forty years? Was it not with those who had sinned, and whose dead bodies fell in the wilderness? **18** And to whom did he swear that they should never enter into his rest, if not to those who had proved faithless? **19** So you see that it was through unbelief that they were not able to enter in.

**4** Let us be on our guard, then, though there is a promise still standing of being admitted to his rest, lest any one of you should be found to have come short of it. **2** For the Good News is come to us just as it did to them. But the message they heard was of no benefit to them, because they did not share the faith of those who gave heed to it. **3** We are actually entering into that rest, we who have believed, as God has said, -In my wrath I swore - "They shall not enter into my Rest," although his works were finished since the foundation of the world. **4** For he has said, somewhere, regarding the seventh day, And God rested on the seventh day from all his work. **5** And again in this passage, They shall not enter into my rest. **6** Since, then, it remains that some should enter into it, and since those who formerly had the Good News preached to them did not enter in because of unbelief, **7** he again fixes a day, saying long afterward by David's lips, in words already quoted, Today if you hear his voice, Continue not to harden your hearts. **8** For if Joshua had given them rest, he would not have spoken afterward of another day. **9** So there remains a Sabbath Rest for the people of God. **10** For whoever has entered into his rest has rested from his works, just as God did from his. **11** Let us, then, be earnest to enter into that rest, so that no one may fall into the same example of disobedience. **12** For living is

the Word of God, and active, and sharper than any two-edged sword, piercing even to the severance of soul from spirit, of both joints and marrow, and is a discerner of the very thoughts and conceptions of the heart. **13** And there is not a creature hidden from him, but all things are naked and laid prostrate before the eyes of him with whom we have to do. **14** Inasmuch, then, as we have a great High Priest, Jesus, the Son of God, who has passed through the heavens, let us hold fast our confession of faith. **15** For we have not a High Priest who cannot sympathize with our weaknesses, but one who has been tempted in all points like as we are, yet without sin. **16** Let us, then, draw near with glad boldness to the throne of grace, that we may receive mercy, and find grace to help us in our times of need.

**5** For every high priest chosen from time to time from among men is appointed on behalf of men, in matters relating to God, to offer both gifts and sacrifices on behalf of sins. **2** He is able to deal gently with the ignorant and erring, since he himself also is encompassed with moral weakness, **3** and because of this weakness he is bound to offer sin-offerings not only for the people, but also for himself. **4** Again no one takes this honorable office for himself, but he is called by God, just as Aaron was. **5** So even the Christ was not raised to the high glory of the priesthood by himself, but on the contrary by Him who said to him. Thou art my Son; this day have I become thy Father; **6** and again, Thou art a priest forever, after the order of Melchisedek. (αιων g165) **7** In the days of his flesh, with better cries and weeping Jesus offered up prayers and supplications to Him who was able to save him out of death; and he was heard because of his devout submission. **8** Though he was a son, yet learned he obedience through the things which he suffered; **9** and by being thus made perfect, he became the source of enduring salvation to all who obey him, (αιωνιος g166) **10** while God himself pronounced him High Priest according to the order of Melchisedek. **11** Concerning him I have much to say, and much that is hard to make clear to you, because you have grown dull of hearing. **12** And this too, although you ought by this time to be teaching others, you are still needing some one to teach you the very rudiments of divine revelation. You need milk, not solid food. **13** For every one who feeds on milk is inexperienced in the word of righteousness. He is still an infant. **14** But solid food is for adults, that is, for those who by constant practise have their faculties trained to discriminate between good and evil.

**6** So let us get beyond the teaching of the elementary doctrines of Christ, and let us be borne along toward what is mature. Let us not be continually laying again a foundation of repentance from dead works, faith in God, **2** of the teaching regarding ablutions and the laying on of hands, of the resurrection of the dead, and of eternal judgment. (aionios g166) **3** And this we will do, if God permit. **4** For in the case of those who have been once for all enlightened and have tasted of the heavenly gift, and become partakers of the Holy Spirit, **5** and tasted the good word of God, and the powers of the Future Age, (aion g165) **6** and then fallen away, it is impossible to renew them again unto repentance. For they repeatedly crucify to themselves the Son of God afresh, and expose him to an open shame. **7** For land that has drunk the showers that now and again fall upon it, and produced vegetation useful for those for whom it was tilled, receives a blessing from God; **8** but if it produces thorns and thistles, it is considered worthless, and is in danger of being cursed, and its end will be to be burned. **9** But though we thus speak, we are persuaded better things of you, beloved, and things that accompany salvation. **10** For God is not unjust; he will not forget your work and the love you showed for his cause, in sending help to your fellow Christians, as you are still doing. **11** but I am longing that each of you continue to show the same diligence to realize the fulness of your hope, even to the end. **12** Then do not become slack, but be imitators of those who through faith and patience are inheriting the promises. **13** For when God make the promise to Abraham, since he could swear by none greater, he swore by himself, saying. **14** Surely I will bless you, and bless you; I will increase you, and increase you. **15** And so by patiently waiting, Abraham obtained the promise. **16** I am referring to the oath because men swear by what is greater than themselves, and in every dispute of theirs the oath is final for confirmation. **17** On which principle God, wishing to show more convincingly to the heirs of the promise the immutability of his purpose, mediated with an oath; **18** that by means of two immutable things - his promise and his oath - in which it is impossible for God to break faith, we refugees may have strong encouragement to grasp the hope set before us. **19** This hope we have as an anchor of the soul, secure and strong, and passing into the sanctuary which is beyond the veil; **20** whither Jesus himself is entered as a forerunner on our behalf, having become a priest forever, after the order of Melchisedek. (aion g165)

**7** It was this Melchisedek, King of Salem and Priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; **2** and it was to him that Abraham apportioned a tithe of all the spoil. He was first, as his name signifies, King of righteousness, and then King of Salem, that is, King of Peace; **3** without father or mother, without lineage, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest in perpetuity. **4** But observe how great this man was, to whom even Abraham, the Patriarch, gave a tenth part of the spoils. **5** Now those of the sons of Levi who are appointed to the priesthood, are authorized by the Law to take tithes of the people, that is, of their brothers, and that too, although these are descended from Abraham. **6** But this man who had no Levitical genealogy actually took tithes of Abraham, and blessed him to whom the promises belong. **7** Now it is beyond all controversy that the inferior is always blessed by the superior. **8** Again it is mortal men who receive tithes in the one case; while in the other it is he of whom it is attested, "He lives." **9** And even Levi, who is the receiver of tithes, so to speak, paid tithes through Abraham; **10** for Levi was yet in the loins of his father, when Melchisedek met Abraham. **11** Now if there were perfection through the Levitical priesthood, (and it was under it that the people received the Law) why was it still necessary for another kind of priest to arise, after the order of Melchisedek, instead of being reckoned according to the order of Aaron? **12** For when the priesthood changes, of necessity the law also changes. **13** He who is thus described belonged to another tribe, not one member of which has ever served at the altar. **14** For it is evident that our Lord was descended from Judah, a tribe of which Moses said nothing concerning the priesthood. **15** And this is yet more abundantly clear if, after the likeness of Melchisedek, there arises another Priest, **16** who has become such, not according to the law of a transitory enactment, but according to the energy of an indissoluble life. **17** For the words are in evidence, Thou art a priest forever after the order of Melchisedek. (aion g165) **18** For there is a setting aside of a foregoing commandment, because of its weakness and unprofitableness **19** (for the Law brought nothing to perfection); and there is the bringing in of a better hope by which we draw near to God; **20** mightier because it was not promised apart from an oath. **21** For although those priests became such without an oath, He had an oath from God who said to him, The Lord hath sworn and will not change, Thou art a priest forever. (aion g165) **22** And by so much Jesus becomes the guarantor of

a better covenant. 23 And they indeed have been made priests, many in number, because they have been prevented by death from continuing; 24 but he, because of his abiding forever, holds his priesthood inviolable. (aiōn g165) 25 Hence also he is able to continue saving to the uttermost those who are ever drawing near to God through him, seeing that he is ever living to intercede for them. 26 For we needed just such a high priest, holy, innocent, undefiled, separated from sinners, and exalted above the heavens; 27 one who has no need, like the high priests, to offer up daily sacrifices, first for his own sins, then for those of the people. For his sacrifice was made once for all, when he offered up himself. 28 For the Law appoints human beings to be high priests, men with all their weakness; but the word of the oath, which was later than the Law, appoints a Son, perfected forevermore. (aiōn g165)

**8** The pith of all that we have been saying is this; we do have such a High Priest; and he has taken his seat on the right hand of the throne of Majesty in the heavens, 2 a minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; whence it follows that this High Priest also must have some offering to make. 4 Now were he on earth, he would not even be a priest, since there are here those who present the gifts according to the Law - 5 those priests who serve a mere outline and shadow of the heavenly reality, just as Moses was divinely instructed when he was about to build the Tabernacle. "See", he says, "that you make everything on the pattern showed you on the mountain." 6 But Jesus has obtained a better ministry, by so much as he is also Mediator of a better covenant, which has been enacted upon better promises. 7 For if the first covenant had been faultless, there would have been no need for a second. 8 But finding fault with them, He says. "There are days coming," says the Lord, "When I will establish with the house of Israel and with the house of Judah a new covenant; 9 Not according to the covenant which I made with their forefathers, On the day when I took them by the hand to lead them forth out of the land of Egypt; For they did not continue in my covenant, And therefore I disregarded them," says the Lord. 10 "For this is the covenant which I will covenant with the house of Israel, After these days," says the Lord; "I will put my laws into their minds, And upon their hearts will I write them; And I will be their God, And they shall be my people; 11 And they shall not teach every man his fellow citizen, And every man his

brother, saying, Know the Lord; For all shall know me, From the least to the greatest of them. 12 For I will have mercy upon their wrong-doings, And their sins I will remember no more." 13 By calling the covenant "new," He has made the first one obsolete; and whatever is becoming obsolete and aged, is near to vanishing.

**9** Now even the first covenant had its ordinances of public worship, and its sanctuary, a material one. 2 For a tent was built, the outer one called the Holy Place, in which were the lamp and the table and the loaves of the Presence; 3 and behind the second veil was the tent called the Holy of Holies. 4 In it was the golden altar of incense, and also the Ark of the Covenant covered all over with gold, in which was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; 5 while above it, overshadowing the mercy-seat, were the cherubim of glory. But I must not speak about these in detail. 6 Such then were the arrangements. Into the outer tent the priests enter continually in the performance of their duties; 7 but into the inner tent the high priest only goes alone, once a year, and that not without blood, which he offers for himself and for the ignorances of the people. 8 The Holy Spirit teaching by this that the way into the Holiest has not yet been disclosed while the first tent is still standing. 9 This is a parable, for the present time, according to which gifts and sacrifices are offered that are not able, as far as conscience is concerned, to perfect the worshiper; 10 since they consist only in meats and drinks and various ablutions, carnal ordinances, imposed until the time of reformation. 11 But when Christ came, a High Priest of good things to come, he passed through the greater and more perfect tent not made with hands, that is to say, not of this material creation, 12 not taking the blood of goats and oxen, but his own blood, and entered once for all into the Holy Place, obtaining for us an eternal redemption. (aiōnios g166) 13 For if the blood of bulls and goats and the ashes of a heifer sprinkled on those who have been defiled, sanctify to the cleansing of the flesh, 14 how much more shall the blood of Christ, who through his eternal spirit offered himself free from blemish to God, cleanse your conscience from dead works unto the service of an ever-living God! (aiōnios g166) 15 And because of this he is the Mediator of a new testament, in order that, since a death has taken place to atone for offenses committed under the first testament, those who have been called may receive the promise of the eternal inheritance. (aiōnios g166) 16 For where there is a testament, there must also be brought forward

in evidence the death of the testator. **17** For a testament is only of force in case of the dead, being never valid so long as the testator lives. **18** Accordingly we find that not without blood was the first testament enacted. **19** For after every commandment according to the law had been spoken by Moses to the people, he took the blood of calves and goats, and scarlet wool and hyssop, and sprinkled both the book itself and all the people. **20** saying, This is the blood of that testament which God commanded in regard to you. **21** Moreover the tabernacle and all the vessels of service he sprinkled likewise, and indeed, according to the Law, **22** almost everything is purified by blood, and without the shedding of blood there is no remission of sins. **23** While, then, it was necessary that the copies of the heavenly things should be cleansed by such sacrifices, the heavenly things themselves required nobler sacrifices than these. **24** For it was not into a Sanctuary made by hands, a mere type of the reality, that Christ entered, but he entered into heaven itself, now to appear in the very presence of God on our behalf. **25** Nor did he enter to offer himself repeatedly, as the high priest entered into the sanctuary, year after year, with blood that was not his own; **26** (for in that case he would have needed to suffer repeatedly, ever since the foundation of the world; )but now, once for all, at the end of the ages, he has appeared to abolish sin, but the offering of himself. (αἰῶν γ165) **27** And since it is appointed to men once to die, and after that the judgment; **28** so also the Christ, after being once for all offered to bear the sins of many, will appear a second time, without sin, to those who wait for him for salvation.

**10** For the Law, being only a shadow of the good things to come, and not their very substance, its priests cannot with the same sacrifice which year after year they offer continually, make perfect those who draw near. **2** Otherwise would they not have ceased to be offered? Because the worshippers having been once cleansed, would have had no more consciousness of sin. **3** But on the other hand, in these sacrifices sins are called to memory, year after year. **4** For it is impossible for the blood of bulls and goats to take away sin. **5** It is for this reason that the Christ, on coming into the world, declared. Sacrifice and offerings thou dost not desire, But a body didst thou prepare for me; **6** In whole burnt offerings and sin offerings Thou hast taken no pleasure. **7** Then I said, "I am come - in the roll of the book it is written of me- -To do thy will, O God." **8** First when it is said, Thou hast no longing for, thou takest no delight in Sacrifices and offerings, or whole burnt offerings and sin

offerings, **9** (offerings regularly made under the law), and then it is added, Lo, I come to do thy will, he does away with the first, in order that he may establish the second. **10** And it is by this will that we have been sanctified by the offering of the body of Jesus Christ once for all. **11** For while every priest stands, day after day, at his ministrations, and many times repeats the same sacrifices, which can never take away sins, **12** this Priest, after offering one Sacrifice for sins, sat down forever on God's right hand; **13** henceforth waiting until his enemies be put as the footstool of his feet. **14** For by one single offering he has perfected forever those whom he is sanctifying. **15** And the Holy Spirit also gives his testimony, when he said. **16** "This is the covenant I will make with them After those days," says the Lord. "I will set my laws upon their hearts, And I will inscribe them on their minds." **17** Then he adds, And their sins and their iniquities will I remember no more. **18** But when these have been remitted, there is no more any offering for sin. **19** Since, then, we have a cheerful confidence, brothers, to enter into the Holiest by the blood of Jesus, **20** by the way which he dedicated for us, that new and living way, through the veil (that is, his flesh); **21** and since we have a great High Priest over the house of God; **22** let us draw near with a true heart, in full assurance of faith, our hearts sprinkled from and evil conscience, and our bodies bathed in pure water. **23** Let us hold fast the confession of our hope, unwavering (for He is faithful who promised); **24** and let us consider one another, to provoke unto love and good works; **25** not forsaking the assembling of ourselves together, as is the custom of some, but exhorting one another; all the more as you behold the Day drawing near. **26** For if we sin wilfully, after we have received the knowledge of the truth, there no longer remains any other sacrifice for sins, **27** but a certain fearful expectation of judgment, and a fiery indignation which is about to devour the adversaries. **28** Any one who set at naught the law of Moses was put to death without pity, on the testimony of two or three witnesses. **29** How much surer, think you, will be the punishment of one who has trodden under foot the Son of God, and has profaned that covenant blood with which he was sanctified, and has done despite to the spirit of grace? **30** For we know Him who said, Vengeance is mine, I will repay, and again, The Lord will judge his people. **31** IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD! **32** But ever call to mind the former days, in which, after having been enlightened, you endured a great conflict of sufferings; **33** partly by being made a public spectacle in reproaches and



afflictions, and partly by sharing the fortunes of those that were so used. **34** For you did sympathize with the prisoners, and you did take joyfully the confiscation of your goods; conscious that you had for yourselves greater, even lasting possessions. **35** Now do not fling away your bold confidence, for it has a great recompense of reward. **36** For you need steadfastness, so that after having done the will of God, you may receive the promise, **37** For yet a very, very little while, and then The Coming One will have come, without delay. **38** But it is by faith that my Righteous One will live, And if he draws back, my soul takes no pleasure in him. **39** "But we are not of defections unto perdition, but of faith unto the gaining of the soul."

