

the
NEW
TESTAMENT

THE FATHER'S LIFE

VERSION

“A GRAIN OF WHEAT” MINISTRIES
PUBLICATION

the NEW TESTAMENT

THE FATHER'S LIFE
VERSION

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PREFACE

This work of translation was begun with the purpose of clarifying the meaning of the word "life" as it is used in the New Testament. In English, the word "life" has so many meanings, covering an enormous spectrum of human experience, that it means at the same time almost everything and almost nothing specific.

For example, when someone asks, "How's your life going?" they could mean "How's your health?", "How are your finances?", "How are you emotionally?", "How is your work?", "How's your family?", and almost innumerable other things. Yet the Greeks were more precise in their vocabulary concerning what we know as "life." They used several different words to express specific aspects of what our word "life" means.

One of the most important of these Greek words is the word *zōē*, which the writers of the New Testament used almost exclusively to refer to God's uncreated life. This translator considers this distinction extremely important and therefore began this translation as a means to highlight this truth as it appears in the scriptures.

In essence, when the New Testament refers to "eternal life," it is not referring to our own life at all but to the life of God, who is eternal. Where this new translation is most evident is in the gospel of John.

In the process of translation, other interesting and important meanings of words, phrases, and even entire verses came to light as well, which the reader will discover as he or she reads through the text.

As a basis or point of beginning for this translation, the ASV or American Standard Version of 1901 was used. The first step was to modernize the language of that work to harmonize with today's English. Those who compare this translation with that one may notice a very few verses which passed without any change at all.

Next, research was done into the meanings of words and phrases which stood out to the translator. Many indi-

vidual words and phrases were compared with interlinear Greek texts, the definitions in Strong's concordance, the work of W. E. Vine in his *Expository Dictionary of New Testament Words*, and about 40 other English translations by a great variety of translators. One website which was found to be very helpful was www.studybible.info.

No perfect translation of the New Testament exists. This effort is no exception to that fact. It is impossible for the opinions of any translator not to enter into the text. For example, most Greek words have several (in some cases as many as twenty or more) possible translations. Any translator must choose his words from these possibilities.

But it is obvious that he will choose words which harmonize with his understanding of the Bible. It is impossible that he would select words for his text which disagree with his mindset and doctrine. Thus, the human element in translation is unavoidable.

This translation is the product of trying to balance two objectives: keeping the text as literal as possible while making it actually mean something in the English language.

With this in mind, an effort was made by this translator to make the New Testament understandable. He feels that in order to be of value, the words of the text must mean something and not be merely familiar "religious" words strung together in a grammatically correct way but which do not transmit any understanding.

To achieve this end, words were often added to the translation. These words appear in *italics*. Such words are those which are implied by the context but represent no words in the original Greek text. This practice is common in many New Testament translations.

Sometimes the "context" which this translator has chosen is not just that of the one particular verse in which the italicized words appear but that of the book or section of the book which contain the verse. More rarely, the "context" is taken from the New Testament as a whole. An example of this would be the word "*one*" found in Matthew 27:44 and Mark 15:32 which the translator has taken from Luke 23:39-43.

Occasionally, the translator added words which represent his own ideas and opinions but which are not implied by the Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as merely opinion.

In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text and are often used in other New Testament translations also.

Most of the verses herein are translated very literally according to the Greek text. Yet, as a result of the translator's effort to make the text understandable, a few verses ended up being more like a paraphrase of the original.

This is because the Greek text can be rather sparse and compact, leaving out some implied thoughts or understanding. In some cases, whole connecting thoughts are left out of a discourse. In these cases, the translator has added words in *italics* or in brackets [] for clarity.

The reader should be aware that this translation work was not undertaken without a healthy dose of the fear of the Lord and a sincere effort to accurately transmit the pure revelation of God. Yet, without a doubt, due to the translator's desire to transmit understanding, it is possible that some verses miss the mark or even obscure other possible interpretations. Because of this risk, it is likely that this work does contain some such imperfections.

However, the translator felt that it was more important to communicate than to fear error. If this were the only translation available, perhaps the risk would be greater. But due to the proliferation of translations and other helps available to the English-reading student of the New Testament, it was felt that the danger of misleading the Christian public with this one small offering was slight.

In some cases, especially in the writings of Paul, the New Testament authors often write long sentences with many subordinate clauses and phrases which continue without any pauses, thus making it difficult to grasp the meaning. Too often when a sentence goes on and on, changing subjects four or five times, the reader tires, loses

focus, and misses some important revelation. To combat this, this translator has broken these giant sentences up into more manageable segments and added a few “introductory” words at the beginning of each new sentence to keep the continuity of the message. Such words are placed in *italics*. This may be most noticeable in the first chapter of Ephesians.

An effort was made by this translator to avoid some common words which appear in most New Testament translations which are really “transliterations” and not translations at all. A transliteration occurs when you take a Greek word and transform it into an English one thus creating a new English word.

Some examples of such words are “apostle” and “deacon.” Such non-translations frequently recall to the readers’ minds a set of preconceived ideas which are not necessarily in harmony with the Greek text, other passages of the New Testament, or the thoughts of God.

To counter this problem, the translator has used actual translations of these words in place of transliterations. For example, “apostle” now reads “sent ones” and “deacon” becomes “servant.” These are the actual meanings of these Greek words. While at first this terminology may be new to the reader, he or she will find that with time, these translations become normal and even enlightening in their respective contexts.

Another essential term which came into more focus during this translation was the word “Christ.” To believers, this is a very important and even sacred word.

Unfortunately, to many in the English speaking world it has become merely a swearword. In fact, it is one of the most common words used for cursing in our society, resulting in a denigration of this Name which, on the contrary, should command our reverence.

The actual translation of this Greek word “CHRISTOS” is “the Anointed One” which, as well as conveying important meaning for us, also sidesteps today’s irreverent usage of the word. Therefore, this translator thought it important to use this translation in the text.

It seems as if “and” was a very popular word in ancient Greek. Since there is no punctuation or division of sentences in the original Greek, perhaps this word was used as a way to divide sentences. The result is that very many of the verses in the New Testament begin with “and,” especially in the gospels. To avoid tedium and repetition, this translator has changed some of these to “Yet,” “But,” “So,” “Then,” and “When” when it seemed appropriate and did not affect the meaning of the sentence.

As we strive to constantly improve this text, input from the readers in the form of ideas, suggestions, opinions and even corrections will be accepted. However, the translator refuses as of now, and will continue to refuse in the future, to become involved in arguments, debates, acrimonious discussions, etc. If your contribution is helpful, that’s good. If you have a bone to pick and want to fight about some particular dogma, doctrine, or position, your input is already rejected. Nothing of that sort is edifying to anyone. Don’t bother to become involved.

This translation should not be considered as a completely finished work but as a work in progress. Without a doubt as time goes on and the translator receives suggestions, thoughts, ideas, and more revelation, the text will undergo some changes. However, these modifications will probably be minor ones and such a possibility should not hinder the reader from extracting the maximum benefit possible from this present translation.

After committing this version to print, any changes which are made afterwards will be placed online where the readers can consult them. These new changes will then be included in later printed editions.

It is the prayer of this translator that everyone who reads this text will find edification, revelation, and a deeper relationship with our God and Savior, Jesus Christ {the Anointed One}.

David W. Dyer

The good news according to **Matthew**

^{1:1}The record of the genealogy of Jesus the Anointed One, the son of David, the son of Abraham.

^{1:2}Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah and his brethren; ^{1:3}and Judah fathered Perez and Zerah with Tamar; and Perez fathered Hezron; and Hezron fathered Ram; ^{1:4}and Ram fathered Amminadab; and Amminadab fathered Nahshon; and Nahshon fathered Salmon; ^{1:5}and Salmon fathered Boaz with Rahab; and Boaz fathered Obed of Ruth; and Obed fathered Jesse; ^{1:6}and Jesse fathered David the king. And David fathered Solomon with her who had been the wife of Uriah; ^{1:7}and Solomon fathered Rehoboam; and Rehoboam fathered Abijah; and Abijah fathered Asa; ^{1:8}and Asa fathered Jehoshaphat; and Jehoshaphat fathered Joram; and Joram fathered Uzziah; ^{1:9}and Uzziah fathered Jotham; and Jotham fathered Ahaz; and Ahaz fathered Hezekiah; ^{1:10}and Hezekiah fathered Manasseh; and Manasseh fathered Amon; and Amon fathered Josiah; ^{1:11}and Josiah fathered Jechoniah and his brothers at the time of the carrying away to Babylon.

^{1:12}And after the carrying away to Babylon, Jechoniah fathered Shealtiel; and Shealtiel fathered Zerubbabel; ^{1:13}and Zerubbabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor; ^{1:14}and Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud; ^{1:15}and Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob; ^{1:16}and Jacob fathered Joseph the husband of Mary, of whom was born Jesus, who is called the Anointed One.

^{1:17}So all the generations from Abraham to David are fourteen generations; and from David to the carrying away to Babylon fourteen generations; and from the carrying away to Babylon to the Anointed One, fourteen generations.

^{1:18}Now the birth of Jesus the Anointed One was as follows: While his mother Mary was engaged to Joseph, before they had been intimate, she became pregnant by the Holy Spirit. ^{1:19}And Joseph her husband, being a righteous man and not willing to expose her publicly was planning to put her away quietly. ^{1:20}But while he was thinking about these things, suddenly an angel of the Lord appeared to him in a dream saying, "Joseph, you son of David, don't be afraid to take Mary as your wife, for that which is conceived in her is of the Holy Spirit. ^{1:21}And she will have a son and you shall call his name JESUS, for it is he who will save his people from their sins."

^{1:22}Now all this has happened so that which was spoken by the Lord through the prophet would be fulfilled saying, ^{1:23}"Behold, a virgin will conceive and will give birth to a son. And they will call his name Immanuel, which is, being interpreted, 'God with us'" (Is 7:14). ^{1:24}So Joseph rose up from his sleep and did as the angel of the Lord commanded him and took her as his wife. ^{1:25}But he did not have intimate relations with her until she had given birth to a son, and he called his name JESUS.

CHAPTER 2

^{2:1}Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, men from the east who studied the heavens came to Jerusalem saying, ^{2:2}"Where is he who is born to be the King of the Jews? For we saw his star in the east and have come to worship him." ^{2:3}And when Herod the king heard it, he was troubled along with all Jerusalem.

^{2:4}Then, gathering together all the chief priests and scribes of the people, he asked them where the Anointed One would be born. ^{2:5}And they said to him, "In Bethlehem of Judea," for this is what was written through the prophet, ^{2:6}"And you Bethlehem, *in the* land of Judah, are in no way least among the princes of Judah. For a leader will come out of you who will shepherd my people Israel" (Micah 5:2).

^{2:7}So Herod privately called the men who studied the heavens and learned from them exactly when the star had appeared. ^{2:8}So he sent them to Bethlehem and said, "Go

and search out carefully concerning the young child and when you have found him, report back to me so that I may come and worship him also.”

^{2:9}Then they, having heard the king, went on their way. And look, the star which they saw in the east went in front of them, until it came and stopped over *the place* where the young child was. ^{2:10}And when they saw the star, they rejoiced with exceedingly great joy. ^{2:11}When they came into the house and saw the young child with Mary his mother, they prostrated themselves and worshipped him. And opening up their treasures, they offered him gifts: gold, frankincense, and myrrh. ^{2:12}But being warned by God in a dream that they should not return to Herod, they left for their own country by another route.

^{2:13}Now when they had left, look, an angel of the Lord appeared to Joseph in a dream saying, “Arise and take the young child and his mother, flee to Egypt and stay there until I tell you, for Herod will seek for the young child to destroy him.” ^{2:14}So he arose and took the young child and his mother at night and left for Egypt ^{2:15}and was there until the death of Herod, so that which was spoken by the Lord through the prophet would be fulfilled saying, “I have called my son out of Egypt” (Hosea 11:1).

^{2:16}Then Herod, when he saw that he had been deceived by the men who studied the heavens, was very angry and sent *his men* and killed all the male children who were in Bethlehem and in all the surrounding regions, who were two years old and younger, according to the time about which he had specifically asked the men who studied the heavens. ^{2:17}Then that which was spoken through Jeremiah the prophet was fulfilled saying, ^{2:18}“A sound of weeping and loud mourning was heard in Ramah – Rachel weeping for her children, and she refused to be comforted, because they are not” (Jer 31:15).

^{2:19}But when Herod was dead, look, an angel of the Lord appeared in a dream to Joseph in Egypt saying, ^{2:20}“Arise and take the young child and his mother and return to the land of Israel, for those who sought the young child’s life are dead.” ^{2:21}So he arose and took the young

child and his mother and came to the land of Israel. ^{2:22}But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. And being warned by God in a dream, he withdrew to the regions of Galilee ^{2:23}and came and lived in a city called Nazareth, so that that which was spoken by the prophets would be fulfilled; "He will be called a Nazarene" (Judg 13:5).

CHAPTER 3

^{3:1}And in those days John the Baptiser came proclaiming in the wilderness of Judea saying, ^{3:2}"Repent, for the kingdom *which comes from the heavens* is near!" ^{3:3}For this is he who was spoken about through Isaiah the prophet saying, "The voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight" (Is 43:3).

^{3:4}Now John himself had clothing made from camel's hair and a leather belt around his waist. And his food was locusts and wild honey. ^{3:5}Then people from Jerusalem, all Judea, and the whole region of the Jordan went out to *hear* him. ^{3:6}And they were baptized by him in the river Jordan, confessing their sins.

^{3:7}But when he saw many of the Pharisees and Sadducees* coming to his baptism, he said to them, "You offspring of vipers, who warned you to flee from the coming wrath? ^{3:8}Therefore, produce fruit which is evidence of repentance. ^{3:9}And don't imagine it is good enough to say to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children of Abraham from these stones. ^{3:10}And even now the axe has begun to cut at the roots of the trees. Therefore, every tree that does not bring forth good fruit will be cut down and thrown into the fire.

^{3:11}"I truly baptize you in water for repentance, but he who comes after me is more powerful than I, whose sandals I am not worthy to carry. He will baptize {immerse} you in the Holy Spirit and in fire, ^{3:12}whose winnowing fan is in his hand and he will thoroughly cleanse his threshing

*The Pharisees were extremely legalistic, religious leaders while the Sadducees were more "intellectually" religious.

floor. He will gather his wheat into the barn, but the chaff he will burn up with fire which can't be extinguished."

^{3:13}Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ^{3:14}But John resisted him saying, "I need to be baptized by you and you come to me?" ^{3:15}But Jesus answering said to him, "Permit it now, for this is the right way for us to fulfill all righteousness." Then he allowed him. ^{3:16}And Jesus, having been baptized, came up out of the water, and look, the heavens were opened *above* him and he saw the Spirit of God descending like a dove, coming upon him. ^{3:17}And a voice came out of the heavens saying, "This is my Son, the Beloved, with whom I am very pleased."

CHAPTER 4

^{4:1}Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. ^{4:2}And when he had fasted forty days and forty nights, afterwards he was hungry. ^{4:3}And the tempter came and said to him, "If you are the Son of God, command that these stones become bread." ^{4:4}But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word {rhema, Gk} that proceeds out of the mouth of God'" (Deut 8:3).

^{4:5}Then the devil took him to the holy city, set him on the pinnacle of the temple ^{4:6}and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and, 'They will carry you in their hands, so that you will not strike your foot against a stone'" (Ps 91:11,12).

^{4:7}Jesus said to him, "Again it is written, 'You shall not test the Lord your God.'" ^{4:8}Again, the devil took him to an exceedingly high mountain and showed him all the kingdoms of the world and their glory. ^{4:9}Then he said to him, "I will give you all these things if you will fall down and worship me." ^{4:10}Then Jesus replied, "Get away from here, Satan, for it is written, 'You shall worship the Lord your God and you shall only serve him'" (Deut 6:13). ^{4:11}Then the devil left him, and look, angels came and ministered to him.

^{4:12}Now when he heard that John had been arrested, he withdrew into Galilee. ^{4:13}And leaving Nazareth, he came and stayed in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali ^{4:14}so that which was spoken through Isaiah the prophet would be fulfilled saying, ^{4:15}"The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles – ^{4:16}the people who sat in darkness saw a great light and to those who sat in the region and shadow of death, light has dawned" (Is 9:1,2).

^{4:17}From that time Jesus began to preach saying: "Repent, for the kingdom *which comes from* the heavens is near!"

^{4:18}And walking by the sea of Galilee, he saw two brothers: Simon who is called Peter and Andrew his brother, casting a net into the sea, for they were fishermen. ^{4:19}And he said to them, "Follow me and I will make you fishers of men." ^{4:20}And they immediately left their nets and followed him. ^{4:21}And going on from there 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. ^{4:22}And they immediately left the boat and their father and followed him.

^{4:23}And Jesus went about in all Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing all kinds of diseases and all varieties of sickness among the people. ^{4:24}And the news about him went out into all Syria and they brought to him all who were sick, suffering with various diseases and afflictions, possessed with demons, epileptic, and palsied and he healed them. ^{4:25}And large crowds followed him from Galilee, Decapolis, Jerusalem, Judea, and from the other side of the Jordan.

CHAPTER 5

^{5:1}And seeing the crowds, he went up into the mountain. And when he had sat down, his disciples came to him, ^{5:2}and he opened his mouth and taught them saying, ^{5:3}"Blessed are the poor in spirit, for theirs is the kingdom

which comes from the heavens. ^{5:4}Blessed are those who mourn, for they will be comforted. ^{5:5}Blessed are the meek, for they will inherit the earth. ^{5:6}Blessed are those who hunger and thirst for righteousness, for they will be satisfied. ^{5:7}Blessed are the merciful, for they will obtain mercy.

^{5:8}"Blessed are the pure in heart, for they will see God. ^{5:9}Blessed are the peacemakers, for they will be called the mature sons of God. ^{5:10}Blessed are those who have been persecuted for righteousness' sake, for theirs is the kingdom *which comes from the heavens.*

^{5:11}"Blessed are you when men criticize you, persecute you, and say all kinds of evil things about you falsely for my sake. ^{5:12}Rejoice and be exceedingly glad, for your reward in the heavens is great. For this is the same way they persecuted the prophets who were before you.

^{5:13}"You are the salt of the earth, but if the salt has lost its flavor, how will it be salted? It is then good for nothing, but to be thrown out and walked on by men. ^{5:14}You are the light of the world. A city set on a hill cannot be hidden.

^{5:15}"Neither do men light a lamp and put it under the basket, but on the stand so *that* it shines its light to all who are in the house. ^{5:16}In the same way, let your light shine before men so that they may see your good works and glorify your Father who is in the heavens.

^{5:17}"Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill. ^{5:18}For truly I say to you, until heaven and earth pass away, not one jot or one tittle will in any way pass away from the law, until all things are fulfilled.* ^{5:19}Therefore, whoever breaks one of these least commandments and teaches other men to do so, will be called least in the kingdom *which comes from the heavens.* But whoever will practice and teach them, he will be called great in the kingdom *which comes from the heavens.* ^{5:20}For I say to you, that unless your righteousness exceeds the righteousness of the scribes and

*Fulfilling the law is not the same thing as keeping the law. Jesus did not come to empower us to keep the law. Instead, he fulfilled it. The law is just a type and a shadow of his true righteousness. Once he had come, his life fulfilled all the law. By living a truly righteous life, he completed what God the Father had foreshadowed though the law. In the same way, when we allow his life to fill us and live through us, we too fulfill the law.

Pharisees, you will by no means enter into the kingdom *which comes from the heavens*.*

5:21" You have heard that it was said to them in the past, 'You shall not kill, and whoever kills will be in danger of the judgment.' 5:22 But I say to you, that every one who is angry with his brother will be in danger of the judgment, and whoever says to his brother, 'Raca, {stupid, idiot, etc.}' will be in danger of the council, and whoever says, 'you fool,' will be in danger of Gehenna.** 5:23 Therefore, if you are offering your gift at the altar and there you remember that your brother has anything against you, 5:24 leave your gift there at the altar and go on your way. First be reconciled to your brother and then come *back* and offer your gift.

5:25" Be disposed to agree with your adversary while you are with him in the way, so that it does not happen that your adversary delivers you to the judge and the judge delivers you to the officer and you are thrown into prison. 5:26 Truly I say to you, you will by no means come out from there until you have paid the last little bit of money.

5:27" You have heard that it was said, 'You shall not commit adultery.' 5:28 But I say to you that every one who looks at a woman to lust after her has already committed adultery with her in his heart. 5:29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perishes than for your whole body to be cast into Gehenna.

5:30" And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perishes than for your whole body go into Gehenna.

5:31" It was also said, 'Whoever divorces his wife let him give her a certificate of divorce.' 5:32 But I say to you, that every one who divorces his wife, except for the motive of sexual unfaithfulness, *is himself guilty* of making her an adulteress. And whoever marries her who is divorced [in

*The only way our lives could be more righteous than these men who scrupulously followed the law is to have God's life live in us and through us.

**Gehenna was the place outside of Jerusalem where the inhabitants burned their garbage. There was a continual flame and smoke emanating from this place. Thus, it became a symbol of the future, fiery judgment of God.

order to remarry (see Mk 10:11,12)] commits adultery.

^{5:33}“Again, you have heard that it was said to those in the past, ‘You shall not make false promises, but shall perform your vows to the Lord.’ ^{5:34}But I say to you, don’t swear any vows at all: neither swearing a vow by heaven, for it is the throne of God; ^{5:35}nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. ^{5:36}Neither shall you swear a vow by your head, for you cannot make one hair white or black. ^{5:37}But let your word ‘yes’ *mean* yes and your ‘no’ *mean* no. And anything beyond this is of the evil one.

^{5:38}“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ^{5:39}But I say to you, do not resist someone who is evil, but whoever strikes you on the right side of your face, turn the other to him also. ^{5:40}And if anyone would take you to court in order to take away your coat, let him have your inner garment also. ^{5:41}And whoever compels you to go one mile {Gk “milion”}, go with him two. ^{5:42}Give to him who asks from you and don’t turn away the one who wants to borrow from you.

^{5:43}“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ^{5:44}But I say to you, ‘Love your enemies and pray for those who persecute you,’ ^{5:45}so that you may be mature sons of your Father who is in the heavens. For he makes his sun to rise on the evil and the good and sends rain on the just and the unjust.

^{5:46}“For if you love those who love you, what reward do you have? Don’t even the tax collectors do the same thing? ^{5:47}And if you greet your brethren only, what do you do more than others? Don’t even the Gentiles do the same thing? ^{5:48}You, therefore, should be perfect, just as your heavenly Father is perfect.”

CHAPTER 6

^{6:1}“Be careful not to do your righteousness deeds in front of men in order to be seen by them or else you will have no reward with your Father who is in the heavens. ^{6:2}Therefore, when you give to others, don’t sound a trum-

*An actor in a Greek play who is pretending to be something he is not.

pet before you, as the hypocrites* do in the synagogues and in the streets, so that they may receive honor from men. Truly I say to you, they have received their reward. ^{6:3}But when you give to others, don't let your left hand know what your right hand is doing, ^{6:4}so that your gifts may be in secret and your Father who sees in secret will recompense you.

^{6:5}"And when you pray, you should not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they will be seen by men. Truly I say to you, they have received their reward. ^{6:6}But you, when you pray, enter into your inner chamber and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you.

^{6:7}"When praying don't use useless repetitions as the Gentiles do, for they think that they will be heard because they use a lot of words. ^{6:8}Don't be like them, for your Father knows the things you need *even* before you ask him.

^{6:9}"Therefore, this is how you should pray: 'Our Father in the heavens, may your name be revered as holy. ^{6:10}May your kingdom come. May your will be done on earth as it is in heaven. ^{6:11}Give us bread sufficient for today. ^{6:12}And forgive us our offenses as we also have forgiven those who have offended us. ^{6:13}And do not lead us into a test, but deliver us from the evil one. For yours is the kingdom, the power, and the glory for ever and ever, amen.'

^{6:14}"For if you forgive men their offenses, your heavenly Father will also forgive you. ^{6:15}But if you don't forgive men their offenses, neither will your Father forgive your offenses.

^{6:16}"Furthermore, when you fast, don't be like the hypocrites,* having a sad look. For they distort their faces so that men can see that they are fasting. Truly I say to you, they have received their reward. ^{6:17}But you, when you fast, anoint your head and wash your face, ^{6:18}so that men will not notice that you are fasting. But the Father who is in secret will notice and your Father who sees in secret will reward you.

^{6:19}“Don’t store up wealth for yourselves on the earth, where moth *larva* and rust consume and where thieves break in and steal. ^{6:20}But store up wealth for yourselves in heaven, where neither moth *larva* nor rust consume and where thieves do not break in and steal, ^{6:21}because where your wealth is, that is where your heart will be also.”

^{6:22}“The “lamp” of the whole being is the eye {vision, understanding, Gk}. If, therefore, your vision is clear [clearly seeing and knowing Jesus], your whole being will be full of light. ^{6:23}But if your vision is faulty [not clearly seeing Jesus and understanding his will], your whole being will be full of darkness. If, therefore, the “light” that is in you is *really* darkness, how great is that darkness!

^{6:24} “No one can serve two masters, for either he will hate the one and love the other, or else he will be loyal to one and despise the other. You cannot serve God and mammon {the riches and glory of this present world}.

^{6:25}“Therefore, I say to you, do not be anxious about your soul life, what you will eat or what you will drink, nor about your body, what you will put on. Isn’t the soul life more than food and the body more than clothing?

^{6:26}“Contemplate the birds of the air. They don’t sow, neither do they reap nor gather into barns, yet your heavenly Father feeds them. Are you not much more valuable than they are? ^{6:27}Which of you by being anxious can add one small amount to the measure of his life?

^{6:28}“Why are you anxious concerning clothing? Contemplate the lilies of the field, how they grow. They don’t work, neither do they spin, ^{6:29}yet I say to you that even Solomon in all his glory was not dressed like one of these.

^{6:30}“But if God clothes the grass of the field in this *glorious* way, which today is *there* and tomorrow is thrown into the oven, won’t he much more clothe you, oh you of little faith? ^{6:31}Therefore, don’t be anxious saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘How will we be clothed?’ ^{6:32}For the Gentiles seek after all these things, yet your heavenly Father knows about all that you need.

^{6:33}“But seek first his kingdom and his righteousness. Then all these things will be supplied for you. ^{6:34}Therefore,

don't be anxious about tomorrow, for tomorrow will be anxious about itself. The evil of today is sufficient."

CHAPTER 7

^{7:1}"Don't judge *others* so that you will not be judged. ^{7:2}For with the judgment you judge, you will be judged, and the standard you use to judge others will be used on you also. ^{7:3}And why do you notice the speck that is in your brother's eye but don't consider the beam that is in your own eye?

^{7:4}"Or how can you say to your brother, 'Let me take the speck out of your eye,' but yet you have a beam in your own eye? ^{7:5}You hypocrite, first remove the beam from your own eye and then you will see clearly *how* to take the speck out of your brother's eye.

^{7:6}"Don't give that which is holy to dogs, neither throw your pearls before swine, so that they don't trample them under their feet and then turn around and tear into you.

^{7:7}"Ask, and it will be given to you, seek and you will find, knock and it will be opened to you. ^{7:8}For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. ^{7:9}Or, which of you, who if his son asks him for a loaf of bread, will give him a stone, ^{7:10}or if he asks for a fish, will give him a serpent?

^{7:11}"If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask him? ^{7:12}Therefore, however you want men to treat you, treat them in the same way, for this is *the summation* of the law and the prophets.

^{7:13}"Enter in by the narrow gate, for the gate is wide and the way is broad that leads to destruction and many are entering in that way. ^{7:14}On the other hand, the gate is restricted and the way is increasingly narrow that leads to *God's own* life, and those who find it are few.

^{7:15}"Beware of false prophets, who come to you in sheep's clothing but inwardly are hungry wolves. ^{7:16}You will know them by their fruits. Do men gather grapes from thorns or figs from thistles? ^{7:17}In the same way, every good

tree produces good fruit, but the corrupt tree produces bad fruit. ^{7:18}A good tree cannot produce bad fruit, neither can a corrupt tree produce good fruit. ^{7:19}Every tree that doesn't produce good fruit is cut down and thrown into the fire. ^{7:20}Therefore, you will know them by their fruit.

^{7:21}"Not every one who says to me, 'Lord, Lord,' will enter into the kingdom *which comes from* the heavens, but the one who does the will of my Father who is in the heavens. ^{7:22}Many will say to me in that day, 'Lord, Lord,' didn't we prophesy by your name, cast out demons by your name and by your name do many mighty works? ^{7:23}And then will I say to them, 'I was never in close fellowship with you {Gk know intimately},' depart from me you who do rebellious, independent works.*

^{7:24}"Everyone, therefore, who hears these words of mine and does them, will be compared to a wise man who built his house on the rock. ^{7:25}Then when the rain fell, the floods came and the winds blew, beating against that house it didn't fall because it was founded upon the rock.

^{7:26}"And everyone who hears these words of mine and doesn't do them will be compared to a foolish man, who built his house on the sand. ^{7:27}But when the rain fell, the floods came and the winds blew striking that house, it fell and its fall was catastrophic."

^{7:28}It happened, when Jesus had finished these words, that the crowds were astonished at his teaching, ^{7:29}for he taught them as one who had authority and not like their scribes. "***

CHAPTER 8

^{8:1}When he had come down from the mountain, large crowds followed him. ^{8:2}And look, a leper came to him and worshipped him saying, "Lord, if you are willing, you can make me clean." ^{8:3}So he stretched out his hand and touched him saying, "I am willing, be made clean." And at that moment his leprosy was cleansed. ^{8:4}Then Jesus said to him, "Don't tell anyone, but go and show yourself to the

*Jesus promises us this in chapter 10, verse 33.

**These were the Jewish legal scholars.

priest and offer the gift that Moses commanded for a testimony to them."

^{8:5}When he had entered into Capernaum, a centurion came to him, begging him ^{8:6}saying, "Lord, my servant is lying in the house a paralytic, being terribly tormented." ^{8:7}And he said to him, "I will come and heal him." ^{8:8}Then the centurion answered and said, "Lord, I am not worthy for you to come under my roof but only say the word and my servant will be healed. ^{8:9}For I also am a man under authority, having soldiers under me. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

^{8:10}And when Jesus heard it, he marveled and said to those that followed him, "Truly I say to you, I have not found such great faith, no, not in all Israel.

^{8:11}"And I say to you that many will come from the east and the west and will recline at the feast with Abraham, Isaac, and Jacob, in the kingdom *which comes from the heavens*, ^{8:12}but the sons of the kingdom will be cast out into the outer darkness. There *they* will be weeping and gnashing *their* teeth." ^{8:13}Then Jesus said to the centurion, "Go *on* your way. As you have believed, so it will be done to you." And the servant was healed at that time.

^{8:14}When Jesus had come into Peter's house, he saw his wife's mother lying sick with a fever. ^{8:15}He touched her hand and the fever left her, and she got up and served them.

^{8:16}When evening came, they brought many who were possessed with demons to him and he cast out the spirits with a word and healed all who were sick, ^{8:17}so that which was spoken through Isaiah the prophet might be fulfilled saying: "He himself took our infirmities and bore our diseases" (Is 53:4).

^{8:18}Now when Jesus saw great crowds around him, he gave the order to depart to the other side. ^{8:19}And there a scribe came and said to him, "Teacher, I will follow you wherever you go." ^{8:20}And Jesus replied, "The foxes have holes and the birds of the air have nests, but the Son of man does not have a place to lay his head *down*." ^{8:21}Another of the disciples said to him, "Lord, allow me first to go and

bury my father.” ^{8:22}But Jesus answered him saying, “Follow me and leave the dead to bury their own dead.”

^{8:23}Then, when he had entered into a boat, his disciples followed him. ^{8:24}And look, a great storm arose on the sea, so much so that the boat was covered with the waves, but he was asleep. ^{8:25}So they came to him and woke him up saying, “Save us Lord! We are going to die!”

^{8:26}Then he said to them, “Why are you fearful, oh you of little faith?” So he got up and rebuked the winds and the sea and there was a great calm. ^{8:27}Then the men were astonished and said, “What kind of man is this that even the winds and the sea obey him?”

^{8:28}When he came to the other side, to the country of the Gadarenes, he encountered two men possessed with demons coming out of the tombs. *They* were extremely fierce, so *much so* that no one could pass by that way. ^{8:29}And they cried out saying, “What do we have to do with you, you Son of God? Have you come here to torment us before the time?”

^{8:30}Now there was a herd of many swine feeding some distance away from them. ^{8:31}So the demons pleaded with him saying, “If you cast us out, send us away into the herd of swine.” ^{8:32}And he said to them, “Go!” So they came out and went into the swine. Then the whole herd rushed over a precipice into the sea, perishing in the water.

^{8:33}Then those who fed them fled, went away into the city and told everything about what had happened to those who were possessed with demons. ^{8:34}So the whole city came out to meet Jesus. When they saw him, they pleaded with him to leave their territory.

CHAPTER 9

^{9:1}Afterwards, he entered into a boat and crossed over, coming to his own city. ^{9:2}There, they brought a paralyzed man to him, lying on a pallet. Then Jesus, seeing their faith, said to the man who was paralyzed, “Son, be reassured, your sins are forgiven.” ^{9:3}But some of the scribes said within themselves, “This man blasphemes.”

^{9:4}Then Jesus, knowing their thoughts said, “Why do you think evil *thoughts* in your hearts? ^{9:5}For which is easi-

er to say, 'Your sins are forgiven' or to say, 'Rise up and walk?' ^{9:6}But so that you may know that the Son of man has authority on earth to forgive sins (then he said to the paralyzed man), 'Get up, take up your pallet, and go up to your house.'" ^{9:7}And he got up and went to his house.

^{9:8}But when the crowds saw it, they were astonished and glorified God who had given such authority to this man. ^{9:9}As Jesus went on from there, he saw a man named Matthew sitting at the place where taxes were collected, and he said to him, "Follow me." And he rose up and followed him.

^{9:10}It happened, as he sat down to eat in the house, that many tax collectors and sinners came and sat down with Jesus and his disciples. ^{9:11}When the Pharisees saw this, they asked his disciples, "Why does your Teacher eat with tax collectors and sinners?" ^{9:12}But when he heard it, he said, "Those who are well have no need of a physician but those who are sick. ^{9:13}But go and learn what this means, 'I desire mercy and not sacrifice,' for I did not come to call the righteous but *the* sinners to repentance."

^{9:14}Then the disciples of John came to him saying, "Why do we and the Pharisees fast often, but your disciples don't fast?" ^{9:15}Jesus said to them, "Can those who are part of the bridegroom's party mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom will be taken away from them. Then they will fast.

^{9:16}"No one sews a piece of new, *unshrunk* cloth on an old garment because the new piece shrinks on the garment and a worse tear is made. ^{9:17}Neither do men put new wine into old wine skins, or else the skins burst. Then the wine is spilled and the skins are wasted. But people put new wine into fresh wine skins and both are preserved."

^{9:18}While he spoke these things to them a ruler came and worshipped him saying, "My daughter is even now dead, but come and lay your hand on her and she will live." ^{9:19}So Jesus got up and followed him and so did his disciples.

^{9:20}Just then, a woman who had had a flow of blood for twelve years came behind him and touched the border of

his garment, ^{9:21}for she said within herself, "If I can just touch his garment, I will be made well."

^{9:22}But Jesus turning and seeing her said, "Daughter, be reassured, your faith has made you well." And the woman was cured from that time. ^{9:23}When Jesus came into the ruler's house and saw the flute players and the crowd making a lot of noise, ^{9:24}he said, "Go away. The little girl is not dead, but sleeping." And they laughed at him with scorn.

^{9:25}But when the crowd was put out, he entered in, took her by the hand, and the young girl arose. ^{9:26}Consequently, his fame spread out into all that land.

^{9:27}As Jesus went on from there, two blind men followed him, crying out and saying, "Have mercy on us, you son of David!" ^{9:28}And when he had come into the house, the blind men came to him and Jesus said to them, "Do you believe that I am able to do this?" They answered him, "Yes, Lord."

^{9:29}Then he touched their eyes saying, "It will be done to you according to your faith." ^{9:30}And their eyes were opened. Then Jesus strictly commanded them saying, "Don't let anyone know about this." ^{9:31}But they went out and spread his fame abroad in that whole area.

^{9:32}As they went out, just then a dumb man possessed with a demon was brought to him. ^{9:33}When the demon was cast out, the dumb man spoke. Then the crowds were amazed saying, "Nothing like this was ever seen in Israel." ^{9:34}But the Pharisees said, "He casts out demons by the prince of the demons."

^{9:35}So Jesus went about in all the cities and the villages, teaching in their synagogues and proclaiming the good news of the kingdom, healing all kinds of diseases and all varieties of sicknesses. ^{9:36}But when he saw the crowds, he was moved with compassion for them because they were distressed and scattered, like sheep without a shepherd.

^{9:37}Then he said to his disciples, "The harvest truly is plentiful, but the laborers are few. ^{9:38}Therefore, pray to the Lord of the harvest *asking* that he would send out laborers into his *ripened* harvest."

CHAPTER 10

^{10:1}Then he called his twelve disciples to himself and gave them authority over unclean spirits to cast them out and to heal all kinds of diseases and all varieties of sicknesses.

^{10:2}Now the names of the twelve sent ones are as follows: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee and John his brother; ^{10:3}Philip and Bar-Tholomew {son of Tholomew}; Thomas and Matthew, the tax collector; James the son of Alphaeus, and Thaddeus; ^{10:4}Simon the Cananaean and Judas Iscariot who also betrayed him.

^{10:5}These twelve Jesus sent out and charged them saying, "Don't go among the Gentiles and don't enter into any city of the Samaritans, ^{10:6}but instead go to the lost sheep of the house of Israel. ^{10:7}And as you go, preach saying, 'The kingdom *which comes from the heavens* is near!'

^{10:8}"Heal the sick, raise the dead, cleanse the lepers, cast out demons. You have received without cost; give without charging. ^{10:9}Don't take any gold, nor silver, nor brass in your purses, ^{10:10}no wallet for your journey, neither two coats, nor shoes, nor staff, for the laborer is worthy of his food. ^{10:11}And into whatever city or village you enter, search out someone in it who is worthy and stay there until you leave that place.

^{10:12}"As you enter into the house, make your greetings. ^{10:13}And if the household is worthy, let your peace come upon that house, but if they are not worthy, let your peace return to you. ^{10:14}Whoever doesn't receive you, or hear your words, as you go out of that house or that city, shake off the dust from your feet. ^{10:15}Truly I say to you it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

^{10:16}"See here, I send you out as sheep in the midst of wolves; therefore, be wise as serpents and harmless as doves. ^{10:17}But beware of men, for they will deliver you up to councils and they will beat you in their synagogues [the religious meeting places]. ^{10:18}You will be brought before

governors and kings for my sake, for a testimony to them and to the Gentiles. ^{10:19}But when they deliver you up, do not be anxious about how or what you should say, for what you should say will be given to you at that moment. ^{10:20}For it will not be you who will speak, but the Spirit of your Father will speak through you.

^{10:21}"And brother will deliver up brother to death and the father his child. Children will rise up against their parents and cause them to be put to death. ^{10:22}You will be hated by all men for my name's sake, but he who endures to the end, that one will be being saved. ^{10:23}But when they persecute you in one city, flee to the next, for truly I say to you, you will not have come to the end of all the towns of Israel before the Son of man comes.

^{10:24}"A disciple is not above his teacher, nor a servant above his lord. ^{10:25}It is sufficient for the disciple to become *the same* as his teacher and the servant to become like his lord. If they have called the master of the house 'Beelzebub,' how much more will they denigrate those of his household! ^{10:26}Therefore, don't be afraid of them, for there is nothing covered that will not be revealed or hidden that will not be exposed.

^{10:27}"What I tell you in the darkness, speak in the light and what you hear in the ear, proclaim from the housetops. ^{10:28}Don't be afraid of those who kill the body but are not able to kill the soul, but instead fear him who is able to destroy both soul and body in Gehenna.

^{10:29}"Aren't two sparrows sold for a very small coin? Yet not one of them will fall to the ground without your Father *allowing it*. ^{10:30}But even the very hairs of your head are all numbered. ^{10:31}Therefore, don't be fearful. You are more valuable than many sparrows.

^{10:32}"Everyone, therefore, who confesses me before men, I will also confess before my Father who is in the heavens. ^{10:33}But whoever denies me before men, I will also disown before my Father who is in the heavens.

^{10:34}"Don't think that I came to send peace on the earth. I did not come to send peace but a sword. ^{10:35}For I came to put a man in conflict with his father, the daughter with her

mother, and the daughter-in-law with her mother-in-law.
10:36 A man's enemies will be those from his own household.

10:37 "He who loves his father or mother more than me is not worthy of me and he who loves his son or daughter more than me is not worthy of me. 10:38 He who does not take up his cross and follow after me is not worthy of me. 10:39 He who is holding onto his soul life will have it utterly destroyed, but he who *has* his soul life put to death for my sake will find himself [discover in God who he was really created to be].

10:40 "He who receives you receives me and he who receives me receives him who sent me. 10:41 He who receives a prophet in the name of a prophet will receive a prophet's reward and he who receives a righteous man in the name of a righteous man will receive a righteous man's reward. 10:42 Whoever gives even a drink of cold water to one of these little ones in the name of a disciple, truly I say to you he will never lose his reward."

CHAPTER 11

11:1 Afterwards, when Jesus had finished explaining everything to his twelve disciples, he left there to teach and preach in their cities.

11:2 Now when John, while *he was* in prison, heard about the works of the Anointed One, he sent his disciples 11:3 who said to him, "Are you the coming One, or should we look for another?" 11:4 Jesus answered and said to them, "Go and tell John the things which you hear and see: 11:5 the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up; and the poor have good news proclaimed to them. 11:6 Blessed is he who does not find any reason for stumbling in me."

11:7 As these men went on their way, Jesus began to say to the crowds concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? 11:8 But what did you go out to see? A man clothed in expensive clothing? Look, those who wear fine clothes are in king's houses. 11:9 But what did you go out to see? To see a prophet? Yes, I say to you and much more than a prophet.

^{11:10}“This is he of whom it is written, ‘Look, I will send my messenger before your face, who will prepare your way before you’ (Mal 3:1). ^{11:11}Truly I say to you, among all those who have been born of women there has not arisen a greater *person* than John the Baptist. Yet even someone who is little in the kingdom *which comes from* the heavens is greater than he. ^{11:12}From the days of John the Baptist until now, the kingdom *which comes from* the heavens is *there* to be seized and the strong eagerly take hold of it. ^{11:13}For all the prophets and the law prophesied until John. ^{11:14}And if you are willing to receive it, he is Elijah who is to come (Mal 4:5). ^{11:15}He who has ears to hear, let him hear.

^{11:16}“But to what will I compare this generation? It is like children sitting in the marketplaces, who call to their friends ^{11:17}saying, ‘We played our music for you and you didn’t dance [i.e. you didn’t take part in our fun]; we wailed [about the unfortunate things of this world] and you did not mourn *with us*.’* ^{11:18}John came neither eating nor drinking and they said, ‘He has a demon.’ ^{11:19}The Son of man came both eating and drinking and they say, ‘Look, a gluttonous man and a drinker, a friend of tax collectors and sinners!’ But wisdom is vindicated by the children it produces.”

^{11:20}Then he began to denounce the cities where most of his mighty works were done, because they had not repented.

^{11:21}“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. ^{11:22}But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. ^{11:23}And you, Capernaum, will be exalted to heaven? You will go down into Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until this day. ^{11:24}But I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.”

^{11:25}At that time Jesus answered and said, “I thank you, O Father, Lord of heaven and earth, that you hid these

*Jesus’ true followers will not have the time or the interest in involving themselves in the celebrations or in the troubles of this present fallen, worldly system.

things from the wise and intelligent men and have revealed them to infants, ^{11:26} yes, Father, because it pleased you to do things in this way. ^{11:27} All things have been delivered to me by my Father. No one knows the Son, except the Father, neither does anyone know the Father, except the Son and he to whom the Son wants to reveal him.

^{11:28} "Come to me, all you who labor and are heavily burdened and I will give you rest. ^{11:29} Come under my double yoke *together with me* and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. ^{11:30} For my yoke is gentle and my burden is light."

CHAPTER 12

^{12:1} At that time Jesus went through the grain fields on the Sabbath day and since his disciples were hungry, they began to pluck the *ripe* heads and eat the grain. ^{12:2} But when the Pharisees saw it, they said to him, "Look, your disciples are doing something which it is not lawful to do on the Sabbath."

^{12:3} But he said to them, "Haven't you read what David and those that were with him did, when they were hungry, ^{12:4} how he entered into the house of God and ate the showbread which it was not lawful for him to eat, neither for those who were with him, but only for the priests?

^{12:5} Or haven't you read in the law that on the Sabbath day the priests in the temple profane the Sabbath and are guiltless? ^{12:6} But I say to you that One greater than the temple is here. ^{12:7} But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. ^{12:8} For the Son of man is lord of the Sabbath."

^{12:9} And leaving there, he came to *one of* their synagogues. ^{12:10} As it happened, a man who had a withered hand was there. So they questioned him saying, "Is it lawful to heal on the Sabbath day?" because they were looking for an excuse to accuse him. ^{12:11} So he said to them, "Who is there among you, who having one sheep, if it falls into a pit on the Sabbath day will not grab it and lift it out? ^{12:12} Of how much more value then is a man than a sheep! There-

fore, it is lawful to do good on the Sabbath day.” ^{12:13}Then he said to the man, “Stretch out your hand.” And he stretched it out and it was restored whole as the other one. ^{12:14}But the Pharisees left and spoke against him among themselves, *plotting* how they might destroy him.

^{12:15}Then Jesus, perceiving it, withdrew from there. But many followed him and he healed them all ^{12:16}and ordered them not to reveal where he was. ^{12:17}In this way, that which was spoken through Isaiah the prophet was fulfilled saying, ^{12:18}“Look, my servant whom I have chosen, my Beloved in whom my soul is very pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. ^{12:19}He will not strive, nor cry aloud, neither will anyone hear his voice in the public squares. ^{12:20}A bruised reed he will not break and smoking flax he will not quench until he victoriously removes the sentence of condemnation. ^{12:21}And the Gentiles will hope in his name” (Is 42:1-4).

^{12:22}Then someone *both* blind and dumb who was possessed with a demon was brought to him and he healed him, *with the result that* the dumb man spoke and saw. ^{12:23}So all the crowds were amazed and said, “Can this be the son of David?” ^{12:24}But when the Pharisees heard it, they said, “This man casts out demons by Beelzebub the prince of the demons.”

^{12:25}But knowing their thoughts he said to them, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself cannot stand. ^{12:26}If Satan casts out Satan, he is divided against himself. How then can his kingdom stand? ^{12:27}And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they will be your judges.

^{12:28}“But if I, by the Spirit of God, cast out demons, then the kingdom of God has come upon you. ^{12:29}Or how can someone enter into the house of the strong man and steal his goods unless he first binds the strong man and then he will plunder his house? ^{12:30}He who is not with me is against me and he that does not gather with me, scatters.

^{12:31}“Therefore, I say to you: every sin and blasphemy will be forgiven men, but the blasphemy against the Holy

Spirit will not be forgiven. ^{12:32}And whosoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit it will not be forgiven him, neither in this age, nor in that which is to come.*

^{12:33}"Either the tree must be good and its fruit good, or the tree must be worthless and its fruit worthless, for a tree is known by its fruit. ^{12:34}You offspring of vipers, how can you, being evil, speak good things? For it is out of the abundance of the heart that the mouth speaks. ^{12:35}The good man out of his good treasure *of his heart* brings forth good things, and the evil man out of his evil treasure *of his heart* brings forth evil things.

^{12:36}"And I say to you that every idle word that a man speaks, he will give account for it on the day of judgment. ^{12:37}For by your words you will be justified and by your words you will be condemned."

^{12:38}Then some of the scribes and the Pharisees answered him saying, "Teacher, we want to see a sign from you." ^{12:39}But he answered and said to them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. ^{12:40}For as Jonah was three days and three nights in the belly of the large fish, so the Son of man will be three days and three nights in the heart of the earth.

^{12:41}"The men of Nineveh will stand up *to testify* at the judgment of this generation and will condemn it, for they repented at the preaching of Jonah, but look, someone greater than Jonah is here. ^{12:42}The queen of the south will stand up *to testify* at the judgment of this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and look, someone greater than Solomon is here.

^{12:43}"But when an unclean spirit has gone out of a man, it passes through waterless places, seeking rest, but cannot find it. ^{12:44}Then he says, 'I will return to my house where I came from.' And when he returns, he finds it empty, swept, and decorated. ^{12:45}Then he goes and brings with him seven other spirits more evil than himself and they

*The age "which is to come" is the kingdom age or the "Millennium," not eternity.

enter in and live there. So the last state of that man becomes worse than the first. This is just how it will be with this evil generation."

^{12:46}While he was still speaking to the crowds, his mother and his brothers stood outside, seeking to speak to him. ^{12:47}And someone said to him, "Look, your mother and your brothers are standing outside, wanting to speak with you." ^{12:48}But he answered and said to him who told him, "Who is my mother and who are my brothers?" ^{12:49}Then he stretched out his hand towards his disciples and said, "Look, my mother and my brothers! ^{12:50}For whoever does the will of my Father who is in the heavens, he is my brother and sister and mother."

CHAPTER 13

^{13:1}On that day Jesus went out of the house and sat by the seaside. ^{13:2}And large crowds gathered to him, so that he entered into a boat and sat, and all the crowds stood on the beach. ^{13:3}Then he spoke many things to them in parables saying, "Look, the sower went out to sow, ^{13:4}and as he sowed, some seeds fell on the *hard packed* pathway and the birds came and devoured them.

^{13:5}"Others fell on rocky places where they did not have much soil. They sprung up quickly because they had no depth of soil, ^{13:6}but when the sun rose they were scorched, and because they had no root, they withered away. ^{13:7}Others fell among thorns and the thorns grew up and choked them.

^{13:8}"Still others fell on good ground and produced fruit, some one hundred times more, some sixty *and* some thirty. ^{13:9}He who has hearing ears, let him hear."

^{13:10}Later the disciples came and said to him, "Why do you speak to them in parables?" ^{13:11}So he answered and said to them, "It is granted to you to know the mysteries of the kingdom *which comes from* the heavens, but it is not granted to them.

^{13:12}"For whoever holds securely onto what he has *received from God*, more will be given to him and he will have an abundance, but whoever does not hold onto what

God has revealed to him, even what he has will be taken away from him.

^{13:13}“Therefore, I speak to them in parables because seeing they do not see and hearing they do not hear, neither do they understand. ^{13:14}And in them the prophecy of Isaiah is fulfilled which says, ‘By hearing you will hear, yet will in no way understand, and seeing you will see, yet will in no way perceive. ^{13:15}For this people’s heart has become calloused, their ears are hard of hearing and they have closed their eyes. *Therefore*, they cannot perceive with their eyes, hear with their ears, or understand with their heart, so that they would turn around and I could heal them’ (Is 6:9,10).

^{13:16}“But blessed are your eyes, for they see, and your ears, for they hear. ^{13:17}For truly I say to you that many prophets and righteous men desired to see the things which you see and didn’t see them and to hear the things which you hear and didn’t hear them. ^{13:18}You, then, understand the parable of the sower.

^{13:19}“When anyone hears the word of the kingdom and does not understand it, then the evil one comes and snatches away what has been sown in his heart. This is the word that was sown on the *hard packed* pathway.

^{13:20}“And that which was sown on the rocky places, this is he who hears the word and right away receives it with joy, ^{13:21}but he has no root in himself. So he persists for a while, but when tribulation or persecution arises because of the word, he stumbles very quickly.

^{13:22}“And the word that was sown among the thorns, this is he who hears the word, but the cares of the world and the deceitfulness of *pursuing* wealth choke the word and he becomes unfruitful. ^{13:23}And the word that was sown upon the good ground is he who hears the word and understands it. This one genuinely bears fruit, some producing one hundred times as much, some sixty, and some thirty.”

^{13:24}He set before them another parable saying, “The kingdom *which comes from* the heavens is like a man who sowed good seed in his field. ^{13:25}But while men slept, his

enemy came and sowed tares also among the wheat and went away. ^{13:26}But when the first blades sprang up and produced fruit, then the tares also appeared. ^{13:27}And the servants of the landowner came and said to him, 'Sir, didn't you sow good seed in your field? Why then does it have tares?' ^{13:28}And he said to them, 'An enemy has done this.'

"So the servants said to him, 'Do you want us to go and gather them up?' ^{13:29}But he replied, 'No, since while you are gathering up the tares, you might pull up the wheat together with them. ^{13:30}Let both grow together until the harvest. At the harvest time I will say to the reapers, "Gather the tares up first and bind them in bundles in order to burn them, but gather the wheat into my barn."'"

^{13:31}He set another parable before them saying, "The kingdom *which comes from* the heavens is like a mustard seed, which a man took and sowed in his field. ^{13:32}This is *one of* the smallest of all seeds, but when it is grown, it is larger than the herbs and becomes a tree, so that the birds of the heaven come and live in its branches."

^{13:33}He spoke another parable to them: "The kingdom *which comes from* the heavens is like some yeast, which a woman took and hid in three measures of meal until it was all leavened." ^{13:34}All these things Jesus spoke to the crowds in parables. And he spoke nothing to them without *using* a parable, ^{13:35}so that which was spoken through the prophet might be fulfilled: "I will open my mouth in parables. I will utter things which have been hidden from the foundation of the world" (Ps 78:2).

^{13:36}Then he left the crowds and went into the house and his disciples came to him saying, "Explain to us the parable of the tares in the field." ^{13:37}So he answered and said, "He who sows the good seed is the Son of man, ^{13:38}and the field is the world. The good seed, these are the sons of the kingdom and the tares are the sons of the evil one. ^{13:39}The enemy who sowed them is the devil and the harvest is at the end of the age. The reapers are angels.

^{13:40}"Therefore, as the tares are gathered up and burned with fire, so will it be at the end of the age. ^{13:41}The Son of man will send out his angels and they will gather

out of his kingdom all the ones who lead others into sin and those who practice sin *themselves* ^{13:42}and will throw them into the furnace of fire. There will be wailing and gnashing of teeth. ^{13:43}Then the righteous will shine brightly like the sun in the kingdom of their Father. He who has hearing ears, let him hear.

^{13:44}"The kingdom *which comes from* the heavens is like a treasure hidden in the field, which a man found and re-hid. And in his joy he goes and sells everything he has and buys that field. ^{13:45}Again, the kingdom *which comes from* the heavens is like a man who is a merchant seeking the best pearls, ^{13:46}and having found one pearl of extremely great value, he went and sold all he had and bought it.

^{13:47}"Again, the kingdom *which comes from* the heavens is like a net that was cast into the sea and gathered up many different kinds of fish. ^{13:48}When it was filled, they drew it up on the beach. Then they sat down and separated the good *ones* into containers, but the bad *ones* they threw away. ^{13:49}So will it be in the end of the age. The angels will come and separate the morally derelict from among the righteous ^{13:50}and will throw them into the furnace of fire. There will be wailing and gnashing of teeth.

^{13:51}"Have you understood all these things?" They replied to him, "Yes." ^{13:52}Then he said to them, "Therefore, every student of the scriptures who has been made a disciple of the kingdom *which comes from* the heavens is like a man who is the master of a household, who brings forth out of his treasury both new things and old."

^{13:53}Afterward, when Jesus had finished these parables, he left there. ^{13:54}And coming to his own hometown he taught them in their synagogue in such a way that they were astonished and said, "Where has this man gotten this wisdom and these mighty works? ^{13:55}Isn't this the wood-worker's son? Isn't his mother called Mary and his brothers James, Joseph, Simon, and Judas? ^{13:56}And his sisters, aren't they all here with us? Where then has this man gotten all these things?"

^{13:57}And they were offended with him. But Jesus said to them, "A prophet is not without honor, except in his

own hometown and in his own house.” ^{13:58}And he did not do many mighty works there because of their unbelief.

CHAPTER 14

^{14:1}At that time Herod the tetrarch heard the report concerning Jesus, ^{14:2}and said to his servants, “This must be John the Baptist. He must have risen from the dead and, therefore, these powers work in him.” ^{14:3}For Herod had arrested John, bound him, and put him in prison for the sake of Herodias, his brother Philip’s wife. ^{14:4}For John said to him, “It is not lawful for you to have her.” ^{14:5}But when Herod wanted to put him to death, he feared the crowds because they thought of John as a prophet.

^{14:6}But when Herod’s birthday came, the daughter of Herodias danced in front of the guests and pleased Herod. ^{14:7}Consequently, he promised with an oath to give her whatever she asked of him. ^{14:8}And she, being influenced by her mother said, “Give me the head of John the Baptist on a platter.”

^{14:9}Now the king was grieved, but for the sake of his oaths and because of those who had dined with him, he commanded it to be given to her. ^{14:10}So he sent *a soldier* and beheaded John in the prison. ^{14:11}And his head was brought on a platter and given to the young woman and she brought it to her mother. ^{14:12}Then his disciples came, took the corpse and buried him. And they went and told Jesus.

^{14:13}Now when Jesus heard it, he withdrew from there in a boat to a remote, deserted place. But when the crowds heard about it, they followed him on foot from the cities. ^{14:14}When he came out and saw a large crowd, he had compassion on them and healed their sick.

^{14:15}Then when evening had come, the disciples came to him saying, “This place is uninhabited and the day has already passed. Send the crowds away, so that they may go into the villages and buy themselves food.” ^{14:16}But Jesus said to them, “They don’t need to go away. You give them something to eat.” ^{14:17}But they replied, “We have here only five loaves and two fish.” ^{14:18}And he said, “Bring

them here to me.” ^{14:19}So he commanded the crowds to sit down on the grass. He took the five loaves and the two fish and looking up towards heaven, he blessed them, broke them in pieces, and gave the loaves to the disciples and the disciples in turn *gave them* to the multitudes.

^{14:20}And they all ate and were filled. Afterwards, they took up from what was left over from the broken pieces twelve full baskets. ^{14:21}And those who had eaten were about five thousand men, besides women and children.

^{14:22}And immediately afterwards, he insisted that the disciples enter into the boat and go ahead of him to the other side while he sent the crowds away.

^{14:23}And after he had sent the crowds away, he went up into the mountain alone to pray. When evening came, he was there alone. ^{14:24}But the boat was now in the middle of the sea, in trouble because of the waves, for the wind was against them.

^{14:25}And in the fourth watch of the night he came to them, walking on the sea. ^{14:26}And when the disciples saw him walking on the sea, they were troubled saying, “It’s a ghost!” And they cried out with fear. ^{14:27}But just then Jesus spoke to them saying, “Be courageous, I am *he*. Don’t be afraid.” ^{14:28}And Peter answered him and said, “Lord, if it is you, tell me to come to you on the water.” ^{14:29}And he said, “Come.” So Peter got out of the boat and walked on the water to come to Jesus. ^{14:30}But when he noticed the wind, he became afraid, and beginning to sink he cried out saying, “Lord, save me!”

^{14:31}Immediately, Jesus stretched out his hand, took hold of him and said to him, “Oh you of little faith, why did you doubt?” ^{14:32}And when they had gotten into the boat, the wind stopped. ^{14:33}Then those who were in the boat worshipped him saying, “Truly, you are the Son of God.”

^{14:34}And when they had crossed over, they came to the land, to Gennesaret. ^{14:35}And when the men of that place recognized him, they sent *messengers* into all the neighboring region and brought everyone who was sick to him, ^{14:36}and they called out to him, *asking* that they could just

touch the hem of his garment. And everyone who touched him was healed.

CHAPTER 15

^{15:1}Then some of the Pharisees and scribes who were from Jerusalem came to Jesus saying, ^{15:2}"Why do your disciples violate the tradition of the elders by not washing their hands before they eat bread?"

^{15:3}And he answered and said to them, "Why do you then violate the commandment of God because of your tradition? ^{15:4}For God said, 'Honor your father and your mother,' and, 'He who speaks evil of his father or mother, should be put to death.' ^{15:5}But you say that whoever says to his father or his mother, 'Any way in which you might have been benefitted by me is given to God,' ^{15:6}this person no longer needs to honor his father. In so doing, you have made the word of God void because of your tradition.

^{15:7}"You hypocrites, Isaiah was right when he prophesied about you saying, ^{15:8}'This people honors me with their lips, but their heart is far from me. ^{15:9}Their worship of me is futile, teaching as their doctrines rules which men invent'" (Is 29:13).

^{15:10}And he called the crowd to him and said to them, "Hear, and understand! ^{15:11}Nothing which enters into the mouth defiles a man, but that which comes out of his mouth, that's what defiles the man."

^{15:12}Then the disciples came and said to him, "Don't you realize that the Pharisees were offended when they heard this saying?" ^{15:13}But he answered and said, "Every plant which my heavenly Father did not plant will be uprooted. ^{15:14}Leave them alone. They are blind guides. And if the blind guide the blind, both will fall into a pit."

^{15:15}Peter answered and said to him, "Explain this parable to us." ^{15:16}So he said, "Are you also without understanding? ^{15:17}Don't you see that whatever goes into the mouth passes through the stomach and is evacuated into the drain? ^{15:18}But the things which come out of the mouth come from the heart, and they defile the man. ^{15:19}For out of the heart come evil thoughts, murders, adul-

teries, sex outside of marriage, thefts, false testimony, and slander. ^{15:20}These are the things which defile the man. But to eat with unwashed hands does not defile the man."

^{15:21}And Jesus left there and withdrew into the regions of Tyre and Sidon. ^{15:22}And look, a Canaanite woman from that area came and cried out saying, "Have mercy on me, O Lord, you son of David. My daughter is horribly possessed by a demon!" ^{15:23}But he didn't answer her a word. And his disciples came and begged him saying, "Send her away. She keeps crying out back there behind us."

^{15:24}But he answered and said, "I was not sent except to the lost sheep of the house of Israel." ^{15:25}But she came and worshipped him saying, "Lord, help me!" ^{15:26}And he answered and said, "It is not right to take the children's bread and throw it to the dogs."

^{15:27}But she said, "Yes, Lord, but even the dogs eat the small pieces which fall from their masters' table." ^{15:28}Then Jesus answered and said to her, "Oh woman, your faith is great. It will be done to you just as you desire." And her daughter was healed at that time.

^{15:29}Then Jesus left there, came near the sea of Galilee, and went up on the mountain and sat there. ^{15:30}And large crowds came to him bringing with them the lame, blind, dumb, maimed, and many others, and they laid them down at his feet, and he healed them. ^{15:31}This caused the crowd to be amazed when they saw *the* dumb speaking, *the* maimed whole, *the* lame walking, and *the* blind seeing. And they glorified the God of Israel.

^{15:32}Then Jesus called his disciples to himself and said, "I have compassion on the large crowd because they have been with me now for three days and have nothing to eat. I don't want to send them away fasting. Some might faint on the way." ^{15:33}And the disciples replied, "Where could we find enough loaves in an uninhabited place to feed so large a crowd?"

^{15:34}So Jesus said to them, "How many loaves do you have?" They replied, "Seven and a few small fish." ^{15:35}Then he instructed the crowd to sit down on the ground. ^{15:36}He took the seven loaves and the fish, gave

thanks and broke them in pieces, and gave them to the disciples. The disciples in turn gave them to the multitudes.

^{15:37}They all ate and were filled. Afterwards they gathered up seven baskets full of the broken pieces which were left over. ^{15:38}The number of those who ate was four thousand men, besides women and children. ^{15:39}And he sent the crowds away, entered into the boat, and came to the borders of Magadan.

CHAPTER 16

^{16:1}Then the Pharisees and Sadducees came and, testing him, asked him to show them a sign from heaven. ^{16:2}But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' ^{16:3}And in the morning, 'It will be bad weather today, for the sky is red and threatening.' You know how to discern the appearance of the sky, but you can't discern the signs of the times. ^{16:4}An evil and adulterous generation anxiously seeks *to see* a sign, but no sign will be given to it, except the sign of Jonah." And he left them and went away.

^{16:5}And the disciples came to the other side but forgot to bring bread. ^{16:6}And Jesus said to them, "Be on your guard and beware of the yeast of the Pharisees and Sadducees."* ^{16:7}So they reasoned among themselves saying, "We didn't bring any bread."

^{16:8}And Jesus perceiving it said, "Oh you of little faith. Why do you reason among yourselves because you don't have bread? ^{16:9}Don't you understand yet, or don't you remember the five loaves of the five thousand, and how many baskets you gathered up? ^{16:10}Neither *do you remember* the seven loaves of the four thousand and how many baskets you gathered up?

^{16:11}"How is it that you do not understand that I did not speak to you concerning bread? But beware of the yeast [the corrupting elements] of the Pharisees and Sadducees." ^{16:12}Then they understood that he did not tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

^{16:13}Now when Jesus came to the regions of Caesarea Philippi, he asked his disciples saying, "Who do men say that the Son of man is?" ^{16:14}And they said, "Some say John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets." ^{16:15}He said to them, "But who do you say that I am?" ^{16:16}Simon Peter answered and said, "You are the Anointed One, the Son of the living God." ^{16:17}And Jesus answered and said to him, "You are blessed, Simon Bar-Jonah {son of Jonah}, for flesh and blood did not reveal this to you, but my Father who is in the heavens.

^{16:18}"And I also say to you that you are Peter and upon this rock* I will build my gathering of the called-out ones, and the gates of Hades will not succeed in resisting it. ^{16:19}I will give you the keys of the kingdom *which comes from* the heavens, and whatever binding agreements you make on earth will be bound in the heavens, and whatever binding agreements you reverse on earth will be loosed in the heavens." ^{16:20}Then he warned the disciples that they should tell no one that he was the Anointed One.

^{16:21}From that time Jesus began to explain to his disciples that he must go to Jerusalem, suffer many things at the hands of the elders, chief priests and scribes, be killed, and the third day be raised up. ^{16:22}So Peter took him and began to rebuke him saying, "May God be merciful to you Lord; this will never happen to you." ^{16:23}But he turned and said to Peter, "Get behind me, Satan. You are a stumbling-block to me, for your mind is not attuned to the things of God but to the things of men."

^{16:24}Then Jesus said to his disciples, "If anyone wants to come after me, let him totally reject himself, take up his cross, and follow me. ^{16:25}For whoever wants to preserve his soul life will have it utterly destroyed and whoever will lose his soul life for my sake will find himself [discover in God who he was created to be]. ^{16:26}For how will a man be benefitted if he gains the whole world and loses his soul life? Or what could a man give in exchange for his soul life? ^{16:27}For the Son of man will come in the glory of his

*The "rock" upon which the church is build is not the person Peter, but upon the faith in Jesus the Anointed One which he exhibited.

Father with his angels, and then he will recompense every man according to his actions.

16:28 "Truly I say to you, there are some standing here who under no circumstances will taste death until they understand the reality of the Son of man appearing in his kingdom."

CHAPTER 17

17:1 Six days later Jesus took Peter, James and John his brother with him and brought them up to a high mountain privately. 17:2 There he was transfigured in front of them, and his face radiated light like the sun and his garments became brilliant white, like light. 17:3 And suddenly, they also saw Moses and Elijah with him conversing together.

17:4 So Peter responded and said to Jesus, "Lord, it is good that we are here. If you wish, we can make three shrines here: one for you, one for Moses and one for Elijah." 17:5 While he was still speaking, all at once a cloud radiating light enveloped them and a voice came out of the cloud saying, "This is my Son, the Beloved, in whom I am well pleased. Listen to him!" 17:6 And when the disciples heard it, they fell on their faces and were extremely afraid.

17:7 But Jesus came and touched them and said, "Get up and don't be afraid." 17:8 And lifting up their eyes, they saw no one except Jesus only. 17:9 And as they were coming down from the mountain, Jesus commanded them saying, "Don't tell the vision to anyone until the Son of man has risen from the dead."

17:10 And his disciples asked him saying, "Why then do the scribes say that Elijah must come first?" 17:11 And he answered and said, "Elijah certainly is coming and will restore all things. 17:12 But I say to you that Elijah has already come, but they did not recognize him and treated him however they wished.* In the same way the Son of man will also suffer at their hands." 17:13 Then the disciples understood that he spoke to them of John the Baptist.

*Notice that there are two "comings" of Elijah mentioned here. One in the past and one yet in the future.

^{17:14}And when they had come to the crowd, a man came to him kneeling and saying, ^{17:15}"Lord, have mercy on my son, for he is epileptic and suffers severely, for he frequently falls into the fire and into the water. ^{17:16}I brought him to your disciples but they could not cure him."

^{17:17}And Jesus answered and said, "Oh unbelieving and perverse generation, how long will I be with you? How long must I endure you? Bring him here to me."

^{17:18}And Jesus rebuked the demon and it came out of him. And the boy was cured from that time *on*.

^{17:19}Then the disciples came to Jesus privately and asked, "Why couldn't we cast it out?" ^{17:20}And he said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to over there' and it will move, and nothing will be impossible for you. ^{17:21}But this kind does not go out except by prayer and fasting."

^{17:22}And while they stayed in Galilee, Jesus said to them, "The Son of man will be delivered up into the hands of men ^{17:23}and they will kill him and the third day he will be raised up." And they were very sad.

^{17:24}And when they had come to Capernaum, those who received the double drachma tax came to Peter and said, "Doesn't your teacher pay the double drachma tax?" ^{17:25}He answered, "Yes." So when he came into the house, Jesus spoke to him first saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their sons or from foreigners?"

^{17:26}And when he said, "From foreigners," Jesus said to him, "Therefore, the sons are free. ^{17:27}But, so that we don't offend them, go to the sea, throw in a hook, and take the first fish which comes up. When you have opened his mouth, you will find a stater coin. Take that and give it to them for me and you."

CHAPTER 18

^{18:1}At that time the disciples came to Jesus asking, "Who then will be the greatest in the kingdom *which comes from the heavens*?" ^{18:2}So he called a little child to him, set

him in the middle of them, ^{18:3}and said, “Truly I say to you, unless you change direction and become as little children, you will by no means enter into the kingdom *which comes from the heavens*.

^{18:4}“Whoever, therefore, will humble himself like this little child – he is the greatest in the kingdom *which comes from the heavens*. ^{18:5}And whoever receives one little child like this in my name receives me. ^{18:6}But whoever baits a trap for one of these little ones that believe on me, *causing them to stumble* – he would be better off having an upper millstone hung around his neck, being drowned in the depths of the sea.

^{18:7}“Woe to the world because of *the things which cause stumbling*! It is necessary that *these situations which cause stumbling* happen [for our testing], but woe to that person through whom the *cause for stumbling* comes! ^{18:8}If your hand or your foot causes you to stumble, cut it off and throw it away. It is better for you to enter into God’s life maimed or crippled rather than having two hands or two feet and being thrown into the eternal fire.

^{18:9}“And if your eye causes you to stumble, pluck it out and throw it away. It is better for you to enter into God’s life with one eye instead of having two eyes and being thrown into the eternal fire.

^{18:10}Be careful not to despise one of these little ones, for I say to you that in the heavens their angels always look upon the face of my Father who is in the heavens.

^{18:12}“What do you think? If someone has one hundred sheep and one of them goes astray, doesn’t he leave the ninety nine, go into the mountains and seek the one which has gone astray? ^{18:13}And if he finds it, truly I say to you, he rejoices more over it than over the ninety nine which have not gone astray. ^{18:14}Even so, it is not the will of your Father who is in the heavens that one of these little ones perishes.

^{18:15}“If your brother sins against you, go, explain to him his error between you and him alone. If he hears you, you have regained your brother. ^{18:16}But if he doesn’t hear you, take with you one or two more, that from the mouth of two or three witnesses every word may be confirmed.

^{18:17}If he refuses to hear them, tell it to the gathering of the called-out ones. But if he refuses to hear the gathering of the called-out ones also, you are free to treat him as a Gentile or as a tax collector.

^{18:18}"Truly I say to you, whenever you enter into a binding agreement on earth it is bound in heaven *also*. And whenever you free someone from a binding agreement on earth, it is released in heaven *also*.

^{18:19}"Further, I say to you, that if two of you agree on earth about something for which they ask, it will be done for them by my Father who is in the heavens. ^{18:20}For where two or three are gathered together in my name {in the reality of my presence}, there I am in the midst of them."

^{18:21}Then Peter came and said to him, "Lord, how often should I forgive my brother who sins against me? Up to seven times?" ^{18:22}Jesus said to him, "I don't say to you, 'Up to seven times,' but, 'Up to seventy times seven.'

^{18:23}"Therefore, the kingdom *which comes from the heavens* is like a certain king who wanted to settle accounts with his servants. ^{18:24}And when he began to examine the accounts, one was brought to him who owed him ten thousand talents. ^{18:25}But because he was not able to pay, his lord commanded him to be sold along with his wife, children, and all that he had so that payment could be made.

^{18:26}"The servant then fell down and did obeisance to him saying, 'Lord, have patience with me, and I will pay you everything.' ^{18:27}And the lord of that servant, being moved with compassion, released him and forgave him the debt. ^{18:28}But that servant went out and found one of his fellow servants, who owed him one hundred denarii. And he grabbed hold of him and, taking him by the throat said, 'Pay me what you owe.' ^{18:29}So his fellow servant fell down and begged him saying, 'Have patience with me and I will pay you.' ^{18:30}But he would not *listen*. Instead he went and had him thrown into prison until he paid what he owed.

^{18:31}"So when his fellow servants saw what had happened, they were extremely grieved and came and told their lord all that had happened. ^{18:32}Then his lord called him to come forward and said to him, 'You wicked ser-

vant, I forgave you all that debt because you pleaded with me. ^{18:33}Shouldn't you also have had mercy on your fellow servant, just as I had mercy on you?' ^{18:34}And his lord became angry and delivered him to the tormentors until he paid all that was due. ^{18:35}My heavenly Father will also deal with you in this same way if every one of you doesn't forgive your brother from your heart."

CHAPTER 19

^{19:1}After Jesus had finished these words, he left Galilee and came to the regions of Judea beyond the Jordan. ^{19:2}Large crowds followed him and he healed them there. ^{19:3}And some of the Pharisees came to him, testing him by asking, "Is it lawful for a man to divorce his wife for any reason?"

^{19:4}And he answered and said, "Haven't you read that he who made them from the beginning made them male and female ^{19:5}and said, 'For this reason a man leaves his father and mother and is joined {cemented or glued, Gk} to his wife, and the two will become one flesh?' ^{19:6}Consequently, they are no longer two, but one flesh. Therefore, what God has joined together, man should not separate."

^{19:7}They responded to him saying, "Why then did Moses command to give a certificate of divorce *when a man dismissed his wife*?" ^{19:8}He responded to them, "Moses allowed you to divorce your wives because of the hardness of your hearts, but from the beginning it was not so. ^{19:9}And I say to you, whoever divorces his wife for any reason besides sexual unfaithfulness and marries another commits adultery."

^{19:10}The disciples replied to him, "If this is the case with the man with his wife, it is better not to marry." ^{19:11}But he said to them, "Not all men have the openness to receive this word, but those to whom it is given. ^{19:12}For there are eunuchs who were born that way from their mother's womb. There are eunuchs who were made eunuchs by men and there are eunuchs who have made themselves eunuchs for the sake of the kingdom *which*

comes from the heavens. He who is able to receive it, let him receive it."

^{19:13}Then some little children were brought to him for him to lay his hands on them and pray. But the disciples rebuked them. ^{19:14}Yet Jesus said, "Allow the little children to come to me and don't forbid them, for the kingdom *which comes from the heavens* belongs to such as these." ^{19:15}So he laid his hands on them and left there.

^{19:16}And then someone came to him and said, "Teacher, what good deed must I do so that I may have eternal life?" ^{19:17}And he said to him, "Why do you ask me about that which is good? There is One who is good. But if you wish to enter into *the life of God*, keep the commandments."

^{19:18}He asked him, "Which ones?" And Jesus said, "You shall not kill. You shall not commit adultery. You shall not steal. You shall not testify falsely. ^{19:19}Honor your father and mother. And, you shall love your neighbor as yourself."

^{19:20}The young man said to him, "All these things I have kept. What do I still lack?" ^{19:21}Jesus said to him, "If you wish to be perfect, go, sell your possessions and give to the poor, and you will have treasure in the heavens. Then come, follow me." ^{19:22}But when the young man heard that word he went away full of sorrow, for he was one who had many possessions.

^{19:23}And Jesus said to his disciples, "Truly I say to you: It is hard for a rich man to enter into the kingdom *which comes from the heavens*. ^{19:24}And again I say to you: It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God."

^{19:25}And when the disciples heard it, they were exceedingly astonished saying, "Who then can be saved?" ^{19:26}And Jesus looking at them said to them, "With men this is impossible, but with God all things are possible." ^{19:27}Then Peter answered and said to him, "Look, we have left everything and followed you. What will we have?"

^{19:28}And Jesus said to them, "Truly I say to you, that you who have followed me through the regeneration – when the Son of man sits on the throne of his glory – you

also will sit on twelve thrones, judging the twelve tribes of Israel.

^{19:29}“And every one who has left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name’s sake, will receive many times more and will inherit *the eternal life of God*. ^{19:30}But many will be last who are *now* first, and many who are *now* last, *will be* first.”

CHAPTER 20

^{20:1}“For the kingdom *which comes from* the heavens is like a man who was a landowner, who went out early in the morning to hire laborers for his vineyard. ^{20:2}And when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. ^{20:3}And he went out about nine o’clock and saw others standing in the marketplace idle. ^{20:4}So he said to them, ‘You go to work in the vineyard also and whatever is right I will give you.’ And they went. ^{20:5}Again he went out about twelve o’clock and three o’clock and did the same thing.

^{20:6}“And about an hour before sunset he went out and found others standing there. He said to them, ‘Why are you here all day idle?’ ^{20:7}They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ ^{20:8}So when evening had come, the owner of the vineyard said to his manager, ‘Call the laborers and pay them their wages, beginning from the last and progressing to the first.’ ^{20:9}And when those who were hired about an hour before sunset came, everyone received a denarius. ^{20:10}And when the first came, they thought that they would receive more. Yet they too received a denarius each.

^{20:11}“When they received it, they murmured against the landowner ^{20:12}saying, ‘These last ones have worked only one hour and you have made them equal to us, who have worked hard all day and in the scorching heat.’

^{20:13}“But he answered and said to one of them, ‘Friend, I don’t wrong you. Didn’t you agree with me for a denarius? ^{20:14}Take that which is yours and go your way. It is my will to give to these last just as I gave to you. ^{20:15}Isn’t it permitted for me to do what I want with what is mine? Or are

you having ungenerous, selfish thoughts because I am good?" ^{20:16}So the last will be first and the first last."

^{20:17}And as Jesus was going up to Jerusalem he took the twelve disciples aside and on the way he said to them, ^{20:18}"Look, we are going up to Jerusalem and the Son of man will be delivered to the chief priests and scribes. They will condemn him to death ^{20:19}and will deliver him to the Gentiles to mock, to beat with whips, and to crucify, and on the third day he will be raised up."

^{20:20}Then the mother of the sons of Zebedee came to him with her sons, doing obeisance to him and asking a favor of him. ^{20:21}And he said to her, "What do you want?" She answered, "Command that these two sons of mine may sit, one on your right hand and one on your left hand, in your kingdom."

^{20:22}But Jesus answered and said, "You do not understand what you are asking. Are you able to drink the cup that I am about to drink?" They said to him, "We are able." ^{20:23}He said to them, "You will, in fact, drink my cup, but to sit on my right hand and on my left hand is not mine to give, but it is for those for whom it has been prepared by my Father."

^{20:24}And when the ten heard it, they became indignant with the two brothers. ^{20:25}But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. ^{20:26}It must never be like this among you! Instead, whoever wants to become great among you will be your servant, ^{20:27}and whoever wants to be first among you will be your slave. ^{20:28}In the same way, the Son of man did not come to be served but to serve and to give his life a ransom for many."

^{20:29}And as they left Jericho, a large crowd followed him. ^{20:30}And it happened *that* two blind men were sitting by the wayside, when they heard that Jesus was passing by cried out saying, "Lord, have mercy on us, you son of David!" ^{20:31}And the crowd rebuked them, *telling them* that they should be quiet. But they cried even more saying, "Lord, have mercy on us, you son of David!" ^{20:32}And Jesus stood still and called them and said, "What do you want

me to do for you?" ^{20:33}They said to him, "Lord, we want our eyes opened." ^{20:34}And Jesus, being filled with compassion, touched their eyes and immediately they received their sight and followed him.

CHAPTER 21

^{21:1}And when they drew near to Jerusalem and came to Bethphage, to the mount of Olives, Jesus sent two disciples, ^{21:2}saying to them, "Go into that nearby village and right away you will find a donkey tied and a colt with her. Untie them and bring them to me. ^{21:3}And if any one asks you anything, you should say, 'The Lord needs them' and right away he will send them."

^{21:4}Now this happened so that which was spoken through the prophet might be fulfilled saying, ^{21:5}"Tell the daughter of Zion, look, your King comes to you meek and riding on a donkey, even on a colt the foal of a donkey" (Zech 9:9).

^{21:6}And the disciples went and did just as Jesus had instructed them. ^{21:7}They brought the donkey and the colt and put their garments on them and he sat on them. ^{21:8}A very large crowd spread their garments on the road while others cut branches from the trees and spread them on the road.

^{21:9}And the crowds who went in front of him and those who followed cried out saying, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" ^{21:10}And when he had come into Jerusalem, all the city was stirred up saying, "Who is this?" ^{21:11}And the crowds answered, "This is the prophet Jesus from Nazareth of Galilee."

^{21:12}And Jesus entered into the temple of God, threw out all those who bought and sold in the temple, and overturned the tables of the money-changers and the seats of those who sold the doves. ^{21:13}And he said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of thieves." ^{21:14}And the blind and the lame came to him in the temple and he healed them.

21:15 But when the chief priests and the scribes saw the wonderful things that he did and the children who were crying out in the temple and saying, "Hosanna to the son of David," they were filled with indignation 21:16 and said to him, "Don't you hear what they are saying?" And Jesus responded to them, "Yes. Have you never read, 'Out of the mouth of babies and nursing infants you have perfected praise?'" (Ps 8:2). 21:17 Then he left them, went out of the city to Bethany and lodged there.

21:18 Now in the morning as he returned to the city, he felt hungry. 21:19 And seeing a fig tree beside the road, he came to it but found nothing on it except leaves. And he said to it, "May you never, ever, have any fruit." And immediately the fig tree withered up. 21:20 And when the disciples saw it, they were amazed saying, "How did the fig tree wither up so quickly?" 21:21 And Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will be done. 21:22 And all things, whatever you ask in prayer, believing, you will receive."

21:23 And when he had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things?" And, "Who gave you this authority?" 21:24 Jesus answered and said to them, "I will also ask you one question, which if you answer me, I likewise will tell you by what authority I do these things. 21:25 The baptism of John, what was its source, *was it* from heaven or from men?"

So they reasoned among themselves saying, "If we say, 'From heaven,' he will say to us, 'Why then didn't you believe him?' 21:26 But if we say, 'From men,' we are afraid of the crowd, for they all believe that John was a prophet." 21:27 So they answered Jesus and said, "We don't know." He also said to them, "Neither will I tell you by what authority I do these things.

21:28 "But what do you think? A man had two sons. And he came to the first and said, 'Son, go work today in the vineyard.' 21:29 And he answered and said, 'I will not.' But

afterward he repented and went. ^{21:30}And he came to the second and said the same thing. And he answered and said, 'I will go, sir.' But he didn't go. ^{21:31}Which of the two did the will of his father?" They answered, "The first."

Jesus said to them, "Truly I say to you, that the tax collectors and the prostitutes will enter into the kingdom of God before you. ^{21:32}For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him. And you, when you saw it, did not even repent afterward so that you might believe him.

^{21:33}"Hear another parable: There was a man who was a land owner, who planted a vineyard, built a hedge around it, dug a winepress in it, and built a guard tower. Then he rented it out to vineyard workers and went to another country. ^{21:34}When the harvest season drew near, he sent his slaves to the workers to receive his *share of the* fruits. ^{21:35}But the workers took his slaves, beat one, killed another, and stoned another. ^{21:36}Again, he sent other slaves, more than at first, and they did the same things to them.

^{21:37}"But afterward he sent his son to them saying, 'They will respect my son.' ^{21:38}But when the vineyard workers saw the son, they said among themselves, 'This is the heir. Come, let's kill him and take his inheritance.' ^{21:39}So they took him and threw him out of the vineyard and killed him. ^{21:40}Therefore, when the lord of the vineyard comes, what will he do to those workers?"

^{21:41}They answered him, "He will harshly destroy those evil men and will rent out the vineyard to other workers, who will give him *his share of the* fruits in their seasons." ^{21:42}Jesus said to them, "Did you never read in the scriptures, 'The stone which the builders rejected has been made the capstone. The Lord has done this, and it is marvelous in our eyes' (Ps 118:22,23).

^{21:43}"Therefore, say I to you that the kingdom of God will be taken away from you and will be given to a nation producing the fruits of it. ^{21:44}And he who falls on this stone will be broken in pieces, but on whomever it falls, he will be pulverized."

21:45 And when the chief priests and the Pharisees heard his parables, they realized that he spoke about them. 21:46 But although they wanted to arrest him, they feared the crowds because everyone thought of him as a prophet.

CHAPTER 22

22:1 And Jesus answered and spoke again in parables to them saying, 22:2 "The kingdom *which comes from the heavens* is like a certain king who made a marriage feast for his son 22:3 and sent out his slaves to call those who were invited to the wedding feast. But they would not come. 22:4 Again he sent forth other slaves saying, 'Tell those who are invited, look, I have prepared my dinner. My oxen and my specially fed young cattle are killed. All things are ready, come to the marriage feast.'

22:5 "But they were indifferent and went their own ways, one to his farm, another to his business. 22:6 The rest took his slaves, mistreated them and *even* killed them. 22:7 So the king was furious and, sending his armies, he destroyed those murderers and burned their city. 22:8 Then said he to his slaves, 'The wedding feast is ready, but those who were invited were not worthy.'

22:9 "Therefore, go to the road intersections and as many as you find, invite to the marriage feast.' 22:10 And those slaves went out into the streets and gathered together all that they found, both bad and good. And the wedding feast was filled with guests.

22:11 "But when the king came in to see those sitting at the feast, he saw a man who did not have on a wedding garment. 22:12 And he said to him, 'Friend, how did you get in here without having a wedding garment?' And the man was speechless. 22:13 Then the king said to the slaves, 'Bind him hand and foot and throw him out into the outer darkness, where there will be wailing and the gnashing of teeth.' 22:14 For many are called but few chosen."

22:15 Then the Pharisees went and plotted how they might trap him in his words. 22:16 And so they sent their disciples to him, with the Herodians* saying, "Teacher, we

*Influential Jews aligned with Herod the king.

know that you speak the truth and teach the way of God in truth without being concerned about what others think, for you are not afraid of offending them. ^{22:17}Tell us, therefore, what do you think? Is it permitted *by our law* to pay taxes to Caesar, or not?"

^{22:18}But Jesus perceived their maliciousness and said, "Why do you test me, you hypocrites? ^{22:19}Show me the tax money." So they brought a denarius to him. ^{22:20}And he said to them, "Whose image and superscription is this?" ^{22:21}They replied to him, "Caesar's." Then said he to them, "Therefore, give back to Caesar the things that are Caesar's, and to God the things that are God's." ^{22:22}And when they heard it they were amazed, left him, and went away.

^{22:23}On that same day the Sadducees came to him – those who say that there is no resurrection – and they asked him ^{22:24}saying, "Teacher, Moses said that if a man dies having no children, his brother should marry his wife and raise up offspring for his brother. ^{22:25}Now there were among us seven brothers. The first married, died, and having no children left his wife to his brother. ^{22:26}The same thing happened to the second also and then the third, all the way to the seventh. ^{22:27}And last of all, the woman died. ^{22:28}Therefore, in the resurrection whose wife will she be of the seven, for they all had her *as a wife*."

^{22:29}But Jesus answered and said to them, "You are in error, not understanding the scriptures, nor the power of God. ^{22:30}For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven. ^{22:31}But concerning the resurrection of the dead, haven't you read what was spoken to you by God saying, ^{22:32}'I am the God of Abraham, the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." ^{22:33}And when the crowd heard it, they were astonished at his teaching.

^{22:34}But when the Pharisees heard that he had silenced the Sadducees, they gathered themselves together. ^{22:35}And one of them, someone who studied the law, asked him a question, testing him. ^{22:36}"Teacher, which is the greatest commandment in the law?" ^{22:37}And he said to him, "'You

shall love the Lord your God with all your heart, with all your soul and with all your mind.’ 22:38 This is the first and greatest commandment. 22:39 And a second one is like it: ‘You shall love your neighbor as yourself.’ 22:40 The whole law is supported by these two commandments, as are the prophets.”

22:41 Now while the Pharisees were gathered together, Jesus asked them a question 22:42 saying, “What do you think about the Anointed One? Whose son is he?” They replied to him, “The son of David.” 22:43 He said to them, “How is it then that David, in the Spirit, calls him ‘Lord,’ saying, 22:44 ‘The Lord said to my Lord, sit here in this place of honor and authority, until I put your enemies underneath your feet?’ (Ps 110:1).

22:45 “If David then calls him ‘Lord,’ how can he be his son?” 22:46 And no one was able to answer him a word, neither did anyone dare to ask him any more questions from that day on.

CHAPTER 23

23:1 Then Jesus spoke to the crowds and to his disciples 23:2 saying, “The scribes and the Pharisees sit in Moses’ seat, 23:3 therefore, all the things that they tell you, these do and observe but don’t imitate their works, for they don’t practice what they teach. 23:4 Yes, they make up heavy *religious* burdens and lay them on men’s shoulders, but they themselves won’t move them with one finger.

23:5 “But they do all their works to impress others. They make their phylacteries wide [scripture texts worn on their clothing] and enlarge the *decorative* borders of their garments [identifying them as religious leaders]. 23:6 They love the best place at feasts, the prominent seats in the synagogues [religious meeting places] 23:7 and the special greetings in public places, having men call them, ‘Rabbi.’

23:8 “But don’t any of you be called ‘Rabbi {teacher},’ for One is your Teacher and you are all brethren. 23:9 And don’t call any man on this earth ‘father,’ because your Father is heavenly. 23:10 Neither should you be called ‘leaders,’ for One is your Leader, even the Anointed One. 23:11 *In fact*, the

greatest among you will be your slave. ^{23:12}Whoever exalts himself will be humbled and whoever humbles himself will be exalted.

^{23:13}"But woe to you, scribes and Pharisees, *you* hypocrites, because you shut men out of the kingdom *which comes from the heavens!* Not only do you not enter in yourselves, you hinder those who are entering.

^{23:14}"Woe to you, scribes and Pharisees, *you* hypocrites, because you prey on widows *by* taking their money, and look for any excuse to make long public prayers [to be noticed]! Therefore, you will receive a greater judgment.

^{23:15}"Woe to you, scribes and Pharisees, *you* hypocrites! For you travel sea and land to make one convert. But when he becomes one, you make him twice the son of Gehenna than you are yourselves.

^{23:16}"Woe to you, you blind guides who say, 'When someone swears an oath by the temple, his promise is not binding, but whoever swears an oath by the gold of the temple, he must fulfill his word.' ^{23:17}You *are* fools and blind. For which is greater, the gold or the temple that has sanctified the gold? ^{23:18}And, 'When someone swears an oath by the altar, his promise is not binding. But whoever swears an oath by the gift that is on it, he must fulfill his word.' ^{23:19}You are blind. For which is greater, the gift or the altar which is sanctifying the gift?

^{23:20}"He, therefore, who swears an oath by the altar, swears by it and by everything on it. ^{23:21}And he who swears on oath by the temple, swears by it and by him who dwells in it. ^{23:22}And he who swears an oath by the heavens, swears by the throne of God and by him who sits on it.

^{23:23}"Woe to you, scribes and Pharisees, *you* hypocrites! For you carefully tithe from the mint, dill, and cumin *you receive*, but you have ignored the more essential matters of the law: justice, mercy, and faith. These you should have practiced while not neglecting the others. ^{23:24}You blind guides! You strain out the gnat and swallow the camel!

^{23:25}"Woe to you, scribes and Pharisees, *you* hypocrites! For you clean the outside of the cup and the dish, but inside you are full of *greedy* grasping for money and self-indul-

gence. ^{23:26}You blind Pharisees, clean up first the inside of the cup and the dish so that the outside may become clean also. ^{23:27}Woe to you, scribes and Pharisees, *you* hypocrites! For you are like whitewashed tombs which outwardly appear beautiful, but inwardly are full of dead men's bones and of all kinds of uncleanness. ^{23:28}In the same way, you also appear *superficially* righteous to men, but inwardly you are full of hypocrisy and sin.

^{23:29}"Woe to you, scribes and Pharisees, *you* hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, ^{23:30}and say, 'If we had lived in the days of our fathers we would not have participated with them in killing the prophets.' ^{23:31}Therefore, you testify against yourselves that you are the sons of those that killed the prophets. ^{23:32}*The truth is that* you are just finishing up the works of your fathers. ^{23:33}You serpents, you offspring of vipers, how will you escape the judgment of Gehenna?

^{23:34}"Therefore, look, I will send you prophets, wise men, and teachers. Some of them you will kill and crucify. Some of them you will beat with whips in your synagogues and persecute from city to city. ^{23:35}*Consequently*, you will become responsible for all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. ^{23:36}Truly I say to you, all these things will come upon this generation.

^{23:37}"Oh Jerusalem, Jerusalem, that kills the prophets and stones those who are sent to her! How often I would have gathered your children together, just as a hen gathers her chicks under her wings. But you didn't want it! ^{23:38}Look, you will be left *alone* by yourself. ^{23:39}For I say to you, you will not see me any more until you say, 'Blessed is he who comes in the name of the Lord'" (Ps 118:26).

CHAPTER 24

^{24:1}As Jesus went out of the temple and was going on his way, his disciples came to him to point out the buildings of the temple. ^{24:2}But he answered and said to them, "You

see all these things? Truly I say to you, there will not be one stone left upon another here that will not be thrown down."

^{24:3}And as he sat on the mount of Olives, the disciples came to him privately saying, "Tell us, when will these things be and what will be the sign of your coming and of the end of the age?" ^{24:4}And Jesus answered and said to them, "Be careful that no one leads you into error. ^{24:5}For many will come in my name saying, 'I am the Anointed One,' and will lead many astray.

^{24:6}"And you will hear of wars and rumors of wars. Don't be disturbed by this. It is inevitable that these things happen, but they do not signal the end. ^{24:7}For nation will rise against nation and kingdom against kingdom. There will be famines and earthquakes in many places. ^{24:8}But all these things are just the beginning of birth pangs.

^{24:9}At that time [the time of the end] they will hand you over to tribulation and will kill you. And you will be hated by all the nations because of my name.

^{24:10}"At that time *also*, many will become offended [because of the persecution] and will turn each other in *to the authorities* and will hate each other. ^{24:11}And many false prophets will be raised up and will lead many into error.

^{24:12}And because sin will become rampant, the love of the great majority will grow cold. ^{24:13}But he who endures to the end, that one will be being saved. ^{24:14}And this good news of the kingdom will be proclaimed in all the inhabited earth for a testimony to all the nations, and that is the time the end will come.

^{24:15}"Therefore, when you see the false god which causes plundering, which was spoken of by Daniel the prophet, standing in the holy place (let him who reads understand), ^{24:16}then those who are in Judea should flee to the mountains. ^{24:17}He who is on the housetop should not go down to take anything out of his house. ^{24:18}He who is in the field should not return to get his coat. ^{24:19}But woe to those that are pregnant and to those who are nursing in those days!

^{24:20}"And pray that your flight does not happen in the winter, neither on a Sabbath. ^{24:21}For at that time great

tribulation will come, the likes of which has not happened from the beginning of the world until now, no, nor ever will happen *again*. ^{24:22}And if those days were not shortened, no one would survive, but for the elect's sake those days will be shortened.

^{24:23}"At that time, if anyone says to you, 'Look, here is the Anointed One,' or, 'He is over there,' don't believe it. ^{24:24}For false "Anointed Ones" and false prophets will be raised up and will show great signs and wonders, causing even the chosen to err, if this were possible. ^{24:25}See, I have told you beforehand. ^{24:26}If, therefore, they say to you, 'Look, he is in the wilderness,' don't go out there, or 'See here, he is in a secret room' don't believe it. ^{24:27}For just as the lighting comes out of the east and shines to the west, this is the way the coming of the Son of man will be. ^{24:28}Wherever the carcass is, there the vultures will gather together.*

^{24:29}"But immediately after the tribulation of those days, the sun will be darkened, the moon will not give her light, the stars will fall from the heavens, for the powers of the heavens will be overthrown. ^{24:30}Then the sign of the Son of man will appear in the heavens and then all the tribes of the earth will mourn. They will see the Son of man coming on the clouds of the heavens with power and great glory. ^{24:31}Then he will send out his angels with a great trumpet *blast* and they will gather together his chosen ones from the four winds, from one extremity of heaven to the other.

^{24:32}"Now learn the parable of the fig tree. When its branch has become full of sap and puts out its leaves, you know that the summer is near. ^{24:33}In the same way you also, when you see all these things, you will know that it is near, even at the door. ^{24:34}Truly I say to you, this generation [the generation which sees these things] will not pass away, until all these things take place.

^{24:35}"Heaven and earth will pass away, but my words will not pass away. ^{24:36}But with respect to which day and hour it will be, no one knows, not even the angels of the heavens, but only the Father.

*Don't be offended by Jesus' use of vultures in this illustration. This sight – vultures circling over a dead carcass – is common in many parts of the world and is the best possible illustration of what he wanted to say.

^{24:37}"The *time of the* coming of the Son of man will be just like the days of Noah. ^{24:38}For as they behaved in those days which were before the flood – eating, drinking, marrying, and giving in marriage until the day that Noah entered into the ark ^{24:39}and they had no idea of *the coming judgment* until the flood came and took them all away – it will be just like that before the coming of the Son of man.

^{24:40}"Then two men will be in the field: one will be received and the other one left. ^{24:41}Two women will be grinding at the mill: one will be received and the other one left. ^{24:42}Be very attentive, therefore, for you do not know on what day your Lord comes.

^{24:43}"But know this, that if the master of the house had known at what time of night the thief was coming, he would have watched and would not have allowed his house to be broken into. ^{24:44}Therefore, you be ready also, for at a time that you do not expect it, the Son of man will come.

^{24:45}"Who then is the faithful and wise slave, whom his lord has appointed to care for his household, to give them their food at the proper time? ^{24:46}Blessed is that slave, whom his lord will find doing so when he comes. ^{24:47}Truly I say to you, that he will appoint him to administrate all that he has.

^{24:48}"But if, being an worthless slave, he says in his heart, 'My lord delays,' ^{24:49}and begins to repeatedly abuse his fellow slaves and begins eating and drinking with the drunkards, ^{24:50}the lord of that slave will come on a day when he doesn't expect *him* and at a time when he is unaware ^{24:51}and will beat him severely and assign his share of *the inheritance* with the hypocrites.* There will be weeping and gnashing of teeth."

CHAPTER 25

^{25:1}"Then the kingdom *which comes from* the heavens will be compared to ten virgins who took their lamps and went out to meet the bridegroom. ^{25:2}Five of them were foolish and five were wise. ^{25:3}The foolish, when they took

*Actors in a Greek play who were pretending to be something they were not.

their lamps, took no *extra* oil with them. ^{25:4}But the wise took *extra* oil in their “vessels” along with their lamps.

^{25:5}“Now while the bridegroom delayed, they all fell asleep and slept. ^{25:6}But at midnight there was a cry, ‘Look, the bridegroom! Go out to meet him!’ ^{25:7}Then all those virgins woke up and trimmed their lamps. ^{25:8}Then the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ^{25:9}But the wise answered saying, ‘Perhaps there will not be enough for us and you. Instead go to those who sell and buy some for yourselves.’

^{25:10}“And while they went away to buy, the bridegroom came and those who were ready went in with him to the marriage feast. And the door was shut. ^{25:11}Afterward, the other virgins also came saying, ‘Lord, Lord, open up for us.’ ^{25:12}But he answered and said, ‘Truly I say to you, I don’t acknowledge knowing you.’* ^{25:13}Keep watch, therefore, for you do not know the day or the hour.

^{25:14}“For it will be similar to when a man, going to another country, called some of his own slaves and delivered to them his goods *to administrate*. ^{25:15}To one he gave five talents, to another two, to another one, to each according to his own ability. And he went on his journey.

^{25:16}“Right away the one who received the five talents went and did business and made five more talents. ^{25:17}In a similar way, the one who received the two *talents* gained two more. ^{25:18}But he who received the one *talent* went away and dug in the earth and hid his lord’s money.

^{25:19}“Now after a long time the lord of those slaves returned and made an accounting with them. ^{25:20}So he who received the five talents came and brought another five talents saying, ‘Lord, you delivered five talents to me. Look, I have made another five talents.’ ^{25:21}His lord said to him, ‘Well done, good and faithful slave. You have been faithful with a few things, I will set you over many things. Enter into the joy of your lord.’

^{25:22}“And he also who received the two talents came and said, ‘Lord, you delivered two talents to me. Look, I

*This is one of Jesus’ promises. He says, “But whoever denies me before men, I will also disown before my Father who is in the heavens” (Mt 10:33).

have made another two talents.' ^{25:23}His lord said to him, 'Well done, good and faithful slave. You have been faithful with a few things, I will set you over many things. Enter into the joy of your lord.'

^{25:24}"Then he who had received the one talent also came and said, 'Lord, I knew you that you are a hard man, reaping where you didn't sow and gathering where you didn't scatter, ^{25:25}and I was afraid. So I went away and hid your talent in the earth. Look here, I am giving you back what is yours.' ^{25:26}But his lord answered and said to him, 'You wicked and lazy slave. You knew that I reap where I didn't sow and gather where I didn't scatter. ^{25:27}Therefore, you should have *at least* invested my money with the bankers so that at my coming I would have received my money back with interest.'

^{25:28}"Therefore, take the talent away from him and give it to him who has the ten talents. ^{25:29}For to every one who uses what he has, more will be given, and he will have an abundance. But with respect to him who does not use what he has, even that which he has will be taken away. ^{25:30}And throw out that useless slave into the outer darkness, where there will be weeping and gnashing of teeth.'

^{25:31}"But when the Son of man comes in his glory and all the angels with him, then will he sit on the throne of his glory. ^{25:32}All the nations will be gathered before him and he will separate them one from another, as the shepherd separates the sheep from the goats. ^{25:33}He will set the sheep on his right side, but the goats on the left.

^{25:34}"Then the King will say to those on his right side, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. ^{25:35}For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you took me in, ^{25:36}naked and you clothed me. I was sick and you visited me. I was in prison and you came to see me.'

^{25:37}"Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and gave you something to drink? ^{25:38}And when did we see

you as a stranger and take you in, or naked and clothe you?
25:39 And when did we see you sick, or in prison and come to you?’

25:40 “And the King will answer and say to them, ‘Truly I say to you, just as you did it to one of the least important of my brethren, you did it to me.’

25:41 “Then will he also say to them on the left side, ‘Depart from me, you cursed, to the eternal fire which is prepared for the devil and his angels. 25:42 For I was hungry and you gave me nothing to eat. I was thirsty and you gave me nothing to drink. 25:43 I was a stranger and you didn’t take me in, naked and you didn’t clothe me, sick and in prison and you didn’t visit me.’

25:44 “Then will they also answer saying, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison and did not minister to you?’ 25:45 Then will he answer them saying, ‘Truly I say to you, just as you didn’t do it to one of these least, you didn’t do it to me.’

25:46 And these will go away to being eternally cut off, but the righteous into *the* eternal life of God.”

CHAPTER 26

26:1 And it happened, when Jesus had finished all these words, he said to his disciples, 26:2 “You know that in two days the passover is coming and the Son of man will be delivered up to be crucified.”

26:3 At that time the chief priests gathered together, along with the elders of the people, in the court of the high priest who was called Caiaphas. 26:4 There they plotted together about how they might catch Jesus by subtlety and kill him. 26:5 But they said, “Not during the feast, so that it doesn’t cause a disturbance among people.”

26:6 Now while Jesus was in Bethany, at the house of Simon the leper, 26:7 a woman came to him with an alabaster flask of extremely valuable ointment which she poured on his head while he was sitting down to eat. 26:8 But when the disciples saw it, they were indignant saying, “What is the purpose for this waste? 26:9 For this ointment could have been sold for a lot of money and given to the poor.”