**11** Now faith is the title-deed of things hoped for; the putting to the proof of things not seen. **2** For by it men of old times had witness borne to them. **3** By faith we understand that the world was fashioned by the Word of God, so that what we see was not made out of what is visible. (αἰὼν γ165) **4** By faith Abel offered to God a sacrifice more acceptable than that of Cain, through which he had witness borne to him that he was righteous, God giving the testimony by accepting his gifts; and through it he, although he is dead, still speaks. **5** By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. Before his translation he had witness borne to him that he pleased God. **6** now without faith it is impossible to please him; for he who comes to God must believe that he is, and that he ever rewards those who are seeking. **7** By faith Noah, warned of God of things not yet seen, reverently gave heed, and built an ark for the saving of his house; by which he condemned the world, and became an heir of the righteousness which is of faith. **8** By faith Abraham obeyed when he was called to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. **9** It was by faith that he sojourned in the promised land as an alien, living in tents with Isaac and Jacob, his fellow heirs of the same promise. **10** For he continually looked for the city which has foundations, whose builder and maker is God. **11** By faith even Sarah herself received power to conceive seed, although she was past the age for child-bearing, because she counted Him faithful who had promised; **12** and thus there sprang from one man, and him practically dead, a nation like the stars in the heavens in multitude, or grains of sand upon the seashore, innumerable. **13** These all died in faith, not having yet received the promises; nay, but they

saw them from afar, and hailed them, and confessed that they were strangers and pilgrims on the earth. **14** For those who say such things make it plain that they are seeking a Fatherland. **15** And if they had cherished the memory of that land from which they went out, they would have found an opportunity to return; **16** but now they are longing for a better homeland, that is, a heavenly. Therefore God is not ashamed to be called their God; and he has prepared a city for them. **17** By faith Abraham, when he was put to the test, was on the point of offering up Isaac; yes, he who had received the promise was about to offer up his only son, **18** of whom it had been said, It is through Isaac that your posterity will be traced. **19** For he accounted God able even to raise from the dead, from whence, figuratively speaking, he did indeed receive him back again. **20** By faith Isaac blessed Jacob and Esau, even concerning things to come. **21** By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped, leaning on the top of his staff. **22** By faith Joseph, when his end was nigh, made mention of the exodus of the children of Israel, and gave instructions in regard to his bones. **23** By faith Moses, when he was born, was hid three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's decree. **24** By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, **25** choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season. **26** He accounted the obloquy of Christ to be greater than the treasures of Egypt; for he fixed his eyes on the reward. **27** By faith he left Egypt, not because he feared the wrath of the king, but he endured as seeing Him who is invisible. **28** By faith he established the Passover, and the sprinkling with blood, in order that the Destroying Angel might not touch the firstborn. **29** By faith the people crossed over the Red Sea as on dry land; and when the Egyptians tried to do this they were swallowed up. **30** By faith the walls of Jericho fell down after they had been encircled seven days. **31** By faith Rahab, the harlot, perished not with the disobedient, because she had received the spies in peace. **32** And what more shall I say? for time would fail me to tell of Gideon, of Barak, of Samson, and of Jephtha; of David and Samuel and the prophets, **33** who through faith conquered kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, **34** quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, proved valiant in warfare, and routed armies of aliens. **35** Woman received their dear ones alive from the dead; and others were broken

on the wheel, not accepting the offered deliverance, in order that they might obtain a better resurrection. 36 Others again bore trial of mockings and scourgings, yes, even of chains and imprisonment. 37 They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, persecuted, tormented - 38 of whom the world was not worthy - wandering in deserts and mountains and caves and holes in the ground. 39 Yet, though these all had witness borne to them by their faith, they received not the promise; 40 since it was for us that God had in store some better thing, so that apart from us they should not be perfected.

**12** Seeing then that we are encircled with this great cloud of witnesses, let us also lay aside every weight, and the sin that clings about us. Let us run with patience the race that is set before us, 2 looking unto Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured a cross, despising shame, and has now taken his seat at the right hand of the throne of God. 3 Compare yourselves with him who endured such hostility against himself at the hands of sinners, lest you grow weary, fainting in your souls. 4 Not yet have you resisted unto blood in your fight against sin; 5 and have you forgotten the exhortation which reasons with you as sons? My son, do not despise the training of the Lord, Nor faint when he corrects you; 6 For it is those whom he loves that he disciplines, And he scourges every son whom he acknowledges. 7 It is for discipline that you are enduring these sufferings. God is dealing with you as sons. For what son is there whom his father does not discipline? 8 If you are left without discipline, in which all children share, then are you bastards and not sons. 9 Furthermore, our earthly fathers used to discipline us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? 10 For they only disciplined us for a few days, as seemed good to them; but he does it for our profit, that we may share his holiness. 11 Now no discipline seems for the present to be joyous, but grievous; but afterward it yields the peaceable fruits of righteousness to those who have been trained under it. 12 Wherefore lift up your listless hands, strengthen your feeble knees; 13 make straight path for your feet, so that what is lame may not be put out of joint, but rather be healed. 14 Run swiftly after peace with all men, and holiness, without which no man shall see the Lord. 15 Look carefully that there be no one who falls back from the grace of God; that no root of bitterness springs up to trouble you, and by its means many

become defiled. 16 Take care lest there be any fornicator or scorner like Esau among you, who for one meal sold his birthright. 17 For you know that even when he afterward desired to inherit the blessing, he was rejected; he found no room for repentance, though he sought it earnestly, with tears. 18 For you are not come to a palpable and enkindled fire, 19 nor to gloom and darkness and tempest and the blare of a trumpet and an audible voice. Those who heard that voice entreated that no word more should be spoken to them. 20 For they could not endure that which was enjoined, Even if a wild beast touches the mountain it shall be stoned to death; 21 and so terrible was the scene that Moses said, I exceedingly fear and tremble. 22 On the contrary you are come to Mount Zion, the city of the living God, the heavenly Jerusalem, to innumerable hosts of angels, 23 to the festal assemblage and church of the firstborn, registered in heaven, to a Judge who is God of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the New Covenant, and to his sprinkled Blood whose message cries louder than that of Abel. 25 See that you do not refuse him who is speaking. For if they did not escape punishment when they refused to listen to their instructor on earth, much less shall we escape if we turn away from him who is teaching us from heaven; 26 whose voice then shook the earth, but now he has promised, saying, Once again, once for all, I make not only earth, but heaven also to tremble. 27 That phrase, "Once again," signifies the removal of the things which can be shaken, created things, in order that the things which cannot be shaken may remain. 28 Wherefore since we are receiving a kingdom which is unshakable, let us give thanks, and so offer acceptable worship to God, with holy awe and fear, 29 FOR INDEED OUR GOD IS A CONSUMING FIRE.

**13** Let brotherly love continue. 2 Do not neglect to show hospitality; for by it some have even entertained angels unawares. 3 Remember those who are in prison, as if you were fellow prisoners; remember too, those who are being ill-treated, since you too, are in the body. 4 Let marriage be held in honor by all, and the marriage bed be undefiled; for fornicators and adulterers will God judge. 5 Let your life be untainted by love of money; be content with such things as you have; for God himself has said, I will never leave thee; I will never forsake thee. 6 So that we can say with confidence, The Lord is my helper; I will not be afraid. What can man do to me? 7 Remember your leaders, the men who spoke the message of God to you; consider the issue of their lives, and imitate their faith. 8 Jesus Christ is

the same yesterday, today, and forever. (aiōn g165) **9** Do not allow yourselves to be swept away by various and strange teachings. For it is a beautiful thing to be established in heart by grace, and not by regulations regarding food, from which those that occupied themselves with them have derived no benefit. **10** We Christians have an altar from which those have no right to eat who minister in the Tabernacle. **11** For the bodies of the animals whose blood is carried by the High Priest into the Holy Place are burned outside the camp, **12** and so Jesus suffered outside the gate in order to sanctify the people by his own blood. **13** Let us then go forth to him outside the camp, bearing his reproach. **14** For we have not here an abiding city, but we are earnestly seeking the city that is to be. **15** In his name, then, let us continually offer up a sacrifice of praise to God, that is the fruit of lips that confess his name. **16** And forget not to be kind and liberal; for with that sort of sacrifice God is well pleased. **17** Obey your leaders and submit to them; for they are keeping watch over your souls, as those who must give account; that they may do thus with joy and not with lamentation, for this would be unprofitable to you. **18** Keep on praying for me. I am persuaded that I have a clear conscience, and I desire in every way to live nobly. **19** I the more earnestly ask for your prayers, that I may be the more speedily restored to you. **20** Now the God of peace, who brought up from the dead our Lord Jesus, that great Shepherd of the sheep, by the blood of an eternal covenant, (aiōnios g166) **21** equip you in every good deed for the doing of his will, doing in you what is well-pleasing in his sight, through Jesus Christ. To him be the glory unto the ages of the ages! Amen! (aiōn g165) **22** But I entreat you, brothers, bear with my word of exhortation, for I have written to you briefly. **23** You know that our brother Timothy has been set free. If he comes soon, I will see him with you. **24** Salute all your leaders and the saints. The brothers from Italy send you greeting. **25** Grace be with you all, Amen.

# James

**1** James, a slave of God and of the Lord Jesus Christ, sends greeting to the twelve tribes that are scattered abroad. **2** My brothers, when you are beset by various temptations, count it all joy, **3** because you know that the testing of your faith is working out endurance. **4** But let endurance have its perfect work, so that you may be perfect and entire, not lacking in anything. **5** If any one of you is lacking in wisdom, let him ask it from the God who gives to all men freely and without upbraiding; and it will be given to him. **6** But let him ask in faith, without wavering; for he who wavers is like a surge of the sea, wind-driven and tossed. **7** Such a man need not suppose that he will receive anything from the Lord, **8** double-minded as he is, unstable at every turn. **9** Let a brother in humble circumstances glory in his exaltation; **10** but a rich brother, in his humiliation; because like the flower of the grass the rich man will pass away. **11** For as the sun comes up with a burning heat, it withers the grass, and its flowers fall, and the grace of the fashion of it perishes; so also shall the rich man fade away amid his pursuits. **12** Blessed is the man who endures temptation; for when he has stood the test he will receive the crown of life which the Lord has promised to those who love him. **13** When he is being tempted, let no one say, "It is God who tempts me," for God cannot be tempted with evil, nor does he tempt any man. **14** But each man is tempted by his own lusts that allure and entice him. **15** Then lust conceives and gives birth to sin; and sin, when it is mature, brings forth death. **16** Do not be deceived, my brothers! **17** Every good gift and every perfect boon is from above, and is ever coming down to us from the Father of the heavenly lights, with whom is no variation nor shadow of eclipse. **18** Because he willed, he gave us birth through the word of truth, so that we should be a kind of first-fruits among his creatures. **19** Mark this well, my dear brothers. Let every man be swift in hearing, slow in speaking, slow in growing angry; **20** for a man's anger does not further the righteous purpose of God. **21** So strip off all filthiness and superfluity of wickedness, and in meekness receive the implanted Word, which is able to save your souls. **22** And become doers of the Word, and not merely hearers, deceiving yourselves. **23** Because if any one is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror; **24** for after he has looked carefully at himself, he goes away, and at once forgets what he is like. **25** But the man who looks closely into the perfect law - the law of liberty - and continues looking,

this man will be blessed in his deed because he is not a hearer who forgets, but a doer who does. **26** If a man thinks himself to be religious, and yet does not bridle his tongue, but deceives his own religion, **27** and undefiled before our God and Father, to look after orphans and widows in their affliction, and ever to keep himself unspotted from the world.

**2** My brothers, do not hold the faith of the Lord Jesus, the Lord of Glory, in a spirit of caste. **2** Suppose a man comes into your synagogue with a gold ring and dazzling clothes, and suppose a poor man comes in, also, in shabby clothes, **3** and you look up to him who wears the fine clothing, and say to him, "Sit here in this fine place!" and to the poor man you say, "Stand there!" or "Sit on the floor at my feet!" **4** are you not drawing distinctions among yourselves, and have you not become judges with evil thoughts? **5** Listen, my dear brothers, has not God chosen the poor of this world to be rich in faith, and to inherit the kingdom which he has promised to those who love him? **6** But you have dishonored the poor man. Do not the rich oppress you and drag you to court? **7** Are they not blaspheming that glorious Name by which you are called? **8** If you are keeping the royal law, which says, Thou shalt love thy neighbor as thou dost thyself, you are doing well. **9** If you have the spirit of caste you are committing sin, and are convicted by the Law as transgressors. **10** For if a man keeps the whole of the Law, and yet stumbles in one point, he is guilty of all. **11** For he who said, Do not commit adultery, said also, Do not Kill. Now if you do not commit adultery, but if you do kill, you have transgressed the Law. **12** So speak and act like men who are to be judged by the law of liberty. **13** For judgment is without mercy to the man who has showed no mercy. but mercy glories in the face of judgment. **14** My brothers, what good is it if any one says that he has faith, if he has no deeds? Can such faith save him? **15** If a brother or sister be naked and in need of daily food, **16** and one of you says to them, "Depart in peace, find warmth and food for yourselves," but at the same time you do not give the necessaries of the body, what good would that do them? **17** In just the same way faith, if it have not deeds, is by itself a lifeless thing. **18** Some one indeed may say, "You have faith, and I have deeds." "Then show me your faith," I answer, "apart from any deeds, and I will show you my faith by my deeds." **19** You believe that God is one? You do well; even the demons believe, and they shudder. **20** But do you want to be convinced, O foolish man, that faith apart from deeds is barren? **21** Was not Abraham our ancestor justified by deeds, in that

he offered up Isaac, his son, upon the altar? **22** You see how faith was cooperating with deeds, and faith was made perfect by deeds. **23** And the Scripture was fulfilled which said, And Abraham believed God, and this was imputed to him as righteousness, and he was called God's friend. **24** You see, then, that it is by his deeds a man is justified, and not simply by his faith. **25** In like manner was not Rahab, the harlot, justified by her deeds, in the fact that she received the messengers and sent them forth by another way? **26** So just as the body without a spirit is dead, so faith is dead without deeds.

**3** Do not become many teachers, my brothers, because you know well that we teachers shall be judged by a severer standard than others. **2** For in many respects we often stumble. If any man never stumbles in speech, the same is a perfect man, able to bridle the whole body as well. **3** When we put bits in the mouths of horses to make them obey us, we control their whole body also. **4** Look at the ships too, though they are so large, even when driven by fierce winds they are turned by a very small rudder, wherever the impulse of the helmsman wills. **5** So also the tongue is a small member and makes great boasts. Behold, how great a forest is set on fire by a little spark! **6** And the tongue is a fire; it is a very world of iniquity among our members, defiling the whole body, and setting on fire the wheel of nature, and is itself set on fire by hell. **(Geenna 91067)** **7** For while every kind of beast and bird, and of reptiles and sea-creatures are tamable, and actually have been tamed by mankind, **8** no man can tame the tongue, restless evil that it is, full of deadly poison. **9** With it we continually bless our Lord and Father, and with it we are accustomed to curse men made in the image of God. **10** From out of the same mouth pour forth blessings and cursings! My brothers, this ought not to be so. **11** Does a spring pour forth from the same opening sweet water and bitter? **12** Can a fig tree, my brothers, bear olives; or a grape-vine, figs? No more can salt water yield fresh water. **13** Who among you is wise and intelligent? Let him show his deeds by his good life, in the meekness of wisdom. **14** But if you have bitter jealousy and faction in your heart, do not be boasting of that, and be false to the truth. **15** Such wisdom is not that which is descending from on high, but is earthly, sensual, demonlike. **16** For wherever jealousy and faction exist, there is confusion and every evil deed. **17** But the wisdom which comes from on high is first pure, then peaceable, gentle, conciliatory, overflowing with mercy and good fruits, without partiality and without insincerity. **18** And

the fruit of righteousness is being sown in peace by those who are working peace.

**4** Where do the conflicts and quarrels that go on among you come from? Do they not come from your passions which are always making war among your bodily members? **2** You continually crave and do not obtain; you are killing and coveting and cannot acquire; you are fighting and at war. You do not have, because you do not ask. **3** You continue to ask and do not receive, because you are asking with a wrong purpose, in order to spend it upon your pleasures. **4** You adulteresses, do you not know that the friendship of the world is enmity to God? Whoever, then, desires to be a friend of the world, makes himself an enemy of God. **5** Or do you suppose that it is in vain that the Scripture says, "The spirit which has its home in us yearns over us unto jealousy?" **6** But he gives more and more grace. therefore it is said, God ever resists the proud; but to the humble he gives grace continually. **7** So then ever be subject to God, Ever resist the devil and he will flee from you. **8** Draw near to God And he will draw near to you. Cleanse your hands, you sinners, And purify your hearts, you double-minded. **9** Lament and mourn, and weep aloud! Let your laughter be turned into mourning, And your joy into gloom! **10** Humble yourselves before the Lord, And he will raise you up. **11** Do not be talking against each other, brothers. He who is talking against a brother and condemning his brothers is talking against the Law and condemning the Law. But if you are condemning the Law, you are not a doer of the Law, but a judge. **12** But One is your Lawgiver and Judge - he who is able to save and to destroy. But you, who are you, to be condemning your neighbor? **13** Go to now, you who say, "Today or tomorrow we shall journey to such a city and spend a year there, and trade and make money," **14** when all the time you do not know what will happen on the morrow. For what is your life? You are but a mist, appearing for a brief time, and then vanishing. **15** You ought instead to say, "If the Lord wills it, we shall live and do this or that." **16** But now you are glorying in these insolent boastings of yours; all such glorying is evil. **17** So to him who knows how to do right and does not do it, to him it is sin.