^{26:10}But Jesus perceiving it said to them, "Why do you trouble the woman? She has done something good to me. ^{26:11}For you will always have the poor with you, but you won't always have me with you. ^{26:12}For in pouring this ointment on my body she did it preparing me for burial. ^{26:13}Truly I say to you, wherever this good news message is proclaimed in the whole world, that which this woman has done will also be told for a memorial to her."

^{26:14}Then one of the twelve, who was called Judas Iscariot, went to the chief priests ^{26:15}and said, "How much are you willing to give me if I deliver him to you?" And they weighed out thirty pieces of silver for him. ^{26:16}From that time he sought an opportunity to deliver him to them.

^{26:17}Now on the first day of unleavened bread the disciples came to Jesus saying, "Where do you want us to prepare for you to eat the passover?" ^{26:18}And he said, "Go into the city and find a certain man and say to him, 'The Teacher says, "My time is near. I plan to keep the passover at your house with my disciples."'" ^{26:19}And the disciples did as Jesus instructed them and they prepared the passover meal.

^{26:20}Now when evening had come, he was sitting at the meal with the twelve disciples. ^{26:21}And as they were eating he said, "Truly I say to you that one of you will betray me." ^{26:22}And they were exceedingly sorrowful and every one of them began to say to him, "Is it I, Lord?" ^{26:23}And he answered and said, "He who dips his hand with me in the dish will betray me.

^{26:24}"The Son of man goes, even as it is written about him, but woe to that man through whom the Son of man is betrayed! It would be better for that man if he had never been born. ^{26:25}And Judas, who betrayed him, answered and said, "Is it I, Rabbi?" He answered, "You have said it."

^{26:26}And as they were eating, Jesus, taking the bread, blessed it, broke it, gave it to the disciples, and said, "Take, eat. This is my body." ^{26:27}And taking a cup he gave thanks and gave it to them saying, "Drink of it, all of you. ^{26:28}For this is my blood, the blood of the new covenant, which is poured out for many, resulting in liberation from *their* sins.

^{26:29}But I say to you, I will not drink again of this fruit of the vine, until that day when I drink new wine with you in my Father's kingdom." ^{26:30}And when they had sung a hymn, they went out to the Mount of Olives.

^{26:31}Then Jesus said to them, "All of you will be offended because of me this night, for it is written, 'I will strike the shepherd and the sheep of the flock will be scattered abroad' (Zech 13:7). ^{26:32}But after I am raised up, I will go before you to Galilee."

^{26:33}But Peter answered and said to him, "If all the others are offended because of you, I will never be offended."

^{26:34}Jesus said to him, "Truly I say to you that this night, before the rooster crows, you will deny me three times."

^{26:35}Peter said to him, "Even if I must die with you, yet I will not deny you." All the other disciples said the same thing.

^{26:36}Then Jesus came with them to a place called Gethsemane and said to his disciples, "Sit here, while I go over there and pray." ^{26:37}And he took with him Peter and the two sons of Zebedee and began to grieve and be distressed. ^{26:38}Then he said to them, "My soul is deeply grieved, even to death. Wait here and keep watch with me." ^{26:39}And he went forward a little, fell on his face, and prayed saying, "My Father, if it is possible, let this cup pass away from me. Nevertheless, not as I will, but as you will."

^{26:40}And he came to the disciples and found them sleeping and said to Peter, "So, you couldn't keep watch with me one hour? ^{26:41}Be vigilant and pray, so that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

^{26:42}Again a second time he went away and prayed saying, "My Father, if this cannot pass away unless I drink it, your will be done." ^{26:43}And he came again and found them sleeping, for their eyelids were heavy. ^{26:44}And he left them again and went away and prayed a third time, repeating the same words.

^{26:45}Then he came to the disciples and said to them, "Sleep on now and take your rest. Look, the time has come and the Son of man is betrayed into the hands of sinners. ^{26:46}Arise, let us be going. See, he who betrays me is here."

^{26:47}And while he was still speaking, Judas, one of the twelve, came and with him was a large crowd with swords and clubs from the chief priest and elders of the people. ^{26:48}Now he who betrayed him gave them a sign saying, "Whomever I kiss, that is he. Take him." ^{26:49}And he came directly to Jesus and said, "Greetings, Rabbi," and kissed him.

^{26:50}And Jesus said to him, "Friend, do that for which you have come." Then they came and laid hands on Jesus and took him. ^{26:51}And suddenly one of those who was with Jesus reached out his hand, drew his sword and struck the slave of the high priest, cutting off his ear.

^{26:52}Then Jesus said to him, "Put your sword back into its place, for all those who take up the sword will die by the sword. ^{26:53}Or don't you understand that I could ask my Father and he would even now send me more than twelve legions of angels? ^{26:54}But how then would the scriptures be fulfilled, that it must be this way?"

^{26:55}At that time Jesus said to the crowds, "Have you come with swords and clubs to seize me as if I were a robber? I sat daily in the temple teaching and you didn't take me then. ^{26:56}But all this has happened so that the scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.

^{26:57}And those who had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. ^{26:58}But Peter followed him at a distance to the court of the high priest, entered in, and sat with the officers to see the end.

^{26:59}Now the chief priests and the whole council sought false testimony against Jesus so that they could put him to death. ^{26:60}But they couldn't find any, even though many false witnesses came forward. Yet, later on, there came two ^{26:61}who said, "This man said, 'I am able to destroy the temple of God and rebuild it after three days.'"

^{26:62}Then the high priest stood up and said to him, "Don't you have an answer about what these *two* testify against you?" ^{26:63}But Jesus remained silent. Then the high priest said to him, "I solemnly charge you by the living

God that you tell us whether you are the Anointed One, the Son of God."

^{26:64}Jesus said to him, "You have said it. Even so I tell you this: In the future you will see the Son of man sitting in the place of honor and authority of the Power and coming on the clouds of heaven."

^{26:65}Then the high priest tore his garments saying, "He has spoken blasphemy. What further need do we have for witnesses? Look, now you have heard the blasphemy. ^{26:66}What do you think?" They answered and said, "He is worthy of death!" ^{26:67}Then they spit in his face and violently mistreated him. Some struck him with the palms of their hands ^{26:68}saying, "Prophecy to us, you 'Anointed One.' Who is the one who struck you?"

^{26:69}Now Peter was sitting outside in the courtyard and a maid came up to him and said, "You also were with Jesus the Galilean." ^{26:70}But he denied it before them all saying, "I don't know what you're talking about." ^{26:71}And when he had gone out to the porch, another maid saw him and said to those who were there, "This man also was with Jesus of Nazareth." ^{26:72}And again he denied it with an oath, "I don't know the man."

^{26:73}A little while later those who stood nearby came and said to Peter, "You really must be one of them, for your accent exposes you." ^{26:74}Then he began to curse and to swear, "I don't know the man!" And immediately the rooster crowed. ^{26:75}Then Peter remembered the word which Jesus had said, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

CHAPTER 27

^{27:1}Now when morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. ^{27:2}So they bound him, led him away, and delivered him up to Pilate the governor.

^{27:3}Then Judas who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and elders ^{27:4}saying, "I have sinned because I betrayed innocent blood." But they

said, "What does that have to do with us? That's your problem." ^{27:5}Then he threw the pieces of silver down in the sanctuary and left. And leaving there, he went and hanged himself.

^{27:6}And the chief priests took the pieces of silver and said, "It is against the law to put the money into the treasury since it is the price of blood." ^{27:7}So they discussed it among themselves and bought the potter's field with the coins to bury strangers in. ^{27:8}Therefore, that field is called "The field of blood" even until today.

^{27:9}*Through these events, that which was spoken through the prophet was fulfilled when he said, "And they took the thirty pieces of silver, the price of him who was valued, to whom certain of the children of Israel gave a value. ^{27:10}And they gave them for the potter's field, as the Lord directed me" (Zech 11:12,13).*

^{27:11}Now Jesus stood before the governor, and the governor asked him saying, "Are you the King of the Jews?" And Jesus said to him, "You say so." ^{27:12}But when he was accused by the chief priests and elders, he answered nothing. ^{27:13}Then Pilate said to him, "Don't you hear how many things they testify against you?" ^{27:14}And he did not answer him, not even a word, so that the governor extremely amazed.

^{27:15}Now at the feast it was the governor's custom to release one prisoner to the crowds, which *the people* chose themselves. ^{27:16}*At that time*, there was a notorious prisoner named Bar-Abbas {son of Abbas}. ^{27:17}Therefore, when they were gathered together, Pilate said to them, "Whom do you want me to release for you, Bar-Abbas or Jesus who is called the Anointed One?" ^{27:18}For he knew that they had delivered Jesus *for judgment* because of envy.

^{27:19}And while Pilate was sitting on the judgment seat, his wife sent *a message* to him saying, "Don't have anything to do with that righteous man, for I have suffered terribly today because of a dream *I had* about him."

^{27:20}Now the chief priests and the elders persuaded the crowds that they should ask for Bar-Abbas and destroy Jesus. ^{27:21}So the governor answered and said to them,

"Which of the two do you want me to release to you?" And they said, "Bar-Abbas!" ^{27:22}Pilate replied to them, "What then should I do with Jesus who is called the Anointed One?" They all said, "Crucify him!" ^{27:23}And he said, "Why, what evil has he done?" But they cried out loudly saying, "Crucify him!"

^{27:24}So when Pilate saw that he wasn't making any progress but instead a tumult was beginning, he took water and washed his hands in front of the crowd saying, "I am innocent of the blood of this righteous man. Now it's your responsibility." ^{27:25}And all the people answered and said, "Let his blood be on us and on our children." ^{27:26}Then he released Bar-Abbas to them. But he had Jesus beaten with a whip and delivered him to be crucified.

^{27:27}Then the soldiers of the governor took Jesus to the Praetorium and gathered the whole group around him. ^{27:28}There they stripped him and put a scarlet robe on him. ^{27:29}Then they braided a crown of thorns and put it on his head and a reed in his right hand. Then they kneeled down before him and mocked him saying, "Hail, King of the Jews!" ^{27:30}And they spit on him and took the reed and struck him on the head. ^{27:31}And when they had mocked him, they took the robe off him and put his own garments back on him and led him away to crucify him.

^{27:32}And as they left they came upon a man from Cyrene whose name was Simon. *So* they forced him to go with them so that he could carry his cross.

^{27:33}And when they came to a place called Golgotha, that is to say, "The place of a skull," ^{27:34}they gave him wine to drink mingled with gall, but when he had tasted it, he refused to drink it. ^{27:35}When they had crucified him, they divided his garments among them, casting lots *for them*. ^{27:36}And they sat and watched him there. ^{27:37}And they hung *a sign* up over his head with his accusation written on it, THIS IS JESUS THE KING OF THE JEWS. ^{27:38}There were also two robbers crucified with him, one on the right side and one on the left.

^{27:39}And *some of* those who passed by slandered him, shaking their heads ^{27:40}and saying, "You who could des-

troy the temple and rebuild it in three days, save yourself. If you are the Son of God, come down from the cross!"

^{27:41}In the same way the chief priests also mocked him, together with the scribes and elders saying, ^{27:42}"He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now and we will believe on him. ^{27:43}He trusted in God, let him save him now, if he wants him, for he said, 'I am the Son of God.'" ^{27:44}And *one* of the robbers who was crucified with him also ridiculed him in the same way.

^{27:45}Now from noon to three o'clock there was darkness over all the land. ^{27:46}And about the three o'clock Jesus cried with a loud voice saying, "Eli, Eli, lama sabach-thani?" This means, "My God, my God, why have you forsaken me?" ^{27:47}And some of those who were standing there, when they heard it, said, "This man is calling for Elijah." ^{27:48}And immediately one of them ran, took a sponge, filled it with sour wine, put it on a reed and gave it to him to drink.

^{27:49}But the others said, "Leave him alone. Let's see whether Elijah comes to save him." ^{27:50}Then Jesus cried again with a loud voice and released his spirit. ^{27:51}And look, the veil of the temple was torn in two from the top to the bottom, the earth quaked, and the rocks were split open.

^{27:52}Also *some* of the tombs were opened and many bodies of the saints who had died were resurrected ^{27:53}and, coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

^{27:54}Now the centurion and those who were with him guarding Jesus, when they saw the earthquake and the things that were done, became extremely afraid saying, "Truly this was the Son of God." ^{27:55}And many women were there watching from afar off who had followed Jesus from Galilee, ministering to him, ^{27:56}among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

^{27:57}And when evening had come, a rich man from Arimathea named Joseph came, who was also Jesus' disci-

ple. ^{27:58}This man went to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given to him. ^{27:59}So Joseph took the body, wrapped it in a clean linen cloth, ^{27:60}and laid it in his own new tomb, which he had hewn out of solid rock. And having rolled a large stone across the door of the tomb, he left. ^{27:61}And, sitting across from the tomb, Mary Magdalene was there along with the other Mary, .

^{27:62}Now on the next day, which is the day after the Preparation, the chief priests and the Pharisees got together and came to Pilate ^{27:63}saying, "Sir, we remember that this deceiver said while he was still alive, 'After three days I rise again.' ^{27:64}Therefore, command that the tomb be made secure until the third day, unless perhaps his disciples come and steal him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

^{27:65}Pilate said to them, "You have a guard. Go, make it as secure as you can." ^{27:66}So they went and made the tomb secure, sealing the stone and placing the guard.

CHAPTER 28

^{28:1}Now late on the Sabbath day, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. ^{28:2}And look, there was a large earthquake, for an angel of the Lord descended from heaven and came and rolled away the stone, and sat upon it. ^{28:3}His appearance was like lightning and his garment brilliant white like snow. ^{28:4}The guards were so afraid of him they shook and became like dead men.

^{28:5}And the angel spoke and said to the women, "Don't be afraid, for I know that you are looking for Jesus, who has been crucified. ^{28:6}He is not here, for he has risen, even as he said. Come, see the place where the Lord lay. ^{28:7}And go quickly and tell his disciples that he has risen from the dead. And see here, he will go before you to Galilee. You will see him there. See, I have told you."

^{28:8}And they quickly left the tomb with fear and great joy and ran to tell his disciples. ^{28:9}And all of a sudden Jesus

met them saying, "Greetings." And they came, took hold of his feet and worshipped him. ^{28:10}Then Jesus said to them, "Don't be afraid. Go tell my brethren that they should leave for Galilee and they will see me there."

^{28:11}Now while they were going, some members of the guard came into the city and told the chief priests all the things that had happened. ^{28:12}So when they had gotten together with the elders and had discussed the situation, they gave a certain sum of money to the soldiers ^{28:13}saying, "Just say that his disciples came at night and stole him away while you were sleeping. ^{28:14}And if the governor hears about this, we will persuade him so you won't have to worry about it."

^{28:15}So they took the money and did as they were instructed. And this explanation was spread around among the Jews and still continues until today.

^{28:16}But the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ^{28:17}And when they saw him, they worshipped him. But some doubted.

^{28:18}And Jesus came to them and spoke to them saying, "All authority in heaven and on earth has been given to me. ^{28:19}*As you are* going, therefore, make disciples of all the nations, baptizing them into the name of {immersing them into the reality of} the Father and of the Son and of the Holy Spirit, ^{28:20}teaching them to observe all the things that I commanded you. And look, I am with you always, even to the completion of the age."

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The good news according to

Mark

^{1:1}*This is an account of the beginning of the good news of Jesus the Anointed One, the Son of God.* ^{1:2}Just as it is written in Isaiah the prophet, "Look, I send my messenger before your face who will prepare your way" (Mal 3:3). ^{1:3}A voice of one crying in the wilderness, "Prepare the way of the Lord. Make his paths straight" (Is 40:3).

^{1:4}John came, the one who baptized {immersed} in the wilderness and proclaimed the baptism of repentance for the release from the bondage of sins. ^{1:5}And all the country of Judea went out to him along with all those of Jerusalem. Confessing their sins, they were baptized by him in the river Jordan.

^{1:6}And John was clothed with camel's hair, *had* a leather belt around his waist, and ate locusts and wild honey. ^{1:7}And he preached saying, "There is one who is coming after me who is more powerful than I, *so much so* that I am not worthy to untie the strap of his sandals. ^{1:8}I baptized you in water, but he will immerse you in the Holy Spirit."

^{1:9}And it happened in those days, that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan river. ^{1:10}And immediately after coming up out of the water, he saw the heavens parted in two and the Spirit descending upon him in the form of a dove. ^{1:11}And a voice came out of the heavens *saying*, "You are my Son, the Beloved *One* in whom I delight!"

^{1:12}And immediately afterward the Spirit sent him away into the wilderness. ^{1:13}He was in the wilderness forty days *being* tempted by Satan, where his only company was the wild beasts. But *later*, the angels *came and* ministered to him.

^{1:14}Now after John was taken into custody, Jesus came to Galilee proclaiming the good news from God ^{1:15}and saying, "The time is fulfilled and the kingdom of God has come near. Repent and believe in the good news."

^{1:16}And walking along by the sea of Galilee, he saw Simon and his brother Andrew, casting a net into the sea for they were fishermen. ^{1:17}And Jesus said to them, "Follow me and I will make you into fishers of men."
^{1:18}And immediately they left the nets and followed him.

^{1:19}Then going on a little further, he saw James the son of Zebedee and John his brother, who also were in a boat mending the nets. ^{1:20}So he called them, and they immediately left their father Zebedee in the boat with the hired servants and followed him.

^{1:21}And they came to Capernaum. There, on the Sabbath day, without any hesitation, he entered into the synagogue and taught. ^{1:22}And they were astonished at his teaching because he taught them as *someone* having authority and not as the scribes.

^{1:23}And in their synagogue was a man with an unclean spirit who cried out ^{1:24}exclaiming, "Oh no! What have you come to do to us, Jesus you Nazarene? Have you come to destroy us? I know who you are: the Holy One of God."
^{1:25}And Jesus rebuked him saying, "Be quiet and come out of him." ^{1:26}And the unclean spirit, convulsing him and crying with a loud voice, came out of him.

^{1:27}So everyone was amazed, so much so that they questioned among themselves saying, "What is happening? Whose new teaching is this? He even commands the unclean spirits with authority and they obey him." ^{1:28}And the news about him spread everywhere in all the regions around Galilee.

^{1:29}And when they had come out of the synagogue, they went directly to the house of Simon and Andrew, along with James and John. ^{1:30}Now Simon's wife's mother lay sick with a fever and they soon told him about her condition. ^{1:31}Then he came and took her by the hand and raised her up. The fever left her and she served them.
^{1:32}Then in the evening, when the sun had set, they brought

to him all who were sick and those who were possessed with demons. ^{1:33}And the whole city was gathered together at the door. ^{1:34}And he healed many who were sick with various diseases and cast out many demons but he did not allow the demons to speak because they knew him.

^{1:35}In the morning, long before daylight, he rose up, left the house, and went to a deserted place where he prayed. ^{1:36}Then Simon and those who were with him followed after him. ^{1:37}When they found him they said to him, "Everyone is looking for you." ^{1:38}But he replied, "Let us go to the other villages so that I may preach there also, for this is the reason I came forth *from the Father*."

^{1:39}And he went into their synagogues throughout all Galilee, preaching and casting out demons. ^{1:40}And a leper came to him, pleading with him, who kneeling down in front of him said to him, "If you are willing, you can make me clean."

^{1:41}And being moved with compassion, he stretched out his hand, touched him, and said to him, "I am willing. Be made clean." ^{1:42}And immediately the leprosy left him and he was made clean. ^{1:43}Then he sent him away.

^{1:44}But first he sternly warned him saying, "But careful not to say anything *about this* to anyone. But go, show yourself to the priest and offer the things which Moses commanded for your cleansing as a testimony to them."

^{1:45}But *instead* he left and began to tell everyone about it, spreading the news everywhere, so much so that Jesus could not publicly enter into a city, but was outside in the uninhabited places. Even so, people came to him from all directions.

CHAPTER 2

^{2:1}And when he entered into Capernaum again a few days later, the news soon spread that he was in a certain house. ^{2:2}Soon, so many people were gathered together that there was no longer room *for them*, not even near the door. And he spoke the word to them.

^{2:3}Then some others came to him with someone who was paralyzed, being carried by four men. ^{2:4}But when

they couldn't get near him because of the crowd, they took off part of the roof where he was. And when they had dismantled it, they lowered down the pallet on which the paralyzed man was lying. ^{2:5}And Jesus seeing their faith said to the paralyzed man, "Son, your sins are forgiven."

^{2:6}But there were some of the scribes sitting there who reasoned in their hearts *thinking*: ^{2:7}"Why does this man speak blasphemy? Who can forgive sins except God alone?" ^{2:8}But right away Jesus, perceiving in his spirit that they were thinking this way, said to them, "Why do you question these things in your hearts? ^{2:9}Which is easier: to say to this one who is paralyzed, 'Your sins are forgiven' or to say, 'Arise, take up your pallet and walk?'"

^{2:10}"But so that you may know that the Son of man has authority on earth to forgive sins (he said to the paralyzed man), ^{2:11}I say to you, 'Get up, pick up your pallet, and go to your house.'" ^{2:12}And he rose up and immediately picked up the pallet and walked out in front of them all. Everyone was amazed and glorified God saying, "We never saw anything like this."

^{2:13}And he went out again by the seaside. Then all the multitude came to him and he taught them. ^{2:14}As he passed by, he saw Levi the *son* of Alphaeus sitting at the tax collection station and he said to him, "Follow me." And standing up he followed him. ^{2:15}And it happened, when he was sitting down to eat a meal in his house, that many tax collectors and sinners also sat down with Jesus and his disciples because many of such people followed him.

^{2:16}Then *some* of the scribes and the Pharisees,* when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why does he eat and drink with tax collectors and sinners?" ^{2:17}And when Jesus heard it, he said to them, "Those who are well don't need a doctor, but those who are sick. I didn't come to call the righteous but the sinners to repentance."

^{2:18}*At that time* John's disciples and the Pharisees were fasting, so some came and said to him, "Why do John's disciples and the disciples of the Pharisees fast but your disci-

*The Pharisees were extremely legalistic, religious leaders while the scribes were the Jewish legal scholars.

ples don't fast?" ^{2:19}And Jesus said to them, "Can the companions of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. ^{2:20}But the days will come when the bridegroom will be taken away from them and then, at that time, they will fast.

^{2:21}"No one sews a piece of unshrunk cloth on an old garment or else when it shrinks, the new pulls away from the old and a worse tear is made.

^{2:22}And no one puts new wine into old wineskins or else the wine will burst the skins and the wine is wasted along with the skins. But *they put* new wine into fresh wineskins."

^{2:23}And it happened that he was walking on the Sabbath day, he passed by the fields of grain. And as they went, his disciples began to pluck the heads *of grain*. ^{2:24}Then the Pharisees said to him, "Look, why do they do something which is not lawful on the Sabbath day?"

^{2:25}And he said to them, "Have you never read what David did when he was in need and hungry, both he and those who were with him? ^{2:26}He entered into the house of God when Abiathar was high priest and ate the showbread, which it is not lawful to be eaten except by the priests. And he also gave it to those who were with him." ^{2:27}Then he said to them, "The Sabbath exists for man's benefit and not man for the Sabbath. ^{2:28}Therefore, the Son of man is lord even over the Sabbath."

CHAPTER 3

^{3:1}And he when he went back to the synagogue again, there was a man there who had a withered hand. ^{3:2}So they (*the religious leaders*) watched him carefully to see whether or not he would heal him on the Sabbath day so that they could have something about which to accuse him.

^{3:3}So he said to the man who had the withered hand, "Get up and come here in the middle of everyone." ^{3:4}Then he said to them, "Is it lawful to do good on the Sabbath day or to do harm: to save a life, or to kill?" But they kept quiet.

^{3:5}So when he had looked around at all of them with anger, being grieved because of the hardness of their hearts, he said to the man, "Stretch out your hand." And when he stretched it out, his *withered* hand was restored to be like his other one.

^{3:6}Then the Pharisees went out and immediately got together with the Herodians* to plot against him, *trying to figure out* how they could destroy him.

^{3:7}Then Jesus withdrew to the seashore with his disciples. But a large crowd of people from Galilee followed them, *including some* from Judea, ^{3:8}Jerusalem, Idumaea, and even some from beyond the Jordan and *the region* around Tyre and Sidon – a truly large crowd. These had been hearing *about* the great things which he did and so they came to see him.

^{3:9}Then he spoke to his disciples to have a little boat available for him because of the crowd, in case they pressed on him too much. ^{3:10}This was because since he had healed so many, those who had infirmities crowded near him so that they could touch him. ^{3:11}And the unclean spirits, whenever they saw him, fell down before him and cried out saying, "You are the Son of God!" ^{3:12}And he frequently charged them not to reveal who he was.

^{3:13}*Later* he went up the mountain and called to him those whom he wanted to come. And they went with him. ^{3:14}There he appointed twelve *of them* so that they would be with him and so that he could send them out to preach, ^{3:15}having authority to heal diseases and cast out demons.

^{3:16}He then gave Simon a new name: "Peter," ^{3:17}and James the son of Zebedee, along with his brother John, he gave the new name "Boanerges," which means "Sons of thunder." ^{3:18}*He also appointed* Andrew, Philip, Bar-Tholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananaean, ^{3:19}and Judas Iscariot, who is the one who betrayed him.

Sometime later he entered into a house. ^{3:20}And a crowd gathered together again. It became so crowded that they could not even eat. ^{3:21}When his friends heard about it, they

*Influential Jews aligned with Herod.

came to take him away forcibly for they said, "He has lost his mind."

^{3:22}The scribes who came down from Jerusalem said, "He is possessed with Beelzebub," and, "He casts out demons by the prince of the demons." ^{3:23}And so he called them to him and said to them in parables, "How can Satan cast out Satan? ^{3:24}If a kingdom is divided against itself, that kingdom cannot stand.

^{3:25}"If a house is divided against itself, that house will not be able to continue. ^{3:26}And if Satan has risen up against himself and so is divided, he cannot stand, but is brought to an end. ^{3:27}But no one can enter into the house of a strong man and steal his goods unless he first binds up the strong man and then he can steal what is in his house.

^{3:28}"Look here, I tell you the sons of men can be forgiven all kinds of sins, including slanderous things which they might have spoken. ^{3:29}But whoever reviles the Holy Spirit [by attributing His work to Satan] will not be liberated during this age and will be subject to judgment in an age *which is coming*."* ^{3:30}He said this because they had said, "He has an unclean spirit" [when it was really the Holy Spirit in operation].

^{3:31}Then his mother and his brothers came there. And standing outside, they sent for him, calling him *to come to them*. ^{3:32}The crowd was sitting around him, so they said to him, "Look, your mother and your brothers are outside looking for you."

^{3:33}And he answered them and said, "Who are my mother and my brothers?" ^{3:34}Then looking at those who sat around him, he said, "Look, these are my mother and my brothers! ^{3:35}For whoever does the will of God, that one is my brother, my sister, and my mother."

CHAPTER 4

^{4:1}Once again he began to teach by the seaside. And a very large crowd gathered to him, so that he entered into a boat and sat in it while all the crowd was beside the sea on the land.

*The age which is coming is not eternity but the Kingdom age or the "Millennium."

^{4:2}And he taught them many things in parables and said to them in his teaching, ^{4:3}"Listen carefully! Look, the sower went out to sow *his seed*. ^{4:4}And it happened that as he sowed, some of the seed fell on the *hard packed* pathway and the birds came and devoured it. ^{4:5}Other seeds fell on the rocky ground, where they did not have much soil. They sprung up very quickly because they had no depth of soil. ^{4:6}But when the sun rose they were scorched, and because they had no root system, they withered away.

^{4:7}"And others fell among the thorns, and the thorns grew up and choked them and they produced no fruit. ^{4:8}Still others fell into good soil and produced fruit, growing up, increasing, and bearing fruit, some thirty times more, some sixty times more, and some one hundred times more." ^{4:9}And he said, "He who has hearing ears, let him hear."

^{4:10}Later, when he was alone, those who were with him along with the twelve asked him about the parable. ^{4:11}And he said to them, "It has been granted to you to understand the secrets of the kingdom of God, but to the outsiders, all things are kept secret in parables. ^{4:12}This is so that even if they see they won't perceive and even if they hear they won't understand so that there is no way for them to turn around and have their sins forgiven them."

^{4:13}And he said to them, "Don't you understand this parable? How then are you going to understand all the other parables? ^{4:14}The sower sows the word. ^{4:15}And *those represented by the hard packed pathway* are the ones who, when the word is sown and they have heard it, Satan immediately comes and carries off the word which was sown in their hearts.

^{4:16}"In a similar way – represented by the word being sown upon the rocky places – are those who, when they have heard the word, right away receive it with joy. ^{4:17}But they have no "root" in themselves. So they continue for a while but when tribulation or persecution arise because of the word, they quickly become offended and fall away.

^{4:18}"And others – those that are sown among the thorns – these are those who have heard the word ^{4:19}but

the preoccupations of the world, the illusion of riches and the carnal desires for other things enter in, choke the word and it becomes unfruitful. ^{4:20}And those that were sown on the good ground represent those who hear the word, receive it, and bear fruit: thirty times as much, sixty times as much, and one hundred times as much."

^{4:21}And he said to them, "Is a lamp brought out to be put under a basket or under the bed *and* not to be put on the lampstand? ^{4:22}For there is nothing hidden that will not be exposed, neither has *anything* been made secret which will not be revealed. ^{4:23}If any one has hearing ears, let him hear."

^{4:24}And he said to them, "Contemplate carefully what you hear. For in the measure that you receive it, it will be given out to you. And to those who perceive what has been said, even more will be given. ^{4:25}Furthermore, he who holds securely to what he has *received*, more will be given to him. But he who does not hold on securely to *what he has been given*, even what he has will be taken away."

^{4:26}And he said, "The kingdom of God can be compared to a man who sows seed on *prepared* soil. ^{4:27}While he sleeps and rises up day after day, the seed sprouts and grows although he really doesn't understand how this happens.

^{4:28}"In fact, the earth bears fruit by itself [not requiring man's understanding]. First the new leaf appears, then the head of grain, then the mature grain in the head. ^{4:29}But when the grain is ripe, he immediately sends out the sickle because the time of reaping has come."

^{4:30}And he said, "To what can we compare the kingdom of God or what kind of parable can we use to explain it? ^{4:31}It is like a grain of mustard seed, which, when it is planted in the soil, it is *one of* the smallest seeds that exists upon the earth. ^{4:32}Yet after it is planted it grows up and becomes larger than all the *other* herbs and puts out large branches so that it is possible for the birds of the heaven to rest under its shade."

^{4:33}And using many such parables, he spoke the word to them as they were able to understand it. ^{4:34}He did not

speak without using parables, but privately to his own disciples, he explained everything.

^{4:35}And on that day, when evening had come, he said to them, "Let's go over to the other side." ^{4:36}And leaving the multitude, they took him with them, going quickly into the boat. And there were some other small boats with him.

^{4:37}But there arose a great wind storm and the waves broke *over the side* and into the boat, so much so that the boat was filling *with water*. ^{4:38}He himself was in the stern, asleep on the cushion.

And they woke him up and said to him, "Teacher, don't you care that we are about to die?" ^{4:39}And he awoke, rebuked the wind, and said to the sea, "Be calm! Be still!" Then the wind ceased and there was a great calm. ^{4:40}And he said to them, "Why are you fearful? Don't you yet have faith?" ^{4:41}And they were extremely afraid and said to one another, "Who then is this, that even the wind and the sea obey him?"

CHAPTER 5

^{5:1}And they came to the other side of the sea into the country of the Gerasenes. ^{5:2}And when he had left the boat, just then a man coming out of the graveyard, who had an unclean spirit, encountered him. ^{5:3}This man lived in the tombs and no one could bind him any more, not even with chains. ^{5:4}For he had often been bound with leg restraints and chains but the chains had been torn apart by him and the leg restraints broken in pieces. And no one was strong enough to subdue him. ^{5:5}He was constantly crying out night and day in the tombs and in the mountains, cutting himself with stones.

^{5:6}And when he saw Jesus from afar, he came running and knelt down before him. ^{5:7}And crying out with a loud voice, he said, "What do you have to do with me, Jesus, you Son of the Most High God? I beg you by God, don't torment me!" ^{5:8}For he said to him, "Come out, you unclean spirit. Leave that man!" ^{5:9}And he asked him, "What is your name?" And he said to him, "My name is Legion, for we are many." ^{5:10}And they begged him pro-

fusely that he would not send them away out of that region. ^{5:11}Now there was a large herd of swine feeding near the mountains. ^{5:12}And they pleaded with him saying, "Send us into the swine so that we may enter into them." ^{5:13}And he quickly gave them permission. Then the unclean spirits came out and entered into the swine. And the herd (about two thousand of them) rushed over the precipice into the sea and they were drowned in the sea.

^{5:14}Then those who fed them fled and told it in the city and all around the countryside. And *so, many people* came to find out about what had happened. ^{5:15}When they came to Jesus and saw the man (he who had had the legion), who had been possessed with demons sitting, clothed, and in his right mind, they were amazed. ^{5:16}And those who had seen it declared to them how it happened to him who had been possessed with demons and about the swine. ^{5:17}Then they began to beg him to leave their region.

^{5:18}As he was entering into the boat, he who had been possessed with demons pleaded with him, wanting to be with him. ^{5:19}He didn't permit him *to come*, but said to him, "Go to your house and to your friends and tell them the great things the Lord has done for you and *how* he showed mercy to you." ^{5:20}So he went his way and began to spread the news in Decapolis about how much Jesus had done for him, and everyone was amazed.

^{5:21}When Jesus had crossed over again to the other side in the boat, a large crowd gathered to him. And he was beside the sea. ^{5:22}Then one of the rulers of the synagogue, whose name was Jairus, came to him. When he saw *Jesus*, he fell down at his feet ^{5:23}and begged him fervently saying, "My little daughter is at the point of death. *I beg you* to come and lay your hands on her, so that she may be made well and live."

^{5:24}As he went with him, a large crowd followed him and they crowded closely around him. ^{5:25}And a woman, who had a flow of blood for twelve years ^{5:26}(this woman had suffered through many treatments at the hands of many physicians, had spent all her money, and still had not gotten better but instead grew worse) ^{5:27}having heard the

things concerning Jesus, came up in the crowd behind him and touched his garment. ^{5:28}For she said *to herself*, "If I can just touch his garments, I will be cured." ^{5:29}And immediately the flow of her blood was dried up and she felt in her body that she was healed of her affliction.

^{5:30}At that moment Jesus, perceiving that power had gone out from him, turned around in the crowd and said, "Who touched my garments?" ^{5:31}And his disciples said to him, "Look, the crowd is pressing on you from all sides and you ask, 'Who touched me?'" ^{5:32}But he continued looking around to see who had done this thing.

^{5:33}Then the woman being fearful and *even* trembling, knowing what had been done to her, came and fell down before him and told him the whole truth. ^{5:34}And he said to her, "Daughter, your faith has saved you. Go in peace and be healed of your affliction."

^{5:35}While he was still speaking, some came from the ruler of the synagogue's *house* saying, "Your daughter has died. Why do you bother the Teacher anymore?" ^{5:36}But Jesus, when he heard what was spoken, said to the ruler of the synagogue, "Don't be afraid, only believe." ^{5:37}And he allowed no one to come with him except Peter, James, and John the brother of James.

^{5:38}And when they had come to the house of the ruler of the synagogue, he saw a tumult and *many* loudly weeping and wailing. ^{5:39}And when he had come in, he said to them, "Why are you making such a lot of noise and weeping? The child is not dead but asleep." ^{5:40}And they ridiculed him.

But he, having put them all out, took the father of the child and her mother, along with those who were with him, and went into where the child was lying. ^{5:41}And taking the child by the hand, he said to her, "Talitha cumi," which is interpreted, "Young woman, I say to you, arise."

^{5:42}And immediately the young woman rose up and walked, for she was twelve years old. And they were beside themselves with amazement. ^{5:43}Then he commanded them not to tell anyone about this. And he asked them to give her something to eat.

CHAPTER 6

^{6:1}Afterwards, he left there and came back to his own region, and his disciples followed him. ^{6:2}And when the Sabbath came, he began to teach in the synagogue. And many hearing him were astonished saying, "Where did this man get these things?" And, "Whose wisdom has been given to this man so that such mighty works are done by his hands?" ^{6:3}Isn't this the woodworker, the son of Mary and brother of James, Joses, Judas, and Simon? Aren't his sisters here with us?" And they were offended with him.

^{6:4}And Jesus said to them, "A prophet is not without honor except in his hometown among his own relatives and in his own house." ^{6:5}And he could not do any mighty works *there* except he laid his hands on a few sick people and healed them. ^{6:6}And he marveled because of their unbelief. And he went around to the neighboring villages teaching.

^{6:7}Then he called the twelve to him and began to send them out by two and two. He gave them authority over the unclean spirits. ^{6:8}And he commanded them to take nothing for *their* journey except a staff, *taking* no bag of provisions, no bread, or any brass coins in their money belt. ^{6:9}They were to take sandals but not to put on an extra coat.

^{6:10}And he said to them, "Whenever you enter into a house, stay there until you leave *that town*. ^{6:11}And if any place you go does not receive you and the people there refuse to hear you, as you leave that place, shake off the dust that is on the soles of your feet for a testimony *against* them.

^{6:12}And having gone out, they proclaimed *the message of repentance*. ^{6:13}They cast out many demons and anointed many who were sick with oil and they were healed.

^{6:14}Soon king Herod heard *about him*, for his name had become known, and he said, "John the Baptizer has risen from the dead and, therefore, these works of power operate in him." ^{6:15}But others said, "It is Elijah." And others said, "*He is a prophet or like one of the prophets.*"

^{6:16}But Herod, when he heard about it, said, "John, whom I beheaded has resurrected." ^{6:17}For Herod himself had sent and arrested John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. ^{6:18}For John had said to Herod, "It is not lawful for you to have your brother's wife."

^{6:19}*This is why* Herodias held a grudge against him and wanted to kill him. But she was not able to ^{6:20}because Herod greatly respected John, knowing that he was a righteous and holy man, and *therefore* kept him safe. And because he had heard many things about him, he was even willing to listen to him.

^{6:21}But then a day came when *Herodias had her opportunity*. Herod, on his birthday, made a feast for his nobles, the captains of thousands, and the chief men of Galilee. ^{6:22}And the daughter of Herodias came in and performed a dance. She pleased Herod and those who sat at the feast with him so much that the king said to the young woman, "Ask me for whatever you want and I will give it you." ^{6:23}He even swore an oath to her *saying*, "Whatever you ask of me, I will give it you, even if it is half of my kingdom."

^{6:24}Then she went out and said to her mother, "What should I ask for?" And she replied, "The head of John the Baptizer." ^{6:25}So she hurried right back to the king and asked *saying*, "I want you to give me the head of John the Baptizer on a platter right now." ^{6:26}And the king was exceedingly grieved, but because of his oath and because of those who sat at the feast, he was not disposed to disregard her.

^{6:27}And so the king immediately sent a soldier of his guard and commanded *him* to bring his head. So he went and beheaded him in the prison, ^{6:28}brought his head on a platter, and gave it to the young woman. And the young woman gave it to her mother. ^{6:29}When his disciples heard *about it*, they came and took his corpse and laid it in a tomb.

^{6:30}The ones *whom* Jesus had sent out gathered together to Jesus and they told him about all the things they had done and what they had taught. ^{6:31}And he said to them, "Come away to an uninhabited place and rest a while." For

there were so many *people* coming and going that they didn't even have enough free time to eat. ^{6:32}And so they went away in the boat to a desolate place. ^{6:33}When *the people* saw them going, many recognized him and so they ran there on foot from all the *neighboring* cities to meet him. And *so they had* gathered together to where he was going before he *even* got there.

^{6:34}When he arrived there and saw a large crowd, he had compassion on them, because they were like sheep who do not have a shepherd and he began to teach them many things.

^{6:35}And since it was already getting late, his disciples came to him and said, "This place is deserted and it is already getting late. ^{6:36}Send them away so that they can go into the surrounding villages and countryside and buy themselves something to eat." ^{6:37}But he answered and said to them, "You give them something to eat." And they said to him, "Should we go and buy two hundred denarii worth of bread and give it to them to eat?" ^{6:38}And he said to them, "How many loaves do you have? Go and find out." And when they found out, they said, "Five, and two fish."

^{6:39}So he instructed them all to sit down in groups on the green grass. ^{6:40}And they sat down in groups of hundreds and of fifties. ^{6:41}He took the five loaves and the two fish and looking up to heaven, he blessed them. Then he broke the loaves *into pieces* and he gave them to the disciples to set before the crowd. The two fish were also divided among them all. ^{6:42}And they all ate and were filled. ^{6:43}*Afterwards* they gathered up twelve basketfuls of the leftover pieces, including the fish. ^{6:44}And those who ate the loaves were five thousand men.

^{6:45}And shortly afterward he urged his disciples to enter into the boat and to go ahead of *him* to the other side to Bethsaida while he himself sent the multitude away. ^{6:46}After he had dismissed them, he went up into the mountain to pray.

^{6:47}When evening had come, the boat was in the middle of the sea and he was alone on the land. ^{6:48}And he perceived that they were having a hard time rowing because

the wind was against them. About the fourth watch of the night he came toward them, walking on the sea and he would have passed by them. ^{6:49}But they, when they saw him walking on the sea, supposed that it was an apparition and cried out ^{6:50}because they all saw him and were upset. But he immediately spoke to them and said, "Be encouraged. I AM *he*. Don't be afraid."

^{6:51}And so he came up to them and got into the boat and the wind stopped blowing. And they were beyond greatly astounded and amazed among themselves, ^{6:52}not yet comprehending about what had happened with the loaves because their hearts were calloused.

^{6:53}When they had crossed over, they came to the land of Gennesaret and moored to the shore. ^{6:54}And when they had gotten out of the boat, immediately *the people* recognized him. ^{6:55}And so they ran round the whole region and began to carry those who were sick, still on their beds, *to him* wherever they heard that he was.

^{6:56}And wherever he went, into villages or into cities or into the country, they laid the sick in the marketplaces and begged him to let them just touch the border of his garment. And as many as touched him were delivered *from their ailments*.

CHAPTER 7

^{7:1}And the Pharisees and certain of the scribes who had come from Jerusalem, gathered together to oppose him. ^{7:2}They had noticed that some of his disciples ate their bread with "defiled," that is, unwashed, hands and were finding fault *with him* about it. ^{7:3}(For the Pharisees and all the Jews do not eat unless they first wash their hands diligently, adhering to the tradition of their elders. ^{7:4}Furthermore, *when they come* from the marketplace, the don't eat unless they bathe themselves first. And there are many other such regulations which they observe concerning the washings of cups, pots, brass vessels, and sleeping furniture.)

^{7:5}And so the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition

of the elders but eat their bread with ‘defiled’ hands?”
7:6 And he said to them, “Isaiah prophesied very accurately about you hypocrites, as it is written: ‘This people honors me with their lips, but their heart is far from me. 7:7 Their worship of me is futile, teaching men’s rules *as their doctrine*’ (Is 29:13).

7:8 “You discard the commandment of God and obsessively hold onto the tradition of men.” 7:9 And he said to them, “You set aside the commandment of God so that you may keep your own tradition. 7:10 For example, Moses said, ‘Honor your father and your mother’ and, ‘He who speaks evil of his father or mother should be put to death.’

7:11 “But you say *that* if a man says to his father or his mother, “Whatever assistance I might have been to you is ‘Corban,’ that is to say, ‘Given to God,’” 7:12 he is discharged from doing anything for his father or his mother. 7:13 *By teaching this*, you invalidate the word of God by your tradition which you have delivered *to the people to keep*. And you do many other similar things also.”

7:14 Then he called the multitude to him again and said to them, “All of you listen to me and understand. 7:15 There is nothing from outside of a man which, entering into his *mouth*, can defile him. But the things which come out of a man’s *mouth* are the *things* which defile the man. 7:16 If anyone has hearing ears, let him hear.”

7:17 And when he had entered into the house away from the multitude, his disciples asked him about this parable. 7:18 And he said to them, “Are you also so lacking in understanding? Don’t you see that whatever goes into a man from the outside cannot defile him. 7:19 This is because it doesn’t go into his heart but into his stomach, through the bowels, and is eliminated, thus ‘cleansing’ all foods.”

7:20 And he said, “It is that which comes out of a man which defiles the man. 7:21 For from within – out of the heart of men – come: evil thoughts, adultery, sexual relationships outside of marriage, murders, robbery, 7:22 greediness, corruption, deceitfulness, sexual impurity, lack of generosity {Gk, evil eye}, slander, arrogance, and unholy living. 7:23 All these evil things come out from within and defile the man.”

^{7:24}Having left there, he went to the borders of Tyre and Sidon. And he entered into a house, not wanting anyone to know about it, yet he could not be hidden. ^{7:25}But very soon a woman who had a little daughter with an unclean spirit, heard about him. *She* came and prostrated herself at his feet. ^{7:26}Now the woman was a Greek, a Syrophoenician by race. And she pleaded with him to cast out the demon from her daughter.

^{7:27}And he said to her, "Let the children first be filled, for it is not right to take the children's bread and throw it to the little dogs." ^{7:28}But she answered and said to him, "Yes, Lord, but even the small dogs under the table eat from the little morsels which the children *drop*."

^{7:29}And he said to her, "Because of this saying, go on your way. The demon has gone out of your daughter." ^{7:30}And she went back to her house and found the child lying on the bed and the demon had left.

^{7:31}Returning from the borders of Tyre, *he* came through Sidon to the sea of Galilee, through the middle of the region of Decapolis. ^{7:32}And they brought someone who was deaf and had a speech impediment to him and they begged him to lay his hand on him. ^{7:33}And he took him aside privately, away from the multitude, and put his fingers into his ears. Then he spat and touched his tongue.

^{7:34}And looking up to heaven, he groaned and said to him, "Ephphatha," which means, "Be opened." ^{7:35}And his ears were opened and his tongue was loosed and he spoke clearly. ^{7:36}And he ordered them to tell no one. But the more he admonished them, the more they told everyone about it.

^{7:37}And they were totally astonished saying, "He has done all things well! He even makes the deaf hear and the dumb speak."

CHAPTER 8

^{8:1}In those days, when a large crowd had gathered together and once again they were without anything to eat, he called his disciples to him and said to them, ^{8:2}"I feel compassion for the multitude, because they have been with me three days already and have nothing to eat. ^{8:3}If I

send them away hungry to their homes, they might faint on the way and some of them have come from far away."

^{8:4}And his disciples answered him, "Where can we find any bread here in this uninhabited place?" ^{8:5}And he asked them, "How many loaves do you have?" And they said, "Seven." ^{8:6}Then he instructed the crowd to sit down on the ground. He took the seven loaves and having given thanks, he broke them in pieces and gave them to his disciples to give to them. So they set them before the multitude. ^{8:7}They also had a few small fish.

After having blessed them, he told *his disciples* to set these before them also. ^{8:8}And everyone ate and was satisfied. Afterwards, they gathered up seven baskets of broken pieces that were left over. ^{8:9}And those *who ate* were about four thousand in number. Then he sent them away.

^{8:10}Then he entered directly into the boat with his disciples and came to the coast of Dalmanutha. ^{8:11}And the Pharisees came there and began to debate with him, seeking a sign from heaven from him *and* testing him. ^{8:12}And he sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." ^{8:13}And he left them.

And entering into *the boat* again, he departed to go to the other side. ^{8:14}But they had forgotten to take bread. They didn't have more than one loaf with them in the boat.

^{8:15}And he warned them saying, "Look, be perceptive *concerning* the yeast of the Pharisees and the yeast of Herod." ^{8:16}And they discussed this with one another saying, "*He said that* because we don't have any bread."

^{8:17}And Jesus perceiving it said to them, "Why do you discuss your not having bread? Don't you yet perceive or understand? Are your hearts still calloused? ^{8:18}Having eyes, you *still* don't see and having ears, you *still* don't hear? Don't you remember ^{8:19}when I broke the five loaves among the five thousand? How many baskets full of broken pieces did you gather up?" They said to him, "Twelve."

^{8:20}"And when *I broke the seven loaves* among the four thousand, how many basketfuls of broken pieces did you

gather up?" And they said to him, "Seven." ^{8:21}And he said to them, "How is it that you still don't understand?"

^{8:22}When they came to Bethsaida, *those from that area* brought a blind man to him and begged him to touch him. ^{8:23}Then he took the blind man by the hand and took him out of the village. And when he had spit on his eyes, and laid his hands on him, he asked him, "Do you see anything?" ^{8:24}And he looked up and said, "I see men, but they look like walking trees."

^{8:25}Then he laid his hands on his eyes again, and he recovered his sight *completely*, being restored to *his former state*, and saw everything clearly. ^{8:26}And he sent him away to his home saying, "Don't go back into the village and don't tell anyone in the village."

^{8:27}And Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, saying to them, "Who do men say that I am?" ^{8:28}And they told him saying, "John the Baptist, and others, Elijah, and *still* others, one of the prophets." ^{8:29}Then he asked them, "But who do you say that I am?" Peter answered and said to him, "You are the Anointed One." ^{8:30}And he ordered them not to tell anyone *this* about him.

^{8:31}And he began to teach them that it was necessary for the Son of man to suffer many things, be rejected by the elders, the chief priests and the scribes, be killed, and after three days rise again. ^{8:32}And he said these things very clearly. So Peter took him aside and began forcefully to try to talk him out of this idea. ^{8:33}But he, turning around and seeing his disciples, rebuked Peter and said, "Get behind my back Satan, for you do not understand the things of God but are thinking like a man!"

^{8:34}And he called the multitude to him along with his disciples and said to them, "If anyone wishes to follow after me, let him reject his own 'self,' pick up his cross and follow me. ^{8:35}For whoever seeks to preserve his own soul life will have it utterly destroyed and whoever declares that his soul life must be put to death for my sake and the sake of the good news *message* will be being saved himself [through transformation].

^{8:36}“For how does it benefit anyone to gain the whole world and suffer the loss of his soul life? ^{8:37}Or what could a man give as a ransom for his soul life? ^{8:38}Whoever is ashamed of me and of my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”

CHAPTER 9

^{9:1}And he said to them, “Truly I say to you that some of the ones standing here will not experience death until they see a powerful manifestation of the *coming* kingdom of God.” ^{9:2}Then six days later Jesus took Peter, James and John with him and brought them privately up onto a high mountain, alone. There he was transformed before their eyes. ^{9:3}His garments became radiant, extremely white, more than any bleaching agent on earth could whiten them.

^{9:4}Moses and Elijah also appeared to them. And they were talking with Jesus. ^{9:5}Peter responded to all this by saying to Jesus, “Rabbi, it is a good thing that we are here. We should make three shrines here: one for you, one for Moses, and one for Elijah.” ^{9:6}For he didn’t know what he was saying because they were frightened out of their wits.

^{9:7}Then a cloud came which cast a shadow over them. And a voice came out of the cloud saying, “This is my Son, the Beloved *One*. Hear him!” ^{9:8}And at that moment, looking round them, they no longer saw anyone except Jesus there with them.

^{9:9}And as they were coming down from the mountain, he exhorted them to tell no one about the things they had seen until after the Son of man had been raised up from among the dead. ^{9:10}So they kept this word, debating among themselves what “being raised up from among the dead” could mean.

^{9:11}Then they asked him saying, “*How is it that the scribes say that it is necessary for Elijah to come first before the Messiah?*” ^{9:12}So he said to them, “Elijah truly will come first and will restore all things *before the second coming*.”

"But, (just as is it written about the Son of man that he would suffer many things and be treated with contempt) ^{9:13}I tell you that "Elijah" has already come and they have mistreated him following their own desires, just as it is written concerning him."

^{9:14}And having returned to the disciples, they saw a large crowd around them and scribes arguing with them. ^{9:15}And just then, when the crowd saw him, they were startled and came running to greet him. ^{9:16}He asked the scribes, "What are you arguing about with them?"

^{9:17}And someone in the crowd answered him, "Teacher, I brought my son to you, who has a spirit which causes him to be speechless. ^{9:18}And whenever it takes him over, it convulses him and he foams at the mouth, grinds his teeth, and curls up in a ball. I spoke to your disciples asking them to cast it out but nothing came of it."

^{9:19}And he answered them and said, "Oh unbelieving generation, how long will I be with you? How long must I endure you? Bring him to me." ^{9:20}And they brought him to him. And when he saw him, immediately the spirit convulsed him and he fell on the ground, rolling around and foaming at the mouth. ^{9:21}And he asked his father, "How long has it been since this has happened to him?" And he said, "Since he was a child. ^{9:22}And often it has thrown him into the fire and into the water to destroy him. But if you can do anything, have compassion on us and help us."

^{9:23}And Jesus said to him, "It depends on whether or not you are able to believe. All things are possible to him who believes." ^{9:24}Immediately the father of the child cried out with tears and said, "I believe. Oh Lord, help my unbelief!"

^{9:25}And when Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to him, "You dumb and deaf spirit, I command you, come out of him and don't enter into him any more!" ^{9:26}And having cried out and convulsed him severely, he came out. And *the boy* became as if dead, so much so that many said, "He is dead."

^{9:27}But Jesus took him by the hand and lifted him up and he got up. ^{9:28}And when he had come into the house, his disciples asked him privately, why they couldn't cast it

out. ^{9:29}And he said to them, "No one can cast this kind out except through prayer and fasting."*

^{9:30}Then they left there and passed through Galilee but he didn't want anyone to know about it ^{9:31}because he was explaining something to his disciples. He said to them, "The Son of man is going to be delivered up into the hands of men and they will kill him. And after he is killed, the third day he will rise again." ^{9:32}They didn't understand what he said but were afraid to ask him *to explain it*.

^{9:33}When they had come to Capernaum, after he had come into the house, he asked them, "What were you discussing on the way?" ^{9:34}But they kept quiet because they had been arguing with each other about who was the greatest. ^{9:35}So he sat down and called the twelve and he said to them, "If any one wants to be first, he must be last of all and the servant of all."

^{9:36}Then he took a little child and set him in the middle of them. And taking him in his arms, he said to them, ^{9:37}"Whoever receives one of these little children in my name, receives me and whoever receives me, does not receive me but the One who sent me."

^{9:38}John said to him, "Teacher, we saw someone casting out demons in your name and we forbid him because he doesn't accompany us." ^{9:39}But Jesus said, "Don't forbid him. For there is no one who does a powerful work in my name who *afterwards* will be quick to speak evil of me. ^{9:40}He who is not against us is for us.

^{9:41}"For whoever gives you a cup of water to drink because you are the Anointed One's, truly I say to you, he will in no way lose his reward. ^{9:42}And whoever causes one of these little ones who trusts in me to stumble, it would be better for him if a huge millstone were hung around his neck and he was thrown into the sea.

^{9:43}"If your hand is holding you back, cut it off. It is better for you to enter into *the life of God* crippled rather than go into Gehenna – into the unquenchable fire – *still* having your two hands. ^{9:45}And if your foot is holding you

*It is possible that because the demon gained access to this person in early childhood – thus indicating that it was not an act of that person's will which allowed the demon in – the evil spirits hold over that person's life was harder to remove.

back, cut it off. It is better for you to enter into *the* life of God lame than to be thrown into Gehenna still having two feet.

9:47“ And if your eye is holding you back, throw it out. It is better for you to enter into the kingdom of God with one eye, rather than *still* have two eyes and be thrown into fiery Gehenna 9:48where the maggots don’t die and the fire is never extinguished.

9:49“ But each individual will be ‘seasoned’ with fire, just as every sacrifice is seasoned with salt. 9:50Salt is good. But if salt has lost its saltiness, how can you season it? Have wisdom {salt} in yourselves and cultivate peace with one another.”

CHAPTER 10

10:1And he arose from there and came into the regions of Judea and beyond the Jordan. There the crowds came together to him again, and as his habit was, he again taught them.

10:2And the Pharisees came forward and asked him, as a way of testing him: “Is it lawful for a man to divorce *his wife*?” 10:3And he answered and said to them, “What did Moses command you?” 10:4And they said, “Moses allowed them to write a document of divorce and divorce her.”

10:5So Jesus explained to them, “It was because of the hardness of man’s heart that he wrote you this rule. 10:6But from the beginning of the creation, God made them a *couple*, male and female. 10:7For this reason a man leaves his father and mother, and adheres {to glue or cement, Gk} to his wife, 10:8and the two become one flesh so that they are no longer two, but one flesh. 10:9Therefore, what God has yoked together, let no one separate.”

10:10And in the house the disciples asked him again about this matter. 10:11And he said to them, “Whoever divorces his wife in order to marry another commits adultery against her. 10:12And if she, herself divorces her husband in order to marry another, she commits adultery.”

10:13And some people were bringing little children to him, so that he would touch them. And the disciples rebuked them. 10:14But when Jesus saw it, he was indignant

and said to them, "Allow the little children to come to me and don't forbid them. For the kingdom of God belongs to ones such as these. ^{10:15}Truly I say to you, unless you receive the kingdom of God as a little child, there is no way for you to enter into it." ^{10:16}And he took them in his arms and blessed them, laying his hands on them.

^{10:17}When he had left there and was going along the way, someone ran up to him, kneeled down before him and asked him, "Good Teacher, what works must I do to receive eternal life?" ^{10:18}And Jesus said to him, "Why do you call me good? Only One is good, *even* God. ^{10:19}You know the commandments: Do not kill; Do not commit adultery; Do not steal; Do not testify falsely; Do not take advantage of others; Honor your father and mother."

^{10:20}And he said to him, "Teacher, all these things I have observed from my youth." ^{10:21}And Jesus, looking upon him, loved him and said to him, "You lack one thing: go, sell whatever you have, and give to the poor and you will have treasure in heaven. And come, take up the cross, and follow me." ^{10:22}But his countenance fell at this saying and he went away distressed, for he had many possessions.

^{10:23}And Jesus looked around *him* and said to his disciples, "How difficult it is to persuade those who have wealth to enter into the kingdom of God!" ^{10:24}And the disciples were astonished at his words. But Jesus, continuing his remarks said to them, "Children, how difficult is for those who trust in wealth to find the kingdom of God attractive and so to enter into it! ^{10:25}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."

^{10:26}And they were really shocked, saying to him, "Then who can be saved?" ^{10:27}Jesus looking at them said, "With men it is impossible, but not with God, for all things are possible with God."

^{10:28}Peter began to say to him, "Look, we have left everything and have followed you." ^{10:29}Jesus said, "Truly I say to you, there is no one who has left house, or brethren, or sisters, or mother, or father, or children, or lands, for my

sake, and for the sake of the good news, ^{10:30}who will not afterwards enjoy in proper proportion* – *up to one hundred times more* – houses, brethren, sisters, mothers, children, and lands in the middle of persecutions and during the coming age, *the full enjoyment of the eternal life of God.***

^{10:31}But many who are first will be last, and the last first."

^{10:32}As they were on the way going up to Jerusalem, Jesus was taking the lead *in the journey*. And they were distraught and afraid as they followed *him*. So he took the twelve aside again and began to explain the things that were going to happen to him ^{10:33}saying, "Look, we are going up to Jerusalem and the Son of man will be delivered into the custody of the chief priests and the scribes. They will condemn him to death and will deliver him to the Gentiles ^{10:34}who will mock him, beat him with whips, spit on him, and *then* kill him. But after three days he will rise again."

^{10:35}And James and John, the sons of Zebedee came to him saying, "Teacher, we want you to do for us whatever we ask of you." ^{10:36}And he said to them, "What do you want me to do for you?" ^{10:37}And they said to him, "Grant that one of us would sit on your right hand and one on your left hand when you sit *on your throne* in your glory."

^{10:38}But Jesus said to them, "You don't understand what you are asking. Are you able to drink the cup that I am to drink or be baptized with the baptism with which I am to be baptized?" ^{10:39}And they said to him, "We are able." Then Jesus said to them, "You truly will drink the cup that I drink and be baptized with the baptism with

*Since Jesus just finished warning his disciples about the danger of wealth, it is impossible that he suddenly changed his mind and is predicting great prosperity for them all in this world. Therefore, we must understand the "enjoy in proper proportion" as enjoying what others have and have made available to those who do God's work and not that they will be possessing these things for themselves.

**This verse is a little difficult to understand because it seems to indicate that "eternal life" is something which believers receive "in the age to come." Yet, from other parts of the Bible, it is clear that this is something we receive when we receive Jesus (Jn 3:36, 1 Jn 5:12 and many more), not something which we get later on. The logical explanation must be that, in the resurrection, when we are free from this earthly, sinful body, we will then have a full, unrestricted enjoyment of God's eternal life which we already received through Jesus when we believed.

which I am to be baptized. ^{10:40}But to sit on my right hand or on *my* left hand is not mine to give, but *it is for them* for whom it has been prepared."

^{10:41}And when the *other* ten heard about it, they became offended with James and John. ^{10:42}So Jesus called them to him and said to them, "You know that those who are known to rule over the nations dominate them and their leaders exercise authority over them.

^{10:43}"But it must never be this way among you! Instead, whoever would become great among you will be your servant ^{10:44}and whoever desires to be first among you will be the slave of all. ^{10:45}For even the Son of man did not come to be served but to serve, and to give his life as a ransom for many."

^{10:46}They had come to Jericho. And as he was leaving Jericho with his disciples together with a large crowd, Bartimaeus (*meaning* the son of Timaeus), who was a blind man, was sitting by the wayside begging. ^{10:47}And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, you son of David, have mercy on me!" ^{10:48}And many rebuked him, telling him to be quiet. But instead he cried out even more, "O son of David, have mercy on me!"

^{10:49}Then Jesus stood still and asked them to call him *to come*. So they called the blind man, saying to him, "Be comforted. Get up for he has called you to come." ^{10:50}And throwing off his cloak, he sprang up and came to Jesus.

^{10:51}And Jesus spoke to him and said, "What do you want me to do for you?" And the blind man said to him, "Rabboni, I want to regain my sight." ^{10:52}And Jesus said to him, "Go your way. Your faith has made you whole." And immediately he received his sight and followed Jesus along the way.

CHAPTER 11

^{11:1}And when they came near to Jerusalem, to Bethphage and Bethany near the mount of Olives, he sent two of his disciples ^{11:2}and said to them, "Go your way into the

village that is across from you, and just as you enter into it, you will find a *donkey's* colt tied, on which no one has ever sat. Untie him and bring him *here*. ^{11:3}And if anyone asks you, 'Why are you doing this?' say, 'The Lord needs him' and immediately he will send him back here."

^{11:4}So they went off and found a *donkey's* colt tied near a door at a street crossing and they untied him. ^{11:5}And some of those who stood nearby said to them, "What are you doing, untying the *donkey's* colt?" ^{11:6}And they repeated to them what Jesus had said and they let them go.

^{11:7}Then they brought the colt to Jesus and threw their cloaks on him and he sat on him. ^{11:8}And many spread their garments on the road and others spread branches, which they had cut from the trees.

^{11:9}And those who went in front together with those who followed, cried out, "Hosanna! Blessed is he who comes in the name of the Lord! ^{11:10}Blessed is the kingdom that comes, *the kingdom* of our father David! Hosanna in the highest!"

^{11:11}And he entered into Jerusalem into the temple and when he had looked around at everything, since it was now evening, he went out to Bethany with the twelve.

^{11:12}On the next day, when they were leaving Bethany, he became hungry. ^{11:13}And seeing a fig tree in the distance having leaves, he came to it to see if perhaps he might find anything on it. But when he came to it, he found nothing but leaves because it was not the season for figs. ^{11:14}And he responded by saying to it, "No one will ever eat fruit from you again." And his disciples heard it.

^{11:15}When they had come to Jerusalem, he entered into the temple and began to throw out those who were buying and selling in the temple, and overturned the tables of the money-changers and the chairs of those who sold the doves. ^{11:16}And he would not allow anyone to carry any goods through the temple.

^{11:17}And he explained and said to them, "Is it not written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of thieves." ^{11:18}And when the chief priests and the scribes heard it, they looked

for some way that they might destroy him, feeling threatened by him because all the multitude was extremely impressed with his teaching.

^{11:19}And when evening came he went out of the city. ^{11:20}As they passed by in the morning, they saw the fig tree was dried up from the roots. ^{11:21}And Peter, remembering *Jesus' words*, said to him, "Rabbi look, the fig tree which you cursed has withered away."

^{11:22}And Jesus responded to them saying: "Have the faith of God. ^{11:23}Truly I say to you, whoever will say to this mountain, 'Be moved from this place and thrown into the sea,' and does not doubt [the guidance of the Holy Spirit] in his heart but believes that what he says [is what God is saying through him] will come to pass, whatever he says will happen for him. ^{11:24}Therefore, I say to you, all things for which you ask in prayer, believe that you receive them and you will have them.*

^{11:25}"And whenever you *want to* persevere in prayer, if you have anything against anyone, forgive *them* so that your Father who is in the heavens will also discharge your sins. ^{11:26}But if you do not forgive, neither will your Father who is in the heavens forgive your sins."

^{11:27}When they had returned again to Jerusalem, as he was walking in the temple, the chief priests, the scribes and the elders there came to him ^{11:28}and said, "By what authority do you do these things?" And "Who gave you this authority to do these things?"

^{11:29}So Jesus said to them, "I too will ask you one question and, if you answer me, I will tell you by what author-

*This passage, standing alone without other "balancing" Bible verses, sounds like a kind of "faith magic" recipe where you pick out something you want, believe real hard, and then you get it. Such a thought makes God into a kind of celestial servant, just waiting anxiously for us to work up enough faith to get Him to do something for us. The truth is that it is only when the Spirit of God is leading us to make such pronouncements that these miraculous events actually occur.

Our faith must be the faith "of God" as in verse 22. He is the author of any and all true "faith." Another verse which brings an equilibrium to these thoughts is found in 1 John 5:14 which says: "Now this is the confidence that we have in Him, that if we ask anything **according to His will**, He hears us." True faith is never believing "for" or "in" something (such as believing that something we want is going to happen) but in *Someone*. The genuine message of scriptures is not that we should believe in the power of our own faith but in Him who gives us true faith.

ity I do these things. ^{11:30}The baptism of John, was it from heaven or from men? Give me an answer." ^{11:31}And they reasoned among themselves saying, "If we say, 'From heaven,' he will say, 'Why then didn't you believe him?' ^{11:32}But we can't say, 'From men' *either*." *This was* because they were afraid of the people, for all believed that John was truly a prophet.

^{11:33}And so they answered Jesus and said, "We don't know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

CHAPTER 12

^{12:1}And he began to speak to them in parables. "A man planted a vineyard and put a wall around it, dug a pit for the winepress, built a guard tower, and rented it out to some who worked the land. He then travelled to another country.

^{12:2}"And at the *harvest* season he sent a slave to the workers so that he might receive his share of the fruits of the vineyard from the workers. ^{12:3}But they took *the slave* and beat him and sent him away with nothing. ^{12:4}Again, he sent to them another slave and they wounded him in the head and sent him away in shame. ^{12:5}And he sent *yet* another and they killed him. Yet *he still sent* many others, but *the workers* beat some and killed others.

^{12:6}"But he still had a son, one whom he loved dearly. He finally sent him to them saying, 'They will show respect for my son.' ^{12:7}But those workers said among themselves, 'This is the heir. Come, let's kill him and the inheritance will be ours.' ^{12:8}So they took him, killed him and threw *his body* out of the vineyard.

^{12:9}"What then will the owner of the vineyard do? He will come and destroy those workers of the land and will put the vineyard in the hands of others. ^{12:10}Have you not even read this scripture: 'The stone which the builders rejected was made the capstone of the arch. ^{12:11}This has been done by the Lord and it is so amazing that we can hardly believe our eyes.'"

12:12 Then they sought to seize him because they perceived that he had spoken the parable against them, but they were afraid of the crowd. And so leaving him, they went away. 12:13 Then they sent some of the Pharisees and the Herodians to him, planning to catch him saying something wrong.

12:14 So when they had come, they said to him, "Teacher, we know that you are truthful and don't show favoritism to anyone, for you don't pay any attention to whom someone might be, but truly teach the way of God. *Therefore*, is it lawful to pay the tax to Caesar or not? 12:15 Should we pay or should we not pay?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius so that I may see it." 12:16 And they brought it. And he said to them, "Whose image and inscription is this?" And they said to him, "Caesar's." 12:17 Then Jesus said to them, "Give back to Caesar the things that are Caesar's and to God the things that are God's." And they were astonished by him.

12:18 So then the Sadducees (the ones who say that there is no resurrection) came to him and asked him saying, 12:19 "Teacher, Moses wrote to us *teaching that* if a man's brother dies and leaves a wife behind him and has no child, his brother should take his wife and raise up children for his brother.

12:20 "Now there were seven brothers. The first married and died without children. 12:21 So the second took her to be his wife and died, also leaving no children. Then the third did likewise. 12:22 *In the course of time*, all seven had married her but none produced children. Last of all the woman also died. 12:23 In the resurrection whose wife will she be, for all seven of them had her as a wife?"

12:24 Jesus said to them, "This is the reason you err: you don't know the scriptures or the power of God! 12:25 For when the dead are resurrected, they neither marry nor are given in marriage but are like the angels in heaven. 12:26 But concerning the dead – that they, in fact, are resurrected – haven't you read in the book of Moses, in the passage about the *burning bush*, how God spoke to him saying, 'I

am the God of Abraham, the God of Isaac, and the God of Jacob?' 12:27He is not the God of the dead but of the living. You are in very serious error."

12:28Then one of the scribes came forward, having heard their discussion and realizing that he had answered them well, asked him, "What is the most important commandment?"

12:29Jesus answered, "The most important is: 'Hear, O Israel; The Lord our God, the Lord is one.' 12:30And, 'You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' 12:31The second is this: 'You shall love your neighbor as yourself.' There is no other commandment more important than these."

12:32And the scribe said to him, "You have answered well Teacher. You have said the truth that he is one and that there is no other besides him. 12:33And to love him with all the heart, with all the understanding, with all the strength, and to love your neighbor as yourself means much more than all burnt-offerings and sacrifices."

12:34And when Jesus saw that he answered prudently, he said to him, "You are not far from the kingdom of God." And after that, no one dared ask him any more questions.

12:35And as Jesus taught in the temple, *he responded to the challenges of the scribes and Pharisees* by saying, "How can the scribes say that the Anointed One is the son of David? 12:36David himself said in the Holy Spirit: 'The Lord said to my Lord, "Sit on my right hand, until I make your enemies the footstool of your feet"' (Ps 110:1). 12:37Since David himself called him 'Lord,' how can he be his son?" And the large crowds enjoyed hearing him teach.

12:38And in his teaching he said, "Beware of the scribes, who like to wear special clothes *identifying their 'status'* and to be greeted *as someone important* in public places. 12:39They *love to have* special seats up front in the synagogues [religious meeting places] and *to be honored with* the best places at feasts.

12:40" They cheat widows out of their life savings and look for any excuse to make long prayers *to attract attention*

to themselves. These will receive the more severe judgment."

^{12:41}And he sat down across from the collection box and watched how the crowd put money into the collection box. And many who were rich put in a lot. ^{12:42}Then a poor widow came and she put in two of the smallest brass coins, which total one quadrans.

^{12:43}And he called his disciples to him and said to them, "Truly I say to you, this poor widow has put in more than all those who are putting money into the treasury, ^{12:44}for they all contributed from their excess, but she from her poverty put in all that she had, *even* her entire salary."

CHAPTER 13

^{13:1}And as he was going out of the temple, one of his disciples said to him, "Teacher, look, at the quality of these stones and this impressive building!" ^{13:2}And Jesus said to him, "Do you see this great building? There will not be one stone left upon another here which will not be torn down."

^{13:3}And as he sat on the Mount of Olives across from the temple, Peter, James, John, and Andrew asked him privately, ^{13:4}"Tell us, when will these things occur? And what is the sign that all these things are about to happen?"

^{13:5}Then Jesus began his discourse by saying, "Be discerning so that no one leads you into error. ^{13:6}For many will come in my name saying, 'I am *he*,' and will deceive many. ^{13:7}And when you hear of wars and/or rumors of wars, don't be frightened. It is unavoidable that these things will happen. But they do not signal the end.

^{13:8}"For nation will rise against nation and kingdom against kingdom. There will be earthquakes in various places. There will be famines and disturbances. These things are the merely the beginnings of the birth pangs.

^{13:9}"But look out for yourselves. For they will hand you over to the legal authorities. You will be beaten in the synagogues and you will be forced to appear before governors and kings for my sake as a testimony to them. ^{13:10}But the good news must first be proclaimed to all the nations.

13:11“And when they take you and hand you over *to the authorities for judgment*, don’t be anxious ahead of time or meditate about what you will say. But whatever is given you *by God* at that moment, that is what you should speak, for it is not you who will be speaking but the Holy Spirit.

13:12“And brother will deliver up brother to death and the father his child. Children will rise up against parents and cause them to be put to death. 13:13And you will be hated by everyone for my name’s sake. But he who remains faithful to the end, that one will be being saved.

13:14“But when you see the false god who causes plundering, about which Daniel the prophet spoke, taking the place which is prohibited (let him who reads understand), then let those who are in Judea flee to the mountains. 13:15And let him who is on the housetop *terrace* not go down into his house in order to take anything out his house. 13:16And let him who is in the field not return back to get his coat.

13:17“But woe to those who are pregnant and to those who are nursing in those days! 13:18And pray that your fleeing to escape does not happen in the winter. 13:19For in those days a tribulation* will take place, the like of which has never been since the beginning of the creation which God created until now and never will be again.

13:20“And except the Lord had cut those days short, no one would survive. But for the elect’s sake whom he chose, he will cut those days short.

13:21“At that time, if anyone says to you, ‘Look, the Anointed One is here,’ or, ‘Look, *he is over there,*’ don’t believe it! 13:22For false Anointed Ones and false prophets will arise and will show signs and miracles, in order to lead people astray – even the elect if it were possible. 13:23But be discerning. Look, I have described all these things to you beforehand.

13:24“And in those days after that tribulation, the sun will be darkened and the moon will not shed its light. 13:25The stars of the heaven will be driven from their places

*The word “tribulation” does not refer to the judgments which God will pour out upon mankind at the end of this age but to the persecutions which the coming man of sin will promote against both Jews and Christians.

which they can't keep *any longer* when the powers that are in the heavens are overthrown.*

13:26 "And then they will see the Son of man coming in clouds with great power and glory. 13:27 Then will he send out angels and they will gather together his chosen ones from the four winds, from the most remote parts of the earth to the most remote parts of heaven.

13:28 "Now learn the parable from the fig tree: when its branch has become full of sap and its leaves begin to grow, you know that the summer is near. 13:29 In the same way you also, when you see these things taking place, know that the time is near, even at the doors. 13:30 Truly I say to you, this generation *which sees these signs* will not pass away until all these things will take place. 13:31 Heaven and earth will pass away, but my words will in no way pass away.

13:32 "But with regard to the exact day or hour, no one knows, not even the angels in heaven, neither the Son,** but only the Father. 13:33 Be discerning. Stay *spiritually* awake and pray, for you do not know when the time will be.

13:34 "It *will be* similar to *when* a man went to live in another country – having left his house and given jurisdiction to his servants and assigned each one his work, and also commanded the door keeper to be vigilant.

13:35 "Keep *spiritually* awake therefore, for you don't know when the 'master of the house' is coming, *whether it will be* at evening, or at midnight, or at dawn, or in the morning, 13:36 so that if he comes suddenly {without warning} he doesn't find you sleeping. 13:37 And what I say to you, I say to all. Be vigilant!"

CHAPTER 14

14:1 Now *the feast of the passover*, even the *time of the unleavened bread*, was two days away and the chief priests and the scribes looked for a way that they could seize him through treachery and kill him. 14:2 But they said,

*The arrival of the "male child" in heaven (Rev 12:5-11) precipitates a heavenly war which results in these "powers" being overthrown and expelled from their "places."

**Some ancient manuscripts do not include the phrase "neither the Son."

"Not during the feast, so that it won't cause a riot among the people."

^{14:3}And while he was in Bethany in the house of Simon the leper, as he reclined *to eat*, a woman came having an alabaster flask of fragrant liquid spikenard which was extremely expensive. *And* she broke the flask and poured *the ointment* over his head.

^{14:4}But there were some who became indignant among themselves, saying *to one another*, "What was the purpose for this waste of the fragrant ointment? ^{14:5}For it could have been sold for over three hundred denarii and given to the poor." And they snorted at her in disgust.

^{14:6}But Jesus said, "Leave her alone. Why do you trouble her? She has done a good work for me. ^{14:7}For you always have the poor with you and whenever you want to you can do something good for them. But you will not always have me *physically present*. ^{14:8}She has done what she could. She has anointed my body beforehand for burial. ^{14:9}And truly I say to you, wherever the good news is proclaimed throughout the whole world, that which this woman has done will be spoken of for a memorial to her."

^{14:10}Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray him to them. ^{14:11}And when they heard it, they were delighted and promised to give him money. So he watched for an opportunity to deliver him *to them*.

^{14:12}On the first day of unleavened bread, when the passover *lamb* is sacrificed, his disciples said to him, "Where do you want us to go and prepare for you to eat the passover?" ^{14:13}So he sent two of his disciples and said to them, "Go into the city and there you will encounter a man carrying an urn of water. Follow him.

^{14:14}"And where he goes in, say to the owner of the house, 'The Teacher asks, where is the dining room, where I may eat the passover with my disciples?' ^{14:15}And he will show you a large upper room, furnished *and* ready. Prepare *the passover* for us there." ^{14:16}And the disciples went out, came into the city and found *things* just as he had said to them. And they prepared the passover.

^{14:17}When it was evening he came *there* with the twelve. ^{14:18}And as they reclined and were eating, Jesus said, "Truly I say to you, one of you will betray me – someone who is eating with me." ^{14:19}They began to grieve and ask him one by one, "Is it I?"

^{14:20}So he said to them, "*It is one of you twelve, someone who shares food from the dish with me.*" ^{14:21}For the Son of man is going away, fulfilling what is written concerning him. But woe to that man through whom the Son of man is betrayed! It would have been better for that man if he had not been born."

^{14:22}And as they were eating, he took bread and having blessed it, broke it and gave to them and said, "Take this and eat. This is my body." ^{14:23}And he took a cup and having given thanks, he gave it to them. And they all drank of it. ^{14:24}And he said to them, "This is my blood of the new covenant, the blood which is being poured out for many. ^{14:25}Truly I say to you, I will no longer drink of the fruit of the grapevine until that day when I drink new *wine* in the kingdom of God."

^{14:26}And when they had sung a hymn of praise, they went out to the mount of Olives. ^{14:27}Then Jesus said to them, "All of you will desert me tonight, for it is written, 'I will strike the shepherd and the sheep will be scattered' (Zech 13:7). ^{14:28}However, after my resurrection, I will go ahead of you into Galilee."

^{14:29}But Peter said to him, "Although everyone else might desert you, I will not." ^{14:30}And Jesus replied to him, "Truly I say to you, that today, *even* this night, before the rooster crows twice, you will deny me three times." ^{14:31}But he insisted even more saying, "Even if I must die with you, there is no way I will deny you." And the others all said the same thing.

^{14:32}When they had come to a place called Gethsemane, he said to his disciples, "Sit here while I go pray." ^{14:33}And he took with him Peter, James, and John and began to be anguished and distressed in his mind. ^{14:34}And he said to them, "My soul is deeply grieved, even to death. Wait here and keep watch."

^{14:35}Then he went on ahead a little and prostrated himself on the ground and prayed, that if it were possible, this time of *trial* might pass by him. ^{14:36}And he said, "Abba, Father, all things are possible for you. Remove this cup from me. But don't do what I want. *Instead*, may your will be done."

^{14:37}When he came back and found them sleeping *he* said to Peter, "Simon, are you sleeping? Couldn't you keep watch for one hour? ^{14:38}Be vigilant and pray so that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

^{14:39}And he went away again and prayed, saying the same words. ^{14:40}Once again he came back and found them sleeping, for their eyes were very heavy. And they didn't know how to respond to him. ^{14:41}And he came back the third time and said to them, "Go ahead, sleep now and rest. It is enough. The time has come. Look, the Son of man is being betrayed into the hands of sinners. ^{14:42}Arise, let us be going. See, he who betrays me is coming now."

^{14:43}And just then, while he was still speaking, Judas, one of the twelve, arrived and with him was a mob *armed* with swords and wooden staves, sent by the chief priests, the scribes, and the elders. ^{14:44}Now he who betrayed him had agreed on a signal saying, "Whomever I kiss, that is he. Seize him and take him away safely." ^{14:45}And when he arrived, immediately he came to him and said, "Rabbi, Rabbi" and kissed him. ^{14:46}Then they laid hands on him and seized him.

^{14:47}But one of those who stood nearby drew his sword, struck the servant of the high priest, and cut off his ear. ^{14:48}And Jesus responded to them saying, "Have you come here as if I were a robber, armed with swords and wooden staves to seize me? ^{14:49}I was daily with you in the temple teaching and you didn't seize me. But *this is done* so that the scriptures might be fulfilled." ^{14:50}And they all left him and fled. ^{14:51}And a certain young man followed him, having a linen cloth wrapped around him over *his* naked *body*. Some of the young men tried to grab him ^{14:52}but he left the linen cloth and fled away naked.

^{14:53}And they led Jesus away to the high priest. And there were together with him all the chief priests, the elders, and the scribes. ^{14:54}But Peter had followed him at a distance, even coming into the courtyard of the high priest where he was sitting with the officers *and* warming himself by the fire.

^{14:55}Now the chief priests and the whole council sought witnesses against Jesus in order to put him to death, but found none. ^{14:56}Although many gave false testimonies against him, their testimonies didn't agree with each other. ^{14:57}Then some rose up and testified falsely against him saying, ^{14:58}"We heard him say, 'I will destroy this temple that is of human construction and in three days I will build another not made with human hands.'" ^{14:59}But not even their testimonies were consistent with each other.

^{14:60}Then the high priest stood up among them and asked Jesus saying, "Won't you answer anything? What about what these witnesses are testifying against you?" ^{14:61}But he kept silent and made no reply. Again the high priest asked him saying, "Are you the Anointed One, the Son of the Blessed?" ^{14:62}And Jesus said, "I AM. And you will see the Son of man sitting in the place of honor and authority of the Power and coming with the clouds of heaven."

^{14:63}Then the high priest tore his clothes,* and said, "Why do we need witnesses now? ^{14:64}You have heard the blasphemy *for yourselves*. What do you think?" And they all condemned him to be worthy of death. ^{14:65}Then some began to spit on him. *And they* blindfolded him, hit him with their fists and said to him, "Prophecy." And the officers struck him with their hands.

^{14:66}And when Peter was downstairs in the courtyard, one of the maids of the high priest came ^{14:67}and, seeing Peter warming himself, she looked at him and said, "You were also with the Nazarene, Jesus." ^{14:68}But he denied it saying, "I don't know him or know what you are talking

*Moses' law prohibited the High Priest from tearing his garments (Lev 10:6; 21:10). This "tearing" is reminiscent of when king Saul tore Samuel's robe. Samuel then said, "The Lord has torn the kingdom of Israel from you today and has given it to a neighbor of yours, who is better than you" (1 Sam 4:12). It could be that at this moment, the "kingdom" was torn from the priests and given to the Lord Jesus.

about." And when he went out to the porch, the rooster crowed.

^{14:69}And the maid saw him again and began to say to those who stood nearby, "This is *one* of them." ^{14:70}But he denied it again. And a little while later, yet again some who stood nearby said to Peter, "You certainly must be *one* of them, for you are a Galilean. We can tell by your accent."

^{14:71}But he began to curse and to swear *saying*, "I don't know this man you're talking about." ^{14:72}And just then the rooster crowed a second time. And Peter remembered the word that Jesus had spoken to him, "Before the rooster crows twice, you will deny me three times." And when he remembered it, he wept.

CHAPTER 15

^{15:1}The first thing in the morning, the chief priests together with the elders, scribes, and the whole council held a consultation. *They then* bound Jesus and carried him away, delivering him up to Pilate. ^{15:2}And Pilate asked him, "Are you the King of the Jews?" And answering he said to him, "You say so."

^{15:3}And the chief priests accused him of many things. ^{15:4}So Pilate again asked him saying, "Won't you give me any answer? Look at how many accusations they make against you!" ^{15:5}But Jesus no longer made any response, so much so that Pilate marveled.

^{15:6}Now because it was a feast day, he customarily released one prisoner to them, whoever they asked of him. ^{15:7}And there was one called Bar-Abbas {son of Abbas} lying bound with those who had made an insurrection, men who during the insurrection had killed someone. ^{15:8}And the crowd began yelling, asking *Pilate* to do as he usually did for them. ^{15:9}And Pilate answered them saying, "Should I release to you the King of the Jews?" ^{15:10}For he perceived that it was because of envy that the chief priests had delivered him up.

^{15:11}But the chief priests stirred up the crowd, *asking him* to release Bar-Abbas instead. ^{15:12}And Pilate responded again and said to them, "What then should I do to him

whom you call the King of the Jews?" ^{15:13}And they shouted again, "Crucify him!" ^{15:14}So Pilate said to them, "Why, what evil has he done?" But they cried out even more loudly, "Crucify him!"

^{15:15}And so Pilate, wanting to please the crowd, released Bar-Abbas to them and delivered Jesus, having had him beaten with whips, to be crucified. ^{15:16}And the soldiers led him away inside the courtyard, which is the Praetorium, and they called together the whole band of *soldiers*. ^{15:17}There they clothed him with purple and, weaving a crown of thorns, they put it on him. ^{15:18}Then they began to salute him *saying*, "Hail, King of the Jews!" ^{15:19}And they struck his head with a reed and spat on him and bowing their knees, "worshipped" him.

^{15:20}And when they had mocked him, they took the purple *garment* off of him and put his own clothes back on him. And they led him out to crucify him. ^{15:21}And they compelled someone passing by, Simon a Cyrenian, (the father of Alexander and Rufus) who was coming in from the field, to go *with them* so that he could carry his cross.

^{15:22}Then they brought him to Golgotha, which means, "the place of a skull." ^{15:23}And they offered him wine mingled with myrrh *to drink*, but he did not take it. ^{15:24}And having crucified him, they divided his garments among themselves, *gambling with one another* by "casting lots" about which item each one would take.

^{15:25}And it was the third hour *of the day* when they crucified him. ^{15:26}The sign upon which his accusation was written *stated*: "THE KING OF THE JEWS." ^{15:27}And they crucified two robbers with him: one on his right side and one on his left. ^{15:28}So the scripture was fulfilled which said, "And he was considered to be among the transgressors." ^{15:29}And *some* of those who passed by reviled him, shaking their heads and saying, "Ha! You who would destroy the temple and build it in three days, ^{15:30}save yourself and come down from the cross!"

^{15:31}In the same way also the chief priests, mocking *him* among themselves along with the scribes, said, "He saved others but he can't save himself. ^{15:32}Let the Anointed One,

the King of Israel, come down from the cross now so that we may see and believe." And even *one* of the *ones* who were crucified with him taunted him also.

^{15:33}And when the sixth hour had come, darkness fell over the whole land until the ninth hour. ^{15:34}And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, my God, why have you abandoned me?"

^{15:35}And some of those who stood nearby, when they heard it, said, "Look, he is calling for Elijah." ^{15:36}And someone ran and filling a sponge with sour wine, put it on a reed and gave it to him to drink saying, "Hold on a minute. Let's see whether Elijah comes to take him down."

^{15:37}Then Jesus uttered a loud sound and expired. ^{15:38}And the veil of the temple was torn in two from the top to the bottom. ^{15:39}When the centurion who stood near him saw the way in which he cried out and expired, he said, "Truly this man was the Son of God."

^{15:40}There were also women watching from a distance – among whom were both Mary Magdalene and Mary the mother of James the short one and of Joses and Salome – ^{15:41}who, when he was in Galilee followed him and served him along with many other women who came up with him to Jerusalem.

^{15:42}And when evening had come, because it was the day of Preparation (that is the day before the Sabbath) ^{15:43}Joseph of Arimathaea, – a respected member of the Sanhedrin and someone who was also was looking for the kingdom of God – had the courage to go to see Pilate and ask for the body of Jesus.

^{15:44}But Pilate was surprised that he was already dead. So calling the centurion, he asked him whether he had been dead for any length of time. ^{15:45}Then, having received confirmation from the centurion, he granted the corpse to Joseph.

^{15:46}Joseph bought an expensive linen cloth and, after lowering him down *from the cross*, wrapped him in the linen cloth and laid him in a tomb which had been quarried out of a rock. Then he rolled a stone across the door of

the tomb. ^{15:47}Mary Magdalene and Mary the *mother* of Joses saw where he had been laid.

CHAPTER 16

^{16:1}And when the Sabbath had passed, Mary Magdalene and Mary the *mother* of James and Salome, purchased aromatic spices, so that they might anoint his *corpse*. ^{16:2}And so, very early on the first day of the week, they came to the tomb when the sun was just rising. ^{16:3}And they were discussing among themselves, "Who will roll the stone away from the door of the tomb for us (because it was extremely heavy)?"

^{16:4}Then looking up, they saw that the stone was already rolled back. ^{16:5}And entering into the tomb, they saw what appeared to be a young man sitting off to the right side, clothed in a brilliant white robe. And they were astonished.

^{16:6}And he said to them, "Don't be astonished. You are looking for Jesus, the Nazarene, who has been crucified. He has risen! He is not here. Look, here is the place where they laid him! ^{16:7}But go, tell his disciples and Peter that he is going ahead of you into Galilee. You will see him there as he told you."

^{16:8}And being overcome with trembling and amazement, they went out and fled from the tomb. But *at first* they said nothing to anyone because they were afraid.

^{16:9}Now after he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ^{16:10}She went and told those who had been with him, as they were mourning and weeping. ^{16:11}Yet, when they heard that he was alive and that she had seen him, they disbelieved.

^{16:12}After these things he was manifested in another form to two of them as they walked on their way into the country. ^{16:13}So they went away and told it to the rest. But they did not believe them either.

^{16:14}Afterward he appeared to the "eleven" as they were eating and he reproved them for their unbelief and

hardness of heart because they did not believe those who had seen him after he had risen.

^{16:15}And he said to them, "*As you are* going into all the world, announce the good news to the whole creation. ^{16:16}He who is believing and is being baptized [entering into the experience of what baptism signifies] will be being saved, but he who disbelieves will be condemned.

^{16:17}"And these signs will accompany those who believe: in my name {in the reality of my presence} they will cast out demons; they will speak new languages; ^{16:18}they will remove serpents and if they drink any deadly thing, it will not hurt them in any way; they will lay hands on the sick and they will recover."

^{16:19}So then the Lord Jesus, after he had spoken to them, was received up into the heavens and sat down in the place of authority and honor of God. ^{16:20}And they went forth and proclaimed the Lord everywhere, being accompanied by signs which confirmed the word. Amen.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The good news according to

Luke

^{1:1}Since many others have undertaken the task of composing a narrative about those events which have occurred among us – ^{1:2}according to how those, who from the beginning were eyewitnesses and assistants of the Word transmitted them to us – ^{1:3}it seemed good to me also, having from the beginning closely followed all things accurately, to write them down in order for you, most honorable Theophilus {Gk, “friend of God”}, ^{1:4}so that you could have an accurate and trustworthy understanding of the things about which you were instructed.

^{1:5}There was in the days of Herod, king of Judea, a certain priest named Zacharias, *whose temple duties were part of the shift rotations of Abijah*. His wife, whose name was Elisabeth, was a female descendant of Aaron. ^{1:6}And they were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. ^{1:7}But they had no children because Elisabeth was barren and they both were quite old.

^{1:8}It was the custom of the priesthood to “cast lots” to determine which duties each one fulfilled in his daily service before God. Now it happened that ^{1:9}his lot was to go into the temple of the Lord and burn incense. ^{1:10}And the whole multitude of the people were praying outside at the time of burning incense.

^{1:11}And an angel of the Lord appeared to him there, standing on the right side of incense altar. ^{1:12}And Zacharias was disturbed when he saw *him*, and he became very fearful. ^{1:13}But the angel said to him, “Don’t be afraid, Zacharias, because your prayer has been heard. Your wife Elisabeth will bear you a son and you shall call his name

John. ^{1:14}And you will have joy and exultation and many *others* will *also* rejoice because of his birth. ^{1:15}For he will be great in the sight of the Lord and he shall drink no wine nor strong drink. And he will be filled with the Holy Spirit, even from his mother's womb. ^{1:16}And *through him* many of the children of Israel will turn to the Lord their God.

^{1:17}"He will go before his face in the spirit and power of Elijah, 'to restore the disposition and character of the fathers to the children, and to turn the disobedient *to walk* in the wisdom of the just, in order to prepare a people for the Lord's *coming*'" (Mal 4:6).

^{1:18}But Zacharias said to the angel, "How can I be sure of this for I am an old man and my wife is quite advanced in age?" ^{1:19}And the angel answering said to him, "I am Gabriel, the one who stands in the presence of God. I was sent to speak to you and to bring you this good news concerning these things. ^{1:20}Therefore look, you will be unable to hear* and not able to speak until the day that these things take place because you did not believe my words which will be fulfilled in their time."

^{1:21}And the people were expecting Zacharias *to come* out and they wondered why he was taking so long in the temple. ^{1:22}But when he did come out, he couldn't speak to them. And they realized that he had seen a vision in the temple. He tried to communicate to them with gestures but he remained mute.

^{1:23}And so then, when the days of his priestly functions were over, he returned to his home. ^{1:24}And after these days Elisabeth his wife conceived but she hid her pregnancy for five months saying, ^{1:25}"The Lord has done this for me at the time when he *finally* took notice of me, to take away my disgrace among men."

^{1:26}Now in the sixth month of *Elisabeth's pregnancy* the angel Gabriel was sent from God to a city of Galilee, called Nazareth, ^{1:27}to a virgin engaged to a man whose

*The literal words here are: "to be silent" which this translator understands as: "to be in silence," therefore, to be deaf. Many translators have understood this as "kept silent," being then merely a repetition of not being able to speak. However, when John was born the neighbors had to "sign" (vs 62) to Zacharias and he responded to them in writing, indicating that he could neither hear nor speak.

name was Joseph, a descendant of David. The virgin's name was Mary. ^{1:28}And the angel entered into *the room* where she was and said, "Greetings, you who are being shown favor. The Lord *is* with you."

^{1:29}But she was very confused by what he said and searched her mind for the reason for this greeting. ^{1:30}And the angel said to her, "Don't be afraid Mary. For you have found favor with God. ^{1:31}Look, you will conceive in your womb and give birth to a son and shall call his name JESUS. ^{1:32}He will be great and will be called the Son of the Most High. The Lord God will give to him the throne of his father David. ^{1:33}And he will reign over the house of Jacob forever. And there will never be an end to his kingdom."

^{1:34}Then Mary said to the angel, "How could this happen, since I have never been intimate with a man?" ^{1:35}The angel answered and said to her, "The Holy Spirit will come upon you and the power of the Most High will envelope you in a haze of brilliance. For this reason the holy One to whom you give birth will be called the Son of God.

^{1:36}"Furthermore, see here, Elisabeth your relative – the one who was called barren – she has also conceived a son in her old age and is already in her sixth month. ^{1:37}For nothing which God says lacks power." ^{1:38}And Mary said, "Here I am, the Lord's maidservant {female slave}. May it happen to me according to your word." And the angel left her.

^{1:39}So at that time, Mary rose up and hurried into the hill country to a city of Judah. ^{1:40}There she came into the house of Zacharias and greeted Elisabeth. ^{1:41}And it happened, when Elisabeth heard Mary's greeting, the baby leaped in her womb and Elisabeth was filled with the Holy Spirit, ^{1:42}And she exclaimed with a loud voice saying, "May you be blessed among women and may the fruit of your womb be blessed! ^{1:43}And how can it be that the mother of my Lord should come to me? ^{1:44}For look, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. ^{1:45}And may she be blessed who believed, for there will be a fulfillment of the things which have been spoken to her by the Lord."

^{1:46}And Mary said, "My soul glorifies the Lord ^{1:47}and my spirit rejoices in God my Savior. ^{1:48}For he has regarded with favor the humble position of his handmaiden. Now look, from now on, all generations will call me blessed. ^{1:49}For the Mighty One has done great things to me. Holy is his name! ^{1:50}And his mercy is from generation to generation toward those who fear him.

^{1:51}"He has demonstrated his power. He has scattered the proud, *exposing* the imaginations of their hearts. ^{1:52}He has removed the mighty ones from *their* thrones and has raised up the humble ones. ^{1:53}The hungry he has filled with good things, but the rich he has sent away empty. ^{1:54}He has sent help to his servant Israel, remembering *his* mercy ^{1:55}(of which he spoke to our fathers) toward Abraham and his seed forever."

^{1:56}And Mary stayed with her about three months and then returned to her house. ^{1:57}Now when it was time for Elisabeth to give birth, she had a son. ^{1:58}When her neighbors and her relatives heard that the Lord had demonstrated his great mercy towards her, they rejoiced with her.

^{1:59}So it happened on the eighth day that they came to circumcise the child. And they would have named him Zacharias after the name of the father. ^{1:60}But his mother answered and said, "No, instead he will be called John." ^{1:61}And they said to her, "*But* you don't have any relatives with that name."

^{1:62}Then they made "signs" to his father, asking what he would have him called. ^{1:63}He asked for a writing tablet and wrote saying, "His name is John." And they all were shocked. ^{1:64}Immediately his mouth was "opened" and his tongue loosed and he spoke, blessing God.

^{1:65}And fear came on all those who lived near them. And throughout all the hill country of Judea people talked about these things which had happened. ^{1:66}And all who heard about it meditated on these things in their hearts, saying, "What sort of person will this child be?" For the hand of the Lord was with him.

^{1:67}And his father Zacharias was filled with the Holy Spirit and prophesied saying, ^{1:68}"May the Lord, the God

of Israel be blessed. For he has visited *us* and arranged for the ransom *to be paid* for his people. ^{1:69}He has raised up a “horn of salvation” for us through one of the descendants of his servant David – ^{1:70}*fulfilling* what he spoke by the mouth of his holy ones, even those prophets who have been from ancient times – ^{1:71}bringing deliverance from our enemies and from the hand of all who hate us.

^{1:72}“*He has done this to show mercy towards our fathers and to remember his holy covenant, ^{1:73}fulfilling the oath which he swore to Abraham our father. ^{1:74}This oath was to grant us deliverance out of the hand of our enemies so that we could serve him without fear, ^{1:75}as we live in holiness and righteousness before him all the days of our lives.*

^{1:76}“Yes and you child, will be called the prophet of the Most High. For you will go before the face of the Lord to prepare his ways, ^{1:77}to give knowledge of salvation to his people through the release from the bondage of their sins. ^{1:78}Through this visitation from above, our God *will demonstrate* his compassionate and merciful feelings, ^{1:79}by bringing light to those who sit in darkness – *even to those living in the shadow of death* – and guiding our feet into the way of peace.”

^{1:80}And the child grew and became strong in spirit and was in the deserts until the day of his being revealed *as a prophet* to Israel.

CHAPTER 2

^{2:1}Now it happened in those days that a decree was sent out from Caesar Augustus, that all inhabitants of *his empire* must be registered. ^{2:2}This was the first census which took place when Quirinius was governor of Syria. ^{2:3}And everyone had to go to their own city in order to register themselves.

^{2:4}So Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David which is called Bethlehem, because he was of the “house” and lineage of David. ^{2:5}*He went* to register himself along with Mary to whom he was engaged, who was pregnant. ^{2:6}And it happened that while they were there, the time came for her to

give birth. ^{2:7}And she gave birth to a son, her first child. She wrapped him in bands of cloth and laid him in a manger because there was no room for them in the inn.

^{2:8}And there were some shepherds in the same country living outdoors and keeping watch over their flock during the night. ^{2:9}And all of a sudden, an angel of the Lord was there near them and the glory of the Lord shone all around them and they became extremely fearful.

^{2:10}But the angel said to them, "Don't be afraid. Look here, I am announcing to you some good news – something which will bring great joy to everyone. ^{2:11}For today your deliverer, the Lord, the Anointed One himself, was born in the city of David. ^{2:12}And this *is* the sign for you *to recognize him*. You will find the baby wrapped in bands of cloth and lying in a manger."

^{2:13}And suddenly there was with the angel a great celestial army praising God and declaring, ^{2:14}"Now God will be glorified in the highest places and *there will be peace on earth among men because of his benevolence!*"*

^{2:15}And it happened, when the angels went away from them into heaven, the shepherds said one to another, "We should really go to Bethlehem and see that which was told us is taking place, which the Lord has made known to us.

^{2:16}And going quickly they found both Mary and Joseph and the baby lying in the manger. ^{2:17}Then, having seen *them*, they told everyone about what had been told them concerning this child. ^{2:18}And all who heard about it wondered at the things which were spoken by the shepherds. ^{2:19}But Mary collected all these sayings, pondering them in her heart. ^{2:20}And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it had been told them.

^{2:21}And when eight days were fulfilled for circumcising the child, he was given the name JESUS, which was given by the angel before he was conceived in the womb. ^{2:22}And when the days of her purification according to the law of Moses were fulfilled, they brought him to Jerusalem to present him to the Lord ^{2:24}and to offer a sacrifice accord-

*This prophecy will be completely fulfilled in the coming millennial kingdom.

ing to what is specified in the law of the Lord, *i.e.* a pair of turtledoves, or two young pigeons. ^{2:23}This was done in accordance with what is written in the law of the Lord, which states that every firstborn male will be called holy to the Lord.

^{2:25}And look, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the *One who would be* the consolation of Israel. And the Holy Spirit was upon him. ^{2:26}It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Anointed One.

^{2:27}So he came, being led by the Spirit, into the temple. And when the parents brought in the child Jesus so that they could fulfill for him what is customary according to the law, ^{2:28}he took him into his arms, blessed God, and said, ^{2:29}"Now your servant is free to depart in peace, Lord, according to your word. ^{2:30}For my eyes have seen your salvation ^{2:31}which you have prepared in front of all the peoples, ^{2:32}a light for unveiling the truth to the Gentiles and a *light of glory* for your people Israel."

^{2:33}And Joseph and his mother were astonished at the things which were spoken concerning him. ^{2:34}And Simeon blessed them and said to Mary his mother, "Look here, this *child* is appointed for the downfall and the raising up of many in Israel, even as a sign which will be spoken against. ^{2:35}In this way the thoughts of many hearts will be exposed. A sword will even pierce through your own soul."

^{2:36}Now there was someone named Anna – a prophetess, the daughter of Phanuel of the tribe of Asher – who was very old. She had lived with her husband for seven years after they were married ^{2:37}and had been a widow for eighty-four years afterwards. She never left the temple, serving with fasting and prayers night and day. ^{2:38}And coming up to them at that same time, *she* recognized the Lord and spoke about him to all those in Jerusalem who were expecting the "deliverance."

^{2:39}And when they had fulfilled all things that were *required* according to the law of the Lord, they returned to Galilee, to their own city Nazareth. ^{2:40}And the child grew

and became strong in the spirit, being filled with wisdom. And the favor of God was upon him.

^{2:41}And each year his parents went to Jerusalem to *celebrate* the feast of the Passover. ^{2:42}When he was twelve years old they went up to Jerusalem, as was customary, for the feast. ^{2:43}And after they had completed the *prescribed number of days*, as they were returning *home*, the boy Jesus stayed behind in Jerusalem, but his parents didn't realize it. ^{2:44}But they, supposing him to be in the group of travelers, went a day's journey and looked for him among their relatives and acquaintances.

^{2:45}But when they couldn't find him, they returned to Jerusalem searching for him. ^{2:46}And it happened, that after three days they found him in the temple, sitting in the middle of the teachers, both hearing them and asking them questions. ^{2:47}And all who heard him were astonished at his understanding and his answers.

^{2:48}When they saw him, they were surprised and his mother said to him, "Son, why have you done this to us? Look, your father and I were in anguish looking for you." ^{2:49}And he said to them, "Why did you need to look for me? Didn't you know that I must be in my Father's house?"

^{2:50}But they didn't understand the words which he spoke to them. ^{2:51}So he went with them and came to Nazareth and was submitted to them. But his mother kept all these sayings in her heart. ^{2:52}And Jesus progressed in wisdom and maturity and in favor with God and men.

CHAPTER 3

^{3:1}Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, ^{3:2}during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias in the wilderness.

^{3:3}And he came to the whole region around the Jordan, proclaiming the baptism of repentance for deliverance from sins. ^{3:4}*This was the fulfillment of what* is written in the

book of the sayings of Isaiah the prophet, "The voice of one crying in the wilderness, prepare the highway of the Lord, make his paths straight. ^{3:5}Every valley will be filled and every mountain and hill will be brought low. The crooked will become straight and the rough ways smooth. ^{3:6}And all humanity will see the salvation of God" (Is 40:3-5).

^{3:7}Accordingly, he said to the crowds that went out to be baptized by him, "You offspring of vipers, who warned you to flee from the coming wrath? ^{3:8}Bring forth fruit which corresponds to repentance and don't begin to try to excuse yourselves by saying, 'We have Abraham as our father,' for I say to you that God is able to raise up children to Abraham from these stones. ^{3:9}And even now the axe is beginning to cut at the root of the trees. Therefore, every tree not producing good fruit will be cut down and thrown into the fire."

^{3:10}And the crowds asked him, saying, "What then must we do?" ^{3:11}And he answered and said to them, "He who has two coats, let him give one to him who has none and he who has food, let him do the same."

^{3:12}And *some* tax collectors also came to be baptized and they said to him, "Teacher, what must we do?" ^{3:13}And he said to them, "Don't charge any more than what you are allowed."

^{3:14}And soldiers also asked him saying, "And what must we do?" And he said to them, "Don't extort from anyone by intimidation. Don't accuse *anyone* falsely. And be content with your wages." ^{3:15}And because the people were in expectation of *the Anointed One's appearing*, many people reasoned in their hearts about John, whether perhaps he was the Anointed One.

^{3:16}John answered, saying to them all, "I, on one hand, baptize you in water. But, *on the other hand*, someone is coming who is more powerful than I, the leather strap of whose sandals I am not worthy to untie. He will baptize you in the Holy Spirit and *in* fire. ^{3:17}His *winnowing* fan is in his hand to thoroughly cleanse his threshing-floor. *He will* gather the wheat into his storehouse, but the chaff he will burn up with fire which is impossible to extinguish."

^{3:18}And so he proclaimed the good news to the people with many other exhortations. ^{3:19}But Herod the tetrarch, having been reproved by him regarding having Herodias his brother's wife and for all the evil things which Herod had done, ^{3:20}added this also to them all, by putting John in prison.

^{3:21}Now it happened, when all the people were being baptized, that Jesus also was baptized. *Then, afterwards* when he was praying, the heaven was opened ^{3:22}and the Holy Spirit descended upon him in a bodily form as a dove. And a voice came out of heaven declaring, "You are my Son, the Beloved *One*. It is in you that I take pleasure."

^{3:23}And Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, ^{3:24}the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ^{3:25}the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ^{3:26}the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, ^{3:27}the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ^{3:28}the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, ^{3:29}the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ^{3:30}the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, ^{3:31}the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ^{3:32}the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, ^{3:33}the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, ^{3:34}the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ^{3:35}the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah ^{3:36}the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ^{3:37}the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ^{3:38}the son of Enos, the son of Seth, the son of Adam, the son of God.

CHAPTER 4

^{4:1}And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness ^{4:2}during forty days, being tempted by the devil. And he ate nothing during that time. So when those days were finished, he was hungry. ^{4:3}And the devil said to him, "If you are the Son of God, command this stone to become bread." ^{4:4}And Jesus replied to him saying, "It is written, 'It is not only by *eating* bread that a man keeps strong, but by all the words which God speaks {rhema, Gk} to him'" (Deut 8:3).

^{4:5}Then he led him up into a high mountain and showed him all the kingdoms of the world in a moment of time. ^{4:6}And the devil said to him, "I will give you authority over all of this, together with the honor *which that would give you*, for it has been given to me and I can give it to anyone I wish. ^{4:7}If, therefore, you will worship me, it will all be yours." ^{4:8}And Jesus answered and said to him, "It is written, 'You shall worship the Lord your God and serve him alone'" (Deut 10:20).

^{4:9}So he led him to Jerusalem and set him on the parapet of the temple and said to him, "If you are *really* the Son of God, throw yourself down from here, ^{4:10}for it is written, 'He will give his angels commands concerning you, to carefully guard you' ^{4:11}and, 'They will hold you up with their hands so that not even your foot will stumble on a stone'" (Ps 91:11,12). ^{4:12}And Jesus answering said to him, "It is said, 'You shall not put the Lord your God to the test'" (Deut 6:16). ^{4:13}And when the devil had completed every temptation, he left him until *he found* another opportunity.

^{4:14}And Jesus returned in the power of the Spirit to Galilee. And news about him spread throughout all the surrounding region. ^{4:15}And he taught in their synagogues, being respected by all.

^{4:16}Then he came to Nazareth, where he had been brought up. As his custom was, on the Sabbath day he entered into the synagogue and stood up to read. ^{4:17}And the scroll of the prophet Isaiah was handed to him.

Unrolling the scroll, he found the place where it was written, ^{4:18}“The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release from bondage to the captives and recovery of sight to the blind; to bring deliverance to those who are shattered in pieces; ^{4:19}to proclaim that the time *has come* in which the Lord has decided *to do these things*” (Is 61:1,2).

^{4:20}Then, having rolled up the scroll, he gave it back to the attendant and sat down. And the eyes of everyone in the synagogue were fastened on him. ^{4:21}And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

^{4:22}And everyone was impressed with him and admired him because of the words which came out of his mouth. And they said, “Isn’t this Joseph’s son?” ^{4:23}But he said to them, “Without a doubt you will speak to me this parable, ‘Physician, heal yourself.’ ‘All the things which we heard that you did at Capernaum, do here in your hometown also.’”

^{4:24}But he said, “Truly I say to you, no prophet is accepted in his own country. ^{4:25}I will tell you how things really are. There were many widows in Israel in the days of Elijah when the heaven was shut up for three years and six months. Consequently, a great famine was over all the land. ^{4:26}But Elijah was sent to none of them but only to Zarephath in the land of Sidon to a woman who was a widow.

^{4:27}“And there were many lepers in Israel in the time of Elisha the prophet. But none of them were cleansed, except Naaman the Syrian.” ^{4:28}Then all those in the synagogue became enraged when they heard these things. ^{4:29}And they rose up and drove him out of the city and took him to a cliff on the hill on which their city was built, with the intention of throwing him off. ^{4:30}But he, passing through their midst, went away.

^{4:31}And he went down to Capernaum, a city of Galilee, where he was teaching them on the Sabbath day. ^{4:32}There, they were amazed at his teaching because his word had

authority. ^{4:33}And in the synagogue there was a man who had an unclean spirit who cried out with a loud voice, ^{4:34}“Oh no! What are you going to do to us, Jesus you Nazarene? Have you come to destroy us? I know you. You are the Holy One of God!”

^{4:35}So Jesus rebuked him saying, “Be quiet and come out of him!” And after the demon had thrown the man down *right* in front of them, he came out of him, not having harmed him.

^{4:36}This caused everyone to be astonished and they conversed with one another saying, “What word is this? For with authority and miraculous power he gives orders to the unclean spirits and they come out!” ^{4:37}And the news about him was circulated everywhere in that whole region.

^{4:38}And he rose up from the synagogue and entered into the house of Simon where Simon’s mother-in-law was lying sick with a high fever. And they appealed to him on her behalf. ^{4:39}So he stood over her, rebuked the fever, and it left her. Then she immediately got up and served them.

^{4:40}And when the sun was setting, all those who had anyone afflicted with different kinds of diseases brought them to him. And he placed his hands on each one of them and healed them. ^{4:41}And demons also came out from many, crying out and saying, “You are the Son of God!” But rebuking them, he didn’t allow them to speak because they knew that he was the Anointed One.

^{4:42}And when morning came, he left the house and went into a deserted place. But the crowds went looking for him and found him, wanting to persuade him not to leave them. ^{4:43}But he said to them, “It is necessary for me to proclaim the good news of the kingdom of God to the other cities also. It was for this purpose that was I sent.”

^{4:44}And he was preaching in the synagogues of Galilee.

CHAPTER 5

^{5:1}Now it happened on one occasion that the crowd pressed on him to hear the word of God, while he was standing by the sea of Gennesaret. ^{5:2}And he saw two boats pulled up by the lake. But the fishermen had already left

them and were washing their nets. ^{5:3}So he stepped into one of the boats, which was Simon's, and asked him to pull out a little from the shore. And he sat down and taught the multitudes from the boat.

^{5:4}And when he finished speaking, he said to Simon, "Put out into the deeper water and let down your nets for a catch." ^{5:5}And Simon answered and said, "Master, we already toiled all night and caught nothing. But at your word I will let down the nets." ^{5:6}And when they had done this, they netted a large number of fish – so many that their nets were breaking. ^{5:7}And they motioned to their partners in the other boat, *asking them* to come and help them. When they came, they filled both the boats so that they began to sink.

^{5:8}But when Simon Peter saw it, *he* prostrated himself at Jesus' knees, saying, "Master, go away from me, for I am a sinful man." ^{5:9}For he was astounded – along with all those who were with him – at the catch of fish which they had taken, ^{5:10}as were also Simon's partners, James and John the sons of Zebedee. And Jesus said to Simon, "Don't be frightened away. From now on you will catch men." ^{5:11}And when they had brought their boats to land, they left everything and followed him.

^{5:12}And it happened, while he was in one of the cities, they came upon a man completely covered with leprosy. And when he saw Jesus, he fell on his face and begged him saying, "Lord, if you are willing, you can make me clean." ^{5:13}So he stretched out his hand and touched him saying, "I am willing. Be made clean." And immediately the leprosy left him. ^{5:14}And he ordered him to tell no one, and said, "But go on your way, show yourself to the priest and offer *the required sacrifice* for your cleansing, in accordance with what Moses commanded as a testimony to them."

^{5:15}But the news concerning him just spread further and large crowds came together to hear *him* and to be cured of their sicknesses. ^{5:16}But he withdrew himself to the wilderness in order to pray.

^{5:17}And it happened one day when he was teaching, that the Pharisees and the experts on the *Jewish* law were

sitting there, who had come out of every village of Galilee, Judea, and Jerusalem. And the power of the Lord was with him to heal.

^{5:18}Just then some men brought *to him* a man who was paralyzed, lying on a pallet. And they tried to bring him into the house to put him in front of him. ^{5:19}But not finding any *way* they could bring him in through the crowd, they went up onto the housetop and let him down on his pallet through the clay tiles, right in the middle of everyone, in front of Jesus.

^{5:20}And seeing their faith he said, "Man, your sins are forgiven." ^{5:21}But the scribes and the Pharisees began to discuss *this among themselves* saying, "This one is speaking blasphemies! Who can forgive sins, but God alone?"

^{5:22}But Jesus perceiving their thoughts, answered and said to them, "Why are you reasoning in your hearts? ^{5:23}Which is easier, to say, 'Your sins are forgiven' or to say, 'Arise and walk?' ^{5:24}But so that you may know that the Son of man has authority on earth to forgive sins (he said to him who was paralyzed), 'I say to you, arise, pick up your pallet and go to your house.'" ^{5:25}And immediately he rose up in front of them and picked up that on which he had been lying and went to his house, praising God.

^{5:26}And everyone was struck with amazement, and being filled with reverent fear, they gave glory to God, saying, "We have seen an incredible thing today."

^{5:27}And after this he went out and saw a tax collector named Levi sitting at the tax collectors' post and said to him, "Follow me!" ^{5:28}And leaving everything behind, he rose up and followed him. ^{5:29}Then Levi made a large feast for him in his house. And there was a numerous group of tax collectors there along with some others who were sitting eating with them.

^{5:30}So the Pharisees and their scribes murmured against him to his disciples saying, "Why does he eat and drink with the tax collectors and sinners?" ^{5:31}And Jesus answering said to them, "Those who are healthy have no need of a physician but those who are sick. ^{5:32}I have not come to call the righteous but sinners to repentance."

^{5:33}Then they asked him, "Why is it that the disciples of John fast frequently and pray, as do the *disciples* of the Pharisees, but yours eat and drink?" ^{5:34}And Jesus said to them, "Can you make the relatives in the bridegroom's party fast while the bridegroom is *still* with them? ^{5:35}But the days will come when the bridegroom will be taken away from them. They will fast in those days."

^{5:36}And he also spoke a parable to them. "No one takes a piece of new cloth and sews it onto an old garment or else the new will cause a tear, and also the piece from the new will not agree with the old. ^{5:37}And no one puts new wine into old leather wineskins or else the new wine will burst the skins. It will be spilled and the leather skins will be ruined. ^{5:38}But new wine must be put into fresh wineskins. ^{5:39}Furthermore, no one having drunk old *wine* immediately desires new, for he says, 'The old is better.'"

CHAPTER 6

^{6:1}Now it happened on a Sabbath that as he was going through the grain fields his disciples plucked the heads and ate *the grains*, rubbing them in their hands. ^{6:2}But certain of the Pharisees said, "Why do you do something which it is not lawful to do on the Sabbath day?"

^{6:3}And Jesus answering them said, "Haven't you read about what David did when he was hungry, he and those who were with him? ^{6:4}*Remember* how he entered into the house of God, took and ate the showbread and gave it to those who were with him, which is not lawful for anyone to eat except for the priests?" ^{6:5}And he said to them, "The Son of man is even lord of the Sabbath."

^{6:6}And it happened on another Sabbath that he entered into the synagogue and taught. And there was a man there whose his right hand was withered. ^{6:7}So the scribes and the Pharisees watched him carefully to see whether he would heal on the Sabbath so that they might find some way to accuse him.

^{6:8}But he knew their thoughts and he said to the man who had the withered hand, "Get up, and stand here in

front of everyone." And he got up and stood there. ^{6:9}And Jesus said to them, "I ask you, what is lawful to do on the Sabbath: to do good or to do evil, to save a life or to destroy it?" ^{6:10}Then, having looked around at each one of them individually, he said to him, "Stretch out your hand." And as he did so his hand was restored. ^{6:11}But they were filled with unreasonable anger and discussed with each other what they could do to Jesus.

^{6:12}And it happened in these days that he left and went up onto the mountain to pray. There, he spent the whole night in prayer to God. ^{6:13}And when it was daylight, he called his disciples and he chose twelve of them, whom also he called "sent ones": ^{6:14}Simon whom he also named Peter, Andrew his brother, James and John, Philip and Bartholomew, ^{6:15}Matthew and Thomas, James *the son* of Alphaeus, Simon who was called "the Zealot," ^{6:16}Judas the *son of* James, and Judas Iscariot who became a traitor.

^{6:17}Then coming down with them, he stopped at a level place. There, a large number of his disciples *together with* a big crowd of the people from all over Judea and Jerusalem, including those from the sea coast of Tyre and Sidon, came to hear him and to be healed of their diseases. ^{6:18}And those who were troubled with unclean spirits were healed. ^{6:19}And everyone in the crowd tried to touch him, for power came out from him and healed *them* all.

^{6:20}And he, directing his attention to his disciples, said, "Blessed *are you who are poor*, for you will possess the kingdom of God. ^{6:21}Blessed *are you who are hungry now*, for you will have an abundance. Blessed *are you who weep now*, for you will laugh. ^{6:22}Blessed are you when men hate you, when they exclude *you from their company*, speak evilly about you and reject you by name as *being evil*, for the Son of man's sake. ^{6:23}Rejoice in that day and leap *for joy*. Look here, your reward is great in the heavens, for their fathers did the same things to the prophets.

^{6:24}"But woe to you who are wealthy! For you have *already* received what you have coming to you. ^{6:25}Woe to *you* who are indulging yourselves right now *with all kinds of riches and pleasures*! For you will have a burning craving

[for what you see others receiving]. Woe *to you* who laugh now, for you will weep and wail! ^{6:26}Woe *to you*, when all men will speak well of you! For this is the same way that their fathers treated the false prophets.

^{6:27}"But I say to those who are able to hear *it*: love your enemies, do good to those who hate you, ^{6:28}bless those who curse you, pray for those who slander you. ^{6:29}When someone strikes you on the *one side of your face*, offer the other side also. And if someone takes away your outer coat, don't hinder him from taking your shirt also. ^{6:30}Give to everyone who asks you, and when someone carries away your goods, don't demand *their return*. ^{6:31}And as you would wish for others to treat you, treat them in the same way.

^{6:32}"But if you love those who love you, how is that to your credit? For even sinners love those who love them. ^{6:33}And if you do good to those who do good to you, how is that to your credit? For even sinners do that. ^{6:34}And if you lend to those from whom you hope to recover *what you lent*, how is that to your credit? Even sinners lend to sinners with the intention of receiving back what they loaned.

^{6:35}"But love your enemies, do good *to others* and lend, not being worried about it. *In this way* your reward will be large and you will be children of the Most High, for he is kind to the unthankful and the evil. ^{6:36}Be merciful, just as your Father is merciful. ^{6:37}Don't judge *others* and in no way will you be judged. Don't condemn *others* and in no way will you be condemned. Release *others for their offenses against you* and you *too* will be released.

^{6:38}"Give and it will be given to you in a full measure *which is pressed down, shaken, and overflowing*. *This is how* it will be given into your hands. For the same measure you use when you give to others will be used *when it is time to give back to you*."

^{6:39}Then he spoke a parable to them. "Is it possible for the blind to guide the blind? Won't they both fall into a pit? ^{6:40}The disciple is not above his teacher, but he who is made perfect will be like his teacher. ^{6:41}And why do you notice

the speck that is in your brother's eye but don't notice the beam that is in your own eye? ^{6:42}Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye,' when you don't perceive the beam that is in your own eye? You hypocrite, first get rid of the beam in your own eye and then will you see clearly *how* to remove the speck that is in your brother's eye.

^{6:43}"Without a doubt, there is no good tree which produces worthless fruit, nor a worthless tree which produces good fruit. ^{6:44}For each tree is known by its own fruit. Men don't gather figs from thorn bushes nor harvest grapes from a bramble bush. ^{6:45}The good man out of the good treasure of his heart brings forth that which is good, and the evil man out of the evil treasure of his heart brings forth that which is destructive. For it is from the abundance of the heart that his mouth speaks.

^{6:46}"And why do you call me, 'Lord, Lord,' and don't put into practice the things which I say? ^{6:47}Every one who comes to me, hears my words and does them – this is what he is like: ^{6:48}He is like a man building a house, who dug down deep and laid the foundation upon the rock. Then when a flood came, the river pushed powerfully against that house, but was not strong enough to topple it because its foundation was on the rock.

^{6:49}"But he who hears *my words* and doesn't practice *them* is like a man who built a house upon the ground without any foundation. *Then when* the river surged against it, it fell down immediately, and the destruction of that house was tremendous."

CHAPTER 7

^{7:1}After he had finished his whole discourse intended for the people to hear, he entered into Capernaum. ^{7:2}There a certain centurion's slave, who was valued by him, was sick and at the point of death. ^{7:3}When he heard about Jesus *being there*, he sent some of the elders of the Jews to him, asking him to come and heal his slave. ^{7:4}And they, when they came to Jesus, begged him earnestly saying, "He is worthy for you to do this for him ^{7:5}because he loves our

nation and it was he who built us our synagogue." 7:6 So Jesus went with them.

But when he was not far from the house, the centurion sent *some of his* friends to him, saying, "Lord, don't inconvenience yourself for I am not worthy for you to come under my roof. 7:7 For this reason, I didn't even consider myself worthy to come to you in *person*. But just give the word and my slave will be healed. 7:8 For I also am a man set under authority and under myself I have soldiers. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

7:9 Now when Jesus heard these things, he was astonished at him and turned and said to the multitude that followed him, "I say to you, not even in Israel have I found such great faith." 7:10 And returning to the house, those who were sent found the sick slave healed.

7:11 And it happened soon afterwards that he went to a city called Nain, and his disciples went with him along with a sizable multitude. 7:12 Now when he approached the gate of the city, just at that time a dead man was being carried out, the only son of his mother who was a widow. And a large crowd from the city was with her.

7:13 When the Lord saw her, he had compassion on her and said to her, "Don't cry." 7:14 And he came near and touched the coffin and the pallbearers stood still. Then he said, "Young man, I say to you, wake up!" 7:15 And he who was dead sat up and began to speak. So he delivered him to his mother.

7:16 And a reverent fear came over everyone and they glorified God saying, "A great prophet has arisen among us," and, "God has visited his people." 7:17 And the news concerning him was spread abroad in the whole of Judea and all the surrounding region.

7:18 And the disciples of John told him about all of these things. 7:19 So John, calling to him two of his disciples, sent them to Jesus asking, "Are you the coming One, or should we look for another?" 7:20 And when the men came to him, they said, "John the Baptist has sent us to you asking, 'Are you the coming One, or should we expect someone else?'"

^{7:21}At that same time he cured many of the peoples' diseases, plagues, and evil spirits and restored the sight of many blind *people*.

^{7:22}Then he answered and said to them, "Go and tell John the things which you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news proclaimed to them. ^{7:23}Blessed is he who does not find a reason to stumble in me."

^{7:24}And when the messengers of John had left, he began to say to the multitudes concerning John, "What did you go out into the wilderness to see, a reed being shaken by the wind? ^{7:25}But what did you go out to see, a man dressed in expensive clothes? Look, those who have beautiful clothes and live in luxury are in kings' courts. ^{7:26}But what did you go out to see, a prophet? Yes, I say to you, and someone superior to a prophet.

^{7:27}"This is he about whom it is written, 'Look, I send my messenger before your face, who will prepare your way before you' (Mal 3:1). ^{7:28}I say to you, among all those who have been born of women, there is no one greater than John, yet he who is of little importance in the kingdom of God is greater than he."

^{7:29}And all the people who heard *John*, even the tax collectors, affirmed God's righteousness by being baptized with the baptism of John. ^{7:30}But the Pharisees and the scholars of the *Jewish* law rejected the counsel of God for themselves, not being baptized by him.

^{7:31}"To what then can I compare the men of this generation and what are they like? ^{7:32}They are like children who sit in the marketplace and call to one another and say, 'We played music to you and you did not dance. We lamented and you did not weep *with us*.' ^{7:33}For John the Baptist has come neither eating bread nor drinking wine and you say, 'He has a demon.'

^{7:34}"The Son of man has come both eating and drinking and you say, 'Look, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' ^{7:35}Yet *true* wisdom is vindicated by every child which she produces."

^{7:36}And one of the Pharisees invited him to eat with him. So he entered into the Pharisee's house and sat down to a meal.

^{7:37}And here's what happened. A woman who was a known sinner from that city, when she found out that he was sitting at a meal in the Pharisee's house, brought an alabaster jar of perfumed liquid.

^{7:38}Weeping, she positioned herself behind him at his feet and she began to wet his feet with her tears, wipe them with the hair of her head, kiss his feet and anoint them with the ointment.

^{7:39}Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have perceived who and what kind of woman this is who touches him – that she is a sinner."

^{7:40}Then Jesus responded to him saying, "Simon, I have something to say to you." So he said, "Teacher, say it."
^{7:41}"A certain money lender had two debtors: the one owed *him* five hundred denarii and the other fifty. ^{7:42}When they could not pay him back, he forgave them both. Which one of them, therefore, will love him the most?"

^{7:43}Simon answered and said, "I suppose it would be the one whom he forgave the most." And he said to him, "You have judged correctly."

^{7:44}Then turning towards the woman, he said to Simon, "Do you see this woman? I came into your house and you gave me no water to wash my feet, but she has wet my feet with her tears and wiped them with her hair. ^{7:45}You gave me no kiss *of greeting*, but since the time I came in she has not stopped kissing my feet. ^{7:46}You did not anoint my head with oil, but she has anointed my feet with perfumed ointment. ^{7:47}For this reason I say to you, her sins which are many, are forgiven, so she *shows* much love. But to whom little is forgiven, *that one* loves little."

^{7:48}And he said to her, "Your sins are forgiven."
^{7:49}And those who sat at the meal with him began to say among themselves, "Who is this that even forgives sins?"
^{7:50}And he said to the woman, "Your faith has saved you. Go in peace."

CHAPTER 8

^{8:1}And it happened soon afterwards that he traveled around through cities and villages, preaching and announcing the good news about the kingdom of God.

And the twelve were with him ^{8:2}along with certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene from whom seven demons had gone out; ^{8:3}Joanna the wife of Chuzas, Herod's steward; Susanna; and many others who took care of their necessities from their financial means.

^{8:4}And when a great crowd had come together, including those coming to him from many cities, he spoke *to them* using a parable: ^{8:5}"The sower went out to sow his seed. And as he sowed, some fell on the pathway *where* people walked on it and the birds of the heaven devoured it.

^{8:6}"And other *seeds* fell on the rock. But as soon as it germinated, it withered because it had no moisture. ^{8:7}And other *seeds* fell among the thorn bushes and so the thorns grew *along* with them and choked them. ^{8:8}And other seeds fell into good soil and grew and produced one hundred times as much fruit." As he said these things, he cried out, "He who has hearing ears, let him hear!"

^{8:9}Later his disciples asked him what this parable meant. ^{8:10}And he said, "It has been granted to you to know the secrets of the kingdom of God. But to the rest, *things are said* only in parables, so that seeing they may not see, and hearing they may not understand.

^{8:11}"Now the *meaning* of the parable is this: The seed is the word of God. ^{8:12}And those which fell on the pathway are those who have heard, but then the devil comes and takes away the word from their heart so that they may not believe and be saved.

^{8:13}"And those on the rock are those who, when they hear, receive the word with joy. But these have no root. So they believe for a while but in times of temptation *they* fall away. ^{8:14}And those *seeds* which fell among the thorns are those who have heard, but as they go on their way they are

choked with the preoccupations, the riches, and the pleasures of *this* life, and *consequently* bring no fruit to maturity.

^{8:15}And those *seeds* in the good soil, these are those who, with a beautiful and good heart, having heard the word, hold tightly onto it and bring forth fruit with perseverance.

^{8:16}“And no one after lighting a lamp, covers it with a vessel or puts it under a bed, but puts it on a lampstand, so that those who come in may see the light. ^{8:17}For nothing is hidden which will not be uncovered nor *anything* secret that will not become known and be exposed.

^{8:18}“Be very careful, therefore, how you hear! For whoever *holds onto what he has*, even more will be given to him. But whoever does not *hold onto what he has*, even what he appears to have will be taken away from him.”

^{8:19}And his mother and brothers came to him but they could not get near him because of the crowd. ^{8:20}And *some* told him, “Your mother and your brothers are standing outside, wanting to see you.” ^{8:21}But he answered and said to them, “My mother and my brothers are these who hear the word of God – and do it!”

^{8:22}Now it happened on one of those days that he entered into a boat, he and his disciples, and he said to them, “Let’s go over to the other side of the lake.” And they set off. ^{8:23}But as they went he fell asleep. And a great wind storm descended on the sea and their *boat* was filling *with water*, putting them in danger. ^{8:24}So they came to him and woke him up saying, “Master, master, we are going to die!” So he got up, rebuked the wind and the raging water, and they stopped and became calm.

^{8:25}Then he said to them, “Where is your trust?” And being overawed, they were *struck* with admiration *for him*, saying one to another, “Who, then, is this, that he even commands the winds and the water and they obey him?”

^{8:26}And they arrived at the country of the Gerasenes, which is across from Galilee.

^{8:27}When he had come out onto the land, a certain man from the city met him who had had demons for a long time. *This man* wore no clothes and didn’t live in a house but in the tombs. ^{8:28}And when he saw Jesus he cried out,

prostrating himself before him and saying with a loud voice, "What do you have to do with me, Jesus, you Son of the Most High God? I beg you, don't torment me." ^{8:29}For he was commanding the unclean spirit to come out from the man. *This was because* it frequently dominated him so that he was kept shackled with chains and fetters. But he broke the bands apart and was driven by the demon into the wilderness.

^{8:30}Jesus asked him, "What is your name?" And he said, "Legion." For many demons had entered into him. ^{8:31}And they begged him not to command them to go away into the abyss.

^{8:32}Now there was a large herd of swine feeding nearby on the mountain and they begged him to permit them to enter into them. So he allowed them. ^{8:33}And the demons came out of the man and entered into the swine. Then the herd rushed headlong over a precipice into the sea and were drowned.

^{8:34}And when those who fed them saw what had happened, they fled and reported what had occurred in the city and in the surrounding countryside. ^{8:35}So those *who heard* came to see what had happened. And when they got to Jesus, they found the man from whom the demons had gone out clothed and in his right mind, sitting at the feet of Jesus. And they became very fearful.

^{8:36}And those who had seen it told them how the demon-possessed man was made whole. ^{8:37}And all the people of the surrounding region of the Gerasenes – that whole area – asked him to leave them, for they were gripped with tremendous fear. So he entered into a boat and returned.

^{8:38}But the man from whom the demons had gone out begged him to let him be with him, but he sent him away saying, ^{8:39}"Go back home and tell *everyone about* the great things God has done for you." And so he left, proclaiming throughout the whole city what great things Jesus had done for him.

^{8:40}And as Jesus returned, the multitude welcomed him, for they were all waiting for him. ^{8:41}And look, a man

named Jairus, who was a leader in the synagogue, came and fell down at Jesus' feet pleading with him to come to his house ^{8:42}because he had an only daughter, about twelve years of age, who was dying. But as he went, the crowds pressed tightly around him.

^{8:43}And a woman having had an issue of blood for twelve years – who had spent all her savings on physicians but could not be healed by any of them – ^{8:44}came behind him and touched the border of his garment. And immediately her issue of blood stopped.

^{8:45}And Jesus said, "Who touched me?" And when everyone denied it, Peter and those who were with him said, "Master, the crowd is all around you and pressing on you. How can you ask 'who touched me?'" ^{8:46}But Jesus said, "Someone did touch me, for I perceived that power went out from me."

^{8:47}Then when the woman saw that she was not going to escape notice, she came *forward* trembling. And prostrating herself before him she declared in the presence of everyone why she had touched him and how she was healed immediately. ^{8:48}And he said to her, "Daughter, your faith has made you whole. Go in peace."

^{8:49}While he was still speaking, someone came from the ruler of the synagogue's *house* saying, "Your daughter is dead. Don't bother the Teacher." ^{8:50}But Jesus hearing it answered him, "Don't be afraid. Just believe and she will be made whole."

^{8:51}And when he came to the house, he didn't allow anyone to enter in with him, except Peter, John, and James *along with* the father and mother of the girl.

^{8:52}And everyone was weeping and wailing for her, but he said, "Don't weep, for she is not dead, but asleep." ^{8:53}But they laughed and ridiculed him, knowing that she was dead.

^{8:54}But he, taking her by the hand, called to *her*, saying, "Maiden, arise." ^{8:55}And her spirit returned and she rose up immediately, and he directed that she be given *something* to eat. ^{8:56}Her parents were astounded, but he ordered them to tell no one what had happened.

CHAPTER 9

^{9:1}And he called the twelve disciples together and gave them power and authority over all demons and to cure diseases. ^{9:2}And he sent them out to proclaim the kingdom of God and to heal the sick. ^{9:3}And he said to them, "Don't take anything for your journey: neither staff, nor bag of provisions, nor bread, nor money. Don't even take two coats. ^{9:4}Whichever house you enter into, stay there until you leave *the area*. ^{9:5}And wherever they don't receive you, when you leave that city, shake off the dust from your feet for a testimony against them."

^{9:6}So they left and went throughout the villages, proclaiming the good news and healing wherever they went.

^{9:7}When Herod the tetrarch heard about everything which was done, he became perplexed, because some said that John had risen from the dead, ^{9:8}some *said* that Elijah had appeared and others said that one of the old prophets had risen again. ^{9:9}But Herod said, "John I beheaded, so who is this about whom I hear such things?" And he wanted to see him.

^{9:10}And when the sent ones returned, they recounted to Jesus the things which they had done. And he took them and withdrew privately to a deserted place near the city called Bethsaida.

^{9:11}But the crowds found out about it and followed him. Yet he welcomed them and spoke to them about the kingdom of God. And those who needed healing, he cured.

^{9:12}As the day began to pass, the twelve came and said to him, "Send the multitude away so that they can go into the villages and the surrounding countryside to find places to stay and get food since we are here in a deserted place."

^{9:13}And he said to them, "You give them something to eat."

But they said, "We only have five loaves and two fish, unless *there were some way* for us to go and buy food for everyone ^{9:14}(since there were about five thousand men)." And he said to his disciples, "Make them sit down in groups of about fifty each." ^{9:15}And they did so and had

them all sit down. ^{9:16}Then he took the five loaves and the two fish and, looking up to heaven blessed them, broke them into pieces and gave *them* to the disciples to set before the large crowd. ^{9:17}So they all ate and were satisfied. And twelve baskets were filled with the fragments which were left over.

^{9:18}And it happened after he had been alone praying, he asked the disciples who were with him saying, "Who do the people say that I am?" ^{9:19}And they answering said, "John the Baptist. But others say Elijah, or others say that one of the old prophets has risen again." ^{9:20}And he said to them, "But who do you say that I am?" And Peter answering said, "The Anointed One of God."

^{9:21}But he strictly admonished them, commanding *them* to tell this to no one ^{9:22}saying, "The Son of man must suffer many things and be rejected by the elders, chief priests and the scribes, be killed, and be raised up on the third day."

^{9:23}And he said to all, "If anyone wants to follow me, let him totally reject himself, take up his cross daily and follow me. ^{9:24}For whoever wishes to preserve his soul life will have it utterly destroyed. But whoever will agree that his soul life must be put to death for my sake, that one will be being saved [through transformation]. ^{9:25}For how is anyone profited if he succeeds in acquiring the whole world and loses or forfeits himself?

^{9:26}"For whoever is ashamed of me and of my words, the Son of man will be ashamed of him when he comes in his own shining glory, in his Father's *glory*, and *in the glory* of the holy angels.

^{9:27}"But I will tell you a truth, there are some standing here who will not taste of death until they perceive the kingdom of God." ^{9:28}And it happened about eight days after he said this that he took Peter, John, and James with him and went up onto the mountain to pray.

^{9:29}And as he was praying, the appearance of his face was altered and his garments *became* brilliant white and radiated light. ^{9:30}And look, two men were there talking with him who were Moses and Elijah, ^{9:31}who *also* appear-

ed in glorious splendor and spoke about his death which he was about to fulfill at Jerusalem.

^{9:32}But Peter and those who were with him were heavy with sleep. But when they came fully awake, they saw his shining brightness and the two men who stood with him. ^{9:33}And it happened as they were departing from him Peter said to Jesus, "Master, it is good that we are here. Let us make three shrines: one for you, one for Moses, and one for Elijah," not understanding what he said.

^{9:34}While he was saying these things, a cloud came and overshadowed them. And they became afraid as they entered into the cloud. ^{9:35}And a voice came out of the cloud saying, "This is my Son, the Beloved *One*. Listen to him!" ^{9:36}And while the voice was speaking, Jesus was found alone. And they kept quiet about this at that time and told no one about any of the things which they had seen.

^{9:37}And on the next day, when they had come down from the mountain, a large crowd met him. ^{9:38}And it happened that a man from the crowd cried out saying, "Teacher, I beg you to have a look at my son, for he is my only child. ^{9:39}What happens is that a spirit takes him over and he suddenly cries out. It throws him into a spasm and he foams *at the mouth* and it is with great difficulty that it stops throwing him around. ^{9:40}And I begged your disciples to cast it out, but they could not."

^{9:41}And Jesus answered and said, "Oh, unbelieving and corrupt generation, how long will I be with you to care for you? Bring your son here." ^{9:42}And as he was still coming, the demon convulsed the boy and thrashed him about. But Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

^{9:43}And they were all amazed at the mighty power of God. But while all were marveling at all the things which he did, he said to his disciples, ^{9:44}"Pay careful attention to these words: the Son of man will be delivered up into the hands of men." ^{9:45}But they did not understand this saying because it was concealed from them so that they could not understand it. But they were afraid to ask him about what it meant.

^{9:46}Now a dispute arose among them *about* which of them was going to be the greatest. ^{9:47}But Jesus knowing the inward reasoning of their hearts, took a little child, set him beside him, ^{9:48}and said to them, "Whoever receives a little child *such as this* in my name receives me. And whoever receives me receives the One who sent me. For he who is least among all of you, he *is the one who* will be great."

^{9:49}And John answered and said, "Master, we saw someone casting out demons in your name and we stopped him because he does not follow *you* with us." ^{9:50}But Jesus said to him, "Don't forbid him. For he who is not against us is for us."

^{9:51}And it happened, when the time for his ascension was coming near that he firmly set his face to go to Jerusalem. ^{9:52}So he sent messengers before him and they went and entered into a village of the Samaritans to make preparations for him. ^{9:53}But they did not receive him because they could tell that he was on his way to Jerusalem.

^{9:54}When his disciples James and John saw *this*, they said, "Lord, do you want us to call fire down from heaven and consume them as Elijah did?" ^{9:55}But he turned and rebuked them saying, "You don't understand what kind of spirit you represent, ^{9:56}for the Son of man did not come to destroy men's lives but to save them." And they went to another village.

^{9:57}And as they went on the way, a certain man said to him, "Lord, I will follow you wherever you go." ^{9:58}But Jesus said to him, "The foxes have dens and the birds of the air *have* nests, but the Son of man does not *even* have somewhere to lay his head down."

^{9:59}And he said to another, "Follow me." But he answered, "Lord, allow me first to go and bury my father." ^{9:60}And he said to him, "Leave the dead to bury their own dead, but you go and declare the kingdom of God."

^{9:61}Another also said, "I will follow you Lord, but first let me say goodbye to those who are at my house." ^{9:62}But Jesus said to him, "No one, having taken hold of the plow who then looks back, is useful for the kingdom of God."

CHAPTER 10

^{10:1}Now after these things the Lord appointed seventy others and sent them by twos before his face into every city and place where he himself was about to come. ^{10:2}And he said to them, "The harvest truly is plentiful, but the laborers are few, pray therefore to the Lord of the harvest, *asking him* to send out laborers into his harvest.

^{10:3}"Go on your way. Look, I am sending you out as lambs in the midst of wolves. ^{10:4}Carry no money bag, no food pouch, no shoes, and *stop to greet* no one along the way. ^{10:5}And into whichever house you enter, first say, 'Peace *be* to this house.' ^{10:6}And if a son of peace is there, your peace will rest upon him; but if not, it will return to you. ^{10:7}And stay in that same house, eating and drinking whatever they have to give you, for the laborer is worthy of his wages. Do not go from house to house [seeking for a more comfortable place to stay].

^{10:8}"And whichever city you enter into and they receive you, eat whatever is set before you. ^{10:9}Heal the sick and say to them, 'The kingdom of God has come near you.' ^{10:10}But into whichever city you enter and they don't receive you, go out into its town square and say, ^{10:11}'Even the dust from your city that clings to our feet, we wipe off against you. Nevertheless know this, that the kingdom of God has come near to you.' ^{10:12}I say to you, it will be more tolerable in that day *of judgment* for Sodom than for that city.

^{10:13}"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ^{10:14}But it will be more tolerable for Tyre and Sidon in the *day of judgment* than for you. ^{10:15}And you, Capernaum, the *city* which has been exalted to high heaven, you will be brought down to Hades. ^{10:16}He who hears you hears me and he who rejects you rejects me. *Furthermore*, he who rejects me rejects him who sent me."

^{10:17}And the seventy returned with joy saying, "Lord, even the demons are subject to us in your name." ^{10:18}And he said to them, "I have seen Satan falling from heaven like lightning.* ^{10:19}Look, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy and nothing will hurt you in any way. ^{10:20}Nevertheless, don't rejoice that the spirits are subject to you, but rejoice that your names are written in the heavens."

^{10:21}At that same time Jesus exulted in the Spirit, and said, "I thank you, Oh Father – Lord of heaven and earth – that you have hidden these things from the wise and intelligent and revealed them to 'children.' Yes, Father, for it was satisfying for you to do things in this way.

^{10:22}"All things have been delivered to me by my Father. And no one really knows who the Son is except the Father, or *knows* who the Father is except the Son and the one to whom the Son chooses to reveal *him*."

^{10:23}And turning to speak privately to the disciples, he said, "Blessed are the eyes which see the things that you see. ^{10:24}For I tell you that many prophets and kings desired to see the things which you see but did not see them and to hear the things that you hear but did not hear them."

^{10:25}And look, a certain expert in Jewish law stood up and tested him saying, "Teacher, what do I do to inherit eternal life?" ^{10:26}And he said to him, "What is written in the law? What is your reading of it?" ^{10:27}And he answering said, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind and your neighbor as yourself."

^{10:28}And he said to him, "You have answered correctly. Practice this and you will live." ^{10:29}But he, desiring to justify himself, said to Jesus, "But who is my neighbor?" ^{10:30}Jesus composed his answer saying, "A certain man was going down from Jerusalem to Jericho and was attacked by robbers who took all his clothes, wounded him, and went their way, leaving him half dead. ^{10:31}And by chance, a certain priest was going that way and when he saw him, he

*This could have been a prophetic "seeing" since Satan is only thrown out of heaven towards the end of the "church" age (Rev 12:9). Another possibility is that this is referring to Satan being expelled from his position in the presence of the Father.

went by on the other side of *the road*. ^{10:32}And in the same way a Levite also, when he came to the place and saw him, went on by on the other side.

^{10:33}“But a certain Samaritan, as he journeyed, came to where he was and when he saw him, he was moved with compassion. ^{10:34}So he came to him, bound up his wounds, pouring oil and wine on them, set him on his own beast of burden, and brought him to an inn where he took care of him. ^{10:35}“On the next day when he left, he took two denarii, gave them to the innkeeper and said, ‘Take care of him and whatever you spend besides this, when I come back again, I will repay you.’

^{10:36}Which of these three would you judge treated as a ‘neighbor’ the one who was attacked by the robbers?” ^{10:37}And he said, “He who showed mercy on him.” And Jesus said to him, “Go, and do the same thing.”

^{10:38}Now as they traveled, he entered into a certain village and a certain woman named Martha welcomed him into her house. ^{10:39}And she also had a sister called Mary who sat at the Lord’s feet and heard his word.

^{10:40}But Martha was preoccupied with many things to do with serving *her guests*. So she came up to him and said, “Lord, don’t you care that my sister has left me to serve alone? Tell her that she should help me.” ^{10:41}But the Lord answered and said to her, “Martha, Martha, you are anxious and troubled about many things, ^{10:42}but only one thing is necessary, and Mary has chosen that good portion which will not be taken away from her.”

CHAPTER 11

^{11:1}And it happened, as he was praying in a certain place that when he finished, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.”

^{11:2}So he said to them, “When you pray, say, ‘Father, the One in the heavens. *May* your name be revered as holy. *May* your kingdom come. *May* your will be done on the earth as it is in the heavens. ^{11:3}Provide us with food sufficient for today. ^{11:4}And forgive us our sins when we also

forgive everyone who has morally failed us. And do not lead us *where we might fall* into temptation, but deliver us from the evil one.”

11:5 And he said to them, “Which of you has a friend to whom you go at midnight and say to him, ‘Friend, lend me three loaves of bread’ 11:6 because a friend of mine who is traveling has come *to visit me* and I have nothing to give him to eat.’ 11:7 And he, from inside *his house*, will answer and say, ‘Don’t bother me. I’ve already locked the door and my children are already with me in bed. I can’t get up to help you.’ 11:8 I say to you, although he will not get up and help you because he is your friend, yet because of your insistence he will get up and give you as many as you need.

11:9 “In the same way I say to you, ask and it will be given you. Seek and you will find. Knock and it will be opened to you. 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

11:11 “And who among you who as a father if his son asks for a loaf of bread, would give him a stone? Or *if he asks* for a fish would give him a serpent instead of a fish? 11:12 Or if he asks for an egg, would give him a scorpion? 11:13 If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask him?”

11:14 And he was casting out a demon *from a man who* was mute. And it happened that when the demon had left, the dumb man spoke. And the crowds were amazed. 11:15 But some of them said, “He casts out demons by Beelzebub the prince of the demons.” 11:16 And others, testing *him*, wanted him to show them a sign from heaven.

11:17 But he, knowing their thoughts, said to them, “Every kingdom *which is* divided against itself will be destroyed, and a household *divided* against itself will fall. 11:18 And if Satan then is divided against himself, how can his kingdom stand, for you say that I cast out demons by Beelzebub?

11:19 “But if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they will be your

judges. ^{11:20}But if I, by the finger of God, cast out demons, then the kingdom of God has come upon you.

^{11:21}“When the strong *man*, fully armed, guards his own courtyard, his possessions are safe. ^{11:22}But when someone stronger than he comes upon him and overcomes him, he takes away from him all his armor in which he trusted and shares the stolen goods *with others*. ^{11:23}He who is not with me is against me, and he who does not gather with me, scatters.

^{11:24}“When an unclean spirit has gone out of a man, it passes through places which have no water, seeking rest, and not finding any it says, ‘I will go back to my house from where I came out.’ ^{11:25}And when he comes back, he finds it swept and prepared. ^{11:26}Then he goes and brings *with him* seven other spirits more evil than himself and they enter in and live there. So the last state of that man becomes worse than the first.”

^{11:27}And it happened as he said these things, a certain woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you and the breasts which nursed you.” ^{11:28}But he said, “Instead, blessed are those who hear the word of God and keep it!”

^{11:29}And when the multitudes were gathering together around him, he began to say, “This generation is an evil generation, *which is why* it anxiously seeks for a sign *as proof*. But no sign will be given to it except the sign of Jonah. ^{11:30}For just as Jonah became a sign to the Ninevites, so the Son of man will also be *a sign* to this generation.

^{11:31}“The queen of the south will rise up *to testify* against the men of this generation during the judgment and will condemn them. For she came from the ends of the earth to hear the wisdom of Solomon and look, someone greater than Solomon is here. ^{11:32}The men of Nineveh will stand up *to testify* against this generation during the judgment and will condemn it. For they repented at the preaching of Jonah and look, someone greater than Jonah is here.

^{11:33}“No one, when he has lighted a lamp, puts it in a hidden place or under a measuring basket, but on the lampstand, so that those who enter in may see because of its

brightness. ^{11:34}The “lamp” of your whole being is your eye {vision, understanding, Gk}. When your vision is clear, your whole being is also full of light, but when your vision is faulty {diseased}, your whole being is also full of darkness.

^{11:35}“Therefore, be very careful to keep your spiritual eyesight clear so that *what you think* is light in you does not turn out to be darkness. ^{11:36}If, therefore, your whole being is full of light, having no dark part, everything will be completely clear inside in the same way that a lamp radiates physical light.”

^{11:37}Now as he spoke, a Pharisee invited him to dine with him. So he went into *his house* and sat down to a meal. ^{11:38}And the Pharisee watching him was surprised that he had not first washed *his hands* before dinner.

^{11:39}So the Lord said to him, “Now you Pharisees wash the outside of the cup and of the serving dish, but inside you are full of trying to take what belongs to others and depravity. ^{11:40}You are fools. Didn’t he who made the outside make the inside also? ^{11:41}But give your inner life to practicing mercy, and look, *then* all things are clean to you.

^{11:42}“But woe to you Pharisees! For you *carefully* tithe from the mint, rue, and every herb *you receive* and pass over justice and the love of God. These are the things which are essential to do and the others not to be omitted.

^{11:43}“Woe to you Pharisees! For you love the seats up in front in the synagogues [religious meeting places] and the *special, respectful* greetings in the marketplaces.

^{11:44}“Woe to you! For you are like the hidden graves which men walk over without realizing it.” ^{11:45}And one of the experts in Jewish law responded by saying to him, “Teacher, in saying this aren’t you criticizing us also?”

^{11:46}And he said, “Woe to you experts in Jewish law also! For you load men with burdens which are difficult to carry, yet you yourselves won’t touch these burdens with one of your fingers. ^{11:47}Woe to you! For you build the tombs of the prophets, but it was your fathers who killed them! ^{11:48}So you are testifying that you agree with the works of your fathers. For they, on the one hand, killed them and you, *on the other hand*, build *their tombs*.

^{11:49}“Therefore, God also said in his wisdom, ‘I will send to them prophets and sent ones, and *some* of them they will kill and persecute ^{11:50}so that this generation will have to answer for the blood of all the prophets, which has been poured out since the foundation of the world.’ ^{11:51}From the blood of Abel to the blood of Zachariah who perished between the altar and the sanctuary, yes, I say to you, this generation will have to answer for it.

^{11:52}“Woe to you experts in Jewish law! For you take away the key of understanding. You yourselves are not entering in and those who are entering in you prevent.”

^{11:53}And when he left there, the experts on Jewish law and the Pharisees began to press upon *him* forcefully *trying* to ensnare him *by his answers* to many questions about many things, ^{11:54}lying in wait, looking for something to come out of his mouth for which they could bring charges against him.

CHAPTER 12

^{12:1}At a time when a crowd of many thousands was gathered together, so many that they trampled on each other, he began to say to his disciples, “Above all things, beware of the yeast of the Pharisees, which is hypocrisy [pretending to be something you are really not]. ^{12:2}For there is nothing covered up that will not be exposed, or hidden that will not be revealed. ^{12:3}Therefore, whatever you have said in the darkness will be heard in the light and what you have spoken in the ear in the secret rooms will be shouted from the housetops.

^{12:4}“And I say to you, my friends, do not be afraid of those who kill the body and after that have nothing more that they can do. ^{12:5}But I will show you whom you should fear. Fear him who after he has killed has power to throw into Gehenna. Yes, I say to you, fear him!

^{12:6}“Aren’t five sparrows sold for two small coins yet not one of them is forgotten before God? ^{12:7}Don’t be fearful! You are of more value than many sparrows. Yes, even the hairs of your head have all been counted.

12:8“ And I say to you, everyone who confesses me in front of men, the Son of man will also confess him in front of the angels of God. 12:9But he who denies me *through words and actions* in the presence of men will be utterly disowned in the presence of the angels of God.

12:10“ Anyone who speaks a word against the Son of man, it can be forgiven him, but someone who has spoken evil of the Holy Spirit, it will not be forgiven. 12:11And when they take you before *those running* the synagogues [religious meeting places] or *before* the rulers, or *before* the civil authorities, don’t be anxious about how you will defend yourself or what you will say, 12:12for the Holy Spirit will instruct you at that exact time what you ought to say.”

12:13And someone out in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” 12:14But he said to him, “Man, who made me a judge or one who divides *property* for you?” 12:15And he said to them, “Watch *yourself* and keep yourselves from all desire for wealth, for a man’s life is not made up of the abundance of the things which he possesses.”

12:16And he spoke a parable to them saying, “The farm of a certain rich man produced plentifully, 12:17and he reasoned within himself saying, ‘What should I do because I don’t have enough space to store *all* my produce?’ 12:18So he said, ‘I know what I’ll do. I will demolish my storehouses and build larger ones and there I will store all my grain and my goods. 12:19Then I will say to my soul, “Soul, you have plenty of goods stored up for many years, take your ease, eat, drink, be merry.”’

12:20“ But God said to him, ‘You fool, tonight your soul life will be required of you. And all the things which you have prepared, whose will they be?’ 12:21So is he who stores up *wealth* for himself but is not rich toward God.”

12:22And he said to his disciples, “Therefore, I say to you, don’t let *your* soul life be anxious about what you will eat, or about what you will put on your body. 12:23For the soul life is more than food and the body *more* than clothing. 12:24Contemplate the ravens. They don’t sow or reap. They have no storehouse or barn, yet God feeds them. You are of

much more value by far than the birds! ^{12:25}But which of you by being anxious can add a cubit to the measure of his life? ^{12:26}If then you are not able to do even that which is least, why are you anxious concerning the rest?

^{12:27}"Contemplate the lilies, how they grow. They don't exhaust themselves with labor, neither do they spin thread, yet I say to you, even Solomon in all his glory was not clothed like one of these.

^{12:28}But if God clothes the grass in the field in such a *wonderful* way – which today is growing and tomorrow is thrown into the oven – how much more *will he clothe* you who have little faith?

^{12:29}"And don't seek after what you will eat and what you will drink, neither be anxious. ^{12:30}For the nations of the world seek after all these things, but your Father knows that you need these things. ^{12:31}Instead, seek the kingdom of God and these things will be gathered for you. ^{12:32}Don't be terrified, little flock, for your Father is very pleased to give you the kingdom.

^{12:33}"Sell your possessions and give to others, thereby making yourselves money pouches which don't get old – an inexhaustible storehouse of treasure in the heavens, where no thief comes and no moth larva destroys. ^{12:34}For where your treasure is, that is where your heart will be too.

^{12:35}"Be dressed and ready and have your lamps burning, ^{12:36}and be like men waiting for their master to return from the marriage feast, so that, when he comes and knocks, they are ready to open up for him.

^{12:37}"Blessed are those servants, whom the master will find being diligent when he comes. Truly I say to you, he will prepare himself, have them sit down for a meal, and will come and serve them. ^{12:38}And if he comes in the second "night watch" *period* or in the third and finds *them* prepared, those *servants* will be blessed.

^{12:39}"But know this: if the master of the house had known at what time the thief was coming, he would have watched and not have let his house be broken into. ^{12:40}You also be ready, for the Son of man will come at a time when you don't expect him."

12:41 And Peter said, "Lord, are you just saying this parable to us, or to everyone else too?" 12:42 And the Lord said, "Who then is the faithful and wise steward, whom his lord sets over his household to give them their portion of food at the proper time? 12:43 Blessed is that servant, whom his lord when he comes will find fulfilling his task. 12:44 What I say to you is true. He will appoint him to administer all his possessions.

12:45 "But if that *same* servant says in his heart, 'My lord is delaying his coming' and begins to abuse the other menservants and the maidservants and to eat and drink, and get drunk, 12:46 the lord of that servant will come on a day which he doesn't expect *him* and at a time which he doesn't imagine. Then he will whip {or beat} him severely* and assign him his share with the unfaithful.

12:47 "And that servant, who knew his lord's will and did not prepare *himself* or carry out his will, will be beaten with many *stripes*. 12:48 But he who did not understand and did things worthy of stripes will be beaten with few *stripes*. And to whomever much is given, much will be required of him. And to whom someone entrusts a larger portion, even more will be asked from him.

12:49 "I have come to cast fire upon the earth. And how much I wish it were already burning! 12:50 But I have a baptism to be baptized with and I am completely consumed with this *work* until it is finally finished!

12:51 "Do you think that I have come to bring peace upon the earth? I tell you no, but instead division. 12:52 For from now on, in a household of five, three will be against two and two against three. 12:53 A father will be opposing his son and son opposing his father; mother *will* be against *her* daughter and daughter against *her* mother; mother-in-law *will turn* against her daughter-in-law and daughter-in-law against her mother-in-law."

*"Whip {or beat} him severely" is a much better translation than those which say "cut him in pieces" or "cut him in sunder." God is not some kind of maniac who cuts people up into pieces. This phrase refers to how the skin on the back of someone who is being beaten with a rod or whip opens up to show the flesh inside. It is doubtful that this punishment will be physical, but is probably referring to a severe discipline which it is hard for us to imagine in other terms.

^{12:54}And he said to the crowds also, "When you see a cloud rising in the west, right away you say, 'There's a rain storm coming.' And that's what happens. ^{12:55}And when a south wind is blowing, you say, 'There will be a scorching heat.' And that is how it is. ^{12:56}You hypocrites, you know how to interpret the appearance of the heaven and the earth. But how is it that you don't recognize this present time? ^{12:57}And why, even among yourselves, don't you judge what is right?

^{12:58}"Therefore, when you are going with your adversary before the ruler, on the way be diligent to be released by him *from his cause against you* so that he doesn't drag you to the judge and the judge deliver you to the officer and the officer throw you into prison. ^{12:59}I say to you, there is no way you will come out of there, until you have paid the very last, small amount."

CHAPTER 13

^{13:1}Now there were some *people* there at that time who told him about the Galileans, whose blood Pilate had mingled with their sacrifices. ^{13:2}And he answered and said to them, "Do you think that these Galileans were greater sinners than all other Galileans because they suffered these things? ^{13:3}I tell you, no. But, unless you repent, you will all be destroyed in a similar way.

^{13:4}"Or those eighteen people who were killed when the tower of Siloam fell on them: do you think that they were greater offenders than everyone else who lived in Jerusalem? ^{13:5}I tell you, no. But, unless you repent, you will all be destroyed in a similar way."

^{13:6}And he spoke this parable: "A certain man had a fig tree planted in his vineyard and he came seeking fruit from it but found none. ^{13:7}So he said to the vineyard worker, 'Look, for three years I have come looking for fruit on this fig tree and haven't found any. Cut it down. Why should it be taking up this space?' ^{13:8}And he answering said to him, 'Master, leave it for one more year, until I dig around it and fertilize it. ^{13:9}Then if it begins bearing fruit, *good*. But if not, you can cut it down.'"

^{13:10}And he was teaching in one of the synagogues on the Sabbath day. ^{13:11}And look, a woman *was there* who had a spirit of weakness eighteen years so that she was bent over and couldn't lift her head up completely. ^{13:12}And when Jesus saw her, he called out and said to her, "Woman, you are loosed from your weakness." ^{13:13}And he placed his hands on her and immediately she was *able to stand up* straight and *she* glorified God.

^{13:14}But the ruler of the synagogue, becoming indignant because Jesus had healed on the Sabbath, said to the crowd, "There are six days during which it is right to work. Therefore, come during that time and be healed, but not on the Sabbath day." ^{13:15}But the Lord answered him and said, "You hypocrites, don't all of you untie your ox or your donkey from the stall and lead him away to give him water on the Sabbath? ^{13:16}So shouldn't this woman – being a daughter of Abraham whom Satan had bound for eighteen *long* years – have been released from this bondage on the Sabbath day?"

^{13:17}By saying these things, all his adversaries were shamed. And all the multitude rejoiced because of all the honorable things which were done by him.

^{13:18}Furthermore he said, "What is the kingdom of God like? And with what can I compare it? ^{13:19}It is like a mustard tree seed which a man took and threw into his own garden. *There* it grew and became a large tree and the birds of the heaven made homes in its branches." ^{13:20}And again he said, "To what can I compare the kingdom of God? ^{13:21}It is like yeast which a woman took and hid in three measures of flour until it was all leavened."

^{13:22}And he went on his way through cities and villages, teaching and making his way to Jerusalem. ^{13:23}And someone said to him, "Lord, are there just a few who will be saved?" And he said to them, ^{13:24}"Fervently labor to enter in by the narrow gate. For I tell you that many will seek to enter in but will not be able. ^{13:25}For after the master of the house has gotten up and has locked the door, if you then stand outside and begin knocking at the door saying, 'Lord, Lord open up for us,' he will answer and say

to you, 'I don't know you or where you come from.'
^{13:26}Then you will start to say, 'We ate and drank in your presence and you taught in our streets.'
^{13:27}And he will say, 'I tell you, I don't acknowledge your source. Remove yourselves from me, all you who practice unrighteousness' [see chapter 12, verse 19].

^{13:28}"At that time you will see Abraham, Isaac, Jacob, and all the prophets *feasting* in the kingdom of God. *But you* will be weeping and gnashing *your* teeth because of having been thrown out *from there* [the millennial kingdom].
^{13:29}But they, *the faithful*, will come from the east and west and from the north and south and will take their places at the feast in the kingdom of God.
^{13:30}But understand this: there are those who *appear to be* last who will have the first places of honor and there are those who *appear to be* first who will have the lowliest positions.

^{13:31}At that time certain Pharisees approached him saying, "Get out and leave this place for Herod wants to kill you."
^{13:32}And he replied to them, "Go tell that fox, 'Look, I cast out demons and do works of healing today and tomorrow, but *on* the third *day* I will have accomplished my purpose.'
^{13:33}But for now, it is necessary for me to continue my journey today and tomorrow, for it is not possible for a prophet to be killed outside of Jerusalem.

^{13:34}"Oh Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would have gathered your children together, just like a hen *gathers* her own chicks under her wings. But you wanted nothing to do with it!
^{13:35}Look, your household has been sent away, leaving you deserted. And I say to you, in no way will you see me *again* until the time comes when you say, 'Blessed is the One coming in the name of the Lord.'"

CHAPTER 14

^{14:1}And it so happened when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were carefully watching him.
^{14:2}And look, there in front of him was a certain man who had edema.
^{14:3}And Jesus, as a response, addressed the experts on *Jewish* law and Pharisees

and said, "Is it permitted *by the law* to heal on the Sabbath or not?" ^{14:4}But they kept silent. So he took him, healed him, and let him go. ^{14:5}Then he said to them, "Which of you who has a donkey or an ox which has fallen into a well will not immediately pull it out on a Sabbath day?" ^{14:6}And they were not able to answer him concerning these things.

^{14:7}When he noticed how those who were invited chose the best seats, he spoke a parable to them saying, ^{14:8}"When you are invited by someone to a marriage feast, don't sit down in the most prestigious place. It could be that he has invited someone more important than you ^{14:9}and then the one who invited you will come and say to you, 'Give this man your place.' Then you will begin, with shame, to take the lowest place. ^{14:10}"But when you are invited, go and sit down in the lowliest place, so when he who has invited you comes, he may say to you, 'Friend, take a more prestigious place.' Then you will be honored in the presence of everyone who sits at the feast with you.

^{14:11}For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

^{14:12}And he also said to him who had invited him, "When you set out a meal or a supper *for others*, don't invite your friends, your brothers, your relatives, or your rich neighbors, so that they don't also later invite you back and you receive repayment. ^{14:13}But when you make a feast, invite the poor, the maimed, the lame, and the blind. ^{14:14}Then you will be blessed because they don't have any way to repay you. You will be repaid in the resurrection of the just."

^{14:15}And when one of them who sat at the meal with him heard these things, he said to him, "Blessed is he who will feast in the kingdom of God." ^{14:16}But he said to him, "A certain man made a great feast and invited many. ^{14:17}So he sent out his servant at supper time to say to those who were invited, 'Come, for everything is now ready.' ^{14:18}And they all, one by one, began to make excuses. The first said to him, 'I have bought a field and, of course, I must go out and see it. I beg you, have me excused.' ^{14:19}And another said, 'I have *just* bought five teams of oxen and I have to go

try them out. I beg you, have me excused.’ ^{14:20}And another said, ‘I have *just* married a wife and therefore I cannot come.’

^{14:21}“So the servant came and told his master these things. Then the master of the house, becoming angry, said to his servant, ‘Go out quickly into the streets and alleyways of the city and bring in here the poor, the maimed, the blind, and the lame.’

^{14:22}“*Later*, the servant said, ‘Master, what you ordered has been done and there is still room.’ ^{14:23}Then the master said to the servant, ‘Go out into the highways and byways and compel them to come in so that my house may be filled *with guests*. ^{14:24}For I say to you that not one of those men who were *first* invited will taste my supper.’”

^{14:25}Now large crowds gathered around him *and so* he turned and said to them, ^{14:26}“Whoever comes to me but does not detest his own father, mother, wife, children, brothers, and sisters, yes, and even more, also *detest* his own soul life, he cannot be my disciple. ^{14:27}Whoever does not pick up and carry his own cross and accompany me cannot be my disciple.

^{14:28}“For which of you, desiring to build a tower, does not first sit down and calculate the cost, to see whether he has enough to complete it? ^{14:29}The *risk* is that, after laying its foundation but not being able to complete it, everyone who sees it will begin to mock him ^{14:30}saying, ‘This man began to build but was not able to finish.’

^{14:31}“Or which king, as he is going out to engage another king in battle, doesn’t first sit down with his counsellors *to determine* whether he is able with ten thousand *soldiers* to meet him who comes against him with twenty thousand? ^{14:32}Or else, while the other is still a long way off, he sends his ambassadors and asks the terms for peace. ^{14:33}So therefore, any one of you who doesn’t renounce all that he has is not able to be my disciple.

^{14:34}“Salt is good. But if the salt loses it flavor, how can it be made flavorful? ^{14:35}It is useful neither for the field nor for the manure pile. *People just* throw it out. He who has hearing ears, let him hear.”

CHAPTER 15

^{15:1}Now all the tax collectors and sinners were coming near to him to hear him. ^{15:2}And both the Pharisees and the scribes murmured saying, "This man receives sinners and eats with them."

^{15:3}So he spoke this parable to them saying, ^{15:4}"Which one of you, having a hundred sheep and having lost one of them, doesn't leave the ninety-nine in the wilderness and go looking for the one which was lost until he finds it? ^{15:5}And when he has found it, he places it on his shoulders, rejoicing.

^{15:6}And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' ^{15:7}I say to you that in the same way, there will be *more* joy in the heavens over one sinner who repents than over ninety-nine righteous people who need no repentance.

^{15:8}"Or which woman, having ten pieces of silver, if she loses one piece doesn't light a lamp and sweep the house, looking carefully until she finds it? ^{15:9}And when she has found it, she calls together her friends and neighbors, saying, 'Share my joy with me, for I have found the coin which I had lost.' ^{15:10}In the same way I say to you, there is great joy in the presence of the angels of God over one sinner who repents."

^{15:11}And he said, "A certain man had two sons. ^{15:12}And the younger of them said to his father, 'Father, give me the part of *your* wealth that would be my inheritance.' So he separated for him his part of the wealth. ^{15:13}Not many days later, the younger son gathered up everything and traveled to a distant place where he wasted his wealth with carnal living.

^{15:14}"And when he had spent everything, a terrible famine came to that country and he began to be in need. ^{15:15}So he went and joined himself to one of the citizens of that country who sent him into his fields to feed pigs. ^{15:16}And he would have loved to fill his belly with the husks that the pigs ate. But no one gave him *anything*.

15:17“But when he came to himself, he said, ‘How many hired servants of my father’s have enough bread and even *have* extra. Yet here I am dying from hunger! 15:18I will get up and go to my father, and say to him, “Father, I have sinned against heaven and against you. 15:19I am no longer worthy to be called your son. Treat me like one of your hired servants.”’

15:20“So he arose and came to his father. But while he was still far away, his father saw him and being moved with compassion, ran *to him*, hugged him around the neck, and kissed him. 15:21And the son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

15:22“But the father said to his servants, ‘Quickly bring out the best robe and put it on him and put a ring on his hand and shoes on his feet. 15:23And bring the fattened calf *and* kill it. Then let us eat and celebrate, 15:24for this *one* – my son – was dead *to me* and *now* is alive again. He was lost *to me* and *now* is found.’ And they began to celebrate.

15:25“Now his older son was in the field and as he came and drew near the house, he heard music and dancing. 15:26So he called one of the servants to him and asked about what these things might be. 15:27And he said to him, ‘Your brother has come *home* and your father has killed the fattened calf because he has gotten him back safe and sound.’

15:28“But he was angry, and would not go in. So his father came out and pleaded with him. 15:29But he answered and said to his father, ‘Look, I have served you for so many years and I never disobeyed anything you told me to do. And yet you never even gave me a kid goat so that I might have a party with my friends. 15:30But when this son of yours came back, the one who has squandered your wealth with prostitutes, you killed the fattened calf for him.’

15:31“But he said to him, ‘Son, you are always with me and everything I have is yours. 15:32But it is right to celebrate and rejoice, for this brother of yours was dead and is alive *again*. He was lost and now is found.”’

CHAPTER 16

16:1 And he said also to the disciples, "There was a certain rich man who had a manager who was accused of wasting his wealth. 16:2 So he called him and said to him, 'What is this that I hear about you? Give *me* an account of your management, for you can't be a manager any longer.'

16:3 And the manager said within himself, 'What can I do, seeing that my master is taking away my management position from me? I am not strong enough to dig and I am ashamed to beg. 16:4 I have an idea about what I will do so that when I am dismissed from my management position, others will receive me into their homes.'

16:5 "So he called each of his lord's debtors to him. He said to the first, 'How much do you owe my master?' 16:6 And he said, 'A hundred measures of olive oil.' And he said to him, 'Take your invoice and sit down quickly and write fifty.' 16:7 Then said he to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your invoice and write eighty.'

16:8 "Then his lord commended the unrighteous manager because he had acted shrewdly. For the sons of this world are, with respect to their own worldly situation, more clever than the sons of the light.

16:9 "In the same way I say to you, use your money – which is *inherently* unrighteous – to make yourselves friends *by being generous with them* so that, when it no longer exists [when this world ends], they may receive you into their eternal dwellings.

16:10 "He who is faithful with very little *things* will also be faithful with much. And he who is unrighteous in very little things will also be unrighteous with much. 16:11 If, therefore, you have not been faithful with unrighteous, *worldly* wealth, who will trust you *enough* to give you the true *riches*? 16:12 And if you have not been faithful in that which belongs to someone else, who will give you that which is your own?

16:13 "No servant can serve two masters. For he will either hate one of them and love the other, or else he will

give his complete support to one of them and despise the other. You cannot serve God and money."

^{16:14}When the Pharisees who loved money heard all these things, they scoffed at him. ^{16:15}And he said to them, "You are those who justify yourselves in front of men, but God has perfect knowledge of your hearts. For that which men highly value God considers to be an idol.

^{16:16}"The law and the prophets *were* until John. From that time the good news of the kingdom of God is proclaimed and everyone is crowding to get into it. ^{16:17}But it is easier for heaven and earth to pass away than for one small accent on a letter of the law to fail.

^{16:18}"Everyone who divorces his wife, in order to marry another, commits adultery. And he who marries someone who was divorced from a husband [for this purpose (see Mark 10:11,12)] commits adultery.

^{16:19}"Now there was a certain rich man who dressed in purple and fine linen *and passed his time* feasting and living luxuriously every day. ^{16:20}And there was a beggar named Lazarus who was laid at his gate *and who was* full of sores. ^{16:21}*He* longed to be fed with *just* the crumbs which fell from the rich man's table. Furthermore, the dogs even came and licked his sores.

^{16:22}"And it happened that the beggar died and that he was carried away by the angels into Abraham's embrace. And the rich man also died and was buried. ^{16:23}And being in torment in Hades, he looked up and saw Abraham in the distance and Lazarus embraced in his arms. ^{16:24}And he cried and said, 'Father Abraham, have mercy on me and send Lazarus so that he can dip the tip of his finger in water and cool my tongue, for I am in torment in this flame.'

^{16:25}"But Abraham said, 'Son, remember that during your lifetime you took the good things for yourself and Lazarus similarly *received* the bad. But now he is comforted and you are tormented. ^{16:26}And besides all this, there is a great chasm fixed between us and you, so that anyone who would cross from here to you would not be able, and so that no one can cross over from there to us.'

16:27“So he said, ‘Father, I beg you, therefore, to send him to my father’s house – 16:28for I have five brothers – so that he could give his testimony to them, so that they don’t come to this place of torment also.’

16:29“But Abraham said, ‘They have Moses and the prophets. Let them hear them!’ 16:30And he said, ‘No, father Abraham. But if someone would go to them from the dead, they would repent.’ 16:31And he said to him, ‘If they won’t hear Moses and the prophets, they won’t even be persuaded if someone rises from the dead.’”

CHAPTER 17

17:1And he said to his disciples, “It is impossible for situations which cause someone to stumble {or, to be offended} not to happen. But woe to him through whom they come! 17:2It would be much better for him if a millstone was tied about his neck and he was thrown into the sea *rather* than for him to cause one of these little ones to stumble {or, be offended}.

17:3“Be very circumspect concerning yourselves. If your brother sins against you, rebuke him. And if he repents, forgive him. 17:4Even if he sins against you seven times in one day and *then* seven times turns around saying, ‘I repent,’ you must forgive him.”

17:5And the sent ones said to the Lord, “Increase our faith.” 17:6So the Lord said, “If you had faith like a grain of mustard seed, you would say to this sycamore tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

17:7““But is there anyone among you who, having a servant plowing or keeping sheep, will say to him when he has just come in from the field, ‘Come right away. Sit down and eat.’

17:8“Won’t he say to him instead, ‘Prepare me something to eat. Get yourself ready and serve me until I have eaten and drunk. Then afterward you can eat and drink?’ 17:9Does he thank the servant because he did the things which he was ordered to do? I don’t think so. 17:10Even so you also, when you have done everything that is com-

manded you *should* say, 'We are unprofitable servants. We have merely done that which it was our duty to do.'"

^{17:11}And it happened, as they were on their way to Jerusalem, that he was passing through the middle of Samaria and Galilee.

^{17:12}And as he entered into a certain village, ten men with leprosy met him, keeping their distance. ^{17:13}Then they raised their voices saying, "Jesus, Master, have mercy on us." ^{17:14}And looking *at them*, he said to them, "Go and show yourselves to the priests." And it happened that as they went, they were cleansed.

^{17:15}And one of them, when he saw that he was healed, turned back glorifying God with a loud voice. ^{17:16}And he fell on his face at his feet, thanking him. And he was a Samaritan.

^{17:17}Then Jesus answering said, "Weren't all ten cleansed? So where are the *other* nine? ^{17:18}Were none found who returned to give glory to God except this foreigner?" ^{17:19}And he said to him, "Rise up and go your way. Your faith has made you whole."

^{17:20}And being asked by the Pharisees when the kingdom of God would come, he answered them and said, "The *present* kingdom of God does not come with visible evidence. ^{17:21}Neither will they say, 'Look, here it is!' or, 'It's over there!' Understand this: the kingdom of God is *now* among* you."

^{17:22}And he said to the disciples, "The days will come, when you will long to *see again* just one of the days of the Son of man, but you won't see it. ^{17:23}But when they say to you, 'Look, there it is!' or 'Look, it's over here!' don't *even* go out to look or pursue it. ^{17:24}For as the lightning flashes out of the one part of heaven and shines to another part of heaven, this is the way it will be with the Son of man in his day.

*The Greek word here can be translated either "within" or "among." In order for anyone to have the kingdom of God "within" them they must first be born again. At the time Jesus spoke these words, this had happened to no one. Therefore, this translator has chosen "among" thereby referring to Jesus as a living manifestation of the kingdom of God. For "within you" to be correct, the verb would have to read "will be," referring to something which would happen in the future rather than "is."

^{17:25}"But first he must suffer many things and be rejected by this generation. ^{17:26}And as it was in the days of Noah, so it will also be in the days of the Son of man. ^{17:27}They ate, they drank, they married, they were given in marriage until the day that Noah entered into the ark and the flood came and destroyed them all.

^{17:28}"Likewise even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, and they built, ^{17:29}but in the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all. ^{17:30}This is the way it will be in the day that the Son of man is revealed.

^{17:31}"In that day, he who is on the rooftop terrace and his goods in the house *below*, should not go down to carry them away. And he who is in the field likewise should not return back to get the things he left behind. ^{17:32}Remember Lot's wife.

^{17:33}"Whoever seeks to preserve his soul life will have it utterly destroyed, but whoever will declare that it must be put to death will be brought forth into *God's* life.

^{17:34}"I say to you, in that time of darkness there will be two people on one bed: the one will be received and the other will be left behind. ^{17:35}There will be two women grinding together: the one will be received and the other will be left behind. ^{17:36}There will be two men in the field: the one will be received and the other will be left behind."

^{17:37}And they questioned him asking, "Where, Lord?" And he said to them, "Where the carcass is, that's where the vultures will be gathered together."*

CHAPTER 18

^{18:1}And he spoke a parable to them about the necessity for them to pray at all times and not to grow weak ^{18:2}saying, "There was a judge in some city, who did not fear God

*Christians should not be offended and get all squeamish about the use of an analogy involving vultures. This is simply the best illustration to describe the event. Vultures circling over a dead animal is a very common sight in many parts of the world, thus making an excellent illustration. There is simply no other analogy which would describe what will happen so accurately.

and didn't show respect for anyone. ^{18:3}And there was a widow in that city who came to him frequently saying, 'Give me justice and defend me from the one who is charging me.'

^{18:4}For a time he wouldn't do it, but later he said within himself, 'Though I don't fear God nor show respect for anyone, ^{18:5}yet because this widow keeps bothering me, I will give her justice so that she doesn't wear me out *with her persistence.*'"

^{18:6}And the Lord said, "*Do you hear what the unrighteous judge says?* ^{18:7}Therefore, won't God give justice to his elect, who cry out to him day and night, even when it seems as if he is slow in responding to them? ^{18:8}I say to you that he will execute his vengeance suddenly. Nevertheless, when the Son of man comes, will he find faith on the earth?"

^{18:9}And he also spoke this parable to some who believed themselves to be righteous and treated the rest with contempt. ^{18:10}"Two men went up to the temple to pray. One was a Pharisee and the other was a tax collector.

^{18:11}"The Pharisee stood and prayed in this way to himself, 'God, I thank you that I am not like other men: chasing after money, unjust, an adulterer or even like this tax collector. ^{18:12}I fast twice in the week. I give tithes from everything that I get.'

^{18:13}"But the tax collector, standing at a distance, would not even lift his eyes up to heaven but beat his breast saying, 'God, be merciful to me, a sinner.' ^{18:14}I say to you, this man went down to his house justified instead of the other. For every one who honors himself will be humbled, but he who humbles himself will be honored."

^{18:15}And they brought their babies to him for him to touch them. But when the disciples saw it, they rebuked them. ^{18:16}But Jesus called them to him saying, "Allow the little children to come to me and don't forbid them because the kingdom of God belongs to ones like these.

^{18:17}"Truly I say to you, whoever does not receive the kingdom of God as a little child, will in no way enter into it."

18:18 And a certain nobleman asked him saying, "Good Teacher, what must I do to receive eternal life?" 18:19 And Jesus said to him, "Why do you call me good? No one is good, except one, *which is God*. 18:20 You know the commandments: do not commit adultery, do not kill, do not steal, do not commit perjury, honor your father and mother."

18:21 And he said, "All these things have I observed from my youth *until now*." 18:22 And when Jesus heard it, he said to him, "You still lack one thing. Sell all that you have and distribute it to the poor and you will have a store of treasure in heaven, and come, follow me."

18:23 But when the nobleman heard these things, he became very dejected, because he was extremely rich. 18:24 And Jesus seeing him dejected said, "How difficult it is for those who have riches to enter into the kingdom of God! 18:25 For it is easier for a camel to enter in through the eye of a needle than for a wealthy man to enter into the kingdom of God."

18:26 And those who heard it said, "Then who can be saved?" 18:27 But he said, "Things which are impossible with men are possible with God." 18:28 And Peter said, "Look, we have left everything and followed you."

18:29 And he said to them, "Truly I say to you, there is no one who has left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, 18:30 who will not receive much more in this time and in the age to come, *the fullness of the eternal life of God*."*

18:31 And having gotten the twelve together, he said to them, "Look, we are going up to Jerusalem, and all the

*This verse is a little difficult to understand. It seems to indicate that "eternal life" is something which believers receive "in the age to come." Yet, from other parts of the Bible, it is clear that this is something we receive when we receive Jesus (Jn 3:36, 1 Jn 5:12 and many more), not something which we get later on. The logical explanation must be that in the resurrection when we are free from this earthly body, then we will have a full and unrestricted enjoyment of God's eternal life which we received through Jesus when we believed.

Furthermore, with respect to the phrase "receive much more," Jesus had just finished an extensive teaching about the difficulties and danger of riches when he mentions this. Therefore, he cannot be predicting wealth for his followers in this age. The best understanding of this seems to be that we will not possess these things for ourselves, but that we may have the enjoyment of them even while they still belong to others.

things which are written through the prophets concerning the Son of man will be fulfilled. ^{18:32}For he will be turned over to the Gentiles and will be mocked, shamefully treated, and spit on. ^{18:33}Then they will beat him with whips and kill him. But the third day he will rise again."

^{18:34}But they understood none of these things, for this saying was hidden from them, and so they didn't understand the things which were said.

^{18:35}And it happened, as he drew near Jericho, a certain blind man sat by the wayside begging. ^{18:36}And hearing a crowd passing by, he asked what was happening. ^{18:37}And they told him that Jesus of Nazareth was going by. ^{18:38}So he cried out saying, "Jesus, you son of David, have mercy on me!"

^{18:39}And those who were in front rebuked him, telling him to be quiet. But instead, he cried out even more, "You son of David, have mercy on me!" ^{18:40}And Jesus stopped and asked for him to be brought to him. And when he had come near, he asked him, ^{18:41}"What do you want me to do for you?" And he said, "Lord, I want to receive my eyesight." ^{18:42}And Jesus said to him, "Receive your sight! Your faith has saved you." ^{18:43}And immediately he received his eyesight and followed him, glorifying God. And everyone who saw it *also* praised God.

CHAPTER 19

^{19:1}And having entered, he went through Jericho. ^{19:2}And look, a man named Zacchaeus was there who was a chief tax collector and was wealthy. ^{19:3}And he wanted to see Jesus (who he was), but could not because of the crowd since he was short of stature. ^{19:4}So he ran on in front and climbed up into a sycamore tree to see him since he was going to pass by that way.

^{19:5}And when Jesus came to that place, he looked up and said to him, "Zacchaeus, come down quickly for today I am going stay at your house." ^{19:6}And he came down quickly and welcomed him joyfully.

^{19:7}But when everyone saw it, they murmured saying, "He has gone in to stay with a man who is a sinner."

^{19:8}Then Zacchaeus stood up and said to the Lord, "Look, Lord, I am going to give half of my possessions to the poor, and if I have *abused my position* to overcharge anyone, I will restore four times as much."

^{19:9}And Jesus said to him, "Today salvation has come to this house, for he also is a son of Abraham. ^{19:10}Indeed, the Son of man came to seek out and to save the ones who are lost."

^{19:11}After speaking these things in their hearing, he added to them by speaking a parable because he was near Jerusalem and they supposed that the kingdom of God was going to appear very soon.

^{19:12}He, therefore, said, "A certain nobleman went to a distant country to receive for himself a kingdom and then return. ^{19:13}So he called ten of his servants, gave them ten pieces of money, and said to them, 'Trade *with this money* until I return.' ^{19:14}But *some* of his citizens hated him and sent *some* representatives after him saying, 'We don't want this man to reign over us.'

^{19:15}"And it happened when he had come back again, having received the kingdom, that he gave the word for those servants to whom he had given the money to be called to him so that he could discover what they had gained by trading.

^{19:16}"And the first came before him saying, 'Lord, your pieces of money have earned ten more.' ^{19:17}And he said to him, 'Well done, you excellent servant. Since you were found faithful in a very little, you will have authority over ten cities.' ^{19:18}Then the second came saying, 'Lord, your money has earned five *more* pieces of money.' ^{19:19}And he said to him also, 'You will have authority over five cities.'

^{19:20}"And another came saying, 'Lord, look *here is* your money, which I kept wrapped up in a piece of cloth. ^{19:21}I was afraid of you, because you are a harsh man. You pick up that which you didn't put down and harvest that which you didn't sow.' ^{19:22}He responded to him *saying*, 'I will judge you by what you have just said, you useless servant. You knew that I am a harsh man, picking up that which I didn't put down and harvesting that which I didn't sow.'

^{19:23}Therefore, why didn't you *at least* put my money in the bank so that at my coming I could have received it back with some interest?

^{19:24}"So he said to those who were present, 'Take the piece of money away from him and give it to him who earned the ten pieces of money.' ^{19:25}But they said to him, 'Lord, he *already* has ten pieces of money.' ^{19:26}I say to you, everyone who uses what he has, more will be given to him, but *concerning* him who does not use what he has, even that which he has will be taken away from him.

^{19:27}"But these enemies of mine who didn't want me to reign over them, bring *them* here and kill them in front of me!" ^{19:28}And when he had said these things, he went onward, going up to Jerusalem.

^{19:29}"And it happened, when he came near Bethphage and Bethany, near the mount that is called Olivet, he sent two of the disciples ^{19:30}saying, "Go into that village over there *and* as you go in you will find a *donkey's* colt tied, upon which no one has ever sat. Untie him and bring him *here*. ^{19:31}And if anyone asks you, 'Why are you untying him?' this is what you will say: 'The Master needs him.'"

^{19:32}And going on their way, those who were sent found things just as he had described them. ^{19:33}And as they were untying the *donkey's* colt, the owners of it said to them, "Why are you untying the colt?" ^{19:34}And they said, "The Master needs him."

^{19:35}Then they brought him to Jesus, threw their garments on the colt and set Jesus on it. ^{19:36}And as he went *along*, they spread their garments on the road in *front of him*.

^{19:37}And as he was now coming near, *just* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen ^{19:38}saying, "Blessed is the coming King in the name of the Lord. Peace in heaven and glory in the highest."

^{19:39}But some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples." ^{19:40}But responding to them he said, "I tell you that if these keep silent, the *very* stones will cry out."

^{19:41}And as he approached and looked at the city, he wept over it ^{19:42}saying, "If you had known this day, even you, the things which are *meant* for your peace! But now they are hidden from your eyes. ^{19:43}For the days will come upon you, when your enemies will build up a siege mound around you and will surround you and press on you from every side. ^{19:44}*They* will raze you to the ground together with your children and will not leave in you one stone left upon another, because you didn't recognize the time of your visitation."

^{19:45}And he entered into the temple and began to throw out those who were buying and selling *inside*, ^{19:46}saying to them, "It is written, my house will be a house of prayer, but you have made it a den of thieves."

^{19:47}And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him. ^{19:48}But they could not figure out how to do it, for the people were very attentive to him, listening *to him*.

CHAPTER 20

^{20:1}And it happened one day while he was teaching the people in the temple and announcing the good news that the chief priests and the scribes, together with the elders, came to him ^{20:2}and said, "Tell us by what authority you do these things and who gave you this authority?"

^{20:3}So he answered and said to them, "I also will ask you a question and you answer me: ^{20:4}The baptism of John, was it from heaven or from men?" ^{20:5}And they reasoned among themselves saying, "If we say 'From heaven,' he will say, 'Why then didn't you believe him?' ^{20:6}But if we say, 'From men,' all the people will stone us for they are persuaded that John was a prophet."

^{20:7}So they answered, "We don't know its source." ^{20:8}And Jesus said to them, "Neither will I tell you by what authority I do these things."

^{20:9}And he began to speak to the people this parable: "A man planted a vineyard and rented it out to vineyard workers and *then* traveled to a distant country for a long

time. ^{20:10}And when the *harvest* season *came*, he sent a servant to the vineyard workers so that they would give him *his share* of the fruit of the vineyard. But the vineyard workers beat him and sent him away empty-handed.

^{20:11}"So he sent yet another servant. But they also beat him and treated him with contempt and sent him away empty-handed. ^{20:12}Then he sent yet a third *servant*. But they also wounded him and threw him out.

^{20:13}"Then the lord of the vineyard said, 'What should I do? I will send my beloved son; maybe when they see him, they will respect him.' ^{20:14}But when the vineyard workers saw him, they reasoned with each other saying, 'This is the heir. Let's kill him so that we can get the inheritance.' ^{20:15}So they threw him out of the vineyard and killed him.

"What, therefore, will the owner of the vineyard do to them? ^{20:16}He will come and destroy these vineyard workers and give the vineyard to others." And when they heard it they said, "May it not be!" ^{20:17}But he looked at them and said, "What then is this that is written, 'The stone which the builders rejected was made the keystone of the arch?' (Ps 118:22).

^{20:18}"Everyone who falls on that stone will be broken in pieces, but on whomever it falls, it will grind him into powder."

^{20:19}The scribes and the chief priests perceived that he spoke this parable against them and so they tried to find a way to take him into custody right then, but they were afraid of the people. ^{20:20}So they watched him carefully and sent out spies who pretended to be righteous so that they might catch him by his words and begin *their scheme* by handing him over to the authority of the governor.

^{20:21}So they questioned him saying, "Teacher, we know that you speak and teach what is right and don't make exceptions for 'who' someone is but teach the way of God in truth. ^{20:22}*Therefore*, is it allowed by *our law* for us to pay tribute to Caesar, or not?"

^{20:23}But perceiving their craftiness, he said to them, ^{20:24}"Why do you test me? Show me a denarius. Whose

image and inscription *is on it?*” And they said, “Caesar’s.”
20:25 And he said to them, “Then give back to Caesar the things that are Caesar’s and to God the things that are God’s.” 20:26 And they were not able to find anything wrong with what he said in front of the people, being amazed at his answer, and so they kept quiet.

20:27 Then certain of the Sadducees came to him – those who teach against the resurrection, saying that it doesn’t exist – 20:28 and they asked him saying, “Teacher, Moses wrote to us that if a man’s brother dies having a wife and he is childless, his brother should take his wife and produce children for his brother.

20:29 “There were therefore seven brothers. The first married a wife but died childless. 20:30 Then the second married her and also died without children. 20:31 Then the third married her and so on with each of the seven, none of whom produced children and *each in turn*, died. 20:32 Afterward the woman died also. 20:33 Therefore, in the resurrection whose wife will she be, for each of the seven married her?”

20:34 And Jesus said to them, “The sons of this age marry and are given in marriage, 20:35 but those who are judged to be worthy to attain to the *coming* age and the resurrection from the dead neither marry nor are given in marriage. 20:36 Neither can they die any more, for they are similar to the angels and are the offspring of God, being children of the resurrection.

20:37 “But even Moses showed that the dead are raised in *the passage concerning* the burning bush, when he called the Lord, ‘the God of Abraham, the God of Isaac and the God of Jacob.’ 20:38 Now he is not the God of the dead, but of the living since *it is by Him* that all have life.”

20:39 And certain of the scribes said in response, “Teacher, you have answered well.” 20:40 And they didn’t dare ask him any more questions.

20:41 Then he said to them, “How can they say that the Anointed One is David’s son? 20:42 For David himself says in the book of Psalms, ‘The Lord said to my Lord, sit here in the place of honor and authority 20:43 until I make your

enemies the footstool of your feet' (Ps 110:1). ^{20:44}Therefore, since David called him 'Lord,' how can he be his son?"

^{20:45}And in the hearing of all the people he said to his disciples, ^{20:46}"Notice and keep yourself from acting like the scribes, who enjoy walking around in *clerical robes identifying their status* and love to be greeted *as someone important* in the marketplaces and *to sit in* the seats up front in the synagogues [the religious meeting places] and *to have* prominent places at feasts. ^{20:47}*These are those* who cheat widows out of their life savings and look for any excuse to make long *public* prayers *to attract attention to themselves*. These will receive the more severe judgment."

CHAPTER 21

^{21:1}And looking up he saw the rich men that were putting their gifts into the treasury. ^{21:2}And he saw a certain poor widow putting in two small copper coins. ^{21:3}And he said, "Truly I say to you, this poor widow put in more than all the others, ^{21:4}for they gave gifts to God from their excess but she, in her personal need, put in all she had earned."

^{21:5}And since some *there* spoke about the temple – how it was adorned with precious stones and offerings – he said, ^{21:6}"As for these things which you see, the days will come in which there will not be left here one stone upon another that will not be thrown down."

^{21:7}So they asked him saying, "Teacher, when then will these things be and what *will be* the sign when these things are about to happen?" ^{21:8}And he said, "Be very careful that you are not misled, for many will come in my name, saying, 'I am *he*;' and, 'The time is at hand.' You must not follow them. ^{21:9}And when you will hear of wars and disturbances, don't be terrified. It is necessary that these things take place first. But the end will not be soon."

^{21:10}Then he said to them, "Nation will rise against nation and kingdom against kingdom ^{21:11}and there will be large earthquakes, famines, and pestilences in various places along with terrifying events and great signs from heaven. ^{21:12}But before all these things, they will seize you

with their hands and persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake.

^{21:13}"But the result will be your testimony to them. ^{21:14}Have it fixed, therefore, in your hearts not to meditate beforehand how to defend yourself, ^{21:15}for I will give you the words and wisdom which all your adversaries will not be able to contradict or to withstand.

^{21:16}"And you will be delivered up even by parents, brethren, relatives, and friends. And *some* of you will they put to death. ^{21:17}And you will be detested by all men because of my name. ^{21:18}Yet, not even a 'hair of your head' will be lost. ^{21:19}Through your perseverance you will be taking possession of {or "gaining"} your souls.

^{21:20}"But when you see Jerusalem surrounded by armies, then know that her desolation has come near. ^{21:21}Then let those who are in Judea flee to the mountains and let those who are in the middle of her leave, and let those who are in the countryside not enter in. ^{21:22}For these are days of vengeance to fulfill everything which is written.

^{21:23}"Woe to those who are pregnant and to those who are nursing children in those days! For there will be great calamity across the land and punishment upon this people. ^{21:24}And they will fall by the edge of the sword and will be led away captive into all the nations. And Jerusalem will remain under the dominion of the Gentiles until the times of the Gentiles are fulfilled.

^{21:25}"Then there will be signs in the sun, moon, and stars, and upon the earth and *there will be great distress among the people. They will be in so much confusion and turmoil that it will be like the raging waves of the sea tossing around in a great storm.* ^{21:26}Men will be fainting from fear and apprehension because of the calamities which will be coming on the inhabitants *of the world*. For the powers of the heavens will be shaken. ^{21:27}And then they will see the Son of man coming in a cloud with power and tremendous brightness. ^{21:28}So as these things begin to happen, look up and lift up your heads because your liberation draws near."

^{21:29}And he spoke a parable to them: "Consider the fig tree and all the trees: ^{21:30}when they put out leaves, you see it and you know that the summer is now near. ^{21:31}Even so you also, when you see these things happening, you know that the kingdom of God is near. ^{21:32}Truly I say to you, that generation [the one that sees these final signs] will not pass away until all these events happen. ^{21:33}Heaven and earth will perish, but my words will in no way fail.

^{21:34}"But be vigilant with yourselves unless at any time your hearts become *spiritually* desensitized with partying, drunkenness, and the cares of this life, so that that day comes upon you unexpectedly, like *an animal suddenly caught in a trap*, ^{21:35}for *this is the way* it will come upon everyone *else* who lives on the face of the earth.

^{21:36}"But be vigilant at all times, praying that you would be considered worthy to escape all these things which will take place and to stand in the presence of the Son of man."

^{21:37}And he was teaching in the temple during the day and every night he went out and passed the night on the mount that is called Olivet. ^{21:38}And all the people came early every morning to *be with* him in the temple to hear him.

CHAPTER 22

^{22:1}Now the feast of unleavened bread drew near, which is called the "Passover." ^{22:2}And the chief priests and the scribes sought how they might put him to death, but they were afraid of the people. ^{22:3}Then Satan entered into Judas who was called Iscariot, being one of "the twelve."

^{22:4}So he left and conversed with the chief priests and leaders about how he could deliver him to them. ^{22:5}So they were glad and promised to give him money. ^{22:6}And he agreed to it and to look for an opportunity to deliver him to them in the absence of the multitude.

^{22:7}And the day of unleavened bread came, on which the passover must be sacrificed. ^{22:8}So he, *Jesus*, sent Peter and John saying, "Go and prepare the passover for us so that we can eat *it*." ^{22:9}And they said to him, "Where do you

want us to prepare *it*?" 22:10 And he said to them, "Look, when you are entering into the city, a man carrying a pitcher of water will meet you. Follow him to the house where he goes. 22:11 And say to the owner of the house, 'The Teacher says to you, where is the dining room where I will eat the passover with my disciples?' 22:12 And he will show you a large, furnished upper room. Prepare *it* there." 22:13 So they went and found *everything* as he had said to them. So they prepared the passover.

22:14 And when the hour had come, he sat down to eat along with the twelve sent ones. 22:15 And he said to them, "With intense desire I have set my heart to eat this passover with you before I suffer. 22:16 For I say to you, I will not eat it *again* until *the reality which* it symbolizes is fulfilled in the kingdom of God."

22:17 And having accepted the cup and given thanks, he said, "Take this and divide it among yourselves, 22:18 for I say to you, from here on, I will not drink of the fruit of the vine until the kingdom of God comes *on earth*." 22:19 And he took bread, and when he had given thanks, he broke it and gave it to them saying, "This is my body which is given for you. As you do this, be remembering me." 22:20 And in the same way *he took* the cup after supper saying, "This cup is the new covenant in my blood, *even* that which is poured out for you.

22:21 "Furthermore, look, the hand of the one who is betraying me is with me at the table. 22:22 For on one hand, the Son of man is departing as it has been determined. But *on the other hand*, woe to that man through whom he is betrayed!" 22:23 And they began to question among themselves about which of them it was who was about to do this thing.

22:24 And there arose also a contention among them *about* which of them was judged to be greatest. 22:25 So he said to them, "The kings of the Gentiles have dominion over them and those exercising authority over them are called 'Benefactors.'*" 22:26 But you may not do so! Instead,

*A "Benefactor" is someone who does something for your benefit. Here Jesus teaches us that even when it seems beneficial for one believer to exercise authority over another believer, it is prohibited.

he who is 'great' among you, let him become as a newborn child and he who is an outstanding example *in the spiritual life*, let him be as a servant. ^{22:27}For who is greater, he who sits at the table or the one who serves *him*? Isn't it the one who sits at the table? But I am among you as the one serving.

^{22:28}"But you are those who have stayed with me through my tests. ^{22:29}Consequently, I am appointing a place for you in the kingdom which my Father has arranged for me ^{22:30}so that you may eat and drink at my table in my kingdom. And you will sit on thrones judging the twelve tribes of Israel."

^{22:31}And the Lord said, "Simon, Simon, look, Satan has demanded to *be permitted to* sift you like wheat. ^{22:32}But I have prayed for you so that your faith doesn't fail. And once you have returned *from this test*, strengthen your brethren." ^{22:33}And he said to him, "Lord, I am ready to go even to prison and to death with you." ^{22:34}But he said, "I tell you, Peter, the rooster will not crow this day before you deny that you know me three times."

^{22:35}And he said to them, "When I sent you out without a wallet, provision bag, and shoes, did you lack anything?" And they said, "Nothing." ^{22:36}And he said to them, "But now, he who has a wallet, let him take it and likewise a provision bag. And he who doesn't have a sword should sell his cloak and buy one. ^{22:37}For I say to you that this which has been written must be accomplished by me, *i.e.* 'And he was numbered with the transgressors.' For that which concerns me will have its fulfillment."

^{22:38}And they said, "Lord look, here are two swords." And he said to them, "It is enough."

^{22:39}And leaving there, he went to the mount of Olives according to his habit, and the disciples also followed him. ^{22:40}And when he was at the place, he said to them, "Pray, so that you don't enter into a trial *of temptation*."

^{22:41}Then he drew away from them about as far as you can throw a stone, and he kneeled down and prayed ^{22:42}saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

22:43 And an angel from heaven appeared with him, strengthening him. 22:44 And being in an agony, he prayed more earnestly and his sweat became like great drops of blood falling down on the ground.

22:45 And when he rose up from his prayer, he came to the disciples and found them sleeping from their distress 22:46 and said to them, "Why are you sleeping? Get up and pray so that you don't enter into a trial of *temptation*."

22:47 While he still spoke, a mob showed up, and he who was called Judas, one of the twelve, was leading them. And he drew near to Jesus to kiss him. 22:48 But Jesus said to him, "Judas, are you betraying the Son of man with a kiss?"

22:49 And when those who were around him saw what was happening they said, "Lord, should we strike *them* with the sword?" 22:50 And a certain one of them struck the servant of the high priest and cut off his right ear. 22:51 But Jesus answered and said, "Permit even this." And he touched his ear and healed him.

22:52 Then Jesus said to the chief priests, leaders of the temple, and elders who had come against him, "Have you come *here*, as if against a robber, with swords and wooden clubs? 22:53 When I was daily with you in the temple, you didn't stretch out your hands against me. But this is your time and the *time of* the power of the darkness." 22:54 Then they seized him, led him *away*, and brought him to the high priest's house. But Peter followed at a distance.

22:55 And when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat there among them. 22:56 And a certain maidservant seeing him sitting in the light of the fire and looking intently at him said, "This man also was with him." 22:57 But he denied it saying, "Woman, I've never seen him *before*."

22:58 And after a little while someone else saw him and said, "You also are one of them." But Peter said, "See here you, I am not." 22:59 And after about one hour had passed, another confidently affirmed saying, "It is true. This man was also with him, for he is a Galilean." 22:60 But Peter said, "Man, I don't know what you are talking about." And

immediately, while he was still speaking, the rooster crowed. ^{22:61}And the Lord turned and looked at Peter. And Peter remembered the word of the Lord that he had said to him, "Before the rooster crows you will deny me three times." ^{22:62}And having gone outside, Peter wept bitterly.

^{22:63}And the men who held *Jesus* mocked him and beat him with a whip. ^{22:64}Then they blindfolded him, struck him in the face, and asked him saying, "Prophecy! Who is the one who struck you?" ^{22:65}And they reviled him in many other ways.

^{22:66}And when daylight came, the council of the elders of the people gathered together – both chief priests and scribes – and they took him into their council meeting saying, ^{22:67}"If you are the Anointed One, tell us." But he said to them, "If I tell you, you will not believe. ^{22:68}And if I question *you*, you will not answer me or release me. ^{22:69}But from this time onward, the Son of man will be seated in the place of honor and authority of God."

^{22:70}Then they all said, "Are you then the Son of God?" And he said to them, "You all say it. For, 'I AM.'" ^{22:71}And they said, "What further need do we have for witness? For we ourselves have heard *it* from his own mouth."

CHAPTER 23

^{23:1}And the whole group of them rose up and brought him before Pilate. ^{23:2}There they began to accuse him saying, "We found this man turning our nation from the right path, forbidding *people* to pay taxes to Caesar and saying that he himself is the Anointed One, the coming king." ^{23:3}And Pilate asked him, saying, "Are you the King of the Jews?" And he answered him and said, "You say so."

^{23:4}And Pilate said to the chief priests and the crowd, "I don't find *even* one fault in this man." ^{23:5}But they became more urgent saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

^{23:6}But when Pilate heard them mention "Galilee," he asked whether the man was a Galilean. ^{23:7}And when he

realized that he was from Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem in those days.

^{23:8}Now when Herod saw Jesus, he was very happy, for he had been wanting to see him for a long time because of the many things he had heard about him and he hoped to see some miracle done by him. ^{23:9}So he questioned him with many words but Jesus gave him no answer.

^{23:10}And the chief priests and the scribes stood nearby, vehemently accusing him. ^{23:11}Then Herod together with his soldiers treated him contemptibly. And having mocked him and arrayed him in gorgeous apparel, *they* sent him back to Pilate.

^{23:12}And Herod and Pilate became friends with each other that very day, for they previously had had animosity between themselves.

^{23:13}Then Pilate called together the chief priests and the rulers and the people ^{23:14}and said to them, "You brought this man to me as one who misleads the people. And look here, I have examined him in front of you and have found no fault in this man concerning those things of which you accuse him, ^{23:15}no, nor *has* Herod either, for he sent him back to us. And see, nothing worthy of death has been done by him. ^{23:16}Therefore, I will beat him with whips and release him."

^{23:17}(Now by custom, he had to release one prisoner to them at each feast.) ^{23:18}But they all shouted together saying, "Away with this man! But release Bar-Abbas to us" – ^{23:19}someone who, for a certain rebellion made in the city and for murder, had been thrown into prison. ^{23:20}And Pilate called out to them again, desiring to release Jesus. ^{23:21}But they shouted saying, "Crucify, crucify him!"

^{23:22}And he said to them the third time, "Why, what evil has this man done? I have found no cause of death in him. I will therefore scourge him and release him." ^{23:23}But they were vehement with loud voices, insisting that he be crucified. And their voices, together with those of the chief priests, prevailed.

^{23:24}So Pilate gave the sentence that their request be granted. ^{23:25}And he released him for whom they asked,

who for rebellion and murder had been thrown into prison. But Jesus he delivered up to their will.

^{23:26}And as they led him away, they forcefully took someone called Simon of Cyrene, *who was coming in* from the field, and laid the cross on him to carry it behind Jesus. ^{23:27}And a large crowd of the people followed him including some women who were beating their breasts *with grief* and wailing for him.

^{23:28}But Jesus turning to them said, "Daughters of Jerusalem, don't weep for me. Instead weep for yourselves and for your children. ^{23:29}For see here, the days are coming in which they will say, 'Blessed are the childless and the wombs that never bore and the breasts that never nursed.' ^{23:30}At that time they will begin to call out to the mountains *saying*, 'Fall on us,' and to the hills, 'Hide us.' ^{23:31}For if they do these things when the tree is still full of sap, what will they do when it is dried up?"*

^{23:32}And they also led away two others, criminals, who were to be put to death with him. ^{23:33}And when they came to the place which is called "The Skull," they crucified him there *with* both the criminals, one on his right side and the other on his left. ^{23:34}And Jesus said, "Oh Father, forgive them, for they don't realize what they are doing." Now in order to divide his garments among them, they cast lots [a kind of game of chance].

^{23:35}And the people stood watching. But the rulers also ridiculed him saying, "He saved others let him save himself, if this is the Anointed One of God, his chosen One." ^{23:36}And the soldiers also mocked him, coming to him and offering him sour wine, ^{23:37}saying, "If you are the King of the Jews, save yourself." ^{23:38}And there was also an inscription placed over him in Greek, Roman, and Hebrew writing, "THIS IS THE KING OF THE JEWS."