**5** Go to now, you rich men! Weep aloud, howl for the miseries which are about to come upon you! **2** For your riches lie rotting, and your clothing has become moth-eaten. **3** Your gold and silver are rusted. and their rust will be for a testimony against you, and it will eat your flesh. For you have been storing up fire in these last days! **4** Look! the

wages of the laborers who mowed your fields, which you have been keeping back by fraud, are crying aloud! And the cries of the reapers have entered into the ears of the Lord of Sabaoth! 5 You have lived luxuriously on earth, you have taken your pleasure, you have fattened your hearts for a day of slaughter. 6 You have condemned, you have murdered the righteous man unresisting! 7 Be patient, then, brothers, till the coming of the Lord. Behold the farmer who waits for the precious fruit of the earth, being patient over it, until it gets the early and the latter rains. 8 So you also must be patient. Stablish your hearts; for the coming of the Lord is at hand! 9 Do not make complaints against each other, brothers, lest you yourselves be condemned. Behold the Judge is standing before the very door! 10 Take, my brothers, for an example the suffering and the patience of the prophets who spoke in the name of the Lord. 11 Remember we count those that were stedfast happy. You have heard of the stedfastness of Job, and have seen the end of the Lord with him, seen how the Lord is full of tenderness. 12 Again, above all things, my brothers, swear not at all, neither by the heavens, nor by the earth, nor by any other oath. Let your "yes" be "yes," and your "no," "no," so you will not fall under condemnation. 13 Is any one of you in trouble? Let him pray. 14 Is any in good spirits? Let him sing unto his harp. Is any one of you ill? Let him send for the elders of the church, and let them pray over him, after anointing him with oil in the name of the Lord; 15 and the prayer of faith will restore the sick, and the Lord will raise him up. And if he has committed sins, it will be forgiven him. 16 So confess your sins one to another, and pray for one another, that you may be healed. For the fervent prayer of a righteous man is mighty in its working. 17 Elijah was a man of like passions with us, and he prayed again, and the sky gave rain, and the earth brought forth her fruit. 18 Then he prayed again, and the sky gave rain, and the earth brought forth her fruit. 19 My brothers, if any one of you strays from the truth, and some one brings him back, 20 let him know that he who brings a sinner back from the error of his ways, saves his soul from death, and hides a multitude of sins.

# 1 Peter

**1** Peter, an apostle of Jesus Christ, to the elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, **2** according to the foreknowledge of God the Father, in the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace and peace be multiplied to you. **3** Blessed be the God and Father of our Lord Jesus Christ, by whose great mercy we have been born anew into a living hope, through the resurrection of Jesus Christ from the dead; **4** and into an inheritance imperishable and undefiled and fadeless, which has been kept in heaven for you **5** who, through faith, are continuously guarded by the power of God for a salvation, ready to be revealed in the last days. **6** Exult in this, though now for a brief moment, if need be, you have suffered many hardships. **7** These are in order that the test of your faith, more precious than gold that is perishable and yet is tested by fire, may redound to praise and glory and honor, at the revelation of Jesus Christ. **8** Him you love, though you have never seen him; in him you ever believe, though even now you see him not, and you are rejoicing with joy unspeakable and full of glory, **9** as you continually receive the reward of your faith, even the salvation of your souls. **10** Concerning this salvation the Prophets who prophesied regarding the grace intended for you, diligently sought and searched. **11** They were searching to know to what time, or to what manner of time the Spirit of Christ which was in them kept pointing, when he ever testified beforehand concerning the sufferings of Christ and the glories that would follow. **12** It was revealed to them that it was not for themselves, but for you, that they were ministering the truths which have now been announced to you, by those who preached the gospel to you, through the help of the Holy Spirit sent forth from heaven - truths into which angels long to look. **13** So then brace up your minds, be steady in spirit, and fix your hope firmly in the grace that is coming to you, at the revelation of Jesus Christ. **14** Like obedient children, do not fashion yourselves according to the former passions of your days of ignorance, **15** but become yourselves holy in your whole manner of living, as He who has called you is holy, **16** as the Scripture says, You shall be holy, because I am holy. **17** And since you call upon him as Father, who impartially judges each one according to his deeds, pass the time of your sojourning here in reverence. **18** For you well know that not with perishable things, with silver or gold, were you redeemed from the

emptiness of your manner of life, received by tradition from your ancestors; **19** but with precious blood, like that of a lamb without spot or blemish, even the blood of Christ. **20** He was indeed foreknown before the foundation of the world, but was manifested at the end of the times for your sake. **21** Through him you believe in God who raised him from the dead and gave him glory; so that your faith and hope are now in God. **22** Now that by obedience to the truth you have purified your lives for a brotherly love without hypocrisy, you must love one another from your hearts, fervently. **23** For you have been born anew, not of perishable, but of imperishable seed, by the living, lasting word of God. (aiōn g165) **24** For, All flesh is grass And all its glory like the flower of the grass. The grass fades, The flower falls, **25** But the word of the Lord abides forever. And this is the word of the gospel which has been told to you. (aiōn g165)

**2** Therefore put away all malice, all deceit, insincerity, jealousy, and slander of every sort. **2** Like new-born babes long for the pure spiritual milk to make you grow up into salvation; **3** since you have tasted that the Lord is gracious. **4** Come to him then, that living Stone, rejected indeed by men, but chosen by God, and precious. **5** And yourselves like living stones be built into a spiritual house, to be a holy priesthood offering spiritual sacrifices, acceptable to God, through Christ Jesus. **6** For, as Scripture says. Behold, I lay in Zion a chief corner-stone, elect, precious, And he who believes on Him shall never be put to shame. **7** For you, then, that believe, is the preciousness; but for those who do not believe, A stone which the builders rejected, The same has become the head stone of the corner, **8** and, A stone of stumbling, and a rock of offense. They stumble over it because they are disobeying God's word, and to this they were also appointed. **9** But you are an elect race, a royal priesthood, a holy nation, a purchased people, that you may show forth the virtues of Him who has called you out of darkness into his marvelous light - **10** you who once were not a people, but now are the people of God; who were once without mercy, but now you have found mercy. **11** I beseech you, beloved, as pilgrims and exiles, to abstain from passions of the flesh that war upon your souls. **12** Let your manner of life before the Gentiles be honest; so that, although they are now slandering you as evil-doers, they may, by beholding your noble conduct, come to glorify God, in the day of visitation. **13** Submit yourselves, for the Lord's sake, to every human authority; whether it be to the Emperor as supreme ruler, **14** or to governors as sent by him for the

punishment of evil-doers and for the encouragement of well-doers. 15 For it is the will of God that by well-doing you should silence the ignorant talk of foolish men. 16 Live like free men; and yet do not make your freedom a cloak for misconduct, but be the slaves of God. 17 Honor all men. Love the brotherhood. Reverence God. Honor the Emperor. 18 Household slaves, submit yourselves to your masters in all reverence; not only to the kind and gentle, but also to the unreasonable. 19 For it is an acceptable thing to God, if from a sense of duty to him, a man endures a wrong, even suffering unjustly. 20 For what credit is it if, when you are struck for a fault, you take it patiently? But if when you are doing well and suffer for it, you always take it patiently, this is acceptable with God. 21 For this is your calling; because Christ also suffered for you, leaving you an example, so that you should follow in his footsteps; 22 He committed no sin, Neither was guile found in his mouth. 23 He was reviled, and reviled not back. When he suffered he never threatened but always committed his cause to the One who judges rightly. 24 He bore our sins in his own body upon the tree, in order that we might become dead to sins, and be alive unto righteousness. By his wounds you have been healed. 25 For you were straying like lost sheep, but you are now returned to the Shepherd and Guardian of your souls.

**3** In the same way you wives must be submissive to your own husbands; so that if some of them will not believe the message, they may apart from the message be won over by the behavior of their wives, 2 when they see how pure and reverent you are. 3 Your adornment ought not to be the outward adornment of plaited hair and golden jewels and the wearing of beautiful dresses; 4 but rather that hidden personality of the heart, the imperishable ornament of a quiet and gentle spirit, which in the sight of God is indeed precious. 5 For in this way in the olden time the holy women also, who put their trust in God, used to adorn themselves. They were ever in submission to their own husbands; 6 thus, for example, Sarah obeyed Abraham, calling him lord. And you are daughters of Sarah, if you do what is right, and permit nothing to make you afraid. 7 In the same way you husbands live with your wives, according to knowledge, honoring your wife as of the weaker sex, yet as an heir with yourself of the grace of life; so that your prayers may not be hindered. 8 Finally, you should all be harmonious, sympathetic, loving as brothers, tender-hearted, humble-minded; 9 not paying back evil for evil or abuse for abuse, but on the contrary giving a blessing. Because for this you

have been called - to inherit a blessing. 10 He who would love life and enjoy happy days, Let him keep his tongue from evil, And his lips from speaking guile; 11 Let him turn from evil and do good, Let him seek peace, and pursue it. 12 For the eyes of the Lord are upon the righteous, And his ears are open to their cry; But the face of the Lord is set against evil-doers. 13 Yet who will harm you if you become zealous for the good? 14 But even if you should suffer in behalf of righteousness, you are happy. Do not be afraid of their terror, neither be troubled. 15 But consecrate Christ in your hearts, as Lord. Be always in readiness to make and answer to any one who asks you a reason for the hope that is within you, yet with gentleness and reverence. 16 See that you have a clear conscience, so that, although they speak of you as evil-doers, these libelers of your good Christian lives may be ashamed. 17 For it is better that you suffer for doing right, if such be God's will, than for doing wrong; 18 because Christ also once for all suffered for sins, the just for the unjust, that he might bring us to God. He was put to death in the flesh, but made alive in spirit. 19 (It was in spirit that he went and preached the Word to the spirits who were in prison, 20 who in old times had been disobedient, when God's longsuffering was waiting in the days of Noah, while an ark was building, in which a few persons - eight in number - were saved by water.) 21 Baptism, the counterpart of that, now saves you (not the washing off of the filth of the flesh, but the prayer for a good conscience toward God), through the resurrection of Jesus Christ. 22 He is gone into heaven, and is on the right hand of God; to Him angels and authorities and powers have been made subject.

**4** Since, then, Christ suffered in the flesh, do you also ever arm yourselves with the same mind (because he who has suffered in the flesh has done with sin), 2 so that in future you may not spend your life in the flesh according to men's desires, but in the will of God. 3 For the time past of life may suffice us to have worked the will of the Gentiles, when we spent our life in lasciviousness, lusts, hard drinking, revelry, banqueting, and abominable idol worship. 4 They are astonished at this, that you do not run into the same excesses of profligacy as they do; and they speak evil of you. 5 But they must render account to Him who stands ready to judge the living and the dead. 6 The gospel was preached for this cause to those who were dead also, that they might be judged according to men in flesh, but live according to God in spirit. 7 But the end of all things is close at hand; so be sober, watch and pray. 8 Above everything



have fervent love to one another; for love veils a multitude of sins. **9** Be hospitable to one another, without grudging. **10** Whatever the gifts which each has received, use them for one another, as good stewards of the manifold grace of God. **11** If any one preaches, let him always preach as one who utters God's truth; if any one serves another, let it be with the strength which God supplies; so that in every way God may be glorified through Jesus Christ, to whom be glory and dominion for ever and ever, Amen. (aiōn g165) **12** Do not think it strange, beloved, that a fiery ordeal has come to test you, as though some surprising thing had befallen you. **13** But be glad in the degree in which you share in the sufferings of Christ; so that when his glory shall be revealed, you too may be glad with triumphant gladness. **14** If you are being reproached for the name of Christ, you are blessed, for the spirit of glory and of God is resting upon you. **15** But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a spy upon other people's business. **16** But if any man is suffering as a Christian, let him not be ashamed; but let him ever glorify God in this Name. **17** It is time for judgment to begin with the household of God; and if it first begin with us, what shall be the end of those who are disobedient to the gospel? **18** If the righteous man is scarcely saved, where shall the ungodly and the sinner appear? **19** So let those who are suffering according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

**5** Now to you who are presbyters I make this appeal; for I am myself a presbyter, and was a witness of the sufferings of Christ, and also a partaker of the glory about to be revealed. **2** Be shepherds to your flock of God; take charge of them willingly, and not through compulsion; not for filthy lucre, but with a willing mind; **3** not by way of lording it over your heritage, but by becoming examples to the flock. **4** Then, when the Chief Shepherd shall appear, you too will receive the fadeless wreath of glory. **5** You younger men must submit to the presbyters; and all of you must put on the garment of humility and serve one another, for God resists the haughty, But gives grace to the humble. **6** So humble yourselves under God's mighty hand, so that he may exalt you in due time. **7** Cast all your care upon him, for he ever cares for you. **8** Be temperate, be vigilant; because your enemy, the devil, is prowling about like a roaring lion, seeking whom he may devour. **9** Resist him, standing firm in the faith, knowing well that the same afflictions are being accomplished in your brothers that are in the world. **10** But the God of all grace, who has called us by Christ Jesus

to share his eternal glory, will, after you have suffered a while, make you perfect, stablish, strengthen, settle you. (aiōnios g166) **11** His is the dominion forever and ever; Amen. (aiōn g165) **12** By Sylvanus, a faithful brother of yours, as I suppose, I have written you briefly, to comfort you, and to testify that this is the true grace of God. In this stand fast. **13** Your sister church in Babylon, elect with you, sends you salutations, and so does Marcus, my son. **14** Salute one another with a kiss of love. Peace be to you all who are in Christ Jesus.

# 2 Peter

**1** Simon Peter, a slave and apostle of Jesus Christ, to those who have obtained an equally precious faith with us in the righteousness of our God and Saviour Jesus Christ. **2** Grace and peace be multiplied to you by the God and Father of Jesus our Lord. **3** For his power divine has granted to us everything needful for life and godliness, through the knowledge of him who called us by his own glory and virtue. **4** By these he has granted his promises to us, precious and splendid; so that through them you may become partners of the divine nature, now that you have escaped the corruption that is in the world through lust. **5** For this very reason do your best to add to your faith manliness, and to manliness knowledge, **6** and to knowledge self-control, and to self-control steadfastness, and to steadfastness piety, **7** and to piety brotherly love, and to brotherly love, love itself. **8** For if these virtues are yours in abounding measure, they render you not idle nor unfruitful, until you come into the full knowledge of our Lord Jesus Christ. **9** For the man who lacks these virtues is blind, short-sighted, forgetful of his cleansing from his old sins. **10** So, brothers, take diligent care to make your calling and election sure; for if you do this, you will never stumble. **11** For so the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ will be richly supplied to you. (αἰῶνιος g166) **12** I shall therefore be always ready to remind you of all this, even though you know it, and are firmly founded in the truth which is with you. **13** So I think it right, as long as I am in this "tent," to rouse you by way of reminding you, **14** since I know that the time for me to strike tent comes swiftly on, even as our Lord Jesus Christ pointed out to me. **15** So I will do my best to enable you, even after my departure, continually to call these things to mind. **16** For we were not following cunningly devised fables, when we told you of the power and presence of our Lord Jesus Christ, but we had been eye-witnesses of his Majesty. **17** For he did receive honor and glory from God the Father, when there was borne such a voice to him from the Majestic Glory, This is my Son, my Beloved, in whom I delight; **18** and this voice we ourselves heard, borne to us out of heaven, when we were with him on the holy hill. **19** And so we possess the word of prophecy made yet more sure. Unto this you do well to give heed as to a lamp shining in a dark place, till the day dawns and the morning star rises in your hearts. **20** But first be assured of this - that no prophecy of Scripture is of private interpretation. **21** For no prophecy was ever brought

by the will of man; but moved by the Holy Spirit, men spoke for God.