^{23:39}And one of the criminals *also hanging on a cross* reviled him saying, "Aren't you the Anointed One? Save yourself and us!" ^{23:40}But the other responded by rebuking him and said, "Don't you even fear God, since you are

*Probably a local saying, perhaps meaning something like this: "If they act like this when things are going well, what will they do in times of stress and affliction?"

under the same judgment? ^{23:41}For we truly are being punished justly for what we have done, but this man has done nothing wrong." ^{23:42}And he said to Jesus, "Remember me Lord, when you come in your kingdom." ^{23:43}And he said to him, "*What I now tell you is the truth*, you will be with me in Paradise."

^{23:44}And it was now about the sixth hour *of the day* and a darkness came over the whole land until the ninth hour. ^{23:45}The sun was darkened and the veil of the temple was torn right down the middle. ^{23:46}And Jesus, crying with a loud voice said, "Father, I commit my spirit into your hands." And having said this, he breathed out his last breath. ^{23:47}And when the centurion saw what went on, he praised God saying, "This was a truly righteous man."

^{23:48}And all the crowds which had gathered to see this sight, when they witnessed the things which were done, returned beating their breasts. ^{23:49}And all his acquaintances, including the women who followed him from Galilee, stood at a distance, watching these things.

^{23:50}And look, *there was* a man named Joseph from Arimathea, a city of the Jews – who was a member of the Sanhedrin, a good and righteous man ^{23:51}who had not consented to their counsel and deed – who was himself looking for the kingdom of God. ^{23:52}This man went to Pilate and asked for the body of Jesus. ^{23:53}And he lowered it down *from the cross*, wrapped it in a linen cloth and placed him in a tomb that was hewn in stone in which no one had ever been laid.

^{23:54}Now it was the day of the Preparation and the Sabbath evening was coming near. ^{23:55}And the women who had come with him from Galilee followed after him and saw the tomb and how his body was placed. ^{23:56}So they returned and prepared aromatic spices and perfumed ointments. But on the Sabbath they rested according to the commandment.

CHAPTER 24

^{24:1}But on the first day of the week at early dawn, they came to the tomb, bringing the aromatic spices which they

had prepared. ^{24:2}And they found the stone rolled away from the tomb. ^{24:3}And having entered in, they didn't find the body of the Lord Jesus. ^{24:4}Then it happened, while they were perplexed about this, look, two "men" stood near them in clothing which radiated light.

^{24:5}And they became terrified and bowed down their faces to the ground. *Then* they said to them, "Why do you seek the living among the dead? ^{24:6}He is not here, but is risen. Remember what he spoke to you when he was still in Galilee ^{24:7}saying that the Son of man must be delivered up into the hands of sinful men, be crucified and the third day rise again."

^{24:8}And they remembered his words. ^{24:9}Then they returned from the tomb to report all these things to the eleven and to all the rest. ^{24:10}Now it was Mary Magdalene, Joanna, Mary the *mother* of James, and the other women *who were* with them who told these things to the sent ones.

^{24:11}But these words appeared to them to be nonsense and they did not believe them. ^{24:12}But Peter rose up and ran to the tomb and stooping and looking in, he saw the linen cloths by themselves. So he went back to his own place, wondering at the things which had taken place.

^{24:13}And look, two of them were going that very day to a village named Emmaus, which was sixty stadia [about 10 km] away from Jerusalem. ^{24:14}And they were conversing with each other about all the things which had taken place.

^{24:15}And it happened while they talked and questioned together that Jesus himself drew near and joined with them. ^{24:16}But their vision was restrained so that they didn't recognize him. ^{24:17}And he said to them, "What subject is this that you are discussing with each other as you walk along which causes you to look sad?"

^{24:18}And one of them, named Cleopas, answering said to him, "Are you the only one who lives in Jerusalem who doesn't know about the things which have happened there in these days?" ^{24:19}And he said to them, "What things?"

And they said to him, "The things concerning Jesus the Nazarene, who was a prophet, powerful in deeds and words before God and all the people. ^{24:20}And how the

chief priests and our rulers delivered him up to be condemned to death and crucified him. ^{24:21}But we had hoped that he was the One who would pay the price to ransom Israel. Yes, and besides all this, it is now the third day since these things occurred. ^{24:22}Moreover, certain women of our company amazed us, having been at the tomb very early ^{24:23}and when they didn't find his body, they came saying that they had also seen a vision of angels who said that he was alive. ^{24:24}And certain of those who were with us went to the tomb and found it just as the women had said. But they didn't see him."

^{24:25}And he said to them, "Oh foolish ones and slow of heart to believe in all that the prophets have spoken! ^{24:26}Wasn't it necessary for the Anointed One to suffer these things and to enter into his glory?" ^{24:27}And beginning from Moses and all the prophets, he interpreted to them from all the scriptures the things concerning himself.

^{24:28}And they drew near to the village where they were going. Yet he acted as if he were going further. ^{24:29}But they pleaded with him saying, "Stay with us, for it is just about evening and the day is now almost gone." So he went in to stay with them. ^{24:30}And it happened, when he sat down with them to eat, he took the bread and blessed it and having broken *it* he gave *it* to them.

^{24:31}Then their eyes were opened and they knew him, and he vanished from their sight. ^{24:32}And they said to each other, "Wasn't our heart burning within us while he spoke to us along the way, when he opened up the scriptures to us?"

^{24:33}And they rose up that very hour, returned to Jerusalem, and found the eleven gathered together with those who were with them ^{24:34}and said, "The Lord is really risen and has appeared to Simon." ^{24:35}And they described the things *that happened* along the way and how he was revealed to them in the breaking of the bread.

^{24:36}And as they spoke these things, Jesus himself stood among them and said to them, "May you have peace." ^{24:37}But they were terrified and alarmed and thought that they were seeing a ghost. ^{24:38}And he said to

them, "Why are you troubled and why do doubts rise up in your hearts? ^{24:39}Look at my hands and my feet *and see* that it is I myself. Touch me and see, for a ghost doesn't have flesh and bones as you see me having." ^{24:40}And when he had said this, he showed them his hands and his feet.

^{24:41}And while their disbelief was *in the process of* being displaced by joy and wonder, he said to them, "Do you have anything here to eat?" ^{24:42}So they gave him a piece of a broiled fish and a piece of honeycomb. ^{24:43}And he took it and ate in front of them.

^{24:44}Then he said to them, "These are my words which I spoke to you while I was still with you: that all things must be fulfilled which are written in the law of Moses, the prophets, and the Psalms, concerning me." ^{24:45}Then he opened up their mind so that they could understand the scriptures.

^{24:46}And he said to them, "This is what has been written: that the Anointed One would suffer and rise again from the dead the third day ^{24:47}and that repentance *resulting in* being released from the bondage of sins would be proclaimed in his name to all the nations, beginning at Jerusalem. ^{24:48}You are witnesses of these things. ^{24:49}And look, I will send the promise of my Father upon you. But stay in the city of Jerusalem until you are clothed with power from above."

^{24:50}And he led them out as far as Bethany. Then he lifted up his hands and blessed them. ^{24:51}And it happened that while he blessed them, he was separated from them and was carried up into the heavens. ^{24:52}And having worshipped him, they returned to Jerusalem with great joy ^{24:53}and were constantly in the temple, praising and blessing God.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The good news according to John

^{1:1}In the beginning was the Word, and the Word was with God, and the Word was God. ^{1:2}This One was in the beginning with God. ^{1:3}All things came into existence through him, and separately from him nothing which now is came into existence.

^{1:4}In him was *the Father's* life and this life was the light of men. ^{1:5}And that light *now* shines in the darkness and the darkness cannot put a stop to it.

^{1:6}There was a man who was sent by God whose name was John. ^{1:7}This one came as a witness to testify concerning the Light so that everyone could believe through him. ^{1:8}He was not the Light but *came* so that he could testify concerning the Light. ^{1:9}This *One* was the true Light who grants consciousness to everyone who comes into the world. ^{1:10}He was in the world and the world came into existence through him, yet the world did not recognize him.

^{1:11}He came to his own but those who were his own did not receive him. ^{1:12}But as many as received him, he gave them the privilege of becoming offspring of God, *specifically* to those who are believing into his name. ^{1:13}These are not those who were born through bloodlines, or through the choice of the flesh, or by the decision of men, but who were *actually* born of God.

^{1:14}And the Word became a human being and lived among us for a while (and we saw his glory, the glory of the only begotten from the Father), full of grace and truth. ^{1:15}John testified concerning him and cried out saying, "This is he about whom I said, 'He who is coming after me ranks above me because he existed before I did!'"

^{1:16}And we have all received grace upon grace out of his abundance. ^{1:17}For the law was given through Moses

but God's grace and truth came through Jesus the Anointed One. ^{1:18}No one has seen God *the Father* at any time, *yet* the only begotten Son who is in the bosom of the Father, this One has revealed him.

^{1:19}And this is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" ^{1:20}So he acknowledged and did not deny, but affirmed, "I am not the Anointed One."

^{1:21}So they asked him, "Who are you then? Are you Elijah? And he said, "I am not." "Are you the prophet?" And he answered, "No." ^{1:22}Then they said to him, "Who are you, so that we may have an answer to give those who sent us. What do you say concerning yourself?" ^{1:23}He said, "I am the voice of one crying in the wilderness, 'Make the way of the Lord straight,' as Isaiah the prophet said" (Is 40:3).

^{1:24}And those who had been sent were from the Pharisees. ^{1:25}So they asked him and said to him, "Why, then, do you baptize if you are not the Anointed One, neither Elijah, nor the prophet?"

^{1:26}John answered them saying, "I baptize in water, but there is someone standing *here* among you whom you don't recognize. ^{1:27}He is the One who is coming after me, yet *who* existed before me, the strap of whose sandal I am not worthy to untie." ^{1:28}These things happened in Bethany beyond the Jordan where John was baptizing.

^{1:29}On the next day, he saw Jesus coming to him and said, "Look, the Lamb of God who takes away the sin of the world! ^{1:30}This is he about whom I said, 'After me comes a man who is superior to me because he existed before me.' ^{1:31}Although I didn't recognize him, this is the reason I came baptizing in water: so that he would be revealed to Israel."

^{1:32}And John testified saying, "I saw the Spirit descending as a dove out of heaven and it remained on him. ^{1:33}I didn't recognize him. But he who sent me to baptize in water said to me, 'Upon whomever you see the Spirit descending and remaining, he is the One who immerses {baptizes} in the Holy Spirit.' ^{1:34}And I have seen and have testified that this is the Son of God."

^{1:35}Again, on the following day, John was standing with two of his disciples, ^{1:36}and seeing Jesus as he walked by, he said, "Look, the Lamb of God!" ^{1:37}And the two disciples heard him say this so they followed Jesus.

^{1:38}Then Jesus turned and saw them following *him* and said to them, "What are you seeking?" And they said to him, "Rabbi (which, when interpreted, means 'Teacher'), where are you staying?" ^{1:39}He said to them, "Come and see." So they came and saw where he was staying and they stayed with him that day, *since it was about the tenth hour.*

^{1:40}One of the two who heard John *speak* and followed him was Andrew, Simon Peter's brother. ^{1:41}First of all, he found his own brother Simon and said to him, "We have found the Messiah (which, when interpreted, means the Anointed One)." ^{1:42}So he brought him to Jesus. And Jesus looking at him said, "You are Simon the son of John. You will be called Cephas (which, when interpreted, means 'Peter' {or 'a stone'})."

^{1:43}On the next day he proposed to go to Galilee where he found Philip. And Jesus said to him, "Follow me." ^{1:44}Now Philip was from Bethsaida, from the same city as Andrew and Peter. ^{1:45}Philip *then* sought out Nathanael and said to him, "We have found him about whom Moses wrote in the law and *about whom* the prophets *also* wrote, Jesus the son of Joseph, the one from Nazareth." ^{1:46}And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

^{1:47}Jesus saw Nathanael coming towards him and said of him, "Look, a true Israelite in whom there is no deceit!" ^{1:48}Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." ^{1:49}Nathanael answered him, "Rabbi, you are the Son of God. You are King of Israel."

^{1:50}Jesus responded and said to him, "Because I said to you, 'I saw you underneath the fig tree,' you believe? You will see greater things than this." ^{1:51}And he said to him, "Truly, truly I say to you, in the future you will see the

heaven opened up and the angels of God ascending and descending upon the Son of man." [See Genesis 28:12]

CHAPTER 2

^{2:1}And the third day there was a wedding in Cana of Galilee and Jesus' mother was there. ^{2:2}And Jesus and his disciples were also invited to the wedding. ^{2:3}So when the wine ran out, Jesus' mother said to him, "They don't have any wine."

^{2:4}Then Jesus said to her, "Woman, what does that have to do with me? My time has not yet come." ^{2:5}His mother said to the servants, "Whatever he says to you, do it."

^{2:6}Now there were six stone water pitchers set there containing two or three "measures" apiece *which were* used for the Jewish purifying rituals. ^{2:7}Jesus said to them, "Fill these water pitchers with water." And they filled them up to the brim. ^{2:8}And he said to them, "Take some out now and bring it to the chief attendant of *the feast*." So they brought it.

^{2:9}And when the chief attendant of the feast tasted the water *which had* now become wine – *he* didn't know where it had come from but the servants who had drawn the water knew – the chief attendant of the feast called the bridegroom ^{2:10}and said to him, "Usually, everyone puts out the best wine first. Then when everyone becomes intoxicated, *he* puts out that which is inferior. *But* you have kept the very best wine until now."

^{2:11}This was the beginning of the signs which Jesus did in Cana of Galilee *through which* he manifested his glory – and his disciples believed into him.

^{2:12}After this, he went down to Capernaum: he, his mother, *his* brothers, and his disciples. But they didn't stay there many days. ^{2:13}Now the passover of the Jews was coming soon, so Jesus went up to Jerusalem.

^{2:14}And in the temple he encountered those who sold oxen, sheep, and doves, *along with* the money changers *who were* sitting there. ^{2:15}So having made a whip out of rough cords, he drove all of *them* out of the temple together with

the sheep and the oxen, and he poured out the changers' money and overturned their tables. ^{2:16}And said to those who sold the doves, "Take these things out of here. Don't make my Father's house a house of merchandise." ^{2:17}His disciples remembered that it was written, "The zeal for your house has consumed me" (Ps 69:9).

^{2:18}The Jews, therefore, responded to *this* by asking him, "What sign can you show us since you do these things?" ^{2:19}Jesus answered and said to them, "Destroy this temple and in three days I will raise it up."

^{2:20}The Jews, therefore, said, "It took forty-six years to build this temple and you will raise it up in three days?" ^{2:21}But he spoke of the temple of his body. ^{2:22}Therefore, when he was raised from the dead, his disciples remembered that he had said this and they believed the scripture and in the word which Jesus had spoken.

^{2:23}Now while he was in Jerusalem at the passover during the feast, many believed into his name, seeing his signs which he did. ^{2:24}But Jesus did not commit himself to them because he knew all things ^{2:25}and he didn't need anyone to testify concerning man, for he himself knew clearly what was in *the heart of man*.

CHAPTER 3

^{3:1}Now there was a man, one of the Pharisees named Nicodemus, a ruler of the Jews. ^{3:2}This one came to him in *the dark of night* and said to him, "Rabbi, we know that you are a teacher who has come from God for no one can do these signs that you do unless God is with him."

^{3:3}Jesus answered and said to him, "Truly, truly I say to you, unless someone is born from above, he is not able to perceive the kingdom of God."

^{3:4}Nicodemus said to him, "How can a man be born when he is *already* old? Can he enter a second time into his mother's womb and be born?" ^{3:5}Jesus answered, "Truly, truly I say to you, unless someone is born through water [the physical birth] and the Spirit [the new birth], he cannot enter into the kingdom of God! ^{3:6}That which is born naturally is the physical body, and that which is born of

the Spirit is *our human spirit*. ^{3:7}Don't be surprised that I said to you, you must be born from above. ^{3:8}The wind blows where it chooses and you hear its sound, but you don't know where it comes from or where it goes. It is this same way with everyone who is begotten by the Spirit."

^{3:9}Nicodemus responded by saying to him, "How is such a thing possible?" ^{3:10}Jesus answered and said to him, "Are you the teacher of Israel and you don't understand these things? ^{3:11}Truly, truly I say to you, we speak about what we have experienced and testify about what we have seen, yet you don't receive our testimony. ^{3:12}If you don't believe the earthly things I tell you, how will you believe if I tell you heavenly things?

^{3:13}"And no one has ascended into heaven except he who descended out of heaven, *even* the Son of man. ^{3:14}And as Moses lifted up the serpent in the wilderness, in the same way it is necessary for the Son of man to be lifted up ^{3:15}so that whoever is believing into him may have *the eternal life of God*.

^{3:16}"For God loved the world so much that he gave his only begotten Son so that anyone believing into him would not be destroyed but have *the eternal life of God*. ^{3:17}For God did not send the Son into the world to judge the world, but so that the world would be being saved through him.

^{3:18}"The one who is believing into him is not being judged. He who is not believing has been judged already because he has not believed into the name of {into the reality of} the only begotten Son of God.

^{3:19}"And this is the judgment: that the light has come into the world but men loved the darkness instead of the light because their works were evil. ^{3:20}For everyone who practices evil hates the light and doesn't come to the light so that his deeds won't be exposed. ^{3:21}But he who practices the truth comes to the light so that it may become apparent that his works have been *done* through God."

^{3:22}After these things Jesus and his disciples came to the land of Judea and there he spent time with them and baptized. ^{3:23}And John was also baptizing in Enon near Salim because there was abundant water there. And *many*

came and were baptized. ^{3:24}For John had not yet been thrown into prison.

^{3:25}There a debate took place between John's disciples and some Jews about ceremonial washing [possibly baptism]. ^{3:26}So they came to John and said to him, "Rabbi, the One who was with you beyond the Jordan about whom you have testified – look here, he is baptizing and everyone is coming to him!"

^{3:27}John answered and said, "A man can receive nothing unless it has been given to him from heaven. ^{3:28}You yourselves are my witnesses that I said, 'I am not the Anointed One,' but that I have been sent before him. ^{3:29}He who has the bride is the bridegroom. But the friend of the bridegroom who stands and listens to him is truly delighted because of the bridegroom's voice. My joy, therefore, is made complete. ^{3:30}He must increase but I must decrease.

^{3:31}"He who comes from on high is above all. He who is of the earth is earthly; consequently, he speaks from an earthly *point of view*.

"He who comes from heaven is above all. ^{3:32}He testifies about what he has, *in fact*, seen and heard, yet no one receives his testimony. ^{3:33}But he who receives his testimony affirms that God is truthful. ^{3:34}For he whom God has sent speaks the *actual* words of God, for he gives him the Spirit without any limits.

^{3:35}"The Father loves the Son and has put all things into his hands. ^{3:36}He who is believing into the Son has *the* eternal life of God. But he who does not obey the Son will not see God's life but the abhorrence of God remains upon him."

CHAPTER 4

^{4:1}When, therefore, the Lord learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John ^{4:2}(although Jesus himself did not baptize, but his disciples did), ^{4:3}he left Judea and went away to Galilee. ^{4:4}This made it necessary for him to go through Samaria. ^{4:5}So he came to a city of Samaria called Sychar, near the parcel of land which Jacob gave to his son Joseph.

^{4:6}And Jacob's well was there. Then Jesus, being tired from his journey, sat there by the well.

It was about the sixth hour *of the day* ^{4:7}*when* a woman of Samaria came there to draw water. Jesus said to her, "Give me a drink," ^{4:8}for his disciples had gone away into the city to buy food. ^{4:9}The Samaritan woman then replied to him, "How is it that you, being a Jew, ask for a drink from me since I am a Samaritan woman?" (For the Jews do not associate with the Samaritans.)

^{4:10}Jesus answered and said to her, "If you knew the gift of God and who it is that said to you, 'Give me a drink,' you would have asked him and he would have given you living water." ^{4:11}The woman said to him, "Master, you have nothing to draw *water* with and the well is deep. Where then are you going to get this 'living water?' ^{4:12}Are you greater than our father Jacob who gave us the well and drank from it himself *along with* his sons and his livestock?"

^{4:13}Jesus responded and said to her, "Everyone who drinks this water will be thirsty again. ^{4:14}But whoever drinks the water that I give him will never be thirsty, but the water that I will give him will be becoming a fountain of water gushing up within him, supplying *God's* eternal life."

^{4:15}The woman said to him, "Sir, give me this water so that I won't get thirsty and won't have to come all the way here to draw *water*." ^{4:16}Jesus said to her, "Go, call your husband and come *back* here." ^{4:17}The woman replied, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband,' ^{4:18}for you have had five husbands and he whom you now have is not your husband. What you have said is true."

^{4:19}The woman said to him, "Master, I see that you are a prophet. ^{4:20}Our fathers worshipped on this mountain but you *Jews* say that Jerusalem is the place where men must worship."

^{4:21}Jesus said to her, "Woman, believe me, the time is coming when you will neither worship the Father in this mountain nor in Jerusalem. ^{4:22}You worship someone whom you don't know. We worship Someone we do

know, for salvation is from the Jews. ^{4:23}But the time is coming and now is, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking these kinds of worshippers. ^{4:24}God is Spirit, and those who worship him must worship *him* in spirit and truth."

^{4:25}The woman replied to him, "I know that Messiah is coming (the One who is called the Anointed One). When he comes he will tell us everything." ^{4:26}Jesus said to her, "I am *he* – the One *who* is speaking to you."

^{4:27}When his disciples came upon this *scene*, they were amazed that he was speaking with a woman. Yet no one said, "What do you want?" or, "Why are you speaking with her?" ^{4:28}So the woman left her water pitcher, went away into the city and said to the people, ^{4:29}"Come, see a man who told me everything that I ever did. Can this be the Anointed One?"

^{4:30}So they left the city and came to him. ^{4:31}In the meantime, the disciples urged him saying, "Rabbi, eat *something*." ^{4:32}But he replied to them, "I have food to eat that you don't understand." ^{4:33}The disciples, therefore, said to one another, "Has someone brought him *something* to eat?" ^{4:34}Jesus said to them, "My food is to do the will of him who sent me and to complete his work."

^{4:35}"Don't you say, 'There are still four months before harvest time?' Look here, I say to you, 'Lift up your eyes and look at the fields for they are already ripe for harvest.' ^{4:36}He who reaps receives wages and gathers fruit [which are people] into *the eternal life of God* so that he who sows and he who reaps may rejoice together. ^{4:37}For this is a true saying, 'One sows and another reaps.' ^{4:38}I sent you to reap something for which you have not labored. Others have labored and you are participating in their labor."

^{4:39}And many of the Samaritans from that city believed into him because of the words of the woman who testified, "He told me everything that I *ever* did." ^{4:40}So when the Samaritans came to him, they begged him to spend some time with them. And he stayed there two days.

^{4:41}And many more believed because of his word. ^{4:42}So they said to the woman, "Now we believe, not just

because of what you said, but we have heard for ourselves and know that this is indeed the Savior of the world."

^{4:43}Then after the two days, he left there and went to Galilee. ^{4:44}For Jesus himself testified that a prophet has no honor in his own country. ^{4:45}So when he came to Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, since they also went to the feast.

^{4:46}Then he came to Cana of Galilee again where he had made the water into wine. Now there was a certain royal official whose son was sick at Capernaum. ^{4:47}When he heard that Jesus had come from Judea to Galilee, he went to him and implored *him* to come there and heal his son who was near death. ^{4:48}Jesus then said to him, "Is there no way that you will believe except by seeing signs and wonders?"

^{4:49}The royal official said to him, "Master, come before my child dies." ^{4:50}Jesus said to him, "Go on your way. Your son will live." And the man believed the word that Jesus spoke to him, so he left. ^{4:51}And as he was returning home, his servants met him saying, "Your child is alive!" ^{4:52}So he asked them the time when the son began to get better. They then replied to him, "Yesterday at the seventh hour the fever left him."

^{4:53}So the father knew that *it was* at that time when Jesus said to him, "Your son will live." And he believed along with his entire household. ^{4:54}This was the second sign that Jesus did, having come from Judea to Galilee.

CHAPTER 5

^{5:1}After these things there was a feast of the Jews and Jesus went up to Jerusalem. ^{5:2}Now in Jerusalem there is a pool by the sheep gate which is called in Hebrew "Bethesda," that has five covered patios. ^{5:3}A large number of people who were sick, blind, lame, *and* withered lay in these covered patios, watching for the water to become agitated. ^{5:4}For an angel of the Lord sometimes came down to the pool and agitated the water. Then, whoever stepped

into the pool first after the water was agitated, was cured of whatever disease he had.

^{5:5}Now a certain man was there who had been infirm for thirty-eight years. ^{5:6}Jesus saw him lying *there* and, knowing that he had been ill a long time, said to him, "Do you want to be cured?" ^{5:7}The sick man answered him, "Master, I have no one to put me into the pool when the water is agitated, but while I am coming someone else steps down before me."

^{5:8}Jesus said to him, "Get up, pick up your *sleeping* pallet, and walk." ^{5:9}And immediately the man was cured and picked up his *sleeping* pallet and walked. Now this took place on the Sabbath day.

^{5:10}So the Jews said to him who was cured, "It is the Sabbath. It is not allowed *by the law* for you to carry your *sleeping* pallet." ^{5:11}But he answered them, "He who cured me said to me, 'Pick up your *sleeping* pallet and walk.'" ^{5:12}They asked him, "Who is the man who said to you, 'Pick up your *sleeping* pallet and walk?'" ^{5:13}But he who was healed didn't know who it was, for Jesus had moved away and it was crowded in that place.

^{5:14}Afterward, Jesus found him in the temple and said to him, "Look, you have been cured. Don't sin any more so that something worse doesn't happen to you." ^{5:15}Then the man went off and told the Jews that it was Jesus who had cured him.

^{5:16}And the reason that the Jews persecuted Jesus and wanted to kill him was because he did these things on the Sabbath. ^{5:17}But Jesus answered them, "My Father is working even until now and I work." ^{5:18}Therefore, for this reason, the Jews wanted even more to kill him because he not only broke the Sabbath but also called God his own Father, making himself equal with God.

^{5:19}Jesus, therefore, answered and said to them, "Truly, truly I say to you, the Son is not able to do anything which originates with himself, but only *does* that which he sees the Father doing. For the things that he does, the Son also does in the same way. ^{5:20}For the Father loves the Son and shows him everything that he is doing and he will show

him even greater works than these, so much so that you will be astonished. ^{5:21}For as the Father raises the dead and restores them to life even so the Son also gives life to those whom he wishes.

^{5:22}“Furthermore, the Father doesn’t judge anyone, but he has committed all judgment to the Son ^{5:23}so that everyone will honor the Son just as they honor the Father. He who doesn’t revere the Son doesn’t honor the Father who sent him.

^{5:24}“Truly, truly I say to you, he who hears my word and is believing the One who sent me has *the Father’s* eternal life and will not receive the sentence of condemnation, but has crossed over from death into *the Father’s immortal* life.

^{5:25}“Truly, truly I say to you, the hour is coming and, in fact, has now come, when the dead will hear the voice of the Son of God and those who hear it will *receive God’s* life. ^{5:26}For as the Father has *his* life in himself, even so also he granted to the Son to have *this same* life in himself.

^{5:27}“Furthermore, he gave him authority to execute judgment because he is a son of man. ^{5:28}Don’t be astonished at this. For the time is coming in which all who are in the tombs will hear his voice ^{5:29}and will come out: those who have done good to the resurrection of *the Father’s* life, and those who lived a careless life to the resurrection of judgment.

^{5:30}“I am able to do nothing which originates with myself. As I hear *from the Father*, I judge, and my judgment is righteous because I don’t seek my own will but the will of him who sent me.

^{5:31}“If I testify about myself, my testimony is not reliable. ^{5:32}There is Another who testifies concerning me and I know that the testimony which he gives about me is truthful. ^{5:33}You have sent *some* to John and he has testified *concerning* what the truth *really* is. ^{5:34}Now I don’t depend on man’s testimony. However, I say these things so that you may be being saved. ^{5:35}He was a burning and shining light and you were willing to rejoice in his light for a time.

^{5:36}“But the testimony which I have is greater than that of John. For the works which the Father has given me to

accomplish, *i.e.* the very works that I do, testify concerning me that the Father has sent me. ^{5:37}Furthermore, the Father who sent me, has testified about me. You have neither heard his voice at any time nor seen his form. ^{5:38}And you don't have his word abiding in you. *This is evident* because the One whom he sent is the *very* person you don't believe.

^{5:39}"You research the scriptures because you think that you have eternal life through them, but these are what are testifying about me. ^{5:40}Yet you won't come to me so that you may have *God's* life.

^{5:41}"I don't receive honor from men. ^{5:42}But I know you, that you don't have the love of God in yourselves. ^{5:43}I have come in my Father's name and you don't receive me. If another comes in his own name, you will receive him.

^{5:44}"How can you believe who accept honor from each other but don't urgently desire the honor which *comes* from the only God?

^{5:45}"Don't think that I will accuse you before the Father. There is one who will be accusing you, *even* Moses on whom you have set your hope. ^{5:46}For if you believed Moses you would believe into me, for he wrote about me. ^{5:47}But if you don't believe his writings, how will you believe my words?"

CHAPTER 6

^{6:1}After these things, Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. ^{6:2}And a large crowd followed him because they saw the signs which he did for those who were sick. ^{6:3}So Jesus went up into the mountain and he sat down there with his disciples.

^{6:4}Now the passover, the feast of the Jews, was near. ^{6:5}Jesus then looked up and seeing that a huge crowd had come to him, said to Philip, "Where can we buy bread so that these *people* can eat?" ^{6:6}But he said this to test him, for he himself knew what he would do. ^{6:7}Philip answered him, "Two hundred denarii worth of bread is not sufficient for them so that everyone would get a little".

^{6:8}One of his disciples, Andrew, Simon Peter's brother, said to him, ^{6:9}"There is a lad here who has five barley

loaves and two fish but this is nothing among so many.”
6:10 Jesus said, “Have the people sit down.” Now there was a lot of grass in that place. So the men sat down, about five thousand of them.

6:11 Jesus then took the loaves and having given thanks, he distributed them to the disciples and the disciples in turn to those who were sitting down. And he also did the same thing with the fish, as much as anyone wanted.

6:12 And when they were satisfied, he said to his disciples, “Gather up the broken pieces which are left over so that nothing is wasted.” 6:13 So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves which were left over from those who had eaten.

6:14 Therefore, when the people saw the miracle which he did they said, “This really is the prophet, the One who is to come into the world.”

6:15 Then Jesus, perceiving that they were about to come and take him by force to make him king, withdrew again into the mountain by himself alone. 6:16 And when evening came his disciples went down to the sea. 6:17 And having entered into a boat, they headed to the other side of the sea, to Capernaum. It had already gotten dark and Jesus had not come with them.

6:18 But the sea began rising because of a strong wind which blew. 6:19 When, therefore, they had rowed about four or five kilometers they saw Jesus walking on the sea and coming near the boat and they became frightened.

6:20 But he said to them, “I am *he*. Don’t be afraid.” 6:21 Then they were willing to receive him into the boat and immediately the boat was at the land where they were going.

6:22 The next day the crowd which stood on the other side of the sea saw that there was no other boat there except one, and that Jesus hadn’t gone with his disciples in the boat, but *that* his disciples had gone alone. 6:23 (However other small boats from Tiberias had come near the place where they ate the bread after the Lord had given thanks.)

6:24 When the crowd, therefore, saw that Jesus was not there, neither his disciples, they themselves got into the

boats and came to Capernaum seeking Jesus. ^{6:25}And when they found him on the other side of the sea, they said to him, "Rabbi, how did you get here?"

^{6:26}Jesus answered them and said, "Truly, truly I say to you, you don't seek me because you understood *the* signs, but because you ate the loaves and were filled. ^{6:27}Don't work for the food which just turns to waste, but for the food which culminates in *the Father's* eternal life which the Son of man will give you. For the Father, even God, has set his seal *of approval* on him."

^{6:28}They then said to him, "What must we do so that we may work the works of God?" ^{6:29}Jesus answered and said to them, "This is the work of God: that you are believing into him whom he has sent."

^{6:30}They, therefore, said to him, "What then are you going to do for a sign, so that we may see and believe you? What work are you going to do? ^{6:31}Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat'" (Ps 78:24).

^{6:32}Jesus, therefore, replied to them, "Truly, truly I say to you, it was not Moses who gave you the bread from heaven. Nevertheless, my Father is now offering you the true bread from heaven. ^{6:33}For the bread of God is the One who is descending out of heaven and giving *the Father's* life to the world." ^{6:34}They then said to him, "Lord, give us this bread always."

^{6:35}Jesus said to them. "I am the bread of *God's* life. He who is coming to me will not be *spiritually* hungry and he who is believing into me will never be *spiritually* thirsty. ^{6:36}But I say to you that you have *already* seen me and yet do not believe. ^{6:37}All those whom the Father gives me will come to me and he who comes to me I will by no means reject. ^{6:38}For I have not come down from heaven to do my own will, but the will of him who sent me.

^{6:39}"And this is the will of my Father who sent me, that I would lose none of all those whom he has given me, but would raise them up on the last day. ^{6:40}For this is the will of the One who sent me, that everyone who sees the Son and believes into him, would have *his* eternal life. And I

will raise him up on the last day.” ^{6:41}The Jews, therefore, murmured concerning him because he said, “I am the bread which came down out of heaven.” ^{6:42}And they said, “Isn’t this Jesus the son of Joseph whose father and mother we know? How can he now say, ‘I have come down from heaven?’”

^{6:43}Jesus answered and said to them, “Don’t mutter among yourselves. ^{6:44}No one can come to me unless the Father – the One who sent me – draws him, and I will raise him up on the last day. ^{6:45}It is written in the prophets, ‘And they will all be taught by God’ (Is 54:13). *Therefore*, everyone who has heard from the Father and has learned *from him*, comes to me. ^{6:46}(Not that anyone has seen the Father, except he who is from God, he has seen the Father.)

^{6:47}“Truly, truly I say to you, he who is believing into* me has *God’s* eternal life. ^{6:48}I am the ‘bread’ of *that* life. ^{6:49}Your fathers ate the manna in the wilderness and they died. ^{6:50}This is the bread which comes down out of heaven, which whoever eats of it, as a consequence cannot die. ^{6:51}I am the lifegiving bread which came down out of heaven. If anyone eats this bread, he will have the *Father’s* life, which spans the ages. Yes, and the bread which I will give is my flesh which I offer so that the world may have *this* life.”

^{6:52}The Jews, therefore, argued with each other saying, “How can this man give us his flesh to eat?” ^{6:53}Jesus then said to them, “Truly, truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you cannot have *God’s* life in yourselves.

^{6:54}“He who feeds on my flesh and drinks my blood has *the Father’s* eternal life and I will raise him up on the last day. ^{6:55}For my flesh is the true meat and my blood is the true drink. ^{6:56}He who feeds on my flesh and drinks my blood abides in me and I in him.

^{6:57}“As the living Father sent me, and I live by *the life of* the Father, *in the same way* he who feeds on me, he will also live *by this same life* through me. ^{6:58}This is the bread which came down out of heaven. *This is* not the *same bread* which the fathers ate and died. He who eats this bread will live

* Greek: *eis*, “into,” indicates the point reached or entered.

eternally.” ^{6:59}He said these things in the synagogue while he was teaching in Capernaum. ^{6:60}Many of his disciples, therefore, when they heard this said, “This is a difficult saying, who is able to understand it?”

^{6:61}But Jesus knowing in himself that his disciples murmured at this, said to them, “Does this offend you? ^{6:62}Then *what would you think* if you saw the Son of man ascending to where he was before? ^{6:63}It is the Spirit which gives *God’s* life, the *actual* flesh is of no use to anyone. The words which I have spoken to you, they are Spirit and they are *the Father’s* life.

^{6:64}“But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe and who it was that would betray him. ^{6:65}So he said, “This is the reason I said to you that no one can come to me unless it is granted to him by the Father.” ^{6:66}Because of this many of his disciples turned back and didn’t walk with him anymore.

^{6:67}Jesus, therefore, said to the twelve, “Do you also want to leave?” ^{6:68}Simon Peter answered him, “Lord, to whom would we go? You have the words of the ever-existing life. ^{6:69}And we have believed and know that you are the Anointed One, the Son of the living of God.”

^{6:70}Jesus responded to them *saying*, “Didn’t I choose you, the twelve, and one of you is a devil [*or, ‘a slanderer’*]?” ^{6:71}Now he spoke of Judas the son of Simon Iscariot, for it was he who would betray him, *being* one of the twelve.

CHAPTER 7

^{7:1}And after these things Jesus walked *with his disciples* in Galilee, for he resolved not to walk in Judea because the Jews sought to kill him. ^{7:2}Now the feast of the Jews, the feast of tabernacles, was near. ^{7:3}His brothers, therefore, said to him, “Leave here and go to Judea so that your disciples *there* may also see your works which you do. ^{7:4}For no one does anything in secret when he himself seeks to become well known. If you do these things, show yourself to the world.” ^{7:5}For even his brethren did not believe in him.

^{7:6}Jesus, therefore, said to them, "My time has not yet come, but your time is always ready. ^{7:7}The world cannot hate you, but it hates me because I testify concerning it, that its works are evil. ^{7:8}You go up to the feast. I am not going to this feast yet because my time has not yet been completed."

^{7:9}And having said these things to them, he stayed in Galilee. ^{7:10}But when his brothers had gone up to the feast, then he went also, not publicly but in a hidden way.

^{7:11}The Jews, therefore, looked for him at the feast, and said, "Where is that one?" ^{7:12}And there was a lot of murmuring among the crowds concerning him. Some said, "He is a good man." Others said, "No, he just misleads the ignorant rabble." ^{7:13}Yet no one spoke about him openly for fear of the Jews.

^{7:14}But when it came to be the middle of the feast, Jesus went into the temple and taught. ^{7:15}The Jews were astonished saying, "How is this man able to read, having never learned?"

^{7:16}Jesus, therefore, answered them and said, "My teaching is not mine but is his who sent me. ^{7:17}If anyone is willing to do his will, he will understand concerning the teaching, whether it is of God or *whether* I speak from myself. ^{7:18}He who speaks from himself seeks his own honor but he who seeks the honor of him who sent him, that one is true and no unrighteousness is in him. ^{7:19}Didn't Moses give you the law and *yet* none of you practices the law? Why do you want kill me?"

^{7:20}The crowd answered, "You have a demon. Who wants to kill you?" ^{7:21}Jesus answered and said to them, "I did one work and you are all amazed because of it.

^{7:22}"Think about it like this: Moses gave you circumcision (not that it is from Moses but from the fathers) and on the Sabbath you circumcise a male *child*. ^{7:23}If a male *child* receives circumcision on the Sabbath so that the law of Moses will not be broken, are you angry with me because I made a man completely healthy on the Sabbath? ^{7:24}Don't judge according to outward appearances {the superficial, tangible, etc.}, but judge *using* righteous judgment."

^{7:25}Some of them of Jerusalem, therefore, said, "Isn't this *the one* whom they want to kill? ^{7:26}And look, he speaks publicly and they say nothing to him. Perhaps the rulers, in fact, know that this is truly the Anointed One. ^{7:27}However, we know this man, where he is from. But when the Anointed One comes, no one will know where he comes from."

^{7:28}Then Jesus, *while* teaching in the temple, raised his voice and said, "*You think that* you know me and know where I come from. Yet I have not come from myself, but he who sent me is true, whom you do not know. ^{7:29}I know him because I am from him and he sent me."

^{7:30}Therefore, they sought to arrest him, yet no one laid a hand on him because his time had not yet come. ^{7:31}But many from the crowd believed into him and said, "When the Anointed One comes will he do more signs than those which this man has done?"

^{7:32}The Pharisees heard the multitude murmuring these things about him. So the chief priests and the Pharisees sent officers to arrest him. ^{7:33}Jesus, therefore, said, "I am with you just a little while *more* and *then* I am going to him who sent me. ^{7:34}You will seek me but will not find me. And where I am *going*, you cannot come."

^{7:35}The Jews, therefore, said among themselves, "Where is this man going that we won't find him? Will he go to the Dispersion among the Greeks and teach the Greeks? ^{7:36}What is this word that he said, 'You will seek me but won't find me, and where I am you cannot come?'"

^{7:37}Now on the last day, the principal *day* of the feast, Jesus stood up and cried out saying, "If anyone is thirsty, *let him* come to me and drink! ^{7:38}He who believes into me, as the scripture has said, from within him will gush rivers of living water." ^{7:39}But this he spoke about the Spirit, which those who believed into him were to receive. For the Holy Spirit was not yet *given* because Jesus had not yet been glorified.

^{7:40}*Some* of the multitude, therefore, when they heard these words said, "This truly is the prophet." ^{7:41}Others said, "This is the Anointed One!" But some said, "What?

Does the Anointed One come from Galilee? ^{7:42}Hasn't the scripture said that the Anointed One comes from the seed of David and from Bethlehem, the village where David was from?" ^{7:43}So a division arose among the multitude because of him. ^{7:44}And some of them wanted to arrest him but no one laid a hand on him.

^{7:45}When the officers returned to the chief priests and Pharisees, they said to them, "Why didn't you bring him?" ^{7:46}The officers answered, "No one has ever spoken like this man." ^{7:47}The Pharisees, therefore, answered them, "Have you also been duped? ^{7:48}Have any of the rulers believed on him or any of the Pharisees? ^{7:49}But this rabble that doesn't know the law is accursed."

^{7:50}Nicodemus said to them (he who had come to him at night, being one of them), ^{7:51}"Does our law judge a man before he has been heard in order to *really* understand what he is doing?" ^{7:52}They answered and said to him, "Are you also from Galilee? Search *the scriptures* and see *for yourself* that no prophet comes from Galilee." ^{7:53}And everyone went to his own house.

CHAPTER 8

^{8:1}But Jesus went to the Mount of Olives. ^{8:2}And early in the morning he came back to the temple and all the people came to him. So he sat down and taught them. ^{8:3}Then the scribes and the Pharisees brought a woman caught in adultery and, having set her in the middle of everyone, ^{8:4}they said to him, "Teacher, this woman was caught in adultery, in the very act. ^{8:5}Now in the law, Moses commanded for such people to be stoned. What then do you say?"

^{8:6}And they said this testing him so that they might have *something about which* to accuse him. But Jesus stooped down and wrote on the ground with his finger.

^{8:7}But when they continued asking him, he stood up and said to them, "He who is sinless among you, let him be the first to throw a stone at her." ^{8:8}And again he stooped down and wrote on the ground with his finger.

^{8:9}And they when they heard it, being convicted by their consciences, went out one by one, beginning from the oldest, *even* to the last. So Jesus was left with only the woman who was still there in the middle of everyone. ^{8:10}And Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" ^{8:11}And she said, "No one, Lord." And Jesus said, "Neither do I condemn you. Go on your way, but from now on don't continue sinning."

^{8:12}Again, therefore, Jesus spoke to them saying, "I am the light of the world. He who follows me will not walk in the darkness but will have the illumination of *God's* life."

^{8:13}The Pharisees then said to him, "You testify about yourself. *Therefore*, your testimony is not valid." ^{8:14}Jesus replied to them, "Even if I testify about myself, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I came from or where I am going. ^{8:15}You judge according to human *standards*. I judge no one.

^{8:16}"But if I *do* judge, my judgment is correct for I am not alone, but I *am here with* the Father who sent me. ^{8:17}Yes, and in your law it is written that the testimony of two men is true. ^{8:18}I am one *who* testifies concerning myself and the Father who sent me testifies about me." ^{8:19}They said to him, therefore, "Where is your Father?" Jesus answered, "You don't know me or my Father. If you had recognized me *it would be because* you know my Father also."

^{8:20}He spoke these words in the treasury as he taught in the temple, and no one arrested him because his time had not yet come.

^{8:21}Then he said to them again, "I am going away and you will look for me. But *you* will die in your sins. You cannot come where I am going." ^{8:22}The Jews, therefore, said, "Will he kill himself since he said, 'You cannot come where I am going?'"

^{8:23}So he replied to them, "You are from below. I am from above. You are of this world. I am not of this world. ^{8:24}Therefore, I said to you that you will die in your sins, for unless you believe that 'I AM,' you will die in your sins."

^{8:25}They then said to him, "Who are you?" Jesus said to them, "My origin is that which I have already told you. ^{8:26}I have many things to say and to judge concerning you. However, he who sent me is *my reliable source*, so the things which I say to the world are *only* the things which I hear from him." ^{8:27}But they didn't understand that he spoke to them of the Father.

^{8:28}Jesus, therefore, said, "When you have lifted up the Son of man, then will you know that 'I AM' and *that* nothing I am doing originates with myself, but I speak these things as the Father instructs me. ^{8:29}Furthermore, he who sent me is with me. He hasn't left me alone for I always do the things which are pleasing to him." ^{8:30}As he spoke these things, many believed into him.

^{8:31}Jesus then said to those Jews who were believing him, "If you continue in what I have said, *then* you are truly my disciples, ^{8:32}and you will know the truth and the truth will liberate you." ^{8:33}They responded to him, "We are Abraham's seed and have never yet been anyone's slave. How can you say, 'You will be liberated?'"

^{8:34}Jesus answered them, "Truly, truly I say to you, everyone who commits sin is the slave of sin. ^{8:35}And the slave doesn't remain in the house forever. *But* the son remains forever. ^{8:36}If, therefore, the Son liberates you, you will be truly free.

^{8:37}"I know that you are Abraham's seed, yet *some of* you want to kill me because my word does not fit with *who you are*. ^{8:38}I speak the things which I have seen with *my* Father and you also do the things which you heard from *your father*."

^{8:39}They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. ^{8:40}But now you want to kill me – a man that has told you the truth which I heard from God. Abraham didn't do this. ^{8:41}You do the works of your father."

They said to him, "We were not born of sex outside of marriage. We have one Father, *even* God." ^{8:42}Jesus said to them, "If God were your Father, you would love me, for I

came out of, and have come from God. Further, I have not come on my own, but he sent me.

^{8:43}“Why do you not understand my speech? *It is* because you cannot hear my word. ^{8:44}You are of *your* father the devil and the things your father craves are what you like to do. He was a murderer from the beginning and does not stand for the truth because there is no truth in him. When he says a lie, he speaks from within himself, for he is a liar and the father of *lying*.

^{8:45}“Even though I say the truth, you don’t believe me. ^{8:46}Which of you convicts me of sin? If I speak truth, why do you not believe me? ^{8:47}He who is of God understands {or, hears} the words of God. This is the reason you don’t understand *them* because you are not of God.”

^{8:48}The Jews answered and said to him, “Weren’t we right to say that you are a Samaritan and have a demon?” ^{8:49}Jesus answered, “I don’t have a demon. Yet I honor my Father; therefore, you insult me. ^{8:50}But I am not seeking my own honor. There is one who seeks and judges. ^{8:51}Truly, truly I say to you, if anyone carefully observes my words he will never see death.”

^{8:52}The Jews said to him, “Now we know that you have a demon. Abraham died and the prophets *died too*. Yet you say that if a someone observes my words he will never experience death. ^{8:53}Are you greater than our father Abraham who died and the prophets who died? Who do you think you are?”

^{8:54}Jesus answered, “If I honor myself, my honor is nothing. It is my Father, whom you claim to be your God, who honors me. ^{8:55}But you have not known him. Yet I do know him. And if I should say, ‘I don’t know him,’ I would be a liar like you. But I do know him and keep his word. ^{8:56}Your father Abraham rejoiced to see my day and he saw it and was delighted.”

^{8:57}The Jews, therefore, said to him, “You aren’t yet fifty years old and you have seen Abraham?” ^{8:58}Jesus said to them, “Truly, truly I say to you, before Abraham was, ‘I AM.’” ^{8:59}Then they took up stones to throw at him but Jesus concealed himself and went out of the temple.

CHAPTER 9

^{9:1}And as he left there, they saw a man *who was* blind from his birth. ^{9:2}And his disciples asked him saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" ^{9:3}Jesus answered, "It was neither this man who sinned nor his parents, but *it happened* so that the works of God would be made known in him. ^{9:4}We must work the works of him who sent me while it is daylight. There is a night season coming when no one will be able to work. ^{9:5}While I am in the world, I am the light of the world."

^{9:6}When he had said this, he spit on the ground, made mud with the spittle, smeared the mud on the blind man's eyes, ^{9:7}and said to him, "Go, wash in the pool of Siloam" (which is interpreted, 'Sent')." He, therefore, went away, washed and came *back* seeing.

^{9:8}Then the neighbors – the ones who had seen him before and knew that he was blind – said, "Isn't this the one who sat and begged?" ^{9:9}Others said, "It is he." And others said, "No, but he looks like him." He himself said, "I am *he*." ^{9:10}Therefore, they said to him, "How then did you receive your eyesight?"

^{9:11}He answered, "The man who is called Jesus made mud, smeared it on my eyes, and said to me, 'Go to Siloam and wash.' So I went there and washed and I received my eyesight." ^{9:12}And they said to him, "Where is he?" He said, "I don't know." ^{9:13}They *then* brought the one who was once blind to the Pharisees. ^{9:14}Now the day when Jesus made the mud and opened his eyes was the Sabbath.

^{9:15}Then the Pharisees also asked him to repeat how he received his eyesight. And he said to them, "He put mud on my eyes, I washed, and I see." ^{9:16}Therefore, some of the Pharisees said, "This man is not from God because he doesn't keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" And there was division among them.

^{9:17}Then they said to the blind man again, "What do you say about him since it was your eyes he opened?" And

he said, "He is a prophet." ^{9:18}The Jews, *however*, did not believe concerning him, that he had been blind and had received his eyesight, until they called the parents of the one who had received his sight.

^{9:19}So they asked them saying, "Is this your son whom you say was born blind? How is it then that he can see now?" ^{9:20}His parents answered and said, "We know that this is our son and that he was born blind. ^{9:21}But how he can see now, we don't know, or who opened his eyes, we *also* don't know. Ask him. He is of age. He can speak for himself."

^{9:22}His parents said these things because they were afraid of the Jews. For the Jews had already agreed that if anyone acknowledged Jesus *to be* the Anointed One, he would be put out of the synagogue. ^{9:23}Therefore, his parents said, "He is of age, ask him."

^{9:24}So they called him who was blind a second time and said to him, "Give glory to God. We know that this man is a sinner." ^{9:25}He, therefore, answered, "Whether or not he is a sinner, I don't know. The one thing I do know is that *although* I once was blind, now I see."

^{9:26}Therefore, they said to him, "What did he do to you? How did he open your eyes?" ^{9:27}He answered them, "I just told you and you didn't listen. Why do you want to hear it again? Do you also want to become his disciples?" ^{9:28}Then they reviled him and said, "You are his disciple, but we are disciples of Moses. ^{9:29}We know that God has spoken to Moses, but as for this man, we don't know where he is from."

^{9:30}The man answered and said to them, "Why, this is incredible that you don't know where he is from and *yet* he opened my eyes. ^{9:31}We know that God doesn't hear sinners. But if anyone fears God and does his will, he hears him. ^{9:32}Since the world began, it has never been heard of that anyone opened the eyes of a man born blind. ^{9:33}Unless this man were from God he could do nothing."

^{9:34}They answered and said to him, "You were completely born in sin and you are teaching us?" And they threw him out.

^{9:35}Jesus heard that they had thrown him out. So finding him he said, "Do you believe in the Son of God?" ^{9:36}He answered and said, "And who is he, Lord, so that I may believe in him?" ^{9:37}Jesus said to him, "He is the One whom you both see and who is speaking to you."

^{9:38}And he said, "Lord, I believe." And he worshipped him. ^{9:39}And Jesus said, "I came into this world to bring about this judicial verdict: that those who don't see may see and that those who see may become blind." ^{9:40}Some of the Pharisees who were with him heard these things and said to him, "Are we also blind?" ^{9:41}Jesus said to them, "If you were blind, you would have no sin. But since you say, 'We see,' your sin remains."

CHAPTER 10

^{10:1}"Truly, truly I say to you, he who does not enter by the door into the sheepfold but climbs up some other way, that one is a thief and a robber. ^{10:2}But he who enters in by the door is the shepherd of the sheep. ^{10:3}The doorkeeper opens *the door* for him and the sheep hear his voice. And he calls his own sheep by name and leads them out. ^{10:4}When his sheep leave *the fold*, *he leads them by* going out in front of *them*. And the sheep follow him because they recognize his voice. ^{10:5}Yet they won't follow a stranger but will flee from him because they don't recognize the voice of strangers."

^{10:6}Jesus spoke this parable to them but they didn't understand the things which he spoke to them. ^{10:7}Jesus, therefore, said to them again, "Truly, truly I say to you, I am the door for the sheep. ^{10:8}All who came before me were thieves and robbers. But the sheep did not hear them.

^{10:9}"I am the door. If anyone enters in through me, he will be being saved. *He will freely* enter in and go out and find pasture. ^{10:10}The thief only comes so that he may steal, kill, and destroy. I have come so that they may have *the Father's* life and have it in abundance.

^{10:11}"I am the good shepherd. The good shepherd lays down his life for the sheep. ^{10:12}When the hired hand, who is not the shepherd nor the owner of the sheep, sees the wolf coming, *he* leaves the sheep and flees and the wolf

catches them and scatters them. ^{10:13}*He flees* because he is a hired hand and doesn't care for the sheep.

^{10:14}"I am the good shepherd and I intimately know those who are mine and those who are mine know me fully – ^{10:15}in the same way that the Father knows me and I know the Father. Therefore, I lay down my life for the sheep. ^{10:16}And I have other sheep which are not of this fold. I must lead them also. They too will hear my voice and there will be one flock *and* one shepherd.

^{10:17}"For this reason the Father loves me because I lay down my life so that I may take it *back* again. ^{10:18}No one takes it away from me but it is my own decision to lay it down. I have the authority to lay it down and I have the authority to take it back again. This is the commandment *which* I received from my Father."

^{10:19}Then a difference of opinion arose again among the Jews because of these words. ^{10:20}And many of them said, "He has a demon and is crazy. Why do you listen him?" ^{10:21}Others said, "These are not the sayings of someone possessed by a demon. Can a demon open the eyes of the blind?"

^{10:22}Then the feast of the dedication took place at Jerusalem. ^{10:23}It was winter and Jesus was walking in the temple in Solomon's porch. ^{10:24}Then the Jews gathered around about him and said to him, "How long are you going to hold us in suspense? If you are the Anointed One, tell us plainly."

^{10:25}Jesus answered them, "I told you and you didn't believe. The works that I do in my Father's name, these testify concerning me. ^{10:26}But you don't believe because you are not my sheep. ^{10:27}My sheep hear my voice, I know them, and they follow me. ^{10:28}And I give *the Father's* eternal life to them so that they will never be lost and no one is able to snatch them out of my hand. ^{10:29}My Father who has given *them* to me is greater than all. And no one is able to snatch *them* out of the Father's hand. ^{10:30}I and the Father are one."

^{10:31}Then the Jews picked up stones again to stone him. ^{10:32}Jesus responded to them, "I have showed you many

good works from the Father. For which of those works are you going to stone me?" ^{10:33}The Jews answered him, "We aren't going to stone you for a good work, but for blasphemy, even because you, being a man, say that you are God."

^{10:34}Jesus answered them, "Isn't it written in your law, 'I said, you are gods?' ^{10:35}If he called them gods to whom the word of God came (and the scripture cannot be broken), ^{10:36}why do you say to him whom the Father separated and sent into the world, 'You blaspheme' because I said, 'I am *the* Son of God?' ^{10:37}If I don't do the works of my Father, don't believe me. ^{10:38}But if I do them, even though you don't believe me, believe the works so that you may know and believe that the Father is in me and I in the Father."

^{10:39}Then they sought to arrest him again but he escaped from their hands. ^{10:40}So he left there again and went to the other side of the Jordan to the place where John was baptizing at first and stayed there. ^{10:41}And many came to him and said, "It is true that John didn't do any miracles but everything that John said about this man was true." ^{10:42}And many believed into him there.

CHAPTER 11

^{11:1}Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. ^{11:2}And it was that Mary who anointed the Lord with perfumed ointment and wiped his feet with her hair whose brother Lazarus was sick. ^{11:3}Therefore, the sisters sent to him saying, "Lord, look, your dear friend is sick."

^{11:4}But when Jesus heard it, he said, "This sickness will not end in death but *will be* for the glory of God so that the Son of God may be honored through it." ^{11:5}Now Jesus felt *the Father's* love very strongly for Martha, her sister, and Lazarus. ^{11:6}But when he heard that he was sick, he stayed where he was for two more days.

^{11:7}Then, afterwards, he said to the disciples, "Let's go back to Judea." ^{11:8}The disciples said to him, "Rabbi, the Jews were just now trying to stone you and you're going

back there again?" ^{11:9}Jesus answered, "Aren't there twelve hours in a day? If anyone walks in the daylight, he doesn't stumble because he sees the light of this world. ^{11:10}But if anyone walks at night he stumbles because the light is not with him."

^{11:11}He said these things and afterwards he said to them, "Our friend Lazarus has 'fallen asleep' but I am going so that I may wake him up out of sleep." ^{11:12}The disciples, therefore, said to him, "Lord, if he has fallen asleep, he will recover." ^{11:13}Now Jesus had spoken of his death but they thought that he spoke of resting in sleep. ^{11:14}Then Jesus, therefore, said to them clearly, "Lazarus is dead. ^{11:15}And for your sakes I am glad that I was not there so that you may believe. Nevertheless, let us go to him." ^{11:16}Then Thomas, who is called Didymus, said to his fellow disciples, "Let's go too, so that we may die with him."

^{11:17}So when Jesus came, he found out that Lazarus had already been in the tomb for four days. ^{11:18}Now Bethany was near Jerusalem, about three kilometers away. ^{11:19}And many of the Jews had come to Martha and Mary to console them concerning their brother. ^{11:20}Therefore, when Martha heard that Jesus was coming, she went and met him. But Mary stayed sitting in the house.

^{11:21}Then Martha said to Jesus, "Lord, if you had been here my brother wouldn't have died. ^{11:22}And even now I know that whatever you ask of God, God will give it to you." ^{11:23}Jesus said to her, "Your brother will rise again." ^{11:24}Martha said to him, "I know that he will rise again in the resurrection of the final day."

^{11:25}Jesus said to her, "I am the resurrection and *the manifestation of God's* life. He who believes into me, even though he dies, yet he will live. ^{11:26}And whoever has *this* life *through* believing into me will never die. Do you believe this?" ^{11:27}She said to him, "Yes, Lord. I have believed that you are the Anointed One, the Son of God, the One who comes into the world."

^{11:28}And when she had said this, she went and called Mary her sister secretly saying, "The Teacher is here and is calling you." ^{11:29}So when she heard it, she got up quickly

and went to him. ^{11:30}(Now Jesus had not yet come into the village but was still at the place where Martha met him).

^{11:31}Then the Jews who were with Mary in the house consoling her, followed her when she got up and left quickly, supposing that she was going to the tomb to weep there. ^{11:32}Then Mary, when she came to where Jesus was and saw him, fell down at his feet saying to him, "Lord, if you had been here my brother would not have died."

^{11:33}Therefore, when Jesus saw her weeping and the Jews who came with her *also* weeping, he groaned in the spirit and was troubled ^{11:34}and said, "Where have you laid him?" They said to him, "Lord, come and see." ^{11:35}Jesus wept.

^{11:36}The Jews, therefore, said, "Look how much he loved him!" ^{11:37}But some of them said, "Couldn't this man who opened the eyes of the one who was blind have also done something so that this man wouldn't die?"

^{11:38}Then Jesus again groaning within himself came to the tomb. Now it was a cave and a stone was laid over it. ^{11:39}Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time the body reeks for he has been *dead* four days." ^{11:40}Jesus said to her, "Didn't I say to you that if you believed you would see the glory of God?"

^{11:41}So they raised the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you hear me. ^{11:42}And I know that you always hear me but I say this because of the crowd standing here, so that they may believe that you sent me."

^{11:43}And when he had said this, he cried with a loud voice, "Lazarus, come out!" ^{11:44}Then he who was dead came out, wrapped hand and foot with grave clothes, and his face had a piece of cloth tied around it. Jesus said to them, "Unbind him and let him go."

^{11:45}Then many of the Jews, who had come to *visit* Mary and saw what he did, believed into him. ^{11:46}But some others went away to the Pharisees and told them the things which Jesus had done. ^{11:47}Therefore, the chief priests and the Pharisees gathered the council and said,

"What are we going to do? For this man does many signs. ^{11:48}If we just leave him alone, everyone will believe in him and the Romans will come and take away both our place and our nation."

^{11:49}But a certain one of them, Caiaphas, who was high priest that year said to them, "You don't understand anything. ^{11:50}Nor do you realize that it is best for us for one man to die for the people so that the whole nation doesn't perish." ^{11:51}Now he didn't say this of himself but, being high priest that year, he prophesied that Jesus would die for the nation, ^{11:52}and not for the nation only, but so that he might also gather together into one the children of God who are widely scattered.

^{11:53}So from that day on, they schemed together about how they could kill him. ^{11:54}Jesus, therefore, no longer traveled publicly among the Jews but left there and went into an area near the wilderness to a city called Ephraim. And he stayed there with the disciples.

^{11:55}Now the passover of the Jews was near. So before the passover, many went up to Jerusalem from the countryside to purify themselves. ^{11:56}Therefore, they were looking for Jesus and said to one another as they stood in the temple, "What do you think? Is there any way that he won't come to the feast?" ^{11:57}Now the chief priests and the Pharisees had given an order that if anyone knew where he was, they should let them know so that they could arrest him.

CHAPTER 12

^{12:1}Then six days before the passover, Jesus came to Bethany where Lazarus whom he raised from the dead was. ^{12:2}So they made him a supper there and Martha served. But Lazarus was one of those who sat down to eat with him. ^{12:3}Mary then took a libra {pound} of ointment of perfumed spikenard which was very valuable and anointed the feet of Jesus and wiped his feet with her hair. And the house was filled with the odor of the ointment.

^{12:4}But Judas Iscariot, the one of his disciples who would betray him, said, ^{12:5}"Why wasn't this ointment sold

for three hundred denarii and given to the poor?" ^{12:6}Now he said this not because he cared for the poor but because he was a thief and, having the money bag, stole from what was put into it.

^{12:7}Jesus, therefore, said, "Don't bother her. For she has kept it for the day of my burial. ^{12:8}For you always have the poor with you, but you won't always have me with you."

^{12:9}When the local population of the Jews learned that he was there, they came there, not for Jesus' sake only but also so that they might see Lazarus, whom he had raised from the dead. ^{12:10}But the chief priests plotted about how they might kill Lazarus too ^{12:11}because on his account, many of the Jews drew back *from their influence* and believed in Jesus.

^{12:12}On the next day a large crowd of those who had come to the feast, when they heard that Jesus was coming to Jerusalem, ^{12:13}took palm tree branches and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, *even* the King of Israel" (Ps 118:26).

^{12:14}And Jesus, having found a young donkey, sat on it, as it is written, ^{12:15}"Fear not, daughter of Zion. Look, your King comes, sitting on a donkey's colt" (Zech 9:9). ^{12:16}The disciples did not understand these things at the time. But when Jesus was glorified, they then remembered that these things were written about him and that they had done these things to him.

^{12:17}Then the large group, which was with him when he called Lazarus out of the tomb and raised him from the dead, testified *about it*. ^{12:18}This is also *one of* the reasons that the large crowd went out to meet him because they heard that he had done this sign. ^{12:19}The Pharisees, therefore, said among themselves, "Can't you see that we're getting nowhere? Look, the whole world has gone after him."

^{12:20}Now there were certain Greeks among those who went up to worship at the feast. ^{12:21}These then came to Philip, who was from Bethsaida of Galilee, and asked him saying, "Sir, we want to see Jesus." ^{12:22}Philip came and told Andrew. *And so* Andrew and Philip went together to speak to Jesus. ^{12:23}And Jesus answered them saying, "The

time has come for the Son of man to be glorified. ^{12:24}Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself, alone. But if it dies, it produces much fruit.

^{12:25}“He who loves his soul life [loves who and what he is] will have it destroyed. But he who has a deep aversion to his soul life [hates who and what he is] in this world, will have it preserved [through transformation] into *the* eternal life of God. ^{12:26}If anyone *wants to* serve me, let him follow me, for where I am, there my servant will be also. If anyone serves me my Father will honor him.

^{12:27}“Now my soul is troubled, but what will I say? ‘Father, save me from this time?’ Yet it is for this very reason I have come to this time. ^{12:28}Oh Father, glorify your name.” Then a voice came out of heaven *saying*, “I have both glorified it and will glorify it again!”

^{12:29}When the crowd which was standing there heard it *they* said, “It thundered!” Others said, “An angel has spoken to him.”

^{12:30}Jesus answered and said, “This voice has not come for my sake but for your sakes. ^{12:31}Now is *the time* for the judgment of this world. Now is *the time* for the prince of this world to be thrown out. ^{12:32}And if I am raised up from the earth, I will draw all men to myself.” ^{12:33}But he said this to signify what kind of death he would die.

^{12:34}The multitude, therefore, answered him, “We have heard from the law that the Anointed One remains forever. So how can you say that the Son of man must be lifted up? Who is this Son of man?”

^{12:35}Jesus, therefore, said to them, “The light is among you for just a little while *longer*. Walk while you have the light so that darkness doesn’t take possession of you. For he who walks in the darkness doesn’t know where he is going. ^{12:36}While you have the light, believe in the light, so that you may become children of light.”

Jesus said these things and *then* he left and was hidden from them. ^{12:37}Even though he had done so many signs in front of them, they still did not believe in him, ^{12:38}fulfilling the word of Isaiah the prophet which he spoke, “Lord,

who has believed our message? And to whom has the power of the Lord been revealed?" (Is 53:1). ^{12:39}This is the reason they could not believe, for Isaiah said again, ^{12:40}"He has blinded their eyes and hardened their hearts so that they would not see with their eyes or comprehend with their heart and be converted so that I would heal them" (Is 6:9,10). ^{12:41}Isaiah said these things when he saw his, glory and spoke about him.

^{12:42}Nevertheless, even many of the rulers believed in him. But because of the Pharisees, they did not acknowledge *it* so that they would not be put out of the synagogue, ^{12:43}for they loved the honor *that comes* from men more than the honor *that is* from God.

^{12:44}And Jesus cried out and said, "He who believes in me doesn't believe in me but in him who sent me. ^{12:45}And he who sees me sees him who sent me. ^{12:46}I have come as a light into the world so that everyone who is believing into me would not remain in the darkness. ^{12:47}Yet if anyone hears my sayings and does not believe, I don't judge him, for I didn't come to judge the world but to save the world.

^{12:48}"He who rejects me and does not receive my words has one thing that judges him; *i.e.* the word which I have spoken, that is what will judge him on the last day. ^{12:49}For my words didn't originate with myself but *with* the Father who sent me. He has given me an order concerning what I should say, even what I should speak. ^{12:50}And I know that his command is *his* eternal life. Therefore, the things which I say, I speak according to what the Father has told me."

CHAPTER 13

^{13:1}Now before the feast of the passover, Jesus – knowing that the time had come in which he would leave this world *and go* to his Father – having loved his own who were in the world, loved them to the very end.

^{13:2}And during supper (the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him) ^{13:3}Jesus – knowing that the Father had given all the things into his hands and that he came forth from God and was going to God – ^{13:4}rose up from supper, laid aside his gar-

ments, picked up a linen towel, and wrapped it around him. ^{13:5}Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel with which he was wrapped.

^{13:6}So he came to Simon Peter who said to him, "Lord, are you going to wash my feet?" ^{13:7}Jesus answered and said to him, "What I am doing, you don't comprehend now but you will understand later on."

^{13:8}Peter said to him, "You will never wash my feet." Jesus answered him, "If I don't wash you, you have no part with me." ^{13:9}Simon Peter said to him, "Lord, *then* not only *wash* my feet but also my hands and my head." ^{13:10}Jesus replied to him, "He who is washed only needs to wash his feet but is *already* completely clean. And you are clean, but not all of *you*." ^{13:11}For he knew him who would betray him. Therefore, he said, "You are not all clean."

^{13:12}So when he had washed their feet, dressed himself, and sat down again, he said to them, "Do you understand what I have done to you? ^{13:13}You call me, 'Teacher' and 'Master' and you are right to say so because I am. ^{13:14}If I then, the Master and the Teacher, have washed your feet, you also ought to wash each other's feet. ^{13:15}For I have given you an example so that you should also do as I have done to you.

^{13:16}"Truly, truly I say to you, a servant is not greater than his master, neither is he who is sent greater than he who sent him. ^{13:17}Since you know these things, you will be blessed if you practice them.

^{13:18}"I don't speak *the following* about all of you – I know whom I have chosen – but so that the scripture may be fulfilled, he who eats my bread will turn against me. ^{13:19}I am telling you right now before it happens, so that when it takes place, you may believe that 'I am.' ^{13:20}"Truly, truly I say to you, he who receives whom I send receives me and he who receives me receives him who sent me."

^{13:21}Having said these things, Jesus was troubled in the spirit and affirmed something which had been revealed to him saying, "Truly, truly I say to you, one of you will betray me." ^{13:22}The disciples looked at each other, not

knowing how to understand what he said. ^{13:23}And one of the disciples for whom Jesus felt *God's* love strongly was at the table leaning on Jesus' chest.

^{13:24}Simon Peter, therefore, signaled to him and said, "Ask who it is he's talking about." ^{13:25}Then the one who was leaning on Jesus' chest asked him, "Lord, who is it?" ^{13:26}Jesus, therefore, answered, "It is the one to whom I will give the piece of bread after I have dipped it *in some oil*. So when he had dipped the piece of bread, he took it, and gave it to Judas *the son* of Simon Iscariot.

^{13:27}And after *receiving* the dipped bread, then Satan entered into him. Jesus, therefore, said to him, "What you *are going to do*, do quickly."

^{13:28}Now no one at the table knew why he said this to him. ^{13:29}Some thought that because Judas had the money bag, Jesus had told him to buy some things they needed for the feast or that he should give something to the poor. ^{13:30}Then, having received the dipped bread, he left immediately. And it was night.

^{13:31}When he had left, Jesus said, "Now the Son of man will be glorified and God will be glorified in him. ^{13:32}When God is glorified in him, God will *in turn* glorify him with himself and glorify him quickly. ^{13:33}Little children, I am with you only a little while *longer*. Later, you will seek me – but as I said to the Jews, so I now say to you – where I am going you cannot come.

^{13:34}"I *now* give you a new commandment: that you love each other. In the same way as I have loved you, you *must* also love one another. ^{13:35}It is by this that everyone will know that you are my disciples, if you have love for one another."

^{13:36}Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me right now but you will follow me afterwards."

^{13:37}Peter said to him, "Lord, why can't I follow you right now? I would lay down my life for you." ^{13:38}Jesus answered, "Will you lay down your life for me? Truly, truly I say to you, the rooster will not crow until you have denied me three times."

CHAPTER 14

14:1“Don’t let your heart be troubled. You believe in God, believe also into me. 14:2In my Father’s house are many dwelling places.* If it were not so, I would have told you, for I go to prepare a place for you. 14:3And since I am going to prepare a place for you, I will come again *and* will receive you to myself so that where I am, you may be *there* also.

14:4“You know where I am going and you know the way.” 14:5Thomas said to him, “Lord, we don’t know where you are going. How can we know the way?” 14:6Jesus said to him, “I am the way, the truth, and the *manifestation of the Father’s* life. No one can come to the Father except through me. 14:7If you had recognized me, you would have come to know my Father also. From now on, you know him and have seen him.”

14:8Philip said to him, “Lord, show us the Father and that would be enough for us.” 14:9Jesus said to him, “Have I been with you for so much time and you still don’t recognize me, Philip? He who has seen me has seen the Father. How can you say, ‘Show us the Father?’ 14:10Don’t you believe that I am in the Father and the Father is in me?

“The words which I say to you don’t originate with myself but the Father who lives in me, he is the one doing his works *through me*. 14:11Believe me that I am in the Father and the Father is in me. But if not, *at least* believe me because of the works themselves.

14:12“Truly, truly I say to you, he who believes into me, the works that I do he will do also and he will do *even* greater *works* than these because I go to the Father. 14:13And whatever you will ask, *being* in my name [being in me], I will do so that the Father may be glorified in the Son. 14:14If you will ask anything *being* in my name, I will do it.

14:15“If you love me, you will do what I lead you to do. 14:16And I will ask the Father and he will give you another Comforter so that he may be with you forever. 14:17*This is*

*These “dwelling places” to which Jesus refers are our new glorified bodies, not “mansions.” Paul explains this truth at length in 2 Corinthians 5:1-4.

the Spirit of truth whom the world cannot receive, for it doesn't perceive him or know him. But you know him, for he lives with you and will be *inside of* you.

14:18 "I will not leave you *alone* as orphans. I am coming to you [in the Holy Spirit]. 14:19 In just a short time the world won't see me any more. But you will perceive me. Because I have *the Father's* life, you will have *this* life also.

14:20 "In that day you will know that I am in my Father, and you in me, and I in you. 14:21 He who holds onto my precepts and carefully observes them, he is the one who loves me. And he who loves me will be loved by my Father. And I will love him and will reveal myself to him."

14:22 Judas (not Iscariot) said to him, "Lord, how is it going to happen that you will reveal yourself to us and not to the world?" 14:23 Jesus answered and said to him, "If anyone loves me, he will do what I say. Therefore, my Father will love him and we will come to him and make our dwelling place with him. 14:24 Anyone who doesn't do what I say doesn't love me. Furthermore, the word which you hear is not mine but the Father's who sent me.

14:25 "I have said these things to you while *still* living with you. 14:26 But the Comforter, *even* the Holy Spirit whom the Father will send in my name, will teach you all things and bring to your remembrance all that I said to you.

14:27 "Peace I leave with you. My peace I give to you. I don't give *peace* in the way the world gives. Don't let your heart be disturbed or be fearful. 14:28 You heard how I said to you, 'I am going away' yet 'I am coming to you' [in the Holy Spirit]. If you loved me, you would have rejoiced because I said, 'I am going to the Father,' for the Father is greater than I.

14:29 "And now I have told you before it happens so that when it happens, you may believe. 14:30 I will no longer speak much with you for the prince of the world is coming, yet he has nothing in me [has no ground or hold inside of me].

14:31 "But so that the world may know that I love the Father, I will now carry out what the Father has commanded me *to do*. Arise, let us go from here."

CHAPTER 15

15:1 "I am the true vine and my Father is the vinedresser. 15:2 Every branch in me that doesn't bear fruit, he removes it and every *branch* that bears fruit, he prunes it so that it will bear *even* more fruit. 15:3 You are already clean through the word which I have spoken to you. 15:4 Continue in me and I will be continually present in you. As the branch cannot bear fruit by itself unless it stays connected to the grapevine, in the same way you can't *bear fruit* either unless you continue in me.

15:5 "I am the vine; you are the branches. He who continues in me and I in him, that one bears much fruit. For separately from me you can do nothing. 15:6 If someone does not continue in me, he will be thrown aside as a *useless* branch and dry up. And *those who are unfruitful* will be gathered up, thrown into the fire, and burned.

15:7 "If you continue in me and my words continue in you, you may ask whatever you want and it will be done for you. 15:8 My Father is glorified in this way: that you become my disciples and bear much fruit.

15:9 "Just as the Father has loved me, I also have loved you. Continue in my love. 15:10 If you carefully do what I lead you to do, you will continue in my love, just as I have done what my Father led me to do and *so I* continue in his love. 15:11 I have said these things to you so that my joy would be in you and that your joy would be complete.

15:12 "This is my commandment: that you love each other just as I have loved you. 15:13 No one has greater love than this, that he would lay down his life for his friends. 15:14 You are my friends if you do the things which I lead you to do. 15:15 I am no longer going to call you servants for the servant doesn't know what his master is doing. But I call you friends for I have explained to you everything that I heard from my Father.

15:16 "You did not choose me but I chose you and appointed you so that you would go and bear fruit and *that* your fruit would endure *all future tests*. *This is* so that what-

ever you ask of the Father in my name {in the reality of my presence}, he will give it to you. ^{15:17}This is what I charge you: that you must love each other.

^{15:18}“If the world hates you, understand that it hated me before *it hated* you. ^{15:19}If you were of the world, the world would love its own. Since I have chosen you out of the world, you are now not of {don’t have your source in} the world. Therefore, the world hates you.

^{15:20}“Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted me they will also persecute you. If they carefully keep my word they will keep yours also. ^{15:21}But they will do all kinds of *evil* things to you because of my name since they don’t know him who sent me. ^{15:22}If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin.

^{15:23}“He who hates me hates my Father also. ^{15:24}If I had not done the works which no one else ever did among them, they would not have had sin. But now they have seen and hated both me and my Father. ^{15:25}But *this has happened* so that the word which is written in their law would be fulfilled, ‘They hated me without a reason’ (Ps 69:4).

^{15:26}“And when the Comforter whom I will send to you from the Father – *even* the Spirit of truth, which comes from the Father – has come, he will testify about *things* concerning me. ^{15:27}And you will testify also because you have been with me from the beginning.”

CHAPTER 16

^{16:1}“I am saying these things to you, so that you will not be offended *when they happen*. ^{16:2}They will put you out of the synagogues [the religious meeting places]. And the time is coming when whoever kills you will think that he is serving God. ^{16:3}And they will do these things because they have not known the Father nor me.

^{16:4}“But I have said these things to you so that when that time comes, you will remember that I already told you about them. And I didn’t say these things to you from the beginning because I was with you.

16:5“But now I am going to him who sent me. Yet none of you asks me, ‘Where are you going?’ 16:6But because I have said these things to you, sorrow has filled your hearts. 16:7Nevertheless, I tell you the truth. It is advantageous for you that I go away. For if I don’t go away, the Comforter will not come to you. But if I go, I will send him to you.

16:8“And when he has come, he will convict the world of sin, of righteousness, and of judgment. 16:9Of sin because they don’t believe in me. 16:10Of righteousness because I go to the Father and you won’t see me anymore. 16:11Of judgment because the prince of this world has been judged.

16:12“I still have many things to say to you but you cannot receive them right now. 16:13However, when he, the Spirit of truth has come, he will guide you into all truth. What he will say will not originate with himself but he will speak everything he hears *from me*. And he will make known to you the things that are coming *in the future*. 16:14He will glorify me. For he will take what is mine and will reveal it to you.

16:15“All things – everything the Father has – are mine; therefore, I said that he will take things that are mine and will reveal them to you. 16:16In a little while you will not see me anymore because I go to the Father. But *yet* a little while more and you will perceive me.”

16:17Some of his disciples, therefore, said to each other, “What is this that he said to us, ‘In a little while you won’t see me and, *yet* a little while more and you will perceive me,’ and, ‘Because I go to the Father’?” 16:18They said, therefore, “What does he mean by saying, ‘In a little while?’ We don’t understand what he said.”

16:19Jesus perceived that they were wanting to ask him so he said to them, “Are you trying to figure out among yourselves what I said, ‘In a little while you won’t see me anymore, and in a little while more you will perceive me?’

16:20“Truly, truly I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. 16:21When a woman is giving birth she has pain because her time has

come. But when she has delivered the child she doesn't remember the anguish any more for the joy that a child has been born into the world.

^{16:22}"And you, therefore, will certainly have affliction now. But I will see you again and your heart will rejoice, for you will have a joy which no one can take away from you. ^{16:23}And in that day you will not ask me for anything. Truly, truly I say to you, if you ask anything of the Father, *being* in my name, he will give it you. ^{16:24}Until now you have not asked anything in my name. Ask and you will receive so that your joy may be made complete.

^{16:25}"I have spoken these things to you in proverbs, but the time is coming when I will no longer speak to you in proverbs but will tell you clearly about the Father. ^{16:26}In that day you will ask in my name {in the reality of my presence}. I am not saying that I will pray to the Father on your behalf, ^{16:27}for the Father himself loves you because you have loved me and have believed that I came forth from the Father. ^{16:28}I came out from the Father and have come into the world. Now I am leaving the world to go to the Father."

^{16:29}His disciples said, "Look, now you are speaking plainly and not using proverbs. ^{16:30}Now we know that you know all things and there is no need for anyone to be questioning you. By this we believe that you came forth from God." ^{16:31}Jesus answered them, "Do you believe now? ^{16:32}Look, the time is coming, yes, and has now come that you will be scattered, everyone to his own *place*, and will leave me alone. And *yet* I am not alone because the Father is with me.

^{16:33}"I have spoken these things to you so that in me you may have peace. In the world you will have tribulation, but be encouraged; I have overcome the world."

CHAPTER 17

^{17:1}Jesus spoke these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son so that the Son may glorify you. ^{17:2}In accordance with the fact that you have given him authority over all humanity, he gives *your* eternal life to all those whom you have

given him. ^{17:3}And this is that eternal life *which comes* by intimately knowing you, the only true God, and Jesus the Anointed One whom you sent.

^{17:4}"I have glorified you on the earth, having completed the work which you gave me to do. ^{17:5}And now, Father, glorify me together with yourself with the glory which I had with you before the world existed. ^{17:6}I revealed your name to the men whom you gave me out of the world. They were yours and you gave them to me, and they have carefully observed your word.

^{17:7}"Now they know that everything – all that you have given me – comes from you. ^{17:8}For the words which you gave me I have delivered to them and they have received *them*. And they know with certainty that I came forth from you and they have believed that you sent me.

^{17:9}"I pray for them. I don't pray for the world but for those whom you have given me, for they are yours. ^{17:10}For all those who are mine are yours and yours are mine, and I am glorified in them. ^{17:11}I will no longer be in the world for I am coming to you, Holy Father, but these are in the world. Keep those whom you have given me in your name so that they may be one in the same way that we *are one*.

^{17:12}"While I was with them, I kept them in your name. I watched over those whom you have given me so that not one of them was lost except the son of destruction so that the scripture might be fulfilled. ^{17:13}And now I am coming to you. But I say these things in the world so that they may have my joy made complete in themselves.

^{17:14}"I have given them your word and the world has hated them because they are not of the world, even as I am not of the world. ^{17:15}I don't pray that you would take them out of the world but that you would keep them from the evil *one*. ^{17:16}They are not of the world even as I am not of the world.

^{17:17}"Make them holy by your truth. Your word is truth. ^{17:18}In the same way that you sent me into the world, I send them into the world. ^{17:19}And for their sakes I make myself *a holy offering*, so that they also would be made holy by *the truth*.

^{17:20}"I am not only praying for them but also for all those who will believe into me through their word, ^{17:21}so that there might be *a complete* oneness. Just as you, Father, are in me and I *am* in you that they also may be one with us in our oneness so that the world may believe that you sent me.

^{17:22}"And the glory which you have given me I have given to them so that there would be *a complete* oneness to the degree that we are one: ^{17:23}I in them and you in me. *This is* so that they would be perfected into *our* oneness in order that the world would know that you sent me and loved them just as you loved me.

^{17:24}"Father, I desire that those whom you have given me would also be with me where I am so that they may see my glory which you have given me, for you loved me before the establishing of the world.

^{17:25}"Oh righteous Father, the world did not know you but I know you and these understood that you sent me. ^{17:26}And I declared your name to them and made it known so that the love with which you loved me would be in them, and I in them."

CHAPTER 18

^{18:1}When Jesus had spoken these words, he went with his disciples across the brook Kidron to where there was a garden, into which he and his disciples entered. ^{18:2}Now Judas who betrayed him also knew the place, for Jesus frequently went there with his disciples.

^{18:3}Then Judas, having received a band of *men* together with some officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.

^{18:4}Jesus, therefore, knowing everything which was about to happen to him, went out and said to them, "Who are you looking for?" ^{18:5}They answered him, "Jesus of Nazareth." Jesus said to them, "I AM *he*." And Judas who betrayed him was also standing *there* with them. ^{18:6}When, therefore, he said to them, "I AM *he*," they *stumbled* backwards and fell to the ground.

^{18:7}Therefore, he asked them again, "Who are you looking for?" And they said, "Jesus of Nazareth." ^{18:8}Jesus answered, "I told you that I am *he*. Therefore, since it is me you are looking for, let these others go their way." ^{18:9}*This was so that the word would be fulfilled which he spoke, "I lost none of those whom you have given me."*

^{18:10}Then Simon Peter, who had a sword, drew it, struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. ^{18:11}Jesus, therefore, said to Peter, "Put your sword back into its sheath. Should I not drink the cup which the Father has given me?"

^{18:12}So the band of *men*, together with the chief captain and the officers of the Jews, seized Jesus, bound him, ^{18:13}and took him first of all to Annas because he was the father-in-law of Caiaphas who was the high priest that year. ^{18:14}Now Caiaphas was the one who advised the Jews that it was advantageous for one man to die for the people.

^{18:15}And Simon Peter followed Jesus, along with another disciple. Now that disciple was known to the high priest and entered in with Jesus into the courtyard of the high priest's *house*. ^{18:16}But Peter was standing at the door outside. So the other disciple who was known to the high priest went out and spoke to the doorkeeper and she brought Peter inside. ^{18:17}Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?" He said, "I am not!"

^{18:18}Now the servants and the officers *who* were standing *there* had made a fire of coals because it was cold and they were warming themselves. And Peter also was *there* with them, standing and warming himself.

^{18:19}The high priest, therefore, asked Jesus about his disciples and about his teaching. ^{18:20}Jesus answered him, "I have spoken openly to the world. I frequently taught in the synagogues and in the temple where all the Jews gather. I said nothing in secret. ^{18:21}Why are you asking me? Ask those who have heard *me about* what I said to them. Look, they know everything that I said."

^{18:22}And when he had said this, one of the officers standing nearby struck Jesus with his hand saying, "Is that

the way you answer the high priest?" ^{18:23}Jesus replied to him, "If I have spoken improperly, point out my error. But if I have spoken honestly, why do you strike me?" ^{18:24}Annas then sent him bound to Caiaphas the high priest.

^{18:25}Now as Simon Peter was standing and warming himself, they said to him, "Aren't you also *one* of his disciples?" He denied it and said, "I am not!"

^{18:26}One of the servants of the high priest, being a relative of the one whose ear Peter cut off said, "Didn't I see you in the garden with him?" ^{18:27}Peter then denied *it* again. And immediately the rooster crowed.

^{18:28}Then the *religious leaders* took Jesus from Caiaphas to the Praetorium. And it was early morning. But they themselves did not enter into the Praetorium so that they would not be *religiously* defiled and not be able to eat the Passover.

^{18:29}Pilate, therefore, went out to them and said, "What accusation do you bring against this man?" ^{18:30}They answered and said to him, "If this man were not a law breaker, we would not have delivered him up to you."

^{18:31}Pilate, therefore, said to them, "Take him yourselves and judge him according to your law." The Jews said to him, "We are not allowed to put anyone to death," ^{18:32}so that the word of Jesus would be fulfilled which he spoke, signifying what kind of death he would die.

^{18:33}Pilate, therefore, entered again into the Praetorium, called Jesus, and said to him, "Are you the King of the Jews?" ^{18:34}Jesus answered, "Do you say this yourself, or did others tell it to you about me?"

^{18:35}Pilate answered, "Am I a Jew? Your own nation and the chief priests delivered you to me. What have you done?" ^{18:36}Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then my servants would fight so that I would not be delivered to the Jews. But *for* now my kingdom is not from here."

^{18:37}Pilate then said to him, "Are you a king then?" Jesus replied, "You say so, for I am a king. It is for this that I was born and for this *end* I have come into the world, so that I would testify to the truth. Everyone who is of the truth hears my voice." ^{18:38}Pilate said to him, "What is truth?"

And when he had said this, he went out again to the Jews and said to them, "I find no fault in him. ^{18:39}But you have a custom that I should release someone to you at the Passover. Therefore, do you want me to release the King of the Jews to you?" ^{18:40}They cried out again saying, "Not this man but Bar-Abbas {son of Abbas}." Now Bar-Abbas was a robber.

CHAPTER 19

^{19:1}Then Pilate, therefore, took Jesus and had him beaten with whips. ^{19:2}And the soldiers wove a crown of thorns, put it on his head, and put a purple robe around him. ^{19:3}Then they came to him and said, "Hail, King of the Jews!" And they struck him in the face with their hands.

^{19:4}And Pilate went out again and said to them, "Look, I am bringing him out to you so that you may know that I find no crime in him." ^{19:5}Jesus, therefore, came out wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the man!"

^{19:6}Therefore, when the chief priests and the officers saw him, they cried out saying, "Crucify *him*, crucify him!" Pilate said to them, "Take him yourselves and crucify him for I find no fault in him."

^{19:7}The Jews answered him, "We have a law and by that law he ought to die because he made himself the Son of God." ^{19:8}When Pilate, therefore, heard this he became more afraid ^{19:9}and he entered into the Praetorium again and said to Jesus, "Where are you from?" But Jesus didn't answer him. ^{19:10}Pilate, therefore, said to him, "You won't speak to me? Don't you realize that I have the authority to release you and have the authority to crucify you?"

^{19:11}Jesus answered him, "You would have no authority over me unless it were given to you from above. For this reason he who delivered me to you has the greater sin." ^{19:12}After this Pilate sought to release him but the Jews cried out saying, "If you release this man you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." ^{19:13}Therefore, when Pilate heard these words, he

brought Jesus out and sat down on the judgment seat at a place called "The Pavement" but in Hebrew, "Gabbatha."

^{19:14}Now it was the Preparation of the Passover, about the sixth hour of the day. And he said to the Jews, "Behold, your King!" ^{19:15}They, therefore, cried out, "Away with him, away with him. Crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" ^{19:16}Then he delivered him to them to be crucified.

^{19:17}Therefore, they took Jesus and led him away, carrying his cross, to the place called "The place of a skull," which in Hebrew is called "Golgotha." ^{19:18}They crucified him there along with two others, *one* on either side with Jesus in the middle. ^{19:19}So Pilate also wrote a sign and put it on the cross. And on it was written, "JESUS OF NAZARETH, THE KING OF THE JEWS."

^{19:20}Consequently, many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Hebrew, in Latin, *and* in Greek. ^{19:21}The chief priests of the Jews, therefore, said to Pilate, "Don't write, 'The King of the Jews,' but that 'He said I am King of the Jews.'" ^{19:22}Pilate answered, "What I have written, I have written."

^{19:23}Then when the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for every soldier. *They also took* his tunic which was seamless, woven as one piece from top to bottom. ^{19:24}Therefore, they said to each other, "Let's not tear it, but cast lots for it to decide whose it will be." *This was done* so that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothes" (Ps 22:18). Therefore, the soldiers did these things.

^{19:25}And Jesus' mother, his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene were there standing by the cross. ^{19:26}When Jesus, therefore, saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, look *here is* your son!" ^{19:27}Then said he to the disciple, "Look, *here is* your mother!" And from that time the disciple took her into his own *home*.

^{19:28}After this, Jesus knowing that all things were now completed so that the scripture might be fulfilled said, "I am thirsty." ^{19:29}There was a vessel full of sour wine set there, so they put a sponge full of the sour wine on a hyssop rod and put it to his mouth. ^{19:30}Then, when Jesus had taken the sour wine, he said, "It is finished," and he bowed his head and yielded up his spirit.

^{19:31}Then the Jews asked Pilate to have the legs of *those crucified* broken so that they could be taken down because it was the Preparation and *they didn't want* the bodies to stay on the crosses on the Sabbath (for that Sabbath day was an important *day*). ^{19:32}The soldiers, therefore, came and broke the legs of the first and of the other who was crucified with him. ^{19:33}But when they came to Jesus and saw that he was already dead, they didn't break his legs. ^{19:34}However, one of the soldiers pierced his side with a spear and immediately blood and water came out.

^{19:35}And he who saw *all this* is a witness and his testimony is true – since he who has *actually* seen *something* gives an accurate *testimony* – so that you also may believe. ^{19:36}For these things occurred so that the scripture would be fulfilled, "Not one of his bones will be broken" (Ps 34:20). ^{19:37}And again, another scripture says, "They will look on him whom they pierced" (Zech 12:10).

^{19:38}And after these things, Joseph of Arimathaea, being a disciple of Jesus – but secretly for fear of the Jews – asked Pilate to allow him to take the body of Jesus. So Pilate gave *him* permission. Therefore, he came and took away his body.

^{19:39}And Nicodemus also came (the one who initially had come to him at night) bringing a mixture of myrrh and aloe *weighing* about a hundred libras {pounds}. ^{19:40}So they took the body of Jesus and wrapped it in linen cloths with the spices, as the custom of the Jews is when burying.

^{19:41}Now in the vicinity of where he was crucified there was a garden and in the garden *was* a new tomb in which no one had ever been laid. ^{19:42}It was there, then, that they laid *the body of* Jesus because of the Jews' Preparation and *because* the tomb was nearby.

CHAPTER 20

^{20:1}Now on the first day of the week, Mary Magdalene came to the tomb early while it was still dark and saw that the stone had been taken away from the tomb. ^{20:2}She, therefore, ran and came to Simon Peter and the other disciple whom Jesus loved and said to them, "They have taken the Lord out of the tomb and we don't know where they have put him." ^{20:3}Peter then left with the other disciple and they went to the tomb.

^{20:4}And they both *began* running together but the other disciple outran Peter and got to the tomb first. ^{20:5}And stooping and looking in, he saw the linen cloths lying *there* but he didn't go in. ^{20:6}Simon Peter, therefore, also came after him and went into the tomb and he saw the linen cloths lying *there* ^{20:7}and the cloth that was on his head, not lying with the linen cloths, but rolled up in a place by itself.

^{20:8}Then the other disciple also went in – the one who came to the tomb first – and he saw and believed. ^{20:9}For as yet they had not understood the scripture that it was necessary for him to rise from the dead. ^{20:10}So the disciples returned to where they were staying.

^{20:11}But Mary kept standing outside of the tomb crying. Then, as she wept, she stooped and looked into the tomb ^{20:12}and she saw two angels in white sitting *there*, one at the head and one at the feet of where the body of Jesus had lain. ^{20:13}And they said to her, "Woman, why are you crying?" She said to them, "Because they have taken away my Lord and I don't know where they have put him."

^{20:14}After she said this, she turned around and saw Jesus standing there but didn't realize that it was Jesus. ^{20:15}Jesus said to her, "Woman, why are you weeping? Who are you looking for?" She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have put him and I will take him." ^{20:16}Jesus said to her, "Mary." She turned around and said to him in Hebrew, "Rabboni," which is to say, "Teacher."

^{20:17}Jesus said to her, "Don't hang onto me for I have not yet ascended to the Father. But go to my brethren and

say to them, 'I ascend to my Father and your Father, even my God and your God.'" ^{20:18}Mary Magdalene then came and told the disciples, "I have seen the Lord," and *that* he had said these things to her.

^{20:19}When it was the evening of that day, the first *day* of the week, the disciples were gathered together with the doors locked for fear of the Jews, *and* Jesus came and stood among them and said to them, "May you have peace!" ^{20:20}And when he had said this, he showed them his hands and his side. When they saw the Lord, the disciples were filled with joy.

^{20:21}Jesus, therefore, said to them again, "May you have peace. As the Father has sent me, even so I send you." ^{20:22}And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ^{20:23}Whoever's sins you forgive, they are forgiven them. Whoever's *sins* you retain, they are retained."

^{20:24}But Thomas, one of the twelve called Didymus, was not with them when Jesus came. ^{20:25}The other disciples, therefore, said to him, "We have seen the Lord!" But he said to them, "Unless I see in his hands the print of the nails and touch them with my finger and feel the wound in his side with my hand, I will not believe."

^{20:26}And eight days later his disciples were again inside *a room* with the doors locked. But *this time* Thomas was with them. Jesus came *again* and stood among them and said, "May you have peace!" ^{20:27}Then said he to Thomas, "Stretch out your finger and see my hands and put your hand here and feel my side. And don't be without faith but *instead* believe."

^{20:28}Thomas answered and said to him, "My Lord and my God." ^{20:29}Jesus said to him, "You have believed because you have seen me. Blessed *are* those who have not seen and *yet* have believed."

^{20:30}In fact, Jesus did many other signs in the presence of the disciples which are not written in this book, ^{20:31}but these have been written, so that you may believe that Jesus is the Anointed One, the Son of God, and that believing, you may have *the Father's* life through his name.

CHAPTER 21

^{21:1}After these things, Jesus revealed himself again to the disciples at the sea of Tiberias, and he revealed *himself* in this way: ^{21:2}Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two other of his disciples were all together.

^{21:3}And Simon Peter said to them, "I'm going fishing." They replied to him, "We're coming with you." So they went out and got into the boat. But that night they caught nothing.

^{21:4}But when day was now dawning Jesus stood on the shore; however, the disciples didn't realize that it was Jesus. ^{21:5}Jesus, therefore, said to them, "My sons, do you have anything to eat?" They answered him, "No." ^{21:6}And he said to them, "Cast the net on the right side of the boat and you will find *something*." So they cast the net and now they were not able to pull it in because of the large number of fish.

^{21:7}Therefore, the disciple whom Jesus loved said to Peter, "It is the Lord!" So when Simon Peter heard that it was the Lord, he wrapped his clothing about him (for he was naked), and jumped into the sea. ^{21:8}But the other disciples came in the little boat (for they were not far from the land but about one hundred meters off), dragging the net *full* of fish.

^{21:9}So when they got out on land, they saw a fire of coals there with fish laid on it and *there was also* bread. ^{21:10}Jesus said to them, "Bring some of the fish which you have just caught." ^{21:11}Simon Peter, therefore, went and pulled the net to land, full of large fish, one hundred and fifty-three *of them*. Even though there were so many, the net was not torn.

^{21:12}Jesus said to them, "Come *and* have breakfast." And none of the disciples dared ask him, "Who are you?" knowing that it was the Lord. ^{21:13}Then Jesus came and took the bread and gave it to them together with the fish. ^{21:14}This was now the third time that Jesus had appeared to the disciples after he had risen from the dead.

^{21:15}So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs."

^{21:16}He *then* said to him again a second time, "Simon, *son* of John, do you love me?" He said to him, "Yes Lord, you know that I love you." He said to him, "Care for my sheep."

^{21:17}*Then* he said to him the third time, "Simon, *son* of John, do you love me?" Peter was grieved because he said to him a third time, "Do you love me?" And he said to him, "Lord, you know all things. You know that I love you." Jesus said to him, "Feed my sheep."

^{21:18}"Truly, truly I say to you, when you were young, you dressed yourself and went wherever you wanted to go, but when you get old you will stretch out your hands and another will dress you and take you where you don't want to go." ^{21:19}Now he said this to show by what kind of death he would glorify God. And having said this, he said to him, "Follow me."

^{21:20}Peter, turning around, saw the disciple whom Jesus loved following *them*, *the one* who leaned back on his chest at the supper, and asked, "Lord, who is the one who will betray you?" ^{21:21}Peter, therefore, seeing him said to Jesus, "Lord, but what will this man do?" ^{21:22}Jesus said to him, "If it is my will that he remains until I come, what *is that* to you? You follow me."

^{21:23}Therefore, this saying circulated among the brethren that that disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If it is my will that he remains until I come, what *is that* to you?" ^{21:24}This is the disciple who testifies of these things and wrote these things and we know that his testimony is the truth.

^{21:25}And there are also many other things which Jesus did, which, if all of them would be written one by one, I imagine that even the world itself could not contain the books that would be written.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The Acts of the early believers

^{1:1}The previous account *which* I wrote, O Theophilus {"friend of God"}, *was* concerning all that Jesus began both to do and to teach ^{1:2}until the day in which he was received up, after he had given instructions to the ones he sent out, whom he had chosen through the Holy Spirit. ^{1:3}He also showed himself to them *as being* alive after his sufferings with many evidences, appearing to them during forty days and speaking *about* the things concerning the kingdom of God.

^{1:4}And, being there together *with them*, he ordered them not to leave Jerusalem but to wait for the promise of the Father which, he said, "You heard *about* from me. ^{1:5}For John, on one hand, immersed {baptised} in water, but you, *on the other hand*, will be immersed in the Holy Spirit not many days from now."

^{1:6}They, therefore, when they were together, asked him saying, "Lord, will you restore the kingdom to Israel at this time?" ^{1:7}And he replied to them, "It is not for you to know the times or seasons which the Father has set by His own authority. ^{1:8}But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses {or "martyrs"} both in Jerusalem, in all Judea, Samaria, and to the uttermost parts of the earth."

^{1:9}And when he had said these things, as they were watching, he was taken up and a cloud received him out of their sight. ^{1:10}And while they were gazing intently towards the heavens after his departure, look, two "men" stood near them in shining white clothing ^{1:11}who said, "Men of Galilee, why do you stand *there* gazing into the

heavens? This *same* Jesus who was received up from you into the heavens will come back in the same way as you saw him going into the heavens."

^{1:12}Then they returned to Jerusalem from the mount called Olivet which is near Jerusalem, a Sabbath day's journey away. ^{1:13}And when they got there, they went up to the upper chamber where they were staying. *These* included Peter and John, James and Andrew, Philip and Thomas, Bar-Tholomew {son of Tholomew} and Matthew, James *the son* of Alphaeus, Simon the Zealot, and Judas *the son* of James. ^{1:14}These all with one passion, continued diligently in prayer with the women, Mary the mother of Jesus, and with his brothers.

^{1:15}And in those days Peter stood up in the middle of the disciples (which was a group of about one hundred and twenty people *gathered* together) and said, ^{1:16}"Men and brethren, it was necessary that the Scripture would be fulfilled, which the Holy Spirit predicted by the mouth of David concerning Judas, who was the guide for those who arrested Jesus. ^{1:17}For he was part of our number and received his portion in this service.

^{1:18}"(Now a field was bought with the wages of this man's sin. And he [while trying to hang himself] fell down headfirst, split open in the middle, and all his bowels gushed out. ^{1:19}And this became known to all who lived in Jerusalem, so much so that in their language that field was called Akeldama, that is, 'the field of blood.')

^{1:20}"For it is written in the book of Psalms, 'Let his dwelling become desolate and let no one live there.' 'And let another take his place' (Ps 69:25; 109:8). ^{1:21}Therefore, of the men who have been with us the entire time that the Lord Jesus came and went among us – ^{1:22}beginning from the baptism of John to the day that he was received up from us – of these, one *of them* must become a witness with us of his resurrection."

^{1:23}And they put forward two *men*, Joseph called Barsabas {son of Sabas}, who was surnamed Justus, and Matthias. ^{1:24}Then they prayed and said, "You, Lord, who know the hearts of all men, show which of these two is the

one whom you have chosen ^{1:25}to take part in this service and commission, which Judas abandoned so that he might go to his own place." ^{1:26}And they drew straws and the result indicated Matthias, and *so* he was included with the eleven sent ones.

CHAPTER 2

^{2:1}And when the day of Pentecost arrived, they were all together in one place. ^{2:2}And suddenly a sound like a tempestuous wind came from the heavens and it filled the whole house where they were sitting. ^{2:3}And divided flames like fire appeared to them and rested on each one of them. ^{2:4}And they were all filled with the Holy Spirit and began to speak with other languages as the Spirit gave them the words.

^{2:5}Now there were devout men, Jews from every nation under heaven, staying in Jerusalem. ^{2:6}And when they heard this noise, a crowd gathered, and they were bewildered because everyone heard them speaking in his own language.

^{2:7}And they were all amazed and marveled saying to one another, "Look, aren't all these who are speaking Galileans? ^{2:8}So how is it that every one of us hears them in our own language with which we were born? ^{2:9}Parthians, Medes and Elamites, and those from Mesopotamia, Judea, Cappadocia, Pontus, Asia, ^{2:10}Phrygia, Pamphylia, Egypt, and the parts of Libya near Cyrene, *including* those from Rome, both Jews and proselytes, ^{2:11}Cretans and Arabians, we all hear them speaking in our own languages *about* the mighty works of God."

^{2:12}And they were all amazed and perplexed, saying to one another, "What is this?" ^{2:13}But others said mockingly, "They are full of new wine."

^{2:14}But Peter, standing up with the eleven, raised his voice and spoke to them *saying*, "You men of Judea, and all you who are here in Jerusalem, I have something to tell you, so listen to my words. ^{2:15}For these people are not drunk as you suppose, since it is *only* the third hour of the day.

2:16“*But this is the fulfillment of that which was spoken through the prophet Joel: 2:17‘And it will happen in the last days, says God, that I will pour out my Spirit upon all humanity. And your sons and your daughters will prophesy. Your young men will see visions and your old men will dream dreams.*

2:18“*And besides that, I will pour out my Spirit [a second time] on my menservants and on my handmaidens in those last days and they will speak by divine inspiration {prophesy}. 2:19And I will grant wonders in the heavens above, and signs on the earth beneath: blood, fire, and smokey mist. 2:20The sun will be turned into darkness and the moon into blood before the long-lasting and glorious day of the Lord comes.* 2:21And it will be that all – anyone – who calls on the name of the Lord will be being** saved’ (Joel 2:28-32).*

2:22“*Men, Israelites, hear these words! Jesus of Nazareth – a man from God – showed you mighty works, miracles, and signs which God did through him in your midst, just as you yourselves know. 2:23This is the One you killed, who was delivered up following the confirmed counsel and foreknowledge of God, and was crucified by the hands of men who were breaking God’s law. 2:24He is the One God raised up from the dead, having annulled the anguish of death because it was not possible for him to be restrained by it.*

2:25“*For David said concerning him, ‘I saw the Lord before me continually, for he is at my right hand so that I would not be overthrown. 2:26Therefore, my heart was glad and my tongue rejoiced. Moreover, my body will also rest in hope 2:27because you will not abandon my soul in Hades neither will you allow your Holy One to experience decay. 2:28You have made known to me the ways of your life. You will fill me with joy with your countenance’ (Ps 16:8-11).*

2:29“*Brethren, may I speak to you freely about the patriarch David, that he both died and was buried, and his tomb is here with us until today. 2:30Yet he knew, being a*

*Biblically, the “day” of the Lord is a one-thousand-year-long day, also known as the “seventh day” and the “Millennium” which is truly “long-lasting.”

**The verb tense in the Greek indicates an action which is incomplete with action continuing on into the future.

prophet, that God had sworn with an oath to him, that from the fruit of his loins (according to human procreation) he would raise up the Anointed One to sit on his throne. ^{2:31}Therefore, foreseeing this, he spoke concerning the resurrection of the Anointed One, *i.e.* that neither was his soul left in Hades nor did his body experience decay.

^{2:32}"This *is* that Jesus *whom* God raised up, of which we all are witnesses. ^{2:33}Being, therefore, exalted to the place of supreme honor and authority of God and having received from the Father the promise of the Holy Spirit, he has poured out this, which you see and hear.

^{2:34}"For David didn't ascend into the heavens but he said himself, 'The Lord said to my Lord, "Sit on my right hand ^{2:35}until I make your enemies as the footstool of your feet"' (Ps 110:1). ^{2:36}Consequently, let all the house of Israel know with certainty that God has made this Jesus whom you crucified both *the* Lord and the Anointed One."

^{2:37}Now when they heard *this*, they were pierced in their hearts and said to Peter and the rest of the sent ones, "Brethren, what should we do?"

^{2:38}And Peter said to them, "Repent and be being immersed {baptized} every one of you into the name of {into the reality of} Jesus the Anointed One, *resulting* in freedom from your sins, and you will receive the gift of the Holy Spirit. ^{2:39}For the promise is to you and to your children and to all those who are far away, *even* as many as the Lord our God calls to himself."

^{2:40}And with many other words he testified and appealed to them saying, "Be being saving from this perverse generation." ^{2:41}Those who truly received his word were baptized, and about three thousand souls were added *to them* that day.

^{2:42}So they continued attentively in the sent ones' teaching and fellowship, in eating together, and in prayer. ^{2:43}And fear came upon every soul. And many miracles and signs were done through the sent ones. ^{2:44}Then all who believed were together and had all things in common. ^{2:45}And they sold their possessions and goods and shared them with everyone, according to each one's need. ^{2:46}And

they were daily in the temple, continuing steadfastly with one passion. And also eating together in their homes they shared their provisions with gladness and simplicity of heart, ^{2:47}praising God and being well thought of by all the people. And the Lord daily added to the gathering of the called-out ones, those who were being saved.

CHAPTER 3

^{3:1}Now Peter and John were going up to the temple at the hour of prayer, *which was the ninth hour of the day.* ^{3:2}And a certain man who was lame from his mother's womb was carried every day and set down beside a gateway to the temple which is called "Beautiful" to ask alms from those who entered into the temple. ^{3:3}This man, seeing Peter and John about to go into the temple, asked to receive a donation.

^{3:4}Then Peter, who was with John, fixed his gaze on him and said, "Look at us." ^{3:5}So he looked at them, expecting to receive something from them. ^{3:6}But Peter said, "I don't have any silver or gold, but what I do have I will give you. In the name of Jesus the Anointed One of Nazareth, rise up and walk!"

^{3:7}And he took him by the right hand and pulled him up. And immediately his feet and his ankle bones were strengthened. ^{3:8}So leaping up, he stood and began to walk. And he entered with them into the temple walking, leaping, and praising God.

^{3:9}So all the people saw him walking and praising God ^{3:10}and they recognized him as the one who sat begging at the Beautiful Gate of the temple. And they were filled with wonder and amazement at what had happened to him.

^{3:11}And as the one who was lame held onto Peter and John, all the people, *being* very astonished, gathered together around them in the porch that is called "Solomon's."

^{3:12}And when Peter saw it, he responded to the people, "You men of Israel, why are you amazed at *what happened to this man*? Or why do you look at us as though by our

own power or godliness we have made him walk? ^{3:13}The God of our fathers, the God of Abraham, Isaac and Jacob, has glorified his servant Jesus, whom you delivered up and denied in front of Pilate when he had decided to release him.

^{3:14}"But you denied the Holy and Righteous One and asked for a murderer to be granted to you ^{3:15}and killed the Fountain-head of *the Father's* life, whom God raised from the dead of which we are witnesses.

^{3:16}"*It is* by the faith in his name, that this man whom you see here and recognize has been made strong. And the faith which is through him has given this man this perfect health in the presence of you all.

^{3:17}"And now, brethren, I know that you did it in ignorance, as your rulers also did. ^{3:18}But God used this to fulfill the things which he had predicted by the mouth of all the prophets that his Anointed One would suffer.

^{3:19}"Therefore, repent and turn back so that your sins may be erased so that times of revival may come from the presence of the Lord, ^{3:20}and so that he may send *back* the One who has been publicly announced to you, *even* Jesus the Anointed One. ^{3:21}*This is the One* whom heaven must receive until the time of the restoration of all things, about which God has been speaking since the beginning by the mouths of his holy prophets.

^{3:22}"Moses truly said, 'The Lord God will raise up a Prophet for you from among your brethren who is like me. You must listen to him in everything that he says to you. ^{3:23}Furthermore, every soul who does not listen to that prophet will be utterly destroyed from among the people' (Deut 18:15,18,19). ^{3:24}And also, all the prophets from Samuel to those who succeeded him, as many as have spoken, they also spoke about these days.

^{3:25}"You are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'And in your seed all the families of the earth will be blessed' (Gen 18:18). ^{3:26}God, having raised up his Servant, sent him to you first to bless you by turning every one of you away from your sins."

CHAPTER 4

^{4:1}But as they spoke to the people, the priests, the leader of the temple, and the Sadducees came upon them, ^{4:2}being very disturbed because they taught the people and proclaimed through Jesus the resurrection from the dead. ^{4:3}So they arrested them, *Peter and John*, and put them in the jail until the next day, since it was already evening.

^{4:4}But many of those who heard the word believed, and the number of the men came to about five thousand. ^{4:5}And it happened on the next day that the rulers, elders, and scribes got together in Jerusalem. ^{4:6}Annas the high priest *was there*, along with Caiaphas, John, Alexander, and the rest of the family of the high priest.

^{4:7}And when they had set them in the midst, they asked, "By what power, or in what name have you done this?"

^{4:8}Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel, ^{4:9}if today we are being questioned concerning a good work done to an infirm man – by what means this man was restored to health – ^{4:10}let it be known to you all and to all the people of Israel that in the name of Jesus the Anointed One, the Nazarene whom you crucified whom God raised from the dead, *even* through him this man stands here before you restored to health.

^{4:11}"He is the stone which was discarded by you, the builders, which was made the capstone of the arch. ^{4:12}And there is salvation in no other, neither is there any other name under heaven, given among men, by which we are needing to be saved."

^{4:13}Now when they saw the boldness of Peter and John, and perceived that they were uneducated and from the lower class, they were astonished and they recognized them, that they had been with Jesus. ^{4:14}And seeing the man who was healed standing there with them, they could say nothing against it. ^{4:15}But when they had ordered them to go and wait outside the council *chamber*, they conferred

among themselves ^{4:16}saying, "What can we do to these men? Since truly a well known miracle has been done through them *which* is apparent to all those who live in Jerusalem, we aren't able to deny it. ^{4:17}But so that it doesn't spread any further among the people, let's threaten them so that from now on they don't speak to anyone in this name."

^{4:18}So they called them and ordered them not to speak at all nor teach in the name of Jesus. ^{4:19}But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you rather than to God, you be the judge, ^{4:20}for we cannot keep quiet about the things which we have seen and heard."

^{4:21}So after they had threatened them further, they let them go, finding no way to punish them because of the people, for everyone glorified God for what had been done. ^{4:22}For the man to whom this miracle of healing happened was over forty years old. ^{4:23}And being released, they returned to their own *companions* and reported everything that the chief priests and the elders had said to them.

^{4:24}And when they heard it, they lifted up their voices to God with one accord and said, "Oh Lord, you are the God who made the heavens, the earth, the sea, and everything that is in them, ^{4:25}the One who through the mouth of our father David your servant said, 'Why did the Gentiles behave arrogantly and the peoples devise futile plans? ^{4:26}The kings of the earth along with the *religious* leaders, gathered themselves together against the Lord and against his Anointed One' (Ps 2:1,2).

^{4:27}"For truly in this city, both Herod and Pontius Pilate *along* with the Gentiles and the peoples of Israel were gathered together against your holy Servant Jesus, whom you anointed, ^{4:28}to do what your hand and your council predetermined to take place.

^{4:29}"And now, Lord, look upon their threats and grant your servants to speak your word with fearless courage, ^{4:30}while you stretch out your hand for healings and signs and wonders to be done through the name of your holy servant Jesus."

^{4:31}Then as they were praying, the place where they were gathered together was shaken and they were all filled with the Holy Spirit and they spoke the word of God with boldness.

^{4:32}And the multitude of those who believed were of one heart and soul, and not one of *them* said that any of their possessions was his own, but they had all things in common. ^{4:33}And with great power the sent ones gave their testimonies *about* the resurrection of the Lord Jesus and abundant grace was upon them all.

^{4:34}Also, there was no one among them who lacked *anything* for as many as were land owners or had houses as part of their wealth sold them, brought the proceeds from the things that were sold, ^{4:35}and laid them at the sent ones' feet. And distribution was made to each one according to their individual needs.

^{4:36}And Joseph, who was surnamed Bar-Nabas by the sent ones (which, being interpreted, means "son of encouragement"), a Levite from Cypress, ^{4:37}having a field, sold it and brought the money and laid it at the sent ones' feet.

CHAPTER 5

^{5:1}So a certain man named Ananias *together* with his wife Sapphira, sold a property. ^{5:2}But he and his wife conspired to keep back *part* of the proceeds and brought *only* a certain part of *it* and laid it at the sent ones' feet.

^{5:3}But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *part* of the proceeds of the land? ^{5:4}While it was yet in your possession, wasn't it still your own? And after it was sold, wasn't it still under your control? Why is it that you have conceived this thing in your heart? You have not lied to men, but to God."

^{5:5}And Ananias hearing these words fell down and died, and great fear came upon all who heard *about* it. ^{5:6}And the young men rose up, wrapped him up, carried him out, and buried him.

^{5:7}Then about three hours later, his wife, not knowing what had happened, came in. ^{5:8}And Peter questioned her,

"Tell me whether you sold the land for this price." And she said, "Yes, for that price." ^{5:9}But Peter said to her, "Why is it that you have agreed together *with your husband* to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door and they will carry you out too."

^{5:10}And she immediately fell down at his feet and died. And when the young men came in and found her dead, they carried her out and buried her beside her husband. ^{5:11}And great fear came upon the whole gathering of the called-out ones and upon everyone who heard these things.

^{5:12}And there were many signs and wonders done by the hands of the sent ones among the people. And they got together *daily*, all sharing one passion, in Solomon's porch. ^{5:13}No one else dared to join with them. However, the people regarded them very highly. ^{5:14}And more who were believing in the Lord were added *to their number*, multitudes of both men and women.

^{5:15}*The miracles which were done* were such that they even carried the sick out into the city squares and laid them on pallets and litters so that as Peter went by, at least his shadow might fall on some of them. ^{5:16}And large numbers of people from the cities around Jerusalem also came, bringing the sick and those who were troubled with unclean spirits and they were all healed.

^{5:17}But the high priest, being filled with jealousy, rose up, *along with* all those who were with him (which was the sect of the Sadducees) ^{5:18}and *they* arrested the sent ones and put them in the public prison. ^{5:19}But an angel of the Lord opened the prison doors during the night, led them out, and said, ^{5:20}"Go, stand in the temple and speak to the people all the words of the *Father's* life." ^{5:21}And when they heard *this*, they went at dawn into the temple and taught.

But the high priest and those who were with him came and called the council together, along with the entire council of elders of the children of Israel, and sent *officers* to the prison to have them brought *before them*. ^{5:22}Yet the officers who went didn't find them in the prison, so they returned

and reported ^{5:23}saying, "We found the prison securely locked and the guards standing at the doors, but when we opened them, we found no one inside.

^{5:24}Now when the captain of the temple and the chief priests heard these words, they were very perplexed about what might be going on. ^{5:25}Then someone came and told them, "Look, the men whom you put in the prison are in the temple, standing there and teaching the people."

^{5:26}Then the captain went with the officers and brought them, *but* without violence because they were afraid that the people might stone them. ^{5:27}And when they had brought them, they set them before the council. And the high priest asked them ^{5:28}saying, "We strictly ordered you not to teach in this name, and look, you have filled Jerusalem with your teaching and intend to bring *the guilt for this man's blood upon us.*"

^{5:29}But Peter and the sent ones answered and said, "We must obey God rather than men. ^{5:30}The God of our fathers raised up Jesus, whom you killed by hanging him on a cross. ^{5:31}He is the One whom God has exalted with his right hand *to be* a Prince and a Savior to bring repentance to Israel and deliverance {liberation} from sins. ^{5:32}And we are his witnesses of these things, as is the Holy Spirit, whom God has given to those who submit in obedience to him." ^{5:33}But when they heard this, there were torn apart with vexation and deliberated about how to kill them.

^{5:34}But someone stood up in the council, a Pharisee named Gamaliel, *who was* a doctor of the *Jewish* law and *was* held in honor by all the people, and ordered the men to be put outside for a little while.

^{5:35}And he said to them, "You men of Israel, be careful with these men concerning what you are about to do. ^{5:36}For before these days, *someone named* Theudas rose up saying he was someone special, to whom a number of men, about four hundred, joined themselves. He was killed and all those who had been persuaded by him were dispersed, and *it all* came to nothing.

^{5:37}"After this a man, Judas of Galilee, rose up in the days of the census and drew away *a number of* people after

himself. He also died and everyone who had been persuaded by him was dispersed. ^{5:38}And now I say to you, stay way from these men and leave them alone. For if this endeavor is the work of man, it will be broken up, ^{5:39}but if it is of God, you will not be able to destroy it. In no way do you want to be discovered to be fighting against God."

^{5:40}So they were persuaded by him. And they called the sent ones, had them beaten, ordered them not to speak in the name of Jesus, and released them. ^{5:41}They, therefore, left the presence of the council, rejoicing that they were considered worthy to suffer dishonor for the Name. ^{5:42}And every day, in the temple and from house to house, they did not stop teaching and proclaiming the good news about Jesus the Anointed One.

CHAPTER 6

^{6:1}Now in these days, when the number of the disciples was growing, there arose a complaint by the Grecian Jews against the Hebrews, because their widows were neglected in the daily distribution of *food*.

^{6:2}So the twelve called a large number of the disciples together and said, "We don't want to leave the word of God to serve tables. ^{6:3}Therefore, brethren, select from among yourselves seven men who have a good reputation, who are full of the Holy Spirit and wisdom, whom we may appoint to take care of this necessity. ^{6:4}But we will devote ourselves to prayer and to the ministry of the word."

^{6:5}And these words pleased the whole group and so they chose Stephen, a man full of faith and of the Holy Spirit; Philip; Prochorus; Nicanor; Timon; Parmenas; and Nicolaus, a proselyte from Antioch, ^{6:6}whom they set before the sent ones. And having prayed, they laid their hands on them.

^{6:7}And the word of God increased and the number of the disciples multiplied greatly in Jerusalem, including a large number of priests who were obedient to the faith. ^{6:8}And Stephen, full of faith and power, worked impressive miracles and signs among the people.

^{6:9}But there arose certain ones who disputed with Stephen, who were from the synagogue called the *synagogue* of the Libertines, and *also* from the Cyrenians, Alexandrians, and some from Cilicia and Asia. ^{6:10}But they were not able to resist the wisdom and the Spirit with which he spoke.

^{6:11}Then they bribed some men to say, "We have heard him speak blasphemous words against Moses and *against* God." ^{6:12}And they stirred up the people, *along with* the elders and the scribes, *who* came and arrested him and brought him to the council. ^{6:13}And they set up false witnesses who said, "This man never stops speaking words against this holy place and the law. ^{6:14}For we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs which Moses delivered to us."

^{6:15}And when they looked at him, all who sat on the council saw his face as if it were the face of an angel.

CHAPTER 7

^{7:1}And the high priest said, "Are these things true?" ^{7:2}So he responded, "Men, brethren, and fathers, hear *me*. The God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in Haran ^{7:3}and said to him, 'Leave behind your land and your relatives and come to the land which I will show you' (Gen 12:1).

^{7:4}"So he then left the land of the Chaldeans and lived in Haran. And from there, after his father was dead, *God* moved him to this land where you now live. ^{7:5}But he gave him no inheritance in it, no, not even enough to stand on. Yet he promised that he would give it to him as a possession and to his seed after him when he *still* had had no child.

^{7:6}"And this is what God said: that his seed would sojourn in a foreign land where they would enslave them and mistreat *them* for four hundred years. ^{7:7}And the nation which enslaves them I will judge,' says God, 'And after all this, they will come out and serve me in this place' (Gen 15:14; Ex 3:12). ^{7:8}Then he gave him the covenant of circumcision. And so *Abraham* begot Isaac and circumcised him

the eighth day, and Isaac *begot* Jacob, and Jacob the twelve patriarchs. ^{7:9}And the patriarchs, being filled with envy towards Joseph, sold him into Egypt. But God was with him ^{7:10}and delivered him out of all his afflictions and gave him favor and wisdom before Pharaoh king of Egypt, *who then* made him governor over Egypt and all his household.

^{7:11}“Now a famine came upon the entire land of Egypt and Canaan, *causing* great distress, for our fathers couldn’t find any food. ^{7:12}But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. ^{7:13}And the second time, Joseph made *himself* known to his brethren, and Joseph’s family became known to Pharaoh.

^{7:14}“And Joseph sent and called his father Jacob *to come* there along with all his relatives, a total of seventy-five souls. ^{7:15}So Jacob went down to Egypt where he died; he, and our fathers. ^{7:16}*Later*, they were carried to Shechem and laid in the tomb that Abraham bought for a sum of silver from the sons of Hamor in Shechem.

^{7:17}“And as the time for the promise to be *fulfilled* drew near, about which God had sworn an oath to Abraham, the people grew *numerous* and multiplied in Egypt ^{7:18}until another king rose up who didn’t know Joseph. ^{7:19}This is the one who acted treacherously with our relatives and oppressed our fathers, forcing them to throw out their babies so that they wouldn’t live.

^{7:20}“It was at that time that Moses was born. He was very beautiful and so he was nursed for three months in his father’s house. ^{7:21}And *finally*, when he was put out, Pharaoh’s daughter took him and raised him as her own son. ^{7:22}So Moses was educated in all the wisdom of the Egyptians and he was powerful in his words and deeds.

^{7:23}“But when he was almost forty years old, *the desire* entered into his heart to visit his brethren, the children of Israel. ^{7:24}And seeing one *of them* being treated unjustly, he defended him and took revenge for the one who was being treated roughly, striking *and killing* the Egyptian. ^{7:25}For he supposed that his brethren would understand that God would give them deliverance by his hand. But they didn’t understand it.

^{7:26}“And the next day he came upon two of them fighting with each other and he forced them to make peace saying, ‘Men, you are relatives. Why do act unjustly towards one another?’ ^{7:27}But the one who had been unjust with his neighbor pushed him away saying, ‘Who made you a ruler and a judge over us? ^{7:28}Are you going to kill me as you killed the Egyptian yesterday?’

^{7:29}“Now when Moses heard this, he fled and became a foreigner in the land of Midian where he begot two sons. ^{7:30}And when forty years had passed, the Angel of the Lord appeared to him in the desert of Mount Sinai as a flame of fire in a bush. ^{7:31}And when Moses saw it, he was astonished at the sight. *But* as he came near to examine it, the voice of the Lord said to him, ^{7:32}‘I am the God of your fathers, the God of Abraham, of Isaac, and of Jacob.’ And Moses became terrified and didn’t dare look closely.

^{7:33}“And the Lord said to him, ‘Take the sandals off your feet, for the place where you stand is holy ground. ^{7:34}I have surely seen the affliction of my people who are in Egypt and have heard their groaning, and I have come down to deliver them. So now come, *for* I will send you to Egypt’ (Ex 2:24,25).

^{7:35}“This Moses whom they refused saying, ‘Who made you a ruler and a judge,’ he is the one whom God sent *to be* both a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. ^{7:36}This man led them out, having done wonders and signs in Egypt, in the Red Sea, and in the wilderness for forty years. ^{7:37}This is that Moses, who said to the children of Israel, ‘God will raise up for you a prophet like me from among your brethren.’

^{7:38}“This is he who received living oracles to give to us when he was in the assembly of the called-out ones in the wilderness with the Angel who spoke to him and to our fathers from Mount Sinai. ^{7:39}*This was he* to whom our fathers would not be obedient but pushed him away from them and turned their hearts back towards Egypt, ^{7:40}saying to Aaron, ‘Make us gods that will go before us. But as for this Moses who led us out of the land of Egypt, we don’t know what has become of him’ (Ex 32:1,23).

^{7:41}“So they made an image of a calf in those days, brought a sacrifice to the idol, and were euphoric about the works of their own hands. ^{7:42}Then God turned *away from them* and gave up on them so that they served the celestial army of *fallen angels*. This is in agreement with what was written in the book of the prophets, ‘Was it *really* to me that you offered dead animals and sacrifices for forty years in the wilderness, you house of Israel? ^{7:43}Actually, *in your hearts* you carried the tabernacle of Moloch and the star of your god Rephan, *even* the images which you made for yourselves to worship. Therefore, *for my part*, I will carry you away beyond Babylon’ (Amos 5:25-27).

^{7:44}“Our fathers had the tabernacle of the testimony in the wilderness, following *the pattern* which he who spoke to Moses prescribed, so that he would make it according to the model that he had seen. ^{7:45}Our fathers also, in their turn, brought it into the land with Joshua when they took over the possessions of the nations which God drove out in front of our fathers until the days of David.

^{7:46}“*He is the one* who found favor in God’s sight and asked to make a habitation for the God of Jacob. ^{7:47}But Solomon *is the one who* built him a house. ^{7:48}However, the Most High doesn’t live in *houses* which are made with *human* hands, as the prophet said, ^{7:49}‘The heaven is my throne and the earth is the footstool of my feet. What kind of house could you build for me, says the Lord? Or what sort of place *could you construct* where I could be at rest? ^{7:50}Wasn’t it my hand that made all these things?’ (Is 66:1,2).

^{7:51}“You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit. You act just as your fathers did. ^{7:52}Which of the prophets didn’t your fathers persecute? And they killed those who predicted beforehand the coming of the Righteous One, of whom you have now become betrayers and murderers. ^{7:53}You are those who received the law which came through angels yet didn’t keep it.”

^{7:54}Now when they heard these things, *the word* cut through their hearts like a saw, and they ground their teeth

with anger against him. ^{7:55}But he, being full of the Holy Spirit, looked up intently towards the heavens and saw the glory of God, even Jesus standing in the place of supreme honor and authority of God. ^{7:56}So *he* said, "Look, I see the heavens opened, and the Son of Man standing in the place of supreme honor and authority of God."

^{7:57}But they cried out with a loud voice, plugged their ears, and rushed at him with one purpose. ^{7:58}And having dragged him out of the city, they stoned him. And the witnesses laid their *outer* garments down at the feet of a young man named Saul. ^{7:59}And they stoned Stephen *while he was* calling on *the Lord* and saying, "Lord Jesus, receive my spirit." ^{7:60}So he kneeled down and cried with a loud voice, "Lord, don't charge them with this sin." And when he had said this, he passed away.

CHAPTER 8

^{8:1}And Saul was consenting to his death. Then at that time, a great persecution began against the gathering of the called-out ones which was in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the sent ones. ^{8:2}And devout men buried Stephen and beat their breasts with great sorrow over him. ^{8:3}But Saul devastated the gathering of the called-out ones, entering into their homes and arresting both men and women and turning them over to be imprisoned.

^{8:4}The ones who were being scattered, therefore, proclaimed the word as they went. ^{8:5}And Philip, going down to a city in Samaria, proclaimed the Anointed One to them. ^{8:6}And when they heard *the word* and saw the signs which he did, the crowds grasped and applied to themselves with one passion the things which were spoken by Philip. ^{8:7}For unclean spirits, crying out with loud voices, came out from many of those who were possessed, and many who were disabled or lame were healed. ^{8:8}And this was the source of much joy in that city.

^{8:9}But there was a certain man named Simon who had been practicing magic in the city and had greatly impressed the people of Samaria, boasting that he was

someone special. ^{8:10}They had all become devoted to him, from the least to the greatest, saying, "This man has the power of the great God." ^{8:11}And they paid attention to him because he had amazed them with his magic for a long time. ^{8:12}But when they believed the good news concerning the kingdom of God and *in* the name of Jesus the Anointed One *which* Philip *was* proclaiming, they were baptized, both men and women.

^{8:13}And even Simon himself believed. And being baptized, he continued with Philip, and seeing the works of power and *the* signs which were done, he was amazed.

^{8:14}Now when the sent ones who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them. ^{8:15}When they came, *Peter and John* prayed for them, so that they would receive the Holy Spirit, ^{8:16}for until then it had fallen upon none of them, but they had only been baptized into the name of the Lord Jesus. ^{8:17}Then they laid their hands on them and they received the Holy Spirit.

^{8:18}Now when Simon saw that through the sent ones' laying their hands on them, the Holy Spirit was imparted, he offered them money ^{8:19}saying, "Give me this power too, so that on whomever I lay my hands, *they* would receive the Holy Spirit." ^{8:20}But Peter said to him, "May your silver be destroyed along with you because you supposed you could buy the gift of God with money. ^{8:21}You have no participation or part in this matter, for your heart is not right before God. ^{8:22}Therefore, repent of your evil intentions and cry out to God so that the thoughts of your heart will be forgiven. ^{8:23}For I see that your *heart* is poisoned by bitterness and bound by sin."

^{8:24}And Simon answered and said, "Cry out to the Lord for me, that none of the things which you have said come upon me." ^{8:25}Therefore, when they finished testifying and speaking the word of the Lord, *they also* proclaimed the good news to many villages of the Samaritans, while returning to Jerusalem.

^{8:26}Then an angel of the Lord spoke to Philip saying, "Get up and go south along the road that goes down from

Jerusalem to Gaza where it is desert.” ^{8:27}So he got up and went. And look, *he saw* a man from Ethiopia who had come to Jerusalem to worship, a eunuch with great authority under Candace queen of the Ethiopians who was responsible for all her treasure. ^{8:28}He was returning *home*, and sitting in his chariot *he was reading the prophet Isaiah*.

^{8:29}And the Spirit said to Philip, “Go near and accompany that chariot.” ^{8:30}So Philip ran to him, heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?” ^{8:31}And he said, “How can I unless someone gives me some instruction?” So he asked Philip to come up and sit with him.

^{8:32}Now the passage of the Scripture which he was reading was this, “He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so he didn’t open his mouth. ^{8:33}In his humiliation, justice was denied him. Who will *be able to* talk about those he fathered, for his life was taken from the earth?”

^{8:34}And the eunuch spoke to Philip and said, “I ask you, who is this prophet speaking about? About himself or about someone else?” ^{8:35}So Philip opened his mouth, and beginning from this scripture, proclaimed Jesus to him. ^{8:36}And as they went along the road, they came upon some water and the eunuch said, “Look, *here is some water*. What would prevent me from being baptized?”

^{8:38}So he commanded the chariot to stop and they went down into the water, both Philip and the eunuch, and he baptized him. ^{8:39}And when they came up out of the water, the Spirit of the Lord caught Philip away and the eunuch never saw him again. But he went on his way rejoicing.

^{8:40}But Philip found *himself* at Azotus. So going on from there, he proclaimed the good news in every city while on the way to Caesarea.

CHAPTER 9

^{9:1}But Saul, still breathing out death threats against the disciples of the Lord, went to the high priest ^{9:2}and asked him for letters to the synagogues in Damascus so that if he found any who were of the “Way”, whether men or women,

he could bind them and bring them to Jerusalem. ^{9:3}And while he journeyed, as he neared Damascus, it happened that a light from the heavens suddenly enveloped him. ^{9:4}Then having fallen down on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" ^{9:5}And he said, "Who are you, Lord?" And he answered, "I am Jesus whom you are persecuting. Isn't it hard for you to kick against the *sharply pointed* cattle prods?"

^{9:6}Then trembling and terrified, he said, "Lord, what do you want me to do?" And the Lord said to him, "Get up, go into the city, and you will be told what you must do." ^{9:7}And the men who journeyed with him stood speechless, hearing the sound but seeing no one.

^{9:8}Then Saul got up from the ground but when he opened his eyes, he couldn't see anything, so they led him by the hand and brought him to Damascus. ^{9:9}And he was three days without being able to see, and neither did he eat nor drink.

^{9:10}Now there was a certain disciple in Damascus named Ananias. And the Lord called to him in a vision, "Ananias." And he said, "Look, *here I am*, Lord." ^{9:11}And the Lord *said* to him, "Get up and go to the street which is called "Straight," and ask at the house of Judas for someone named Saul, a man of Tarsus. See, he is praying ^{9:12}and he has seen in a vision a man named Ananias coming in and laying his hands on him so that he can recover his eyesight."

^{9:13}But Ananias answered, "Lord, I have heard from many *regarding* this man, about how much evil he did to the ones set apart for you at Jerusalem ^{9:14}and *that he* has come here with authority from the chief priests to arrest all those who call on your name." ^{9:15}But the Lord said to him, "Go! For he is a chosen vessel of mine to lift up my name before nations, kings, and the children of Israel. ^{9:16}For I will show him how many things he must suffer for my name."

^{9:17}So Ananias went and entered into the house. And laying his hands on him said, "Brother Saul, the Lord who appeared to you on the road by which you came has sent me so that you may recover your sight and be filled with

the Holy Spirit.” ^{9:18}And immediately something like scales fell from his eyes and he received his eyesight. So he rose up and was baptized. ^{9:19}He then ate some food and was strengthened. And he stayed with the disciples who were at Damascus for some time.

^{9:20}And immediately *thereafter*, he was in the synagogues proclaiming that Jesus is the Son of God. ^{9:21}And all who heard him were surprised and said, “Isn’t this the one who raised havoc with those who called on this name in Jerusalem? And he had come here for this purpose, so that he could arrest them and bring them bound before the chief priests.”

^{9:22}But Saul became very bold and confounded the Jews who lived in Damascus, proving *from the scriptures* that this is the Anointed One. ^{9:23}And when some time had passed, the Jews plotted together to kill him, ^{9:24}but their plot became known to Saul. And they watched the gates of *the city* day and night so that they could kill him. ^{9:25}But the disciples took him at night and let him down through the wall, lowering him in a basket.

^{9:26}And when he had come to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. ^{9:27}But Bar-Nabas {son of encouragement} took him, brought him to the sent ones and described to them how he had seen the Lord on the road and what he had said to him and how at Damascus he had spoken confidently in the name of Jesus.

^{9:28}So he was with them, coming and going at Jerusalem ^{9:29}and speaking out boldly in the name of the Lord. And he spoke and disputed with the Grecian Jews, but they began to plan *how* to kill him. ^{9:30}So when the brethren learned of it, they brought him down to Caesarea and sent him off to Tarsus.

^{9:31}So the gathering of the called-out ones throughout all Judea, Galilee, and Samaria had peace, being built up. And walking in reverent respect for the Lord and in the encouragement of the Holy Spirit, their number was increased. ^{9:32}And it happened as Peter travelled through every place *where the good news had been received*, he came down to those

set apart for God who lived in Lydda also. ^{9:33}And there he found a certain man named Aeneas, who had been bedridden for eight years because he was paralyzed.

^{9:34}And Peter said to him, "Aeneas, Jesus the Anointed One heals you. Get up and make your bed." And right away he got up. ^{9:35}And all who lived in Lydda and Sharon saw him and they turned to the Lord.

^{9:36}Now at Joppa there was a certain disciple named Tabitha, which being interpreted was called "Dorcas." This woman was full of good works and acts of mercy which she did. ^{9:37}And it happened in those days that she became sick and died. And when they had washed her, they laid her in an upper chamber.

^{9:38}And since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him asking him to come to them without delay. ^{9:39}So Peter rose up and went with them. Then when he had arrived they brought him to the upper chamber. And all the widows stood near him weeping and showing *him* the coats and garments which Dorcas had made *for them* while she was with them.

^{9:40}But Peter put them all out and kneeled down and prayed. Then turning to the body, he said, "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. ^{9:41}So he gave her his hand and raised her up. And calling those set apart for God and the widows, he presented her alive. ^{9:42}So this became known throughout all Joppa, and many believed on the Lord. ^{9:43}And it happened that he stayed in Joppa a long time with someone *named* Simon *who was* a hide tanner.

CHAPTER 10

^{10:1}Now *there was* a certain man in Caesarea named Cornelius who was a centurion of the band called the Italian *band*. ^{10:2}He was a devout man who feared God along with all his household and performed many charitable acts for the people and continually prayed to God.

^{10:3}About the ninth hour of the day he saw in a vision an angel of God coming to him and saying to him, "Cornelius." ^{10:4}And he, being frightened, fixed his eyes on

him and said, "What is it, Lord?" And he said to him, "Your prayers and your charitable deeds have ascended up as a memorial before God. ^{10:5}And now, send some men to Joppa and bring back Simon who is called Peter. ^{10:6}He is staying with someone named Simon, a hide tanner whose house is by the seaside."

^{10:7}Then when the angel who spoke to him left, he called two of his household servants and a devout soldier from those who attended to him continually, ^{10:8}and having described everything to them, he sent them to Joppa.

^{10:9}Now on the next day, as they were on their journey and came near the city, Peter went up on the housetop to pray at about the sixth hour *of the day*. ^{10:10}And he became hungry and wanted to eat something. But while they were preparing it, he fell into a trance ^{10:11}and he saw heaven opened and something like a sail coming down, similar to a large sheet, lowered down by four corners onto the earth. ^{10:12}In it were all kinds of four-footed creatures, wild animals, reptiles, and birds of the heaven.

^{10:13}And a voice came to him *saying*, "Get up Peter, kill and eat!" ^{10:14}But Peter said, "By no means Lord, for I have never eaten anything that is unholy or unclean." ^{10:15}And a voice came to him again the second time *saying*, "What God has made clean, you must not consider unclean." ^{10:16}And this was repeated three times. And the piece of cloth was taken back up into heaven.

^{10:17}Now while Peter was perplexed about what the vision which he had seen could mean, just then the men who were sent by Cornelius – having asked directions to Simon's house – arrived outside the gate. ^{10:18}And *they* called out asking, "Is Simon, the one who was called Peter, staying here?" ^{10:19}And while Peter was pondering about the vision, the Spirit said to him, "Look, three men are *here* looking for you. ^{10:20}So get up, go down, and go with them without hesitation, for I have sent them."

^{10:21}So Peter went down to the men and said, "See here, I am the one who you are looking for. Why have you come?" ^{10:22}And they said, "Cornelius – a centurion and a righteous man who fears God and is well spoken of by the

whole nation of the Jews – received a divine message, brought by a holy angel, to send for you to come to his house and to hear what you have to say.”

^{10:23}So he invited them in and arranged a place for them to stay. And on the next day, he went with them *along with* some of the brethren from Joppa who accompanied him. ^{10:24}And on the following day they came to Caesarea where Cornelius was waiting for them, having called together his relatives and close friends.

^{10:25}And it happened that as Peter entered, Cornelius met him and fell down at his feet and worshipped him. ^{10:26}But Peter lifted him up saying, “Stand up. I myself am also a man.” ^{10:27}And going with him, he went inside and found many gathered together.

^{10:28}Then he said to them, “You know that it is against *Jewish* law for someone who is a Jew to make friends with or to visit a Gentile and yet God has shown me that I should not call anyone unholy or unclean. ^{10:29}For this reason also, I came without questioning when you sent for me. What then is the reason for sending for me?”

^{10:30}Then Cornelius said, “Four days ago, I was fasting until about this time and at the ninth hour was praying in my house. And suddenly, a man stood in front of me in shining clothing ^{10:31}and said, ‘Cornelius, your prayer has been heard and your charitable gifts have been remembered before God. ^{10:32}Therefore, send to Joppa and call Simon who is called Peter to come to you. He is staying in the house of Simon, a hide tanner by the seashore. When he comes, he will tell you *something important*.’

^{10:33}“Therefore, I sent for you immediately and you have done a good thing by coming. Now, therefore, we are all here present in the sight of God to hear everything that the Lord has given to you to say.”

^{10:34}So Peter opened his mouth and said, “I perceive that it is true that God does not discriminate between people, ^{10:35}but those in any nation who fear him and practice righteousness are acceptable to him. ^{10:36}The word *which I have is the one* which he sent to the children of Israel *through the* proclaiming of the good news, *which is peace with God*

through Jesus the Anointed One, who is Lord of all. ^{10:37}You yourselves know about this message which was declared throughout all Judea beginning in Galilee, coming after the *message of baptism* which John proclaimed. ^{10:38}*This news concerns* Jesus of Nazareth who went around doing good and healing all who were oppressed by the devil, *for* God anointed him with the Holy Spirit and with power and was *present* with him.

^{10:39}“And we are witnesses of all the things which he did, in both the region of the Jews and in Jerusalem. Yet they put *him* to death by suspending him on a wooden beam. ^{10:40}*This is* the One *whom* God raised up on the third day and allowed him to be revealed – ^{10:41}not to everyone but to witnesses who were chosen by God, *even* to us who ate and drank with him after he rose from the dead.

^{10:42}“And he commanded us to proclaim to the people and to testify that this is he, the One who is ordained by God *to be* the Judge of the living and the dead. ^{10:43}All the prophets give evidence concerning him, *showing* that through his name, everyone who is believing into him will be receiving deliverance {liberation} from sins.”

^{10:44}While Peter was still speaking these things, the Holy Spirit fell on all those who heard the word. ^{10:45}And the believers of the circumcision – all those who had come with Peter – were amazed because the gift of the Holy Spirit was also poured out on the Gentiles. ^{10:46}For they heard them speak in *different* languages magnifying God.

Then Peter responded, ^{10:47}“Can anyone prohibit these who have received the Holy Spirit just as we did from being baptized in water?” ^{10:48}So he arranged for them to be baptized in the name of the Lord. They then asked him to stay *with them* for some time.

CHAPTER 11

^{11:1}Now the sent ones and the brethren who were in Judea heard that the Gentiles had also received the word of God. ^{11:2}So when Peter had come back to Jerusalem, those who were of the circumcision *faction* contended with him ^{11:3}saying, “You went into *the homes* of men who were

uncircumcised and ate with them." 11:4 So Peter began and explained *the situation* to them in order saying, 11:5 "I was in the city of Joppa praying, and in a trance I saw a vision. Something like a sail, similar to a large sheet, was being lowered down from the heavens by its four corners. And it came close to me. 11:6 When I looked intently at it, I saw all kinds of four-footed creatures, wild animals, reptiles, and birds of the heaven.

11:7 "And I also heard a voice saying to me, 'Get up, Peter, kill and eat!' 11:8 But I said, 'By no means, Lord, for I have never eaten anything that is unholy or unclean.' 11:9 But a voice answered the second time out of heaven, 'What God has made clean, you must not consider unclean.' 11:10 And this was done three times and *then* everything was withdrawn into the heavens.

11:11 "And see here, at that very moment three men stood in front of the house where we were, having been sent from Caesarea to *find* me. 11:12 And the Spirit told me to go with them without hesitation. And these six brethren also went with me and we entered into the man's house.

11:13 "Then he told us how he had seen an angel standing in his house and saying, 'Send to Joppa and bring Simon who is called Peter. 11:14 He will speak words to you through which you will be being saved, you and your whole household.'

11:15 "And as I began to speak, the Holy Spirit fell on them just as *it fell* on us at the beginning. 11:16 Then I remembered the words which the Lord said: 'John truly immersed with water, but you will be immersed in the Holy Spirit.'

11:17 "If then God gave to them the same gift that *he* also *gave* to us when we believed on the Lord Jesus the Anointed One, who was I that I could resist God?" 11:18 And when they heard these things, they kept silent and glorified God saying, "Then God has also granted to the Gentiles repentance into *the Father's* life."

11:19 Then the ones who were dispersed abroad because of the persecution which arose about Stephen travelled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except Jews. 11:20 But there were some of them,

men from Cyprus and Cyrene, who when they came to Antioch, spoke to the Greeks proclaiming the Lord Jesus. ^{11:21}And the hand of the Lord was with them so that a large number of *them* believed, turning to the Lord.

^{11:22}And the news about them came to the ears of the gathering of the called-out ones which was in Jerusalem. So they sent out Bar-Nabas as far as Antioch. ^{11:23}When he had come and seen the grace of God, he was filled with joy and he encouraged them all to determine in their hearts to remain faithful to the Lord. ^{11:24}For he was a good man, full of the Holy Spirit and faith. And many people were added to the Lord.

^{11:25}Then he went to Tarsus to look for Saul, ^{11:26}and when he found him, he brought him to Antioch. And it happened *that* they spent a whole year together with the gathering of the called-out ones and taught many people. And it was at Antioch that the disciples were first called "Christians" {little Anointed Ones}.

^{11:27}Now in those days some prophets from Jerusalem came to Antioch. ^{11:28}And one of them named Agabus stood up and made known by the Spirit that there would be a great famine over all the *Roman* world which took place in the days of Claudius. ^{11:29}So the disciples decided to send relief to the brethren who lived in Judea, each one *giving* according to his financial conditions. ^{11:30}They then did this, sending *their offering* to the older, *spiritually* mature brethren through the hands of Bar-Nabas and Saul.

CHAPTER 12

^{12:1}Now about that time, Herod the king began to use his power to harm some of the gathering of the called-out ones. ^{12:2}He also killed James the brother of John with the sword. ^{12:3}Then when he saw that it made the Jews happy, he went on to arrest Peter also. And *this took place during* the days of unleavened bread.

^{12:4}When he had arrested him, he put him in prison, putting a guard of four squads of soldiers around him, with the intention of bringing him out to the people after the Passover. ^{12:5}Peter, therefore, was kept carefully guard-

ed in the prison. But the gathering of the called-out ones prayed earnestly to God for him.

^{12:6}Then when Herod was about to bring him out, on that very night Peter was sleeping bound with two chains between two soldiers. And *there were other* guards outside the door who watched over the prison. ^{12:7}And look, an angel of the Lord stood beside him, a light shone in the cell, and he struck Peter on the side and woke him up saying, "Get up quickly." Then the chains fell off his hands. ^{12:8}And the angel said to him, "Dress yourself and tie on your sandals." And he did so. Then he said to him, "Throw your cloak around you and follow me."

^{12:9}So he followed the angel outside. Yet he didn't understand that what the angel did was real, but *instead* thought that he was seeing a vision. ^{12:10}But when they had gone past the first and second *group of* guards, they came to the iron gate leading into the city, which opened to them by itself. Then, when they had escaped and gone down one street, suddenly the angel left him.

^{12:11}And when Peter became aware of *what had really happened* to him, he said, "Now I know with certainty that the Lord sent out his angel and rescued me from the hand of Herod and from everything which the Jewish people were expecting. ^{12:12}And while considering the situation, he came to the house of Mary the mother of John whose surname was Mark where many were gathered together praying.

^{12:13}And when he knocked at the door of the gate, a maid named Rhoda came to answer. ^{12:14}But when she recognized Peter's voice, she was overcome with joy, *yet* she didn't open the gate but ran inside and reported that Peter was standing outside the gate. ^{12:15}And they said to her, "You're crazy." But she kept insisting that it was true. So they said, "It must be his angel."

^{12:16}But Peter continued knocking, and when they had opened the gate, they saw him and were astounded. ^{12:17}But he, motioning to them with his hand to be quiet, described to them how the Lord had brought him out of the prison. And he said, "Tell these things to James and to the brethren." So he left and went to another place. ^{12:18}Now as

soon as it was daylight, there was no small disturbance among the soldiers about what had become of Peter.

^{12:19}And when Herod had sought for him and didn't find him, having questioned the guards, *he* ordered them be put to death. And he went down from Judea to Caesarea and stayed there.

^{12:20}Now he was very angry with those of Tyre and Sidon. But they came to him with one purpose, and having persuaded Blastus the king's officer who was in charge of his bed chamber *to help them*, they asked for peace because their country was sustained by the king's country.

^{12:21}And on an appointed day, Herod dressed himself in royal robes, sat on the throne and made an speech to them. ^{12:22}And the people shouted *saying*, "It's the voice of a god and not a man." ^{12:23}And immediately an angel of the Lord struck him because he didn't give God the glory. And he became filled with maggots and passed away.

^{12:24}But the word of God grew and multiplied. ^{12:25}And Bar-Nabas {son of encouragement} and Saul, when they had completed their service, returned from Jerusalem taking with them John who is called Mark.

CHAPTER 13

^{13:1}Now there were some at Antioch among the assembly of the called-out ones, prophets, and teachers: Bar-Nabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a childhood companion of Herod the tetrarch, and Saul. ^{13:2}And as they ministered to the Lord and fasted, the Holy Spirit said, "*Now is the time* to set apart Bar-Nabas and Saul for the work to which I have called them." ^{13:3}So, when they had fasted, prayed, and laid their hands on them, they sent them away.

^{13:4}So they, being sent out by the Holy Spirit, went down to Seleucia and from there they sailed to Cyprus. ^{13:5}And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews, and they also had John as their assistant. ^{13:6}And when they had gone through the island as far as Paphos, they encountered a certain astrologer *who was* a false prophet *and* a Jew named

Bar-Jesus. ^{13:7}*He was associated with the proconsul Sergius Paulus, who was an intelligent man. This proconsul summoned Bar-Nabas and Saul, earnestly desiring to hear the word of God.*

^{13:8}But Elymas the sorcerer (for this is how his name is interpreted) opposed them, seeking to turn the proconsul away from the faith. ^{13:9}But Saul, who is also *called Paul*,* being filled with the Holy Spirit, fastened his eyes on him ^{13:10}and said, “Oh *you who are* completely full of deceit and cunning, you son of the devil, you enemy of all that is righteous, won’t you ever stop twisting the straight ways of the Lord? ^{13:11}And now look, the hand of the Lord is upon you and you will be blind, not seeing the sun for a time.”

And immediately a kind of mistiness and darkness fell on him and he went around seeking for someone to lead him by the hand. ^{13:12}Then the proconsul, when he saw what had happened believed, being struck with astonishment at the teaching of the Lord.

^{13:13}Now Paul and his company set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem. ^{13:14}But they, passing through from Perga, came to Antioch of Pisidia. There they went into the synagogue on the Sabbath day and sat down. ^{13:15}And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying, “Brethren, if you have any word of consolation for the people, *you may say it.*”

^{13:16}So Paul stood up and motioning with his hand said, “Men of Israel and you who fear God, listen. ^{13:17}The God of this people Israel chose our fathers and exalted the people when they sojourned in the land of Egypt, and with lofty power he led them out of it. ^{13:18}And for a period of about forty years, he was patient with them in the wilderness. ^{13:19}Then, when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance. ^{13:20}And after these things, for about four hundred and fifty

*Saul was probably named after king Saul of the Old Testament, the tallest and most impressive of the Israelites. Perhaps, naturally speaking, Paul lived up to this name. But here his name has changed to Paul, meaning “little one,” or “humble.” So we see that God has done a work in his character, changing him from big and important to small and humble.

years, he gave *them* judges until Samuel the prophet. ^{13:21}Yet afterwards, they asked for a king. So God gave them Saul the son of Kish, a man from the tribe of Benjamin, for the period of forty years. ^{13:22}Then, when he had removed him, he raised up David to be their king, about whom also he testified and said, 'I have found David the son of Jesse *to be a man after my heart who will do all my will.*'

^{13:23}"From this man's seed God has brought a Deliverer, Jesus, to Israel according to his promise. ^{13:24}*This is the one whom* John publicly proclaimed before his coming *by* his baptism of repentance to all the people of Israel. ^{13:25}And as John was completing his course, he said, 'Who do you suppose that I am? I am not *he*. But look, someone is coming after me, the sandals of whose feet I am not worthy to untie.'

^{13:26}"Brethren, children of the race of Abraham, and those among you who fear God, this word of salvation has been sent to us. ^{13:27}Yet those who live in Jerusalem and their rulers – because they did not know him or the voices of the prophets which are read every Sabbath – fulfilled *them* by condemning *him*. ^{13:28}And though they found no justification for death, yet they begged Pilate for him to be put to death.

^{13:29}"And when they had fulfilled all *the* things that were written about him, they took him down from the wooden beam and laid him in a tomb. ^{13:30}But God raised him from the dead ^{13:31}and he was seen for many days by those who came with him from Galilee to Jerusalem *and* who are now his witnesses to the people. ^{13:32}And we announce to you good news! The promise made to the fathers has taken place! ^{13:33}This is what God has fulfilled for us and our children *by* having raised up Jesus! And as also it is written in the second psalm, 'You are my Son; today have I begotten you' (Ps 2:7).

^{13:34}"And concerning his raising him from the dead, never to return to *the* decay of *death*, he has spoken in this way, 'I will give you the holy and trustworthy *blessings* of David' (Is 53:3). ^{13:35}Therefore, he also says in another *psalm*, 'You will not allow your Holy One to see *the* decay of *death*'

(Ps 16:10). ^{13:36}For David, after he had served his own generation according to the will of God, died, joining his forefathers, and saw *the decay of death*. ^{13:37}But he who God raised up saw no *such* decay. ^{13:38}Therefore, let it be known to you, brethren, that through this man deliverance from sins is announced to you, ^{13:39}and that by him, everyone who is believing is being considered just, even from all the things from which you could not be justified by the law of Moses.

^{13:40}"Therefore, understand this, so that that which was spoken in the prophets doesn't come upon *you*. ^{13:41}'Look, you despisers, be astonished and disappear. For I will do a work in your days – a work which you will never believe, *even* if someone would explain it to you.'"

^{13:42}As *they* left the synagogue of the Jews, the Gentiles begged them that these words might be spoken to them on the next Sabbath. ^{13:43}Now when the synagogue *meeting* was dismissed, many of the Jews and the devout proselytes followed Paul and Bar-Nabas, who, speaking to them, urged them to continue in the grace of God. ^{13:44}And the next Sabbath almost the whole city was gathered together to hear the word of God.

^{13:45}But when the Jews saw the crowds, they were filled with jealousy and contradicted the things which were spoken by Paul, disputing their words and slandering *them*. ^{13:46}But Paul and Bar-Nabas spoke boldly and said, "It was necessary for the word of God to be spoken to you first. But since you reject it and decide that you are unworthy of *God's* eternal life, look, we will turn to the Gentiles. ^{13:47}For this is the command which God gave us, saying, 'I have set you as a light for the Gentiles, so that you would be for salvation to the ends of the earth'" (Is 49:6).

^{13:48}And when the Gentiles heard this, they rejoiced and glorified the word of the Lord. And as many as were appointed to *receive God's* eternal life believed. ^{13:49}So the word of the Lord was spread throughout the whole region.

^{13:50}But the Jews stirred up *trouble* among the devout women, along with the wealthy and influential men of the city, and raised up a persecution against Paul and Bar-Nabas and drove them out of their district. ^{13:51}But they,

having shaken off the dust of their feet *as a testimony* against them, came to Iconium. ^{13:52}But the disciples were filled with joy and *with* the Holy Spirit.

CHAPTER 14

^{14:1}And it happened in Iconium that they went into the synagogue of the Jews together and spoke in such a way that a large number of both Jews and Greeks believed.

^{14:2}But the Jews who refused to believe rose up and poisoned the minds of the Gentiles against the brethren.

^{14:3}In spite of this, they spent time there speaking boldly in the Lord who testified to the word of his grace *by* granting signs and miracles to be done by their hands.

^{14:4}But the populace of the city was divided. And one part sided with the Jews and *the other* part with the sent ones.

^{14:5}But when a violent attack was planned by both the Gentiles and Jews *together* with their leaders to mistreat them and stone them, ^{14:6}*the sent ones* became aware of it and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region. ^{14:7}And they proclaimed the good news there.

^{14:8}And at Lystra a certain man sat *there* who was paralyzed in his feet, being a cripple from his mother's womb who never had walked. ^{14:9}This one heard Paul speaking, who, looking intently at him and seeing that he had faith to be healed, ^{14:10}said with a loud voice, "Stand upright on your feet." And he leaped up and walked.

^{14:11}So when the crowd saw what Paul had done, they raised their voices, *saying* in the Lycaonian *language*, "The gods have become like men and have come down to us."

^{14:12}And they called Bar-Nabas "Jupiter" and Paul "Mercury" because he was the primary speaker. ^{14:13}Then the priest of Jupiter whose *temple* was above the city, brought oxen and garlands to the gates and wanted to make a sacrifice with the crowds.

^{14:14}But when the sent ones, Bar-Nabas and Paul, heard about it, they tore their clothes and rushed into the multitude, crying out ^{14:15}and saying, "Men, why are you doing this? We are men like you with similar passions. But we are announcing this important message to you so that you

would turn from these useless things to a God who is *actually* living: *the One* who made the heavens, the earth, and the sea, and everything that is in them, ^{14:16}who in past generations allowed all the nations to walk in their own ways. ^{14:17}And yet he didn't leave himself without a testimony by doing good *to you* and giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness." ^{14:18}And with these words they barely restrained the crowds from sacrificing to them.

^{14:19}But Jews from Antioch and Iconium came there and, having convinced the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. ^{14:20}But as the disciples stood around him, he rose up and entered into the city. Then the next day he went with Bar-Nabas to Derbe.

^{14:21}And when they had proclaimed the good news in that city and had made many disciples, they returned to Lystra, to Iconium, and to Antioch, ^{14:22}strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that it is necessary to go through many afflictions to enter into the kingdom of God.

^{14:23}And when they had pointed out for them the older, more *spiritually* mature brothers in every gathering of the called-out ones and had prayed with fasting, they entrusted them to the Lord on whom they had believed.

^{14:24}And having gone through Pisidia, they came to Pamphylia. ^{14:25}And when they had spoken the word in Perga, they went down to Attalia. ^{14:26}Then from there they sailed to Antioch, from where they had been committed to the grace of God for the work which they had *now* fulfilled.

^{14:27}And when they had come and had gathered the called-out ones together, they rehearsed all things which God had done with them and how he had opened a door of faith to the Gentiles. ^{14:28}So they spent a considerable time there with the disciples.

CHAPTER 15

^{15:1}And certain men came down from Judea and taught the brethren *saying*, "Unless you are circumcised

following the custom of Moses, you cannot be saved.”
15:2But when Paul and Bar-Nabas took a stand against them and it resulted in no small dispute, *the brethren* arranged for Paul, Bar-Nabas, and certain others of them to go up to Jerusalem to the sent ones and the older, *spiritually* mature brothers about this question.

15:3They, therefore, being sent on their way by the gathering of the called-out ones, passed through both Phoenicia and Samaria, telling in detail *about* the conversion of the Gentiles. And this caused great joy for all the brethren.

15:4And when they came to Jerusalem, they were well received by the gathering of the called-out ones, the sent ones, and the older, *spiritually* mature brothers and they recounted everything that God had done with them.

15:5But certain ones of the sect of the Pharisees who had believed rose up saying, “It is necessary to circumcise them and to order them to keep the law of Moses.” 15:6So the sent ones and the older, *spiritually* mature brothers got together to consider this question.

15:7And when there had been much discussion, Peter rose up and said to them, “Brethren, you know that God previously chose *from* among us that *it would be* by my mouth that the Gentiles would hear the word of the good news and believe. 15:8And God, who knows the hearts, gave his testimony by giving them the Holy Spirit just as he did to us. 15:9And he made no distinction between us and them, cleansing their hearts by faith.”

15:10“Now, therefore, why do you test God by placing a yoke upon the necks of the disciples which neither we nor our fathers were able to bear? 15:11But by the grace of the Lord Jesus the Anointed One, we are believing that we will be saved in the same way as they *will be*.”

15:12So the whole assembly kept quiet. And they listened to Bar-Nabas and Paul describe how many signs and wonders God had done among the Gentiles through them.

15:13And after they had finished speaking, James responded saying, “Brethren, listen to me. 15:14Simon has described how God first visited the Gentiles to take out

from them a people for his name. ^{15:15}And this agrees with the words of the prophets, as it is written, ^{15:16}'After these things I will return, and I will rebuild the tabernacle of David which has fallen. For I will build again the things which have been razed and I will set it up, ^{15:17}so that the remnants of men will seek after the Lord, even all the Gentiles who have called *themselves* by my name, ^{15:18}says the Lord who does all these things' (Amos 9:11,12).

^{15:19}"Therefore, my judgment is that we don't cause trouble for those who turn to God from among the Gentiles ^{15:20}but that we write to them that they abstain from the pollutions of idols, from sex outside of the marriage bond, from *eating* what is strangled, and from blood. ^{15:21}For many generations have had those who preach Moses, *his writings* being read in the synagogues of every city on every Sabbath."

^{15:22}Then it seemed good to the sent ones and the older, *spiritually* mature brothers along with the whole gathering of the called-out ones to choose men from among them and send them to Antioch with Paul and Bar-Nabas, *namely*, Judas called Bar-Sabbas and Silas, who were esteemed men among the brethren.

^{15:23}So they wrote this *to them*: "The sent ones, the older, *spiritually* mature brothers, and brethren; to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: greetings. ^{15:24}Since we have heard that certain ones who went out from us have troubled you with words, saying that you must be circumcised and keep the law, thereby subverting your souls – to whom we gave no such mission – ^{15:25}it seemed good to us, having come to unanimity, to choose men and send them to you with our beloved Bar-Nabas and Paul.

^{15:26}"*These are* men who have handed their lives over for the name of our Lord Jesus, the Anointed One. ^{15:27}We have, therefore, sent Judas and Silas, who also will tell you themselves the same things by word of mouth.

^{15:28}"For it seemed to be good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: ^{15:29}that you keep your distance from idolatrous sacrifices, from blood, from *eating* things which are strangled,

and from sex outside of the marriage bond. If you keep yourselves from these things, you will do well. Be strong.”*

^{15:30}So they, when they were sent off, came down to Antioch, and having gathered the group together, they delivered the letter. ^{15:31}And when they had read it, they rejoiced for the encouragement. ^{15:32}And Judas and Silas, who were also prophets, instructed the brethren with many words and strengthened them. ^{15:33}Then, after they had spent some time *there*, the brethren let them go in peace to *return to* those who had sent them. ^{15:34}But it seemed right to Silas to stay there.

^{15:35}But Paul and Bar-Nabas spent more time in Antioch, teaching and proclaiming the word of the Lord, *along* with many others also. ^{15:36}Then after some time Paul said to Bar-Nabas, “Let’s go back now and visit the brethren in every city where we proclaimed the word of the Lord *and see* how they are doing.”

^{15:37}And Bar-Nabas resolved to take John, who is also called Mark, with them also. ^{15:38}But Paul thought it wasn’t good to take someone with them who had deserted them in Pamphylia and didn’t stay with them in the work.

^{15:39}Therefore, an angry argument took place, so that they separated from each other. Then Bar-Nabas took Mark with him and sailed across to Cyprus. ^{15:40}But Paul chose Silas and went off, being commended by the brethren to the grace of the Lord. ^{15:41}And he went through Syria and Cilicia, strengthening the gatherings of the called-out ones.

*Although these brothers imply that the Holy Spirit led them to this conclusion, there is some serious doubt about this assertion. It cannot be that God values these four little laws above all the hundreds or even thousands of others contained in the Old Covenant such as: not to murder, lie, commit adultery, rape, covet, steal, etc. It is impossible that eating a strangled chicken, for example, is more evil in God’s eyes, and therefore a more important law for the Gentile believers to keep, than these and many other extremely serious offenses. There is no compelling logic as to why the Gentiles should keep only these four rules (dogmas Gk) and no others. James was correct when he said it was, “my judgment” (verse 19) that they should keep these four laws.

Furthermore, three of the four of these “laws” seem to pertain to what we should or should not eat. Yet, Jesus taught that it is not what enters into our mouth which defiles us, but what comes out of it (Mk 7:15,17). What we must conclude is that James, who seems to still have had a strong connection with the Jewish ceremonial law, suggested this, and since it seemed to be a light burden, the others went along with the compromise which gave them a sense of spiritual peace. Later however, Paul contradicts this admonition, at least concerning food sacrificed to idols (I Cor 8:1-8).

CHAPTER 16

^{16:1}Then he came to Derbe and Lystra. And look, a certain disciple was there named Timothy who was the son of a Jewess who believed. But his father was a Greek. ^{16:2}Since the brethren who were at Lystra and Iconium spoke very highly of him ^{16:3}Paul wanted him to travel with him. So he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

^{16:4}And as they went on their way through the cities, they told them about the *four* dogmas they were supposed to keep, which had been decided by the sent ones and older, *spiritually* mature brothers who were at Jerusalem. ^{16:5}So the gatherings of the called-out ones were strengthened in the faith and increased in number daily.

^{16:6}So they went through the regions of Phrygia and Galatia, having been prevented by the Holy Spirit from speaking the word in Asia. ^{16:7}Then, having come down to Mysia, they attempted to go to Bithynia, but the Spirit did not allow them *to go*. ^{16:8}So passing by Mysia, they came down to Troas.

^{16:9}And Paul had a vision during the night. *In it*, there was a man from Macedonia standing *there*, pleading with him and saying, "Come over to Macedonia and help us!" ^{16:10}And when he had seen the vision, immediately we decided to go to Macedonia, concluding that God had called us to announce the good news to them.

^{16:11}Therefore, having embarked from Troas, we sailed directly to Samothrace and the next day to Neapolis. ^{16:12}Then from there we went to Philippi, which is the most prominent city in that area of Macedonia, being a *Roman* colony. And we spent some time in that city.

^{16:13}Then on the Sabbath day we went outside the gate beside a river where there was a customary place of prayer. So we sat down and spoke to the women who had gathered together. ^{16:14}And a certain woman named Lydia, a seller of purple *cloth {or perhaps dye}* from the city of Thyatira *and* one who worshipped God, heard us.

And the Lord opened up her heart to pay attention to the things which were spoken by Paul. ^{16:15}So when she was baptized along with her household, she pleaded with us saying, "If you think of me as *someone* faithful to the Lord, come and stay at my house." And she compelled us.

^{16:16}And it happened, as we were going to the place of prayer, that a certain young, female slave who had a spirit of divining the future {or a spirit of "Python"} encountered us, *being someone* who brought her masters a lot of profit by fortune telling. ^{16:17}She following closely behind Paul and us, crying out saying, "These men who proclaim to you a way of salvation are servants of the Most High God!"

^{16:18}And she did this for many days. But Paul, becoming irritated by this, turned and said to the spirit, "I order you in the name of Jesus the Anointed One to come out of her." And it came out at that time.

^{16:19}But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. ^{16:20}Then when they had brought them to the magistrates, they said, "These men, being Jews, are disrupting our city ^{16:21}and teaching a set of beliefs which we, being Romans, are not permitted to accept or to practice." ^{16:22}And the mob rose up as one against them.

Then the magistrates, having torn off their clothes, commanded them to be beaten with rods. ^{16:23}And after they had struck them with many blows, they threw them into prison, ordering the jailer to keep them secure. ^{16:24}He, having received such an order, threw them into the inner prison and locked their feet in the wooden stocks.

^{16:25}Now about midnight Paul and Silas were praying and singing hymns to God and the *other* prisoners were listening to them. ^{16:26}And suddenly there was a great earthquake so that the foundations of the prison were shaken and immediately all the doors opened and everyone's chains were loosed.

^{16:27}And the jailer, being awakened out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had

escaped. ^{16:28}But Paul cried with a loud voice saying, "Don't harm yourself, for we are all here!"

^{16:29}And asking for lights, he rushed in and trembling with fear, fell down before Paul and Silas. ^{16:30}Then having brought them outside said, "Masters, what must I do to be saved?" ^{16:31}And they said, "Be believing on the Lord Jesus and you will be being saved, you and your household." ^{16:32}And they spoke the word of the Lord to him, *together* with all those who were in his household.

^{16:33}Then he took them that same hour of the night and washed their wounds and was immediately baptized, he and all his *family*. ^{16:34}So, having brought them into his house, he made them a meal. And *he* was very joyful, *along* with all his household, having believed in God.

^{16:35}But when daylight came, the magistrates sent their subordinates *back there saying*, "Let those men go." ^{16:36}And the jailer reported the words to Paul saying, "The magistrates have ordered you be to released. Now then, come out and go in peace." ^{16:37}But Paul said to them, "They have beaten us publicly without a trial, men who are Roman *citizens*, and have thrown us into prison. And now they want to let us go secretly? No indeed, but let them come themselves and bring us out."

^{16:38}So the subordinates reported these words to the magistrates and they became afraid when they heard that *these prisoners* were Roman *citizens*. ^{16:39}So they came and tried to appease them, and when they had brought them out, they asked them to leave the city. ^{16:40}And having left the prison they went to *the house* of Lydia. Then when they had seen the brethren, they encouraged them and departed.

CHAPTER 17

^{17:1}Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews. ^{17:2}And Paul, as his habit was, went in and reasoned with them from the scriptures for three *consecutive* Sabbath days, ^{17:3}opening up *the scriptures* and laying out *clearly* the necessity for the Anointed One to suffer and to rise again from the dead, and that this Jesus,

"Whom," *he said*, "I proclaim to you, is the Anointed One."
^{17:4}And some of them were persuaded and associated *themselves* with Paul and Silas, including a great number of devout Greeks and more than a few of the influential women.

^{17:5}But the Jews, being motivated by jealousy, gathered to themselves certain evil men who hung out on the streets and, inciting a riot, set the city in an uproar. And assaulting the house of Jason, they planned to bring them out to the people.

^{17:6}But when they didn't find them, they dragged Jason and certain brethren before the rulers of the city, crying out, "These who have turned the world upside down have come here too, ^{17:7}whom Jason has welcomed into his home. And all of them act contrary to the decrees of Caesar, saying that there is another king, *someone named Jesus!*" ^{17:8}And the crowd, *along with* the rulers of the city, were disturbed when they heard these things. ^{17:9}So when they had taken a security *bond* from Jason and the others, they let them go.

^{17:10}And the brethren immediately sent away Paul and Silas by night to Berea. And when they got there they went to the synagogue of the Jews. ^{17:11}Now these were more noble than those in Thessalonica in that they received the word with all eagerness, examining the scriptures daily *to see whether or not* these things were so. ^{17:12}Many of them, therefore, believed, along with more than a few of the influential Greek women and men.

^{17:13}But when the Jews of Thessalonica found out that the word of God was *being* proclaimed by Paul at Berea also, they came there too, agitating the crowds. ^{17:14}Therefore, the brethren sent Paul off immediately to go as far as the sea while Silas and Timothy stayed there *in Berea*.

^{17:15}And those who went with Paul brought him as far as Athens. But Silas and Timothy, receiving instructions that they should come to him as quickly as possible, *also* departed.

^{17:16}Now while Paul waited for them at Athens, his spirit was provoked within him seeing the city so full of idols. ^{17:17}On one hand, he reasoned in the synagogue with

Jews who worshipped there and, *on the other hand*, reasoned in the marketplace every day with those whom he encountered.

^{17:18}And some of the Epicurean and Stoic philosophers conversed with him. But some said, "What is this babblers saying?" And others said, "He seems to be a proclaimer of strange gods" because he proclaimed the good news of Jesus and the resurrection.

^{17:19}So they took him and brought him to the Areopagus saying, "We want to know what this new teaching is about which you are speaking. ^{17:20}For some of the things you are saying sound very strange to us. Therefore, we would like to understand what these things mean." ^{17:21}(Now all the Athenians and the emigrants living there spent their time doing nothing except either telling or hearing about some new thing).

^{17:22}So Paul stood in the middle of the Areopagus and said, "You men of Athens, I perceive that you worship many different kinds of gods. ^{17:23}For as I walked along and observed the objects of your worship, I also found an altar with this inscription, TO AN UNKNOWN GOD. What, therefore, you worship in ignorance, this is what I proclaim to you.

^{17:24}"The God who made the world and all the things in it, he, being Lord of heaven and earth, does not live in temples made with *human* hands. ^{17:25}Neither does he need men's hands attending to him since he doesn't need anything *and since* he himself gives life and breath and everything *else*.

^{17:26}"And he made with one blood every nation of mankind who lives on the face of the earth, having determined beforehand *their* times and the boundaries of their *empires*. ^{17:27}*This was* so that they would seek the Lord, if perhaps they might grope after him and find him, though truly he is not far from each one of us. ^{17:28}For in him we live and move and have our being, as also even certain of your own poets have said, 'For we are also his offspring.'

^{17:29}"Being then the offspring of God, we should not imagine that the Father is like gold, silver, or stone, which

are carved by *the* art, craft, and the imagination of men. ^{17:30}These times of ignorance God overlooked *until* now, but at this time he commands all men everywhere to repent ^{17:31}because he has set a day in which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to everyone by raising him from the dead.” ^{17:32}Now when they heard about the resurrection of the dead, some scoffed, but others said, “We want to hear *from* you again concerning this.” ^{17:33}And this is the way Paul left them.

^{17:34}But certain men joined themselves to him and believed, among whom were Dionysius the Areopagite, a woman named Damaris, and also others with them.

CHAPTER 18

^{18:1}After these things, Paul left Athens and came to Corinth. ^{18:2}There he found a certain Jew named Aquila, a man of Pontus by race, *who had* recently come from Italy with his wife Priscilla because Claudius had commanded all the Jews to leave Rome. So he came to them, ^{18:3}and because he was of the same trade, he stayed with them. So they worked *together* for they were *both* tentmakers by trade. ^{18:4}And he reasoned in the synagogue every Sabbath persuading both Jews and Greeks.

^{18:5}But when Silas and Timothy came down from Macedonia, Paul felt an urgency in his spirit to testify to the Jews that Jesus was the Anointed One. ^{18:6}But when they resisted *the word* and spoke slanderously, he shook out his *outer* garment and said to them, “Your blood is upon your own heads. I am innocent. From now on I will go to the Gentiles.”

^{18:7}So he left there and went to the house of a certain man named Titus the Just, someone who worshipped God whose house was right next to the synagogue. ^{18:8}And Crispus, the ruler of the synagogue, believed in the Lord with all his household. And many of the Corinthians who heard believed and were baptized.

^{18:9}And the Lord said to Paul in the night by a vision, “Don’t be afraid, but speak and don’t keep quiet, ^{18:10}for I

am with you and no man will attack you to harm you because many people in this city are mine.” ^{18:11}And he stayed *there* one year and six months, teaching the word of God among them.

^{18:12}But when Gallio became proconsul of Achaia, the Jews rose up together against Paul and brought him before the rostrum ^{18:13}saying, “This man persuades men to worship God contrary to the *Jewish* law.” ^{18:14}But when Paul was about to open his mouth, Gallio said to the Jews, “Look you Jews, if this were really a matter of some offense or of an evil crime, it would make sense to put up with you. ^{18:15}But since these are questions about words and names and your own law, take care of it yourselves. I am not inclined to be a judge of these questions.” ^{18:16}And he drove them from the rostrum.

^{18:17}So they all grabbed Sosthenes, the ruler of the synagogue and beat him in front of the rostrum. But Gallio didn’t pay any attention to these things.

^{18:18}So Paul, having stayed there for some time after this, said goodbye to the brethren *and* sailed across to Syria. And Priscilla and Aquila *went* with him. (He had shaved his head while in Cenchrea because he had made a vow *following the Jewish tradition*).

^{18:19}Then when he came to Ephesus, he left them, *Priscilla and Aquila*, there. But he himself entered into the synagogue and had discussions with the Jews. ^{18:20}But when they asked him to stay a longer time, he didn’t agree to it. ^{18:21}Instead, he said goodbye to them, explaining, “It is very necessary for me to keep the upcoming feast in Jerusalem, but I will come back to you again if God is willing.”

So he sailed from Ephesus. ^{18:22}And when he had landed at Caesarea, he went up and greeted the gathering of the called-out ones and went on to Antioch. ^{18:23}And having spent some time *there*, he left and went through the regions of Galatia and Phrygia in order, strengthening all the disciples.

^{18:24}Now a certain Jew named Apollos came to Ephesus. *He was* an Alexandrian by nationality, an elo-

quent man and powerful in the scriptures. ^{18:25}This man had been instructed in the way of the Lord. So being fervent in spirit, he spoke and taught accurately the things concerning the Lord, *but* only knowing *about* the baptism of John. ^{18:26}And he began to speak boldly in the synagogue.

But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. ^{18:27}So when he decided to go over into Achaia, the brethren encouraged him and wrote to the disciples to receive him. *He*, when he had come, was a big help to those who had believed through grace, ^{18:28}for he powerfully refuted the Jews in public *by* demonstrating from the scriptures that Jesus was the Anointed One.

CHAPTER 19

^{19:1}And it happened that while Apollos was at Corinth, Paul, having passed through some remote parts, came to Ephesus and found certain disciples ^{19:2}so he asked them, "Did you receive the Holy Spirit when you believed?" And they *replied* to him, "We have not even heard that the Holy Spirit was *given*."

^{19:3}Then he said, "Into what, then, were you baptized?" And they said, "Into John's baptism." ^{19:4}So Paul said, "John baptized with the baptism of repentance, saying to the people that they should believe on the One who was coming after him, that is, into Jesus the Anointed One."

^{19:5}And when they heard this, they were immersed {baptized} into the name of {into the reality of} the Lord Jesus. ^{19:6}Then, when Paul had laid his hands on them, the Holy Spirit came upon them and they spoke in *different* languages and prophesied. ^{19:7}These were about twelve men *in number*.

^{19:8}And he entered into the synagogue and spoke boldly for three months, reasoning and persuading *them about* the things concerning the kingdom of God. ^{19:9}But when some became stubborn and refused to be persuaded, speaking evil *things* about "the Way" in front of the whole group, he left them, separated the disciples, and thoroughly explaining *everything* daily in the school of Tyrannus.

^{19:10}And this went on for two years so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

^{19:11}And God did extraordinary miracles through the hands of Paul ^{19:12}so that even when handkerchiefs or aprons from his body were brought to the sick, they were healed and the evil spirits went out of them.

^{19:13}But some *others*, part of the group of traveling Jewish exorcists, also attempted to use the name of the Lord Jesus over those who had the evil spirits saying, "I charge you by Jesus whom Paul proclaims."

^{19:14}And there were seven sons of Sceva, a Jew *who was* a chief priest, who did this. ^{19:15}And the evil spirit answered and said to them, "Jesus I know, and Paul I know, but who are you?"

^{19:16}And the man in whom the evil spirit was jumped on them, overcame them, and prevailed against them so that they fled out of that house naked and wounded. ^{19:17}And this became known to everyone, both Jews and Greeks, who lived at Ephesus. So fear fell upon them all and the name of the Lord Jesus was magnified.

^{19:18}Many also of those who had believed came confessing and declaring their deeds. ^{19:19}And a significant number of those who practiced magical arts brought their books together and burned them in front of everyone. Then they added up the their value and it came to fifty thousand pieces of silver.

^{19:20}So the word of the Lord grew powerfully and prevailed. ^{19:21}Now after these things were finished, Paul, when he had gone through Macedonia and Achaia, purposed in the spirit to go to Jerusalem saying, "After I have been there I must see Rome also."

^{19:22}And having sent two of his assistants, Timothy and Erastus, to Macedonia, he stayed for a little more time in Asia.

^{19:23}It happened about that time that there arose no small disturbance concerning "the Way." ^{19:24}For a certain man named Demetrius, a silversmith who made silver shrines of *the goddess* Diana, brought the craftsmen more than a little work.

^{19:25}So he got them together, *along* with other workmen of similar occupations and said, "Men, you know that we make our living by this business. ^{19:26}Yet you see and hear that not only at Ephesus but throughout almost all of Asia, this Paul has persuaded and turned many people away *from our images*, saying that any things made with *human* hands are not really gods.

^{19:27}"Therefore, not only is there a danger that our trade will fall into disrepute, but also that the temple of the great goddess Diana, whom all Asia and the whole world worships, will not be respected *anymore* and that her magnificence will be diminished."

^{19:28}And when they heard this, they were filled with rage and cried out saying, "Great is Diana of the Ephesians!"

^{19:29}So the city was filled with the confusion, and they rushed together into the theatre having seized Gaius and Aristarchus, men of Macedonia who were Paul's traveling companions.

^{19:30}But when Paul wanted to go in *and speak* to the people, the disciples wouldn't allow him. ^{19:31}And certain ones, also of the Asiarchs who were his friends, sent to him and pleaded with him not to give himself over *to those* in the theatre.

^{19:32}Some, therefore, cried out one thing and some another, for the assembly was in confusion and most of them didn't even know why they had gotten together. ^{19:33}So the Jews forced Alexander out from the crowd. And Alexander motioned with his hand, wanting to make a defense to the people. ^{19:34}But when they saw that he was a Jew, everyone with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

^{19:35}And when the town clerk had quieted the crowd, he said, "You men of Ephesus, who is there who doesn't know that the city of the Ephesians is custodian of the temple of the great Diana, even of the *image* which fell down from Jupiter? ^{19:36}Seeing then that these things are indisputable, you ought to show restraint and not do anything rash.

^{19:37}“For you have brought these men *here*, who are neither temple robbers nor blasphemers of our goddess. ^{19:38}If, therefore, Demetrius and the craftsmen who are with him, have a complaint against anyone, the courts are open, and there are proconsuls. Let them accuse one another. ^{19:39}But if there are any other matters you wish to address, they can be settled in the regular assembly.

^{19:40}“For really we are in danger to be accused of insurrection because of today’s *events*, since there is no reason *for it* which we can use to explain this tumult *to the higher authorities*.” ^{19:41}And having said these things, he dismissed the assembly.

CHAPTER 20

^{20:1}Then, after the uproar ceased, Paul having sent for the disciples and embraced them, left to go to Macedonia. ^{20:2}And when he had gone through those areas and had given them many words of encouragement, he came to Greece. ^{20:3}After spending three months *there*, a plot was made against him by the Jews, just as he was about to set sail for Syria, so he decided to return through Macedonia.

^{20:4}So *these men* went with him as far as Asia: Sopater of Berea, *the son* of Pyrrhus; Aristarchus and Secundus, who were Thessalonians; Gaius of Derbe; Timothy and Tychicus, and Trophimus from Asia. ^{20:5}*But* these had gone on ahead and were waiting for us at Troas. ^{20:6}So we sailed across from Philippi after the days of unleavened bread and came to them five days later in Troas, where we *then* stayed seven days.

^{20:7}And on the first Sabbath day, when we were gathered together to eat a meal, Paul spoke to them, intending to leave on the next day, and continued speaking until midnight. ^{20:8}*Consequently*, there were many lights in the upper chamber where we were gathered together. ^{20:9}And a certain young man named Eutychus who sat in the window fell into a deep sleep.

And since Paul kept speaking for a long time he, being in a deep sleep, fell down from the third story and was lift-

ed up dead. ^{20:10}So going down there, Paul fell on him, embraced him and said, "Don't become upset, for his life is still in him."

^{20:11}And when he had gone back up, broken bread, and eaten, *he* conversed with them an even longer time – continuing until dawn – and left. ^{20:12}And they brought the youth *up* alive and were more than a little comforted.

^{20:13}But we had gone on ahead in the ship which set sail for Assos, intending to pick Paul up there, for he had planned to go by land himself. ^{20:14}And when he met us at Assos, we took him onboard and came to Mitylene.

^{20:15}And sailing from there, we came near Chios the following day. Then the next day we reached Samos and the day after that we came to Miletus. ^{20:16}For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia, for he was in a hurry to be at Jerusalem on the day of Pentecost, if it were possible for him.

^{20:17}And from Miletus he sent to Ephesus and called for the older, *spiritually* mature brothers of the gathering of the called-out ones.

^{20:18}And when they had come to him, he said to them, "You know, from the first day that I set foot in Asia, what kind of life I lived with you all that time, ^{20:19}serving the Lord with all humility, with tears, and with trials which happened to me through the plots of the Jews.

^{20:20}"*You know too* how I kept back nothing which was advantageous to you, but have declared *everything* to you and taught you, both publicly and from house to house, ^{20:21}testifying to both Jews and Greeks the things of God, *i.e.* repentance and faith in our Lord Jesus the Anointed One.

^{20:22}"And now, look, I am going bound in the spirit to Jerusalem, not knowing what will happen to me there ^{20:23}except that in every city the Holy Spirit testifies to me, saying that bonds and afflictions await me.

^{20:24}"But I do not take this word into account or consider my life precious to me so that I may finish my course with joy and *complete* the service which I received from the Lord Jesus, to testify to the good news about the grace of God. ^{20:25}And now, look, I know that you all, among whom

I went about proclaiming the kingdom of God, will not see my face again. ^{20:26}Therefore, I testify to you this day that I am innocent of the blood of all *men*. ^{20:27}For I didn't shrink back from declaring to you the whole counsel of God.

^{20:28}"Give careful attention to yourselves and to all the flock in which the Holy Spirit has placed you as watchmen to feed the gathering of the Lord's called-out ones which he purchased with his own blood. ^{20:29}I know that after my departure, mercenary wolves will enter in among you, not sparing the flock. ^{20:30}For from among you, men will rise up speaking twisted words *in order* to draw away the disciples after themselves.

^{20:31}"Therefore, be watchful, remembering that for a period of three years I admonished every one of you with tears, day and night without ceasing. ^{20:32}And now I turn you over to God and to the word of his grace which is able to build *you* up and to give *you* the inheritance among the ones who have been made holy.

^{20:33}"I lusted after no one's silver, gold, or clothing. ^{20:34}You yourselves know that these hands *of mine* ministered to my own needs and to *the needs of* those who were with me. ^{20:35}In everything I gave you an example that it is right to help the poor by working *to earn money* and to remember the words of the Lord Jesus which he himself said, 'It is more blessed to give than to receive.'"

^{20:36}And when he had said this, he kneeled down and prayed with them all. ^{20:37}Then they all wept profusely and fell on Paul's neck and kissed him, ^{20:38}being especially grieved because the word which he had spoken that they would not see his face again. And they sent him on his way to the ship.

CHAPTER 21

^{21:1}And then *after* we parted company with them and set sail, we took a direct course to Cos, the next day to Rhodes, and from there to Patara. ^{21:2}Then, having found a ship crossing over to Phoenicia, we went aboard and set sail.

^{21:3}Then when we had come within sight of Cyprus, passing it on the left hand, we sailed to Syria and landed at Tyre, since the ship was to unload her cargo there. ^{21:4}And having discovered the disciples, we stayed there seven days. These *disciples* said to Paul through the Spirit that he should not go to Jerusalem.

^{21:5}And it happened that when we had finished that stay and were leaving to continue our journey that they all, with wives and children, went with us until we were outside the city. Then kneeling down on the beach, we prayed. ^{21:6}So, having said goodbye to each other, we went onboard the ship. But they returned home again.

^{21:7}So when we had completed the voyage from Tyre, we arrived at Ptolemais. And we greeted the brethren and stayed with them one day. ^{21:8}And on the next day we left and came to Caesarea, and entering into the house of Philip, the one who proclaimed the good news, who was one of the seven, we stayed with him. ^{21:9}Now this man had four virgin daughters who prophesied.

^{21:10}And as we stayed there for several days, a certain prophet named Agabus came down from Judea. ^{21:11}And having come to us, he took Paul's belt and bound his own feet and hands *with it*, and said, "This is what the Holy Spirit says, 'The man who owns this belt will be bound in this same way by the Jews at Jerusalem and they will deliver him into the hands of the Gentiles.'"

^{21:12}And when we heard these things, both we and those who were there begged him not to go up to Jerusalem. ^{21:13}Then Paul answered, "Why are you weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." ^{21:14}And when he would not be persuaded, we stopped, saying, "May the will of the Lord be done."

^{21:15}And after this time, we took our baggage and went up to Jerusalem. ^{21:16}And *certain* of the disciples from Caesarea also went with us bringing *with them* one Mnason of Cyprus, an early disciple with whom we would stay.

^{21:17}And when we had come to Jerusalem, the brethren received us gladly. ^{21:18}Then the next day Paul went in with

us to see James, and all the older, *spiritually* mature brothers were present. ^{21:19}And when he had greeted them, he described, one by one, the things which God had done among the Gentiles through his service.

^{21:20}And when they heard it, they glorified God and they said to him, "You see, brother, how many thousands of believing Jews there are who are all zealous for the law.

^{21:21}"But they have been informed concerning you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or to follow the customs. ^{21:22}What will we do then? For they will certainly hear that you have come. ^{21:23}Therefore, do what we tell you. We have four men who have taken a vow upon themselves. ^{21:24}Take them and purify yourself along with them and pay their expenses so that they can shave their heads. In this way, everyone will know that there is no truth in the things they have been told about you but that you yourself also conform, keeping the law.

^{21:25}"But concerning the Gentiles who have believed, we wrote giving *our* judgment that they should keep themselves from things sacrificed to idols, from blood, from what is strangled, and from fornication."

^{21:26}Then Paul took the men, and the next day after purifying himself along with them, went into the temple, announcing the fulfillment of the time of purification until the offering was offered for each one of them.

^{21:27}But when the seven days were almost up, *some of* the Jews from Asia, having seen him in the temple, caused a tumult with the crowd and grabbed him, ^{21:28}crying out, "Men of Israel, help! This is the man who teaches everyone, everywhere against this people, the law, and this place. And, furthermore, he also brought Greeks into the temple and has defiled this holy place." ^{21:29}For they had seen him before in the city with Trophimus the Ephesian, whom they supposed Paul had brought into the temple.

^{21:30}And the whole city was set in motion so that there was a stampede of people. So they grabbed Paul and dragged him out of the temple. And immediately the doors were shut.

^{21:31}And as they were seeking to kill him, the news came to the chief captain of the band that all Jerusalem was in confusion. ^{21:32}He immediately took soldiers and centurions and ran down to *the mob*. When they saw the chief captain and the soldiers, they stopped beating Paul.

^{21:33}Then the chief captain came near, took hold of him, commanded him to be bound with two chains and asked about who he was and what he had done. ^{21:34}But some among the crowd shouted one thing and some another. So not being able to know with certainty because of the uproar, he commanded him to be brought into the castle. ^{21:35}And when he came to the stairs, Paul had to be carried by the soldiers due to the violence of the mob, ^{21:36}for the multitude of people followed *them*, crying out, "Away with him!"

^{21:37}And as Paul was about to be brought into the castle, he said to the chief captain, "May I say something to you?" And he replied, "Do you know Greek? ^{21:38}Aren't you the Egyptian, who shortly before led a rebellion and led the four thousand men of the Assassins out into the wilderness?"

^{21:39}But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no unimportant city, and I beg you, allow me to speak to the people." ^{21:40}And when he had given him permission, Paul, standing on the stairs, motioned with his hand to the people, and when there was a great silence, he spoke to them in the Hebrew dialect saying:

CHAPTER 22

^{22:1}"Men, brethren and fathers, hear the defense which I will now make to you." ^{22:2}And when they heard that he spoke to them in the Hebrew dialect, they were even quieter. So he said, ^{22:3}"I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God just as you all are today.

^{22:4}"I was one who persecuted this 'Way' to the death, binding and delivering both men and women to prisons.

^{22:5}As also the high priest can testify concerning me *along with* all the council of the elders, from whom I also received letters to the brethren in Damascus where I went to bring those who were there to Jerusalem in chains to be punished also.

^{22:6}“And it happened that as I travelled and came near Damascus, about noon a bright light from heaven suddenly shone all around me. ^{22:7}And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ ^{22:8}And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’

^{22:9}“And those who were with me saw a light, but they didn’t understand the words of the One speaking to me.

^{22:10}“So I said, ‘What must I do, Lord?’ And the Lord said to me, ‘Get up and go to Damascus and there all the things which have been arranged for you to do will be told to you.’ ^{22:11}And since I couldn’t see anything because of the brilliance of that light, I came into Damascus being led by the hand by those who were with me.

^{22:12}“And a certain devout man according to the law named Ananias, who was well spoken of by all the Jews who lived in Damascus, ^{22:13}came to me and standing beside me said to me, ‘Brother Saul, receive your sight.’ And at that very time I was able to see him.

^{22:14}“And he said, ‘The God of our fathers has chosen you to know his will, to see the Righteous One, and to hear a voice from his mouth. ^{22:15}For you will be a witness for him to all men of what you have seen and heard. ^{22:16}And now what are you waiting for? Get up and be baptized and wash away your sins, calling on the name of the Lord.’

^{22:17}“Then it happened that when I had returned to Jerusalem, while I was praying in the temple, I fell into a trance ^{22:18}and saw him saying to me, ‘Get going and get out of Jerusalem quickly because they will not receive your testimony concerning me.’ ^{22:19}And I said, ‘Lord, they know that I imprisoned and beat in every synagogue those who believed on you ^{22:20}and *that* when the blood of Stephen your martyr was poured out, I also was standing

nearby, consenting to his death and holding the *outer* garments of those who killed him.’ ^{22:21}And he said to me, ‘Go! For I will send you far away to the Gentiles.’”

^{22:22}And they paid attention to him until he said this, and then they raised their voices and said, “Rid the earth of his kind! It’s not right for him to be allowed to live!”

^{22:23}And as they cried out, stripped off their *outer* clothes and threw dust into the air, ^{22:24}the chief captain commanded him to be brought into the castle, ordering him to be interrogated by scourging, so that he might find out why they shouted against him. ^{22:25}And when they had tied him up with the leather straps, Paul said to the centurion who stood nearby, “Is it lawful for you to beat a man who is a Roman *citizen* with a whip, who has not yet been condemned *by a trial*?”

^{22:26}And when the centurion heard it, he went to the chief captain and told him saying, “Be careful with what you are about to do, for this man is a Roman *citizen*.” ^{22:27}So the chief captain came and said to him, “Tell me, are you a Roman *citizen*? And he said, “Yes.” ^{22:28}And the chief captain answered, “I obtained this citizenship with a large sum of *money*.” And Paul said, “But I am a *citizen* by birth.”

^{22:29}Then those who were about to interrogate him immediately drew back. And the chief captain also became afraid when he knew that he was a Roman and because he had tied him up. ^{22:30}But on the next day, desiring to know with certainty what he was accused of by the Jews, he freed him from his bonds, commanded the chief priests and all the council to come together, and brought Paul down and set him in front of them.

CHAPTER 23

^{23:1}And Paul, looking intently at the council said, “Brethren, I have lived before God in all good conscience until this day.” ^{23:2}And the high priest Ananias commanded those who stood near him to strike him on the mouth. ^{23:3}Then said Paul to him, “God will strike you, you white-washed wall. And do you sit to judge me according to the law and *yet* command me to be struck contrary to the law?”

^{23:4}Then those who stood nearby said, "Do you revile God's high priest?" ^{23:5}And Paul said, "I didn't know, brethren, that he was high priest. For it is written, 'You shall not speak evil of a ruler of your people.'"

^{23:6}But when Paul perceived that the one part of the group were Sadducees and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees. *It is concerning the expectation of the resurrection of the dead I am being judged.*"

^{23:7}And when he had said this, a dissension arose between the Pharisees and Sadducees and the assembly was divided. ^{23:8}For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees acknowledge all of them.

^{23:9}So there arose a great shouting match and some of the scribes connected with Pharisees stood up and disputed violently saying, "We find nothing evil in this man. But what if a spirit has spoken to him or an angel? We must not fight against God!"

^{23:10}And when there arose a great commotion, the chief captain acted with caution so that Paul would not be torn in pieces by them, and commanded the soldiers to go down and take him by force from among them and bring him to the castle.

^{23:11}And the next night the Lord stood beside him and said, "Be encouraged, for as you have testified concerning me at Jerusalem, so you must also give your testimony in Rome."

^{23:12}And when it was daylight, some of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. ^{23:13}And there were more than forty who made this conspiracy. ^{23:14}So they came to the chief priests and the elders and said, "We have bound ourselves under a great curse to taste nothing until we have killed Paul. ^{23:15}Now, therefore, go with the council to the chief captain and *ask him* to bring him down to you *again*, as if you would judge his case more accurately. And we, before he gets near, are ready to kill him."

^{23:16}But Paul's sister's son heard about their ambush, so he came, went into the castle, and told Paul. ^{23:17}And Paul called one of the centurions and said, "Bring this young man to the chief captain because he has something to tell him."

^{23:18}So he took him and brought him to the chief captain and said, "Paul the prisoner called me and asked me to bring to you this young man who has something to tell you." ^{23:19}And the chief captain took him by the hand and going aside asked him privately, "What is it that you have to tell me?"

^{23:20}So he said, "The Jews have agreed to ask you to bring Paul down tomorrow to the council, as though they would ask him some more specific questions. ^{23:21}Don't be persuaded by them, for a group of more than forty men – who have bound themselves under a curse, neither to eat nor drink until they have killed him – are setting an ambush for him. And now are they all ready, waiting for the word from you."

^{23:22}So the chief captain let the young man go, exhorting him *saying*, "Don't tell anyone that you have told me these things."

^{23:23}And he called two of the centurions and said, "Prepare two hundred soldiers to go as far as Caesarea, *along with* seventy horsemen and two hundred spearmen at the third hour of the night." ^{23:24}And *he told them* to have horses so that they could put Paul on one and bring him safely to Felix the governor.

^{23:25}And he wrote a letter saying: ^{23:26}"Claudius Lysias to the most excellent governor Felix, greetings. ^{23:27}This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman *citizen*. ^{23:28}And wanting to know the charges about which they accused him, I brought him down to their council.

^{23:29}"But I found him to be accused about questions of their *own* law but to have done nothing worthy of death or of imprisonment. ^{23:30}And when it became known to me that there would be a plot against the man by the Jews, I

immediately sent him to you, telling his accusers to bring their charges against him before you. Be in health."

^{23:31}So the soldiers, following their orders, took Paul and brought him to Antipatris at night. ^{23:32}But on the next day, they left the horsemen to continue with him and returned to the castle. ^{23:33}Then, arriving at Caesarea, they delivered the letter to the governor and also presented Paul before him.

^{23:34}And when he had read it, he asked from which province he, *Paul*, was, and when he understood that he was of Cilicia *he said*, ^{23:35}"I will hold a hearing for you when your accusers have come also." So he commanded him to be kept in Herod's palace.

CHAPTER 24

^{24:1}Then five days later, the high priest Ananias came down with certain elders and *with* an orator, one Tertullus, to lay out their case against Paul to the governor. ^{24:2}And when he was called, Tertullus began to accuse him saying, "Seeing that through you we enjoy much peace and that through your forethought great things are happening in this nation, ^{24:3}we accept *your rule* in all ways and in all places, most excellent Felix, with all thankfulness.

^{24:4}"But, so I don't become tedious to you, I appeal to you to hear a few words from us through your clemency. ^{24:5}For we have found this man to be a plague, a promotor of strife among the Jews throughout the world, and a leader of the sect of the Nazarenes. ^{24:6}This one, furthermore, attempted to profane the temple, so we seized him and would have judged him according to our law.

^{24:7}"But the chief captain Lysias came and took him out of our hands with great violence ^{24:8}*and then* commanded *us*, his accusers, to come before you. *Now* by questioning him yourself about these things, you will be able to understand what we are accusing him of." ^{24:9}And the Jews also joined in, saying that these things were so.

^{24:10}And when the governor had motioned to him to speak, Paul answered, "Knowing that you have been a judge to this nation for many years, I am happy to make

my defense. ^{24:11}As you know, not more than twelve days ago I went up to worship at Jerusalem. ^{24:12}And they never found me disputing with anyone in the temple, neither was I stirring up a crowd, either in the synagogues or in the city. ^{24:13}They have *absolutely* no proof of the things about which they now accuse me.

^{24:14}"But I confess this to you, that according to the 'Way,' which they call a sect, I serve the God of our fathers, believing all things which are according to the law and which are written in the prophets, ^{24:15}having hope in God, (for which these themselves also wait) that there will be a resurrection of the dead – both of the just and the unjust. ^{24:16}And toward this end I also continually discipline myself to have a conscience free of offense toward God and *towards* men.

^{24:17}"Now after some years, I came to bring alms and offerings to my nation. ^{24:18}And they found me purified in the temple with no crowd or tumult. But *this happened because of* certain Jews from Asia, ^{24:19}who ought to have been here before you themselves to make an accusation, if they had anything against me. ^{24:20}Or else let these men themselves say what offense they found in me when I stood before the council, ^{24:21}other than for this one declaration that I shouted out *while* standing among them *saying*, 'It is concerning the resurrection of the dead I am being judged before you today!'"

^{24:22}But Felix, after hearing these things, and having accurate knowledge about the "Way," put them off saying, "When Lysias the chief captain comes down *here*, I will decide your case."

^{24:23}And he gave orders to the centurion that he should keep Paul but arrange for a less rigorous confinement and not forbid any of his friends to assist him or to visit him.

^{24:24}But after some time, when Felix came with Drusilla his wife who was a Jewess, he sent for Paul and heard him concerning the faith in the Anointed One, Jesus. ^{24:25}And as he reasoned about righteousness, self-control, and the coming judgment, Felix became terrified and answered, "Go! That's enough for now. But when I have some time, I will call you back."

^{24:26}Yet at the same time, he hoped that Paul would give him money to be released. Therefore, he sent for him more frequently and conversed with him. ^{24:27}But when two years had passed, Felix was succeeded by Porcius Festus. And wanting to gain favor with the Jews, Felix left Paul bound.

CHAPTER 25

^{25:1}Then Festus, having come to the province, went up to Jerusalem from Caesarea three days later. ^{25:2}And the chief priests and the principal men of the Jews laid out their accusations against Paul and they appealed to him, ^{25:3}asking a favor of him that he would send for him to *come to Jerusalem because* they had laid an ambush to kill him on the way.

^{25:4}However, Festus answered that Paul was kept in confinement at Caesarea and he himself was about to go *there* shortly. ^{25:5}"Let those, therefore," he said, "who are in authority among you go with me and if there is anything wrong in the man, let them accuse him."

^{25:6}And when he had stayed among them no more than eight to ten days, he went down to Caesarea, and on the next day he sat on the judgment seat and commanded Paul to be led in.

^{25:7}And when he had come in, the Jews who had come down from Jerusalem stood around him, bringing against him many severe accusations which they couldn't prove. ^{25:8}*But* Paul said in his defense, "I have committed no sin, either against the law of the Jews, or against the temple, or against Caesar."

^{25:9}But Festus, desiring to gain favor with the Jews, answered Paul and said, "Are you willing to go to Jerusalem and be judged by me there concerning these things?"

^{25:10}But Paul said, "I am standing before Caesar's judgment seat where I ought to be judged. I have done nothing wrong to the Jews as you also know very well. ^{25:11}If then I am a criminal and have done anything worthy of death, I don't refuse to die. But if there is no truth in those things

about which they accuse me, no one can hand me over to them. I appeal to Caesar.”

^{25:12}Then Festus, after he had conferred with the council, answered, “You have appealed to Caesar, to Caesar you will go.”

^{25:13}Now when some time had gone by, Agrippa the King and Bernice arrived at Caesarea and visited Festus. ^{25:14}And when they stayed there many days, Festus laid Paul’s case before the King saying, “There is a certain man who was left a prisoner by Felix, ^{25:15}about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for *a* sentence against him.

^{25:16}“I told them that it is not the custom of the Romans to hand anyone over to death before the accused comes face-to-face with his accusers and has had the opportunity to make his defense concerning the charges.

^{25:17}“Therefore, when they got here, I didn’t put them off but on the *very* next day sat on the judgment seat and commanded the man to be brought *in*. ^{25:18}Yet when the accusers stood up, they brought none of the accusations which I had imagined ^{25:19}but had certain disagreements with him about their own religion and about someone *called* Jesus who was dead, *but* whom Paul claims to be alive.

^{25:20}“And I, being perplexed about this matter, asked whether he would be willing go to Jerusalem and be judged there about these questions. ^{25:21}But when Paul appealed *for his case* to be reserved for the decision of *the emperor* Augustus, I ordered him to be kept *here* until I could send him to Caesar.”

^{25:22}And Agrippa *said* to Festus, “I would like to hear the man myself.” “Tomorrow,” he said, “you will hear him.” ^{25:23}So on the next day, when Agrippa and Bernice had come with great pomp and had entered into the auditorium *together* with the chief captains and principal men of the city, at Festus’ command Paul was brought in.

^{25:24}And Festus said, “King Agrippa, and all those who are here present with us, you see this man, about whom all the multitude of the Jews kept bothering me both at

Jerusalem and here, crying out that he shouldn't be permitted to live any longer.

^{25:25}"But I found that he had done nothing worthy of death, yet since he himself appealed to the emperor Augustus, I have decided to send him, ^{25:26}of whom I have nothing definite to write to my Sovereign.

"Therefore, I have brought him here before you – and especially before you, king Agrippa – so that after this examination, I may have something to write. ^{25:27}For it seems unreasonable to me to send a prisoner without stating the charges against him."

CHAPTER 26

^{26:1}And Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand, [a typical Roman posture when making a speech] and stated his defense. ^{26:2}"I consider myself blessed, king Agrippa, for being able to make my defense today before you concerning all the things of which I am accused by the Jews. ^{26:3}*This is especially true* because you are expert in all sorts of Jewish customs and considerations. Therefore, I request that you hear me patiently.

^{26:4}"The truth is that all the Jews know my manner of life from my youth up, which all took place since my beginnings here in my own nation and at Jerusalem. ^{26:5}Therefore, having known me since my childhood, if they were willing to testify *they would acknowledge* that I have lived as a Pharisee, following the strictest sect of our religion.

^{26:6}"And now, I stand here to be judged because of the hope of the promise which God gave to our fathers, ^{26:7}which *promise* our twelve tribes, earnestly serving God night and day, hope to attain. It is concerning this hope that I am accused by the Jews, O king! ^{26:8}Why would you think it incredible if God raises the dead?

^{26:9}"I, at one time, was convinced that I should do many things against the name of Jesus the Nazarene, ^{26:10}which is what I did in Jerusalem. So, having received authority from the chief priests, I locked up many of the

ones set apart for God in prison and when they were put to death, I voted against them. ^{26:11}And punishing them frequently in every synagogue, I compelled them to blaspheme, and being in a great rage against them, I persecuted them even as far as foreign cities.

^{26:12}"This is why I was traveling to Damascus with the authority and commission of the chief priests. ^{26:13}But while I was on my way, at noon, O king I saw a light from heaven, much brighter than the sun, shining all around me and those who traveled with me.

^{26:14}"And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting me? Isn't it hard for you to kick against the *sharply pointed* cattle prods?' ^{26:15}And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you persecute. ^{26:16}But get up and stand upon your feet. I have appeared to you because I have specially selected you to be a servant and a witness, both of what you *now* see and of the things which I will show you later on.

^{26:17}"*I will* protect you from the people and from the Gentiles, to whom I now send you, ^{26:18}to open their eyes, to turn them from darkness to light and from the power of Satan to God so that they may receive deliverance {liberation} from sins and an inheritance among those who are being made holy through faith in me.'