**2** But there were false prophets, too, among the people, just as among you also there will be false teachers. These will secretly bring in destructive sects, denying even the Master who bought them, and bringing swift ruin upon themselves. **2** Then there will be many who will follow their immorality, because of whom the Way of the Truth will be maligned. **3** In their covetousness, with cunning words, they will make merchandise of you; those whose doom has not been idle from of old, and whose destruction has not been slumbering. **4** For if God did not spare angels when they sinned, but cast them down to Tartarus, and committed them to chains of darkness, and reserved them for judgment; (Tartaroō g5020) **5** if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon an ungodly world; **6** if he condemned the cities of Sodom and Gomorrah and reduced them to ashes, thus holding them up as a warning to all who would live ungodly; **7** and he delivered righteous Lot who was worn out by the lascivious life of the wicked **8** (for that righteous man, living among them, tormented his righteous soul in seeing and hearing, day after day, their lawless deeds), **9** then be sure that the Lord knows how to deliver the godly out of temptation, and to keep the wicked (who are even now enduring punishment) for the "Day of Judgment"; **10** especially those who spend their lives following the flesh in the lust of defilement, and in despising all authority. Audacious and wilful, they feel no awe in railing against dignities; **11** even where angels, though surpassing them in strength and might, do not bring a railing judgment against them before the Lord. **12** But these men, like irrational creatures, mere animals, born to be taken and destroyed, continually rail about matters of which they know nothing. In their corruption they will surely be destroyed, **13** suffering wrong as the wage of wrong which they have done. These are men who count it pleasure to carouse in open daylight; they are spots and blemishes reveling in their deceit, even while they are feasting with you. **14** They have eyes full of harlots, eyes that cannot stop sinning. They entice unsteady souls. Their heart is trained in greed. They are an accursed generation. **15** They have forsaken the right way; they have lost their way, and followed the road of Balaam, the son of Beor, who loved the wages of wrong-doing. **16** He was, however, rebuked for his own transgression; a dumb ass spoke with a man's

voice, and stopped the madness of the prophet. 17 Such men are like waterless springs, or mists storm-driven; for them the blackness of darkness has been reserved. 18 For speaking great swelling words of vanity, they entangle, by their lasciviousness, in the lusts of the flesh, those who are just about to escape from the men that live in misconduct. 19 They promise them liberty, while they themselves are slaves of rottenness! (For indeed a man is the slave of anything which masters him.) 20 For if, after having escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, men are again entangled in them and overpowered, their last state is become worse than their first. 21 Indeed it would have been better for them not to have known the Way of Righteousness, than, after knowing it, to turn back from the holy command delivered to them. 22 In their case it has happened according to the true proverb, The dog returns again to his own vomit, and The sow, after washing, to her wallowing in the mire.

**3** This is now my second letter to you, beloved. In both of them I am stirring up your pure minds by putting you in remembrance. 2 I want you to recollect the words that were foretold by the holy prophets, and the command of your Lord and Saviour, given you through your apostles. 3 Know this first, that mockers will come in the last days, in their mockery, men who walk the way of their own lusts 4 and say, "Where is the promise of His coming? For since the day that our fathers fell asleep everything continues as it was from the beginning of the creation." 5 For they willingly ignore the fact that there were heaven, from of old, and an earth formed out of water and through water, by the word of God; 6 and that by the same means the world which then existed was destroyed by a deluge of water. 7 But the heavens and earth that now are, by the same word of God, have been reserved for fire, and are being kept for the Day of Judgment, and for the destruction of ungodly men. 8 Do not forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord does not loiter over his promise, as some men esteem loitering; but he is longsuffering toward you, not purposing that any should perish, but that all should pass on to repentance. 10 But the Day of the Lord will come like a thief; and on that Day the heavens will vanish with a crash, the heavenly bodies will melt with fervent heat, and the earth and all its works will be burned up. 11 Now since all things are in the process of dissolution, what kind of men ought you to be, in all holy living and piety; 12 while

you look for and hasten the coming of the Day of God. At its coming the heavens, being on fire, will be dissolved, and the heavenly bodies will melt with fervent heat. 13 But according to his promise, we are looking for new heavens and a new earth, in which righteousness makes her dwelling. 14 And so, beloved, since you are looking for these things, continually give diligence that you may be found in peace, unspotted and blameless in his sight. 15 Regard our Lord's longsuffering as salvation; even as our dear brother Paul also wrote to you, according to the wisdom given to him. 16 It is the same in all his letters when he speaks of these things. There are indeed some things in his letters hard to understand, which the ignorant and the shifty wrest, as also they do the other Scriptures, to their own destruction. 17 Do you therefore, beloved, because you know these things beforehand, be on your guard lest you be led astray by the error of the wicked, and so fall from your own steadfastness. 18 But grow continually in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and unto the Day of Eternity, Amen. (αἰῶν g165)

# 1 John

**1** It is of what has existed from the beginning, of what we have listened to, of what we have seen with our own eyes, of what we have witnessed and touched with our own heads, it is concerning the Logos of Life that we are now writing. **2** And the Life was made visible, and we have seen it and are bearing witness, and are bringing you word of that Eternal Life which was face to face with the Father and was made visible to us. (αἰῶνιος γ166) **3** It is what we have seen and heard that we are announcing to you, in order that you also may have partnership with us; and our partnership is with the Father and with his Son, Jesus Christ. **4** And we are writing all this to you that our joy may be complete. **5** This, then, is the message that we have heard from him, and are announcing to you, that God is light, and no darkness what ever is in him. **6** If we say, "We have partnership with Him," when we are passing our life in the darkness, we are lying and are not doing the truth. **7** But if we are passing our life in the light, as he is in the light, we ever have partnership with one another, and the blood of Jesus Christ is cleansing us from every sin. **8** If we say, "We have no sin," we are deceiving ourselves and the truth is not in us. **9** But if we confess our sins, faithful is he and just to forgive us our sins, and to cleanse us from all wrong-doing. **10** If we say, "We have not sinned," we are making him a liar, and his word is not in us.

**2** My children, I am writing this to you that you may not continue to sin; but if any one sin, we ever have a Comforter before the Father, Jesus Christ the Righteous. **2** And he is the propitiation for our sins, and not for ours only, but also for those of the whole world. **3** This is how we may know that we have come to know Him, by always keeping his commandments. **4** He who says, "I know Him," but does not continue obeying his commandments, is a liar, **5** and the truth is not in him; but if any man obey his word, in him truly is the love of God made perfect. By this we come to know that we are in him. **6** By who says he "remains in him" ought to spend his life as he spent his. **7** Beloved, I am not writing a new commandment to you, nay, and old commandment, which you have had from the beginning. That old commandment is the message to which you have listened. **8** Yet again it is a new commandment which I am writing to you, which is true in him and is you; because the darkness is passing away, and the true light is already shining. **9** He who says he is in the light, and hates

his brother, is in darkness even until now. **10** But he who loves his brother is abiding in the light, and in it there is no cause of stumbling. **11** But he who hates his brother is in the darkness, and is spending his life in the darkness, and does not know where he is going, because the darkness has blinded his eyes. **12** I am writing to you, little children, because you sins are forgiven you for his name's sake. **13** I am writing to you, fathers, because you have come to know him who is from the beginning. I am writing to you, young men, because you have fully overcome the Evil One. I have written to you, little children, because you have learned to know the father. **14** I have written to you, fathers, because you have learned to know him who is from the beginning. I have written to you, young men, because you are strong, and the word of God is abiding in you, and you have fully overcome the Evil One. **15** Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. **16** For all that is in the world, the lust of the flesh, and the lust of the eyes, and the proud glory of life, is not from the Father, but from the world; **17** and the world and its lusts are passing away, but he who ever does the will of God abides forever. (αἰῶν γ165) **18** My children, this is the last hour, and as you have heard that an antichrist was coming, and now many antichrists are already risen, whence we may know that it is the last hour. **19** They came forth from us, but they did not belong to us. If they had belonged to us they would certainly have remained with us, but they went out that they might be manifest that they all are not of us. **20** Now you have an anointing from the Holy One, and you know all things. **21** I am not writing to you because you do not know the truth, but because you do know it, and know that no lie is of the truth. **22** Who is the liar if not the man who denies that Jesus is the Christ? This is the Antichrist, even he who disowns the Father and the Son. **23** Whoever denies the Son, the same has not the Father; but he who confesses the Son has the Father also. As for you, let what you have heard from the beginning abide in you. **24** If what you have heard from the beginning is abiding in you, you also will ever abide in the Son and in the Father. **25** And this is the promise which he has promised to us even life eternal. (αἰῶνιος γ166) **26** I have written this to you concerning those who would lead you astray. **27** As to you, the unction you received from him remains ever in you, and you need no teaching from any one. But since his unction teaches you concerning all things and is true, and is no lie, abide continually in him, as it has taught you to do. **28** And now continue to abide in him, my children, so that when he

shall appear we may have cheerful confidence and not be ashamed before him at his coming. 29 If you know that he is righteous you know also that every one who habitually practises righteousness has been born of him.

**3** Behold what manner of love the Father has given us in allowing us to be called "Children of God!" And that is what we are. For this reason the world does not recognize us, because it did not know him. 2 We are God's children now, beloved; what we shall be has never yet been made manifest. But we know that when he is manifested we shall be like him; for we shall see him even as he is. 3 And every one who is holding this hope in him is purifying himself, even as he is pure. 4 Every one who commits sin commits also lawlessness. Sin is lawlessness. 5 And you know that he was manifested to take away sins; and in him is no sin. 6 Whoever continually abides in him does not habitually sin; whoever lives in sin has not seen him, nor come to know him. 7 My children, let no one deceive you; he who is working righteousness is righteous, just as he is righteous. 8 He who is committing sin is of the devil, because from the beginning of the devil is sinning. It was for this cause that the Son of God was manifested, that he might destroy the works of the devil. 9 Whoever is a child of God cannot go on sinning, because his seed is abiding in him; and he cannot go on sinning because he is a child of God. 10 In this the children of God are manifest, and the children of the devil; for every one who does not work righteousness is not a child of God, nor is he who does not love his brother. 11 For this is the message that you have listened to from the beginning, "WE ARE TO LOVE ONE ANOTHER." 12 We are not to be like Cain, who belonged to the Evil One, and murdered his brother. And why did he murder him? It was because his own deeds were evil, and his brother's, righteous. 13 Do not wonder, brothers, if the world continues to hate you. 14 We know that we have migrated, out of death into life, because we love our brothers. He who has no love is abiding in death. 15 Every one who is hating his brother is a murderer, and you know that no murderer has eternal life abiding in him. (aiōnios g166) 16 By this we learn to know love, because he laid down his life for us; so we ought to lay down our lives for our brothers. 17 But whoever has this world's goods, and beholds his brother in need, and shuts up his heart against him, how can the love of God continue to abide in him? 18 My children, let us not love in word nor in talk, but in deed and in truth. 19 By this we shall come to know that we are really of the truth, 20 and shall persuade our heart in his

presence whenever our heart condemns us, because God is greater than our heart and knows all things. 21 Beloved, if our heart condemn us not, we have confidence toward God, 22 and whatever we ask we are receiving from him, because we are keeping his commandments and doing those things that are pleasing in his sight. 23 His commandment is this, that we should believe in the name of his Son, Jesus Christ, and love one another as he has commanded us to do. 24 He who keeps his commandments is abiding in Him, and Christ in him. By this we know that Christ is abiding in us, by the Spirit which he has given us.

**4** Do not believe every spirit, beloved, but test the spirits to see whether they are of God; for many false prophets are gone out into the world. 2 By this you know the Spirit of God; every spirit that confesses that Jesus Christ is come in the flesh is from God; 3 and every spirit which confesses him not, is not from God. And this is that spirit of Antichrist of which you have heard that it is coming, and that now it is already in the world. 4 My little children, you are of God and have conquered them; because he that is within you is greater than he that is in the world. 5 They are of the world, and for this reason they speak as of the world, and the world listens to them. 6 But you are of God. He who is beginning to know God listens to us; he who is not of God does not listen to us. By this we may distinguish the spirit of truth from the spirit of error. 7 Beloved, let us love one another; for love is of God; and every one that loves us a child of God. 8 He who does not love, does not know God; for God is love. 9 In this was the love of God clearly shown toward us, by his sending his only Son into the world, so that we might live through him. 10 In this is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. 11 If God so loved us, beloved, we also ought to love one another. 12 No man has ever gazed on God; but if we love one another, God ever abides in us, and his love is perfected in us. 13 By this we come to know that we are abiding in him, and he in us, because he has given us of his Spirit; 14 and we have beheld and do testify that the Father has sent the Son to be the Saviour of the world. 15 If any man confesses that "Jesus is the Son of God." God is abiding in that man, and he in God. 16 And we do know and have believed the love which God has for us. God is love; and he who is abiding in love is abiding in God, and God is abiding in him. 17 In this is love made perfect with us, so that we may have cheerful confidence in the Day of Judgment, because we are living in this world as He lives.

18 Fear does not exist in love; but love, when it is perfect, drives out fear. For fear has always torment, and he who has fear is not yet perfected in love. 19 We love because He loved us first. 20 If any one says, "I love God," and yet hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot possibly love God, whom he has not seen. 21 And we have this command from God. HE WHO LOVES GOD IS TO LOVE HIS BROTHER ALSO.

**5** Every one who believes that Jesus is the Christ is a child of God; and every one who loves the Father, loves him also who is the Father's Child. 2 By this we know that we love the children of God, when we love God and obey his commandments. 3 For love to God means obeying his commandments; and his commandments are not irksome. 4 For whoever is a child of God is overcoming the world; and our faith is the victory that has overcome the world. 5 And who is the one that is overcoming the world if not the man who believes that Jesus is the Son of God? 6 Jesus Christ is he who came by water and blood, not by the water only, but by the water and by the blood. The spirit is he who bears testimony, because the Spirit is the truth. 7 For there are three who bear testimony, the Spirit, and the water, 8 and the blood; and the three are one. 9 If we accept men's testimony, the testimony of God is greater; for this is the testimony of God, that he has borne testimony concerning his Son. 10 He who believes on the Son of God has the testimony in himself. He who does not believe God, has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. 11 And the testimony is this, "God has given us eternal life, and this life is in his Son." (aiōnios g166) 12 He who has the Son has the life; he who has not the Son of God has not the life. 13 I have written these words to you so that you may know that you have eternal life, you who believe in the name of the Son of God. (aiōnios g166) 14 Now the confidence which we have in him is this, that he listens to us whenever we ask anything that is in accordance with his will. 15 And if we know that he is listening to us in what ever we are asking, we know that we obtain the petitions which we have made to him. 16 If any one sees his brother committing a sin that is not deadly, he shall ask, and God will give him life, for any one who is not committing a deadly sin. There is a deadly sin; concerning that I do not say that he should pray. 17 All unrighteousness is sin; and there is sin that is not deadly. 18 We know that whoever is a child of God is not habitually committing sin; but he who is God's child guards himself,

and the Evil One never touches him. 19 We know that we are of God, and the whole world is lying in the Evil One. 20 And we know that the Son of God is come, and has granted us and understanding, so that we may come to know him who is true. And we are in him who is true, even in his Son Jesus Christ. This is the true God, and life eternal. (aiōnios g166) 21 My little children, guard yourselves from idols.

## 2 John

**1** The Elder to the Elect Lady and her children, whom I love in truth, and not only I, but also all those who have come to know the truth. **2** I love you for the sake of the truth which is abiding in us and will be with us forever. (aion g165) **3** Grace, mercy, and peace will be with us from God the Father, and from Jesus Christ the Father's Son, in truth and love. **4** I am greatly rejoiced to find some of your children leading their lives in truth, even as we received commandment from the Father. **5** And now I am entreating you, Lady, not as though I were writing some new commandment to you, but one which we have had from the beginning, let us love one another. **6** And this is love, that we should lead our lives according to his commandments. This is the commandment, even as you heard from the beginning, that you should pass your life in love. **7** I say this because many deceivers are gone forth into the world, those who deny the coming of Jesus Christ in the flesh. This is the deceiver and the Antichrist. **8** Watch yourselves, that you do not lose what we have wrought, but that you receive a full reward. **9** Whoever is going ahead, and is not abiding in the teachings of Christ, does not possess God; but he who is abiding in the teaching possesses both the Father and the Son. **10** If any one come to you and does not bring this teaching, do not receive him into your house, nor give him any greeting. **11** For the man who greets him shares in his wicked work. **12** I have many things to write to you, but I would not write them with paper and ink. I hope to come to you and to talk with you face to face, so that your joy may be full. **13** The children of your elect sister send you greeting.

# 3 John

**1** The Elder to the beloved Gaius, whom I love in the truth.  
2 I pray that you may prosper, beloved, in every way, and be in good health, even as your soul is prospering. **3** For I was glad when brothers came and bore testimony to your truth, as indeed you are passing your life in truth. **4** I have no greater joy than this, to hear that my children are passing their lives in the truth. **5** You are acting faithfully, beloved, in whatever you are doing for the brothers and the strangers. **6** They have borne testimony to your love before the church. You will do well to speed them on their way worthily of God; **7** since for the sake of the Name they have started out, taking nothing from the Gentiles. **8** Hence we ought to support such, so that we may become fellow workers for the truth. **9** I have written somewhat to the church; but Diotrephes, who love to take the lead among them, does not receive me. **10** Do them when I come I will recall to mind the deeds which he is doing, prating against me with wicked words. Not satisfied with that, he refuses to receive the brothers, forbids those that would receive them, and excommunicates them from the church. **11** Do not imitate what is evil, beloved, but that which is good. He who does good is of God; he who does evil has never gazed on God. **12** All men bear testimony to Demetrius, and so does the truth itself. I also bear testimony to him; and you know that my testimony is true. **13** I have a great deal to write to you, but I do not want to write you with pen and ink. **14** I am hoping soon to see you, and then we shall talk face to face. Peace be to you! The friends send their salutation. Salute the friends by name.