^{26:19}"Therefore, O king Agrippa, I was not disobedient to the heavenly vision, ^{26:20}but declared first *to those* in Damascus and then to those in Jerusalem, the whole of Judea, and also to the Gentiles that they should repent and turn to God, doing works *which are* characteristic of repentance. ^{26:21}For this reason the Jews seized me in the temple and tried to kill me.

^{26:22}"Therefore, having experienced God's help until now, I have remained firm, testifying to both the insignificant and the important, saying nothing other than what the prophets and Moses said would happen, ^{26:23}*i.e.* how the Anointed One must suffer, *and* how he, through first rising from the dead, would bring light, both to the people and to the Gentiles."

^{26:24}Then as he finished his defense in this way, Festus said with a loud voice, "Paul, you have lost your mind! Your intense studying has made you crazy!" ^{26:25}But Paul said, "I am not crazy, most excellent Festus, but I declare words *which* are true and reasonable. ^{26:26}For the king knows about these things, which is why I can also speak freely. For I am persuaded that he is not unaware of any of these things, for none of this has been done in a corner. ^{26:27}King Agrippa, do you believe the prophets? I know that you believe."

^{26:28}And Agrippa said to Paul, "You almost persuade me to become a Christian." ^{26:29}And Paul said, "I pray to God that by whatever means, not only you, but also all who hear me today might become as I am except for these chains."

^{26:30}Then the king rose up, *along with* the governor, Bernice, and those who sat with them. ^{26:31}And when they left, they conversed with each other saying, "This man has done nothing worthy of death or of imprisonment." ^{26:32}And Agrippa said to Festus, "This man could have been set free if he hadn't appealed to Caesar."

CHAPTER 27

^{27:1}And when it was decided that we would sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. ^{27:2}And embarking in a ship of Adramyttium which was about to sail to some places on the coast of Asia, we put to sea. Aristarchus, a Macedonian of Thessalonica, *also* came with us. ^{27:3}And the next day we landed at Sidon.

And Julius treated Paul kindly and permitted him to visit his friends and refresh himself. ^{27:4}Then putting to sea from there, we sailed under the lee of Cyprus because the winds were contrary. ^{27:5}And when we had sailed across open water which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. ^{27:6}From there, the centurion found a ship from Alexandria sailing for Italy and he put us on it.

^{27:7}And after many days of slow sailing *because of* the wind being contrary, we just managed to come near

Cnidus *and then* we sailed under the lee of Crete, near Salmone. ^{27:8}Then with difficulty, we sailed along the coast and came to a certain place called Fair Havens near the city of Lasea.

^{27:9}Now since a lot of time had gone by and it was already becoming a dangerous voyage because the Fast had already passed, Paul earnestly advised them ^{27:10}saying, "Men, I perceive that this voyage will result in damage and much loss, not only of the cargo and the ship, but also of our lives."

^{27:11}But the centurion paid more attention to the captain and the owner of the ship than to what Paul said. ^{27:12}And because the harbor was not suitable to winter in, most advised to put to sea from there, if by any means they could reach Phoenix, *which is* a harbor of Crete facing northeast and southeast, and winter *there*.

^{27:13}So when the south wind blew gently, they supposed they had obtained their purpose *and* they weighed anchor and sailed along Crete, close in to shore. ^{27:14}But after a short time, a stormy wind called "Euroclydon" hit us ^{27:15}and it seized the ship *with such force* that it couldn't tack into the wind, so we gave up and were driven *before it*.

^{27:16}And running under the lee of a small island called Cauda, we were able to secure the skiff with difficulty. ^{27:17}And after they had hoisted it up, they used ropes, tying them underneath *and around* the ship. Then, fearing that they would run aground on the Syrtis [a shallow sandy area], they took down the rigging and so were driven *before the wind*.

^{27:18}And being vehemently tossed about by the storm, the next day they began to throw *some of the* cargo overboard. ^{27:19}Then on the third day we threw out the ship's tackle with our own hands. ^{27:20}And when neither sun nor stars appeared for many days and no small storm pressed upon us, all hope that we would be saved was taken away.

^{27:21}And when they had been a long time without food, Paul then stood up among them and said, "Men, you should have listened to me and not have set sail from Crete, *consequently* suffering this injury and loss. ^{27:22}And

now I exhort you to cheer up for there will be no loss of life among you, but *only* of the ship.

^{27:23}“For an angel of the God whose I am and whom I also serve, stood beside me this night ^{27:24}saying, ‘Don’t be afraid, Paul. You must stand before Caesar. And look, God has granted you all those who sail with you.’ ^{27:25}Therefore, men, cheer up, for I believe God that it will happen exactly as it has been spoken to me. ^{27:26}But we will be shipwrecked on a certain island.”

^{27:27}But when the fourteenth night had come, as we were carried about in the Adriatic sea, about midnight the sailors sensed that they were drawing near some land. ^{27:28}So they made a sounding *for depth* and found *it to be* forty meters. Then after a short time, they sounded again and found *it to be* thirty meters. ^{27:29}And fearing that we might be thrown ashore onto rocks, they put out four anchors from the stern and prayed for daylight.

^{27:30}And as *some of* the sailors were seeking to flee from the ship and had lowered the skiff into the sea under the pretense of putting out anchors from the prow, ^{27:31}Paul said to the centurion and the soldiers, “Unless these stay in the ship, you will not be able to be saved.”

^{27:32}Then the soldiers cut through the ropes of the boat, and let it fall. ^{27:33}And since daylight was coming, Paul appealed to them all to eat some food saying, “This is the fourteenth day that you have been fearful and fasted, eating nothing. ^{27:34}Therefore, I encourage you to eat some food, for your deliverance is at hand and not even a hair from your head will be lost.”

^{27:35}And having said this and picking up some bread, he gave thanks to God in the presence of everyone, broke it, and began to eat. ^{27:36}Then they all felt encouraged and ate some food also. ^{27:37}And the total number of those in the ship was two hundred seventy-six. ^{27:38}And when they had eaten and were satisfied, they lightened the ship, throwing out the wheat into the sea.

^{27:39}And when it was daylight, they didn’t recognize the land but they saw a certain bay with a beach, and they discussed among themselves if they could drive the ship

up on it. ^{27:40}So casting off the anchors, they left them in the sea. At the same time they untied the rudders, hoisted up the foresail to the wind, and headed for the beach. ^{27:41}But the vessel ran aground, striking a *shallow* place where two seas met, and the prow struck and remained unmovable but the stern began to break up by the violence of *the waves*.

^{27:42}And the soldiers' plan was to kill the prisoners so that none of *them* could swim away and escape. ^{27:43}But the centurion, wanting to save Paul, restrained them from their purpose and commanded that those who could swim would throw themselves overboard and get to land first. ^{27:44}Then the rest would come on planks and on *other* things from the ship. And it happened that they all escaped safely to land.

CHAPTER 28

^{28:1}And when we had escaped, then we found out that the island was called Malta. ^{28:2}And the natives showed us exceptional kindness, for they lighted a fire because of the rain and the cold and received us all in a friendly way.

^{28:3}But when Paul had gathered a bundle of sticks and laid them on the fire, a poisonous snake came out because of the heat, bit into his hand, and held on. ^{28:4}And when the natives saw the *venomous* creature hanging from his hand, they said one to another, "No doubt this man is a murderer *and* though he has escaped from the sea, yet Justice has not allowed him to live." ^{28:5}However, he shook off the creature into the fire and was not harmed.

^{28:6}But they expected that he would swell up or suddenly fall down dead. Yet when they waited a long time and saw that nothing horrible happened to him, they changed their minds and said that he was a god.

^{28:7}Now in the surrounding area, there was some property which belonged to the chief man of the island named Publius, who received us and took care of us courteously for three days. ^{28:8}And it happened that the father of Publius lay sick with a fever and dysentery. So Paul entered into where he was, and having prayed, laid his hands on him *and* healed him.

^{28:9}Then after this happened, everyone else on the island who also had diseases came and was cured. ^{28:10}These also honored us with many presents. And when we sailed, they put on board the things which we needed.

^{28:11}And after three months, we set sail in a ship from Alexandria which had wintered at the island whose ensign was The Twin Brothers. ^{28:12}Then, we landed at Syracuse, staying there three days.

^{28:13}From there we made a circuit and arrived at Rhegium. And one day later a south wind sprang up, and on the second day we came to Puteoli ^{28:14}where we found brethren who begged us to stay with them seven days. And so at last, we came to Rome.

^{28:15}And when the brethren heard about us, they came to meet us from as far *away* as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God and was encouraged. ^{28:16}And when we got to Rome, the centurion delivered the prisoners to the commander of the garrison, but Paul was allowed to live by himself with the soldier who guarded him.

^{28:17}And it happened that after three days he called together those who were the leaders of the Jews. So when they had gotten together, he said to them, “Men *and* brethren, though I had done nothing against the people or the customs of our fathers, yet I was taken prisoner in Jerusalem and delivered into the hands of the Romans.

^{28:18}“After having questioned me, they wanted to free me because they found no reason to put me to death. ^{28:19}But when the Jews opposed it, I was compelled to appeal to Caesar, not that I have anything of which to accuse my nation. ^{28:20}Therefore, this is the reason I asked to see you and to speak with you, for because of the Hope of Israel, I am bound with this chain.”

^{28:21}And they said to him, “We have not received *any* letters from Judea concerning you, nor have any of the brethren come here with *this* news nor spoken badly about you. ^{28:22}But we want to hear from you what you think, for concerning this sect, we know that it is spoken against everywhere.”

^{28:23}And when they had scheduled him a day, many of them came to where he was staying. To these he expounded *the matter* from morning until evening, testifying about the kingdom of God and persuading them concerning Jesus, both from the law of Moses and from the prophets.
^{28:24}And some believed the things which were spoken and some disbelieved.

^{28:25}So when they couldn't agree among themselves, they left after Paul had spoken one *final* word *saying*, "The Holy Spirit spoke perfectly through Isaiah the prophet to your fathers ^{28:26}*when he said*, 'Go to this people and say, "You will hear with your hearing yet will in no way understand, and you will see with your eyes, yet will in no way perceive.'"

^{28:27}"For this people's heart has gotten fat, their ears have difficulty hearing, and they have closed their eyes, so that they will never perceive with their eyes, hear with their ears, or understand with their hearts and turn around so that I would heal them' (Is 6:9,10; 42:1;49:6).
^{28:28}Therefore, let it be known to you that this salvation of God has been sent to the Gentiles and they will hear it."
^{28:29}And when he had said these words the Jews left, having a sizable debate among themselves.

^{28:30}So he stayed *there* two whole years in his own rented house and received all who came to him, ^{28:31}proclaiming the kingdom of God and teaching the things concerning the Lord Jesus the Anointed One with all boldness without any restrictions.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The letter of Paul to the

Romans

^{1:1}Paul, a servant of Jesus the Anointed One, chosen *to be* a sent one, *being* separated for the good news from God, ^{1:2}which he promised ahead of time through his prophets in the holy scriptures. ^{1:3}*This good news* concerns the Son, Jesus the Anointed One our Lord, who was born of the seed of David according to earthly lineage. ^{1:4}*He is* the One who was confirmed *to be* the Son of God by the resurrection from the dead through *the* power supplied by the Spirit of holiness.

^{1:5}*It is* through him that we received grace and a commission to *bring* obedience *to God* through faith *from* among *those of* every nation for the sake of his name. ^{1:6}You also have been chosen from among *the nations to belong* to Jesus the Anointed One.

^{1:7}To all who are in Rome – loved by God; called *to be* holy ones: May you have grace and peace from God our Father and the Lord Jesus the Anointed One.

^{1:8}First, I thank my God through Jesus the Anointed One for you all, that your faith is proclaimed throughout the whole world. ^{1:9}For God, whom I serve in my spirit in the good news concerning his Son, is my witness *of* how I continually mention you at all times in my prayers, ^{1:10}requesting that by any means now, after so long a time, I may succeed in coming to you by the will of God.

^{1:11}For I long to see you so that I may impart to you some spiritual benefit to the end that you may be strengthened, ^{1:12}that is, that I may be comforted together with you, each of us by the other's faith, both yours and mine.

^{1:13}And I don't want you to be ignorant brethren that I often determined to come to you (but was hindered until now) so that I might have some fruit among you also, just

as among the rest of the Gentiles. ^{1:14}I am bound in my obligation both to Greeks and to foreigners, both to the wise and to the foolish. ^{1:15}Consequently, on my part there is an eagerness in me to proclaim the good news to you who are in Rome also.

^{1:16}For I am not ashamed of the good news message; for it is the power of God which results in *complete* salvation to everyone who is believing, to the Jew first and also to the Greek. ^{1:17}For through it the righteousness of God is revealed *in us as our faith* grows step by step {"from faith to faith"}, as it is written, "Now the one *who is truly* righteous is *he who* is living by faith" (Hab 2:4).

^{1:18}For the wrath of God is revealed from heaven against all ungodliness and immoral acts of men who have the truth but practice immorality ^{1:19}because that which makes God known is apparent to them, for God has shown it to them. ^{1:20}For his invisible attributes, *even* his eternal power and divinity, have been clearly revealed since the creation of the world, being understood through the things which he has made so that they have no excuse.

^{1:21}Even though they perceived God, they didn't glorify him as God nor were *they* thankful, but their inner thoughts were foolish and their insensitive hearts were darkened. ^{1:22}Claiming to be wise, they became fools ^{1:23}and exchanged the glory of the immortal God for images which resembled mortal men, birds, four-footed animals, and reptiles. ^{1:24}Therefore, God gave them up to the cravings of their hearts, resulting in unclean *behavior*, *i.e.* treating their bodies shamefully *by what they do* with each other.

^{1:25}*This happens* with those who have exchanged the truth of God for a lie and have worshipped and served the *things* which have been created instead of the One who created them who is blessed forever. Amen.

^{1:26}For this reason God gave them over to shameful passions. Not only did their women exchange the natural *practice of* sexual intercourse [i.e. with men] for that which is opposed to nature, ^{1:27}but the men also, leaving the natural *practice of* sexual intercourse with women, burned in their carnal cravings for each other: men with men per-

forming indecent *acts* and receiving within themselves the results of their error which is only right.

^{1:28}So since *mankind* refused to recognize and cling to God in their conscious mind God gave them over to *have* a degenerate mind, doing those things which are not right, ^{1:29}being filled with all *kinds of* unrighteousness: sexual immorality, hatred, the desire for wealth, the impulse to injure others; *being* full of envy, murder, arguments, cheating, *and* moral depravity.

They are gossipers, ^{1:30}slanderers, God-haters, violent, proud, braggarts, inventors of evil acts, disobedient to parents, ^{1:31}without understanding, covenant-breakers, without normal affection, impossible to placate, without mercy; ^{1:32}who, knowing the sentence of God, that those who practice such things are worthy of death, not only do them, but also are pleased with those who practice them *too*.

CHAPTER 2

^{2:1}Therefore, you are without excuse, O man, when you judge everyone else. For in whatever you judge another, you condemn yourself, for you who judge *others* practice the very same things. ^{2:2}But we know that God's judgment, which is according to truth, is against those who practice such things.

^{2:3}So do you suppose, O man – who judges those who practice such things yet does the same things – that you will escape the judgment of God? ^{2:4}Or do you not properly value the richness of his kindness – *which is revealed* through his restraint and patience *toward us* – not understanding that the goodness of God *is meant* to guide you to repentance?

^{2:5}But following your hard and unrepentant heart, *you* store up anger for yourself on the day when God will reveal his anger and righteous judgment ^{2:6}and will repay everyone according to his works.

^{2:7}Those who through patience do what is good, seeking for glory and honor and *that which is* incorruptible: *these* he will *repay with the fulness of his* eternal life. ^{2:8}But those who, on the one hand, find excuses and refuse to obey the truth, being persuaded by sin, *he, on the other*

hand, will repay with fierce anger ^{2:9}causing distress and anguish, for every human soul who practices evil – for the Jew first and also for the Greek.

^{2:10}But glory, honor, and peace will be for everyone who practices what is excellent – for the Jew first and also for the Greek. ^{2:11}For God does not discriminate *between persons*. ^{2:12}For as many as have sinned, *being ignorant of the law*, will also be destroyed without the law, and as many as have sinned under the law will be judged by the law.

^{2:13}No doubt, it is not those who *merely* hear the law that God considers just, but those who fulfill the law *are the ones* who will be considered just.

^{2:14}For when Gentiles who don't have the law practice the things in the law by their natural disposition, they *show that they* have a law inside of them *even though they* don't have the *written* law.

^{2:15}In this way they demonstrate that what the law is meant to produce is written in their hearts *and* agrees with the testimony of their conscience which weighs their thoughts, either approving or condemning *them*. ^{2:16}According to the good news message *which I proclaim, this will be clearly revealed* on the day when God judges the secret thoughts of men by Jesus the Anointed One.

^{2:17}Look, you *who* are called a Jew, *you* depend upon the law, boast in God, ^{2:18}know his will, and approve the things that are excellent, being instructed out of the law. ^{2:19}*You* are confident that you yourself are a guide of the blind, a light to those who are in darkness, ^{2:20}a corrector of the foolish, a teacher of babes. *You* have an appearance of knowledge and of the truth which you get from the law.

^{2:21}You, therefore, who teach another, don't you teach yourselves *too*? You who preach that a man should not steal; do you steal? ^{2:22}You who say that a man should not commit adultery; do you commit adultery? You who abhor idols; do you pilfer *things offered* at their shrines?

^{2:23}You who boast in the law; do you dishonor God through your violation of the law? ^{2:24}*This is* in agreement with what has been written: the name of God is slandered among the Gentiles because of you.

^{2:25}For on one hand, circumcision is profitable if you practice the law, but *on the other hand*, if you are a violator of the law, your circumcision becomes uncircumcision. ^{2:26}If, therefore, the uncircumcised *person* observes the ordinances of the law, won't his uncircumcision be considered circumcision? ^{2:27}And won't the one who is *physically* uncircumcised, if he fulfills the law, form a low opinion of you who with the written document and *physical* circumcision are a law violator?

^{2:28}For he is not a Jew who is one superficially neither is *true* circumcision something merely outward in the body, ^{2:29}but he is a *true* Jew who is one inwardly and *genuine* circumcision is something which happens not by the letter of *the law* but in the heart by *the operation* of the Spirit; whose approval does not come from men but from God.

CHAPTER 3

^{3:1}What then is special about the Jew? Or what is the usefulness of *being* of the "circumcision?" ^{3:2}Much in every way. First of all, they were entrusted with the oracles of God. ^{3:3}What does it matter if some were without faith? Will their lack of faith make the faithfulness of God ineffective?

^{3:4}In no way! But God will be found to be speaking the truth and every man will be found to be a liar. *It will happen* according to what is written: "You, *God*, will be seen to be just through your words and be blameless when you judge" (Ps 51:4).

^{3:5}But if our sinfulness serves to point out God's righteousness, what can we say? Is God unjust when he brings punishment? (I say this from a human point of view.) ^{3:6}In no way! For how then will God judge the world?

^{3:7}[There are some who claim that what I teach are lies.] But if God's truth has overflowed to his glory through my "lies," why am I also still said to be a sinner?

^{3:8}However, *our teaching* is not as they slanderously accuse us and not as some affirm that we say, "Let us do evil so that good may come." Their punishment is just.

^{3:9}What then, are we better than they? Assuredly not! For we already proved that not only the Jews and Greeks

but all are under sin, ^{3:10}as it is written, "There is no one righteous, no, not one. ^{3:11}There is no one who understands. There is no one who seeks after God. ^{3:12}They have all turned aside. They all together have become useless. There is no one who does good, no, not even one. ^{3:13}Their throat is *like* an open tomb; they deceive others with their tongues. Snake poison comes from their lips" (Ps 5:9).

^{3:14}"Their mouths are full of cursing and bitterness" (Ps 10:7). ^{3:15}"Their feet are quick to shed blood. ^{3:16}Their way of living produces destruction and misery ^{3:17}and they have not known the way of peace. ^{3:18}There is no fear of God before their eyes" (Ps 36:1).

^{3:19}Now we know that whatever the law says, it speaks *not only* to those who are under the law *but speaks* so that every mouth may be shut and the whole world may be subject to the judgment of God. ^{3:20}The reason for this is that no one will be considered just before God by keeping the law. For what the law brings is the full recognition of sin.

^{3:21}But now, separately from the law, the righteousness of God has been revealed about which the law and the prophets testified. ^{3:22}*This is* God's own righteousness *which*, through the faith of Jesus the Anointed One, is the result attained by all those who are believing. *Here* there is no distinction *between peoples* ^{3:23}for all have sinned and fallen short of the glory of God.

^{3:24}*Yet these are* being made righteous freely by his grace, being released through the ransom which was paid by the Anointed One, Jesus, ^{3:25}whom God placed as the atoning *sacrifice*. *Then*, through faith because of his blood, *we become* a display of his righteousness.

Through his self-restraint, God passes over our previous sins ^{3:26}in order to demonstrate his justice at this present time so that he might be just and might be making righteous the one who has the faith of Jesus.

^{3:27}Where then is *there space* for our boasting? It has been excluded. By what kind of law? *By* the *law* of works? No, but through the principle of faith. ^{3:28}Therefore, we are considering that a man is being made righteous by faith

without *doing* any works of the law. ^{3:29}Or is God *the God* of Jews only? Isn't he *the God* of Gentiles also? Yes, of Gentiles also!

^{3:30}Seeing that there is only one God, *it is* he who will be making *those* who are circumcised righteous by faith and *those* who are uncircumcised *righteous* through faith. ^{3:31}Do we then make the law useless through faith? In no way. Instead, we confirm the law.

CHAPTER 4

^{4:1}What, then, can we say that Abraham our forefather gained through fleshly effort? ^{4:2}For if Abraham was made righteous by *his* works he has something to boast about, but not before God. ^{4:3}For what does the scripture say? "And Abraham believed God and he was considered as *being* righteous."

^{4:4}Now to someone who labors, the wages *he receives* are not considered to be *a gift* of grace but as something which is owed. ^{4:5}In the same way, if someone doesn't do works but is believing on the One who makes the ungodly righteous, his faith is *allowing him to be* considered as righteous.

^{4:6}This also fits with what David said *when* pronouncing a blessing on the man whom God is considering righteous separately from *his* works ^{4:7}*when he says*, "Blessed is the man whose wickedness is forgiven and whose sins are covered. ^{4:8}Blessed is the man whom the Lord does not consider sinful" (Ps 32:1,2).

^{4:9}Is this blessing then pronounced *only* upon those who are circumcised or also upon those who are uncircumcised? For we say that Abraham was considered righteous because of his faith.

^{4:10}When then was this decided? After he was circumcised or while *he was still* uncircumcised? Not while circumcised, but while still uncircumcised.

^{4:11}And he received the sign of circumcision as a seal of the righteousness of the faith which he had while he was *still* uncircumcised. *This was* so that he could be the father of

all those who are believing even if they are uncircumcised *and* so that they, too, could be being considered righteous.

^{4:12}*Furthermore, it was* so that he could be the father of the cutting away of the flesh {circumcision} not only to those who are *physically* circumcised but also to those who are walking in the steps of the faith which our father Abraham had while still uncircumcised.

^{4:13}For the promise to Abraham and to his seed that he would be heir of the world was not *given* by means of the law, but through the righteousness *produced by* faith. ^{4:14}For if it is through the law that they are made heirs then faith is useless and the promise is inactivated. ^{4:15}For the law brings out {exposes} *our* strong natural passion. But where there is no law, there can be no violation of *the law*.

^{4:16}This is the reason that the promise *is obtained* through faith according to grace so that *the promise* may be in force for all the “seed.” *This was* not only to those who are of the law but also to those who are of the faith of Abraham, who is the father of us all, ^{4:17}as it is written, “I have made you the father of many nations” (Is 5:2). Being faced with this, he believed God, who gives life to the dead and calls the things that don’t exist into existence.

^{4:18}Who, *even though the promise seemed* beyond hope, still believed with hope so that he would become the father of many nations according to the *word* which had been spoken, “This is how it will be with your offspring” (Gen 15:5).

^{4:19}And not being weakened in faith, he didn’t fix his mind on his own body *which was* already “dead” (since he was about a hundred years old) or on the barrenness of Sarah’s womb.

^{4:20}Instead of wavering in unbelief, *he* looked to the promise of God and was strengthened through faith, giving glory to God, ^{4:21}being fully assured that what he had promised he was also able to do.

^{4:22}Therefore, he was considered to be righteous. ^{4:23}Now it is written that he was considered *righteous* not only for his sake ^{4:24}but also for our sake, who would *also* be being considered *righteous*, *i.e. those* who are believing on the One who raised Jesus our Lord from the dead.

^{4:25}It is he who was delivered up *to death* for our sins and was raised *from the dead* for our being made just.

CHAPTER 5

^{5:1}Therefore, being made just through *our* faith, we have peace with God through our Lord Jesus the Anointed One, ^{5:2}through whom also we have our access by faith into this grace by which we are established. Therefore, we rejoice in hope of *receiving* the glory of God.

^{5:3}And not only this, but we also rejoice in our afflictions, knowing that affliction produces endurance; ^{5:4}and endurance, proven character; and proven character, hope: ^{5:5}and hope doesn't let us down because the love of God has been poured out in our hearts through the Holy Spirit which has been given to us.

^{5:6}For while we were still without strength *to live without sinning*, at the right time the Anointed One died for the ungodly. ^{5:7}It is a rare *thing* that someone would die for a righteous man. *It is* even less probable that someone would have the courage to die for a *merely* good man.

^{5:8}But God exhibits his own love toward us in that while we were still sinners, the Anointed One died for us. ^{5:9}Much more then, now being considered just because of his blood, we will be being saved from the wrath *of God* through him.

^{5:10}For if, while we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we will be being saved by his life *growing up in us*. ^{5:11}And not only this, but we also rejoice in God through our Lord Jesus the Anointed One through whom we have now received the restoration to divine favor.

^{5:12}By means of one man, sin entered into the world and death through sin. And in this way death was passed on to all men, since everyone sins. ^{5:13}For even before the law, sin was in the world, but charges are not brought against sin when there is no law.

^{5:14}Even so, death reigned from Adam until Moses, even over those who had not sinned in the same way that

Adam sinned – who is a kind of example of him who was to come.

^{5:15}But shouldn't God's gift of grace work in a similar way as the sin? For if because of the sin of the one, the many died, how much more will the grace of God and the gift which comes through the grace of that one man, Jesus the Anointed One, overflow to the many!

^{5:16}And *since* sin came by one man, shouldn't the gift *come through one man also*? For, on one hand, *the* judgment which came on one was condemnation, but, *on the other hand*, the free gift which came upon the many *who* sinned was being considered just. ^{5:17}For if by the sin of the one, death reigned *over everyone* because of that one, how much more will those who receive the abundance of grace and of the gift of righteousness reign by *God's* life through the One, *even* Jesus the Anointed One.

^{5:18}So then, just as through one sin judgment came on all men, in the same way, through one righteous act, being made just *before God* through *the operation of his* life came to all men. ^{5:19}For just as many were made sinners through the one man's disobedience, many will be being made righteous through the obedience of the One.

^{5:20}The law entered in alongside so that the sin would *be shown to be* abundant. But where sin was abundant, grace was even more abundant ^{5:21}so that as sin reigned producing death, even so grace would reign by *producing* righteousness – the result of *God's* eternal life through Jesus the Anointed One, our Master.

CHAPTER 6

^{6:1}What will we say then? Will we continue in sin so that grace may be abundant? ^{6:2}In no way! *Since* we are dying to sin, how can we live in it anymore? ^{6:3}Or don't you realize that all who are being immersed {baptized} into the Anointed One Jesus are immersed into his death? ^{6:4}Therefore, we are being buried with him into death through immersion *into the Anointed One* so that as the Anointed One was raised from the dead by the glory of the Father, so we also should be walking in *the newness of the Father's* life.

^{6:5}For as we become united together with *him* in the form of his death, *to that same degree* we will also be *like him* in his resurrection. ^{6:6}We know this: that our “old man” is being crucified with *him* so that sin in its entirety would be being rendered inoperative, in order that we would no longer be in slavery to sin. ^{6:7}For he who is dying is *being* freed from sin.

^{6:8}And if we die together with the Anointed One [actually experience his death], we are believing that we will also be sharing his life, ^{6:9}knowing that the Anointed One, having been raised from the dead, no longer dies *since* death has no more dominion over him.

^{6:10}For *when* he died, the sin *principle* died right then. *Now* he is living *by* the life of God. ^{6:11}Consequently, you really should be considering yourselves to be like a corpse *with respect* to sin but living *by the life of God* in the Anointed One, Jesus.

^{6:12}Therefore, don’t let sin rule in your mortal body by obeying its cravings. ^{6:13}Neither yield your members *to be* weapons of sin by doing *what is* evil. But *instead* present yourselves to God as alive from the dead and *offer* your members to God *as* instruments of righteousness. ^{6:14}For sin cannot dominate you because you are not under *the regimen* of the law but under *the supply* of grace.

^{6:15}What *about* now? Should we sin because we are not under law but under grace? In no way! ^{6:16}Don’t you know that to whomever you present yourselves as servants in obedience, you are the slaves of the one you obey, whether *it is* to sin resulting in death or *it is* to obedience to God resulting in righteousness?

^{6:17}But even though you were slaves of sin, through the favor of God you are obeying from the heart that pattern of instruction which was given to you. ^{6:18}And being set free from sin, you are becoming slaves of righteousness.

^{6:19}I speak in human terms because of the weakness of your fallen human nature. For in the same way that you presented your bodies as slaves to impurity – even to sin leading to *ever more* sin – so now present your bodies as slaves of righteousness leading to being made holy. ^{6:20}For

when you were slaves of sin, you were free with respect to righteousness. ^{6:21}*But* what benefit did you have at that time, through the things of which you are now ashamed? For the result of those things is death.

^{6:22}But now, being set free from sin and being enslaved to God, you have the “fruit” of being made holy as the result of God’s eternal life. ^{6:23}For the wages of sin is death but the free gift of God is *his* eternal *sinless* life through the Anointed One, Jesus our Lord.

CHAPTER 7

^{7:1}Or are you ignorant, brethren (for I speak to men who know the law), that the law has dominion over a man for as long as he is alive? ^{7:2}For *example*, the woman who has a husband is bound by law to the husband while he is alive, but if the husband dies she is freed from the bond of the law to the husband.

^{7:3}Now if, while the husband is alive, she is *intimate* with another man, she will be called an adulteress. But if the husband dies, she is free from the law so that she is not an adulteress, even though she becomes another man’s *wife*.

^{7:4}Therefore, my brethren, you also have died to the law (*your previous “husband”*) through the body of the Anointed One, so that you could be *legally* “married” to another, even to the One who has risen from the dead, so that we would bear fruit to God.

^{7:5}For when we were in the flesh, the sinful passions which are *exposed* through the law worked in our members to bring forth the fruit of death. ^{7:6}But now we have been freed from *the demands of* the law – dying to that in which we were held – so that we can be serving in newness of the Spirit and not in the oldness of the letter of *the law*.

^{7:7}What can we say then? *Does* the law *produce* sin? In no way. However, I would not have known sin except through the law. For I would not have known impure desire *was wrong* unless the law had said, “You shall not lust.” ^{7:8}For, based on the commandment, *I see that* sin has

produced all sorts of lust in me, since without the law, sin *seems* "inactive."

^{7:9}And I was "alive" apart from the law once, but when the commandment came, sin "revived" and I died. ^{7:10}And I found the commandment, which *was* for life, *to be* death. ^{7:11}For sin, finding its opportunity through the commandment, deceived me and through it killed me. ^{7:12}Therefore, the law is truly holy and the commandment holy, just, and good.

^{7:13}Did, then, that which is good become death to me? In no way! But sin, that it might be shown to be sin, produced death in me through that which is good so that because of the commandment, sin would be revealed *as being* exceedingly sinful.

^{7:14}For we know that the law is spiritual. But I am carnal, having been sold as a slave to sin. ^{7:15}For that which I do, I don't approve of. And that which I don't want to do, I practice. For I *even* do things that I detest.

^{7:16}But if I practice *these* things *and yet* I don't agree with *them*, I consent that the law is good. ^{7:17}So now it is no longer "I" who do it but *the sinful nature* [of the soul-life] which lives in me.

^{7:18}Now I know that in me, that is in my flesh, lives *a nature* which is not good. For the willingness is present with me but *actually* doing that which is good is not. ^{7:19}And the good which I want to do, I don't do. But the evil which I don't want to do, I practice. ^{7:20}But if I practice that which I don't want to do, it is no longer "I" who do it but the *sinful nature* which lives in me.

^{7:21}I discover, then, this principle: that when I want to do good, evil is present. ^{7:22}For I delight in the law of God with my inner man [the new, spiritual man] ^{7:23}but I see a different principle *working* in my members, warring against *God's* law which is in my mind and bringing me into captivity under the principle of the *sinful nature* which is in my members.

^{7:24}Oh, what a miserable man I am! Who will deliver me from this body of death? ^{7:25}I thank God *that my deliverance* is through Jesus the Anointed One, our Lord! So then,

on one hand, I serve the law of God in my mind, but *on the other hand*, the flesh is *subject* to the principle of sin.

CHAPTER 8

^{8:1}There is, therefore, now no condemnation to those who are in the Anointed One, Jesus – *those* who don't conduct their lives following the flesh but following the Spirit. ^{8:2}This is because the law of the Spirit of God's life *operating in you* through the Anointed One, Jesus, frees you from the principle of sin and death.

^{8:3}For the law was ineffective, being weak because it *only worked* through *the efforts* of the flesh [i.e. will power, human reasoning, etc.]. But God, sending his own Son in the form of sinful flesh in order to treat *the problem* of sin, brought judgment against sin in the flesh ^{8:4}so that the ordinances of the law would be fulfilled in those who don't conduct their lives following the flesh but following the Spirit.*

^{8:5}For those who are *walking* according to the flesh think about the things of the flesh, but those who are *walking* according to the Spirit *have their mind filled with* the thoughts {ideas, opinions, etc.} of the Spirit. ^{8:6}For the mind *focused on* the flesh produces death, but the mind *attuned to* the Spirit *brings* God's life and peace. ^{8:7}*This is* because the fleshly mind is hostile to God, for it does not submit to the law of God. In fact, it's not able to.

^{8:8}Consequently, those who are in the flesh cannot please God. ^{8:9}But you are not *controlled* by *the* flesh but by *the* Spirit if, truly, the Spirit of God lives in you. But if anyone does not have the Spirit of the Anointed One, he is not of him. ^{8:10}And if the Anointed One is in you, on the one hand, your body is without the power *to do what is right* because of sin, but, *on the other hand*, your spirit is *full of* God's life because of being made right *with* God.

^{8:11}Moreover, if the Spirit of him who resurrected Jesus from the dead lives in you, he who resurrected the Anointed One, Jesus, from the dead will *even* empower your perishable bodies *to live righteously* through his Spirit which lives in you.

*Please note that there is a great difference between "fulfilling the law" and keeping it. Here we see that through the Spirit, believers actually fulfill the law, not "keep" it.

^{8:12}So then, brethren, we do not owe anything to the flesh *which would compel* us to live according to the flesh.

^{8:13}For if you live according to the flesh, your expectation is *only* death. But if by the Spirit you put to death the *fallen* practices of the body, you will be *full of God's* life.

^{8:14}For as many as are led by the Spirit of God, these are the mature sons of God.

^{8:15}For you did not receive a spirit which takes *you* back to slavery *to sin*, resulting in fear, but you received the Spirit of sonship, through which we cry, "Abba, Father."

^{8:16}The Spirit himself testifies together with our spirit that we are children of God. ^{8:17}And *if we are* children, then *we are also* heirs, truly heirs of God and joint heirs with the Anointed One, if in fact we suffer with *him* so that we may also be glorified with *him*.

^{8:18}For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us. ^{8:19}For the creation is waiting with intense anticipation for the revealing of the mature sons of God.

^{8:20}Now the creation was subjected to degradation, not voluntarily but because of him who subjected it in the hope ^{8:21}that even the creation itself will also be delivered from the slavery of decay into the liberty of the children of God *when they are* glorified. ^{8:22}For we know that the whole creation groans and suffers birthing pains until today.

^{8:23}And not only this, but we also who have the initial offering {firstfruits} of the Spirit even groan within ourselves waiting to be placed as mature sons, *i.e.* the full release by ransom, *the glorification* of our body.

^{8:24}For we were saved with this hope. But hope which is seen is not hope, for who hopes for something which he *already* sees? ^{8:25}But if we hope for something which we don't *yet* see, then we patiently wait for it.

^{8:26}And in the same way the Spirit also helps us in our weaknesses. For we don't even know how to pray as we should, but the Spirit himself intercedes for us with groaning which cannot be expressed in words. ^{8:27}And he who searches the hearts also understands the thoughts of the

Spirit; therefore, he intercedes for the ones set apart for God according to *the will* of God.

^{8:28}Now we know that all things work together for good to those who love God, *specifically* to those who are called according to *his* purpose. ^{8:29}For whom he foreknew, he also predetermined *that they would be* conformed to the image of his Son, so that he would be the firstborn among many brethren. ^{8:30}And whom he predetermined, those he also calls. And whom he calls, those he also makes just. And whom he makes just, those he also glorifies.*

^{8:31}What then can we say about these things? If God *is* for us, who *can be* against us? ^{8:32}He who didn't spare his own Son but delivered him up for us all, how will he not also, together with him, freely give us all things?

^{8:33}Who is the one who accuses God's chosen? It is God who considers *them* innocent. ^{8:34}Who is the one who condemns? It is the Anointed One, Jesus, who died, and even more, who rose from the dead, who is in the place of supreme honor and authority of God, *and* who also intercedes for us. ^{8:35}What could separate us from the love of the Anointed One? Will affliction, or anguish, or persecution, or hunger, or nakedness, or danger, or sword *be able to*?

^{8:36}Even as it is written, "For your sake we are put to death all day long. We are considered as sheep *ready* for slaughter" (Ps 44:22). ^{8:37}But in all these things we are completely victorious through the One who loved us.

^{8:38}For I am persuaded that neither death, nor life, nor angels, nor *heavenly* rulers, nor powers, nor things which now are, nor things in the future, ^{8:39}nor height, nor depth, nor any other created thing will be able to separate us from the love of God which is in the Anointed One, Jesus our Lord.

CHAPTER 9

^{9:1}I speak the truth in the Anointed One; I do not lie. My conscience testifies with me in the Holy Spirit ^{9:2}that I have great sorrow and unceasing pain in my heart.

^{9:3}For I would be *willing* to make a vow to be banished** from the Anointed One if it could help my brethren, my rel-

*This is something which will happen at his coming.

**Even though Paul might have "wished" this, it is completely impossible.

atives according to human lineage ^{9:4}who are Israelites. *For* from them comes the placement as sons, the glory, the covenants, the giving of the law, the service of *God* and the promises. ^{9:5}From them also *came* the fathers and from them the Anointed One *came* according to human lineage: the One who is over all, the blessed God for all eternity. Amen.

^{9:6}But *it is* not as though the word of God has become ineffective. For not all the ones who are of Israel are that "Israel," ^{9:7}and not all *who are God's* children are from the *physical* seed of Abraham. But *we read*, "Your seed will receive their name through Isaac" (Gen 21:12).

^{9:8}That is to say, it is not the children of earthly lineage who are the children of God, but *it is* the children of the promise *who* are considered to be "seed." ^{9:9}For this is the word of *the* promise, "About this time *next year* I will visit you and Sarah will have a son" (Gen 25:21).

^{9:10}And not only this, *when* Rebecca had conceived *both Jacob and Esau* through only one intimate act with our father Isaac, ^{9:12}it was said to her: "The older will serve the younger." ^{9:11}*This was said* before *they* were born, having done nothing either good or bad, showing that the purpose of God according to his choosing will stand, not through works, but through him who calls. ^{9:13}Even as it was written, "Jacob I loved, but Esau I detested" (Mal 1:2,3).

^{9:14}What can we say then? Is God unjust? In no way! ^{9:15}For he said to Moses, "I will show mercy to whom I *choose* to show mercy, and I will have compassion on whom I *choose* to have compassion" (Ex 33:19).

^{9:16}So then *God's favor* is not *gained by* the one who is determined or *by* the one who strives but *by* God showing mercy.

^{9:17}For the scripture says to Pharaoh, "For this very purpose I raised you up so that I might demonstrate my power against you and so that my name would be widely proclaimed throughout the whole earth" (Ex 9:16). ^{9:18}So then he has mercy on whom he wishes and whom he chooses to, he hardens.

^{9:19}So then you will say to me, "Why does he still find fault? For who can resist his will?" (II Chr 20:6). ^{9:20}That is

no doubt true. But who are you, oh man, who disputes with God? Can the thing which is made say to him who made it, "Why did you make me like this?"

^{9:21}Or doesn't the potter have power over the clay, on the one hand, to make a vessel of great value, and, *on the other hand*, to make another for dirty use – from one batch of clay?

^{9:22}What if God, wishing to demonstrate his wrath and to make his power known, endured with much leniency vessels of wrath *which* were being prepared for destruction ^{9:23}so that, *in contrast*, he could make known the abundance of his glory through vessels of mercy which he prepared ahead of time for the purpose of being glorified.

^{9:24}*This is what he has prepared for us* whom he also called out, not only from among the Jews but also from among the Gentiles. ^{9:25}As he said also in Hosea, "I will call them my people who were not my people and her 'beloved' who was not loved" (Hos 2:23). ^{9:26}"And it will be *that* in the place where it was said to them, 'You are not my people,' there will they be called 'sons of the living God'" (Hos 1:10).

^{9:27}And Isaiah cried out concerning Israel *saying*, "Even though the sons of Israel would be as numerous as the sand of the sea, only a remnant will be saved. ^{9:28}For the Lord will fulfill *his* word in righteousness upon the earth, thoroughly and quickly" (Is 10:23; 28:22). ^{9:29}And, as Isaiah has said before, "Except the Lord of the heavenly armies had left behind a Seed for us, we would have become like Sodom and have been like Gomorrah" (Is 1:9; 13:19).

^{9:30}What can we say then? That the Gentiles who did not pursue righteousness attained righteousness, even the righteousness which is through faith.

^{9:31}But Israel, pursuing righteousness *by* following the law, did not arrive at the righteousness *which is in* the law. ^{9:32}Why not? Because *they sought* it through works instead of by faith. They stumbled against the stone of stumbling ^{9:33}*just* as it is written, "Look, I lay a stone of stumbling and a rock of offense in Zion. But he who is believing on him will not be disgraced" (Ps 118:22; Is 28:16).

CHAPTER 10

^{10:1}Brethren, my heart's desire and my prayer to God is for them that they may be saved. ^{10:2}For I testify concerning them that they have a zeal for God, but not according to a correct understanding. ^{10:3}For being ignorant of God's righteousness and seeking to establish their own righteousness, they do not submit themselves to the righteousness of God.

^{10:4}For the Anointed One is the end of the law resulting in righteousness for everyone who is believing. ^{10:5}For Moses writes about the righteousness of the law saying, "The one who keeps them *must* live by them" (Lev 18:5).

^{10:6}But the righteousness of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (That is, to bring the Anointed One down.) ^{10:7}Or, 'Who will descend into the unmeasurable depths?' (That is, to bring the Anointed One up from the dead.)"

^{10:8}But what does it say? "The word* *which has been proclaimed* is near you, in your mouth and in your heart" (Deut 30:12-14). That is the message of the faith which we proclaim.

^{10:9}Therefore, if with your mouth you make a covenant to *take Jesus as your* Master and are believing in your heart that God raised him from the dead, you will be being saved.

^{10:10}For with the heart man believes into righteousness and with the mouth a covenant is made which results in salvation. ^{10:11}As the scripture says, "Whoever is believing on him will not be disgraced" (Is 28:16).

^{10:12}For there is no distinction between Jew and Greek for the same Lord is Lord of all and is abundantly *available* to all who call upon him. ^{10:13}For, everyone who is calling on the name of the Lord will be being saved.

^{10:14}How then can they call on him in whom they have not believed? And how can they be believing in him whom they have not heard? And how will they hear without someone proclaiming *him*? ^{10:15}And how can they proclaim

*Words of God spoken in or by the Holy Spirit. RHEMA in the Greek language.

unless they are sent? Just as it is written, "How beautiful are the feet of those who proclaim the good news of peace, who bring good news of good things!" (Is 52:7).

^{10:16}But they didn't all listen to the good news. For Isaiah says, "Lord, who has believed our report?" (Is 53:1). ^{10:17}So faith *comes* through hearing and hearing by the word which is spoken {rhema, Gk} by God.

^{10:18}But I say, "Didn't they hear?" Certainly, "Their sound went out into all the earth and their words to the ends of the world" (Ps 19:4). ^{10:19}But I ask, "Didn't Israel know?" First Moses says, "I will provoke you to jealousy with that which is not a nation *and* I will anger you with a nation deprived of understanding" (Deut 32:21).

^{10:20}Then Isaiah was very bold and says, "I was found by those who didn't seek me. I was revealed to those who weren't asking for me" (Is 65:1). ^{10:21}But concerning Israel he says, "All the day long I opened my arms to a resistant and argumentative people" (Is 65:2).

CHAPTER 11

^{11:1}I say then, "Did God repudiate his people?" In no way! For I also am an Israelite of the seed of Abraham of the tribe of Benjamin. ^{11:2}God did not repudiate his people whom he already knew. Or don't you know what the scripture says about Elijah, how he conversed with God concerning Israel saying, ^{11:3}"Lord, they have killed your prophets; they have overthrown your altars. I alone am left and they demand my life." ^{11:4}But what is the divine answer to him? "I have reserved for myself seven thousand men who have not bowed the knee to Baal" (I Kings 19:10,14,18).

^{11:5}In the same way, then, at this present time also there is a remnant, *i.e. those who were* chosen through grace. ^{11:6}But if it is by grace it is no longer by works; otherwise, grace is no longer grace. ^{11:7}What then? That which Israel anxiously seeks for he didn't obtain. But the chosen obtained it and the rest were hardened.

^{11:8}*This is* according to what is written, "God gave them a spirit of slumber, eyes that don't see and ears that

don't hear, until this very day" (Is 29:10,13). ^{11:9}And David says, "Let their *religious* feasts become a snare, a trap, and an obstacle as a repayment to them. ^{11:10}Let their eyes be darkened so that they don't see and have their backs constantly bent over *in servitude*" (Ps 69:22,23).

^{11:11}I say then, "Did they stumble so that they would fall *without any chance to return*?" In no way! But through their error, salvation *has come* to the Gentiles to provoke them to jealousy.

^{11:12}Now if their error *resulted in* "wealth" for the world and their loss in riches for the Gentiles, how much more *would* their fulness *provide*? ^{11:13}But I speak to you who are Gentiles. To the extent that I am truly a sent one to the Gentiles, I magnify my service ^{11:14}if by any means I may provoke *those who are* my people to jealousy and *through this* may save some of them.

^{11:15}For if their rejection *results in* the reconciling of the world, what *will their being* received be if not life from the dead? ^{11:16}And if the first fruit *offering* is holy, so is the batch of *dough*. And if the root is holy, so are the branches.

^{11:17}But if some of the branches were broken off and you, being a wild olive *branch*, were grafted in among them and became a partaker with them of the root of the fatness of the olive tree, ^{11:18}don't exult over the *other* branches. But if you exult *remember*, it is not you who supports the root but the root which *supports* you.

^{11:19}You *might* say then, "*Those* branches were broken off so that I could be grafted in." ^{11:20}Well, they were broken off *through* their unbelief and you stand by your faith. Don't be proud but *be* reverent. ^{11:21}For if God didn't spare the natural branches, it may be that he won't spare you either.

^{11:22}See, then, *both* the goodness and the severity of God! On one hand, towards those who fell, *God shows* severity, but, *on the other hand*, toward you, *God demonstrates* his goodness, if you continue in his goodness. Otherwise you also will be cut off. ^{11:23}And they also, if they don't continue in their unbelief, will be grafted in. For God is able to graft them in again. ^{11:24}For if you were cut off from that which is by nature a wild olive tree and were

grafted into a good olive tree contrary to nature, how much more *readily* will these which are the natural *branches* be grafted into their own olive tree?

^{11:25}For I don't want you to be ignorant of this mystery, brethren, so that you don't become unwise, *i.e.* that a partial hardening has happened to Israel until the complete number of the Gentiles have entered in. ^{11:26}And afterwards, all Israel will be saved, just as it is written, "A deliverer will come out of Zion and he will turn away ungodliness from Jacob." ^{11:27}"And this will be my covenant to them when I take away their sins" (Is 59:20,21; 27:9).

^{11:28}On the one hand, concerning the good news, they are enemies because of you, but, *on the other hand*, concerning *being* chosen, they are loved because of the Fathers. ^{11:29}For the gifts and the calling of God are irrevocable.

^{11:30}For just as in the past you resisted persuasion by God but now have been shown mercy in *spite of your* disobedience, ^{11:31}in the same way these also are currently being disobedient. But *just as* mercy *was shown* to you, they also will obtain mercy. ^{11:32}For God has closed up all in disobedience so that he might have mercy on all.

^{11:33}Oh, the profound abundance *of the* wisdom and knowledge of God! How inscrutable are his judgments and his ways *are* untraceable! ^{11:34}For, "Who has understood the mind of the Lord? Or who has been his counselor?" ^{11:35}"Or who has first given to him so that it will be paid back to him again?" (Is 40:13; Job 41:11). ^{11:36}For from him and through him and to him are all things. To him *be* the glory for all eternity. Amen.

CHAPTER 12

^{12:1}I beg you, therefore, brethren, by the mercies of God, to present your bodies *as* living sacrifices, holy, acceptable to God, *which is* your logical way to serve. ^{12:2}And don't be conformed to *the patterns of* this age but be being transformed by the renewing of your mind, so that you can discern what is the good, acceptable, and perfect will of God.

^{12:3}Through the grace that was given me, I now say to everyone who is among you not to think highly *of himself*

instead of what is necessarily wise. But *rather* he should think rationally {soberly} according to how God has assigned to each one a portion of faith.

^{12:4}For just as our *physical* body has many members but all the members don't have the same function, ^{12:5}so we who are many are one body in the Anointed One and each one members of the others. ^{12:6}But *each one* has different gifts according to the grace that was given to us.

If *we have the gift of prophecy, let us prophesy* according to the proportion of our faith; ^{12:7}or *the gift of service, let us give ourselves* to service; or *the gift of teaching, let us dedicate ourselves* to teaching. ^{12:8}He who encourages *should be engaged* in his encouraging. He who gives *should do it* with generosity. He who leads *must do so* with diligence. He who shows mercy *should do so* willingly.

^{12:9}Let love be without hypocrisy, abhorring that which is evil *but* clinging to that which is good. ^{12:10}Concerning love for the brethren, show affection for each other, honoring the others by giving them preference. ^{12:11}Don't be lazy in earnest *service, but instead be* fervent in *your* spirit, serving the Lord as a slave. ^{12:12}*Always be* rejoicing in hope; *be* patient in affliction; *be* continuing constantly in prayer; ^{12:13}*be* a partner in *helping with* the necessities of those set apart for God; *be* eager to show hospitality.

^{12:14}Bless those who persecute you. Bless *them* and don't curse *them*. ^{12:15}Rejoice with those who rejoice *and* weep with those who weep. ^{12:16}Use *God's* wisdom in relating to each other, not thinking proud thoughts but associating with those who are lowly. Don't be conceited. ^{12:17}Don't pay back wrongs with wrongs. Consider carefully *how to behave* honorably in the sight of all men.

^{12:18}As much as you possibly can, be at peace with everyone. ^{12:19}Don't take revenge yourselves, beloved, but yield to the wrath of *God*, for it is written, "Vengeance belongs to me, I will repay, says the Lord" (Lev 19:18).

^{12:20}"But if your enemy is hungry, feed him; if he is thirsty, give him *something* to drink. For by doing this you will pile up coals of fire on his head" (Pr 25:21,22). ^{12:21}Don't be overcome by evil but overcome evil with good.

CHAPTER 13

^{13:1}Let every soul be submitted to the *civil* authorities. For there is no authority unless it is from God. And the *civil authorities* that exist are arranged by God. ^{13:2}Therefore, whoever rebels against the *civil* authority opposes the arrangement of God and those who rebel will receive judgment. ^{13:3}For rulers are not a terror to those who do good works but to those who are evil.

Do you want to avoid being afraid of the one in authority? Do what is right and he will commend you for it. ^{13:4}For he is a servant of God for your good. But if you practice what is evil *you should be* afraid, for he has a good reason to be armed {"carry the sword," Gk}, seeing that he is a servant of God, punishing with *his* anger the one who does evil.

^{13:5}Therefore, it is necessary for you to be submissive, not only because of *possible* punishment but also for conscience' sake. ^{13:6}This is the reason you also must pay taxes *to them*, for they {the secular authorities} are servants of God continually doing his work.

^{13:7}Pay what is due to everyone: tribute to whom tribute *is due*; taxes to whom taxes *are due*; respect to whom respect *is due*; honor to whom honor *is due*. ^{13:8}Owe no one anything except to love each other, for he who loves his neighbor has fulfilled the law.

^{13:9}For all this: "You shall not commit adultery; You shall not kill; You shall not steal; You shall not covet;" and if there is any other commandment, it is summed up in this saying: "You shall love your neighbor as yourself." ^{13:10}Love does no wrong to his neighbor. Therefore, love is the fulfillment of the law.

^{13:11}And *I* also say this: *Be* recognizing the season, for it is already time for you to wake up out of sleep, for our *ultimate* salvation [the glorification of the body] is now nearer than when we *first* believed. ^{13:12}The night is far gone and the day approaches. Let us, therefore, throw off the works of darkness and let us put on the armor of light.

^{13:13}Let us walk decently as *people do* during the day, not in wild parties and drunkenness, not in sexual immorality and lewd behavior, and not in quarrels and jealousy. ^{13:14}But clothe yourself with the Lord Jesus the Anointed One and don't make any provision for the flesh to *satisfy* its carnal cravings.

CHAPTER 14

^{14:1}Receive those who are weak in faith, *but* not to disputes about details. ^{14:2}One man has faith to eat all things, but he who is weak *in faith* eats only vegetables. ^{14:3}The one who eats *everything* must not treat the one who eats only vegetables with contempt and the one who eats only vegetables must not judge the one who eats everything, for God has received him.

^{14:4}Who are you who judges someone else's servant? He will stand or fall to his own master. But he will be upheld, for the Lord is powerful enough to uphold him. ^{14:5}One man thinks that one day is more important than another. Another thinks that every day *is the same*. Let each one be fully persuaded in his own mind.

^{14:6}He who honors a day, honors it to the Lord, and he who eats, eats to the Lord, for he is thankful to God. And he who doesn't eat, doesn't eat to the Lord, yet *he still* is thankful to God. ^{14:7}For none of us lives to himself and none dies to himself. ^{14:8}For whether we live, we live to the Lord, or whether we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

^{14:9}For the Anointed One died, rose up, and became alive *again* so that he would be Lord of both the dead and the living.

^{14:10}But you, why do you judge your brother? Or you *too*, why do you treat your brother with contempt? For we will all stand before the judgment seat of the Anointed One. ^{14:11}For it is written, "As I live, says the Lord, every knee will bow to me and every tongue will acknowledge *me as God*" (Is 45:23).

^{14:12}So then each one of us will give an account of ourselves to God. ^{14:13}Let us, therefore, not judge each other

anymore but determine this instead: that no one place any motive for stumbling in his brother's way or any snare. [See I Jn 2:9-11]. ^{14:14}I know and am persuaded in the Lord Jesus that nothing is unclean of itself, except that to him who thinks that anything is unclean, it is unclean *to him*.

^{14:15}But if your brother is grieved because of your food, you are no longer walking in love. Don't damage someone for whom the Anointed One died by what you eat. ^{14:16}Therefore, don't let *something which is good* [i.e. your freedom to eat anything] become something others can criticize. ^{14:17}For the *experience of the kingdom* of God does not *consist of* food and drink but of righteousness and peace and joy in the Holy Spirit.

^{14:18}For he who serves the Anointed One in all these *considerations* is acceptable to God and approved by men also. ^{14:19}So then let us pursue the things which lead to peace and the ways through which we may build up each other.

^{14:20}Don't damage the work of God for the sake of food. On the one hand, all things are clean; however, *on the other hand*, it is wrong to offend someone else with what you eat. ^{14:21}It is best not to eat meat or drink wine or *to do* anything by which your brother is offended.

^{14:22}The faith which you have, have to yourself before God. Happy is he whose *conscience* does not condemn him for the things he allows himself *to do*. ^{14:23}But he who has doubts is condemned *by his conscience* if he eats *something without being sure it is right* because *he eats it without faith*. For anything which is not of faith is sin.

CHAPTER 15

^{15:1}Now we who are strong ought to bear with the consciences of those who are weak and not merely please ourselves. ^{15:2}Let each one of us seek to please his neighbor for *his good* and for building *him up*.

^{15:3}For the Anointed One also did not please himself, but as it is written, "The scorn of those who reviled you, *God, fell upon me*" (Ps 69:9). ^{15:4}For whatever was written beforehand was written for our instruction so that through

patience and through the support of the scriptures, we might have hope.

^{15:5}Now *may* the God of patience, even *the One who* comes alongside to help, grant you to have this same understanding with *respect to* each other according to the Anointed One, Jesus, ^{15:6}so that with one passion *and* with one voice you may glorify the God and Father of our Lord Jesus, the Anointed One.

^{15:7}Therefore, receive each other just as the Anointed One also received you, to the glory of God. ^{15:8}For I say that the Anointed One has been made a servant of *those* of the "circumcision" for the truth of God, to fulfill the promises *given* to the fathers, ^{15:9}and so that the Gentiles would glorify God for his mercy, as it is written, "Therefore, will I praise you among the Gentiles and sing to your name." ^{15:10}And again he says, "Rejoice, you Gentiles, with his people." ^{15:11}And again, "Praise the Lord, all you Gentiles, and let all the peoples praise him."

^{15:12}Yet again Isaiah says, "There will be the root of Jesse, even the One who rises up to rule over the Gentiles. The Gentiles will have hope because of him" (II Sam 22:50; Ps 18:49; 117:1; Is 11:10).

^{15:13}Now may the God of hope fill you with all joy and peace through *your* faith so that you may abound in hope through the power of the Holy Spirit. ^{15:14}And I myself am persuaded concerning you, my brethren, that you also are full of kindness, filled with all wisdom, *thus* being able to admonish each other.

^{15:15}But I write to you this way with *even* more boldness to remind you of *these things* because of the grace that was given me by God. ^{15:16}*This is* so that I would be a servant of the Anointed One, Jesus, to the Gentiles, serving the good news from God *to them* as a priest so that the offering up of the Gentiles might be made acceptable, having been made holy by the Holy Spirit.

^{15:17}I have my reasons, then, to boast in the Anointed One, Jesus – things with respect to God. ^{15:18}But I don't dare mention anything except those things which the Anointed One has done through me by word and work, in

the power of signs and wonders *and* in the power of the Holy Spirit, resulting in the obedience of the Gentiles ^{15:19}so that from Jerusalem and all around as far as Illyricum I have fully proclaimed the good news of the Anointed One.

^{15:20}But I made it my goal to announce the good news message where the name of the Anointed One had not already been *heard* so that I would not build on another man's foundation ^{15:21}even as it is written, "Those to whom no news of him came will see and those who have not heard will understand" (Is 52:15).

^{15:22}For this reason also, I was held back these many times from coming to you. ^{15:23}But now, not having any more opportunities *to serve here* in these areas and having a longing to come to you for many years, ^{15:24}whenever I go to Spain I will come to you. For I hope to see you on my journey and to be sent forward on my way by you after first, taking part in and being satisfied by *having fellowship with you*.

^{15:25}But now, I am going to Jerusalem to serve those set apart for God. ^{15:26}For those in Macedonia and Achaia wanted to make a certain contribution to the poor among those set apart for God who are at Jerusalem. ^{15:27}In fact, they were pleased to do so because they are indebted to them. For since the Gentiles have been made partakers of their spiritual things, they owe it *to them* to serve them in physical things.

^{15:28}Then, *after* having finished this *service* and having confirmed this "fruit" to them, I will stop by you *on the way* to Spain. ^{15:29}And I know that when I come to you, it will *be* in the full complement of the blessing of the Anointed One.

^{15:30}Now I beg you, brethren, by our Lord Jesus the Anointed One and by the love *you have* in the spirit, that you strive together with me in your prayers to God for me ^{15:31}so that I would be delivered from those who are disobedient in Judea and *that* my service which *I have* for Jerusalem may be well received by those set apart for God.

^{15:32}*Pray* also that I may come to you with joy by the will of God and be refreshed together with you. ^{15:33}Now may the God of peace be with you all. Amen.

CHAPTER 16

^{16:1}I highly recommend to you Phoebe, our sister who is a servant of the gathering of the called-out ones that is at Cenchrea, ^{16:2}so that you would receive her in the Lord in a way which is appropriate for those set apart for God and that you would assist her in anything which she might need from you. For she herself has also helped many *others*, including myself.

^{16:3}Greet Priscilla and Aquila my fellow workers in the Anointed One, Jesus, ^{16:4}who risked their own necks for my life, to whom not only I give thanks, but also all the groups of the called-out ones of the Gentiles. ^{16:5}And *greet* the gathering of the called-out ones which is in their house. Greet Epäenetüs, who is worthy of love, who is the first fruits of Asia to the Anointed One.

^{16:6}Greet Mary, who worked very hard for you. ^{16:7}Greet Andronicus and Junias, my relatives and my fellow prisoners who are well-known among the sent ones *and* who also were in the Anointed One before me. ^{16:8}Greet Ampliatüs, who is loved in the Lord. ^{16:9}Greet Urbanus, our fellow worker in the Anointed One and Stachys, my beloved.

^{16:10}Greet Apelles, *who has been* approved in the Anointed One. Greet those who are of the *household* of Aristobulus. ^{16:11}Greet Herodion, my relative. Greet those of the *household* of Narcissus who are in the Lord.

^{16:12}Greet Tryphena and Tryphosa who work hard in the Lord. Greet Persis, the beloved who has done much work in the Lord. ^{16:13}Greet Rufus, the chosen in the Lord, and his mother and mine.

^{16:14}Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. ^{16:15}Greet Philologus and Julia, Nereus and his sister Olympas, and all the holy ones who are with them. ^{16:16}Greet one another with a holy kiss. All the gatherings of the Anointed One's called-out ones send you greetings.

^{16:17}Now I plead with you, brethren, be wary of those who are creating divisions and trying to trap others *for*

their own groups which is contrary to the teaching you learned, and turn away from them. ^{16:18}For such people do not serve our Lord, the Anointed One, but their own *selfish* ambitions, and through their plausible arguments and slick words they deceive the hearts of the gullible.

^{16:19}But *news of* your obedience has been spread to everyone, everywhere. Therefore, I rejoice about you. But I want you to be wise about what is good and pure toward what is evil. ^{16:20}And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus the Anointed One be with you.

^{16:21}Timothy, my fellow worker, greets you, along with Lucius, Jason, and Sosipater, my relatives. ^{16:22}I Tertius, who writes this letter *for Paul*, greet you in the Lord. ^{16:23}Gaius, my host and of the whole gathering of the called-out ones, greets you. Erastus, the treasurer of the city, greets you and Quartus the brother.*

^{16:25}Now to him who is able to establish you according to my message of good news, even the proclaiming of Jesus the Anointed One – which is about the revelation of the mystery that has been kept in silence from eternal times, ^{16:26}but now, following the mandate of the eternal God, by means of the prophetic scriptures is being revealed *and* is being made known to all the nations for obedience of faith – ^{16:27}to the One and only *all-wise* God, to *him* is the glory forever through Jesus the Anointed One. Amen.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The first letter of Paul to the Corinthians

^{1:1}Paul, called to be a sent one of Jesus the Anointed One, through the will of God, and Sosthenes our brother, ^{1:2}to the gathering of the called-out ones which is in Corinth, *to those* separated to the Anointed One, Jesus, and called by God to be holy, *together* with all those who in every place call upon the name of our Lord Jesus the Anointed One, *both* their *Lord* and ours:

^{1:3}Grace to you and peace from God our Father and the Lord Jesus, the Anointed One. ^{1:4}I always thank my God concerning you for the grace of God, which was given to you in the Anointed One, Jesus, ^{1:5}that in everything you are enriched in him, in all expression and in all knowledge, ^{1:6}confirming that the testimony *of the reality* of the Anointed One was established in your lives.

^{1:7}Consequently, you are not lacking in any gift *while* you wait for the revelation of our Lord Jesus the Anointed One. ^{1:8}*He is the One* who will continue strengthening you to the end so that there will be no accusation against you in the day of our Lord Jesus, the Anointed One. ^{1:9}God is faithful, through whom you were called into fellowship with his Son, Jesus the Anointed One, our Lord.

^{1:10}Now I appeal to you, brethren, through the name of our Lord Jesus the Anointed One that you all speak the same thing and that there would be no divisions among you, but that you would be adjusted *together* into the same understanding and the same opinions. ^{1:11}For those who are of Cloe's household have spoken to me about you, my brethren, *saying* that there are contentions among you.

^{1:12}Now I mean this: that each one of you says, I am of Paul; and I of Apollos; and I of Cephas; and I of the

Anointed One. ^{1:13}Is the Anointed One divided? Was Paul crucified for you? Or were you baptized into the name of Paul? ^{1:14}I thank God that I baptized none of you except Crispus and Gaius ^{1:15}so that no one would say that they were baptized into my name. ^{1:16}I also baptized the household of Stephanas. Besides that, I don't remember whether I baptized anyone else.

^{1:17}For the Anointed One did not send me to baptize but to proclaim the good news message, not using words full of *human* wisdom which would take away the effectiveness of the cross of the Anointed One.

^{1:18}For, on one hand, the message of the cross is foolishness to those who will be destroyed, but, *on the other hand*, to us who are being saved it is the power of God. ^{1:19}For it is written, "I will destroy the wisdom of the wise and the understanding of the intelligent I will bring to nothing" (Is 29:14).

^{1:20}Where is the wise man? Where is the scholar? Where is the philosopher of this world? Hasn't God made the wisdom of this world foolish? ^{1:21}For God in his wisdom ordained that the world could not find him through *its own* wisdom. *Instead*, his well conceived plan was to save those who are believing through the foolishness of what we are proclaiming.

^{1:22}The Jews ask for signs and the Greeks seek after wisdom, ^{1:23}but we announce the crucified Anointed One which is an offense to the Jews and foolishness to the Gentiles. ^{1:24}But to those who are called – both Jews and Greeks – the Anointed One is the power of God and the wisdom of God, ^{1:25}because the foolishness of God is wiser than men and the weakness of God is stronger than men.

^{1:26}Just look at how you were called brethren: not many wise humanly speaking, not many mighty, and not many noble are called. ^{1:27}But God chose the foolish ones of the world in order to shame those who are wise, and God chose the weak ones of the world in order that the strong would be disgraced. ^{1:28}And He chose the lowly ones of the world, the ones who are despised, yes and *even* the ones who are nothing, in order to inactivate {render unemployed}

the ones that now exist [including the present evil, heavenly rulers], ^{1:29}so that no flesh would be able to boast before God. ^{1:30}And it is because of him that you are in the Anointed One, Jesus, who made *available* to us *in himself* wisdom from God, righteousness, holiness, and liberation. ^{1:31}The result then is in agreement with what has been written, "He who boasts, let him boast in the Lord" (Jer 9:24).

CHAPTER 2

^{2:1}And I, brethren, when I came to you, did not come with elevated speech or wisdom, proclaiming to you the testimony of God. ^{2:2}For I determined not to know anything among you except Jesus the Anointed One and him crucified. ^{2:3}And I was with you in weakness, in fear, and in much trembling. ^{2:4}And my speech and my proclaiming were not with persuasive words of wisdom but with the demonstration of the Spirit and of power ^{2:5}so that your faith would not be in the wisdom of men but in the power of God.

^{2:6}We do speak wisdom, however, among those who are mature, yet it is not a wisdom of this age nor of the *heavenly* rulers of this age, who are being rendered powerless. ^{2:7}But we speak God's wisdom in a mystery, even the wisdom which has been hidden, which God predetermined before the ages for our glory.

^{2:8}*This is a wisdom* which none of the rulers of this age understood, for if they had known it, they would not have crucified the Lord of glory. ^{2:9}But as it is written, "Things which eyes have not seen nor ears heard and which have never entered into the heart of man – things which God has prepared for those who love him!" (Is 64:4).

^{2:10}But God has revealed them to us through the Spirit, for the Spirit searches out all things, even the profound things of God. ^{2:11}For which man knows the *hidden* things of a man except the spirit of the man which is in him? In this same way, no one knows the things of God except the Spirit of God.

^{2:12}But we have not received the spirit of the world but the Spirit which is from God so that we might know the

things that are freely given to us by God. ^{2:13}*These are the things* about which we also speak, not in words which human wisdom teaches, but which the Spirit teaches using spiritual *words* to describe spiritual *things*.

^{2:14}Now the natural man does not understand the things of the Spirit of God. They are foolishness to him and he cannot comprehend them because they are spiritually discerned. ^{2:15}But he who is spiritual understands all things, yet he himself is *correctly* understood by no one *unspiritual*. ^{2:16}“For who has known the mind of the Lord so that he should instruct him?” (Is 40:13). But we are laying hold of the mind of the Anointed One [through being transformed].

CHAPTER 3

^{3:1}Brethren, I couldn’t speak to you as to spiritual individuals but as to fleshly, even as to infants in the Anointed One. ^{3:2}I fed you with milk, not with meat, for you were not yet able to handle it. No, you are not even able now, ^{3:3}for you are still carnal. For when there is jealousy and competition among you, aren’t you *just* fleshly? Aren’t you following the *natural*, human tendencies?

^{3:4}For when one says, “I am a follower of Paul,” and another, “But I am a follower of Apollos,” aren’t you just *acting like mere* carnal men? ^{3:5}Who then is Apollos? And who is Paul? Just servants through whom you believed, *receiving* from each one according to what the Lord gave him.

^{3:6}I planted, Apollos watered, but *it was* God *who* gave the increase. ^{3:7}So then neither is he who plants anything or he who waters *anything*, but God who gives the growth *is everything*. ^{3:8}Now he who plants and he who waters are one, but each will receive his own reward according to his own work. ^{3:9}For we are God’s co-workers. You are God’s plantation and God’s building.

^{3:10}According to the grace of God which was given to me as a wise master builder, I laid a foundation and others build on it. But let each one be careful how he builds on it. ^{3:11}For no one can lay any other foundation than that which has been laid, which is Jesus the Anointed One. ^{3:12}But if anyone builds on this foundation *with* gold, silver, precious

stones, or wood, hay, or stubble – ^{3:13}everyone's work will be manifested, for the "day" will expose it because it will be revealed by the fire. The fire itself will test everyone's work, *thus revealing* what kind it is. ^{3:14}If anyone's work which he built survives, he will receive a reward. ^{3:15}If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet only by passing through the fire *himself*.

^{3:16}Don't you know that you are a temple of God and that the Spirit of God lives in you? ^{3:17}If any man dishonors the temple of God, God will destroy him, for the temple of God – which is you – is holy.

^{3:18}Let no one deceive himself. If any man thinks that he is wise among you in this age, he should become foolish so that he may become wise. ^{3:19}For the wisdom of this world is foolishness with God. For it is written that "He catches the wise in their own craftiness" (Job 5:13). ^{3:20}And again, "The Lord knows the reasonings of the wise, that they are useless."

^{3:21}Therefore let no one glorify *certain* men [special leaders, etc.]. For all things are yours, ^{3:22}whether Paul; or Apollos; or Cephas; or the world; or life; or death; or present things; or things in the future: all are yours, ^{3:23}and you are the Anointed One's, and the Anointed One is God's.

CHAPTER 4

^{4:1}This is how people should think of us: as lower-ranking servants* of the Anointed One and caretakers of the mysteries of God.

^{4:2}Speaking of this subject, it is required of caretakers that they are found *to be* faithful. ^{4:3}And yet I give very little importance to how I might be judged by you or by any human judgment. In fact, I don't even judge myself. ^{4:4}For I am conscious of nothing against myself, yet am I not *even* justified by this, but he who judges me is the Lord.

^{4:5}Therefore, judge nothing before the time until the Lord comes who will both shine *His* light on the things

*The Greek word is literally, "under rower" which was a lower order of seaman, possibly the slaves which labored on the lower deck of oarsmen in a Roman galley ship. There is no doubt that this "under rower" was not the captain of the ship.

hidden in the darkness and expose the *secret* meditations of *our* hearts. Then each one will have his praise from God.

^{4:6}Now these things, brethren, I have applied to myself and Apollos for your sakes so that in our case you would learn not to think more highly of us than the things which I have written so that no one would try to make one of us seem greater than the other. ^{4:7}For who makes people different? And what does anyone have that they didn't receive? But if you have received something, why do you brag about it as if it hadn't been given to you by someone else?

^{4:8}You are already filled. You have already become rich. You have started to reign without us. Yes, and I wish that you *actually* did reign [in the coming millennial kingdom] so that we also could reign with you.

^{4:9}For I think God has designated us, the sent ones, to be the least important, as men doomed to death. For we are made a spectacle to the world, both to angels and to men. ^{4:10}We are fools for the Anointed One's sake, but you are wise in the Anointed One. We are weak, but you are strong. You have glory, but we have dishonor.

^{4:11}Even to this present time we both hunger and thirst; we are poorly clothed, are beaten, and have no fixed residence. ^{4:12}We labor, working with our own hands. Being reviled, we bless; being persecuted, we endure *it*; ^{4:13}being slandered *by others*, we appeal *to them*. *We are* like the rubbish of the world; *we are* all like floor sweepings until this time.

^{4:14}I don't write these things to shame you, but as my beloved children, I say this as a warning to you. ^{4:15}For though you have ten thousand instructors in the Anointed One, yet you don't have many fathers. For in the Anointed One, Jesus, I begot you through the message of good news. ^{4:16}I beg you, therefore, to become imitators of me! [Instead of being "filled, rich, reigning," etc.]

^{4:17}For this reason I sent Timothy to you, who is my beloved and faithful child in the Lord *and* who will remind you of the way I walk in the Anointed One, just as I teach everywhere in every gathering of the called-out ones. ^{4:18}Now some have become proud, as though I were not

coming to you. ^{4:19}But I will come to you shortly, if the Lord wills. And I will not assess the words of those who are self-important, but the power. ^{4:20}For the kingdom of God is not in words but in power. ^{4:21}What do you want? Should I come to you with a rod or in love and a spirit of gentleness?

CHAPTER 5

^{5:1}It is actually reported that there is sex outside of the marriage union among you and such impure sex that even the Gentiles don't practice it, *i.e.* that one of you has had *sex with* his father's wife. ^{5:2}And you are proud and did not mourn instead so that he who has done this act might be taken away from among you.

^{5:3}For although I am physically absent, *yet* I am present in spirit *and* have already judged him who has done this thing as if I were present. ^{5:4}In the name of our Lord Jesus, when you are gathered together and my spirit *is* with you with the power of our Lord Jesus, ^{5:5}deliver such a person to Satan for the destruction of *his* flesh so that his spirit may be saved in the day of the Lord Jesus.

^{5:6}Your proud boasting is not approved. Don't you know that a little yeast leavens the whole lump *of dough*? ^{5:7}Clean out the old yeast so that you may be a new, unmixed batch since you *should* be unleavened. For our passover *lamb* has been sacrificed, even the Anointed One.

^{5:8}Therefore, let us keep the feast, not with old yeast, neither with the yeast of depraved behavior and sin, but with the unleavened bread of purity and truth.

^{5:9}*When* I wrote to you in my letter not to have fellowship with those who practice sex outside of the marriage bond, ^{5:10}*I did* not mean with the sexually immoral of this world, or with those who are eager for wealth, or with those who take advantage of others, or with those who worship something other than God, for then you would need to leave this world.

^{5:11}But as it is, I wrote to you not to have fellowship with anyone who is called a brother but who is practicing sex outside of the marriage union, or *is* eager for wealth, or

is someone who worships something other than God, or is someone who speaks badly about others, or is a drunkard, or is a person who takes advantage of others. Don't even share a meal with someone like that.

^{5:12}For what business do I have judging those who are outside *in the world*? Don't you judge those who are within? ^{5:13}But those who are outside God will judge. Remove the wicked man from among yourselves.

CHAPTER 6

^{6:1}Do any of you having a dispute with his neighbor dare to go to court before the unrighteous instead of before those who have been set apart for God? ^{6:2}Or don't you know that those who have been set apart for God will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? ^{6:3}Don't you know that we will judge angels? How much more *should we be able to judge the things that belong to this life*?

^{6:4}If, then, you need to decide a legal dispute about things belonging to this life, *would you* set someone to judge who is looked down on in the gathering of the called-out ones? ^{6:5}I say this to shame you. What? Can't you find among yourselves even one wise man who would be able to decide between his brethren? ^{6:6}But, *instead*, a brother goes to court against another brother to have his case decided by unbelievers.

^{6:7}Now it is already a serious failure among you that you *even* have lawsuits against each other! Why not instead let yourselves be wronged? Why not instead let yourselves be defrauded? ^{6:8}Instead, you yourselves act unjustly and defraud and do it to your brethren!

^{6:9}Or don't you know that the unrighteous will not inherit the *coming* kingdom of God? Don't be deceived: neither those who have sex outside of marriage, nor those who worship something besides God; nor adulterers, nor cross dressers, nor homosexuals, ^{6:10}nor thieves, nor those who are eager for wealth, nor drunkards; nor slanderers, nor those who take advantage of others will inherit the kingdom of God [the millennial kingdom]. ^{6:11}And some of

you were like this, but you are being washed, but you are being made holy, but you are being considered just in the name of the Lord Jesus the Anointed One and in the Spirit of our God.

^{6:12}It is possible for me to do anything, but not all things are beneficial. It is possible for me to do anything, but I will not be brought under the control of any of *them*.

^{6:13}Foods are for the stomach and the stomach for foods, but God will destroy both it and them. But the body is not for sex outside of *the marriage bond* but for the Lord and the Lord for the body. ^{6:14}And God, who raised up the Lord, will also raise us up through his power.

^{6:15}Don't you realize that your bodies are members of the Anointed One? Should I take the members of the Anointed One and make them members of an immoral woman?* God forbid! ^{6:16}Or don't you know that he who is joined to an immoral woman* is one body with her? For, "The two," says he, "will become one flesh" (Gn 2:24). ^{6:17}But he who is joined to the Lord is one spirit *with the Lord*.

^{6:18}Flee sex outside of the marriage bond. Every sin that a man does is outside the body, but he who has sex outside of the marriage covenant sins against his own body. ^{6:19}Or don't you know that your body is a temple of the Holy Spirit which is in you? This is something which you have received from God. You are no longer your own master ^{6:20}because you have been purchased with a *high* price. Therefore, glorify God in your body.

CHAPTER 7

^{7:1}Now concerning the things about which you wrote, about whether it is *morally* right for a man to have sex with a woman, *I say*: ^{7:2}because of *the temptation* of sexual sins, let each man have his own wife and let each woman have her own husband. ^{7:3}Let the husband meet his wife's *sexual*

*The Greek word here is literally "prostitute" but I have used "immoral woman" instead. This phrase was chosen because the sex act, which results in the "one flesh" condition, is not limited only to prostitutes. Today, immoral sex is so rampant, that very few need to seek prostitutes to sin against their own bodies. Sex with an "immoral woman" brings the same spiritual results as sex with a professional prostitute.

needs and likewise also the wife meet her husband's *sexual* needs. ^{7:4}The wife does not have rights over her own body, but the husband *does*. In the same way also the husband does not have rights over his own body, but the wife *does*.

^{7:5}Don't deprive each other of *this privilege*, except by mutual consent for a time so that you may spend *undistracted* time in fasting and prayer. Then *you should* come together again so that Satan doesn't tempt you because of your lack of self control.

^{7:6}I say *this* by way of concession, not as a commandment. ^{7:7}I wish that all men were even as I myself am. However, each man has his own gift from God, some in this area and someone *else* in another *area*. ^{7:8}But I say to the unmarried and to the widows that it is good for them if they remain even as I am. ^{7:9}But if they do not have control over themselves, let them marry. For it is better to marry than to burn *with passion*.

^{7:10}But to the married ones I give this advice, yet not I, but the Lord: that the wife should not separate from her husband. ^{7:11}But if she separates, she should remain unmarried or else be reconciled to her husband. And the husband should not separate from his wife.

^{7:12}But to the rest I say (not the Lord): If any brother has an unbelieving wife and she is content to live with him, he should not leave her. ^{7:13}And if the woman has an unbelieving husband who is content to live with her, she should not leave her husband. ^{7:14}For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the brother; otherwise your children would be *considered* unclean, but now they are holy.

^{7:15}Yet if the unbeliever wants to separate, let him leave. The brother or the sister is not bound as a slave in such cases. For God has called us to peace. ^{7:16}For how do you know, oh wife, whether you will save your husband? Or how do you know, oh husband, whether you will save your wife?

^{7:17}Only as the Lord has distributed a portion to each one, as God has called each one, let him walk in it. This is

what I recommend in all the gatherings of the called-out ones.

^{7:18}Was any man called being circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. ^{7:19}Circumcision is nothing and uncircumcision is nothing, but obeying what God tells us to do *is what matters*. ^{7:20}Let each man remain in that situation in which he was when he was called.

^{7:21}Were you called being a bonds slave? Don't let it hinder you. But if you can become free, use it instead. ^{7:22}For he who was called in the Lord being a bonds slave is the Lord's free man. Likewise, he who was called being free is the Anointed One's slave. ^{7:23}You were bought with a price; don't become slaves of men. ^{7:24}Brethren, let each man remain with God in the situation in which he was called.

^{7:25}Now concerning virgins, I have no commandment from the Lord, but I give my advice as one who has obtained mercy from the Lord to be trustworthy. ^{7:26}I think, therefore, because of the present distressing *circumstances*, that it is good for a man to remain as he is.

^{7:27}Are you bound to a wife? Don't seek to be loosed. Are you loosed from a wife? Don't seek a wife. ^{7:28}But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet those *who marry* will have affliction in the flesh from which I would *prefer to spare* you.

^{7:29}But I say this: brethren, the time is growing ever shorter. Therefore, from now on, those who have wives should live as though they had none; ^{7:30}those who weep, as though they did not weep; those who rejoice, as though they did not rejoice; those who buy, as though they did not have possessions *and* ^{7:31}those who use the world, as not overindulging *themselves in it*, for the form of this world will disappear.

^{7:32}But I would like you to be free from cares. He who is unmarried cares about the things of the Lord, how he may please the Lord. ^{7:33}But he who is married cares about the things of the world, how he may please his wife, and so his attention is divided. ^{7:34}So also the woman who is unmarried and the virgin care about the things of the Lord,

so that they may be holy both in body and in spirit. But she who is married cares about the things of the world, how she may please her husband.

^{7:35}I say this for your own benefit, not to put restraints on you, but for something beautiful, *i.e.* that you may devote your attention to the Lord without distraction.

^{7:36}But if any man thinks that he is behaving himself improperly with respect to his virginity, *and* if she [the one he is desiring to marry] is past the flower of her age [beyond puberty], as she must be *in order to marry*, let him do what he wishes. He does not sin. Let them marry. ^{7:37}But he who stands firm in his heart, not having strong passions, but has control over his own desires, having decided in his heart to keep his own virginity; he does well. ^{7:38}So then, he who gives up his virginity by getting married does well and he who does not marry does even better.

^{7:39}A wife is bound *to her husband* for as long as her husband is alive. But if the husband dies, she is free to be married to whomever she wishes, only in the Lord. ^{7:40}But in my opinion, she is happier if she remains as she is. And I think that I also have the Spirit of God.

CHAPTER 8

^{8:1}Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge inflates the ego, but love builds up. ^{8:2}If any man thinks that he knows anything, he knows nothing yet as he needs to know. ^{8:3}But if any man loves God, this one understands that which is from him.

^{8:4}Therefore, concerning eating things which have been sacrificed to idols, we know that no idol is anything in this world and that there is no God but one. ^{8:5}For though there are things which are called gods, whether in heaven or on earth – as there are many gods and many lords – ^{8:6}yet for us there is only one God, the Father, of whom are all things and into whom we *have come*, and one Lord, Jesus the Anointed One, through whom are all things, including ourselves.

^{8:7}However, not all men have that knowledge. Some are still used to thinking of the idol *as being something real*.

So when they eat something sacrificed to an idol, their conscience, being weak, is contaminated. ^{8:8}But food does not gain us God's approval. Neither if we don't eat are we worse off, nor if we do eat are we better off.

^{8:9}But be careful so that this liberty of yours doesn't become a stumbling block to the weak ones. ^{8:10}If, for example, someone sees you who have knowledge eating meat in an idol's temple, if he is weak, won't his conscience be emboldened to partake of [participate in] idolatrous sacrifices [rituals often involving prostitution]? ^{8:11}In this way, through your "knowledge," the weak brother for whom the Anointed One died is harmed. ^{8:12}And thus, sinning against the brethren and wounding their conscience when it is weak, you sin against the Anointed One.

^{8:13}Therefore, if food causes my brother to stumble, I will never eat meat again so that I don't cause my brother to stumble.

CHAPTER 9

^{9:1}Am I not free? Am I not a sent one? Have I not seen Jesus our Lord? Are you not my work in the Lord? ^{9:2}If I am not a sent one to others, yet at least I am to you, for the seal of my having been sent is you in the Lord. ^{9:3}My defense to those who examine me is this:

^{9:4}Don't we have the right to eat and to drink? ^{9:5}Don't we have the right to be accompanied by a wife who is a believer, just like the rest of the sent ones, the brothers of the Lord, and Cephas? ^{9:6}Or myself and Bar-Nabas, don't we have a right to not work *secularly*? ^{9:7}What soldier ever serves paying his own expenses? Who is it who plants a vineyard and doesn't eat the fruit from it? Or who shepherds a flock and doesn't drink the milk of the flock?

^{9:8}Do I just say these things humanly speaking or doesn't the law say the same thing also? ^{9:9}For it is written in the law of Moses, "You shall not muzzle the ox while threshing grain" (Deut 25:4). Is it simply that God cares for the oxen ^{9:10}or does he principally say it for our benefit?

Yes, it was written for our sake because he who plows ought to plow in hope and he who threshes, to thresh in

the hope of partaking. ^{9:11}If we sowed into you spiritual things, is it a great problem if we reap natural things from you? ^{9:12}If others partake of this privilege *concerning* you, how much more could we? Nevertheless we did not use this privilege. Instead, we put up with all things so that we would not present an obstacle *for anyone* to the message of good news about the Anointed One.

^{9:13}Don't you know that those who work with the sacred things eat *of the things of* the temple and those who attend the altar have their portion from the altar? ^{9:14}In a similar way, the Lord has ordained that those who proclaim the good news should live from the good news message. ^{9:15}But I have used none of these things nor am I writing this to insist that it should be done for me. For it would be better for me to die rather than that anyone would make my boasting void.

^{9:16}For if I announce the good news, I have nothing to boast about. *It is a necessity which* has been laid upon me. Woe to me if I don't proclaim message of the good news. ^{9:17}For if I do it willingly I have a reward, but if unwillingly, I *still* have had a stewardship entrusted to me.

^{9:18}What is my reward then? That, when I proclaim the good news, I present the good news without *financial* cost so as not to use to my full right in the good news message. ^{9:19}For though I was free from all men, I made myself a slave to all so that I might gain more *of them*.

^{9:20}So to the Jews I became as a Jew so that I might gain Jews; to those who are under the law, *I became* as if I were under the law – not being myself *actually* under the law – so that I might gain those who are under the law. ^{9:21}To those who don't have the law, *I became* as if I didn't have the law – not being without law with respect to God, but under the law of the Anointed One – so that I might gain those who don't have the law.

^{9:22}To the weak I became weak so that I might gain the weak. I have become all things to all men so that I, by using all *legitimate* means, might save some. ^{9:23}And I do all things for the sake of the good news message so that I may be a joint partaker *in the rewards* of it.

^{9:24}Don't you know that those who run in a race all run but only one receives the prize? You should run in the same way so that you may obtain it. ^{9:25}And everyone who strives *to excel* in sports exercises self-control in all things. Now they do it to receive a perishable crown, but we an imperishable one.

^{9:26}Therefore, I run in this way, not with uncertainty. I fight *in this way*, not as if *I were just* beating the air. ^{9:27}But I treat my body severely and bring it into subjection unless after I have preached to others, I myself would be rejected.

CHAPTER 10

^{10:1}For I don't want you to be unaware brethren, that our fathers were all under the cloud and all passed through the sea ^{10:2}and were all "baptized" into Moses [into that which Moses received] in the cloud and in the sea. ^{10:3}They all ate the same spiritual food ^{10:4}and all drank the same spiritual drink. For they drank from a spiritual rock which followed them – and that rock was the Anointed One.

^{10:5}However, God was not pleased with most of them, for their corpses were scattered in the wilderness. ^{10:6}Now these things are examples for us so that we should not long after sinful things, as they also longed. ^{10:7}Neither should we worship anything other than God as some of them did, as it is written, "The people sat down to eat and drink, and rose up to play" [in an idolatrous, drunken orgy] (Ex 32:6;18,19;25).

^{10:8}Neither let us have sex outside of the marriage bond, as some of them did and in one day twenty-three thousand of them were killed. ^{10:9}Neither let us try the Lord's *patience* too much, as some of them did and were destroyed by serpents. ^{10:10}Neither should we complain as some of them complained and were destroyed by the Destroyer.

^{10:11}Now these things which happened to them were written as a warning to us, upon whom the ends of the ages have come! ^{10:12}Therefore, let him who thinks he stands be careful so that he doesn't fall. ^{10:13}There is no test of *your faithfulness* which you experience which is not com-

mon to all humans. But God, who is faithful, will not allow you to be tested beyond what you are able to bear but will with the test also provide the way out so that you may be able to endure it.

^{10:14}Furthermore, my beloved, flee from idolatry. ^{10:15}I speak to you as to wise men. Consider carefully what I say. ^{10:16}The cup of blessing which we celebrate, isn't it *our* fellowship *together* in the blood of the Anointed One? The bread which we break, isn't it *our* fellowship *together* in the body of the Anointed One? ^{10:17}This is because we who are many are one bread and one body, since we all partake of the one bread. ^{10:18}Consider Israel, humanly speaking. Aren't those who eat the sacrifices companions *because of eating together* what came from the altar?

^{10:19}What am I saying then? That a thing sacrificed to idols is anything or that an idol is anything? *No!* ^{10:20}But I do say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God. I do not want you to become participants with demons.

^{10:21}You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and of the table of demons. ^{10:22}Or do we provoke the Lord to jealousy? Are we stronger than he is?

^{10:23}Everything is possible, but not all things are beneficial. Everything is possible, but not all things build up [yourself or others]. ^{10:24}Let no one seek his own interests, but each one *should seek* his neighbor's well-being.

^{10:25}Whatever is sold in the marketplace, eat, asking no question for conscience' sake, ^{10:26}for, "The earth is the Lord's and all the abundance of it" (Ps 24:1).

^{10:27}If an unbeliever invites you to a feast and you are disposed to go, eat whatever is set in front of you, asking no question for conscience' sake. ^{10:28}But if someone says to you, "This has been offered in an idolatrous sacrifice," don't eat it, for his sake who disclosed it and for conscience' sake. ^{10:29}When I say conscience, I don't mean your own, but the other's. For why should my liberty be judged by someone else's conscience? ^{10:30}If I partake with thankfulness, why am I spoken against for that for which I give thanks?

^{10:31}Therefore, whether you eat or drink or whatever you do, do all to the glory of God. ^{10:32}Don't do anything which is offensive, either to Jews, or to Greeks, or to the gathering of the called-out ones of God, ^{10:33}just as I also seek to be inoffensive to all men in all things, not seeking my own advantage, but the benefit of the many so that they may be being saved.

CHAPTER 11

^{11:1}Be imitating me in the way that I follow the Anointed One. ^{11:2}Now I praise you that you remember everything about the way I lived and you hold tightly onto the instructions which I delivered to you.

^{11:3}But I want you to know, that the head of every man is the Anointed One, the head of the woman is the man, and the head of the Anointed One is God. ^{11:4}Every man when praying or prophesying, having his head down {or, lowered} [signaling an attitude of submission to another man or men], dishonors his own head [the Anointed One].

^{11:5}And every woman praying or prophesying with her head uncovered dishonors her head [the man]. For it is the same as if she were shaved bald. ^{11:6}For if a woman is not covered, let her also be shaved. But if it is shameful for a woman to have her hair cut or to be shaved, let her be covered.

^{11:7}For a man is obligated not to have his head covered [a sign of submission to human authority] because he possesses the image and glory of God. But the woman is the glory of man. ^{11:8}You see, the man was not *taken* out of the woman, but the woman *was taken* out of the man.

^{11:9}Therefore, the man was not made for the woman, but the woman *was made* for the man. ^{11:10}For this reason, the woman should have a *sign* of *her submission* to authority on her head for the sake of the angels. ^{11:11}Nevertheless, in the Lord neither is the woman *complete* without the man nor the man *complete* without the woman. ^{11:12}For as the woman was *taken out* from the man, so the man also *comes out* from the woman. But all things are from God.

^{11:13}Make this judgment for yourselves. Is it proper for a woman pray to God uncovered? ^{11:14}Doesn't even nature

itself teach you that if a man has long hair, it is a dishonor to him? ^{11:15}But if a woman has long hair, it is a glory to her. For her hair is given her as a covering.

^{11:16}But if anyone has a strong disagreement about this, we have no such custom, neither do the gatherings of the called-out ones of God.

^{11:17}But in giving you the *following* instructions, I do not praise you. You are not coming together for the better but for the worse. ^{11:18}For first of all, when you come together in the gathering of the called-out ones, I hear that divisions exist among you and I partly believe it. ^{11:19}For there must be separations among you so that it can be clear who those are who are approved *by God* among you.

^{11:20}When, therefore, you assemble yourselves together, the supper you eat is not of the Lord. ^{11:21}For in your eating, each one takes his own meal before the other. One goes hungry and another is drunk. ^{11:22}What? Don't you have houses in which to eat and drink? Or don't you value the gathering of the called-out ones of God and *so* shame those who don't have much? What should I say to you? Should I praise you? I don't praise you in this matter!

^{11:23}For I received from the Lord that which also I delivered to you: that the Lord Jesus on the night in which he was betrayed, *during the meal* took bread, ^{11:24}and when he had given thanks, he broke it and said, "This is my body, which is for you. Remember me when you do this."

^{11:25}In the same way also *he took* the cup after they had eaten their meal, saying, "This cup is the new covenant in my blood. As often as you drink it *together*, remember me." ^{11:26}For as often as you eat this bread and drink the cup *together*, you proclaim the Lord's death until he comes.

^{11:27}Therefore, whoever eats the bread or drinks the cup of the Lord being unworthy* will be liable for the body and the blood of the Lord. ^{11:28}But let a man examine himself and so let him eat of the bread and drink of the cup. ^{11:29}For whoever *still* eats and drinks but does not discern the

*This "unworthiness" must be linked to "not discerning the Lord's body" in verse 29. In fact, following the context of the entire passage, the judgments described seem to be intimately linked to how we treat other members of the body rather than to other kinds of sins. (See chapter 10:16,17).

Lord's body* eats and drinks in an irreverent manner and so eats and drinks judgment upon himself.

^{11:30}This is the reason that many among you are weak and sick and some have *even* died [physically and/or spiritually]. ^{11:31}But if we rightly discern our own responsibility *with respect to the other members*, we will not be judged. ^{11:32}But when we are judged by the Lord, we are disciplined so that we will not be condemned *along* with the world.

^{11:33}Therefore, my brethren, when you come together to eat, wait for each other. ^{11:34}If anyone is too hungry *to wait for the others*, let him eat at home so that your coming together is not for judgment. And the remaining matters I will arrange when I come.

CHAPTER 12

^{12:1}Now, brethren, I don't want you to be ignorant concerning spiritual gifts. ^{12:2}You know that when you were Gentiles, you were led by those voiceless idols, being carried away *by various impulses*. ^{12:3}Therefore, I want to make it clear to you that no one speaking in the Spirit of God says, "Jesus is cursed," and no man can *truly* declare that Jesus is *his* Master, but by the Holy Spirit.

^{12:4}Now there are different kinds of gifts but the same Spirit. ^{12:5}And there are various kinds of ministries yet the same Lord. ^{12:6}And there are different ways of working but it is the same God *who is* operating in and through all things.

^{12:7}But to each one is given an expression of the Spirit for the benefit of all. ^{12:8}For to one is given the "word of wisdom" through the Spirit, and to another the "word of knowledge" according to the same Spirit; ^{12:9}to another faith in the same Spirit; to another gifts of healing in the one Spirit; ^{12:10}to another workings of miracles; to another prophecy; to another discerning of spirits; to another different kinds of languages; to another the interpretation of *such* languages.

^{12:11}But through all these things, One – even the Spirit himself – works, distributing to each one individually according to his purposes.

*This means that we recognize and treat the others as members of the Anointed One, i.e. that we treat them as we would treat Jesus Himself.

^{12:12}For as the *physical* body is one and has many members and all the members of the body, being many, are one – so also *is* the Anointed One. ^{12:13}For in one Spirit we were all immersed {baptised} into one body, whether Jews or Greeks, whether slaves or free. And one Spirit was provided for us to drink.

^{12:14}Yet the body is not one member but many. ^{12:15}If the foot were to say, “Because I am not the hand, I am not part of the body,” is it, therefore, not *part* of the body? ^{12:16}Or if the ear were to say, “Because I am not an eye, I am not *part* of the body,” is it, therefore, not *part* of the body? ^{12:17}If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?

^{12:18}But now God has set each one of the members in the body just as it pleased him. ^{12:19}And if they were all one member, where would the body be? ^{12:20}But now they are many members, but one body. ^{12:21}And the eye cannot say to the hand, “I don’t need you,” or, again, the head to the feet, “I don’t need you.”

^{12:22}Instead, those members of the body which seem to be weaker are necessary. ^{12:23}Those parts of the body, which we think are less honorable, to these we give more abundant honor and our less beautiful parts we beautify even more, ^{12:24}whereas our attractive parts have no need.

But God joined the members of the body together, giving greater honor to the part which is lacking ^{12:25}so that there would be no separations in the body but that each of the members of the body would care for each other. ^{12:26}*The result should be* that if one member suffers, all the members suffer with it, or if one member is honored, all the members will rejoice with it.

^{12:27}Now you are the body of the Anointed One and each member *is* assigned a “part” to fulfill. ^{12:28}And, indeed, this is how God has arranged *things* in the gathering of the called-out ones: first *he placed* sent ones, second prophets, third teachers, then workers of miracles, then gifts of healing, helping *others*, guidance *and* various types of languages. ^{12:29}Are all sent ones? Are all prophets? Are all teachers? Are all workers of miracles? ^{12:30}Do all have gifts

of healing? Do all speak with different languages? Do all interpret? ^{12:31}But earnestly desire the greater gifts. And yet I will show you an even more excellent way.

CHAPTER 13

^{13:1}If I speak in the languages of men and of angels but don't have love, I have become *like* a sounding brass *instrument* or a clanging cymbal. ^{13:2}And if I have the gift of prophecy, understand the mysteries, *have* every last bit of knowledge and if I have all faith – enough to remove mountains – but don't have love, I am nothing. ^{13:3}And if I donate all my goods to feed the poor and if I give my body to be burned, but don't have love, it doesn't benefit me at all.

^{13:4}Love is patient *in all situations* and is kind. Love is not jealous. Love does not show itself off; is not proud; ^{13:5}does not behave itself inappropriately; is not self-seeking; is not quick to take offense; does not keep track of wrongs *against it*; ^{13:6}does not rejoice because of other's sins but rejoices with the truth; ^{13:7}covers all *negative* things; believes all things; hopes all things; endures all things.

^{13:8}Love never fails. But where there are prophecies, they will be rendered inoperative; where there are different languages, they will cease; where there is knowledge, it will disappear. ^{13:9}For now we understand only partially and we prophesy imperfectly. ^{13:10}But when that which is perfect has come, that which is only partial will be superseded.

^{13:11}When I was a child, my speech was childish, my feelings were childish, my thoughts were childish. Now that I have become a man, I have put away childish things. ^{13:12}For now we see in a mirror, obscurely,* but then face to face. Now I understand partially, but then I will perceive *him* completely, just as I also am thoroughly known *by him right now*. ^{13:13}But these things are enduring: faith, hope and love, these three, and the greatest of these is love.

CHAPTER 14

^{14:1}Follow after love, yet earnestly desire spiritual gifts, but especially that you might prophesy. ^{14:2}For he who

*The mirrors of those times, usually a polished metal, did not give a very good reflection as our glass ones do today. Perhaps their reflection was very fuzzy and imperfect. Therefore, "seeing as in a mirror" would be to see imperfectly or "obscurely."

speaks in a *unknown* language does not speak to men but to God, for no one understands him. But in the spirit he speaks mysteries. ^{14:3}But he who prophesies, speaks edification, exhortation, and consolation to men. ^{14:4}He who speaks in an *unknown* language edifies himself but he who prophesies builds up the gathering of the called-out ones.

^{14:5}Now my desire is that you all speak with different languages but even more that you would prophesy. He who prophesies is “greater” than he who speaks with *different* languages, unless he interprets *what is said* so that the gathering of the called-out ones may receive edification.

^{14:6}But now, brethren, if I come to you speaking with *unknown* languages, how will it benefit you if I don’t speak to you either through revelation, knowledge, prophesying, or teaching? ^{14:7}Even things without life when making a sound, whether a flute or harp, if they don’t give a distinctive sound, how will it be known what is being played? ^{14:8}For *example*, if the trumpet makes an indistinct sound, who will prepare himself for war?

^{14:9}So you also, unless you speak with your tongue, speech which is easy to understand, how will anyone know what is being spoken? For you will be speaking into the air.

^{14:10}For *example*, there are many kinds of languages in the world and no language is without its own meaning. ^{14:11}But if I don’t know the meaning of the words, I will appear to be a foreigner to him who speaks and he who speaks will be a foreigner to me. ^{14:12}So you also, since you are zealous for spiritual gifts, seek them in a way which will result in the abundant edifying of the called-out ones.

^{14:13}Therefore, let him who speaks in a *different* language pray that he may interpret *it*. ^{14:14}For if I pray in an *unknown* language, my spirit prays, but I don’t understand *the words*. ^{14:15}What is better then? I will pray with the spirit and I will pray with understanding also. I will sing with the spirit and I will sing with understanding also.

^{14:16}Or else if you bless with the spirit, how will someone who does not know that language say “Amen” at your giving thanks, since he doesn’t know what you said?

^{14:17}For you really do give thanks well, but the other is not built up. ^{14:18}I thank God that I speak in *unknown* languages more than all of you. ^{14:19}However, in the gathering of the called-out ones I would rather speak five words with my understanding so that I might instruct others also than ten thousand words in an *unknown* language.

^{14:20}Brethren, don't have the mentality of children. Yet with respect to meanness you should be like babies, but in understanding be like men. ^{14:21}In the law it is written, "By men of strange tongues and by the lips of strangers I will speak to this people, yet even then they will not hear me, says the Lord" (Is 28:11,12).

^{14:22}Therefore, *these different* languages are a sign not to those who believe but to the unbelieving. But prophesying is a sign not *only* to the unbelieving but to those who believe *also*.

^{14:23}If then the whole group of called-out ones is assembled together and everyone speaks with an *unknown* language and some people who are uneducated or unbelieving come in, won't they say that you are crazy? ^{14:24}But if everyone prophesies and someone unbelieving or uneducated enters, he is reprov'd by all *and* he is judged by all ^{14:25}since the secrets of his heart are being revealed. And so he will fall down on his face and worship God, declaring that God is certainly among you.

^{14:26}What is *the proper way to conduct your meetings* then, brethren? When you come together, each one has a psalm; has a teaching; has a revelation; has a *message in an unknown* language; has an interpretation. Let everything be done for building up the others [not glorifying yourself].

^{14:27}If anyone speaks in an *unknown* language, it should be done by two, or at the most three *people*, with each taking their turn. And someone should interpret. ^{14:28}But if there is no interpreter, let him keep quiet in the gathering of the called-out ones. Let him speak to himself and to God.

^{14:29}And let two or three of the prophets speak and let the others discern *if what they say is from God*. ^{14:30}But if a revelation comes to another sitting nearby, let the one speaking be quiet. ^{14:31}For you all can prophesy one by one

so that all may learn and all may be encouraged. ^{14:32}And the spirits of the prophets are subject to the prophets,* ^{14:33}for God is not a God of confusion but of peace.

As it is whenever the called-out ones – the ones who have been set apart for God – get together, ^{14:34}the women should be quiet, [not loud and pushy] in the gatherings. For it is not permitted for them to speak *disruptively*, but let them be in subjection as the law also teaches. ^{14:35}And if they wish to learn *more about* anything, let them ask their own husbands at home. For it is shameful for a woman to speak *disruptively* in the assembly.**

^{14:36}What? Did the word of God come forth from you? Or did it come to you alone? ^{14:37}If any man thinks of himself as a prophet, or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. ^{14:38}But if any man is without understanding, he won't understand *this*. ^{14:39}Therefore, my brethren, desire earnestly to prophesy and don't forbid to speak with other languages. ^{14:40}But let all things be done decently and in order.

CHAPTER 15

^{15:1}Now I reaffirm to you, brethren, the good news that I announced to you, which you also received, in which also you stand, ^{15:2}by which you also are being saved, if you are holding tightly *onto* the word which I proclaimed to you, unless you believed insincerely.

^{15:3}For I delivered to you *truths* from among the primary ones which I also received, *i.e.* that the Anointed One died for our sins according to the scriptures; ^{15:4}and that he was buried; and that he has been raised on the third day according to the scriptures; ^{15:5}and that he appeared to Cephas

*Paul is teaching us that in true prophesying, the prophet does not lose control of himself. He is not possessed by or taken over by a spirit or the Holy Spirit. His spirit is always under his own control, *i.e.* "subject" to himself.

**In chapter 11, verse 5, Paul mentions women praying or prophesying when they are submissive, *i.e.* with their head covered. Without a doubt, this is something which happened in gatherings of the called-out ones. Thus, they were "speaking" in the meetings. These women surely were not prophesying to themselves. Once two or three people get together, whether they are men or women, this already constitutes a "church" meeting (Mt 18:20). Therefore, this passage cannot be understood as a total prohibition on women speaking in meetings. I have offered the above translation as a way which seems to harmonize with the rest of Paul's teaching.

and then to the twelve. ^{15:6}After that he appeared to more than five hundred brethren at one time, most of whom are still alive until today, but some *of whom* have fallen asleep {died}; ^{15:7}then he appeared to James; then to all the sent ones.

^{15:8}Then – *being* the least important of them all, like a child *who was* born by miscarriage – he appeared to me also. ^{15:9}For I am the least of the sent ones, one who is not worthy to be called a sent one because I persecuted the called-out ones of God. ^{15:10}But by the grace of God I am what I am and his grace which was given to me was not ineffective, but I labored more abundantly than they all. Yet it wasn't I, but the grace of God which was with me. ^{15:11}Whether then it was I or they – we proclaimed and you believed.

^{15:12}Now if the Anointed One is proclaimed as having been raised from the dead, how can some among you say that there is no resurrection of the dead? ^{15:13}For if there is no resurrection of the dead, then the Anointed One has not been raised *either*. ^{15:14}And if the Anointed One has not been raised, then our proclaiming is in vain and your faith is also useless.

^{15:15}Furthermore, we would be found to be false witnesses of God if we testified concerning God that he raised up the Anointed One, whom he didn't raise up, if it is true that the dead are not raised. ^{15:16}For if the dead are not raised, neither has the Anointed One been raised. ^{15:17}And if the Anointed One has not been raised, your faith has no benefit *for you*. You are still in your sins.

^{15:18}Then too those who have fallen asleep {died} in the Anointed One have perished. ^{15:19}If then we have placed our only hope in the Anointed One's *resurrected* life [and he has not resurrected], we are the most to be pitied of all men.

^{15:20}But *actually* the Anointed One has been raised from the dead, *thus* becoming the firstfruits of those who are asleep. ^{15:21}For since death came through *a* man, the resurrection of the dead *also* came through *a* man. ^{15:22}For as in Adam all die, so also all *who are* in the Anointed One will be made alive. ^{15:23}But each in his own order: the Anointed One the firstfruits; then those that are the Anointed One's

at his coming. ^{15:24}Then the culmination {fulfillment} *comes* when he will deliver up the kingdom to God, even the Father, as soon as he has rendered inoperative all *other* rule, all *other* authority, and *other* power. ^{15:25}For he must reign until he has put all his enemies under his feet.

^{15:26}The last enemy to be rendered inoperative is death, ^{15:27}for he *will surely* put all things in subjection under his feet. But when he said, "All things are put in subjection," it is evident that he who subjected all things to him is excepted.

^{15:28}And when all things have been subjected to him, then the Son himself will also be subjected to him who subjected all things to him so that God *the Father* may be all in all.

^{15:29}Otherwise what will they do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? ^{15:30}Why also are we in danger all the time? ^{15:31}I die daily – which corresponds to your boasting *about me*, brethren, which *boasting* I understand to be in the Anointed One, Jesus our Lord. ^{**}

^{15:32}When I fought with beasts at Ephesus, from a man's point of view, how did it profit me if the dead are not raised? Let us eat and drink, for tomorrow we die. ^{15:33}Don't be deceived. Bad friendships corrupt good morals. ^{15:34}Be righteously sober and do not sin, for some are ignorant concerning God. I say this to your own shame.

^{15:35}But some will ask, "How are the dead raised?" And, "What kind of body will they have?" ^{15:36}You foolish one, that which you sow doesn't sprout unless it first "dies." ^{15:37}And when you sow, you don't sow the physical form that will come *from it*, but bare grain, which might be of wheat or of some other kind. ^{15:38}But God gives it a physical form according to his pleasure *and* to each kind of seed a "body" of its own. ^{15:39}*Furthermore*, all flesh is not the same kind of flesh. But there is one kind of flesh of men, another flesh of animals, another flesh of birds, and another of fish.

^{*}I cannot see that Paul was endorsing this practice, which has no validity according to the rest of scripture, but was merely using this practice as an example of how much some believers did, in fact, have hope in the resurrection of the dead.

^{**}This is a particularly difficult sentence to translate. The Greek is not at all clear. There are very many different translations of this verse, some of which are pure gibberish. I offer the above as an attempt to make sense of what Paul is trying to say.

^{15:40}There are also celestial bodies and earthly bodies. But the glory of the celestial is one type and the glory of the earthly is another. ^{15:41}There is one type of glory of the sun, another glory of the moon, and another glory of the stars.

Just as one star differs from another star in *degree of* glory, ^{15:42}so it will also be in the resurrection of the dead.

The physical body is sown in corruption; it is raised in incorruption. ^{15:43}It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power. ^{15:44}It is sown a natural body; it is raised a spiritual body. Since there is a natural body, there is also a spiritual body.

^{15:45}So also it is written, “The first man Adam was made *as* a living soul – the last Adam became *the* Spirit which imparts *God’s own* life.” ^{15:46}However, that which is spiritual doesn’t come first but that which is natural *and* then that which is spiritual. ^{15:47}The first man was made out of the earth *and, therefore, is* earthly. The second man is the Lord from heaven.

^{15:48}Those who are earthly, follow the pattern of the earthly *man*. Those who are heavenly exhibit the pattern of the heavenly One. ^{15:49}And as we have been clothed with the image of the earthly *man*, we will also be clothed with the image of the heavenly *man*.

^{15:50}Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither does that which is corruptible inherit incorruption.

^{15:51}Look, I will tell you a secret. We will not all sleep {die}, but we will all be changed ^{15:52}in an instant, in the blink of an eye, at the *sounding of the* final trumpet. For the trumpet will sound, the dead will be raised incorruptible and we will be changed *together with them*.

^{15:53}For this corruptible *being* must be clothed with incorruption and this mortal *body* must be clothed with immortality. ^{15:54}But when that which is corruptible will have been clothed with incorruption and this mortal *body* will have been clothed with immortality, then the saying that is written will come to pass, “Death is swallowed up in victory” (Is 25:8). ^{15:55}Oh death, where is your victory? Oh death, where is your sting?

^{15:56}The “sting” *which causes* death is sin and it is the law which gives “force” to sin [by exposing it]. ^{15:57}But thanks be to God, who gives us the victory through our Lord Jesus the Anointed One. ^{15:58}Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor in the Lord is not futile.

CHAPTER 16

^{16:1}Now concerning the collection for those who have been set apart for God, you should follow the same instructions which I gave to the gatherings of the called-out ones in Galatia. ^{16:2}On the first day of the week let each one of you set aside something according to how he has prospered so that no collections will be made when I come. ^{16:3}And when I arrive, I will send whomever you approve with letters to carry your gift to Jerusalem. ^{16:4}And if it seems good for me to go also, they will go with me.

^{16:5}But I will come to you after I have passed through Macedonia, for I intend to pass through Macedonia. ^{16:6}But perhaps I will stay there with you *for a while* or even spend the winter there so that you may send me out on my journey wherever I go. ^{16:7}For I do not wish to see you now, *when I am* just *quickly* passing through, for I hope to spend some time with you, if the Lord permits it.

^{16:8}But I will remain at Ephesus until Pentecost, ^{16:9}for a great door *of* effective service has been opened for me. But there are many adversaries.

^{16:10}Now if Timothy comes, see to it that he *is well received, thus* having no reason to be anxious while he is with you, for he does the work of the Lord, as I also do. ^{16:11}Therefore, let no one look down on him. But send him forward on his journey in peace so that he may come to me, for I expect him with the brethren.

^{16:12}But concerning Apollos, the brother, I pleaded with him to come to you with the brethren, but he was not at all willing to come at this time. But he will come when he has an opportunity.

^{16:13}Be watchful. Stand firmly in the faith. Behave like men. Be strong. ^{16:14}Let everything you do be done in love.

^{16:15}Now I plead with you, brethren (you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have agreed among themselves to serve those who have been set apart for God), ^{16:16}that you also be yielding with them and to everyone who helps in the work and labors.

^{16:17}I rejoiced at the arrival of Stephanas, Fortunatus, and Achaicus, for that which was lacking on your part they supplied. ^{16:18}For they refreshed my spirit and yours. *Consequently, be able to recognize ones such as these.*

^{16:19}The gatherings of the called-out ones in Asia send you salutations. Aquila and Priscilla send you fond greetings in the Lord, along with the gathering of the called-out ones which is in their house.

^{16:20}All the brethren greet you. Greet one another with a holy kiss. ^{16:21}I, Paul, send my greetings *written* by my own hand. ^{16:22}If anyone does not love the Lord, let him be anathema {cursed}. Maranatha {Come Lord Jesus}. ^{16:23}The grace of the Lord Jesus the Anointed One be with you. ^{16:24}My love is with you all in the Anointed One, Jesus.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The second letter of Paul to the Corinthians

^{1:1}Paul, a sent one of the Anointed One, Jesus, through the will of God and Timothy our brother, to the gathering of the ones called out by God which is at Corinth, *together* with all those set apart for God in the whole of Achaia:
^{1:2}Grace to you and peace from God our Father and the Lord Jesus the Anointed One.

^{1:3}Blessed be the God and Father of our Lord Jesus the Anointed One, the Father of compassion and God of all comfort, ^{1:4}who comforts us in all our suffering so that we may be able – through the comfort with which we ourselves are comforted by God – to comfort others who are experiencing any suffering *themselves*. ^{1:5}For as the sufferings of the Anointed One are abundant in our lives, our comfort is also abundant in the same measure through the Anointed One.

^{1:6}Now if we are afflicted, it is for your comfort and salvation, or if we are comforted, it is for your comfort *also*, enabling you to endure the same sufferings which we also suffer. ^{1:7}And our hope for you is firm, *because we* know that as you are participants in the sufferings so also you will be partakers of the comfort.

^{1:8}For we don't want you to be unaware, brethren, of the suffering which we experienced in Asia. *There* we were under extreme pressure, far beyond our strength to withstand, so *much so* that we despaired even of life itself.

^{1:9}But on our part, we already have had the sentence of death *pronounced* upon ourselves so that we would not trust in ourselves but in God who raises the dead. ^{1:10}It is he who delivers us out of so great a death, will deliver us, and on whom we have set our hope that he will continue to deliver us.

^{1:11}You also are cooperating *in this deliverance* through your prayers for us. The result is that because of the gift of *deliverance* provided to us through *the prayers of many*, many people will also give thanks for our sakes.

^{1:12}Our boasting is this: the testimony of our conscience that we conducted ourselves *in the simplicity and sincerity of God* in the world and even more so towards you. This *conduct* was not the result of fleshly wisdom but of the grace of God.

^{1:13}For we are not writing to you anything new or different than what you have already read and accepted and I hope that you will accept it to the end.

^{1:14}*Furthermore* – as you have at least partially understood from us – we are your *motive* for rejoicing just as you also will be ours in the day of our Lord Jesus. ^{1:15}And due to this confidence, I had decided to come to *visit* you first so that you might have a second benefit. ^{1:16}Then, leaving you, *I planned* to go on to Macedonia and after Macedonia come back to you. *Then*, from there, you could send me on my way to Judea.

^{1:17}Therefore, when I made this plan, did I show instability? Or the things that I plan, do I plan according to the natural man so that I would say “yes” or “no” *but not carry through with it*? ^{1:18}But as God is faithful, our word toward you is not yes or no {without certainty}.

^{1:19}For the Son of God, Jesus the Anointed One, who was proclaimed among you by us – even by me, Silvanus and Timothy – was not yes or no {something uncertain}, but in him is yes! ^{1:20}For with as many of the promises of God as there are: in him is the “Yes!” And *also* through him is the “Amen!” which *resounds* through us to the glory of God.

^{1:21}Now he, who establishes us with you in the Anointed One and has anointed us, is God, ^{1:22}who also sealed us and gave us the guarantee which is the Spirit in our hearts. ^{1:23}But I call God as a witness concerning my soul that it was to spare you that I put off coming to Corinth. ^{1:24}Not that we have *any* dominion over your faith, but we are helpers of your joy. For you stand by faith *yourselves*.

CHAPTER 2

^{2:1}But I determined this in myself: that I would not come again to bring you sorrow. ^{2:2}For if I make you sorry, who then is he who makes me glad but he who is made sorry by me? ^{2:3}And I wrote *to you* about this very thing unless perhaps when I came I would be distressed by those with whom I ought to rejoice. *But* I had confidence in you all that you would all share my joy.

^{2:4}For out of much affliction and anguish of heart I wrote to you with many tears, not that you would be made sorrowful but that you might know the abundance of love which I have for you.

^{2:5}But if anyone has caused sorrow, he hasn't grieved me so much as all of you (not to press the point too much). ^{2:6}The punishment of such a one by the majority is sufficient. ^{2:7}Therefore, *taking the other side*, now you should instead forgive him and comfort him, unless by any means, such a one would be consumed with too much grief.

^{2:8}Therefore, I appeal to you to confirm your love for him. ^{2:9}For I also wrote for this purpose: so that I might test you *to see* whether or not you are obedient *to God* in all things. ^{2:10}But to whom you forgive anything, I forgive also. For what I have forgiven (if I have forgiven anything), I have forgiven it in the presence of the Anointed One for your sakes ^{2:11}so that Satan might not gain any advantage over us. For we are not ignorant of his strategies.

^{2:12}Now when I came to Troas on behalf of the good news concerning the Anointed One, a door was opened to me by the Lord, ^{2:13}but I had no peace in my spirit because I didn't find Titus my brother. So, saying my goodbyes to them, I went on to Macedonia.

^{2:14}But thanks be to God, who always leads us in a triumphal *procession* in the Anointed One and makes manifest through us the sweet aroma of his knowledge in every place.

^{2:15}For through the Anointed One we are a sweet aroma of God, both to those who are being saved and to

those who are perishing. ^{2:16}To the one the aroma* is *coming from our death with the Anointed One, pointing to their death*. To the other it is an aroma *which comes from more and more of God's own life in us*. And who is adequate for such *wonderful things*?

^{2:17}For we are not like so many others, turning the word of God into a money-making business. But instead, having no ulterior motives, we speak from God in the Anointed One – God *himself* being our witness.

CHAPTER 3

^{3:1}Are we again needing to show our credentials? Or do we need, as some others do, letters of recommendation to you or from you? ^{3:2}You are our “letter,” written on your hearts, being understood and read by all men. ^{3:3}It is evident that you are a letter of the Anointed One ministered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets that are hearts of flesh.

^{3:4}We have this confidence through the Anointed One before God. ^{3:5}Not that we are competent in and of ourselves to say that anything came from ourselves. But our competence is from God ^{3:6}who also made us qualified dispensers of a new covenant – not of the letter but of the Spirit – for the letter *of the scriptures* kills but the Spirit imparts *the life of God*.

^{3:7}But if the ministry of condemnation, which was written by engraving on stones, came with glory – so that the children of Israel could not look at Moses' face without turning away because of the glory of his face which was fading – ^{3:8}how much more glorious will the ministry of the Spirit be?

*The three wise men who visited Jesus as a child brought three gifts: gold, frankincense and myrrh. Gold, the only metal which does not oxidize, represents the incorruptible nature of God. Frankincense is a sweet incense whose smoke rises upward, symbolizing the Anointed One's resurrection. Myrrh was a spice used in embalming dead bodies, giving a sweet smell to overpower the natural one. It seems possible that Paul may have been referring to frankincense and myrrh when he speaks about the “sweet aroma” which applies to two different situations, life and death. Although the “aroma” related to death could possibly be the stench of decay which, in fact, a few translations do use, this does not harmonize well with the “sweet aroma to God” of verse 15.

^{3:9}For although the ministry of condemnation had glory, the ministry of righteousness greatly exceeds it in glory. ^{3:10}For truly that which had been made glorious is not so glorious in this respect because of the glory which far surpasses it. ^{3:11}For if that which is being discarded had glory, that which remains is much more glorious. ^{3:12}Having, therefore, such a hope, we are very bold.

^{3:13}*This is* not like Moses, who put a veil on his face so that the children of Israel could not look steadily at *something* which in the end is being discarded.

^{3:14}But their minds were hardened, for until this present day at the reading of the old covenant, the same veil remains *since it is* not being revealed to them that *the old covenant* is discarded in the Anointed One. ^{3:15}But to this day whenever Moses is read, a veil lies over their hearts. ^{3:16}But whenever a heart turns to the Lord the veil is taken away.

^{3:17}Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. ^{3:18}But we all, with *our* faces unveiled, *through seeing and then* reflecting the glory of the Lord are being transformed into that same image from glory to glory. *This work is being done* by the Lord, *the Spirit*.

CHAPTER 4

^{4:1}Therefore, seeing we have this service since we have obtained mercy, we don't become discouraged. ^{4:2}But we have renounced the hidden, shameful things *and* do not walk in dishonest conduct or use the word of God to snare *followers*, but by straightforwardly living the truth, we submit ourselves to *examination by* every man's conscience in the sight of God.

^{4:3}But even if our good news message is hidden, it is hidden to those who are perishing, ^{4:4}in whom the god of this world has blinded the minds of the unbelieving so that the light of the good news of the glory of the Anointed One – who is the image of God – would not shine into them.

^{4:5}For we don't proclaim ourselves but the Anointed One, Jesus as Lord and ourselves as your slaves for Jesus' sake.

^{4:6}It is the *very same* God who said, "Light, shine out of darkness," who has shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus the Anointed One. ^{4:7}But we have this treasure in vessels made from the earth (Gen 2:7) so that the exceeding greatness of the power may be of God and not from ourselves.

^{4:8}We are afflicted in every way, yet not restricted *in our work*; in difficulties, yet not despairing; ^{4:9}being persecuted, yet not forsaken; thrown down, yet not destroyed; ^{4:10}always experiencing *while* in the body the dying of Jesus in order that the life of Jesus may also be being revealed through our *physical* bodies.

^{4:11}For we who live are constantly delivered to death for Jesus' sake so that the life of Jesus may also be being manifested in our mortal bodies. ^{4:12}So then *the* death of Jesus is working in us just as the life of God is working in you.

^{4:13}But having the same spirit of faith, according to that which is written, "I believed, therefore I spoke," we also believe and, therefore, we also speak, ^{4:14}knowing that he who raised up the Lord Jesus will also raise us up with Jesus and will present us *to himself together* with you. ^{4:15}For all things are for your sakes so that grace, being super abundant in many, would overflow in thanksgiving, to the glory of God.

^{4:16}Therefore, we do not give up even though our outward man is decaying, yet our inner *spiritual* man is being renewed every day. ^{4:17}For the light affliction of this present time secures for us an extremely abundant, eternal weight of glory, ^{4:18}*which we understand* while contemplating the things which are unseen and not the things which are visible. For the things which are visible are just for a season, but the things which are unseen are eternal.

CHAPTER 5

^{5:1}For we know that if our earthly tent-dwelling is destroyed [our physical body], we have a building from God, an eternal "house" in the heavens *which is* not made by human hands [our glorified body]. ^{5:2}For we truly groan for this, greatly desiring to put on as a garment our habita-

tion which is coming from heaven ^{5:3}so that, being so clothed, we will not be found naked.

^{5:4}For truly we who are in this *earthly* “tent” groan, being burdened, not simply wanting to put something off, but to put on *our immortal body* so that that which is mortal might be swallowed up by the *eternal life of God*.*

^{5:5}Now he who works this very *thing* out for us is God, who gave the Spirit to us as the guarantee.

^{5:6}Therefore, we are always confident, knowing that while we are at home in the *physical* body, we are absent from the Lord. ^{5:7}(For our walk is by faith, not by sight).

^{5:8}The reason for our confidence is that we consider it a good thing to be absent from this body and to come home to the Lord. ^{5:9}Therefore, we also strive earnestly toward one goal: to be completely pleasing to him, whether at home or absent.

^{5:10}For all of us will be transparently exposed before the judgment seat of the Anointed One so that each one may receive a *just recompense* for the things he has done while in the *earthly* body, corresponding to what he has practiced, whether it is good or bad.

^{5:11}Knowing, therefore, the fear of the Lord, we persuade men. But we, *on our part*, have already been made transparent before God and I hope that we have been made transparent to your consciences also.

^{5:12}It is not that we are commending ourselves to you again, but we say this to give you a reason to be proud of us so that you may have an answer for those who pride themselves in appearances but not in character. ^{5:13}For if we appear to have lost our minds, it is to God, or whether we are behaving rationally, it is to you, ^{5:14}for the love of the Anointed One is what motivates us.

We understand things in this way: that since One died on behalf of all *men*, then all have died *too*. ^{5:15}And, since he died for everyone, those who are alive should no longer *live* by their own *life*, but *by the life* of the One who died and rose again for us.

*In this passage Paul reveals the truth about the “mansion” which Jesus is preparing for us (Jn 14:2). It is not a physical house or mansion at all, but a new, glorified body in which we will live for eternity.

^{5:16}Therefore, from now on we view no one simply as a natural man even though, *in the past*, we knew the Anointed One as a natural man but now we no longer think of him in that way. ^{5:17}This is because when anyone is in Anointed One, there is a new creation *inside of him*. The original *man* has been superseded {passed by, Gk}, look, a completely new *being* has been generated [the new spiritual man].

^{5:18}And all these things are from God, who reconciled us to himself through the Anointed One and gave to us the ministry of reconciliation ^{5:19}which is this: that God was in the Anointed One reconciling the world to himself, not taking into account the sins they have done. This is the message of reconciliation which he has given us.

^{5:20}We, therefore, are ambassadors for the Anointed One as though God were appealing *to you* through us. We plead with you on behalf of the Anointed One: be reconciled to God! ^{5:21}He who knew no sin, *the Father* made to be sin for us so that we would become *an exhibition of* the righteousness of God through him.

CHAPTER 6

^{6:1}And working together with him, we plead with you also not to receive the grace of God without results, ^{6:2}for he says, "At an acceptable time I listened to you and in *the* day of salvation I helped you" (Is 49:8). Look here! Right now is the acceptable time! Pay attention! Now *is the* day of salvation!

^{6:3}*We are careful* to give no cause for offense in anything so that our service is not discredited. ^{6:4}But in everything we conduct ourselves as servants of God: in much patience; in afflictions; in necessities; in difficulties; ^{6:5}in beatings; in imprisonments; in facing angry mobs; in hard work; in sleepless nights; in fastings; ^{6:6}in purity; in knowledge; in longsuffering; in kindness; in the Holy Spirit; in sincere love; ^{6:7}by the word of truth; by the power of God; by the armor of righteousness on the right hand and on the left; ^{6:8}through honor and infamy; amid slander and praise; *amid* being considered deceivers while teaching the truth;

^{6:9}as unknown and yet well known; as dying and *yet* look, we *are* alive (*with God's life*); as being disciplined *by God* and yet not killed; ^{6:10}as sorrowful, yet always rejoicing; as poor, yet making many *spiritually* rich; as having nothing and yet possessing all things.

^{6:11}We are speaking freely to you, oh Corinthians; our heart is wide open. ^{6:12}You are not being restricted by us but you are restricted by your own *natural* passions. ^{6:13}Now respond in the same way (I speak to you as my children). You, too, open your hearts *to what I am about to say*.

^{6:14}Don't be unequally joined with unbelievers. For what fellowship does righteousness have with sin? What communion does light have with darkness? ^{6:15}And what agreement does the Anointed One have with Belial? What portion does a believer have with an unbeliever? ^{6:16}And what agreement does a temple of God have with idols?

For each of us is a temple of the living God, just as God said, "I will live in them and walk among them, and I will be their God and they will be my people" (Lev 26:12).

^{6:17}Therefore: "Come out from among them and be separate," says the Lord, "and don't touch anything unclean" (Is 52:11). "And I will receive you ^{6:18}and will be a Father to you and you will be my sons and daughters," says the Lord Almighty.

CHAPTER 7

^{7:1}Therefore, having these promises beloved, let us cleanse ourselves from everything which contaminates *our* flesh and spirit, making *our* holiness complete in the fear of God. ^{7:2}Open up to us. We have wronged no one. We have corrupted no one. We have taken advantage of no one.

^{7:3}I don't say this to condemn you, for as I have said before, you are in our hearts so much that neither life or death can change it. ^{7:4}I realize that I am being very bold toward you and I also have a lot to boast about you. I am filled with comfort; I overflow with joy in all our affliction.

^{7:5}For when we had come to Macedonia our flesh had no relief, but we were afflicted on every side. On the outside were battles and on the inside were fears. ^{7:6}Neverthe-

less, he who comforts the lowly, even God, comforted us by the coming of Titus, ^{7:7}and not by his coming only, but also by the comfort with which he was comforted by you when he told us of your longing *for us*, your mourning, *and* your zeal for me. Therefore, I rejoiced even more.

^{7:8}Even though I made you sorry with my letter, I don't regret it though I did regret it (for I *now* see that that letter made you sorry, but only for a while). ^{7:9}Now I rejoice, not that you were made sorry but that you were made sorry to repentance. For you were made sorrowful in a godly way so that you might experience no damage because of us.

^{7:10}For godly sorrow produces repentance which results in irrevocable salvation. But the sorrow which the world experiences produces death.

^{7:11}Look here, this is how this very thing worked *in your case*. You were made sorry in a godly way. What seriousness it produced in you, what eagerness to clear yourselves, what indignation *against sin*, what *reverent* fear, what longing *for holiness*, what zeal! How you righted the wrong! In everything you showed yourselves to be clear in this matter.

^{7:12}So, although I wrote to you, I didn't write for his sake who did the wrong, nor for his sake who was wronged, but so that our earnest care for you might be shown to you in the sight of God.

^{7:13}Therefore, we have been comforted. And in our comfort, we rejoiced abundantly more for the joy which Titus had because his spirit had been refreshed by you all.

^{7:14}For if I have boasted to him about you concerning anything, I was not embarrassed, but as we spoke everything to you in truth, so the boasting which I did to Titus was also found to be truth. ^{7:15}And he feels great affection for you when he remembers your obedience *to the Lord*, how well you received him with fear and trembling. ^{7:16}I rejoice that in everything I have confidence in you.

CHAPTER 8

^{8:1}Furthermore, brethren, we want to tell you about the grace of God which has been given to the gatherings of the called-out ones of Macedonia, ^{8:2}how that in their trials of

affliction they had an abundance of joy and in their deep poverty they abounded in the richness of their generosity.

^{8:3}For according to their ability, (I am a witness), yes, and beyond their ability, they gave of their own free will, ^{8:4}begging us *and* requesting to participate in this grace and fellowship of ministering to those who have been set apart for God. ^{8:5}And they did this not *only* as we had hoped, but first they gave themselves to the Lord and to us through the will of God.

^{8:6}*This was such a blessing* that we exhorted Titus that as he had already begun, so he would complete this grace in you also. ^{8:7}But as you abound in everything: in faith, in expression of *that faith*, in knowledge, in all diligence and in your love for us, see that you abound in this grace also.

^{8:8}I don't say this as a commandment but to test the sincerity of your love by the diligence of others. ^{8:9}For you know that this is why our Lord Jesus the Anointed One, even though he was rich, became poor for your sakes so that you, through his poverty, might become *spiritually* rich. ^{8:10}And in my opinion, it would be good for you who were ready and willing a year ago ^{8:11}to now complete the doing also so that as there was the readiness of will, so there may be the completion of *it* also according to your ability.

^{8:12}For if the willingness is there, your offering is accepted according to what you have and not according to what you don't have. ^{8:13}For I don't say this so that others may be eased and you end up in hardship ^{8:14}but in the interest of equality. Your abundance can be a supply to their lack at this present time and, *at another time*, their abundance may become a supply for your lack so that there may be equality. ^{8:15}As it is written, "He who gathered much had nothing left over and he that gathered little had no lack" (Ex 16:18).

^{8:16}But thanks be to God who put the same earnest care for you in Titus' heart. ^{8:17}For he not only accepted our appeal, but being very diligent *himself*, he went to you of his own free will. ^{8:18}And we have sent with him the brother whose praise with respect to the good news is spread through all the gatherings of the called-out ones.

^{8:19}Furthermore, he was also appointed by the gatherings of the called-out ones to travel with us to participate in this blessing, which is being served by us for the glory of the Lord. *He was appointed* also because of our eagerness ^{8:20}to avoid the possibility that anyone could accuse us of anything about the way in which we administer this large gift. ^{8:21}For we are careful for everything to be done honestly and equitably, not only in the sight of the Lord but also in the sight of men.

^{8:22}And we have also sent with them *one* of our brothers who has been tested many times and in many ways and has shown himself to be diligent, causing us to have great confidence in his faithfulness.

^{8:23}If anyone inquires about Titus, he is my associate and my fellow worker. Or *if anyone asks about* our brethren, they are sent ones of the gatherings of the called-out ones. They are the glory of the Anointed One.

^{8:24}Therefore, give them a demonstration of your love, showing them why we boast about you in all the gatherings of the called-out ones.

CHAPTER 9

^{9:1}Concerning this *financial* service to those who are set apart for God, it is unnecessary for me to write to you ^{9:2}since I see your eagerness, which I boasted about to those in Macedonia *by* saying that Achaia has been prepared for a year already. And your zeal has stirred up many of them.

^{9:3}But I have sent the brethren so that our boasting about you in this regard may not be found empty and also so that – even as I already said – you might be prepared. ^{9:4}This is so that if anyone comes with me from Macedonia and finds you unprepared, we (not to mention you) would be embarrassed because of our confidence.

^{9:5}Therefore, I thought it necessary to press the brethren to go before *us* and receive the gift which you promised ahead of time so that in this way it would be a blessing and not a result of pressure we put on you. ^{9:6}But I say this: He who sows meagerly will *accordingly* reap little and he who sows liberally will *consequently* reap abundantly.

dantly. ^{9:7}Let each man do according to what he has purposed in his heart, not grudgingly or because of obligation, for God loves a cheerful giver.

^{9:8}And God is able to make all grace abound to you so that always, in all things, you may have enough to abundantly participate in every good work. ^{9:9}As it is written: "He has scattered abroad; he has given to the poor; his righteousness remains forever" (Ps 112:9).

^{9:10}And he who supplies seed to the sower and bread for food will supply and multiply your seed and increase the fruits of your righteousness. ^{9:11}*In this way*, you will be enriched in everything by *your* generosity which causes us to give thanks to God.

^{9:12}For this ministry of service not only takes care of the needs of those set apart for God but also results in many thanking God. ^{9:13}They glorify God for the way you are living out your confession of the good news concerning the Anointed One, seeing the proof of this in your open-hearted sharing with them and, in fact, with all. ^{9:14}They also pray for you and long to be with you because of the transcendent grace of God which is upon you. ^{9:15}Thank God for his inexpressible gift!

CHAPTER 10

^{10:1}Now I Paul appeal to you through the meekness and mercy of the Anointed One – I who in your presence am humble among you but *now that I am* absent am bold toward you – ^{10:2}yes, I plead with you that when I am present I will not have to be bold with the confidence with which I plan to be bold against some who think of us as if we walked according to the flesh.

^{10:3}For though we walk in bodies of flesh, we don't fight according to the flesh. ^{10:4}For the weapons of our warfare are not fleshly but mighty in God to cast down strongholds, ^{10:5}overthrowing *human* reasonings and all "superior" *arguments* which rise up to oppose the knowledge of God, taking every *wrong* concept captive to the obedience of the Anointed One. ^{10:6}And *we are* prepared to correct all unwillingness to hear once your obedience *to God* is perfected.

^{10:7}This is the way you can think about the situation. If anyone thinks that he the Anointed One's, let him also consider this: that even as he is the Anointed One's, so are we. ^{10:8}For even if I boast quite a lot concerning our capacity (which the Lord gave for building you up and not for casting you down), I will not be ashamed. ^{10:9}In no way did I intend to frighten you with my letters.

^{10:10}*My critics* say: "His letters are weighty and forceful, but his bodily presence is weak and his speech is unimpressive." ^{10:11}Let such a person understand this: that what we are in words in our letters when we are absent, we will also be in actions when we are present. ^{10:12}For we do not presume to classify ourselves or to compare ourselves with certain of those who endorse themselves. But they, measuring themselves by themselves and comparing themselves with themselves, lack understanding.

^{10:13}Yet we will not boast beyond our measure but according to the measure of the sphere which God apportioned to us as a measure, which extends even to you. ^{10:14}For by including you in our sphere, we aren't overreaching ourselves since we came even as far as you with the message of good news about the Anointed One.

^{10:15}We are not boasting beyond our measure – that is, in what other men have done – but have hope that, as your faith grows, our sphere will be enlarged even more abundantly by you ^{10:16}so that we can proclaim the good news even to the regions beyond you. We have no interest in boasting in someone else's work. ^{10:17}But he who boasts, let him boast in the Lord. ^{10:18}For it is not he who endorses himself who is approved but whom the Lord endorses.

CHAPTER 11

^{11:1}I wish that you could put up with me in a little foolishness, but you really do put up with me. ^{11:2}For I am jealous over you with a godly jealousy, for I pledged you in marriage to one husband so that I might present you as a pure virgin to the Anointed One. ^{11:3}But I fear that in some way, just as the serpent deceived Eve by his cleverness, your minds would be seduced from the simplicity and the

purity that is in the Anointed One. ^{11:4}For if someone comes announcing another Jesus whom we did not announce, or *promoting* another spirit which you did not already receive, or *proclaiming* a different good news message which you did not accept *through us*, *I fear* you might put up with him.

^{11:5}For I conclude that I am not a bit inferior to the “great” sent ones. ^{11:6}But though I am unskilled in public speaking, yet I am not *inferior* in knowledge. In every way we made this evident to you in all things. ^{11:7}Or did I commit a sin by humbling myself so that you might be exalted because I proclaimed the good news of God to you free of charge?

^{11:8}I “robbed” other gatherings of the called-out ones, receiving financial support from them so that I could serve you. ^{11:9}When I was present with you and was in need, I wasn’t a burden on anyone, for when the brethren came from Macedonia, they supplied my needs. In everything I kept myself from being a *financial* burden to you and I will continue to do so. ^{11:10}As the truth of the Anointed One is in me, no one will stop me from this boasting in the regions of Achaia. ^{11:11}Why? Because I don’t love you? God knows.

^{11:12}But what I do, I will continue to do, so that I may cut off the opportunity of those whose purpose is to get resources {raise money} *for their “ministries,”* boasting that they are supported in the same way we are.

^{11:13}For such men [those who seek money from men] are false sent ones who work deceitfully, transforming themselves into sent ones of the Anointed One.* ^{11:14}And it is no wonder, for even Satan transforms himself into an angel of light. ^{11:15}It is no great thing, therefore, if his servants also transform themselves into “ministers of righteousness” whose end will be according to their works.

^{11:16}I say again, let no one think of me as foolish. But if you do, yet receive me as a fool so that I also may boast a

*It is true that believers are taught to financially support those who do God’s work. However, such workers must NEVER look to men for their needs but only to God. If and when such men begin to urge, pressure, and beg other men to support them, they have left the will of God. They have begun to walk in the flesh using earthly techniques. When God sends someone, he supplies all their needs from his abundant riches. When men send themselves to “work for God,” being led by their own pride, ambition, etc., then they must manipulate others for their support. Paul’s assesment of such “workers” is very harsh yet true. Such fleshly, human efforts are, at their roots, Satanic.

little. ^{11:17}That which I am about to say I don't say according to the Lord. Instead, this confident boasting of mine is really foolishness.

^{11:18}Seeing that many boast in their natural advantages, I will boast also. ^{11:19}Being "wise" yourselves, you put up with the foolish gladly. ^{11:20}For you put up with someone if he brings you into bondage *to himself*, if he takes *your money*, if he takes advantage of you, if he exalts himself, or *even* if he strikes you on the face!

^{11:21}I say this in disgust as though we had been weak. Yet in whatever way anyone else is bold (I speak foolishly), I am bold also. ^{11:22}Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. ^{11:23}Are they servants of the Anointed One? (I speak as someone who has lost their mind) I am more: in work more abundantly *and* in prisons more frequently, being beaten excessively *and* often facing death.

^{11:24}Five times I received forty stripes minus one from the Jews. ^{11:25}Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been in the deep sea a night and a day; ^{11:26}in frequent journeys; in danger on rivers; in danger from robbers; in danger from my countrymen; in danger from the Gentiles; in danger in the city; in danger in the wilderness; in danger on the sea; in danger among false brethren; ^{11:27}in labor and exertion; in sleeplessness often; in hunger and thirst; in frequent fastings; in coldness and nakedness.

^{11:28}Besides these things that affect the physical body, there is something which presses upon me daily, *i.e.* the care for all the gatherings of the called-out ones. ^{11:29}Who is weak and I don't feel weak also? Who is caused to stumble and I don't burn *with anger*? ^{11:30}If I must boast, I will boast about the things that concern my weakness.

^{11:31}The God and Father of the Lord Jesus, who is blessed forever, knows that I don't lie. ^{11:32}In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to arrest me. ^{11:33}But I was let down in a basket through a window in the wall and escaped from his hands.

CHAPTER 12

^{12:1}Although it is not appropriate for me to boast, I will arrive at *the subject of* visions and revelations of the Lord. ^{12:2}I know a man in the Anointed One *who* fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know, only God knows), was caught up *all the way* to the third heaven. ^{12:3}And I know that this man (whether in the body or out of the body, I don't know, only God knows) ^{12:4}was caught up into Paradise and *there* understood words communicated without speech which man is not permitted to speak.

^{12:5}On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. ^{12:6}Yet if I wanted to boast, I would not be foolish because I would speak the truth. But I refrain so that no one would think of me above that which he sees me to be or hears from me.

^{12:7}And because of the exceeding greatness of the revelations so that I would not think too highly of myself, a thorn in the flesh was given to me, a messenger of Satan to afflict me so that I would not become proud.

^{12:8}Concerning this thing I sought the Lord three times so that it might be taken away from me. ^{12:9}Yet he said to me, "My grace is sufficient for you, for my power is made perfect in *human* weakness." Therefore, I will gladly boast instead in my weaknesses so that the power of the Anointed One may rest upon me. ^{12:10}For this reason I take pleasure in weaknesses, in insults, in necessities, in persecutions, in difficulties for the Anointed One's sake. For when I am weak, then I am powerful.

^{12:11}*By saying all this*, I have become foolish. You drove me to it. For I ought to have been commended by you, for I was in no way inferior to the "super sent ones" though I am nothing. ^{12:12}Truly the signs of a sent one were done among you in all patience by signs and wonders and mighty works. ^{12:13}For what is it that made you feel inferior to the rest of the gatherings of the called-out ones except that I myself was not a *financial* burden to you? Forgive me this "wrong."

^{12:14}Look, this is the third time I am ready to come to you and still I will not be a *financial* burden to you, for I don't seek what you have, but you. For the children should not have to save up for the parents but the parents for the children. ^{12:15}I will most gladly spend and be spent for your souls. If, *in this way*, I love you more abundantly, am I loved less *because of it*? ^{12:16}But let it be that way. I myself was not a *financial* burden to you. But, being crafty, I caught you by cleverness.

^{12:17}Did I take *monetary* advantage of you by any one of those whom I have sent to you? ^{12:18}I summoned Titus and I sent the brother with him. Did Titus take advantage of you in any way? Didn't we walk in the same spirit? Didn't we walk in the same steps? ^{12:19}Do you think all this time that we are defending ourselves to you? We speak in the Anointed One in the sight of God. Dear brothers, all these things are for the purpose of building you up.

^{12:20}But I am afraid that when I come, I will find you in a condition of which I don't approve and you also will find me acting in a way that you will not like. If by some chance there is arguing, jealousy, outbursts of anger, exclusion of others, backbiting, slander, arrogance, disagreements...

^{12:21}I am afraid that on this next visit my God will humble me along with you and I will mourn for many who have been living in sin and have not repented of their impure relationships: of engaging in sex outside of marriage and of the unholy sexual behavior which they have been practicing.

CHAPTER 13

^{13:1}This is the third time I am coming to you so that "By the mouth of 'two or three witnesses' every word will be established" (Deut 19:15). ^{13:2}I gave you a warning when I was with you the second time which, being absent, I now repeat: On my return I will not be lenient to those who have sinned previously or to anyone else.

I will not spare *my words* ^{13:3}since you seek proof that the Anointed One, who is not weak towards you but is powerful among you, speaks through me. ^{13:4}For he was

crucified in weakness, yet he lives by the power of God. For we also are weak in him, but we, together with him, will live through the power of God toward you.

^{13:5}Test yourselves, whether you are in the faith *or not!* Examine your own lives! Or don't you realize that Jesus the Anointed One is in you unless you are counterfeits? ^{13:6}But I hope that you realize that we are not counterfeits.

^{13:7}Now we pray to God that you practice nothing evil, not in order that we may appear approved, but so that you may do that which is right (even if we *might be thought of* as deceivers). ^{13:8}For we can't do anything against the truth, but only for the truth. ^{13:9}For we rejoice whenever we are weak but you are strong.

This is what we pray for: your being made perfect. ^{13:10}For this reason I write these things while absent so that I may not have to deal sharply with you when present, according to the ability which the Lord gave me for building up and not for tearing down.

^{13:11}Finally, brethren, farewell. Be perfected; be comforted; be of the same opinion; live in peace and the God of love and peace will be with you. ^{13:12}Greet one another with a holy kiss. ^{13:13}All those who are set apart for God greet you. ^{13:14}May the grace of the Lord Jesus the Anointed One, the love of God, and the fellowship of the Holy Spirit be with you all.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The letter of Paul to the Galatians

^{1:1}Paul, a sent one – not sent by men, neither through any human means but by Jesus the Anointed One and God the Father who raised him from the dead – ^{1:2}and all the brethren who are with me, to the gatherings of the called-out ones in Galatia:

^{1:3}Grace to you and peace from God the Father and our Lord Jesus the Anointed One, ^{1:4}who offered himself up for our sins in order to be rescuing us out of this present degenerate age according to the will of our God and Father, ^{1:5}to whom is the glory for all eternity. Amen.

^{1:6}I am amazed that you are so quickly exchanging your calling, *which is* through the grace of the Anointed One, to an altered message, ^{1:7}which is not a *completely* different message but there are some who are causing trouble for you by corrupting the good news message concerning the Anointed One.

^{1:8}But though we or an angel from heaven proclaims to you any message alongside of that which we announced to you, let him be set aside for destruction. ^{1:9}As we have said before, so I now repeat: if anyone proclaims to you any message *concerning the Anointed One* alongside of that which you received *from us*, let him be set aside for destruction.

^{1:10}For am I now seeking God's favor or am I striving to please men? If I were still pleasing men I would not be a servant of the Anointed One.

^{1:11}For I want you to know, brethren, concerning the good news which was proclaimed by me that it is not of human origin. ^{1:12}For neither did I receive it from *any* man nor was I taught it *by men* but it came to me *directly* through revelation *from* Jesus the Anointed One.

^{1:13}For you have heard of my conduct in the past while I was still in Judaism, how excessively I persecuted the

gathering of God's called-out ones and devastated it.
^{1:14}And I advanced in Judaism beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

^{1:15}But when it pleased God – *who* set me apart *even* from my mother's womb – *he then* called me through his grace ^{1:16}for the purpose of revealing his Son in me so that I might proclaim him among the nations. From the beginning I didn't consult with flesh and blood, ^{1:17}neither did I go up to Jerusalem to those who were sent ones before me, but I went away into Arabia and *later* returned to Damascus.

^{1:18}Then after three years, I went up to Jerusalem to visit Cephas and stayed with him fifteen days. ^{1:19}But I saw none of the other sent ones except James the Lord's brother. ^{1:20}(Now concerning these things which I am writing to you, look, before God, I am not lying).

^{1:21}Next I came to the regions of Syria and Cilicia. ^{1:22}My face was still unknown to the gatherings of the called-out ones of Judea which are in the Anointed One, ^{1:23}but they only heard it said that "He who once persecuted us now proclaims the faith which he tried to destroy," ^{1:24}and they glorified God because of me.

CHAPTER 2

^{2:1}Then fourteen years later I went up to Jerusalem again, this time with Bar-Nabas, also taking Titus with me. ^{2:2}I went up concerning the revelation *which was given to me* and I laid before them the good news message which I proclaim among the Gentiles. But *I did this* privately before those who seemed to have a reputation, in case in some way I was running or had run in vain.

^{2:3}But not even Titus who was with me, who is a Greek, was compelled to be circumcised. ^{2:4}*But this became an issue* because of some false brethren who were secretly brought in to spy out our liberty which we have in the Anointed One, Jesus, so that they might enslave us *to the law*. ^{2:5}But we did not yield in subjection to them, no, not even for an hour so that the truth of the good news might continue with you.

^{2:6}Now from those who seemed to be something special (whatever they were, it makes no difference to me; God doesn't recognize such human distinctions) they, I say, who seemed to be important imparted nothing to me.

^{2:7}But, on the contrary, they realized that I had been entrusted with the good news to the uncircumcised just as Peter was with the good news to those who are circumcised. ^{2:8}(For he who works in Peter as a sent one to the "circumcision" works in me also towards the Gentiles.)

^{2:9}When they saw the grace that was given to me, James, Cephas, and John – those who had the reputation of being pillars – gave to Bar-Nabas {son of encouragement} and me the right hand of fellowship that we should go to the nations but they *would go* to those who are circumcised. ^{2:10}They only *emphasized* that we should remember the poor, which very thing I was also zealous to do.

^{2:11}But when Cephas came to Antioch, I resisted him to his face because of his wrong behavior. ^{2:12}For before certain *brothers* had come from James, he ate with the Gentiles, but when they came, he drew back and separated himself, fearing those who emphasized circumcision. ^{2:13}And the rest of the Jews also betrayed their convictions along with him so much so that even Bar-Nabas was carried away with their duplicity.

^{2:14}But when I saw that they did not act correctly according to the truth of the good news message, I said to Cephas in front of everyone, "If you, being a Jew, live as the Gentiles and not as the Jews, why do you compel the Gentiles to judaize?"

^{2:15}We, being Jews by nature and not Gentile sinners, ^{2:16}realize that a man is not considered just by keeping the law but through the faith of Jesus the Anointed One. We *Jews* also believe into the Anointed One, Jesus, so that we would be being considered just by the faith of the Anointed One and not by practicing the law. This is because by keeping *the ordinances of the law* no one will be being considered just.

^{2:17}But if, while we sought to be considered just in the Anointed One [instead of by the law], we ourselves *sometimes* sin, is the Anointed One a minister of sin? Never!

^{2:18}But if I try to rebuild those things which were destroyed *in the Anointed One* [i.e. the law], *this is how I really make myself a sinner* [because I become without justification].

^{2:19}For since I “legally” died *with the Anointed One*, I died to the law *also*, in order that God would *now* be my life source. ^{2:20}I am [and am being] crucified with the Anointed One. *Therefore*, I no longer live *by my own life* but I live *by the life of Anointed One* who is in me and the life which I now live in the physical body, I live through the faith of the Son of God who loved me and gave himself up for me.

^{2:21}*In this way* I do not make the grace of God void, for if righteousness could be *achieved* through keeping the law, then the Anointed One died for nothing.

CHAPTER 3

^{3:1}Oh foolish Galatians, who has brought you under their evil spell before whose eyes Jesus the Anointed One was revealed as having been crucified? ^{3:2}I only want to know this from you. Did you receive the Spirit by obeying the law or by hearing and then believing? ^{3:3}Are you so foolish? Having begun in the Spirit are you now going to be perfected through fleshly effort? ^{3:4}Did you suffer so many things in vain, if it really was in vain?

^{3:5}Therefore, he who ministers the Spirit to you and works miracles among you, does he do it by keeping the law or by hearing *from God and then acting in faith*? ^{3:6}Consider the example of Abraham who believed God and it was credited to him as righteousness.

^{3:7}Therefore, understand that those who live according to faith are the *true* sons of Abraham. ^{3:8}And the scripture predicted that God would consider the Gentiles just by faith *when he* announced the good news beforehand to Abraham saying, “All the nations will be blessed through you” (Gen 12:3; 18:18; 22:18). ^{3:9}So then those who are *living* according to faith are blessed with faithful Abraham.

^{3:10}For everyone who depends on the works of the law *to be right with God* are under a curse, for it is written, “Everyone who does not continue to practice all things that are written in the book of the law is cursed” (Deut 27:26).

^{3:11}Now *the fact* that no one is considered just before God by keeping the law is obvious, for: "The just one *is the one who* lives by faith" (Hab 2:4). ^{3:12}And keeping the law is not faith. Instead, "He who keeps the laws will live by them" (Lev 18:5).

^{3:13}The Anointed One liberated us from the curse of the law, having become cursed for us, for it is written, "Everyone who hangs on a wooden beam is cursed" (Deut 21:23). ^{3:14}In this way the blessing of Abraham can come upon the Gentiles in the Anointed One, Jesus, so that they might receive the promise of the Spirit through faith.

^{3:15}Brethren, I am going to use a human example here: Even when men make a covenant {contract}, once it has been agreed upon, no one makes it void or adds to it. ^{3:16}Now the *heavenly* promises were spoken to Abraham and to his seed. He did not say, "And to your seeds," as if there were many, but only one: "And to your seed," which is the Anointed One.

^{3:17}Now I say this: Since a covenant {contract} had already been ratified by God, the law which came four hundred and thirty years later does not make it void so as to abolish the promise. ^{3:18}For if the inheritance is through the law it is not any longer by a promise. But God granted it to Abraham through a promise.

^{3:19}Of what use then is the law – which was set in order through a messenger (*Moses*) *having been* given to him by a mediator? ^{3:20}(Now mediation involves more than one person, but God is one.) It was added to make *men* conscious of their sins until the Seed would come concerning whom the promise had been made.

^{3:21}Is the law then against the promises of God? Never! For if there had been a law given which could impart *God's* life, truly, righteousness would have been produced through the law. ^{3:22}But the scriptures show that everyone is guilty of sin so that the promise which comes by the faith of Jesus the Anointed One might be being supplied to those who are believing.

^{3:23}But before faith came, we were kept protected under the law, being held *by it* for the faith which would be

revealed later. ^{3:24}So the law has become our tutor to bring us to the Anointed One so that we might be being considered just through faith. ^{3:25}But now that faith has come, we are no longer under a tutor, *i.e. the law*. ^{3:26}For you are all children of God through faith in the Anointed One, Jesus.

^{3:27}For as many of you as are being immersed into the Anointed One, are putting on the Anointed One. ^{3:28}*In Him* there can be neither Jew nor Greek. There can be neither bondsman nor free. There can be no male and female, for you all are one in the Anointed One, Jesus. ^{3:29}And if you are the Anointed One's, then you are Abraham's seed, heirs according to the promise.

CHAPTER 4

^{4:1}But I say that as long as the heir is an infant, he is no different from a slave, even though he is *the* master of all, ^{4:2}but is under guardians and stewards until the day appointed by the father. ^{4:3}So also, when we were children, we were enslaved under the earthly principles of *the law*.

^{4:4}But when the time came for the fulfillment of *his purposes*, God sent forth his Son, born of a woman, born under the law, ^{4:5}so that he could release by ransom those who were under the law in order that we might receive the special placement *in God's family* as mature sons.

^{4:6}And because you are sons, God sent forth the Spirit of his Son into your hearts, *which* is crying "Abba, Father." ^{4:7}The result is that *now* you are no longer a slave *to the law* but a son, and if a son, then *also* an heir of God.

^{4:8}However, at that time not knowing God, you submitted yourselves to *the religious regulations* of those "gods" that by nature are not gods *at all*. ^{4:9}But now knowing God, or rather being known by God, how is it that you turn back again to *practice* a weak and useless series of regulations to which you desire to be enslaved as you were before?

^{4:10}For example, you observe *special religious* days, months, seasons, and years. ^{4:11}I am worried about you if, in some way, I have labored among you in vain. ^{4:12}I beg you brethren, become as I *am*, for I also have become as you are.

You have never treated me badly. ^{4:13}You remember that because of an infirmity of the flesh I proclaimed the good news message to you the first time. ^{4:14}You didn't despise or reject that which was an annoyance in my physical body but you received me as a messenger of God, as if I were the Anointed One, Jesus himself.

^{4:15}Where then did your joy go? For I testify that, if possible, you would have plucked out your own eyes and given them to me. ^{4:16}So have I now become your enemy by telling you the truth?

^{4:17}They [the Judaizers] zealously seek you, but not for your benefit. Instead, they want to alienate you *from your sole dependence on Jesus* so that you would be zealous for them. ^{4:18}But it is good to be zealous for a good thing always and not only when I am present with you.

^{4:19}My little children, for whom I labor in birth pains again until the Anointed One is *fully* formed in you, ^{4:20}I wish I could be present with you now and change my tone, for I am perplexed about you.

^{4:21}Tell me, you who desire to be under the law, don't you understand what the law says? ^{4:22}For it is written that Abraham had two sons, one by the maidservant and one by the free woman.

^{4:23}However, the son by the maidservant was born through *the efforts of* the flesh but the son by the free woman was born through the promise. ^{4:24}These things contain an allegory. For these women represent two covenants. One is from mount Sinai, bearing children for bondage *to the law*, which is Hagar.

^{4:25}Now this Hagar is mount Sinai in Arabia and corresponds to the Jerusalem that now is, for she is in bondage *to the law* with her children. ^{4:26}But the Jerusalem which is above is free, which is our mother. ^{4:27}For it is written, "Rejoice, you barren one who has never given birth. Break out and shout, you who have never had birth pangs. For the children of the woman who is left alone are more than she who has a husband" (Is 54:1).

^{4:28}Now we brethren, as Isaac was, are children of promise. ^{4:29}But just as it was then, he who was born

through *the efforts of* the flesh persecuted him *who was begotten* by the Spirit. It is the same way today.

^{4:30}However, what does the scripture say? "Throw out the maidservant and her son, for the son of the maidservant will not inherit with the son of the free woman" (Gen 21:10). ^{4:31}Therefore, brethren, we are not children of the maidservant but of the free woman.

CHAPTER 5

^{5:1}For freedom the Anointed One set us free. Stand firm, therefore, and don't be tangled up again in a yoke of bondage *to the law*. ^{5:2}Understand this: I, Paul, say to you, that if you are circumcised, the Anointed One ceases to be of any benefit to you. ^{5:3}Now I affirm to everyone who receives circumcision that he is under an obligation to practice the entire law. ^{5:4}*For when* you want to be considered just by *keeping* the law, grace becomes ineffective *for you and so* the Anointed One becomes inoperative *in you*.

^{5:5}For our confidence is in the expectation of righteousness, *which is produced in you* by the Spirit through faith. ^{5:6}For in the Anointed One, Jesus, neither circumcision nor uncircumcision can empower anyone *to live righteously*, but faith operating through love *does*.

^{5:7}You were running well. Who has driven you back from being persuaded by the truth? ^{5:8}This gullibility did not come from the One who called you. ^{5:9}A little yeast [a little law keeping] leavens the whole lump of dough.

^{5:10}I have confidence in you in the Lord that you will not think in any other way. But he who troubles you will *one day* face the judgment, whoever he is. ^{5:11}But I, brethren, if I still preach circumcision, *i.e. the law*, why am I still persecuted? For then the offense of the cross has been taken away. ^{5:12}I wish that those who are causing you these problems would just cut themselves off {Gk amputate, castrate}.

^{5:13}For you, brethren, were called to freedom. Only don't use your freedom as an opportunity to gratify the flesh, but through love serve each other as slaves. ^{5:14}For the whole law is fulfilled in one word, even in this: "You shall love your neighbor as yourself" (Lev 19:18). ^{5:15}But if

you bite and devour each other, be careful that you are not consumed by one another.

^{5:16}But I say, walk by the Spirit and you will not perform the carnal desires of the flesh. ^{5:17}For the flesh yearns for what is against *the nature of* the Spirit and the Spirit for what is against *the nature of* the flesh, for these are in opposition to each other. The result is that you must not practice everything you desire to do. ^{5:18}Now when you are being directed by the Spirit, you are not under the law.

^{5:19}Now the works of the flesh are obvious, which are these: sex outside of the marriage bond, impure relationships, unholy sexual behavior, ^{5:20}worshipping anything other than God, witchcraft and drug use, holding onto anger, arguments, jealousies, angry outbursts, selfish ambition, excluding others, separating into special, select groups, ^{5:21}envying others, drunkenness, wild parties, and such similar things of which I warn you right now, even as I already warned you, that those who practice such things will in no way inherit the *coming* kingdom of God [the Millenium].

^{5:22}But the fruit which the Spirit *produces* is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ^{5:23}meekness, self-control. There is no law against such *virtues*. ^{5:24}And those who are *being led by* the Anointed One, Jesus, crucify the flesh with its appetites and impure desires. ^{5:25}Since we have *God's* life in our spirit, we should walk by the spirit {or Spirit}.

^{5:26}Let us not become proud, competing with one another and envying one another.

CHAPTER 6

^{6:1}Brethren, if anyone is caught in any sin, you who are spiritual *should* restore such a person in a spirit of gentleness, being careful yourself so that you don't become tempted also. ^{6:2}Carry one another's burdens and so fulfill the law of the Anointed One.

^{6:3}If a man thinks of himself as something special when he is nothing, he deceives himself. ^{6:4}But let each man critically examine his own work. Then he will keep his

boasting to himself and not seek for the approval of others.
^{6:5}For everyone will be responsible for his own works.
^{6:6}But let the one who is taught in the word share all good things with him who teaches.

^{6:7}Don't be deceived! Don't imagine you can fool God! For whatever a man sows is exactly the same thing which he will reap. ^{6:8}For he who sows by following the desires of his flesh will, from this *fleshly activity*, reap destruction. [This truth includes believers]. But he who sows *by submitting* to the Spirit will, from the Spirit, reap *increasingly more of the eternal life of God*.

^{6:9}And let us not become discouraged in doing good, for at the appointed time we will reap if we don't grow weary. ^{6:10}Therefore, since we still have some time left, let us do good to all men and most of all to the members of the family of the faith.

^{6:11}Notice how large the letters are which I write to you in my own handwriting. ^{6:12}Those who want to make a good show *to others* in the flesh are the ones who compel you to be circumcised so that they won't be persecuted for the cross of the Anointed One. ^{6:13}Yet even those who receive circumcision don't keep the law themselves but they want to have you circumcised so that they may boast in your flesh [i.e. brag about how many "converts" they made by having them circumcised].

^{6:14}But I will not boast, except in the cross of our Lord Jesus the Anointed One, through which the world has been crucified to me and I to the world. ^{6:15}For neither circumcision nor uncircumcision can empower anyone *to live righteously*, but the new creation [which is inside of us] *does*. ^{6:16}And as many as walk by this standard, may peace and mercy be upon them, even upon the Israel of God.

^{6:17}From here on, let no one trouble me, for I carry the scars of Jesus "branded" on my body. ^{6:18}The grace of our Lord Jesus the Anointed One be with your spirit, brethren. Amen.

The letter of Paul to the Ephesians

^{1:1}Paul, a sent one of the Anointed One, Jesus, through the will of God, to those set apart for God who are at Ephesus, even the faithful in the Anointed One, Jesus: ^{1:2}May you have grace and peace from God our Father and the Lord Jesus, the Anointed One.

^{1:3}Blessed be the God and Father of our Lord Jesus the Anointed One, who has blessed us with every spiritual blessing in the heavenly places in the Anointed One. ^{1:4}For through *his* love, he chose us to be in him before the foundation of the world so that we would be holy and without defect before him.

^{1:5}*He* has predetermined that we would be placed as his mature sons through Jesus the Anointed One according to the good pleasure of his will, ^{1:6}*resulting in* a celebration of the glory of his grace which he granted to us in the Beloved.

^{1:7}*It is* in him *that* we have our release by ransom through his blood, even the release from bondage to our sins, according to the liberality of his grace ^{1:8}which he lavished upon us. ^{1:9}*Now he is* making known to us the mystery of his will which he planned in himself with all wisdom and intelligence in order to satisfy his greatest desires.

^{1:10}*His plan is this:* by the careful management of *events* through the passage of time until the end, to rejoin together everything under the headship of the Anointed One himself, both the things in the heavens and the things on the earth.

It is in him also *that* ^{1:11}we were chosen to be *his* inheritance – having been selected for this *privilege* beforehand according to his purpose – who does everything according to the counsel of his *own* will. ^{1:12}*As a result,* we who first hoped in the Anointed One serve for the exalting of his

glory. ^{1:13}*This exalting* also includes you, who, having heard the word of the truth, the good news of your salvation, believed into Him and were sealed with the Holy Spirit of the promise. ^{1:14}*The Holy Spirit* is the guarantee of the inheritance until God takes full possession of what he purchased to be his own, resulting in the exalting of his glory.

^{1:15}For this reason I also, having heard of your faith in the Lord Jesus and the love which you show toward all those set apart for God, ^{1:16}do not cease to give thanks for you, mentioning you in my prayers. ^{1:17}*I pray* that the God of our Lord Jesus the Anointed One, the Father of glory, would give you a spirit of wisdom and revelation through fully and correctly knowing him *personally*.

^{1:18}*I pray* that you would have the eyes of your heart enlightened so that you would know the hope of his calling, the riches of the glory of his inheritance in those separated to himself, ^{1:19}and the exceeding greatness of his power in us who are believing. It was the operation of this strength of his power ^{1:20}which he wielded in the Anointed One when he raised him from the dead and made him sit in the place of supreme honor and authority in the heavenly places.

^{1:21}*Now he is* far above all rule, authority, power, dominion, and every name which is named, not only in this age, but also in that which is to come. ^{1:22}All things have been subjected under his feet. And it has been granted to him to be head over all things to the gathering of the called-out ones ^{1:23}which is his body, the full measure of the One who fills all in all.

CHAPTER 2

^{2:1}*In the past* you were dead because of your errors and sins ^{2:2}in which you once walked, following the course of this world which is controlled by the prince of the powers of the air, the spirit which now works in the sons of disobedience. ^{2:3}We also all once lived in the same way, yielding to the cravings of our flesh, fulfilling the desires of the carnal nature and of the mind, and were by nature children led by strong natural passions, just like everyone else.

^{2:4}But God, being rich in mercy because of his great love with which he loved us, ^{2:5}even when we were “dead” because of *our* sins, gave us *his own* life together with the Anointed One ^{2:6}and *now* raises us up with him and makes us sit with him in the heavenly places in the Anointed One, Jesus. ^{2:7}*This is* so that in the ages to come he might show the unlimited riches of his grace through his kindness toward us in the Anointed One, Jesus.

^{2:8}For by grace you are being saved through faith which is not your own *but instead* is a gift from God. ^{2:9}*This saving* is not by *our own* works so that no man will be able to claim any credit. ^{2:10}For we are his epic, poetic masterpiece, formed into a people in the Anointed One, Jesus, for *the purpose of carrying out his* good works which God previously prepared so that we would be occupied with them.

^{2:11}Therefore, remember that once you – the Gentiles by birth who are called “uncircumcised” by those who call themselves “the circumcision” (*referring to* something done to the body by *human* hands) – ^{2:12}that you were at that time separated from the Anointed One, alienated from the community of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

^{2:13}But now in the Anointed One, Jesus, you who once were far off are brought near by the blood of the Anointed One. ^{2:14}For he is our peace, *the One* who made both *Jews and Gentiles* one, having broken down the partition barrier between them, having destroyed the *motive for* antagonism in his physical body *through his death*.

^{2:15}*He did this* by deactivating the law* made up of commandments and decrees so that he could create in himself from the two, one new “man,” so making peace. ^{2:16}*This was* so that he could reconcile them both to God together in one body through the cross, having put to death the animosity.

^{2:17}And so peace was announced to you who were at a distance and *also* to those who were near; ^{2:18}for through

*It is true that Jesus said that he did not come to destroy the law but instead to fulfill it (Mt 5:17). The “deactivation” of the law cited in this verse is possible because Jesus *already* fulfilled all the law and the prophets with his life, death, and resurrection. Therefore, it now could be, and in fact needed to be, deactivated.

him we both have our access through one Spirit to the Father. ^{2:19}So then you are no longer foreigners and strangers but you are fellow citizens with those set apart for God and members of the family of God.

^{2:20}*You are* being built upon the foundation of the sent ones and prophets; the Anointed One Jesus himself being the chief capstone. ^{2:21}*It is* through him *that* each part of the building, being fitted together, grows into a holy temple in the Lord. ^{2:22}*It is* in him *that* you also are being built together by the Spirit into a dwelling place for God.

CHAPTER 3

^{3:1}For this reason, I Paul, the prisoner of the Anointed One, Jesus for the sake of you Gentiles – ^{3:2}if, in fact, you have heard of the grace of God which was granted to me to dispense to you – ^{3:3}*am writing to say* that this *divine* mystery was made known to me by revelation, as I *already* wrote before in few words.

^{3:4}When you read *what I wrote*, you can perceive my understanding in the mystery of the Anointed One, ^{3:5}which in other generations was not made known to the sons of men but has now been revealed to his holy sent ones and prophets through the Spirit. ^{3:6}It is that the Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in the Anointed One Jesus through the good news message.

^{3:7}*This is the message* of which I was made a servant according to the gift of that grace of God which was given me through the operation of his power. ^{3:8}This grace was given to me, who am less than the least of all those set apart for God, in order to proclaim among the nations the *spiritual* riches of the Anointed One which are beyond human comprehension ^{3:9}and to make all men understand *God's plans*: *i.e.* our participation in this secret purpose which for ages had been kept hidden in God who created all things.

^{3:10}*This is being done with the* intention that now the multifaceted wisdom of God would be made known to the principalities and the powers in the heavenly places through the called-out ones. ^{3:11}*This is* according to the eter-

nal purpose which he purposed in the Anointed One, Jesus our Lord, ^{3:12}in whom we have boldness and confident access to *the Father* through our faith in him.

^{3:13}Therefore, I ask you not to become faint-hearted because of my sufferings *which are* for your sake, which *really are* for your glory.

^{3:14}For this reason I bow my knees to the Father ^{3:15}from whom every *part of his* family both in *the* heavens and on earth takes its name. ^{3:16}*I pray* that he would grant you, according to the abundance of his glory, to be strengthened with power through his Spirit in the inward *spiritual* man.

^{3:17}*I pray* that the Anointed One would make his home in your hearts through faith for the purpose that you – being rooted and grounded in *his* love – ^{3:18}would be able to understand with all those set apart for God what is the width and length and height and depth* ^{3:19}and to know the love of the Anointed One which exceeds *human* knowledge so that you could be filled with all the fulness of God.

^{3:20}Now to him who is able to do super abundantly beyond all that we ask or imagine according to the power that works in us, ^{3:21}to him be the glory in the gathering of the called-out ones and in the Anointed One, Jesus, for all generations, even for the ages of the ages. Amen.

CHAPTER 4

^{4:1}I, therefore, the prisoner in the Lord, beg you to walk in a *way which* is worthy of the calling with which you were called, ^{4:2}with all lowliness and meekness, patiently bearing with each other in love. ^{4:3}Be diligent to keep the unity of the Spirit in the bond of peace.

^{4:4}*There is* one body and one Spirit, just as you also were called in one hope of your calling. ^{4:5}*There is* one Lord, one faith, one baptism, ^{4:6}one God and Father of all, who is over all, through all, and in you all. ^{4:7}But to each one of us was given grace corresponding to the measure of the gift of the Anointed One.

^{4:8}Therefore, he said, “When he ascended on high, he led captivity captive and gave gifts to men” (Ps 68:18).

*Perhaps an allegoric reference to the dimensions of the promised land which the Jews were (as we also are) encouraged to enter into and possess.

^{4:9}Now this, “He ascended,” how is that important except that he also descended *through death*, into the lower parts of the earth? ^{4:10}He who descended is the same *One* who also ascended far above all the heavens so that he might fill all things.

^{4:11}And he gave *as servants to the called-out ones* some to be sent ones, some prophets, some proclaimers of the good news, some shepherds and instructors ^{4:12}for the perfecting of those separated for God, for the work of serving, for building up the body of the Anointed One ^{4:13}until we all arrive at the unity of the faith and of the knowledge of the Son of God to a fully grown *spiritual man*, *even* to the measure of the stature of the fulness of the Anointed One.

^{4:14}*This is so that* we would no longer be infants tossed back and forth and carried along with every *new wind** of teaching, by the deceptive tactics of men who through false wisdom *draw us into* their error of *making the spiritual life into* a method {mechanism, “way,” or system}.**

^{4:15}But by speaking what is true in love *to each other* we should grow up into him in all things who is the head, even the Anointed One. ^{4:16}*It is* from him that the whole body is being fitted and joined together through *the life* which every member distributes *to the others* – according to the functioning of each individual part supplying its portion. *This is what* makes the body grow as it builds itself up in love.

^{4:17}Therefore, I say this – and I am confident that this *exhortation* is from the Lord – that you *should* no longer walk in the same way that the Gentiles walk: *i.e.* in the futility of their own intellectual reasonings. ^{4:18}Since their understanding is darkened, they are alienated from the life of God.

*The Greek word here is “wind,” possibly indicating that the source of such errors is the prince of the powers of the air, who is the devil. There is no doubt that there are powerful, malignant, spiritual intelligences behind the many “movements” or “winds” which sweep through the church shifting the focus from Jesus to other things. These include, but are not limited to: Practices, phenomena, experiences, “correct” pronunciation of Jesus’ or God’s name, etc.

**The Greek word here is “methodeia” or method. An extremely common error is committed by those who try to substitute an intimate communion with the Anointed One and following him with some kind of “way,” “how-to” method, belief system, authority structure, practice, phenomena, etc. which supposedly makes us pleasing to God. Such things are often associated with the aforementioned winds or movements.

This is because of the ignorance that is in them which comes from the hardness of their hearts. ^{4:19}These, who have stopped caring *about what is right or wrong*, give themselves over to immoral behavior to greedily practice all kinds of sexual impurity.

^{4:20}But this is not what you have learned *from* the Anointed One, ^{4:21}if it is really true that you have heard from him and were taught by him. *Therefore*, according to the truth that is in Jesus, ^{4:22}you should, with respect to your former behavior, put away the old human *life* whose corruption *is exposed* through its illusory, *fleshly* cravings.

^{4:23}*Allow* the Spirit to renovate your mind. ^{4:24}And clothe yourself with the new “man” which – corresponding to God’s own nature – has been created [by being born inside of you] in righteousness and true holiness. ^{4:25}Therefore, putting away that which is false [i.e. the old ways of thinking and acting], everyone should speak *God’s* truth with his neighbor, for we are members of each other.

^{4:26}If you are angry, *even so*, do not sin. Don’t let the sun set while you are still angry, ^{4:27}thus giving the devil a foothold. ^{4:28}Anyone who was a thief should not steal anymore, but instead he should work hard, laboring with his hands at some respectable occupation so that he will have something to give to others in need.

^{4:29}Don’t allow any degenerate speech to come out of your mouth. But if you speak, say something edifying according to the need of the moment so that it will transmit grace to those who are listening. ^{4:30}Don’t grieve the Holy Spirit of God *with your words or actions* by whom you were sealed for the day of redemption *of the body*.

^{4:31}Let all resentment, displays of temper, anger, complaining, and criticizing be put away from you *along* with all vindictiveness. ^{4:32}Be kind to each other, tenderhearted, forgiving one another just as God also forgave you in the Anointed One.

CHAPTER 5

^{5:1}Therefore, be imitators of God as children *who are* loved. ^{5:2}Walk in love, in the same way that the Anointed

One also loved us and gave himself up for us *as* an offering and a sacrifice to God with a pleasing fragrance.

^{5:3}But don't let such things as sex outside of the marriage bond and all sexual impurity or the desire for wealth even be mentioned among you, which is the characteristic of those set apart to God. ^{5:4}Neither should you use obscenities, engage in frivolous conversation, or tell dirty jokes, which are not appropriate; instead be giving thanks.

^{5:5}For you know this *without a doubt*: no one who engages in sex outside of the marriage bond, who practices impure sexual acts, nor anyone who is greedy (who is really worshipping money as an idol) has any inheritance in the *coming* kingdom of the Anointed One and of God [the millennial kingdom or the "Millennium"].

^{5:6}Let no one deceive you with useless words *disputing this truth*. For it is because of these *very things* that the wrath of God is coming on those who are disobedient.

^{5:7}Therefore, don't participate with them *in these activities*.

^{5:8}For you were once *in* darkness but now you are *in the light* of the Lord. Live as children of light. ^{5:9}For the fruit of the light is in all goodness and righteousness and truth, ^{5:10}demonstrating what is pleasing to the Lord.

^{5:11}Have no fellowship with the works of darkness which benefit no one but instead even reprove them. ^{5:12}For it is shameful even to speak of the things which they do in secret.

^{5:13}But all things when they are reprovved are exposed by the light, for the light is what reveals everything. ^{5:14}Therefore, he says, "Awake, you who are sleeping, and arise from the dead and the Anointed One will give you light."

^{5:15}Therefore, be very careful how you live, not as unwise, but as wise, ^{5:16}making the most of the time *which is left* because these are evil days. ^{5:17}Moreover, don't be foolish but understand what the will of the Lord is. ^{5:18}And don't be drunk with wine which produces lack of self control but be being filled to fulness with the Spirit.

^{5:19}Speak to one to another in psalms and hymns and spiritual songs, singing and making melody from your heart to the Lord, ^{5:20}giving thanks to God, even the Father,

always for all things in the name of our Lord Jesus the Anointed One.

^{5:21}Submit yourselves to each other in the fear of the Anointed One. ^{5:22}Wives, be completely yielded to your own husbands as *if* to the Lord. ^{5:23}For the husband is the head of the wife just as the Anointed One also is the head of the called-out ones, he himself being the Savior of the body.

^{5:24}But as the called-out ones are *completely* yielded to the Anointed One, so let the wives also be *yielded* to their husbands in everything. ^{5:25}Husbands, love your wives just as the Anointed One also loved the gathering of the called-out ones and gave himself up for her ^{5:26}so that he might make her holy and purify *her* by the washing in the water of the word *which he speaks* {rhema, Gk}.

^{5:27}*This is* so that he might present to himself *as a bride those* of the glorious gathering of the called-out ones *who are* without stains or wrinkles or any such things, since it is necessary for her to be holy and without defect *to be a partner in this marriage*.

^{5:28}So also husbands ought to love their own wives as they love their own bodies. He who loves his own wife loves himself. ^{5:29}For no man ever hated his own body but nourishes and cherishes it just as the Anointed One also does the called-out ones ^{5:30}because we are members of his body.

^{5:31}For this reason a man leaves his father and mother and coheres* to his wife and the two become one flesh (Gen 2:24). ^{5:32}This mystery is profound, but I am *actually* speaking about the Anointed One and the gathering of the called-out ones. ^{5:33}Nevertheless, each one of you should love his own wife even as himself. And the wife should be reverent of her husband.

CHAPTER 6

^{6:1}Children, obey your parents in the Lord, for this is right. ^{6:2}Honor your father and mother (which is the first commandment with a promise) ^{6:3}so that your life would go well and you would live for many years on the earth.

* Greek: "to be glued" or "cemented." This is the "marriage bond" of ch. 5:5.

^{6:4}And you fathers, don't provoke your children to anger but nurture them in the discipline and counsel of the Lord.

^{6:5}Slaves [and employees], be obedient to those who are your earthly masters with respect and humility, being focused on your work, just as you would do for the Anointed One.

^{6:6}Don't do your work only when others are watching or by just trying to impress others ^{6:7}but do your work willingly as if *working* for the Lord and not for men. As servants of the Anointed One, do the will of God from the heart ^{6:8}since you know that whatever good thing each one does, he will receive back from the Lord *in the same measure* whether he is a slave or free man.

^{6:9}And you masters [employers], treat them in the same way. Give up intimidation *as a means of controlling them*, knowing that he who is both their Master and yours is in the heavens and there is no favoritism with him.

^{6:10}Finally, be strong in the Lord and in the strength of his might. ^{6:11}Put on the whole armor of God so that you will be able to stand against the strategies of the devil. ^{6:12}For our wrestling is not against flesh and blood but against the *fallen* princes, against the *spiritual* authorities, against the world rulers of this darkness, against the evil spiritual beings in the heavenly places.

^{6:13}Therefore, take up the complete armor of God so that you may be able to resist *temptation* through the difficult times and, having persevered through everything, to stand *firmly in the Anointed One without sinning*.

^{6:14}Stand, therefore, having encircled your waist with truth and having put on the breastplate of righteousness, ^{6:15}having put on your feet the preparation of the good news message of peace; ^{6:16}additionally take up the shield of faith with which you will be able to quench all the fiery darts [fearful thoughts and doubts] of the evil one. ^{6:17}And take the helmet of salvation and the sword of the Spirit, which is the word which God speaks {rhema, Gk}.

^{6:18}By means of all prayer and petitions, be interceding in the Spirit at all times, staying alert with all perseverance

in your intercession for all those set apart for God. ^{6:19}Pray also for me that the right words would be given to me when I open my mouth and that I would have boldness when making known the mystery of the good news. ^{6:20}*This is the message* for which I am an ambassador in chains. *But I ask for your prayers* so that even in chains I would speak boldly as I ought to speak.

^{6:21}But so that you also may know how I am and what I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will tell you everything. ^{6:22}*In fact*, I have sent him to you for this very purpose so that you may know our state of affairs and that he may comfort your hearts.

^{6:23}Peace be to the brethren and love with faith from God the Father and the Lord Jesus the Anointed One. ^{6:24}*May* grace be with all those who love our Lord Jesus the Anointed One with an incorruptible love.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The letter of Paul to the

Philippians

^{1:1}Paul and Timothy, servants of the Anointed One, Jesus, to all those set apart for God in the Anointed One, Jesus, who are at Philippi, along with the watchmen and servants: ^{1:2}Grace to you and peace from God our Father and the Lord Jesus the Anointed One.

^{1:3}I thank my God every time I remember you. ^{1:4}In every prayer of mine for all of you, I always pray with joy ^{1:5}because of your partnership in spreading the good news message from the beginning until now.

^{1:6}I am confident of this very thing: that he who began a good work in you will complete it until the “day” of Jesus the Anointed One. ^{1:7}It is appropriate for me to think about you all this way because you are near to my heart. This is because you are all partakers with me of grace, both in my captivity and in the defense of, and in the establishing of, the good news message.

^{1:8}For God is my witness, how much I long for you all with the tender mercies of the Anointed One, Jesus. ^{1:9}And I pray that your love would abound increasingly, *being tempered* with all understanding and insight ^{1:10}so that you would be discerning about the different situations *which come along*.

In this way you will be pure and blameless in the day of the Anointed One ^{1:11}having *your lives* filled with *all* the qualities {fruits} of righteousness which come through Jesus the Anointed One, to the glory and praise of God.

^{1:12}Now I want you to know, brethren, that the things which happened to me, instead of being bad, have worked out for the progress of the good news ^{1:13}so that it became evident throughout the whole palace guard and to everyone else that my chains are because of the Anointed One.

^{1:14}And the majority of the brethren in the Lord, becoming confident *by seeing how I endure* my captivity, are more abundantly bold to speak the word of God fearlessly. ^{1:15}Indeed, some proclaim the Anointed One because of envy, *striving to appear superior*, but others with a good heart. ^{1:16}The one *group* proclaims the Anointed One from selfish ambition, not sincerely, imagining that they are making my chains more unbearable *by proclaiming openly while I am unable to do so*.

^{1:17}The other ones do it out of love, knowing that I am appointed *by God* for the defense of the good news. ^{1:18}What is the result? That in every way, whether with wrong motives or in truth, the Anointed One is proclaimed, and in this I rejoice, yes, and will *continue to rejoice*.

^{1:19}For I know that this will work to *further* my salvation through your prayers and the supply of the Spirit of Jesus the Anointed One.

^{1:20}Accordingly, it is my sincere expectation and hope that I will not disgrace myself in any way. Instead, *I trust* that with all boldness as always, so now also, the Anointed One will be magnified in my body, whether by life or by death.

^{1:21}For me to live is the Anointed One and to die is gain.

^{1:22}But if I live on in the physical body – if this will bring fruit from my work – then I don't know what to choose. ^{1:23}So I am torn between the two, having the desire to depart and be with the Anointed One, for it is far better.

^{1:24}Yet to remain here in this body is more necessary for your sake. ^{1:25}And having this confidence, I know that I will remain, yes, and stay with you all for your progress and joy in the faith.

^{1:26}*In this way* your rejoicing together with me will abound in the Anointed One, Jesus, when I am present with you again. ^{1:27}Only let the way you live be worthy of the message of the good news of the Anointed One so that whether I come and see you or am absent, I may hear of your condition, that you stand firm in one spirit with one soul co-laboring in the faith of the good news.

^{1:28}Don't be frightened in any way by those opposing you. To them *your lack of fear* is a sign of *future* destruction,

but to you *it is proof* of your salvation which comes from God. ^{1:29}It has been graciously granted to you on behalf of the Anointed One not only to believe into him but also to suffer for his sake. ^{1:30}This is the same battle which you saw that I have and now you hear that I am still having.

CHAPTER 2

^{2:1}Therefore, if there is any comfort in the Anointed One, if any consolation of love, if any fellowship of spirit, if any tender mercies and compassion, ^{2:2}make my joy complete by being of the same opinion, having the same love, being in unity, having the same understanding.

^{2:3}Don't do anything through rivalry or *through* selfish ambition, but having humility, each one should consider the other better than himself. ^{2:4}Each one of you should not look out for his own interests only, but each of you should also *look out for* the interests of others.

^{2:5}You should have the mindset which the Anointed One, Jesus had ^{2:6}who, existing in the form of God, did not consider equality with God something to be retained. ^{2:7}Instead, he emptied himself, taking on the form of a servant, *even* being made into the likeness of men. ^{2:8}Then, being found in human form, he humbled himself *even further and* became obedient even to death, yes, the *humiliating, painful* death of the cross.

^{2:9}For this reason also God has highly exalted him and has given him the name which is above every name ^{2:10}so that at the name of Jesus every knee would bow – of heavenly *beings*, of earthly *beings* and *beings* under the earth – ^{2:11}and so that every tongue would confess that Jesus the Anointed One is the Supreme Authority, to the glory of God the Father.

^{2:12}So then my beloved, even as you have always obeyed *the Lord*, not only when I was present, but now much more in my absence, work out your own salvation with reverent fear and trembling. ^{2:13}For it is God who works in you, both to desire and to do what pleases him.

^{2:14}Do everything without complaining or arguing ^{2:15}so that you may be without defect or mixture, children

of God without faults in the middle of the corrupt and depraved generation of this world, among whom you shine like heavenly stars.

^{2:16}Display *through your living the results of the word of God's life* so that I will have something to boast about in the day of the Anointed One, showing that I did not run in vain nor labored without results. ^{2:17}Yes, and if it happens that *my life's blood* is poured out as a sacrifice in the service of your faith, I am glad and rejoice with you all. ^{2:18}In the same way, you too should be glad and rejoice with me.

^{2:19}But I hope in the Lord Jesus to send Timothy to you soon so that I also may be cheered up when I learn about your condition. ^{2:20}For I have no one else who thinks just as I do who will genuinely care for your welfare. ^{2:21}For everyone *else just* seeks some personal benefit, not *caring about* what is important to Jesus the Anointed One.

^{2:22}But you have seen his character, that as a child works with his father, this is the way that he served with me in the good news. ^{2:23}Therefore, I hope to send him right away as soon as I see what is going to happen with me. ^{2:24}But I trust in the Lord that I myself will come soon also.

^{2:25}I thought it was necessary to send Epaphroditus to you – my brother, fellow worker, and fellow soldier who is your messenger whom you sent to take care of my needs – ^{2:26}since he was longing after you all and was distressed because you heard that he was sick.

^{2:27}In fact, he was very sick and almost died but God had mercy on him, and not only on him, but also on me so that I wouldn't have sorrow on top of sorrow. ^{2:28}Therefore, I have sent him with more urgency so that when you see him again you can rejoice and so I too could be free from sorrow. ^{2:29}Receive him, therefore, in the Lord with great joy and respect him ^{2:30}because he came near to death for the work of the Anointed One, risking his life to serve me in a way which you were unable to do *personally*.

CHAPTER 3

^{3:1}Finally, my brethren, rejoice in the Lord. To write the same things to you *again* is not tiresome for me, but it

is a safety *precaution* for you. ^{3:2}Beware of the dogs, beware of the destructive teachers, beware of the “religious cutters.”* ^{3:3}For we are the circumcision who worship in the Spirit of God and glory in the Anointed One, Jesus, and have no confidence in the natural man ^{3:4}even though I might have *motives for having* confidence in the natural man.

If anyone else thinks that he has reason to have confidence in the natural man, I have even more. ^{3:5}I was circumcised on the eighth day, *born* from the stock of Israel from the tribe of Benjamin, a Hebrew of Hebrews; with respect to the law: a Pharisee; ^{3:6}concerning zeal: persecuting the gatherings of the called-out ones; concerning righteousness which comes from following the law: blameless.

^{3:7}However, whatever things were advantageous to me *naturally speaking*, these I consider detrimental because of the Anointed One. ^{3:8}Yes, I really consider all *such* things to be detrimental because of the excellency of the knowledge of the Anointed One, Jesus my Lord, for whom I experienced the loss of all things and consider them to be as garbage *to be thrown out* so that I may gain the Anointed One.

^{3:9}*I want* to be found in him not having a righteousness of my own which comes from keeping the law but one which is through the faith of the Anointed One, *i.e.* God’s own righteousness *which is ours* through faith. ^{3:10}*I want* to know him and the power of his resurrection – *which comes* through participating in his sufferings and becoming integrated into his death – ^{3:11}so that in this way I may be experiencing the resurrection from the dead.

^{3:12}Not that I have already fully obtained *it* or have already been perfected but I press on so that I may take possession of that for which the Anointed One, Jesus also took possession of me.

^{3:13}Brethren, I do not consider that I have yet taken full possession *of it*. But this one thing I do: forgetting the things which are behind and stretching forward to the things which are in front, ^{3:14}I press on toward the goal to

*Here Paul is talking about Jews who insisted on the circumcision of the Gentiles, using extremely derogatory words to describe them. This verse could also be applied to anyone who insists on the need for external, religious practices in order to be right with God.

gain the prize to which God calls us from above in the Anointed One, Jesus.

^{3:15}Therefore, let those of us who are mature see things in this way. But if you think differently about anything, God will reveal this to you also. ^{3:16}Nevertheless, let us continue to walk by the understanding which we have already received. ^{3:17}Brethren, be co-imitators of *the Anointed One* together with me.

Notice and observe those who walk according to our example. ^{3:18}For many are conducting their lives – about whom I often spoke to you before and now speak about with weeping – *as those who oppose the operation of the cross of the Anointed One in their lives.* ^{3:19}Their end is destruction. Their god is their carnal desires and *what they imagine is their “glory”* is really their shame. Their thinking is *merely* earthly.

^{3:20}But our citizenship has its source in the heavens, from where we also wait for the Savior, the Lord Jesus the Anointed One. ^{3:21}He will remake our lowly, *physical* body into a new body which is like his glorious one by the power with which he is able to subject all things to himself.

CHAPTER 4

^{4:1}Therefore, my brethren whom I love and for whom I long, who are my joy and crown: stand firmly in the Lord, my beloved!

^{4:2}I urge Euodia and I urge Syntyche to get along in the Lord. ^{4:3}Yes, I beg you also – who truly share my work and burden – help these women, for they labored with me in the good news message *along* with Clement also and with the rest of my fellow-workers whose names are in the book of *God’s* life.

^{4:4}Rejoice in the Lord always, again I will say, “rejoice!” ^{4:5}Let your godly behavior be known to all men. The Lord is always present *here with us.* ^{4:6}Don’t be anxious about anything but in everything through prayer and asking with thankfulness let your requests be made known to God. ^{4:7}And the peace of God which surpasses all under-

standing will keep watch over your hearts and your thoughts in the Anointed One, Jesus.

^{4:8}Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are agreeable, whatever things are admirable, if there is any virtue and if there is anything worthy of praise, meditate on these things. ^{4:9}The things which you have learned, received, heard, and seen in me, practice these things and the God of peace will be with you.

^{4:10}But I rejoice in the Lord greatly that now, after some time has passed, you have remembered me again *by sending a gift*. Certainly, you always did remember me, but you lacked opportunity to demonstrate it.

^{4:11}Not that I speak because of need, for I have learned in whatever circumstances I am in to be content. ^{4:12}I know what it is to be in need and I know how to act when there is plenty. Through everything and in all *situations* I have learned the secret: how to both be filled and to be hungry, both to have plenty and to be without. ^{4:13}I am strengthened in everything in him who empowers me – the Anointed One.

^{4:14}However, you did a good thing by helping with my affliction. ^{4:15}And you yourselves also know, you Philippians, that in the beginning of the good news ministry when I left Macedonia, no gathering of called-out ones participated with me in the area of giving and receiving except you.

^{4:16}Even when I was in Thessalonica you sent gifts several times to help with my needs. ^{4:17}Not that I am looking for gifts, but I want you to have fruit that will be credited to your account.

^{4:18}But I have more than enough of everything. I am satisfied, having received from Epaphroditus the things that you sent, which is a sacrifice with a sweet smelling aroma, acceptable and very pleasing to God. ^{4:19}And my God will supply every need of yours according to his riches in glory in the Anointed One, Jesus.

^{4:20}Now to our God and Father is the glory for ever and ever. Amen. ^{4:21}Greet all those set apart for God *who are*

in the Anointed One, Jesus. The brethren who are with me send greetings to you. ^{4:22}All those here who are set apart for God send greetings to you, especially those that belong to Caesar's household.

^{4:23}*May* the grace of the Lord Jesus, the Anointed One be with your spirit.

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The letter of Paul to the Colossians

^{1:1}Paul, a sent one of the Anointed One, Jesus, through the will of God along with Timothy our brother, ^{1:2}to those set apart for God, even the faithful brethren in the Anointed One who are at Colossae: *May you have* grace and peace from God our Father. ^{1:3}We always give thanks to God the Father of our Lord Jesus the Anointed One when we pray for you, ^{1:4}*because* we have heard of your faith in the Anointed One, Jesus, and of the love which you have toward all those set apart for God.

^{1:5}This is a result of the hope which is stored up for you in the heavens, about which you already heard through the word of the truth of the good news message. ^{1:6}This *message* which came to you is the same one which has gone out to all the world, bearing fruit and increasing as it also has been doing in you, ever since you heard and knew about the grace of God in truth.

^{1:7}*This is the message* which you learned from Epaphras our beloved fellow-servant who is a faithful servant of the Anointed One on your behalf. ^{1:8}*It was he* who also declared to us your love in the Spirit.

^{1:9}For this reason, since the day we heard about it, we also have not stopped praying and asking God for you that you would be filled with the complete knowledge of his will in all spiritual wisdom and understanding.

^{1:10}*We pray* that you would live in a way which is worthy of the Lord, pleasing him in everything, bearing fruit in every good work, and increasing in the knowledge of God. ^{1:11}*We pray* that you would be strengthened with all power according to his glorious strength, resulting in a life of patience and endurance.

^{1:12}*We also pray that you would be joyfully giving thanks to the Father who qualifies you to have a share of the inheritance in the realms of light together with all those set apart for God.*

^{1:13}*It is he* who delivered us out from under the authority of the darkness and transferred us into the kingdom of the Son of his love ^{1:14}*through whom also we have our release by ransom from God's wrath through his shedding his blood, i.e. the liberation from our sins.*

^{1:15}*He, the Son,* is the image of the invisible God, the firstborn of all creation. ^{1:16}*For through him all things were created, both in the heavens and on the earth – the things which are visible and those things which are invisible – whether thrones, or dominions, or lordships, or rulers, all things have been created through him and for him.*

^{1:17}*He existed before all things and by him all things hold together.* ^{1:18}*And he is the head of the body, the gathering of the called-out ones. He is the beginning of everything and also the firstborn from the dead, so that he might have the preeminence in all things.*

^{1:19}*For the Father* was very pleased for all his fulness to reside in him ^{1:20}*and that through him he would restore all things to their former state of harmony with himself – including things in the heavens and things on the earth – having made peace through the blood of his cross.*

^{1:21}*But in the past you were alienated from God and were his enemies; your corrupt thoughts produced your evil works.* ^{1:22}*Yet now he has reconciled you to himself in his physical body through death in order to present you before himself: holy, without blemish, and above reproach.*

^{1:23}*This will be the result* if you continue in the faith, being established, continuing steadfastly without being moved away from the hope of the good news which you heard. This is the message which is being proclaimed in all creation under heaven of which I Paul was made a servant.

^{1:24}*Now I rejoice in my sufferings for your sake. I fill up on my part, in my body, that which is lacking of the afflictions of the Anointed One for his body's sake which is the entire group of called-out ones.* ^{1:25}*It is for them that I*

have become a servant according to the commission which God has given me to proclaim to you the word of God in its fulness. ^{1:26}This is the mystery which has been hidden for ages and generations but now has been revealed to those he set apart for himself. ^{1:27}*These are those* from among the Gentiles to whom God was pleased to reveal the overflowing abundance of the glory *contained in* this mystery which is *this*: the Anointed One *being in you, giving you* the hope of being glorified *with his glory*.

^{1:28}It is him we proclaim, admonishing everyone and teaching everyone with all wisdom so that we may present each one perfected in the Anointed One. ^{1:29}This is the end toward which I also labor, striving according to his power which works through me mightily.

CHAPTER 2

^{2:1}For I want you to know how *much* of an inner struggle I have for you, for those at Laodicea, and for as many as have not seen my face in person. ^{2:2}*I yearn* that their hearts would be comforted and be knitted together in love. *Also, I desire* that they would have the “wealth” of complete confidence *in God, which comes through* a full understanding of the mystery of God – even *the Father revealing himself – which is* the Anointed One. [See ch. 1:15].

^{2:3}*It is in him that* all the treasures of wisdom and knowledge are hidden. ^{2:4}I say this so that no one will mislead you with persuasive talk. ^{2:5}For though I am absent in person, yet am I with you in the spirit, rejoicing and seeing your *godly* character and the firmness of your faith in the Anointed One.

^{2:6}In the same way that you received the Anointed One, Jesus the Lord, walk in him, ^{2:7}thus being rooted and built up in him and being established in your faith just as you were taught, overflowing with thanksgiving.

^{2:8}Be careful so that no one leads you away as plunder *for themselves* [by persuading you to listen to and to trust in them] using philosophy and empty, deceptive ideas, which is the way men often operate, following the normal worldly pattern *but* which is not the way of the Anointed One.

^{2:9}*Understand this:* all the fulness of the divine nature dwells in him bodily. ^{2:10}And you are being filled with him who is the head of all principality and power! ^{2:11}*It is also in him that you are being circumcised with a circumcision, not done with human hands, but instead through the stripping off of the entirety of the sins of the flesh by the spiritual circumcision which occurs in the Anointed One.*

^{2:12}*Since you are being buried together with him through [the death which] baptism [symbolizes], you are also being co-resurrected with him through faith in the power of God, who raised him from the dead.* ^{2:13}And you – being “dead” because of your sins and the “uncircumcised” condition of your flesh – to you, I say, he gives *God’s* life together with himself, graciously rescuing us from all of our sins.

^{2:14}*He has also blotted out the array of written ordinances which were against us and even opposed to us. He has taken it out of the way, nailing it to the cross.* ^{2:15}*He also stripped off from us the domination of the principalities and the powers, clearly exposing how they operate, triumphing over them.*

^{2:16}*Therefore, since the written ordinances have been “blotted out,” let no one judge you with respect to religious ordinances such as what kind of meat you eat, what you drink, or concerning a religious feast day, or observing a new moon, or a Sabbath day.* ^{2:17}This is because these things are just a shadow of the *spiritual* things which were to come, but the fulfillment of them is *now* in the Anointed One.

^{2:18}Don’t let anyone cheat you out of your reward by insisting on voluntary submission *to men* and giving reverence to *human* messengers. *Such men* emphasize things which they claim to have “seen” without any genuine basis whatsoever and have an overinflated, fleshly idea of *their own* importance. ^{2:19}*When you reverence and submit to them, you are not holding securely to the Head, from whom the whole body, being supplied and knit together through the “joints and ligaments,” increases with the increase of God.*

^{2:20}Since you died with the Anointed One to the essence of this world, why, as though still a part of the

world, do you subject yourselves to earthly, *religious* ordinances ^{2:21}*such as*: don't touch this, don't eat that, or don't handle some other thing? ^{2:22}These are *just regulations* concerning perishable things, all of which are destined for destruction! These are just human precepts and doctrines!

^{2:23}These are things which have an appearance of wisdom in self-righteous "worship," self-humiliation, and severity to the body but are of no value with regard to *truly dealing with* the appetites of the flesh.

CHAPTER 3

^{3:1}Since then you are being raised together with the Anointed One, seek the *genuine* things that are above where the Anointed One is seated in the place of supreme honor and authority of God. ^{3:2}Fix your thoughts on the things that are *truly* heavenly and not on the things that are *just* earthly *types and shadows*. ^{3:3}For you died {and are dying} *together with the Anointed One*, yet God's life *within* you is kept hidden *for now* in God, together with the Anointed One. ^{3:4}*But*, when the Anointed One who is *that* life *in* us is revealed, then you also will be revealed with him in *that* glory.

^{3:5}Be putting to death, therefore, that which is part of your earthly nature: *i.e.* sex outside of the marriage bond, unclean sexual acts, lustfulness, longing for what is prohibited, and seeking wealth which is really worshipping money as an idol. ^{3:6}It is because of these things that the wrath of God is coming on the sons of disobedience.

^{3:7}You once behaved like this when you lived practicing these things, ^{3:8}but now you must put them all away: *i.e.* strong natural impulses, fits of temper, holding grudges, slandering others, and using filthy language. ^{3:9}Don't take advantage of others, since you are putting off the old man with his *fallen* behavior ^{3:10}and are putting on the new man who has a renewed *kind of* understanding of *how to behave*, corresponding to the image of the One who created him.

^{3:11}In the Anointed One there is no *place for* Greek and Jew, those who are circumcised and those who are uncircumcised, barbarian, Scythian, slave, or free man, but the Anointed One is the "all" and *is* in all *believers*.

^{3:12}Therefore, as God's chosen ones, holy and beloved, clothe yourselves with a heart of compassion, kindness, lowliness, meekness, longsuffering; ^{3:13}bearing with each other and forgiving each other. If any one has a complaint against someone else, just as the Lord forgave you, you do the same.

^{3:14}And above all these things put on love, which is the bond of spiritual perfection. ^{3:15}Let the peace of the Anointed One be what directs your hearts. *It is this peace* to which you also were called in one body. *Always* be thankful.

^{3:16}Let the word of the Anointed One live richly inside of you in all wisdom, as you teach and admonish each other with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

^{3:17}And whatever you do, whether speaking or doing, do everything in the name of {in the reality of} the Lord Jesus, giving thanks to God the Father through him.

^{3:18}Wives, yield yourselves *completely* to your own husbands, as is appropriate in the Lord. ^{3:19}Husbands, love your wives *unconditionally* and don't be bitter towards them. ^{3:20}Children, obey your parents in all respects for this is very pleasing to the Lord. ^{3:21}Fathers, don't provoke your children so that they don't become discouraged.

^{3:22}Servants [or employees], obey those who are your human masters in everything, not just when someone is watching or as simply pleasing men, but do it with a sincere heart, fearing the Lord.

^{3:23}Whatever you do, do with your whole heart as if doing it for the Lord and not for men, ^{3:24}knowing that it is from the Lord that you will receive the reward of the inheritance.* *This is because* you are *actually* serving the Lord, the Anointed One. ^{3:25}But he who does wrong will receive the just "reward" for the wrong that he has done, and there is no favoritism with God.**

CHAPTER 4

^{4:1}Masters, give to your servants [and employees] that which is fair and just, knowing that you also have a Master

* Inheriting all that God has, all that He is, and all that He will newly create.

**This truth includes believers, who will receive their "reward" before the judgment seat of the Anointed One, which will be a great surprise for many.

in heaven. ^{4:2}Continue persistently in prayer, being *spiritually* awake and thankful. ^{4:3}And pray for us, too, that God would open to us a door for the word, *enabling* us to speak the mystery of the Anointed One (for which I am also in chains) ^{4:4}so that I may proclaim it in the best possible way.

^{4:5}Walk in wisdom toward those who are outside of the *Anointed One*, wisely using the available time. ^{4:6}Let your speech always be with grace, “seasoned with salt,” so that you may know how you can best answer each one.

^{4:7}Tychicus will tell you about all my business. He is a beloved brother, faithful servant, and fellow slave in the Lord ^{4:8}whom (together with Onesimus the faithful and much loved brother who is one of you) I have sent to you for this very purpose so that you may know our situation and so that he may comfort your hearts. ^{4:9}They will let you know everything which is going on here.

^{4:10}Aristarchus my fellow prisoner greets you along with Mark the cousin of Bar-Nabas (about whom you received instructions to receive if he comes to you), ^{4:11}and Jesus, called Justus, who are of the “circumcision.” These are my only fellow workers for the kingdom of God *who are Jews*, men who have been a comfort to me.

^{4:12}Epaphras, a servant of the Anointed One, Jesus, who is one of you, greets you. He is always praying earnestly for you so that you may stand perfected and be in complete conformity with all the will of God. ^{4:13}For I testify about him that he has a deep concern for you, for those in Laodicea, and for those in Hierapolis.

^{4:14}Luke the beloved physician and Demas send greetings to you. ^{4:15}Greet the brethren who are in Laodicea along with Nympha and the gathering of the called-out ones that is in her house.

^{4:16}When this letter has been read among you, cause it to be read also in the gathering of the called-out ones of the Laodiceans. You should read the letter “from” Laodicea* too.

*The Greek word here is “from” which indicates the origin of this letter. Yet it is unlikely that the Laodiceans wrote a letter to the Colossians. Instead, this letter was probably written by Paul to the Laodiceans but would be sent “from” them to the Colossians.

^{4:17}Say to Archippus, "Pay careful attention to the ministry which you have received from the Lord and fulfill it."

^{4:18}This is a greeting from me, Paul, written with my own hand. Remember my chains. Grace be with you.

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The first letter of Paul to the Thessalonians

^{1:1}Paul, Silvanus, and Timothy to the gathering of the called-out ones of the Thessalonians in God the Father and in the Lord Jesus the Anointed One: May you have grace and peace. ^{1:2}We always give thanks to God for all of you, mentioning you in our prayers. ^{1:3}*We also* continually remember your work of faith, labor of love, and patience of hope in our Lord Jesus the Anointed One before our God and Father.