# Jude

**1** Jude, a slave of Jesus Christ, and a brother of James.

To those who are in God, the Father beloved, kept for Jesus Christ, and called. **2** May mercy and peace and love be multiplied to you. **3** Beloved, although I was making all haste to write to you in regard to our common salvation, I am compelled to write you an appeal to defend the faith once for all committed to the saints. **4** For certain men have crept in stealthily - men predestined in ancient prophecies for this condemnation - impious ones! They pervert the grace of our God into licentiousness, and deny Jesus Christ, our sole Master and Lord. **5** I wish to remind you of what you already know right well, that although the Lord once saved a people out of the land of Egypt, he afterward destroyed those who did not believe; **6** while the angels who did not keep their first domain but left their proper abode, are held by him in blank darkness, in everlasting chains, in preparation for the judgment of the Great Day. (aīdios g126) **7** So also Sodom and Gomorrah and the near-by cities which in like manner glutted themselves in sensuality and unnatural vice, are exhibited as a warning of the eternal fire, in the punishment they undergo. (aīōnios g166) **8** Yet in just the same way these dreamers also defile the flesh, while they set at naught dominion and scoff at dignities. **9** But Michael, the Archangel, when in contending with the devil, he was disputing about the body of Moses, did not dare to pronounce sentence for blasphemy, but said, "The Lord rebuke you." **10** Yet these men blaspheme about matters of which they know nothing, while they use such things as they do understand by instinct (like the animals who have no reason) for their own destruction. **11** Alas for them! They have walked in the path of Cain; for the sake of gain they have rushed headlong into Balaam's error, and have perished in Korah's rebellion. **12** These are they who are stains upon your love-feasts; when they feast sumptuously without scruple, looking after none but themselves. They are clouds without water, driven along by the winds; trees of autumn, fruitless, doubly dead, torn up by the roots, **13** wild waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness forever. (aīōn g165) **14** It was to these, too, that Enoch, the "seventh in descent from Adam," prophesied, saying, "Lo! the Lord is come with myriads of his saints, **15** to execute judgment upon all, and to convict all the ungodly of all the ungodly deeds which in their ungodliness they have committed; and of all the hard things which they have spoken against Him, ungodly sinners that they are!" **16**

For these are murmurers, always complaining. They always go where their passions lead, and their mouth speaks great swelling words, while they pay court to men for the sake of the advantage they can get. **17** But as for you, dearly beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, **18** how they used to say to you, "In the last times there will be scoffers who will be led only by their godless passions." **19** These are the men, sensual and unspiritual, who cause divisions. **20** But you, beloved, continually building yourselves up on your most holy faith, and ever praying in the Holy Spirit, **21** must keep yourselves in the love of God, while waiting for the mercy of our Lord Jesus Christ, which ends in life eternal. (aīōnios g166) **22** Pity some who are wavering, and save by dragging them out of the fire; **23** others pity, but with caution, hating even the garment spotted by the flesh. **24** Now unto Him who has power to guard you from stumbling, and to make you stand in the presence of his glory, faultless and exultant, **25** to the only God, our Saviour, through Jesus Christ our Lord, be ascribed glory, majesty, might, and authority, as it was before time began, is now, and ever shall be to all the ages. Amen. (aīōn g165)

# Revelation

**1** THE UNVEILING APOCALYPSE OF JESUS CHRIST which God gave him to show to his slaves the things which must soon come to pass; and he sent and made it known by his angel to his slave John. **2** He bore witness of the Word of God, and of the testimony of Jesus Christ, even of all the things that he saw. **3** Blessed is he who reads, and they who hear the words of the prophecy, and keep what is written in it. FOR THE CRISIS IS AT HAND. **4** From John to the seven churches that are in Asia the Roman Province. Grace to you, and peace from Him that is and was and is to be, and from the Seven Spirits that are before his throne, **5** and from Jesus Christ, the faithful witness, the firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has loosed us from our sins in his own blood; **6** and has made us to be a kingdom of priests unto his God and Father; to him be the glory and the dominion forever and ever, Amen. (αἰὼν γ165) **7** Behold, he is about to come among the clouds; and every eye will see him, and all the tribes of the earth will mourn over him. So shall it be, Amen. **8** "I am the Alpha and the Omega," says the Lord God, who is, and who was, and who is to come, the Almighty. **9** I, John, who am your brother and who share with you in the woes and kingdom and steadfastness of Jesus, found myself in the island called Patmos, for the sake of the word of God and the testimony of Jesus. **10** I was in the Spirit on the Lord's day, and I heard a loud voice behind me, like a trumpet, **11** saying, "Write in a book what you see, and send it to the seven churches; to Ephesus and to Smyrna and to Pergamum and to Thyatira and Sardis and Philadelphia and Laodicea." **12** And I turned to see the Voice which was speaking to me, and as I turned I saw seven golden candlesticks; **13** and in the midst of the candlesticks One like to a son of man, clothed with a robe down to the feet, and with a golden girdle round his breast. **14** His head and his hair were as white as wool, as white as snow; his eyes were like a flame of fire, **15** and his feet like burnished brass, as if molten in a furnace; and his voice like the voice of many waters. **16** In his right hand he held seven stars; and out of mouth went a sharp, two-edged sword, and his face was as the sun shining in his strength. **17** When I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, "Fear not; I am the first and the last, and the Living One. **18** I was dead, and behold, I am alive forevermore; and hold the keys of death and of Hades. (αἰὼν γ165, Hadēs γ86) **19** So write the things which you saw, and

the things which are, and the things that will come to pass hereafter. **20** The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks, is this. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches."

**2** To the angel of the Church in Ephesus, write. These are the words of Him who holds the seven stars in his right hand, and who walks among the seven golden candlesticks. **2** I know your works and your toil and steadfastness, and that you cannot endure evil men, and that you tested those who called themselves apostles, though they are not, and how you found them false. **3** You are holding fast, and have borne up for my names's sake, and have not grown weary. **4** But I have this against you, that you have left your first love. **5** Remember whence you have fallen, and turn again, and do your first works. Otherwise I am coming to you and will remove your candlestick out of its place, unless you repent. **6** But this you have, that you hate the works of the Nicolaitans, which I hate. **7** He who has an ear, let him listen to what the Spirit is saying to the churches. To him that overcomes, to him will I give to eat from the tree of life which is in the garden of God. **8** And unto the angel of the Church in Smyrna, write. These are the words of the First and the Last, he who died and has returned to life. **9** I know your persecution and your poverty - but you are rich! I know the reviling of those who say that they themselves are Jews, when they are not, but are a synagogue of Satan. **10** Fear not what you are about to suffer! Behold, the devil is indeed going to put some of you in prison, that you may be tested, and you will have persecution for ten days. Be faithful even unto death, and I will give you the crown of life. **11** Let him who has ears, listen to what the Spirit is saying to the churches. He that overcomes shall not be hurt of the second death. **12** And to the angel of the Church in Pergamum, write These are the words of Him who holds the sharp two-edged sword. **13** I know where you dwell, where the throne of Satan is; and yet you are holding fast my name, and you have not denied my faith, even in the days of Antipas, my witness, my faithful one, who was slain among you, where Satan has his dwelling. **14** But I have a few things against you, because you have there some who hold to the teaching of Balaam, who taught Balak to put a stumbling-block before the sons of Israel, to eat food offered to idols, and to practise immorality. **15** So you have also some who hold the teaching of the Nicolaitans. **16** Repent; if you do not I will very soon come to you, and will make war upon them with the sword of

my mouth. 17 He who has ears, let him listen to what the Spirit is saying to the churches. To him that overcomes I will give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no man knows, but he that receives it. 18 And to the angel of the Church in Thyatira, write. These are the words of the Son of God, who has his eyes like a flame of fire, and his feet like burnished brass. 19 I know your works and your love and faith and service and endurance; I know that your last works are more than the first. 20 But I have this against you, that you are tolerating that woman Jezebel, who calls herself a prophetess, and she is teaching and leading my slaves astray, leading them to practise immorality, and to eat food which has been sacrificed to idols. 21 I have given her time for repentance; but she is determined not to turn from her immorality. 22 Behold, I will lay her on a sick bed, and bring great distress upon those who have committed adultery with her, unless they turn away from her works. 23 And moreover, her children will I kill with pestilence. And all the churches shall know that I am he who searches the hearts and souls of men. I will give to each of you according to his works. 24 But to the rest of you in Thyatira, those who do not hold his teaching, and who do not know the "deep things" of Satan (as they call them), 25 I say that I am imposing upon you no fresh burden; only hold fast what you have till I come. 26 To him that overcomes and perseveres in my works to the end, will I give authority over the nations. 27 And he shall shepherd them with a rod of iron, shattering them like earthen vessels (as I myself have received from my Father), 28 and I will give him the Morning Star." 29 Let him who has an ear, listen to what the Spirit is saying to the churches.

**3** To the angel of the Church at Sardis, write. These things says He who has the seven Spirits of God and the seven stars. I know your works, that you have the name of being alive, but are really dead. 2 Be continually on the watch, and establish the things that remain, which were ready to die. For I have not found your works perfected before my God. 3 Call to mind, then, what you have received and heard, and hold to it, and repent. Unless you are on the watch, I will come as a thief, and you will never know at what hour I am coming upon you. 4 Yet you have a few names in Sardis that have not defiled their garment; and they shall walk with me in white, for they are worthy. 5 He who overcomes shall thus be clad in white raiment; and I will in no wise blot out his name from the book of life, and I will own his name before my Father, and before his angels. 6

Let him who has an ear, listen to what the Spirit is saying to the churches. 7 Write also to the angel of the Church in Philadelphia. These things says He who is holy, he who is true, he who has the key of David, he who opens, and no one shall shut; and who shuts, and no one opens. 8 I know your works. Lo, I have set before you an open door, which none can shut; for though you have only a little strength, you have kept my word, and have not denied my name. 9 Behold, I am making those of the synagogue of Satan, those who say they are Jews, but are not, but are lying; behold, I will make them to come and bow in reverence before your feet, and to know that I have loved you. 10 Because you have kept the word of my patience, I also will keep you from that hour of trial which is about to come upon the whole inhabited earth, to test those who dwell on the earth. 11 I am coming quickly. Hold fast what you have, that no one may take your crown. 12 He that overcomes, I will make him a pillar in the temple of my God; and he shall go out from it nevermore. And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which is coming down from my God out of heaven, and my own new name. 13 He that has an ear, let him listen to what the Spirit is saying to the churches. 14 To the angel of the Church in Laodicea, write. These things says the Amen, the witness, faithful and true, the beginning of the creation of God. 15 I know your works, that you are neither hot nor cold. 16 Would that you were either cold or hot. So because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth. 17 For you keep saying, "I am rich, and have become wealthy, and have need of nothing," and do not know that you are the wretched one, and pitiable and beggared and blind and naked. 18 I advise you to buy of me gold refined by fire, that you may become rich; and white raiment to clothe yourself, so that the shame of your nakedness may not be made manifest; and eye-salve to anoint your eyes, in order that you may see. 19 All whom I love I reprove and discipline; therefore be full of zeal and repent. 20 Behold, I am standing at the door and knocking! If any one listens to my voice, and opens the door, I will come to him, and sup with him, and he with me. 21 To him who overcomes, I will grant to sit down with me on my throne, as I myself have overcome and have taken my seat with my Father on his throne. 22 Let any one who has an ear listen to what the Spirit is saying to the churches.

**4** After this, in my vision, I saw a door opened in heaven! And the first voice that I heard speaking with me was like

a trumpet, saying, "Come up hither, and I will show you the things that must come to pass hereafter." 2 Immediately I was in the Spirit; and behold, there stood a throne in heaven, and upon the throne One sat; 3 and he who sat was in appearance like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon. 4 And round about the throne were four and twenty Elders seated, who were clothed in white raiment, with golden crowns upon their heads. 5 From the throne issued lightning and voices and thunders. Seven blazing lamps were burning before the throne; these are the seven Spirits of God. 6 And in front of the throne as it seemed, a glassy sea like crystal; and in the midst of the throne and encircling it are four Living Creatures, full of eyes before and behind. 7 The first creature was like a lion, and the second like a calf, and the third creature had a face like a man's, and the fourth creature was like an eagle flying. 8 And the four Living Creatures, each one with six wings, are full of eyes round about and within; day and night they are chanting ceaselessly. "Holy, holy, holy is the Lord God, the Almighty. Who was, and who is, and who is to come." 9 And whenever the Living Creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, (αἰὼν γ165) 10 the four and twenty Elders fall down before Him who sits on the throne, and worship Him who lives forever and ever, and cast their crowns before the throne, saying, (αἰὼν γ165) 11 "Worthy art thou, our Lord and our God, To receive the glory and the honor and the power; For thou didst create all things, And because of thy will they came into being And were created."

**5** Then I saw lying upon the right hand of Him who sat upon the throne, a book written within and on the back, close sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose its seals." 3 And no one in the heavens or on the earth, or under the earth, was able to open the book, or to look into it. 4 So I began to weep bitterly because no one was found worthy to open the book, or to look into it. 5 But one of the Elders said to me. "Do not weep! Behold, the Lion of the tribe of Judah, the Root of David, has conquered, and so can open the book with its seven seals." 6 Then I beheld a Lamb standing as if slain in the midst of the throne and of the four Living Creatures, and in the midst of the Elders. He had seven horns and seven eyes (which are the seven Spirits of God, sent forth into all the earth). 7 And he went, and now he has taken the book out of the right

hand of Him who was seated on the throne. 8 When he took the book, the four Living Creatures and the four and twenty Elders fell down before the Lamb. And each had a harp and a golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying, "Worthy art thou to take the book And to open its seals; For thou wast slain and didst ransom for God Men out of every tribe and tongue and people and nation; 10 Thou hast made them kings and priests unto our God, And they shall reign on earth." 11 Then I looked and heard a voice of many angels encircling the throne and a voice of the Living Creatures and of the Elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, 12 singing aloud, "Worthy is the Lamb who has been slain, To receive power and riches and wisdom And might and honor and glory and blessing." 13 And I heard every created thing that is in heaven, or on earth, or beneath the earth, or on the sea, and all things that are in them, saying, "To him who sits on the throne, And to the Lamb, Be the blessing and the honor, And the glory and the power, Forever and ever!" (αἰὼν γ165) 14 And the four Living Creatures kept saying, "Amen!" And the Elders fell down and worshiped.

**6** And I saw, when the Lamb opened one of the seven seals, and I heard one of the four Living Creatures say, with a voice like thunder, "Come!" 2 And I saw, and lo, a white horse, and he who sat on him had a bow; and there was given him a crown; and he went forth conquering, and to conquer. 3 And when he opened the second seal, I heard the second Living Creature say, "Come!" 4 And another horse come forth, a red horse. To him who sat on it, it was allowed to take peace from the earth, and to cause men to kill one another; and a great sword was given to him. 5 And when he opened the third seal, I heard the third Living Creature say, "Come!" And I saw, and lo, a black horse! He who sat on him had a balance in his hand. 6 And I heard the semblance of a voice in the midst of the four Living Creatures, saying, "A quart of wheat for a shilling, and three quarts of barley for a shilling; but do not harm the oil and the wine." 7 And when he opened the fourth seal, I heard the voice of the fourth Living Creature calling, "Come!" 8 So I liked, and lo, a pale horse; and he who sat on him was named Death; and Hades was following after him. To them was given authority over the fourth part of the earth, to kill with the sword, and with famine, and with death, and with the wild beasts of the earth. (Ἅδης γ86) 9 And when he opened the fifth seal, I saw underneath the altar the souls of those who had been slain

for the word of God, and for the testimony which they bore. **10** And with a loud voice they cried, saying, "O Master, holy and true, How long dost thou not judge And avenge our blood On those who dwell on the earth?" **11** And there was given to each one of them a white robe; and they were told that they should rest for yet a little time, until the number should be completed by their fellow slaves and their brethren who were about to be put to death as they had been. **12** And I looked when he opened the sixth seal, and there was a great earthquake; and the sun became black, like sackcloth, and the full moon became like blood; **13** and the stars of the sky fell to earth, as a fig tree shaken by a gale drops its unripe figs. **14** And the sky parted asunder like a rolled-up scroll; and every mountain and island was moved out of its place; **15** and the kings of the earth, and the princes, and the generals, the rich and the mighty, both slaves and freemen, every one of them hid themselves in the caves and among the rocks of the mountains. **16** And they began to say to the mountains and to the rocks. "Fall upon us and hide us From the face of him who is seated upon the throne, And from the wrath of the Lamb; **17** For the Great Day of their wrath has come, And who is able to stand?"

**7** After this I saw four angels, standing at the four corners of the earth, restraining the four winds from blowing on the earth, or on the sea, or on any tree. **2** And I saw another angel ascend from the sunrising, having a seal of the living God; and he cried with a great voice to the four angels to whom it was given to injure the earth and the sea, **3** saying, "Do no harm to the earth, or the sea, or the trees, Until we have sealed the slaves of our God on their foreheads." **4** And I heard the number of those who were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel. **5** Of the tribe of Judah, twelve thousand were sealed; Of the tribe of Reuben, twelve thousand; Of the tribe of Gad, twelve thousand; **6** Of the tribe of Asher, twelve thousand; Of the tribe of Naphtali, twelve thousand; Of the tribe of Manasseh, twelve thousand; **7** Of the tribe of Symeon, twelve thousand; Of the tribe of Levi, twelve thousand; Of the tribe of Issachar, twelve thousand; **8** Of the tribe of Zebulun, twelve thousand; Of the tribe of Joseph, twelve thousand; Of the tribe of Benjamin, twelve thousand; **9** After this I looked, and behold a great multitude, whom no man could number, out of every nation and tribe and people and tongue, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands; **10** and they cried with a loud voice, saying "Salvation

to our God, who sits on the throne, And to the Lamb!" **11** And all the angels stood encircling the throne, and the Elders and the Living Creatures; and they fell on their faces before the throne, worshipping God, **12** and crying, "Even so! The blessing and the glory and the wisdom And the thanksgiving and the honor and the power and the might Be to our God forever and ever. Amen." (aion g165) **13** And one of the Elders spoke to me, saying. "Who are these, clad in white robes? Whence come they?" **14** And I said to him, "You know, my Lord." And he said to me, "These are those who have come out of the great persecution, and have washed their robes and made them white in the blood of the Lamb. **15** For this they are now before the throne of God, and are serving him day and night in his temple. "And He who sits on the throne Will spread his tabernacle over them. **16** They hunger no more, Neither thirst any more; Neither will the sun strike upon them, Nor any scorching heat; **17** For the Lamb in the midst of the throne Will shepherd them, And will lead them to fountains of living water; And God will wipe away every tear from their eyes."

**8** And when he opened the seventh seal, there followed a silence in heaven, about the space of half an hour. **2** And I saw the seven angels who stand before God, and seven trumpets were given them. **3** And another angel came and stood at the altar, having a golden censer, and a great quantity of incense was given him to mingle with the prayers of all the saints upon the golden altar, which was before the throne. **4** And the smoke of the incense, with the prayers of the saints, rose up from the hand of the angel into the presence of God. **5** Then the angel took the censer, and he filled it with fire from the altar, and poured it upon the earth; and there followed thunders and voices and lightnings and an earthquake. **6** And the seven angels with the seven trumpets prepared to blow their trumpets. **7** And the first angel blew his trumpet, and there followed hail and fire mingled with blood, and it fell upon the earth; and the third part of the earth was burned up, and the third part of the trees, and all the green grass. **8** And the second angel blew his trumpet, and something like a great mountain burning with fire was hurled into the sea; and a third part of the sea became blood; **9** and a third part of the living creatures in the sea died, and the third part of the ships were destroyed. **10** And the third angel blew his trumpet, and there fell from heaven a great star, blazing like a torch. It fell upon a third of the rivers and upon the springs. (The name of the star is called Wormwood.) **11** A third part of the waters became

wormwood; and many men died of the waters, because they were made bitter. **12** And the fourth angel blew his trumpet, and the third part of the sun was blasted, and a third part of the moon, and a third part of the stars; so that the third part of them should be darkened, and for a third part of the day there was no light, and at night it was the same. **13** And I looked and I heard a solitary eagle flying in mid-heaven, and crying with a loud voice, "Woe, woe, woe for all who live on the earth, Because of the rest of the trumpet-blasts That the three angels are about to blow!"

**9** Then the fifth angel blew his trumpet, and I saw a star fallen from heaven upon the earth; and to him was given the key to the bottomless pit. (Abyssos **g12**) **2** And he opened the bottomless pit, and out of the pit there went up a smoke like the smoke of a great furnace. And the sun and the air grew dark, because of the smoke out of the pit. (Abyssos **g12**) **3** And out of the smoke came locusts upon the earth; they were given power like that of scorpions on the earth. **4** They were told not to hurt the grass of the earth, nor any plant, nor any tree, but only those who have not the seal of God on their foreheads. **5** Yet they were not permitted to kill them, but only to torture them for five months. Their torture was like the torture of a scorpion, when it stings a man. **6** In those days men will seek death, and will not find it; they will long to die, but death ever flees from them. **7** The appearance of the locusts was like horses equipped for battle. On their heads there was something like crowns of gold, and their faces were like men's faces, **8** and they had hair like the hair of women, and their teeth were like lion's teeth, **9** and they had breastplates something like breastplates of iron; and the noise of their wings was like the noise of chariots, of many horses rushing into battle. **10** And they have tails like scorpions, and stings, and their power to torture men five months was in their tails. **11** They have a king over them, the angel of the bottomless pit. His name in Hebrew is Abaddon; in Greek he is called Apollyon. (Abyssos **g12**) **12** "The first woe has passed; and still there are two woes to follow." **13** Then the sixth angel blew his trumpet; and I heard a voice from the horns of the golden altar which is before God, **14** one saying to the sixth angel that had the trumpet, "Loose the four angels which are bound at the great river Euphrates." **15** Then the four angels that were held in readiness for that hour and day and month and year, were let loose, to destroy a third of mankind. **16** The number of the hosts of the horsemen was twice ten thousand times ten thousand. I heard their number; **17** and thus I saw the horses

in the vision and their riders. They had breastplates of fire, "red as fire, dark blue as jacinth, and yellow as sulphur." The heads of the horses were like lions' heads, and out of their mouths issued fire and smoke and brimstone. **18** By these three plagues a third of mankind were killed; by the fire and the smoke and the brimstone which issued from their mouths. **19** For the power of the horses is in their mouths and in their tails. For their tails are like serpents with heads, and with them they work woe. **20** And the rest of mankind who were not killed with these plagues, did not repent of the works of their hands. They would not give up the worship of demons and of idols made of gold and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk. **21** And they did not repent of their murders, nor of their sorceries, nor of their immorality, nor of their thefts.

**10** And I saw another mighty angel coming down out of heaven, clad with a cloud; and a rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire. **2** In his hand he had a little book, open; and he set his right foot upon the sea, and his left upon the land. **3** With a great voice he shouted as a lion roars; and when he shouted, the seven thunders uttered their voices. **4** When the seven thunders uttered their voices, I was about to write; but I heard a voice from the sky, saying, "Seal up the words which the seven thunders uttered, and write them not." **5** And the angel whom I had seen standing upon the sea and upon the land lifted up his right hand to heaven, **6** and swore by him who lives forever and ever, who created the heaven and all that is in it, and the earth and all that is in it, and the sea and all that is in it, "Delay there shall be no more, (αιών **g165**) **7** but in the days of the voice of the seventh angel, when he is about to blow his trumpet, then shall there be finished the mystery of God, according to the Good News which he told unto his slaves, the prophets." **8** And the voice which I had heard from heaven, I heard again, speaking to me, and saying, "Go, take the little book that is open in the hand of the angel who stands upon the sea and upon the land." **9** And I went to the angel and told him to give me the little book. And he said to me. "Take it, and eat it up; it will make your belly bitter, but in your mouth it will be as sweet as honey." **10** I took the little book out of the hand of the angel, and ate it up, and it was in my mouth sweet like honey; but when I had eaten it, my belly was made bitter. **11** Then I was told, "You must prophesy again over many peoples and nations and tongues and kings."

**11** And there was given me a reed like to a rod, and a voice said to me. "Go and measure the temple of God, and the altar, and those who are worshiping therein. **2** But the court which is outside the temple, omit, and do not measure that, for it has been given up to the Gentiles, and they shall tread under foot the Holy City for forty and two months. **3** And I will give power to my two witnesses, and clothed in sackcloth they shall prophesy a thousand two hundred and threescore days. **4** "These are the two olive trees, and the two candlesticks standing before the God of the earth. **5** When any one wishes to hurt them, fire comes from their mouth and devours their enemies; and if any man wishes to hurt them, in this manner he must be killed. **6** These have power to shut heaven so that it does not rain in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. **7** "And when they shall have finished their testimony, the beast that is coming up out of the bottomless pit will make war with them, and overcome them, and kill them. (Abyssos g12) **8** And their dead bodies lie in the streets of the great city whose mystical name is 'Sodom' and 'Egypt' - where also their Lord was crucified. **9** For three days and a half men of all peoples, and tribes, and languages, and nations, look upon their dead bodies, and refuse to let their dead bodies be laid in a tomb. **10** "And those who dwell on the earth are rejoicing over them, and making merry; and they will send gifts to one another; because these two prophets were a torment to those who dwell on the earth. **11** And after three days and a half the breath of life from God entered into them, and they stood on their feet, and great fear fell upon them. **12** And they heard a great voice from heaven saying unto them, "Come up hither," and they went up to heaven on a cloud, while their enemies watched them. **13** And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were frightened and gave glory to the God of heaven. **14** "The second woe is passed; and there is a third woe soon to follow." **15** And the seventh angel blew his trumpet; and there followed great voices in heaven, and they said, "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOM OF OUR LORD AND OF HIS CHRIST, AND HE WILL REIGN FOREVER AND EVER." (aiōn g165) **16** Then the four and twenty Elders who are seated before God on their thrones, fell upon their faces and worshiped God, **17** saying. "We give thee thanks, O Lord God, The Almighty, who art and who wast; For thou hast taken thy great power,

And begun to reign. **18** The nations raged, and thy wrath came, And the time for the dead to be judged; The time for rewarding thy slaves, the prophets And the saints, and those who reverence thy name, Both small and great; And the time to destroy those who are destroying the earth." **19** Then the temple of God in heaven was opened, and the ark of his covenant was seen inside his sanctuary; and there followed lightnings and voices and thunders, and an earthquake, and great hail.

**12** And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a diadem of twelve stars. **2** She was with child; and she cried out, travailing in birth, in anguish to be delivered. **3** And another sign was seen in heaven; and lo, a great red dragon, with seven heads and ten horns, and upon his head seven diadems. **4** His tail drew a third part of the stars of the sky, and dashed them down to the earth. And the dragon stood before the woman about to be delivered, so that he might devour her child when she was delivered. **5** And she gave birth to a son, a man child, who is to shepherd all the nations with a rod of iron; and her child was caught up unto God and unto his throne. **6** And the woman fled into the desert, where she has a place prepared by God, in which she is to be nourished for a thousand two hundred and threescore days. **7** And there was war in heaven. Michael and his angels went forth to war with the dragon; and the dragon also fought, and his angels; **8** but they failed, nor was their place found any more in heaven. **9** Now the great dragon was thrown down - that old Serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. **10** And I heard a great voice in heaven, which said. "Now it is come! the salvation and the power, The kingdom of our God, and the authority of his Christ! For the accuser of our brethren is thrown down, Who accused them before our God, day and night. **11** And they have conquered him by the blood of the Lamb, And by the word of their testimony; And they loved not their life, even unto death. **12** Therefore rejoice, O heavens, And you who dwell therein! Woe to the earth and the sea! For the devil has gone down to you in great fury, Because he knows that he has but little time." **13** When the dragon saw that he was hurled down to the earth, he pursued the woman who gave birth to the man child. **14** But the woman was given the two wings of the great eagle, so that she might fly into the desert to her place where she is nourished for a time, and times, and half a time, from the face of the serpent. **15** And the serpent poured

water from his mouth after the woman, water like a river, so that he might cause her to be carried off by the stream. 16 But the earth came to the rescue of the woman and the earth opened her mouth and swallowed up the river that the dragon had poured forth from his mouth. 17 And the dragon was enraged at the woman, and went away to make war upon the rest of her children who keep the commandments of God, and hold fast the testimony of Jesus. And he stood upon the sand of the sea.

**13** Then I saw rising up out of the sea a beast who had ten horns and seven heads. On his horns he had ten diadems, and on his heads blasphemous titles. 2 The beast I saw was like a leopard, and his feet were bear's feet, and his mouth a lion's mouth. The dragon gave him his power and his throne and great authority. 3 And I saw that one of his heads seemed to have been mortally wounded, but its deadly wound had been healed. The whole earth was following the beast, wondering. 4 Men worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who can fight with him?" 5 And he was permitted to utter loud boasts and blasphemies; and there was given to him authority to continue forty-two months. 6 So he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle (those who live in his tabernacle in heaven). 7 The beast was allowed to wage war upon the saints, and to conquer them; and there was given him authority over every tribe and people and tongue and nation; 8 and each one whose name has not been written in the Lamb's book of life, the Lamb who has been slain from the foundation of the world. All who dwell on the earth shall worship him. 9 Let him who has ears to hear, listen. 10 Whoever is destined to go into captivity, goes into captivity. Whoever shall kill with the sword, shall surely be killed by the sword. (Here is the endurance and faith of the saints.) 11 And I saw another beast ascending from the land; and he had two horns like a lamb, but he spoke like a dragon; 12 and he exerts the full authority of the first beast before him, and he makes the earth and its inhabitants worship the first beast whose death-stroke was healed. 13 And he performs great miracles, so that he even causes fire to come down to the earth from the sky, before men's eyes. 14 And he deceives those who dwell on the earth, because of the miracles, which he is permitted to perform in the sight of the beast. He tells those who live on the earth to make an image to the beast who had the sword-stroke, yet lived. 15 And he was permitted to give breath to the image of the

beast, so that the image of the beast should speak; and so that any one who would not worship the image of the beast should be put to death. 16 And he makes all men, low and high, rich and poor, freemen and slaves, to have a brand put upon their right hands or upon their brows, 17 so that no one can buy or sell unless he has the brand of the beast, or the number of his name. 18 Here is wisdom. Let him who has understanding count the number of the beast; for it is the number of a man; and his number is 666.

**14** And I looked, and lo, there was the Lamb standing on Mount Zion, and with were a hundred and forty and four thousand who had his name and his Father's name written on their foreheads. 2 And I heard a voice from heaven like the voice of many waters, and the voice of a great thunder; and I heard the voice of harpers harping on their harps. 3 They were singing a new song before the throne, and before the four Living Creatures and the Elders; and none can learn that song, except the one hundred and forty and four thousand, who had been redeemed from the earth. 4 These are they who were not defiled with women; for they are celibates. They follow the Lamb wherever he goes. They have been redeemed from among men to be the first-fruits unto God and the Lamb. 5 No lie was ever found on their lips; they are spotless. 6 Then I saw another angel who was flying in mid-heaven. He had an eternal evangel, to evangelize all the dwellers on the earth, of every nation and tribe and tongue and people. (αἰῶνιος γ166) 7 And he cried with a loud voice. "Fear God and give him glory, Because the hour of his judgment is come. And worship Him who made the heavens and the earth And the sea and springs of waters." 8 Then a second angel followed, crying, "Fallen, fallen is Babylon the Great, Who has made all the nations drink the wine Of the frenzy of her fornication." 9 And another angel, a third, followed them, crying with a mighty voice. "Whoever worships the beast and his image, And receives a brand on his forehead or on his hand, 10 He also shall drink of the wine of the wrath of God, Poured out unmixed in the cup of his anger; And he shall be tormented with fire and brimstone In the presence of the holy angels, And in the presence of the Lamb, 11 And the smoke of their torment ascends forever and ever; And they have no rest day or night, Who worship the beast and his image, And all who receive the brand of his name." (αἰῶν γ165) 12 Here is the endurance of the saints, those who keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven, saying, "Write, Blessed are the dead that die in the Lord from henceforth! Yea, says the



Spirit, that they may rest from their labors, For their deeds do follow them." 14 And I looked, and lo, a white cloud; and on the cloud I saw One sitting like to a son of man, with a golden crown on his head, and a sharp sickle in his hand. 15 And another angel came out of the temple, shouting with a loud voice to him who sat on the cloud. "Thrust in your sickle, and reap; for the time to reap is come. The harvest of the earth is overripe." 16 And he who sat on the cloud thrust in his sickle upon the earth; and the earth was reaped. 17 And another angel came out of the temple which is in heaven, and he, too, had a sharp sickle. 18 And another angel came from the altar, the angel who has power over fire, and he called with a loud voice to the one who had the sharp sickle, saying, "Thrust in your sharp sickle, And gather the clusters of the vine of the earth, For its grapes are fully ripe." 19 So the angel thrust his sickle into the earth and gathered the clusters of the vine of the earth, and threw them into the winepress, the great winepress of the wrath of God. 20 And the winepress was trodden outside the city, and blood gushed out of the winepress, even to the bridles of the horses, as far as two hundred miles.

**15** And I beheld another sign in heaven, great and marvelous, seven angels with the seven last plagues; because with them the wrath of God is finished. 2 And I saw the semblance of a glassy sea, mingled with fire; and standing by this glassy sea, with harps of God, were those who came off conquerors from the beast and from his image and from the cipher of his name. 3 They were singing the song of Moses, the slave of God, and the song of the Lamb, saying, "Great and marvelous are thy works, O Lord God, the Almighty! Righteous and true are thy ways, Thou King of kings! 4 Who shall not fear, O Lord, And glorify thy name? For thou only art holy. For all the nations shall come and worship before thee; For thy righteous acts have been made evident." 5 After that I looked, and the sanctuary of the tabernacle of testimony was opened in heaven; 6 and there came out of the sanctuary the seven angels with the seven plagues. They were clothed in white linen, pure and bright, and girt about the breasts with golden girdles. 7 And one of the four Living Creatures gave to the seven angels seven golden bowls, full of the wrath of God, who lives forever and ever. (αἰὼν ἡ 165) 8 The sanctuary was filled with smoke from the glory and majesty of God; and no one could enter the sanctuary until the seven plagues of the seven angels were finished.

**16** Then I heard a loud voice which came out of the temple, saying to the seven angels, "Go, empty the seven bowls of the wrath of God upon the earth." 2 The first angel went and poured out his bowl upon the earth. And it was turned to loathsome and painful sores upon all who bore the brand of the beast, and who worshipped his image. 3 And the second angel poured out his bowl upon the sea; and it became blood, like the blood of a corpse, and every living creature died - everything in the sea. 4 And the third poured out his bowl into the rivers and springs of waters; and they were turned into blood. 5 And I heard the angel of the waters saying, "Righteous art thou, thou who art and wast, The Holy One, Because thou didst inflict this judgment. 6 For men poured out the blood of thy saints and prophets, And thou hast given them blood to drink. And this they deserved." 7 And I heard the altar saying, "Yea, O Lord, the Almighty, True and righteous are thy judgments." 8 And the fourth angel poured out his bowl upon the sun, and the sun was permitted to scorch men with fire. 9 And men were scorched with the terrible heat; and they blasphemed the name of the God who had the power over these plagues; yet they repented not, to give him glory. 10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom became darkened, and men gnawed their tongues for pain, 11 and they blasphemed the God of heaven, because of their pains and their sores; yet of their deeds they did not repent. 12 And the sixth poured his bowl upon the great river, the River Euphrates, and its water was dried up so as to make ready the way for the kings that come from the sunrising. 13 And I saw three unclean spirits, like frogs, coming out of the dragon's mouth, and the beast's mouth, and the false prophet's mouth. 14 For these are the spirits of demons performing miracles, who go forth to the kings of the habitable earth, to gather them together for the battle of the great Day of God, the Almighty. 15 Lo, I am coming like a thief. Blessed is the who is on the watch and guarding his clothing, so that he may not walk naked, and they gaze on his shame. 16 And the spirits gathered the kings together at the place called in Hebrew, Armageddon. 17 And the seventh poured out his bowl upon the air, and a great voice came forth out of the temple from the throne, saying, "It is finished!" 18 And lightnings and voices and thunders and a great earthquake such as had not happened since man began to be upon the earth, so great an earthquake, so mighty; 19 and the great city was shattered into three parts, and the cities of the nations fell, and great Babylon came to mind before the face of God, to give her the cup of the wine

of the passion of his anger. 20 And every island fled away, and the mountains sank from sight. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague of it is very great.

**17** And there came one of the seven angels who had the seven bowls, and spoke to me, saying, "Come hither and I will show you the sentence passed upon the great harlot who sits on many waters, 2 with whom the kings of the earth have committed adultery, while all who live on the earth have been made drunken by the wine of her immorality." 3 And he bore me away in the Spirit into the desert, and I saw a woman who sat upon a scarlet beast covered with blasphemous names. It had seven heads and ten horns. 4 The woman was enwrapped in purple and scarlet and was encrusted with gold and precious stones and pearls. In her hand she held a golden cup filled with abominations, even the impurities of her immorality. 5 Upon her forehead a name was written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINABLE THINGS OF THE EARTH." 6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus, and I wondered with a great wonder. 7 And the angel said to me. "Why did you wonder? I will explain to you the mystery of the woman, and of the beast with the seven heads and ten horns, that carried her. 8 The beast that you saw was, and is not, and is about to come up out of the bottomless pit, and to go into perdition. And those who dwell on the earth shall wonder, those whose names have never, from the foundation of the world, been written in the Lamb's Book of Life, when they gaze on the beast; how he was and is not, and is to come. (Abyssos g12) 9 Here is the mind that has wisdom. the seven heads are seven hills on which the woman is seated; 10 and they are seven kings; the five have fallen, one is, the other is not yet come (and when he does come, he must remain a short time). 11 And the beast who was, but is not, is himself also an eighth, although he is one of the seven kings, and is on his way to perdition. 12 "The ten horns that you saw are ten kings who have not yet received their kingdoms; but they have received authority as kings for one hour, together with the beast. 13 These kings have one mind, and they give their power and authority to the beast. 14 These will make war against the Lamb, and the Lamb will conquer them, for he is the Lord of lords, and King of kings. And they who are with him are called and faithful and chosen." 15 And he also said to me. "The waters which

you saw, on which the harlot takes her seat, are peoples and multitudes and nations and tongues. 16 And the ten horns which you saw, they and the beast will hate the harlot and make her desolate and naked, and will eat her flesh and burn her up with fire. 17 For God has put it into their hearts to execute his purpose, in executing their common purpose, and by giving over their kingdoms to the beast, until the words of God shall be accomplished. 18 The woman whom you saw is the great city which holds sway over the kings of the earth."

**18** After this I saw another angel coming down from heaven, who had great authority; and the earth was illumined by his glory. 2 He shouted with a mighty cry, saying, "She is fallen! She is fallen, Babylon the great! Now she is a dwelling-place of demons, A stronghold of every foul spirit, A stronghold of every foul and hateful bird. 3 For all nations, having drunk the wine of the frenzy of her fornication, are fallen; And the kings of the earth have committed fornication with her, And the merchants of the earth have grown rich by the power of her wantonness." 4 And behold I heard another voice from heaven saying, "Come out of her, that you have no fellowship with her sins, And that you receive not her plagues. 5 For her sins have been heaped to heaven, And God has remembered her iniquities. 6 Render to her what she rendered; Yes, pay double what her deeds deserve. In the cup she mixed, mix double for her. 7 By so much as she glorified herself and waxed wanton, By so much give her of torture and tears, For she says in her heart, 'I sit here a queen, I am no widow. I shall in no wise see mourning.' 8 Therefore in one day shall these plagues come upon her, Death and mourning and famine, And she shall be burnt with fire; For mighty is the Lord God, her judge. 9 And the kings of the earth who committed fornication And lived wantonly with her, Will weep and wail over her, When they behold the smoke of her burning, 10 Standing afar off for the fear of her torment, saying, 'Woe, woe, the great city Babylon, the strong city! In one hour is your judgment come!' 11 "And the merchants of the earth weep and mourn over her, For no one buys their merchandise any more - 12 Merchandise of gold and silver and precious stones, Of pearls, and fine linen, and purple and silk and scarlet; All citron wood, and vessels of ivory, And vessels of rare wood and brass and iron and marble; 13 Cinnamon and balsam and spices and myrrh and frankincense; Wine and oil and fine flour and wheat; Cattle and sheep, and horses and chariots, And slaves, and the souls of men. 14 And the fruits which your soul

lusted for are gone from you, And all things that were dainty and sumptuous are perished from you, And men shall find them nevermore. **15** "The traders in those things, who were enriched by her, shall stand afar off for fear of her torment, weeping and mourning, **16** saying, "Woe, woe, the great city! She who was clothed in fine linen and purple and scarlet, And adorned with gold and precious stones and pearls! **17** In one hour so great riches is made desolate!" And every shipmaster and every one who sails to any port, And sailors, and all seafaring folk, **18** Stood at a distance, and as they saw the smoke from the burning city, cried, "What city can compare with the great city?" **19** And they threw dust on their heads, and cried out, Weeping and mourning, saying, "Woe, woe, the great city, In which all who have ships on the sea Grew rich through her luxury! For in one hour she is made desolate!" **20** Rejoice over her, O Heaven! Rejoice, ye saints, apostles, prophets! For God has now avenged you. **21** Then a mighty angel lifted a boulder like a great millstone, and hurled it into the sea, saying, "So shall Babylon, the great city, be overthrown with a mighty fall, And shall be found no more at all. **22** No more shall the voice of harpers and minstrels, flute-players and trumpeters Be heard in you. No more shall any craftsman of any craft Be found at all in you. No more shall the sound of a millstone be heard at all in you. **23** No light of a lamp shall ever shine in you again; And in you shall the voice of the bridegroom and of the bride be heard no more. For your merchants were the princes of the earth; And with your sorcery were all the nations deceived; **24** And in you was found the blood of prophets and of saints, And of all who have been slain upon the earth."

**19** After this I heard the semblance of the mighty voice of a great multitude in heaven, crying. "Hallelujah! Salvation and glory and power Unto the Lord our God! **2** For true and righteous are his judgments; For he has judged the great harlot Who was corrupting the earth with her fornication. On her he has avenged the blood of his slaves." **3** And a second time they said. "Alleluia! For the smoke of her torment goes up forever and ever!" (αἰῶν γ165) **4** Then the four and twenty Elders and the four beasts fell down and worshiped God who sits on the throne, saying, "Amen, Hallelujah!" **5** And a voice came forth from the throne, saying, "Praise our God, all you his slaves, All you who fear him, small and great!" **6** And I heard a sound like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunderings, saying. "Alleluia, for the Lord God omnipotent reigns! **7** Let us rejoice and triumph and give him the glory;

For the marriage of the Lamb is come, And his bride has made herself ready, **8** And it has been granted to her to array herself in fine linen, bright and pure; For the fine linen is the righteous deeds of the saints." **9** And he said to me, Write, "Blessed are those who have been bidden to the marriage supper of the Lamb." And he said to me, "These are true words of God." **10** And I fell down at his feet to worship him, and he said to me. "See that you do it not. I am a fellow slave of yours and of your brothers who hold the testimony of Jesus; for the testimony of Jesus is the vital breath of prophecy." **11** And I saw heaven opened, and lo! a white horse; and he who sat upon him was named "Faithful and True"; and in righteousness does he judge and make war. **12** His eyes are a flame of fire, and upon his head are many diadems; and he has a name written, which none knows but himself. **13** He is clothed in a vesture dipped in blood; and his name is called, THE WORD OF GOD **14** And the armies of heaven followed him upon white horses, clothed in fine linen, white and pure. **15** And there issues from his lips a sharp sword with which to smite the nations. He shall shepherd them with a rod of iron. And he treads the winepress of the passion of the anger of Almighty God. **16** And on his robe and on his thigh he has a name written, KING OF KINGS AND LORD OF LORDS **17** And I saw an angel standing in the sun, who shouted in a loud voice to all the birds that fly in mid-heaven, "Come, gather yourselves together to the great supper of God, **18** to eat the flesh of kings, the flesh of generals, the flesh of horses and their riders, and the flesh of all men, bond and free, small and great." **19** And I saw the beast and the kings of the earth and their armies gathered together to make war on him who sat on the horse and on his army. **20** And the beast was seized, and with him the false prophet who performed miracles in his presence to deceive those who had received the brand of the beast, and those who worshiped his image. The two were thrown alive into the lake of fire, blazing with brimstone. (Limnē Pyr g3041 g4442) **21** And the rest were slain with the sword of him who sat on the horse, that sword which issued from his lips. And all the birds gorged themselves with their flesh.

**20** And I saw an angel coming down out of heaven, with the key of the bottomless pit and a great chain in his hand. (Abyssos g12) **2** He gripped the dragon, that old serpent, who is the devil and Satan, and bound him for a thousand years, **3** and flung him into the bottomless pit, and shut and sealed it over him, so that he should seduce the nations no more, until the thousand years were completed. After that it

is necessary to loose him for a little while. (Abyssos g12) 4 And I saw thrones, and those who sat on them, and they were permitted to judge; and I saw the souls of those who had been beheaded for the testimony of Jesus, and for the Word of God, those who did not worship the beast nor his image, and who did not receive his brand upon their brow, or hands. And they lived and reigned with Christ for a thousand years. 5 The rest of the dead did not live until the thousand years were completed. This is the first resurrection. 6 Blessed and holy is he who has a part in the first resurrection; on such the second death has no power, but they will be God's priests, and Christ's; and will reign with him for a thousand years. 7 And when the thousand years have been completed, Satan will be loosed out of his prison, 8 and will go forth to seduce the nations which are in the four quarters of the earth, Gog and Magog, to marshal them for war - their number is like the sands of the sea. 9 And they went up over the broad earth, and surrounded the encampment of the saints, and the beloved city. Then fire fell from the sky and consumed them; 10 and the devil who had been deceiving them was hurled into the lake of fire and brimstone, where lie also the beast and the false prophet. And they will be tortured day and night, forever and ever. (aiōn g165, Limnē Pyr g3041 g4442) 11 And I saw a great white throne, and One who sat thereon; from his presence fled earth and sky, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne; and books were opened, and another book - the Book of Life - was opened; and the dead were judged according to their deeds, by what was written in the books. 13 The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. And all were judged according to their deeds. (Hadēs g86) 14 And Death and Hades were hurled into the lake of fire. This is the second death, the lake of fire. (Hadēs g86, Limnē Pyr g3041 g4442) 15 And if any one was found who was not written in the Book of Life, he was hurled into the lake of fire. (Limnē Pyr g3041 g4442)

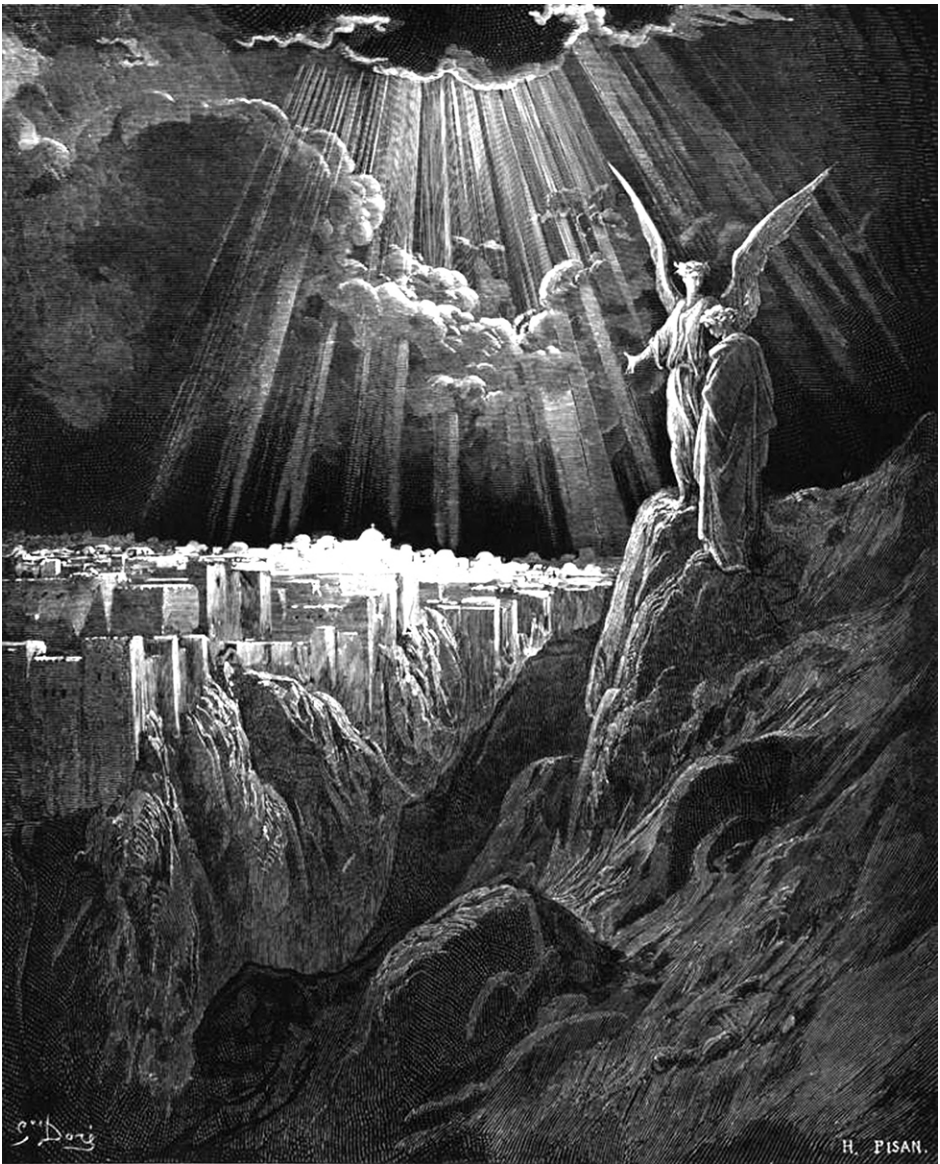
**21** Then I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and the sea is no more. 2 And I saw the Holy City, the New Jerusalem, descending out of heaven from God, made ready like a bride adorned for her husband. 3 And I heard a loud voice out of the throne, crying, "Behold, God's tent is with men, And he will tent with them, And they will be his peoples. And God himself will be with them, 4 And he will wipe away every tear from their eyes. Death will be no more, Nor will there be mourning, Nor crying, nor pain

any more. Because the first things have passed away." 5 And He who sat on the throne said, "Behold, I am making all things new." And He said to me, "Write this, for these words are trustworthy and genuine." 6 He also said, "It has now come to pass. I am the Alpha and the Omega, The Beginning and the End. To him who thirsts I will freely give Of the spring of the Water of life. 7 He who overcomes will inherit these, And I will be his God, And he shall be my son. 8 But as for the cowards, the faithless, the abominable, And for the murderers, fornicators, sorcerers, Idolaters, and all liars, Their part will be in the lake that blazes with fire and brimstone. "This is the second death." (Limnē Pyr g3041 g4442) 9 And there came to me one of the seven angels who had the seven bowls filled with the last plagues, and he spoke to me, saying, "Come hither! I will show you the bride, the Lamb's wife." 10 And he carried me away in the Spirit to a mountain, huge and high; and he showed me the Holy City, Jerusalem, descending out of heaven from God. 11 It had the glory of God. Its light was like some precious stone, like jasper, clear as crystal; 12 with a wall great and high, and twelve gates, and at the gates twelve angels; and names written thereon, the names of the twelve tribes of the children of Israel. 13 On the east were three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates. 14 And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. 15 And he who spoke had a golden reed, as a measure, to measure the city and its gates and walls. 16 And the city lies foursquare; the length of it is as great as the breadth. Then he measured the city with the reed, fifteen hundred miles; the length and the breadth and the height of it are equal. 17 And he measured its wall, two hundred and sixteen feet, man's measure, which is an angel's. 18 And its wall is made of jasper; but the city is of pure gold, like pure glass. 19 The foundations of the wall of the city were adorned with all kinds of precious stones. The first foundation-stone was 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 were twelve pearls; each gate of one pearl. And the broad street of the city was of pure gold, transparent like glass. 22 And I saw no temple in the city; For the temple is the Lord God, the Almighty, And the Lamb. 23 And the city has no need of the sun, Nor of the moon, to shine upon it; For the glory of God has lightened it, And its lamp is the Lamb. 24 And the

nations will walk by its light. And into it the kings of the earth will bring their glory; **25** And its gates will not be shut by day, (For there is no night there); **26** And they will bring the glory and honor Of the nations into it. **27** There will not enter it anything profane, Nor any who work abominations and a lie; But only those who are written In the Lamb's Book of Life.

**22** And he showed me the river of the Water of Life, clear as crystal, Flowing out from the throne of God, and of the Lamb, **2** In the middle of the broad street of the City. On each side of the river was a Tree of Life, Bearing twelve kinds of fruit, Each month yielding its own fruit. And the leaves of the tree Were for the healing of the nations. **3** And there will be no more curse But in it will be the throne of God and of the Lamb. And his slaves will serve and worship him. **4** They will see his face. **5** His name will need no lamplight nor sunlight, Because the Lord God will give them light; And they will reign forever and ever. (αἰὼν ᾧ165) **6** Then he said to me. "These words may be trusted, and are true. the Lord, the God of the spirits of the prophets, has sent his angel to show his slaves what must soon take place. **7** "And behold, I am coming quickly. Blessed is he who keeps the words of the prophecy of this book." **8** And I, John, am he who heard and saw these things. And after I heard and saw them, I fell down to worship at the feet of the angel who showed them to me. **9** But he said to me. "See thou do it not. I am only a fellow slave with you and your brothers, the prophets, and with those who keep the words of this Book. "WORSHIP GOD!" **10** And he said to me, "Do not seal up the words of the prophecy of this book; for the crisis is near. **11** He who is wicked, let him be wicked still; He who is filthy, let him be filthy still; He who is righteous, let him practise righteousness still; And he who is holy, let him be made holy still. **12** Behold, I come quickly; and my reward is with me, To give to each man what his actions merit. **13** I am the Alpha and the Omega, The First and the Last, The Beginning and the End. **14** "Blessed are they who wash their robes, so that they may have right to the Tree of Life, and may enter in by the gates into the City. **15** Without are the dogs, the sorcerers, the immoral, the murderers, the idolaters, and all who live and make a lie. **16** "I, Jesus, have sent my angel to give you this testimony for the churches. I am the root and offspring of David, the bright and morning Star. **17** "And the Spirit and the Bride say 'Come!' And let him who hears, say 'Come!' And let him who thirsts, come; And whoever wills, let him take the Water of Life freely." **18** I testify to every man who hears the words of the prophecy of this book. If

any man shall add to them, God will add to him the plagues which are written in this book; **19** and if any man shall take away from the words of the book of this prophecy, God will take away his share in the Tree of Life, and in the Holy City, about which this book is written. **20** He who testifies this says, "Yea, I am coming quickly." Amen! Come, Lord Jesus! **21** The grace of the Lord Jesus Christ be with the saints!



## The New Jerusalem

*And I saw the Holy City, the New Jerusalem, descending out of heaven from God, made ready like a bride adorned for her husband. And I heard a loud voice out of the throne, crying, 'Behold, God's tent is with men, And he will tent with them, And they will be his peoples.*

*And God himself will be with them,*

Revelation 21:2-3

# Reader's Guide

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

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

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

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

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

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

# Glossary

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

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

## **Abyssos** g12

*Greek:* proper noun, place

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

*Meaning:*

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

## **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](http://ntgreek.org).



**Geenna** g1067

*Greek:* proper noun, place

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

*Meaning:*

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

**Hadēs** g86

*Greek:* proper noun, place

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

*Meaning:*

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

**Limnē Pyr** g3041 g4442

*Greek:* proper noun, place

*Usage:* Phrase 5 times in the New Testament

*Meaning:*

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

**Sheol** h7585

*Hebrew:* proper noun, place

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

*Meaning:*

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

**Tartaroō** g5020

*Greek:* proper noun, place

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

*Meaning:*

Temporary prison for particular fallen angels awaiting final judgment.

# Glossary +

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

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

## **Abyssos**

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

## **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

## ***eleēsē***

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

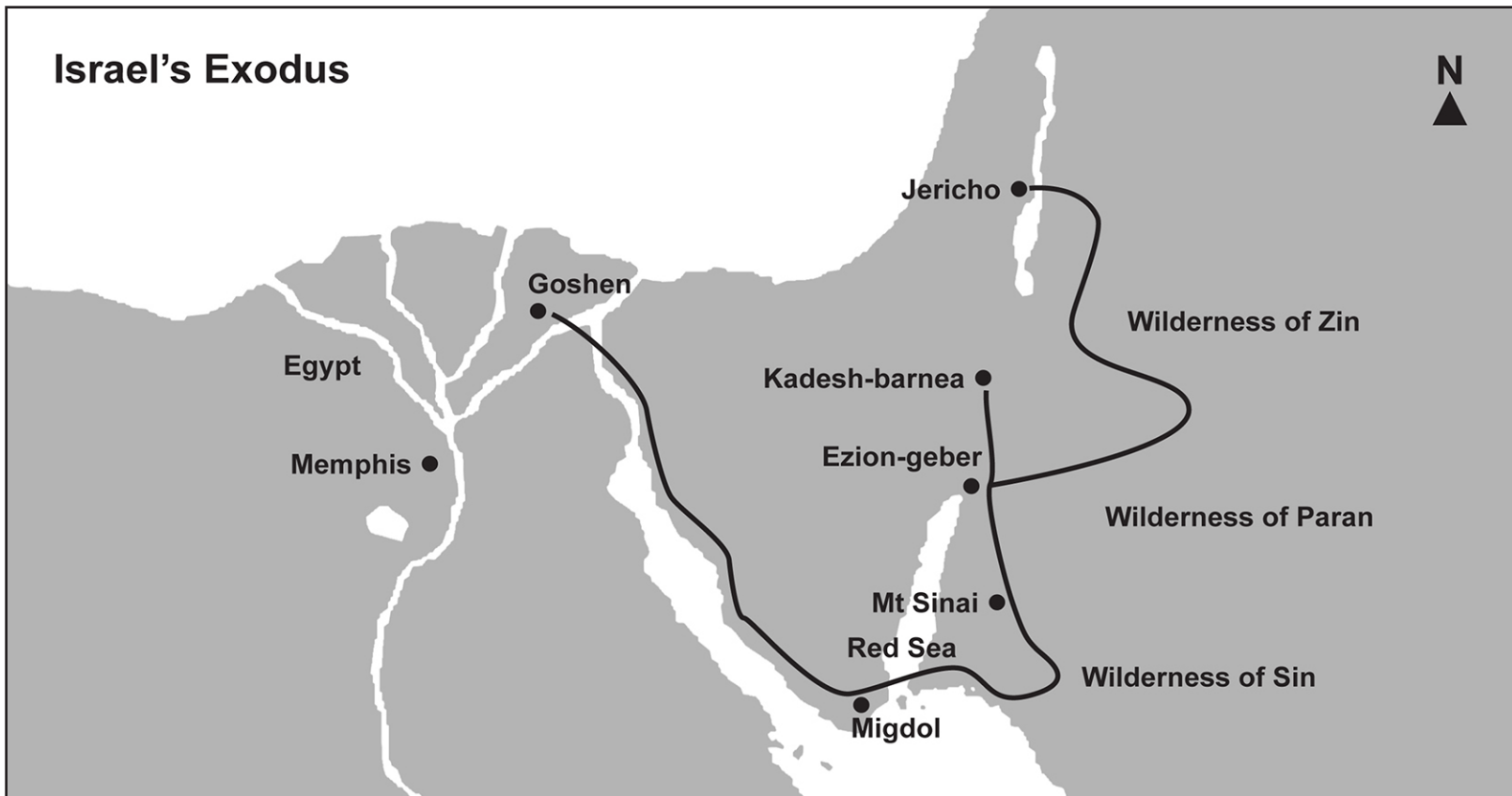
## ***Questioned***

None yet noted

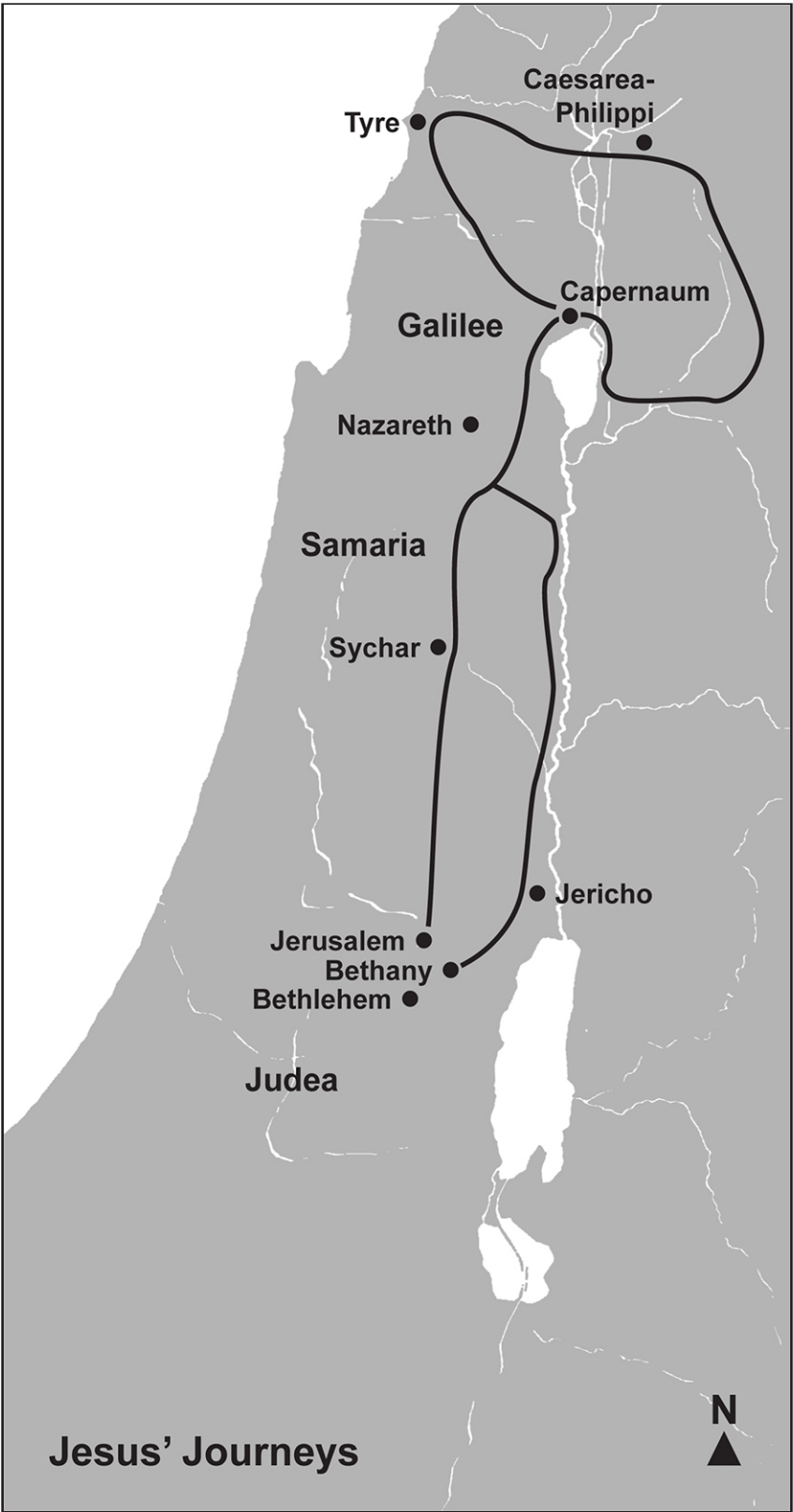


*By faith Abraham obeyed when he was called to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. - Hebrews 11:8*

# Israel's Exodus



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



*And justly, for even the Son of man came not to be served, but to serve, and to give his life, a ransom for many. - Mark 10:45*



*From Paul, a slave of Jesus Christ, called to be an apostle, set apart for a gospel of God, - Romans 1:1*

## Creation 4004 B.C.

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

(The Annals of the World, James Uusher)

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

## New Heavens and Earth

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

(Wikipedia, Timeline of Christian missions)

**Resurrected 33 A.D.**



<b>What are we?</b> ▶			Genesis 1:26 - 2:3		Mankind is created in God's image, male and female He created us				
<b>How are we sinful?</b> ▶			Romans 5:12-19		Sin entered the world through Adam and then death through sin				
<b>Where are we?</b> ▶			<b>When are we?</b> ▼						
			Innocence		Fallen			Glory	
			Eternity Past	Creation 4004 B.C.	Fall to sin No Law	Moses' Law 1500 B.C.	Christ 33 A.D.	Church Age Kingdom Age	New Heavens and Earth
<b>Who are we?</b> ▶	God	Father	John 10:30	Genesis 1:31 God's perfect fellowship with Adam in The Garden of Eden	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	
		Son	God's perfect fellowship		John 8:58 Pre-incarnate		John 1:14 Incarnate		Luke 23:43 Paradise
		Holy Spirit			Psalm 139:7 Everywhere		John 14:17 Living in believers		
	Mankind	Living	Genesis 1:1 No Creation No people		Ephesians 2:1-5 Serving the Savior or Satan on Earth				
		Deceased believing			Luke 16:22 Blessed in Paradise				
		Deceased unbelieving			Luke 16:23, Revelation 20:5,13 Punished in Hades until the final judgment				
	Angels	Holy		Hebrews 1:14 Serving mankind at God's command					
		Imprisoned		2 Peter 2:4, Jude 6 Imprisoned in Tartarus					
		Fugitive		Genesis 1:31 No Fall No unholy Angels		Revelation 20:13 Thalaasa	Matthew 25:41 Revelation 20:10  Lake of Fire prepared for the Devil and his Angels		
		First Beast	1 Peter 5:8, Revelation 12:10						
	False Prophet	Rebelling against Christ Accusing mankind				Revelation 19:20 Lake of Fire			
	Satan			Revelation 20:2 Abys					
<b>Why are we?</b> ▶			Romans 11:25-36, Ephesian 2:7		For God has bound all over to disobedience in order to show mercy to all				

# Destiny

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

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

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

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

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

Faith is not a pen to write your own name in the Book of Life. Instead, faith is the glasses to see that the love of Christ for all mankind has already written our names in Heaven. 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**

*Go, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; - Matthew 28:19*