^{1:4}We know, brethren, beloved of God, that he has chosen you ^{1:5}because our message of good news came to you not only in words, but also in power, in the Holy Spirit, and with deep conviction.

You know very well how we conducted ourselves for your benefit when we were among you. ^{1:6}And you became imitators of us, even of the Lord, welcoming the word in much affliction, *yet* with the joy of the Holy Spirit ^{1:7}*so much so* that you became an example to all *those* who believe in Macedonia and in Achaia.

^{1:8}For from you the word of the Lord has been spread abroad, not only in Macedonia and Achaia but in every place your faith towards God has been talked about so much that we don't need to say anything.

^{1:9}For they themselves report how it was when we came to you: how you turned to God from idols to serve the living and true God ^{1:10}and to wait for his Son from the heavens whom he raised from the dead, *even* Jesus, the One who is rescuing us from the coming wrath.

CHAPTER 2

^{2:1}For you know brethren, concerning our coming to you, that it has not been futile. ^{2:2}But having suffered before

and having been shamefully treated at Philippi (as you know), we became even bolder in our God to speak the good news of God to you in the face of great opposition.

^{2:3}For our appeal to you was not based on error, nor did it involve any immoral behavior nor any kind of deceit.

^{2:4}But seeing that we have been approved by God to be entrusted with the good news, this is the way we speak, not as pleasing men but pleasing God who tests our hearts.

^{2:5}For we were never at any time found to be using flattery to try to convince you, as you know; nor were we subtly trying to get your money, God is our witness; ^{2:6}nor were we seeking honor from men, neither from you nor from others, even when we could have tried to impress you as being “sent ones” of the Anointed One.

^{2:7}But we were gentle *while* among you like a nursing mother who carefully cares for her own children. ^{2:8}Our concern for you was so great that we were even willing to give you not only the good news message from God but also our own souls because you had become very dear to us.

^{2:9}For you remember brethren our labor and strenuous toil, how we worked day and night so that we would not be a *financial* burden to any of you. This is how we proclaimed the good news of God to you. ^{2:10}You and God are witnesses of how holily, righteously, and blamelessly we behaved ourselves toward you who are believing.

^{2:11}You know how we treated each one of you like a father treats his own children, exhorting you, encouraging you, and testifying to you ^{2:12}that you should conduct your lives in a way which is appropriate for someone whom God has invited into his own kingdom and glory.

^{2:13}For this reason we also thank God without ceasing that when you heard the word of God from us, you accepted it not as the word of men but as it truly is: the word of God, which also is working in you who are believing.

^{2:14}For you, brethren, became imitators of the gatherings of the called-out ones of God which are in Judea in the Anointed One, Jesus. For you also suffered the same things from your own countrymen as they did from the Jews.

^{2:15}These are the ones who killed both the Lord Jesus and

the prophets and also drove us out. They are not pleasing to God and are hostile towards everyone. ^{2:16}They are even trying to keep us from speaking to the nations so that they may be being saved. By so doing, they are constantly filling up the measure of their sins. But wrath will come upon them in the end.

^{2:17}But we brethren – being taken away from you for a short time and being physically absent but not absent in heart – we really wanted to come back and see you face to face. ^{2:18}We did, in fact, try to come back to you. I, Paul, tried several times but Satan hindered us.

^{2:19}For what is our hope or joy or crown of rejoicing? Isn't it you *when we are together* in the presence our Lord Jesus at his coming? ^{2:20}For you are our glory and our joy.

CHAPTER 3

^{3:1}Therefore, when we couldn't wait any longer we thought it best to be left behind at Athens alone. ^{3:2}So we sent Timothy, our brother and co-worker together with God in the message of the good news about the Anointed One, to strengthen you and to comfort you in your faith. ^{3:3}We didn't want anyone to be upset by our suffering because you know that this is our destiny.

^{3:4}For truly, when we were with you we forewarned you that we were going to suffer affliction. And as you know, it happened. ^{3:5}For this reason also, when I couldn't stand to wait any longer, I sent *someone* so that I might find out about your faith – if by some means the tempter had tempted you and our work there would have been in vain.

^{3:6}But when Timothy came back to us from you, he brought us good news about your faith and love, saying that you always have good memories about us and that you even long to see us, just as we also long to see you.

^{3:7}Because of this, brethren, we were comforted about you in the middle all our distress and affliction by hearing about your faith. ^{3:8}For now our life has meaning if you stand fast in the Lord. ^{3:9}How can we thank God enough for you in return for all the joy we have in his presence concerning you?

^{3:10}We are earnestly praying day and night that we may see you again and take care of anything which might be lacking in your faith. ^{3:11}Now may our God and Father himself and our Lord Jesus direct our way back to you.

^{3:12}And may the Lord cause you to increase and abound in love toward each other and toward all men, just as we also abound in love toward you. ^{3:13}In this way he can establish your hearts *to be* irreproachable in holiness *when you stand* before our God and Father at the coming of our Lord Jesus with all his holy ones.

CHAPTER 4

^{4:1}Finally then, brethren, we plead with you and exhort you in the Lord Jesus, that as you learned from us how to live in a way that pleases God (just as you are doing now) that you continue to do so even more. ^{4:2}For you know the instructions we gave you through the Lord Jesus. ^{4:3}For this is the will of God: your being made holy.

I want to emphasize specifically that you abstain from sex outside of the marriage bond. ^{4:4}Each one of you must know how to act with respect to his own body in holiness and honor, ^{4:5}not in the passion of carnal desire like the Gentiles who don't know God.

^{4:6}No one should go beyond *God's limits*, fraudulently using his brother or sister *for their own pleasure*, because the Lord is the one who will take revenge *on the offenders* concerning all these things about which we already warned you and solemnly testified. ^{4:7}For God has not called us to contaminate ourselves *with sexual activities outside of marriage* but to holiness.

^{4:8}Therefore, he who rejects this *teaching* does not reject mere human opinion but rejects God who has given us his Holy Spirit.

^{4:9}But concerning the love of the brethren, you don't need anyone to write to you, for you yourselves are taught by God to love each other. ^{4:10}And in fact, you practice this with respect to all the brethren who are in all of Macedonia. But we exhort you, brethren, that you do so more and more.

^{4:11}Also, you make it your ambition to lead a quiet life, to mind your own business, and to work with your hands just as we instructed you. ^{4:12}This is so that your life would be attractive to outsiders and also so that you would not be in need of anything.

^{4:13}But we don't want you to be ignorant, brethren, concerning those who have "fallen asleep" {died} so that you don't grieve like the other people who have no hope. ^{4:14}For since we believe that Jesus died and rose again, we also believe that God will bring those who have "fallen asleep" in Jesus with him *when he returns*.

^{4:15}We say this to you by the word of the Lord, that we who are alive and remain here until the coming of the Lord will in no way arrive ahead of those who have fallen asleep {died}.

^{4:16}For the Lord himself will descend from heaven with a shouted command from an archangel and with the *sounding of the trumpet of God*. *At that moment*, the dead in the Anointed One will resurrect first, ^{4:17}*and* then we who are alive and are still here will be caught up in the clouds together with them to meet the Lord in the air. And so we will be with the Lord forever. ^{4:18}Therefore, comfort each other with these words.

CHAPTER 5

^{5:1}But concerning the times and the seasons, brethren, you don't need anything to be written to you. ^{5:2}For you know perfectly well that the day of the Lord will come like a thief in the night. ^{5:3}But just when they are laying out* *their plans* for peace and security, then sudden destruction will come upon them as labor pains come upon a pregnant woman and there will be no way to escape.

^{5:4}But you, brethren, are not in darkness so that that day would surprise you like a thief. ^{5:5}For you are all sons of light and sons of the day. We are not of the night or of the darkness. ^{5:6}So then let us not "sleep" *spiritually* as many do, but let us be watchful and be sober. ^{5:7}For those

*The Greek work here is "lego" which can also be translated "lull to sleep." Therefore, this verse could possibly read: "But just when everyone is lulled to sleep by peace and security, then sudden destruction will come upon them..."

who sleep, sleep during the night and those who are drunk are drunk at night.

^{5:8}But since we are of the day, let us be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation. ^{5:9}For God has not appointed us to suffer *his* wrath but *instead* to be taking possession of *our ongoing* salvation through our Lord Jesus the Anointed One ^{5:10}who died for us so that whether we are awake or asleep, we would share *God's* life together with him.

^{5:11}Therefore, exhort one another and build each other up just as you also are doing.

^{5:12}But we plead with you, brethren, to recognize those who are tirelessly working among you, caring for you in the Lord, and advising you. ^{5:13}Have a high regard for them in love because of their work. Be at peace among yourselves.

^{5:14}And we exhort you, brethren, admonish those who are doing nothing, encourage the fainthearted, support the weak, be patient with everyone. ^{5:15}See that no one repays someone who wrongs them with another wrong. Instead, always follow after that which is good toward each other and toward all.

^{5:16}Always rejoice; ^{5:17}pray without ceasing; ^{5:18}give thanks in every *circumstance*, for this is the will of God in the Anointed One, Jesus, for you. ^{5:19}Don't quench the Spirit. ^{5:20}Don't despise prophesyings. ^{5:21}Test all things and hold tightly to that which is good. ^{5:22}Refrain from practicing any form of evil.

^{5:23}And may the God of peace himself make you completely holy, and may your whole spirit, *entire* soul, and *whole* body be found without any faults *at all* in the presence of our Lord Jesus the Anointed One. ^{5:24}He who called you is faithful. *It is he* who will also do this.

^{5:25}Brethren, pray for us. ^{5:26}Greet all the brethren with a holy kiss. ^{5:27}I direct you by the Lord to read this letter to all the brethren. ^{5:18}*May* the grace of our Lord Jesus the Anointed One be with you.

The second letter of Paul to the Thessalonians

^{1:1}Paul, Silvanus, and Timothy to the gathering of the called-out ones of the Thessalonians in God our Father and in the Lord Jesus the Anointed One: ^{1:2}May you have grace and peace from God the Father and the Lord Jesus the Anointed One.

^{1:3}We are compelled to always give thanks to God for you, brethren. *Your lives are worthy of such thanksgiving* because your faith grows remarkably and your love for each other overflows, ^{1:4}*with the result* that we boast about you in the gatherings of the called-out ones of God concerning your patience and faith during all your persecutions and through the sufferings which you endure. ^{1:5}This is clear evidence of the righteous judgment of God so that you may be considered worthy of the kingdom of God, for which you also suffer.

^{1:6}It is also clear that God considers it justice to pay back with suffering those who cause you to suffer ^{1:7}and to give you who are suffering rest together with us. *This will happen* when the Lord Jesus is revealed, descending from heaven with his powerful angels; ^{1:8}taking revenge with flaming fire on those who don't know God and on those who don't obey the message of good news about our Lord.

^{1:9}These individuals will suffer the penalty of eternal [irreversible] destruction which comes from the face of the Lord and from the radiant brilliance of his power. ^{1:10}This will occur on the day in which he will be glorified in his holy ones and be admired in all those who have believed (because our testimony to you was believed).

^{1:11}This is the reason that we always pray for you so that our God would consider you worthy of this calling. *We also pray* that by his power you would fulfill every one

of his good desires and complete every work of faith. ^{1:12}In this way the name of our Lord Jesus will be glorified in you and you *will be glorified* in him, according to the grace of our God and the Lord Jesus the Anointed One.

CHAPTER 2

^{2:1}Now we beg you, brethren – concerning the coming of our Lord Jesus the Anointed One and our gathering together to him – ^{2:2}not to become easily agitated in your mind or be disturbed, neither by any spirit, nor by any “word,” nor by any letter claiming to be from us declaring that the day of the Lord [the millennial kingdom] has arrived.

^{2:3}Don’t let anyone fool you in any way. For that “day” will not come unless the great apostasy comes first and the man of **the** sin is revealed. This is the one destined for destruction, ^{2:4}even the one who will set himself against and exalt himself above all that is called God or that is worshipped so that he will sit in the temple of God, *thus* declaring himself to be God. [The sin of verse 3.]

^{2:5}Don’t you remember that when I was still with you, I told you these things? ^{2:6}Yet for now, remember that there is something restraining *this event* so that he will be revealed at the right time. ^{2:7}For the secret plan *to perpetrate this sin* is already in operation, only there is something which is restraining it right now until it is taken out of the way.*

^{2:8}And then the law violator will be revealed, whom the Lord Jesus will slay with the breath of his mouth and bring to nothing by the intense brightness of his presence.

^{2:9}This is the one whose appearing will be supported by the operation of Satan with *all kinds of* power, signs, and pseudo miracles. ^{2:10}*Using every kind of deception concerning the injustice [of his programs and policies], he will mislead the ones who are going to be destroyed. These are ones who, because they didn’t love the truth, didn’t receive it so that they might have been saved.*

^{2:11}And for this reason God will send upon them a strong delusion so that they will believe the lie, ^{2:12}and so

*This “something” is the restraining hand of God.

that those who didn't believe the truth but approved of the injustice of *the man of the sin* might all be judged.

^{2:13}But we are compelled to always give thanks to God for you brethren who are loved by the Lord because God chose you from the beginning to receive *a complete* salvation through being made holy by the Spirit and *by having* faith in the truth. ^{2:14}This is what he called you to through our good news message so that you could be obtaining the glory of our Lord Jesus the Anointed One. ^{2:15}So then, brethren, stand firm and hold onto the precepts which you were taught, whether by words or by letters from us.

^{2:16}Now may our Lord Jesus the Anointed One himself and God our Father who loved us and gave us eternal comfort and a wonderful hope through grace ^{2:17}comfort your hearts and establish them in every good work and word.

CHAPTER 3

^{3:1}Finally, brethren, pray for us, that the word of the Lord may spread freely and be glorified even as it also is with you. ^{3:2}And *pray* that we may be delivered from unreasonable and evil men, for not all have the faith.

^{3:3}But the Lord is faithful. *It is he* who will establish you and protect you from the evil one. ^{3:4}And we have confidence in the Lord concerning you that you now do and will keep on doing the things which we passed on to you. ^{3:5}And *may* the Lord direct your hearts into the love of God and into the patience of the Anointed One.

^{3:6}Now we charge you, brethren, in the name of our Lord Jesus the Anointed One that you withdraw yourselves from every brother who will not work and is not living according to the example which they received from us.

^{3:7}For you know how you ought to imitate us, for we were not idle while we were among you, ^{3:8}neither did we look for free food from anyone, but we worked hard, laboring night and day so that we would not be a financial burden to any of you.

^{3:9}This is not because we didn't have the freedom to do so, but *we chose to live this way* to make ourselves an example to you so that you could imitate us. ^{3:10}For even when

we were with you, we charged you *saying*: "If anyone won't work, neither let him eat."

^{3:11}For we hear about some who pass their time among you idly, who don't work at all but spend their time meddling in other peoples affairs.* ^{3:12}Now those who are like this we charge and exhort in the Lord Jesus the Anointed One that they work without disturbing others and earn money to pay for the food they eat.

^{3:13}But you, brethren, don't be discouraged in doing good.

^{3:14}And if anyone won't listen to our words from this letter, notice who he is and don't continue to have close relationships with him so that he may be ashamed. ^{3:15}Yet don't consider him to be an enemy but admonish him as a brother.

^{3:16}Now *may* the Lord of peace himself give you peace at all times and in everything. The Lord be with you all.

^{3:17}This is my greeting in my own handwriting which is the evidence of authenticity in every letter which I Paul, write.

^{3:18}The grace of our Lord Jesus the Anointed One be with you all.

*Some even have the audacity to call this "ministry."

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The first letter of Paul to

Timothy

^{1:1}Paul, a sent one of the Anointed One, Jesus, according to the commandment of God our Savior and the Anointed One, Jesus our hope: ^{1:2}To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and the Anointed One, Jesus our Lord.

^{1:3}I asked you to remain at Ephesus when I was going to Macedonia so that you would direct certain men not to teach a different doctrine, ^{1:4}neither to pay attention to *superstitious* myths and endless genealogies which generate questions instead of ministering God through faith. Now I repeat this request.

^{1:5}The genuine result of the message *which has been* given is love out of a pure heart, a clear conscience, and un-hypocritical faith. ^{1:6}Some, having deviated *from these qualities*, have turned aside to useless discussions. ^{1:7}They desire to be teachers of the law even though they don't really understand what they are saying or the things that they emphatically assert.

^{1:8}But we know that the law is good if a man uses it correctly, ^{1:9}which is using it with the following understanding: that the law is not made for a righteous man but for the rebellious and the unrighteous; for the ungodly and the sinners; for the unholy and the *morally* unrestrained; for murderers of fathers and murderers of mothers; for assassins; ^{1:10}for the sexually immoral; for pedophiles; for kidnappers; for liars; for those who don't keep their word; and *for those who practice* anything else which is in opposition to healthy teaching ^{1:11}and not in harmony with the message of good news of the glory of the blessed God with which I was entrusted.

^{1:12}I thank him who enabled me, even the Anointed One, Jesus our Lord, that he considered me faithful,

appointing me to his service ^{1:13}even though before I was a blasphemer, a persecutor, and caused injury to others. However, I obtained mercy because I did it ignorantly, being in unbelief, ^{1:14}and so the grace of our Lord abounded exceedingly *towards me* with the faith and the love which are in the Anointed One, Jesus.

^{1:15}This is a reliable saying and worthy to be accepted by everyone: that the Anointed One, Jesus came into the world to save sinners, of whom I am the foremost.

^{1:16}However, for this reason I received mercy, that in me as a foremost *sinner*, Jesus the Anointed One could demonstrate all his patience as a pattern to those who would later be believing into him, thus obtaining *the eternal life of God*. ^{1:17}Now to the King: the eternal, immortal, invisible, the one and only God, be honor and glory forever and ever. Amen.

^{1:18}I pass on to you this instruction, Timothy my child, according to the prophecies which were given concerning you so that by them you might fight the good fight, ^{1:19}holding onto faith and *onto* a clear conscience.

Some, having thrust *these things* away from themselves, have made shipwreck of their faith, ^{1:20}including Hymenaeus and Alexander whom I delivered to Satan so that this *chastisement* might teach them not to *do and say things which* bring reproach to God.

CHAPTER 2

^{2:1}I, therefore, desire first of all that requests, prayers, intercession, and thanksgiving be made for everyone, ^{2:2}especially for kings and all those who are in positions of *secular* authority so that we may lead a tranquil and quiet life in all reverent respect for God and honesty. ^{2:3}This is good and acceptable in the sight of God our Savior, ^{2:4}who wants all men to be saved and to be coming to the knowledge of the truth.

^{2:5}For there is one God and also one mediator between God and men: the Anointed One, Jesus, who is himself a man. ^{2:6}It is he who gave himself as a ransom for all, who was martyred at the appointed time. ^{2:7}This is the message

of which I was appointed a herald and a sent one (I speak the truth, I am not lying), a teacher of the Gentiles concerning faith and truth. ^{2:8}I desire, therefore, that men everywhere pray, lifting up holy hands without getting angry *with each other* and having arguments.

^{2:9}In the same tone of holiness, women should dress themselves in modest apparel, having reverence and restraint, not *seeking attention* with braided hair and gold or pearls or expensive clothes. ^{2:10}Instead, *they should clothe themselves* with good works which is appropriate for women professing a reverent respect for God.

^{2:11}Let a woman learn in quietness with all subjection. ^{2:12}But I do not permit a woman to teach or to have dominion over a man but to be quiet. ^{2:13}For Adam was formed first, then Eve, ^{2:14}and Adam was not deceived but the woman, being deceived, fell into sin. ^{2:15}But they will be saved through child-bearing* if they continue in faith, love, and holiness with self-control [good judgment].

CHAPTER 3

^{3:1}This saying is true: "If a man wishes to serve as a watchman, he desires *to do* a valuable service."

^{3:2}The watchman, therefore, must be above reproach, the husband of one wife, not a heavy drinker, self-controlled, exhibiting good behavior, given to hospitality, able to teach, ^{3:3}peaceable, not quick to strike someone else [including his wife], but gentle, not someone who likes to argue, not someone greedy for money, ^{3:4}someone who administers his own household well and has children who are obedient and who respect him ^{3:5}(for if a man doesn't know how to administer his own household, how can he care for the called-out ones of God?), ^{3:6}not a young person or recent convert so that he doesn't begin to think highly of himself and so fall into judgment, just as the devil did.

*It seems as if there are two ways to understand this assertion. The first is that through the difficulties and challenges of bearing and rearing children, God's ongoing work of salvation will operate in mothers to a fuller extent. The second possibility is that when a woman follows a truly holy life, one of the effects of the curse, i.e. having pain in childbirth, will be lessened or removed. It certainly **does not** mean that a woman's salvation is dependent upon her having many children.

^{3:7}Furthermore, he must be respected by those who are outside of *the Anointed One* so that he doesn't become a disgrace, being caught by the devil in his trap.

^{3:8}In the same way, servants *selected for some special duty among the called-out ones* must be honest, not saying one thing but doing another, not drinking a lot of wine, not greedy for money, ^{3:9}holding the mystery of the faith with a clear conscience. ^{3:10}And let these be tested first also, *and* then let them serve if they are above reproach.

^{3:11}In the same way, women* *who serve* must have a good reputation, must not be someone who speaks judgmentally about others, must be circumspect and faithful in all things.

^{3:12}Let *such* servants be husbands of one wife, leading their children and their own households well. ^{3:13}For those who have served *their own households* well gain for themselves a good reputation and great confidence in the faith which is in the Anointed One, Jesus.

^{3:14}Although I am hoping to come to you soon, ^{3:15}I am writing these things now so that if I am delayed for a while, you may know how people ought to conduct themselves among *those* of the habitation of God – the gathering of the called-out ones of the living God, *whose* support and basis is the Truth. ^{3:16}It is beyond all question that the mystery of the *incarnate* Holiness is great:

He appeared in a human body,
was shown to be righteous by the Spirit,
was seen by chosen messengers [who would later
carry the message],
was proclaimed among the nations,
was believed on in the world,
was taken up in glory.**

CHAPTER 4

^{4:1}But the Spirit clearly says that in later times some will fall away from the faith, paying attention to seducing

*Some understand this to refer to the wives of the “selected servants” rather than to women who might serve in this capacity.

**Possibly a hymn which was sung in the Christian gatherings of Paul's time.

spirits and doctrines of demons. ^{4:2}*Such errors* come through hypocritical men who teach things which are not true, whose consciences have been seared as if with a hot iron.

^{4:3}These oppose the *necessity* of marriage [before having sex] and teach abstinence from *certain kinds of meats*, which God created to be received with thanksgiving by believers who have fully understood the truth.* ^{4:4}For every creature of God is good and nothing is to be rejected if it is received with thanksgiving ^{4:5}since it is sanctified through the word of God and prayer.

^{4:6}If you remind the brethren of these things you will be a good servant of the Anointed One, Jesus, being nourished by the words of the faith and of the good teaching which you have followed until now. ^{4:7}But refuse *superstitious* myths and fables repeated by old women. Instead, exercise yourself toward *a life which reflects* reverence for God.

^{4:8}Bodily exercise is somewhat profitable but reverent respect of God is profitable in every way, having the promise of *more of God's own* life in this present time and also in the age which is coming. ^{4:9}This saying is true and well worth receiving. ^{4:10}We labor and strive towards this goal because we have set our hope on the living God who is the Savior of all men, specifically of believers. ^{4:11}Declare and teach these things.

^{4:12}Don't let anyone think poorly of you because of your youth but be an example to those who believe: in your words, in the way you live, in love, in faith, and in purity. ^{4:13}Until I come, pay careful attention to the public reading of the scriptures,** to exhortation, and to teaching.

^{4:14}Don't neglect the gift that is in you, which was recognized in you by prophecy, together with the laying on of the hands of the older, *spiritually* mature brothers. ^{4:15}Be diligent in these things, giving yourself completely to them so that your *spiritual* progress will be evident to everyone.

*It is significant that in these "last days" false teachers will reject true holiness, (which would demand not engaging in sexual acts outside of the marriage union) and substitute it with little, legalistic principles which are easy for the flesh to perform.

**This admonition was probably given because the majority of the believers were illiterate. Therefore, public reading of the scriptures was one of the few ways in which they could become familiar with them. This verse reinforces the value of the daily reading of the scriptures by all Christians, whether it be publicly or privately.

^{4:16}Be circumspect about yourself and your teaching. Continue in these things, for by doing this you will further your own salvation and also *the salvation* of those who hear you.

CHAPTER 5

^{5:1}Don't rebuke an older, *spiritually* mature brother but exhort him as a father, the younger men as brethren, ^{5:2}the older women as mothers, and the younger women as sisters in all purity. ^{5:3}Give proper respect *and care* to widows who are truly widows. ^{5:4}But if any widow has children or grandchildren, let *these relatives* learn first to show their respect towards their own family by taking care of their parents, for this is acceptable in the sight of God.

^{5:5}The true *spiritual* widow is one who is really left alone, has set her hope on God, and continues in her petitions and prayers night and day. ^{5:6}But the one who spends her time seeking sensual pleasure is *spiritually* dead even though she is still *physically* alive. ^{5:7}Teach them these things so that they may be above criticism.

^{5:8}But if anyone does not provide for his own relatives and specifically for his own household, he has refused to be persuaded by God and is *behaving* worse than an unbeliever.

^{5:9}Don't allow any widow to be enrolled *to be supported by the brethren* who is under sixty years of age. Also, she must have been the wife of one man; ^{5:10}have a reputation for good works; have raised children; have been hospitable to strangers; have washed the feet of those set apart for God; have helped the afflicted; and have been diligently involved in every kind of good work.

^{5:11}But refuse *to enroll* younger widows because when their sensual desires rise up, *which are* contrary to the nature of the Anointed One, they want to marry, ^{5:12}which will bring them into condemnation because they have abandoned their initial conviction *to remain single* [which gained them the financial support of the brethren].

^{5:13}And on top of that *when they are supported by others* they learn to be idle, spending their time just visiting from

one house to another. And not only are they doing nothing but they also become gossips and meddle in the affairs of others, talking about things which they should not discuss.

^{5:14}Therefore, I think it best for the younger widows to marry [instead of being supported by the brethren], bear children, and manage their households, giving no basis for those who are opposed to Christianity to criticize them, ^{5:15}for some widows have already been turned aside from following the Lord, being led away by Satan.

^{5:16}If any believer has female relatives who are widows, let them support them so that the gathering of the called-out ones is not burdened with this. In this way they can take care of those who are really widows.

^{5:17}Let the older, *spiritually* mature brothers whose care for others is an outstanding example be considered worthy of double honor, especially those who labor in the word and in teaching. ^{5:18}For the scripture says, "You shall not muzzle the ox when he is treading out the grain" (Deut 25:4). And, "The worker is worthy of his wages" (Lev 19:13).

^{5:19}Don't receive an accusation against an older, *spiritually* mature brother, except when it is confirmed by two or three witnesses. ^{5:20}Those who sin reprove in front of everyone so that the rest may be warned also.

^{5:21}I charge you in the sight of God, the Anointed One, Jesus, and the chosen angels that you observe these things without giving preference to one above the other or doing anything because of favoritism.

^{5:22}Don't lay hands quickly on anyone, neither be participating in other men's sins.* Keep yourself pure. ^{5:23}Don't drink only water any longer but use a little wine for your stomach's sake and for your frequent illnesses.

^{5:24}Some men's sins are obvious *right now*, going before them to the judgment, but with other men they will *only* be revealed later. ^{5:25}In the same way also, there are some good works that are obvious *right now* but those that are not cannot *always* remain hidden.

*When you "lay hands" on someone you are, to some degree, giving your approval to what they are doing. Therefore, if you "lay hands" on someone "quickly" i.e. without knowing their life and character, you also bear some responsibility for the damage caused to others by their later errors and sins.

CHAPTER 6

^{6:1}Those who are under the yoke of slavery should consider their own masters worthy of respect so that the name of God and our teaching is not slandered. ^{6:2}And those who have believing masters should not despise them, because they are brethren. Instead let them serve *their masters** because those who are benefitted are believing and loved *by God*. Teach and exhort these things.

^{6:3}If anyone teaches something different, refusing to agree with sound words – even the words of our Lord Jesus the Anointed One and to the teaching which is according to reverence towards God – this shows that he ^{6:4}is full of himself, lacks understanding, has an unhealthy interest in controversies, and likes to debate about *the meaning of words*. *Such a person* is the cause of envy, arguments, and accusations, and suspects others of evil motives.

^{6:5}These useless contentions come from men whose minds are warped and who are devoid of the truth, *who even* suppose that to accumulate wealth is *a sign of godliness*. ^{6:6}But godliness with contentment is great gain.

^{6:7}For we brought nothing into this world, neither can we carry anything out of it. ^{6:8}Therefore, if we have food and clothing we will be content.

^{6:9}But those who make up their mind to be rich fall into many difficulties and a trap, *by following* many foolish and harmful desires which drown men in losses and destruction. ^{6:10}For the love of money is the root of all kinds of evil, which some by reaching after it have been led astray from the faith and have pierced themselves through with many sorrows.

^{6:11}But you, oh man of God, flee these things and follow after righteousness, *a life which reflects* reverence for God, faith, love, patience, and meekness. ^{6:12}Fight the good fight of the faith, lay hold on the eternal life of *God* to which you were called and concerning which you agreed to live out that which you professed *to believe* in front of many witnesses.

^{6:13}I charge you before God who gives life to all things and before the Anointed One, Jesus – whose *behavior* before Pontius Pilate was acknowledged to be a faithful testimony of the character of God – ^{6:14}that you keep this instruction without spot and without reproach until the appearing of our Lord Jesus the Anointed One.

^{6:15}*This is he* who, at the proper time, will reveal in himself, the Father who is the blessed and only Potentate, the King of kings and Lord of lords, ^{6:16}who alone has immortality, and dwells in unapproachable light, whom no one has ever seen nor can see, to whom be honor and eternal power. Amen.

^{6:17}Charge those who are rich in this present world not to be arrogant nor to put their confidence in riches which are undependable but in God who gives us richly all things to enjoy. ^{6:18}Charge them to do good so that they may be rich in good works, being ready to share with others and willing to be generous, ^{6:19}thus storing up for themselves a good foundation for the future so that they may lay hold on the life of God.

^{6:20}Oh Timothy, guard that which has been deposited in you. Avoid fruitless arguments with those of opposing views, especially those based on so called “knowledge” ^{6:21}which some claiming to have, have entered into error concerning the faith. Grace be with you.

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The second letter of Paul to

Timothy

^{1:1}Paul, a sent one of the Anointed One, Jesus, through the will of God, concerning the announcement of *the message of the life of God* which is in the Anointed One, Jesus. ^{1:2}To Timothy, my beloved child: Grace, mercy, and peace from God the Father and the Anointed One, Jesus our Lord. ^{1:3}I thank God whom I serve – as my forefathers did – with a clear conscience while I remember you constantly in my prayers, night and day.

^{1:4}Remembering your tears, I long to see you so that I may be filled with joy, ^{1:5}having been reminded of your sincere faith which first resided in your grandmother Lois and your mother Eunice, and, I am persuaded resides in you also.

^{1:6}For this reason I remind you to fan the flame of the gift of God which was *confirmed* in you through the laying on of my hands. ^{1:7}For God did not give us a spirit of cowardice but of power, love, and self-control.

^{1:8}Therefore, don't be ashamed of the testimony of our Lord nor of me, his prisoner, but suffer hardship for the good news together with me according to the power of God.

^{1:9}*It is he* who saves us and calls us with a holy calling, not according to our works but according to his own purpose and grace which was given to us in the Anointed One, Jesus, before the ages of time.

^{1:10}*This purpose* has now been revealed by the appearing of our Savior the Anointed One, Jesus, who rendered death ineffective and brought *the eternal life of God* – even immortality – to light through the good news message.

^{1:11}It is for this message that I was appointed a herald, a sent one, and a teacher.

^{1:12}This is also the reason that I suffer these things. Yet I am not ashamed, for I know the One in whom I have believed and I am persuaded that he is able to safeguard the deposit which *he has put in me* until the day of his appearing.

^{1:13}Maintain the pattern of sound words which you have heard from me through faith and love which are in the Anointed One, Jesus. ^{1:14}Guard that good thing which was deposited in *you* through the Holy Spirit which lives in us.

^{1:15}You already know that all those who are in Asia have turned away from me, among whom are Phygelus and Hermogenes. ^{1:16}May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain. ^{1:17}Instead, when he came to Rome he sought me diligently and found me.

^{1:18}May the Lord grant him to find mercy from the Lord in that “day” because of the many things he ministered *to me* at Ephesus, as you know very well.

CHAPTER 2

^{2:1}You, therefore, my child, be strengthened in the grace which is in the Anointed One, Jesus. ^{2:2}And the things which you have heard from me among many witnesses, commit the same things to faithful men who are competent to teach others also.

^{2:3}Endure hardship with me as a good soldier of the Anointed One, Jesus. ^{2:4}No soldier entangles himself in the affairs of this life so that he may please him who enlisted him as a soldier. ^{2:5}And also, if someone competes as an athlete, he is not awarded unless he has competed according to the rules. ^{2:6}The hard-working farmer must be the first to partake of the fruits of *his labor*. ^{2:7}Consider what I say for the Lord will give you understanding in all *these* things.

^{2:8}Always remember that Jesus the Anointed One who is of the seed of David has risen from the dead according to my message of good news ^{2:9}for which I suffer hardship, *so much so* as to be locked up as a criminal. But the word of

God is not restrained. ^{2:10}Therefore, I endure all things for the sake of the chosen ones in order that they also may fully attain the salvation that is in the Anointed One, Jesus, *which is accompanied by eternal glory.*

^{2:11}This is a *completely* reliable saying:

“For to the degree that we have entered into death together with him, we will also share *God’s* life together with him.

^{2:12}If we endure *to the end*, we will also reign with him. If we deny him, he also will disown us *before the Father* [see Mt 10:33].

^{2:13}If we do not continue in faith, he *still* remains faithful, for he cannot deny himself *in us*.”

^{2:14}Remind the brethren of these things, solemnly exhorting them in the presence of the Lord not to argue over words which benefits no one but instead only damages *the faith* of those who are listening.

^{2:15}Be diligent to present yourself approved before God *as* a workman who does not need to be ashamed, *since he* uses the word of the truth correctly.

^{2:16}But avoid *those who engage in* earthly, empty discussions, for they only promote more ungodliness ^{2:17}and their words will spread like an infectious disease among those who feed on them. An example of such men are Hymenaeus and Philetus, ^{2:18}men who have missed the mark concerning the truth, saying that the resurrection is past already *and* thereby overthrowing the faith of some.

^{2:19}However, the firm foundation of God stands, having this seal, “The Lord knows those who are his.” And, “Let everyone who names the name of the Lord remove themselves from sinful behavior.”

^{2:20}Now in a great house there are not only vessels of gold and of silver but also of wood and of earthenware. Some are for honorable uses [i.e. decoration, eating, drinking, etc.] and some for dishonorable uses [i.e. chamber pots, wash basins, etc.] ^{2:21}If a man, therefore, purifies himself from these *previously mentioned errors*, he will be a ves-

sel of honor, having been made holy, suitable for the master's use and prepared for every good work.

^{2:22}Flee from youthful lusts. Instead, pursue righteousness, faith, love, and peace together with those who call on the Lord out of a pure heart. ^{2:23}Don't get involved with foolish and ignorant disputes, knowing that they only produce quarrels. ^{2:24}For the Lord's servant must not argue, but be gentle towards all, ready to teach, enduring evil, ^{2:25}correcting those who oppose you in meekness.

This is so that God can give them a chance to repent and fully understand the truth. ^{2:26}*In this way* they can recover themselves out of the snare of the devil where they have been taken captive and *return* to doing the will of God.

CHAPTER 3

^{3:1}But you must understand this: in the last days perilous times will come. ^{3:2}For men will be lovers of themselves, lovers of money, boastful, proud, cursing, disobedient to parents, unthankful, unholy, ^{3:3}without natural affection, unwilling to live in peace with others, slanderers, without self-control, controlled instead by animal-like impulses, not lovers of what is good, ^{3:4}covenant breakers,* stubborn, puffed up, lovers of pleasure rather than lovers of God.

^{3:5}*Some of these will even* profess a form of "religion" but deny the power of God to free them from their sinful desires. Turn away from such people. ^{3:6}For these are the kind of men who creep into *other men's* houses and take captive gullible women who are overwhelmed with sins, led away by various fleshly passions.

^{3:7}These men are always "learning" but are never able to come to the knowledge of the truth. ^{3:8}And just as Jannes and Jambres opposed Moses so these also oppose the truth. They are men whose minds are corrupted *and are, therefore,* rejected concerning the faith. ^{3:9}But they will not prevail on *the day of judgment*. For their foolish lack of understanding

*This could easily refer to our present day plague of those who break the marriage covenant resulting in divorce.

will be exposed to everyone, just as theirs (*Jannes and Jambres*) also was.

^{3:10}But you have carefully followed my teaching, conduct, purpose, faith, longsuffering, love, patience, ^{3:11}persecutions, and sufferings, *i.e.* the things which happened to me at Antioch, at Iconium, *and* at Lystra, including the afflictions which I endured. Yet *you have seen that* the Lord delivered me out of all of them. ^{3:12}In fact, everyone who wants to live a godly life in the Anointed One, Jesus, will be persecuted.

^{3:13}But evil men – specifically those who bring others under their spell – will just get worse and worse, *both* deceiving others and being deceived themselves.

^{3:14}But you should hold onto the things which you have learned and of which you have been assured, knowing from whom you have learned them. ^{3:15}And *continue in* the divine writings that you have known from childhood which are able to instruct you, resulting in more salvation through faith which is in the Anointed One, Jesus.

^{3:16}Every scripture, *when* inspired by God, is profitable for teaching, for reproof, for correction, and for instruction concerning righteousness ^{3:17}so that the man of God may be completely prepared for accomplishing every good work.

CHAPTER 4

^{4:1}I earnestly urge you in the sight of God and of the Anointed One, Jesus, who will judge the living and the dead at his appearing and *at the establishing of his coming kingdom*: ^{4:2}proclaim the word, be urgent both when it is convenient and when it is inconvenient, reprove, rebuke, and exhort with all longsuffering and teaching!

^{4:3}For the time will come when they will not put up with sound doctrine, but having itching ears, will accumulate to themselves teachers who harmonize with their own carnal cravings. ^{4:4}They will turn away from hearing the truth and turn aside to fiction.

^{4:5}But you should be sober in all things. Endure hardship. Do the work of proclaiming the good news. Fulfill

your ministry. ^{4:6}For I am already being poured out *as an offering* and the time of my being released is near. ^{4:7}I have fought the good fight. I have finished the course. I have persevered in the faith. ^{4:8}Therefore, the crown of righteousness is reserved for me, which the Lord, the Righteous Judge will give me *as a recompense* on that day, and not only to me but also to all those who have loved his appearing.

^{4:9}Be diligent to come to me soon ^{4:10}for Demas has abandoned me, having loved this present world, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. ^{4:11}Only Luke is with me. Take Mark and bring him with you, for he is useful to me for service *to others*. ^{4:12}But Tychicus I sent to Ephesus.

^{4:13}Bring with you the cloak that I left at Troas with Carpus when you come and the books, especially the parchments. ^{4:14}Alexander the coppersmith did many evil things against me. The Lord will recompense to him according to his works. ^{4:15}You, too, should beware of him, for he vehemently opposed our words.

^{4:16}At my first defense no one took my part but all forsook me. May it not be charged to their account. ^{4:17}But the Lord stood by me and strengthened me so that through me the message might be fully proclaimed and so that all the Gentiles could hear it. And I was delivered out of the mouth of the lion.

^{4:18}The Lord will deliver me from every evil work and will preserve me for his *coming* kingdom which is heavenly *in nature*; to whom is the glory for all eternity. Amen.

^{4:19}Greet Priscilla and Aquila and the household of Onesiphorus. ^{4:20}Erastus stayed at Corinth but Trophimus I left sick at Miletus. ^{4:21}Be diligent to come before winter. Eubulus greets you along with Pudens, Linus, Claudia, and all the brethren.

^{4:22}The Lord be with your spirit. Grace be with you.

The letter of Paul to

Titus

^{1:1}Paul, a servant of God and a sent one of Jesus the Anointed One, for *the benefit of* the faith of God's elect and to spread the knowledge of the truth which leads to a *life which exhibits* reverent respect for God.

^{1:2}*I do this* because of the hope of *the* eternal life of God, which God, who is completely trustworthy, committed himself to *grant us* before the ages of time. ^{1:3}But *now* in his chosen time, he has made known this word of his by the proclamation of the message with which I was entrusted, according to the commandment of God our Savior.

^{1:4}To Titus, my true child in our mutual faith: Grace and peace from God the Father and the Anointed One, Jesus our Savior. ^{1:5}I left you in Crete to do this favor for me: that you would additionally correct the things that were lacking and point out the older, more *spiritually* mature brothers in every city, as I instructed you.

^{1:6}*Such men are ones who are* blameless, the husband of one wife, having children who believe, *men* who are not accused of behaving like the unsaved or *of being* disobedient to God. ^{1:7}For the watchman must be blameless as God's steward; not self-willed, not quick to get angry, not quarrelsome, not someone who strikes others [including his wife], not greedy for money; ^{1:8}but given to hospitality, a promoter of virtue, discrete, just, holy, self-controlled; ^{1:9}holding faithfully to the word which is according to the *correct* teaching so that he may be able to encourage others by teaching and to reprove those who contradict *the truth*.

^{1:10}For there are many men who are not subject to God – deceivers who are full of useless words – especially the

Judaizers, ^{1:11}whom it is essential to silence. These men disrupt whole households by teaching *the law*, which is not binding *upon believers*, in order to gain favor and money.

^{1:12}One of them, a prophet of their own, said, "Cretans are always liars, depraved animals, lazy gluttons." ^{1:13}This testimony is true. Therefore, cut off this tendency immediately *by* rebuking them so that they may be sound in the faith and ^{1:14}not adhering to Jewish sayings, specifically the commandments of men who have turned away from the truth.

^{1:15}To the pure all things are pure but to those who are defiled and without faith nothing is pure, but both their minds and their consciences are contaminated. ^{1:16}They profess that they know God but they deny him by their actions *and are* detestable, disobedient, and useless for any genuinely good work.

CHAPTER 2

^{2:1}But you should speak the things which are obviously healthy teaching: ^{2:2}*i.e.* that older men should not be heavy drinkers *but should be* serious, self-controlled, sound in faith, in love, and in patience.

^{2:3}That older women in the same way should be reverent in character, not slanderers nor enslaved to *drinking* a lot of wine, teachers of that which is good. ^{2:4}*This is* so that they may train the young women to love their husbands, to love their children, ^{2:5}to be self-controlled, pure from carnality, good homemakers *and* kind, being in subjection to their own husbands so that people will not speak evil about the word of God.

^{2:6}Also exhort the younger men to be self-controlled. ^{2:7}In everything show yourself to be a model of good works; in your teaching demonstrate integrity, solemnity, and *having* something genuine *to say*: ^{2:8}healthy words which cannot be condemned so that anyone who is opposed *to the Anointed One* may be ashamed, having nothing bad to say about us.

^{2:9}Exhort servants to be in subjection to their own masters and to be pleasing to them in everything: not talking

back, ^{2:10}not stealing, but showing true faithfulness so that the teaching of our Savior will be honored in every way.

^{2:11}For through the favor of God, salvation has been revealed, ^{2:12}instructing us that having denied ungodly behavior and worldly lusts, we should live soberly, righteously, and reverently in this present age ^{2:13}while we are waiting for the blessed hope: *i.e.* the manifestation of the glory of the great God, even our Savior, Jesus the Anointed One.

^{2:14}*It is he* who gave himself for us so that he might liberate us from all sin and purify for himself a special people *who are full of zeal for good works.*

^{2:15}Speak these things, exhorting and admonishing *others* with *God's* authority. Don't let anyone treat you with contempt.

CHAPTER 3

^{3:1}Remind *the brethren* to be submissive and obedient to civil rulers and secular authorities; to be ready for every good work; ^{3:2}to speak evil of no one; not to be argumentative; to be gentle, demonstrating meekness toward all men.

^{3:3}For we also once were foolish, disobedient, and deceived, being slaves to various carnal cravings and pleasures, living in depravity and jealousy, being hated and hating others.

^{3:4}But when the kindness of God our Savior and his love toward man was revealed – ^{3:5}not because of righteous works which we did ourselves but according to his mercy – he saves us, through the washing of being regenerated {having God's life born inside of us} and *the ongoing* renewing of the Holy Spirit ^{3:6}which he pours out upon us richly through Jesus the Anointed One, our Savior.

^{3:7}*This was so* that, being made just by his grace, we might be made heirs *of God*, which is the expectation of *those who have the eternal life of God.*

^{3:8}This is a trustworthy saying and I want you to confidently affirm this: that those who are believing *into* God would remember to practice good works. These things are good and beneficial for everyone. ^{3:9}But turn away from

foolish arguments, genealogies, quarrels, and debates about the law. Such things don't benefit anyone and are useless. ^{3:10}Avoid an argumentative man after reproving him once or twice, ^{3:11}knowing that such a person is twisted *inside* and is sinning, being condemned by his own actions.

^{3:12}When I send Artemas or Tychicus to you, come to me promptly in Nicopolis because I have decided to spend the winter there. ^{3:13}Send Zenas the lawyer and Apollos on their journey with diligence, making sure that they don't lack anything.

^{3:14}And let those among us also learn to practice honest occupations to meet everyday needs so that they are not unfruitful. ^{3:15}All those who are with me send you greetings. Greet those who are our loved ones in the faith.

Grace be with you all.

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The letter of Paul to Philemon

^{1:1}Paul, a prisoner of the Anointed One, Jesus and Timothy our brother to: Philemon who is beloved and is our co-worker, ^{1:2}to Apphia our sister, to Archippus our fellow-soldier, and to the gathering of the called-out ones in your house. ^{1:3}Grace to you and peace from God our Father and the Lord Jesus the Anointed One.

^{1:4}I thank my God always, mentioning you in my prayers, after ^{1:5}hearing about your love and of the faith which you have toward the Lord Jesus and toward all those set apart for God. ^{1:6}I pray that the fellowship you have with God through your faith will become *increasingly* productive through the full understanding of every good thing which Jesus the Anointed One is doing in you.

^{1:7}I had much joy and comfort because of your love since the hearts of those set apart for God have been refreshed through you, brother. ^{1:8}Therefore, even though I have all boldness in the Anointed One to insist that you do that which is right, ^{1:9}yet for love's sake I plead with you instead, being such a one as Paul the aged and now also a prisoner of the Anointed One, Jesus.

^{1:10}I plead with you on behalf of my child whom I have begotten *while* in my bonds, Onesimus, ^{1:11}who at one time was unprofitable to you but now is profitable to you and to me. ^{1:12}I have sent him back to you, asking you to receive him with my own feelings of compassion.

^{1:13}I would have preferred to keep him with me so that on your behalf he might minister to me while I am in the chains of the good news message.

^{1:14}But I wouldn't do anything without your consent so that your good deed would not be from compulsion, but from your own free will. ^{1:15}For perhaps it was for this very

reason he left you for a time so that you could receive him forever, ^{1:16}no longer as a slave but more than a slave – *as* a beloved brother, especially to me but how much more to you, both humanly speaking and in the Lord.

^{1:17}If then you consider me to be a partner, receive him as myself. ^{1:18}But if he has wronged you at all or owes you anything, put that on my account. ^{1:19}I, Paul, write it with my own hand; I will repay it. (Although, even though I shouldn't mention it, you even owe me yourself) [since you were converted because of me].

^{1:20}Yes, brother, let me have joy in the Lord because of you. Refresh my heart in the Anointed One. ^{1:21}I write to you having confidence in your obedience *to God*, knowing that you will do even beyond what I say.

^{1:22}But at the same time prepare me a place to stay also, for I hope that through your prayers I will be allowed to come to you.

^{1:23}Epaphras, my fellow-prisoner in the Anointed One, Jesus, greets you, ^{1:24}as do Mark, Aristarchus, Demas, and Luke who are my co-workers.

^{1:25}The grace of our Lord Jesus the Anointed One be with your spirit. Amen.

The letter to the Hebrews

^{1:1}At many times and in various ways, God, having spoken long ago to the fathers through the prophets, ^{1:2}has in these last days spoken to us in *his* Son – whom he appointed heir of all things *and* through whom also he made the universe.

^{1:3}Who, being the radiance of his glory and the exact image of his essence – *the One* sustaining all things by the power of his word – when he by himself had made purification of our sins, sat down in the place of supreme honor and authority of the Majesty on high, ^{1:4}having become so much superior to the angels since he has inherited a greater *and* more elevated name than they.

^{1:5}For to which of the angels did he say at any time, “You are my Son, today I have begotten you?” (Ps 2:7). And again, “I will be a Father to him and he will be a Son to me?” (2 Sam 7:14). ^{1:6}And again, when he brought the firstborn into the world he said, “And let all the angels of God worship him.” ^{1:7}On the one hand, concerning the angels he said, “Who makes his angels spirits and his ministers a flame of fire” (Ps 104:4).

^{1:8}But, *on the other hand*, he said concerning the Son, “Your throne, oh God, is for ever and ever and the scepter of your kingdom is the scepter of uprightness. ^{1:9}You have loved righteousness and hated sin. Therefore, God, your God, has anointed you with the oil of extreme joy together with your companions” (Ps 45:6,7).

^{1:10}And, “You Lord, in the beginning laid the foundation of the earth. And the heavens are the works of your hands. ^{1:11}They will be destroyed, but you remain. They will all get old like clothing ^{1:12}and you will roll them up as a cloak and they will be changed. But you are the same and your years will never end” (Ps 102:25-27).

^{1:13}But to which of the angels has he said at any time, "Sit here in this place of honor and authority until I make your enemies the footstool of your feet?" (Ps 101:1).
^{1:14}Are they not all ministering spirits, sent out to serve for the sake of those who are about to inherit *the culmination of our salvation* [the glorification of the body]?

CHAPTER 2

^{2:1}Therefore, it is extremely important for us to hold onto the things which we heard so that in no way would we carelessly let go of them.

^{2:2}For since the word spoken through angels was unchangeable and every sin and disobedience received a just reward, ^{2:3}how will we escape *a similar judgment* if we neglect so great a salvation, which was initially received though the words of the Lord, being confirmed to us by those who heard *him*? ^{2:4}God also "testified" *to the truth of their words* through both signs and wonders, through various works of power, and through impartations of the Holy Spirit *all* according to his own will.

^{2:5}For he did not put the inhabitable world about which we speak in subjection to angels. ^{2:6}But someone testified somewhere saying, "What is man that you think about him? Or the son of man that you have selected him? ^{2:7}You made him a little lower than the angels. Yet, you crowned him with glory and honor and set him over the works of your hands. ^{2:8}You put all things in subjection under his feet" (Ps 8:4-6).

For since he subjected "all things" to him, he left nothing that is not subjected to him. But now we don't yet see all things subjected to him. ^{2:9}But we do see him who was made a little lower than the angels, *even Jesus who* because *he was willing to endure* the suffering of death – so that by the grace of God he would experience death for everyone – *is now* crowned with glory and honor.

^{2:10}For it seemed right to him – for whom are all things and through whom are all things – in leading many sons into glorious splendor, to complete *the human experience* of the author of their salvation through *those* sufferings.

^{2:11}Now both he who makes holy and those who are being made holy are all from one *Source*. This is the reason he is not ashamed to call them “brothers,” ^{2:12}saying, “I will declare your name to my brethren. In the midst of the assembly will I sing praise to you” (Ps 22:22). ^{2:13}And again, “I will trust in him.” And further, “Look, *it is* I and the children whom God has given me” (Is 8:17,18).

^{2:14}Since then the children are alike in having flesh and blood, in the same way he also became a partaker of it with them so that through death he would render powerless the one who has the power of death, that is the devil, ^{2:15}and to set free all those who because of *this* death were in bondage to fear throughout their lifetime.

^{2:16}For truly he did not assume *the likeness* of angels but assumed *the likeness* of the seed of Abraham. ^{2:17}The reason *for this* is that he was obligated to be made like his brethren in every way so that he could become a merciful and faithful high priest in the things pertaining to God to be able to atone for the sins of the people.

^{2:18}For since he suffered *while* being tested himself, he is able to help those who are *now* being tested.

CHAPTER 3

^{3:1}Therefore, holy brethren, who share in a calling from heaven, carefully contemplate the Sent One and High Priest of our agreement *with* God, *even* Jesus, ^{3:2}who was faithful to him who appointed him, *just* as Moses was also *faithful* in everything related to *God’s* dwelling place.

^{3:3}But he has been considered worthy of more glory than Moses, in the same way that he who builds a house has more honor than the house. ^{3:4}For every house is constructed by someone, but he who made all things is God.

^{3:5}And Moses, on one hand, was faithful over all God’s house as a servant, as a testimony of those things which were to be spoken afterward. ^{3:6}But the Anointed One, *on the other hand*, was *faithful* as a Son over his house, whose house we are if we firmly hold our confidence and the rejoicing of our hope firmly to the end.

^{3:7}Therefore, as the Holy Spirit said, "Today, if you will hear his voice, ^{3:8}don't harden your hearts, as in the 'provocation' during the time of testing in the wilderness, ^{3:9}where your fathers tested *me* and tried *me* while they saw my works for forty years. ^{3:10}Therefore, I was disgusted with that generation and said, 'They always err in their hearts and they don't understand my ways.' ^{3:11}So I swore in my anger that they would not enter into my rest" (Ps 95:7-11).

^{3:12}Have a *clear* understanding of *this*, brethren, so that there won't be in any one of you a diseased heart of unbelief, causing *you* to fall away from the living God. ^{3:13}But encourage each other every day as long as it is called "today" so that none of you would become hardened by the illusion of sin.

^{3:14}For we *will* become co-participants with the Anointed One [of his coming kingdom and glory] if we hold tightly onto our initial confidence until the end. ^{3:15}As it is said, "Today, if you will hear his voice, don't harden your hearts as *the Jews* did in the time which they provoked God" (Ps 95:7,8).

^{3:16}For certain ones of *them*, even though *they* had heard, rebelled. *In fact*, wasn't it all those who came out of Egypt through *the works* of Moses? ^{3:17}And with whom was he disgusted for forty years? Wasn't it with *all* those who sinned, whose carcasses fell in the wilderness? ^{3:18}And to whom did he swear an oath that they would not enter into his rest, but to those who were disobedient? ^{3:19}So we see that they were not able to enter in [to what God had planned, i.e. the "rest"] because of disobedience {or "unbelief"}.

CHAPTER 4

^{4:1}Therefore, since we have a promise reserved for us of entering into his rest, let us reverently fear so that none of us would be judged to be failing *to enter into it*.

^{4:2}For we have had good news announced to us also, just as they did, but the word of the *spies'* report [who spied out the promised land] which they heard did not benefit them because it was not combined with faith in those who heard *it*.

^{4:3}For we who are believing can enter into that rest as *shown when* he said, "As I swore in my anger, they will not enter into my rest although the works were finished from the foundation of the world" [thus showing that a "rest" is still available since "they" didn't enter in] (Ps 95:11).

^{4:4}For he has said somewhere concerning the seventh day [which symbolizes this Sabbath rest] the following: "And God rested on the seventh day from all of his works" (Gen 2:2). ^{4:5}And about this *subject* again *he says*, "They will not enter into my rest!" (Ps 95:11).

^{4:6}Since then it remains *clear* that some would enter into it and those to whom the good news was announced before failed to enter in because of disobedience, ^{4:7}he again confirms a certain day, *i.e.* "Today," [as being the time in which we must enter in] saying through David such a long time later (just as has been said before), "Today, if you will hear his voice, don't harden your hearts" (Ps 95:7,8).

^{4:8}For if Joshua had given them rest, he would not have spoken later of another "day." ^{4:9}Therefore, *it is clear that* a *kind of* "Sabbath rest" remains *available* for the people of God. ^{4:10}For he who has entered into *God's* rest has also ceased from doing his own works, just as God did from his. ^{4:11}Let us, therefore, be diligent to enter into that rest so that no one would come under judgment *by* following the same pattern of disobedience!

^{4:12}For the word of God is living and effective and sharper than any two-edged sword, for penetrating even as far as the separation of soul and spirit, of both "joints and marrow," and is able to discern the thoughts and meditations of *our* hearts. ^{4:13}And there is no created being that is not transparent in his sight but all things are stripped bare and exposed before the eyes of him from whom this word came.

^{4:14}Having then a great high priest who has gone into the heavens, Jesus the Son of God, let us keep our agreement *with God*.*

^{4:15}For we don't have a high priest who is not able to sympathize with our weaknesses but one who has been

*This "agreement" of ours with God is an extremely serious thing. It is the covenant sealed by the sacrifice of His own life.

tested in all aspects of *life* just as we are, *yet* without sin. ^{4:16}Let us, therefore, draw near to the throne of grace with confidence so that we may receive mercy and find grace to help *us* at just the right time.

CHAPTER 5

^{5:1}For every high priest, being taken from among men, is appointed for men *to take care of* the things relating to God so that he would offer both gift offerings and sacrifices for sins. ^{5:2}*Since he is a man*, he can be compassionate with the ignorant and erring since he also is hampered with weaknesses. ^{5:3}And because of this, he must make offerings for his own sins as well as for those of the people.

^{5:4}Yet no one takes this honor upon himself but must be called by God, just as Aaron was. ^{5:5}In the same way, the Anointed One also did not glorify himself to be made high priest but *this was accomplished* by him who spoke to him *when he said*, “You are my Son, this day have I begotten you” (Ps 2:7). ^{5:6}And also in another place he says, “You are a priest forever after the *priestly* order of Melchizedek” (Ps 110:4).

^{5:7}Who in the days of being in a physical body, having offered up both requests and earnest entreaties – with intense crying and tears to him who was able to deliver him from death – was heard because of his reverence.

^{5:8}Even though he was a Son, yet *he* learned what it means to suffer through his obedience. ^{5:9}Then, *his human experience* having been made complete *through these tests*, he became the source of eternal salvation to all those who are obeying him, ^{5:10}having been called by God as a high priest after the order of Melchizedek.

^{5:11}*It is* about him that we have many things to say which are difficult to explain since you have become slow *to understand* what you hear. ^{5:12}For though by this time you ought to be teachers, you again need someone to teach you the basic principles of the original pronouncements of God and have become like those who need milk and not solid nourishment.

^{5:13}For everyone who drinks “milk” is inexperienced with the word of righteousness, for he is an infant. ^{5:14}But

solid *spiritual* nourishment is for adults, even those who through use have had their faculties of *spiritual* perception trained to discern between *what is* excellent and *what is* wrong.

CHAPTER 6

^{6:1}Therefore, advancing beyond the elementary instructions about the Anointed One, let us press on to perfection, not laying again a foundation of repentance from acts which lead to death and of faith toward God, ^{6:2}of the teaching about baptisms, of laying on of hands, of *the* resurrection of the dead and of *the* age-lasting judgment. ^{6:3}Of course we will do this as God leads us.

^{6:4}But concerning those who were once enlightened, *who* have tasted of the heavenly gift, *who* were made partakers of the Holy Spirit, ^{6:5}*who have also* sampled the good word of God and the powers of the coming age [the Millennium] ^{6:6}and *then* have fallen away, it is impossible to restore them to repentance again since they themselves recrucify the Son of God and expose him to public disgrace.

^{6:7}For the soil which has drunk the rain that frequently comes upon it shares the blessing of God *if it* produces herbs for those who cultivate it. ^{6:8}But if it produces thorns and thistles, it is rejected and soon will be cursed – whose end is to be burned.

^{6:9}But concerning you beloved, we are persuaded of better things *than these*, even your taking possession of *your ongoing* salvation, though we speak like this. ^{6:10}For God is not unrighteous to forget your work and the labor of love which you showed in his name in that you served those set apart for God and, *in fact*, are still serving *them*.

^{6:11}But we want each one of you to demonstrate your diligence to the very end, being inspired by the certainty of the hope *of being glorified*. ^{6:12}*We also want* you not to become sluggish but *instead* to become imitators of those who through faith and perseverance are inheriting the promises.

^{6:13}For when God made *his* promise to Abraham, since he could swear an oath by no one greater, he swore an oath

by himself ^{6:14}saying, “Surely *with* blessings I will bless you, and *in* multiplying I will multiply you” (Gen 22:16,17). ^{6:15}Then through patiently persevering, he obtained the promise.

^{6:16}For men swear an oath by what is greatest and in all their disputes their oath is given for a final confirmation. ^{6:17}In the same way, God pledged himself with an oath, wishing to show the supremacy and the unchangeableness of his purpose to the heirs of the promise.

^{6:18}*This was* so that by two unchangeable things – *one of which being that* it is impossible for God to lie [the other being the unchangeableness of God himself] – we who have fled for refuge may have strong encouragement to hold onto the hope *which is* set before us [the hope of being glorified].

^{6:19}*We have this hope* as an anchor of the soul, *which is* both immovable and trustworthy *and* which is *holding* within the inner veil, [inside the heavenly holy of holies] ^{6:20}where Jesus as a forerunner entered for us, having become a high priest forever after the order of Melchizedek.

CHAPTER 7

^{7:1}For this Melchizedek *was the king* of Salem *and* priest of God Most High – who met Abraham returning from the slaughter of the kings and blessed him, ^{7:2}to whom also Abraham gave a tenth part of all *the spoils* – (being first translated, “King of righteousness,” and then also “King of Salem,” which means “King of peace”).

^{7:3}*He was* without father, without mother, without genealogy, having neither beginning of days nor end of life, but was the exact image of the Son of God *and as such* continues as a priest forever.

^{7:4}Now consider how great this man was to whom even Abraham the patriarch gave a tenth out of the choice spoils. ^{7:5}And truly, those who are of the sons of Levi who receive the priest’s office have a commandment according to the law to receive tithes from the people, that is from their brethren, even though they *too* have come out of the loins of Abraham.

^{7:6}But he who does not descend from their lineage received tithes from Abraham and blessed the one who had the promises. ^{7:7}And without question, it is always the less *important* one who is blessed by the greater. ^{7:8}And here men who die receive tithes, but in that case, someone *received them* about whom it is testified that he is alive. ^{7:9}And so in a manner of speaking, even Levi who received tithes had paid tithes through Abraham, ^{7:10}since he was still “in the loins of his father *Abraham*” when Melchizedek met him.

^{7:11}Now if perfection was *achieved* through the Levitical priesthood (for under it the people received the law), what further need was there *for* another priest to arise after the order of Melchizedek *who* was not part of the order of Aaron? ^{7:12}For when the priesthood is changed it becomes necessary to change the law also. ^{7:13}For he about whom these things are said belongs to another tribe from which no man has served at the altar. ^{7:14}For it is evident that our Lord has risen out of *the tribe of Judah*, a tribe about which Moses spoke nothing concerning priests.

^{7:15}And what is even clearer is that another priest arises just like Melchizedek ^{7:16}who has not been made a priest by the law – made up of commandments for governing human activities – but through the power of an indestructible life. ^{7:17}For it was testified *concerning him*, “You are a priest forever after the order of Melchizedek” (Ps 110:4).

^{7:18}For *in this pronouncement* there is an annulling of the previous commandment because of its weakness and ineffectiveness ^{7:19}(for the law was unable to make anyone perfect), but now a better hope has been introduced through which we *can* come near to God [and be made perfect].

^{7:20}But in this case it was not done without an important swearing of an oath. ^{7:21}For they indeed were made priests without the swearing of an oath but he *was made a priest* with an oath *sworn* by him who said to him, “The Lord swore an oath and will not change his mind, ‘You are a priest forever according to the order of Melchizedek.’” ^{7:22}*It was* through this oath *then that* Jesus has become the guarantor of a much better covenant.

^{7:23}And by necessity those priests were more numerous because death prevented them from continuing on *indefinitely*. ^{7:24}But he because he exists eternally, has a priesthood which is unchangeable.

^{7:25}Therefore, he is also able to save completely {to perfect} those who are continually drawing near to God through him *because* he is always alive to intercede for them. ^{7:26}For we have clearly seen just such a high priest, *who, since he is* holy, sincere, pure, separate from sinners, and made higher than the heavens, ^{7:27}does not have a daily necessity like those *other* high priests, to offer up sacrifices, first for his own sins and then for the *sins* of the people. For he *already* did this once for all when he offered up himself.

^{7:28}For the law appointed as high priests men who have weaknesses, but the word of the oath which was after the law completed *everything* by appointing a Son *who is* eternal.

CHAPTER 8

^{8:1}Now the summation of everything which we are saying *is this*: We have such a high priest who sat down in the place of supreme honor and authority on the throne of the Majesty in the heavens [Rev 3:21], ^{8:2a}a priest of the holiest of all, even of the true tabernacle which the Lord set up and not man. ^{8:3}Indeed, every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this *high priest* also have something to offer.

^{8:4}Now if he were on earth, he would not be a priest at all, seeing that here there are *already* those who offer the gifts according to the law, ^{8:5}who serve *in what is just* an *earthly* copy and a shadow of the heavenly things. This is *in accordance with* how Moses was warned *by God* when he was about to make the tabernacle. "Now be careful," he said, "that you make everything according to the pattern of that which was revealed to you on the mountain" (Ex 25:40).

^{8:6}But now he has obtained a superior ministry since he is also the mediator of a better covenant which has been established upon better promises. ^{8:7}For if that first

covenant had been without defects, then there would *have been no reason to seek a place for a second one*. ^{8:8}But finding fault with it, he said, "Look, the days are coming, says the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.

^{8:9}"*This will not be along the lines of the covenant {contract} that I made with their fathers at the time that I took them by the hand to lead them out of the land of Egypt. But they didn't adhere to my covenant and so I turned away from them, says the Lord.* ^{8:10}But this is the covenant {contract} that I will make with the house of Israel after those days, says the Lord. I will put my laws into their thoughts and I will also write them on their hearts. And I will be God to them and they will be a people for me.

^{8:11}"Furthermore, in no way will everyone teach his neighbor and everyone *teach* his brother saying, 'Know the Lord,' for all will know me, from the least to the greatest. ^{8:12}For I will be merciful *with respect to* their wrongs and I won't remember their sins any more" (Jer 31:31-34).

^{8:13}By saying, "A new *covenant*" he made the first one old. And the one which is old and getting older *all the time* is ready to disappear.

CHAPTER 9

^{9:1}The first tabernacle, indeed, had a set of rules of divine service and the earthly sanctuary. ^{9:2}For the first *part of the* tabernacle, which is called the Holy Place, was carefully equipped, containing the lampstand *and* the table for the showbread,.

^{9:3}And after the second veil *was an inner* tabernacle called the Holy of Holies, ^{9:4}having a golden incense censor* and the ark of the covenant covered inside and outside with gold in which *was* a golden pot holding the manna, Aaron's rod that budded, and the tablets of the covenant.

*Some translations say "incense altar" here. But that altar really belonged to the Holy Place, not to the Holy of Holies. It was placed directly in front of the veil which separated the Holy Place from the Holy of Holies. When the High Priest entered into the Holy of Holies he took the "censor" part from the incense altar with burning incense in it into the Holy of Holies (Ex 40:26; Lev 16:12). Therefore, it was the "censor" part of that altar which pertained to the Holy of Holies, not the altar itself.

^{9:5}And above it *were* cherubim of glory overshadowing the propitiatory cover which are things that we will not speak about in great detail for now.

^{9:6}Now *having* these things carefully prepared in this way, the priests go continually into the *first part of the* tabernacle, fulfilling the services. ^{9:7}But the high priest goes alone into the second *part only* once a year *and* not without blood, which he offers for himself and for *the sins* the people *committed through* ignorance.

^{9:8}*Through this arrangement*, the Holy Spirit is showing that *open access for everyone* into the Holiest Place had not yet been revealed while the first tabernacle was still in use. *This tabernacle was only a figure of something in the future* which was set up for a limited time ^{9:9}where both gifts and sacrifices were offered which cannot, with respect to the conscience, make the ones it served perfect.

^{9:10}*This is because it* only deals with meats, drinks, and various *ceremonial* washings which are *merely* human ordinances imposed until a time of reformation.

^{9:11}But the Anointed One has come as a high priest of the good things which had been planned in the greater and more perfect tabernacle not made with *human* hands, that is to say, not of this creation. ^{9:12}He entered into that Holiest Place once for all – not through the blood of goats and calves but through his own blood – having found an eternal ransom *for us*.

^{9:13}For if the blood of goats and bulls and ashes of a heifer sprinkled on the defiled ones purified their flesh to make it clean, ^{9:14}how much more will the blood of the Anointed One, who through the eternal Spirit offered himself without blemish to God, cleanse your consciences from acts which led to death, *enabling you* to serve the living God?

^{9:15}And for this reason he is the mediator of the new covenant – since a death has taken place for the release by ransom of those who violated the first covenant – so that those who have been called may be receiving the promise of the eternal inheritance.

^{9:16}For where there is a will {or “testament”}, the one who made it must have died. ^{9:17}For a will is only valid

where there has been a death, since it has no validity while the one who made it is still alive. ^{9:18}Therefore, even the first *covenant* {or “*testament*”} was not dedicated without blood *signifying a death*. ^{9:19}For when Moses had spoken every commandment to all the people according to the law, he took the blood of the calves and the goats with water, scarlet wool, and hyssop, and sprinkled both the scroll itself and all the people ^{9:20}saying, “This is the blood of the covenant which God commanded for you.”

^{9:21}Furthermore, he sprinkled the tabernacle and all the service utensils in the same way with the blood. ^{9:22}And according to the law, almost all things are cleansed with blood, for without the shedding of blood [a death] there is no release *from sins*. ^{9:23}It was necessary, therefore, for the copies of the things in the heavens to be cleansed in this way. But the heavenly things themselves *have been cleansed* with better sacrifices than those.

^{9:24}For the Anointed One did not enter into holy places made with *human* hands, which are *merely* types of the true ones, but into heaven itself and is now appearing before the face of God for us. ^{9:25}Neither does he need to offer himself often (since the high priest entered into the holiest place every year with the blood of another) ^{9:26}or else he would have had to suffer frequently since the foundation of the world.

But now, once, at the end of the ages, he has been manifested to abolish sin by the sacrifice of himself. ^{9:27}And seeing that it has been reserved for men to die only once and after this *comes* the judgment, ^{9:28}so also the Anointed One, having been offered once to bear the sins of many, will appear a second time to those who wait for him – having put aside *the problem of sin* – to bring them *the final step of their salvation* [the redemption or glorification of the body].

CHAPTER 10

^{10:1}For the law, being a shadow of the good things to come and not the very substance of those things, can never make those who draw near perfect, *since it works* through the same *earthly* sacrifices which are continually offered every year.

^{10:2}If it were able, wouldn't they have ceased to be offered? *This is* because once the worshippers had been thoroughly purged, *they* would have had no more consciousness of *past* sins. ^{10:3}But through those sacrifices there is a yearly reminder of sins. ^{10:4}For it is impossible for the blood of bulls and goats to remove sins.

^{10:5}Therefore, coming into the world, he said, "Sacrifices and offerings don't satisfy your *true* intentions. Instead, you have prepared a *human* body for me. ^{10:6}You had no real pleasure in whole burnt offerings and *sacrifices* for sin" (Ps 39:7). ^{10:7}"Then I said, 'Look, I have come to do your will, O God,' (just as it is written about me in the rolled up scroll)" (Ps 40:6-8).

^{10:8}By first saying, "Sacrifices and offerings don't satisfy your *true* intentions, neither do you take pleasure in them," (which are *the things* offered according to the law) ^{10:9}and then saying, "Look, I have come to do your will," he does away with the first in order to establish the second. ^{10:10}Through this choice of *his*, we are purified through the unique and final offering of the body of Jesus the Anointed One.

^{10:11}And, on one hand, every priest daily stands officiating, offering the same sacrifices over and over, which can never take away sins. ^{10:12}But he, *on the other hand*, when he had offered one sacrifice for sins, sat down for eternity in the place of honor and authority of God, ^{10:13}from here on waiting until his enemies are made the footstool of his feet.

^{10:14}For by one offering he consummated *his work* forever for those who are being made holy. ^{10:15}And the Holy Spirit also testifies *this fact* to us, for he has said beforehand, ^{10:16}"This is the covenant that I will make with them after those days, says the Lord. I will impress my laws on their hearts and also write them upon their minds." Then he said, ^{10:17}"And their sins and their violations of the law I won't remember anymore" (Jer 31:33,34).

^{10:18}Now where there is a release from these *sins*, there is no further offering for sin *required*.

^{10:19}Therefore, brethren, let us have confidence to enter into the Holiest Place by the blood of Jesus. ^{10:20}*We can enter*

in through the veil by this new and living way which he consecrated for us (which was *through the offering of his body*).

^{10:21}So, *having such* a great high priest over the house of God, ^{10:22}let us draw near *to him* with a sincere heart, being fully assured through faith, having our hearts sprinkled from a guilty conscience, and having our bodies washed with pure water. ^{10:23}Let us be taking possession of our agreement *with God* without wavering, for he who made the promise is faithful. ^{10:24}And let us consider how to stir up each other to love and good works.

^{10:25}Don't abandon gathering together with each other, as is the habit of some, but be encouraging *each other* even more as you see the day of *the Lord* coming near.

^{10:26}But if we *continue* sinning willingly after we have received the full understanding of the truth, there is no further sacrifice for sins left for us. ^{10:27}But, instead, there is a certain fearful expectation of judgment and the fire of *God's* jealousy which will consume those who oppose *him*.

^{10:28}Anyone disregarding Moses' law was killed without compassion based on the testimony of two or three witnesses. ^{10:29}How much worse punishment do you think he will deserve who has trampled the Son of God under foot [disrespected him and his authority], has considered the blood of the covenant with which he was purified *as something* of little value, and has insulted the Spirit of grace?

^{10:30}For we know him who said, "Revenge is mine, I will repay *those who rebel*." And again *saying*, "The Lord will judge his people" (Deut 32:35,36). ^{10:31}It is a terrifying thing to fall into the hands of the living God.

^{10:32}But remember the former days, during which, after you had been enlightened, you endured a great trial of sufferings. ^{10:33}This was a result of being made a public spectacle, both through contemptuous verbal abuse and public persecution and also by being partners with those who were abused in this way.

^{10:34}For you had compassion on those who were imprisoned and accepted with joy the seizure of your possessions, knowing that you have in yourselves a better possession which is permanent.

^{10:35}Therefore, don't throw away your assurance, which has *a* great reward. ^{10:36}For you need endurance so that having done the will of God, you may receive the promise. ^{10:37}"For in just a 'little while,' the coming One will be here and will not delay. ^{10:38}Now, *the Lord says*, the one *who is truly* righteous *is the one* who is living by faith, but if he shrinks back *from me*, my soul will not be pleased with him" (Hab 2:3,4).

^{10:39}Yet we are not among those who draw back, resulting in destruction, but *among those who* have faith, resulting in the *complete* saving of the soul.

CHAPTER 11

^{11:1}Now faith is *when* what is hoped for is made real to us *in the spirit*. It is when we have a *genuine* inner conviction concerning unseen things. ^{11:2}For this is how those of old received God's approval. ^{11:3}By *such* faith we understand that the universe came into being by the word of God so that what is seen was not made out of things which are visible.

^{11:4}By faith Abel offered to God a more *acceptable* sacrifice than Cain, which was a testimony that he was righteous, God also testifying "upon" his gifts* and through it, even being dead, *he* still speaks.

^{11:5}By faith Enoch was translated so that he would not know death, and *he* was not found because God translated him. For before he was taken up, he had a testimony that God was entirely pleased with him.

^{11:6}Yet without faith it is impossible to be pleasing *to him*, for he who is coming to God must believe that he is and *that* he rewards those who diligently seek after him.

^{11:7}By faith Noah, being warned *by God* concerning things not yet seen, showed reverence and carefully prepared an ark for the deliverance of his household, through which he condemned the world and became heir of the righteousness which is through faith.

^{11:8}By faith Abraham, when he was called, obeyed, going out to a place which he later was to receive as an inheritance.

*Perhaps by sending fire down from heaven to ignite the offering.

So he went out without knowing where he was going. ^{11:9}By faith he lived as a stranger in the land *which had been* promised, dwelling in tents as did Isaac and Jacob, the co-heirs with him of the same promise. ^{11:10}For he looked for the city which has the *true* foundations whose designer and builder is God.

^{11:11}By faith Sarah herself also received strength to conceive a child when she was past childbearing age since she trusted the authority of the One who had promised. ^{11:12}Therefore, also from one (and he being very old), there was born a multitude *as many* as the stars of the heavens and innumerable as the sand which is by the seashore.

^{11:13}These all died in faith, not having received the promises but *they* saw them and embraced them from far away, confessing that they were *merely* strangers and pilgrims on this earth. ^{11:14}For those who say such things reveal that they are seeking a country of their own.

^{11:15}And if indeed they had been fondly remembering that *country* which they left, they would have had the opportunity to return. ^{11:16}But now they are reaching out for a better *country*, one that is heavenly *in origin and nature*. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

^{11:17}By faith Abraham, being tested, offered up Isaac. He who had received the promises *willingly* offered up his only son, ^{11:18}even the one of whom it was said, "Your seed will receive their name through Isaac." ^{11:19}*He* considered that God was *even* able to raise him up from the dead, from where he also, in a manner of speaking, received him back.

^{11:20}By faith Isaac blessed Jacob and Esau concerning future things. ^{11:21}By faith Jacob, when he was dying, blessed each of the sons of Joseph and worshipped, *leaning* on the top of his staff. ^{11:22}By faith Joseph, when his end was near, mentioned the exodus of the children of Israel and gave instructions concerning his bones.

^{11:23}By faith Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child and they were not afraid of the king's edict.

^{11:24}By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, ^{11:25}choosing to share ill treatment with the people of God rather than to enjoy the temporary pleasures of sin. ^{11:26}He considered the reproach of the Anointed One *as being* greater riches than the treasures of Egypt, for he looked away from everything else to the *divine* reward. ^{11:27}By faith he left Egypt, not fearing the anger of the king, for he persevered by seeing the One who is invisible.

^{11:28}By faith he observed the passover with the sprinkling of the blood so that the destroyer of the firstborn would not touch them. ^{11:29}By faith they passed through the Red Sea as if on dry land, *in* which the Egyptians, while attempting to do so, were swallowed up.

^{11:30}By faith the walls of Jericho fell down after they had been encircled for seven days. ^{11:31}By faith Rahab the prostitute was not destroyed with those who were disobedient, because *she* received the spies in peace.

^{11:32}And what more can I say? For there is not sufficient time to relate the stories of Gideon, Barak, Samson, and Jephthah, of David, Samuel, and the prophets. ^{11:33}Who through faith conquered kingdoms, worked righteousness, obtained promises, shut the mouths of lions, ^{11:34}quenched the power of fire, escaped the edge of the sword, in weakness were made strong, became valiant in war, and pushed back armies of foreigners.

^{11:35}Women received a resurrection of their dead and others were tortured, not accepting deliverance so that they might obtain a better resurrection. ^{11:36}Others had trials of mocking and beating with whips and even of bonds and imprisonment.

^{11:37}They were stoned; they were sawn in two; they were tested; they were slain with the sword; they went around in sheepskins and goatskins, being in need, being afflicted, being mistreated; ^{11:38}*they* wandered in deserts, mountains, caves, and in the holes of the earth; *these were ones* of whom the world was not worthy.

^{11:39}And these all, even having a testimony because of their faith, did not receive the promise. ^{11:40}God foresaw

some better thing concerning us so that they would not be complete without us.*

CHAPTER 12

^{12:1}Therefore, seeing that we are surrounded with such a large cloud of witnesses, let us also lay aside every hindrance and the sin which so easily gets in our way. And let us run the race that is set before us with endurance, ^{12:2}fixing our eyes on Jesus, the originator and perfecter of *our* faith, who for the joy that was set before him endured the cross, ignoring the dishonor, and sat down in the place of supreme honor and authority on the throne of God.

^{12:3}For think about *how much it* cost him who endured such rebellion of sinners against himself so that you don't become weary, fainting in your souls. ^{12:4}You have not yet resisted to *the point of* shedding blood, fighting against sin.

^{12:5}And you have totally forgotten the exhortation which reasons with you as with sons *saying*, "My son, don't be inattentive to the discipline of the Lord or faint when you are corrected by him. ^{12:6}For whom the Lord loves, he disciplines, and *he* chastises with a whip every son whom he receives" (Pr 3:11,12).

^{12:7}If you experience *such* discipline, God is dealing with you as sons, for what son is there whom *his* father doesn't discipline? ^{12:8}But if you are without disciplinary correction in which all *sons* share, then are you illegitimate and not sons. ^{12:9}Furthermore, we had natural fathers who corrected us and we gave them *our* respect. Shouldn't we much more submit ourselves to the Father of spirits and have *more of his* life?

^{12:10}For they, on the one hand, disciplined us for a short time as seemed right to them, but he, *on the other hand*, *does it* for *our* benefit so that we may share in his holiness. ^{12:11}All *such* discipline doesn't seem to be enjoyable but painful at that moment, yet afterward it produces the peaceable fruit of *God's* righteousness in those who have been trained by it.

*God's plan wouldn't be complete without both the Old Covenant and New Covenant believers.

^{12:12}Therefore, lift up the hands which have become weak and the feeble knees. ^{12:13}And walk in a straight line so that that which is lame will not be put out of joint but be healed instead. ^{12:14}Pursue peace with all men and *pursue* being made holy, *since* without such *holiness* no one will see the Lord.

^{12:15}Be watchful so that no one lacks the grace of God; so that no poisonous root of bitterness springs up to cause trouble and through it many *others* would be contaminated; ^{12:16}and so that *there wouldn't be* any sexually immoral or unclean person like Esau, who for one meal [one moment of sensual gratification] sold his own birthright.

^{12:17}For you know that even when he afterward wanted to inherit the blessing, he was rejected, for he did not find the condition of *the heart necessary* for repentance, even though he sought for it diligently with tears.

^{12:18}But you have not come to *that* mountain burning with fire which can't be touched, or to blackness, to darkness, or to storm, ^{12:19}or the sound of a trumpet, or the voice of pronouncements which those who heard *them* begged that not one more word would be spoken to them.

^{12:20}For they [the children of Israel] could not hold up under that which was ordered *saying*, "If even a domestic animal touches the mountain, it must be stoned or shot with an arrow" (Ex 19:12,13). ^{12:21}And that spectacle was so fearsome *that* Moses said, "I am stricken with terror and am trembling" (Deut 9:19).

^{12:22}But you have come to mount Zion, even to the city of the living God: the Jerusalem which is heavenly *in origin and nature*; and to innumerable angels; ^{12:23}to the public festival gathering, even the assembly of the Firstborn *composed* of those who are registered in heaven; to God the Judge of all; to the spirits of just men who have been perfected; ^{12:24}to Jesus the mediator of a new covenant {contract}; and to the blood of sprinkling which speaks *of* better things than *that of* Abel.*

^{12:25}See that you don't reject him who speaks. For if they didn't escape *judgment* when they rejected him who

*Abel's blood cried out for vengeance while Jesus' blood speaks of forgiveness.

warned *them* on earth, how much more *will you not escape judgment* who turn away from the One who *warns* from heaven. ^{12:26}His voice then shook the earth, but now he has promised saying, “One more time I will shake not only the earth but also the heavens” (Hag 2:6). ^{12:27}And this *word*, “One more time,” indicates the substitution of those things which are shaken – since their time is over – so that those things which cannot be shaken may remain.

^{12:28}Therefore, *since we are* receiving an unshakeable kingdom, let us be having grace by which we may serve God acceptably with reverent respect and veneration. ^{12:29}For our God is a consuming fire.

CHAPTER 13

^{13:1}Let the love of the brethren continue. ^{13:2}Don’t forget to show hospitality to strangers, for in this way some have had angels as guests without being aware of it. ^{13:3}Remember those who are prisoners as if bound with them *and remember* those who are mistreated since you also are in the body.

^{13:4}*Let the marriage covenant be* considered precious among all, and *let the marriage bed be* undefiled since God will judge those who have sex outside of the marriage covenant and those who cheat on their spouses.

^{13:5}Stay free from the love of money. Be content with the things that you have for he himself has said, “I will never leave you or in any way abandon you” (Deut 31:6) ^{13:6}so that we can boldly say, “The Lord is my helper, I will not fear. What can *mere* men do to me?” (Ps 118:6).

^{13:7}Be easily persuaded by those who are outstanding examples *in the spiritual walk*, men who spoke the word of God to you, and pay attention to the way they live. Imitate their faith. ^{13:8}Jesus the Anointed One is the same yesterday, today, and forever.

^{13:9}Don’t get carried away by various and strange teachings. For it is good for the heart to be established by grace, not by what we eat, since those who are preoccupied with these things derive no benefit *from them*.

^{13:10}We have an altar from which those who serve in the tabernacle have no right to eat. ^{13:11}For the bodies of those animals whose blood is brought into the Holiest Place by the high priest as *an offering* for sin were burned outside the camp. ^{13:12}Therefore, Jesus also, in order to sanctify the people through his own blood, suffered outside the gate. ^{13:13}Let us, therefore, go out to him outside the camp [the larger group of people], carrying his contemptuous treatment [as he carried his cross].

^{13:14}For here we don't have a permanent city, but we anxiously seek for one which is coming.

^{13:15}Through him, then, let us continually offer up the sacrifice of praise to God which is the fruit of our lips declaring his name. ^{13:16}But don't forget to do good and to give to others, for God is very pleased with such sacrifices.

^{13:17}Be easily persuaded by those who are outstanding examples *in the spiritual walk* and be yielding, for they lie awake sleepless for the sake of your souls as those who will give account *to God*, so that they may do this with joy and not with grief, since that would be harmful for you.

^{13:18}Pray for us, for we are persuaded that we have a clear conscience, desiring to live honorably in all things. ^{13:19}And I encourage *you* to do this even more so that I may be restored to you more quickly.

^{13:20}Now may the God of peace – who brought back from the dead the Great Shepherd of the sheep, *even* our Lord Jesus – through the blood of an eternal covenant ^{13:21}equip you to do every good work according to his will, working through you that which is acceptable in his sight by means of Jesus the Anointed One: to whom is the glory for the ages of the ages. Amen.

^{13:22}But I urge you, brethren, bear with this word of exhortation which I have written to you in a few words.

^{13:23}*I want you to* know that our brother Timothy has been released. I will see you with him if he comes quickly.

^{13:24}Greet all those who are outstanding examples *in the spiritual walk* and all the holy ones. Those from Italy greet you.

^{13:25}*May* grace be with you all. Amen.

The letter of

James

^{1:1}James, a servant of God and of the Lord Jesus the Anointed One, to the twelve tribes of the Dispersion: greetings.

^{1:2}Consider it all joy, my brethren, when you are encircled with various trials, ^{1:3}knowing that the testing of your faith produces patience. ^{1:4}And let patience work *in you* until it is complete so that you may be mature and perfected, with not one *virtue* missing.

^{1:5}But if any of you lacks wisdom, let him ask of God who gives to everyone liberally without criticizing them and it will be given to him. ^{1:6}But let him ask in faith without vacillating *in his commitment to the Lord*, for he who vacillates is like the waves of the sea driven by the wind and tossed *to and fro*. ^{1:7}For that man should not imagine that he will receive anything from the Lord ^{1:8}*since he is a person of two minds and, therefore, is unstable in all his ways*.

^{1:9}But let the brother of low social status rejoice in his high *spiritual* ranking ^{1:10}and the rich *rejoice* in his abasement because like the flowers of the grasses, his riches will disappear. ^{1:11}For *when* the sun rises with the scorching wind and dries out the grass, *it causes* the flowers to fall off and the beauty of their “faces” is lost. So also the wealthy man, together with his activities, will fade away.

^{1:12}Blessed is the man who endures trials, for after he has been *thoroughly* tested and approved, he will receive the crown of *God’s* life which *the Lord* promised to those who love him. ^{1:13}Let no one say when he is tempted, I am tempted by God, for God is incapable of being tempted with evil and he himself tempts no one. ^{1:14}But each man is tempted when he is lured away by his own carnal cravings

and caught in a trap. ^{1:15}Then the carnal craving, when it has conceived, gives birth to sin. And sin, when it grows up, produces death. ^{1:16}Don't be led away from the truth, my beloved brethren!

^{1:17}Every good thing and every perfect gift is from above, coming down from the Father of the *heavenly* lights with whom there is no uncertainty or shadow of deviation. ^{1:18}Through his own decision he generated his *own* life in us through the word of truth so that we would be a kind of crowning glory of his creation.

^{1:19}With this in mind, my beloved brethren, let everyone be quick to hear, slow to speak, and slow to get angry, ^{1:20}for human anger does not result in *the expression of* God's righteousness.

^{1:21}Therefore, having put aside all *immoral* filth and abundant evil, receive with meekness the implanted word which is able to *completely* save your souls. ^{1:22}But be those who put the word into practice and not someone who just hears it, deceiving yourself.

^{1:23}For if anyone is *merely* a hearer of the word but doesn't practice it, *he is* like a man who sees his natural face in a mirror: ^{1:24}he sees himself, goes away, and immediately forgets what he looked like. ^{1:25}But he who looks deeply into the perfect law, the *law* of liberty, and continues there – not being *merely* a forgetful hearer but one who practices it – this man will be blessed in what he does.

^{1:26}If anyone among you thinks of himself as being "religious," yet doesn't keep a rein on his tongue but *instead* deceives himself, this man's religion is useless.

^{1:27}Religion which is spotless and pure before our God and Father is this: to visit the orphans and widows in their distress *and* to keep oneself uncontaminated by the world.

CHAPTER 2

^{2:1}My brethren, don't discriminate *between people* in *your walk* in the faith of the glorious Lord Jesus the Anointed One. ^{2:2}For if *someone* comes into your gatherings wearing a gold ring *and* dressed in expensive clothing, and

another also comes in who is poor, wearing dirty clothing, ^{2:3}and you treat the one who wears the expensive clothing with special respect and say, "Sit here in a good place," but you say to the poor man, "You can stand over there," or "Sit here on the floor beside my chair," ^{2:4}then aren't you showing favoritism among yourselves and *so* have become like corrupt judges?

^{2:5}Listen my beloved brethren, didn't God choose those who are poor in this world *to be* rich in faith and heirs of the kingdom which he promised to those who are loving him? ^{2:6}But you have dishonored the poor man. Isn't it the rich who oppress you and take you to court? ^{2:7}Aren't they the ones who slander the honorable name by which you are called?

^{2:8}If, however, you fulfill the royal law according to the scriptures: "You shall love your neighbor as yourself," you do well. ^{2:9}But if you discriminate between people, you commit sin *and* are exposed by the law as violators.

^{2:10}For whoever keeps the whole law and yet errs in one *point*, he is as guilty *as if he had broken* all of them. ^{2:11}For he who said, "Do not commit adultery," also said, "Do not murder." Now if you don't commit adultery but do commit murder, you have become a violator of the law.

^{2:12}*Therefore*, you should speak and act as those who will be judged by the law of liberty. ^{2:13}For *the coming* judgment *will be* without mercy for him who did not show any mercy. Mercy triumphs over judgment.

^{2:14}How is it beneficial, my brethren, if a man says he has faith but doesn't do anything? Can this *kind of* "faith" be saving him? ^{2:15}If a brother or sister is lacking clothing and doesn't have enough to eat every day ^{2:16}and one of you says to them, "Go in peace, be warmed and filled," and yet you don't give them the things which are necessary for the body, of what use is it?

^{2:17}In the same way faith, if it doesn't result in actions, is *exposed as being* dead in itself. ^{2:18}But someone might say, "You have faith and I have works." Show me your faith without any actions and I will show you my faith through my actions.

^{2:19}You believe that God is one? That's good. The demons also believe *this* and shudder *with fear*. ^{2:20}But would you be happy to know – you fruitless man – that faith separated from *the resulting* actions is dead?

^{2:21}Wasn't Abraham our father considered just by his actions when he offered up Isaac his son on the altar? ^{2:22}Here you see that faith was working together with his actions and that through these actions *his* faith was consummated. ^{2:23}So the scripture was fulfilled which says: "And Abraham believed God and he was, *therefore*, considered righteous," and, "He was called the friend of God."

^{2:24}You see then that a man is considered just by actions and not by faith alone. ^{2:25}And in the same way also, wasn't Rahab the prostitute considered just because of *her* actions when she received the messengers and *then* sent them off another way? ^{2:26}For as the body separated from the spirit is just a corpse, in the same way faith separated from actions is dead [and dead faith justifies no one].

CHAPTER 3

^{3:1}Don't many of you be teachers, my brethren, knowing that we will receive *the* more severe judgment. ^{3:2}For we all make many mistakes. If someone never sins in his words, he is a perfect man, able to control the rest of his body also.

^{3:3}Now when we put bridles into the horses' mouths so that they obey us, we direct their whole body also. ^{3:4}Think about the ships too. Even though they are so large and are driven by strong winds, they are steered by a very small rudder wherever the helmsman wants to go.

^{3:5}So also the tongue is a little member yet boasts about great things. Look at how much wood is kindled by a small fire! ^{3:6}And the tongue is a fire. The tongue is a whole world of sin among our members which defiles the entire person, *often* creating a whirling fire of trouble among others and is itself set on fire by hell.

^{3:7}For all *kinds* of animals and birds, even reptiles and marine life, can be tamed or have been tamed by man's powers. ^{3:8}But no one is able to tame the tongue. *It is* an unrestrained evil, full of deadly poison. ^{3:9}With it we bless

our God and Father and with it we curse *other* men who are made after the likeness of God.

^{3:10}Out of the same mouth come blessing and cursing. My brethren, things should not be this way. ^{3:11}Does a spring from the same source gush out both sweet *water* and bitter? ^{3:12}My brethren, can a fig tree produce olives or a grapevine figs? Neither *can* one spring produce salt water and fresh water.

^{3:13}Who is *someone* wise and understanding among you? Let him show by his good life *that* his works are a *product* of the gentleness *which* wisdom brings.

^{3:14}But if your heart is full of sharp envy {rivalry, ambition} and contention, don't rise up against and pervert the truth *to try to achieve your objectives*. ^{3:15}This wisdom is not *the wisdom* that comes down from above, but is earthly, soulish, and demonic. ^{3:16}For where envy {rivalry, ambition} and contention exist, there is confusion and every kind of evil work.

^{3:17}But *those who have* the wisdom *which comes* from above are first of all pure, then peaceable, gentle, easily persuaded, full of mercy and good fruit, impartial, and without hypocrisy. ^{3:18}And the fruit of righteousness is sown in peace by those who make peace.

CHAPTER 4

^{4:1}Where do the disputes and contentions among you come from? Isn't this the source? It comes from the desire for personal gain which produces this "war" among you. ^{4:2}You want something but you don't have it so you are jealous *of others* and *even want* to kill *them*. But *when* you still don't get what you want, you quarrel and fight *trying to get it*. *The truth is:* you don't have something because you don't ask for it.

^{4:3}*Furthermore*, you ask and don't receive *it* because you ask wrongly, intending to waste *it* on self-satisfaction.

^{4:4}You adulteresses, don't you know that loving the things of this world puts you in opposition to God? Whoever, therefore, chooses to be friendly with the system of this world makes himself an enemy of God. ^{4:5}Or do you

imagine that the scripture has no purpose when it says "The Spirit which lives in us longs *after our heart* with jealousy?" ^{4:6}But he gives abundant grace. Therefore, *the scripture* says: "God arrays himself in battle against the proud, but gives grace to the humble."

^{4:7}Therefore, be submitted to God. Resist the devil and he will flee from you. ^{4:8}Draw near to God and he will draw near to you. Cleanse your hands you sinners and purify your hearts you who are vacillating *in your commitment to the Lord*. ^{4:9}Be afflicted, mourn, and weep. Let your laughter be turned into mourning and your joy into sadness. ^{4:10}Humble yourselves in the presence of the Lord and he will exalt you.

^{4:11}Don't speak against one another, brethren. He who speaks against a brother or judges his brother, speaks *according to the law* and judges *using the law*. But if you judge *using the law*, you aren't someone who keeps the law, but a judge. ^{4:12}There is only One lawgiver and judge, *even* he who is able to rescue or to destroy. But who are you who judges your neighbor?

^{4:13}Listen here you who say, "Today or tomorrow we will go to a certain city, spend a year there, do some business, and make money." ^{4:14}*But the truth is* you have no idea what will happen tomorrow. What is your life really? For you are just *like* a vapor which appears for a little while and then vanishes away.

^{4:15}Instead you should say, "If the Lord wills, we will both *continue to live* and do this or that." ^{4:16}But now you boast with your self-confidence. All such boasting is evil. ^{4:17}To him, therefore, who knows what is right to do and doesn't do it, to him it is sin.

CHAPTER 5

^{5:1}See here you rich! Weep and howl over the calamities that are coming upon you. ^{5:2}Your riches have rotted and your clothes have been eaten by moth larva. ^{5:3}Your gold and your silver are corroded. Their corrosion will be a testimony against you and will consume your flesh like fire. You have accumulated riches in the last days.

^{5:4}*Don't you* remember the wages of the laborers who reaped your fields, the ones whom you took advantage of and underpaid? *Those laborers* are crying out and the cries of the reapers have entered into the ears of the Lord of the Sabbath.

^{5:5}You have indulged yourselves on the earth and lived luxuriously. You have fattened up your hearts as in a day of slaughter [like a calf fattened in confinement]. ^{5:6}You have condemned and murdered the righteous *One* and he didn't resist you.

^{5:7}With all this in mind, brethren, be patient until the appearing of the Lord. Look, the farmer waits for the precious fruit of the earth, being patient about it until it receives the early and *the* later rain. ^{5:8}You also be patient. Stand firm in your hearts for the coming of the Lord approaches.

^{5:9}Brethren, don't murmur against one another so that you won't be judged. Look, the Judge is standing just outside the door.

^{5:10}Brethren, take the prophets who spoke in the name of the Lord as an example of suffering and patience. ^{5:11}See, we call those who endured "blessed." You have heard of the patience of Job and you know the end which the Lord *planned, thus showing* that the Lord is full of compassion and is merciful.

^{5:12}But above all things, my brethren, do not swear an oath, neither by heaven, nor by the earth, nor by any other oath, but let your "yes" mean "yes," and your "no," "no" so that you don't fall into hypocrisy.

^{5:13}Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. ^{5:14}Is anyone among you sick? Let him call for the older, *spiritually* mature brothers of the gathering of the called-out ones and let them pray over him, anointing him with oil in the name of the Lord. ^{5:15}And the prayer of faith will heal the one who is sick and the Lord will raise him up, and if he has committed sins, he will be forgiven.

^{5:16}Therefore, confess your sins to one another and pray for one another so that you may be healed.

The prayer of a righteous man is very effective. ^{5:17}Elijah was a man with similar passions as we have, yet he prayed fervently that it would not rain and it didn't rain on the earth for three years and six months. ^{5:18}And he prayed again and the heaven gave rain and the earth brought forth its fruit.

^{5:19}My brethren, if anyone among you deviates from the truth and someone helps him turn around, ^{5:20}*let him* know that he who recovers a sinner from the delusion of his way saves a soul from death and covers a multitude of sins.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The first letter of Peter

^{1:1}Peter, a sent one of Jesus the Anointed One, to the expatriates who have been dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia ^{1:2}*who have been* chosen according to the foreknowledge of God the Father *and are* being made holy by the Spirit and *by the* sprinkling of the blood of Jesus the Anointed One, resulting in obedience to God. May your grace and peace be increased.

^{1:3}May God be blessed, even the Father of our Lord Jesus the Anointed One, who according to his great mercy generated *his life in* us, which gives us a living hope because of the resurrection of Jesus the Anointed One from the dead. ^{1:4}*This life makes available to us* an inheritance which is imperishable, pure, and perpetual, reserved in the heavens for us ^{1:5}*who are* preserved through faith by the power of God for this salvation* which is ready to be unveiled in the last time.

^{1:6}*This is something* in which you exult, even though now for a short time it has been necessary for you to be distressed by various trials.

^{1:7}*These are necessary* for the testing of your faith, which is more valuable than gold that will be destroyed *and* which is now being tested by fire *but then* will be presented as a motive for praise, glory, and honor when Jesus the Anointed One appears.

^{1:8}*He is* the one whom you are loving (although you haven't seen *him*) and in whom you are believing, (even though he is not visible now) *so that* you rejoice greatly with inexpressible joy and celebration ^{1:9}*as you are* obtaining the final objective of your faith, *even the complete* salvation of *your* souls.

* This "salvation" mentioned here is the unveiling of the "reserved inheritance" which is related to the glorification of our bodies at the coming of Jesus.

^{1:10}*It was* regarding this salvation that the prophets, who prophesied about this grace which *would come* to you, sought and searched diligently. ^{1:11}*They were* seeking to understand what *the circumstances would be* or, to what period of time, the Spirit of the Anointed One which was upon them was pointing when he made known ahead of time the sufferings which would come to the Anointed One and the glory that would be *ours* as a result of *them*.

^{1:12}To whom it was revealed that they didn't minister these things to their own *generation* but to us, *namely the things* which now have been announced to you by those who proclaimed the good news to you through the Holy Spirit sent from heaven. *These are things* which angels desire to look into.

^{1:13}Therefore, having thoroughly prepared your mind, be circumspect and set your hope firmly on the grace that will be brought to you at the revelation of Jesus the Anointed One [the glorification of our bodies].

^{1:14}Be obedient children, not conforming yourselves to your former carnal cravings as *you did when you were* in ignorance. ^{1:15}But as he who is calling you is holy, you too be holy in every aspect of your living ^{1:16}because it is written, "Become holy, for I am holy" (Lev 20:7).

^{1:17}And if you call on him as Father, who will impartially judge each one according to what they have done, pass the time of your sojourning *here* in reverent fear. ^{1:18}*Do this* knowing that you were not ransomed from your useless way of living, which you received from your ancestors, with perishable things such as silver or gold ^{1:19}but with precious blood like that of an unblemished and spotless lamb, *even the blood* of the Anointed One.

^{1:20}*His sacrifice* was indeed pre-planned before the world was established but was manifested in these last times for us ^{1:21}who through him are believers in God, who raised him from the dead and gave him brilliant glory so that your faith and hope would be in God.

^{1:22}Having your souls purified through your obedience to the truth resulting in sincere love of the brethren, love each other from a pure heart, fervently. ^{1:23}You have been regenerated [have had God's life born inside of you]

not by perishable parentage but by immortal *parentage*: by God's living word that exists eternally.

^{1:24}For all humanity is like grass and all human glory is like the flowers of the grasses. The grass withers and its flowers fall off ^{1:25}but the word of the Lord continues eternally. And this *very same* word *is* the good news which was proclaimed to you.

CHAPTER 2

^{2:1}Having put aside then all evil, all deceit, hypocrisy, envy, and all slander, ^{2:2}as newborn babies intensely crave the reasonable, unadulterated spiritual milk so that by it you may grow to *full* salvation ^{2:3}since you have experienced that the Lord is good.

^{2:4}*He is* the One we have come forward to worship as a living stone, on the one hand rejected by men but, *on the other hand*, chosen and precious to God. ^{2:5}You, also, as living stones are being built up into a spiritual dwelling place for God *and* to be a holy priesthood which offers up spiritual sacrifices *that are* acceptable to God through Jesus the Anointed One. ^{2:6}Therefore, it is included in the scriptures, "Look, I set in place in Zion a chosen and valued capstone and he who is believing on him will not be disgraced" (Is 28:16).

^{2:7}Therefore, for you who are believing, it is of supreme value; but to those who are disobedient, "The stone which the builders rejected was made the capstone of the arch," ^{2:8}and, "A stone of stumbling, and a rock of offense," (Ps 118:22; Is 8:14) for they stumble at the word, being disobedient, to which also they were appointed.

^{2:9}But you are a chosen race, a royal priesthood, a holy nation, a people for *God's* own possession, so that you may display *through your lives* the virtuous *character* of him who called you out of darkness into his marvelous light – ^{2:10}who in past times were not a people *group* but now are the people of God, who had not experienced mercy but now have experienced *true* mercy.

^{2:11}Beloved, I appeal to you as sojourners and pilgrims, to keep your distance from carnal cravings which fight

against {degrade} the soul, ^{2:12}*thus* having exemplary behavior among the Gentiles so that even if they slander you as *people who* are evil, they may glorify God in the day of visitation because of your good works which they have seen.

^{2:13}Be subject to all human governments for the Lord's sake, whether to the king as supreme ^{2:14}or to governors who are sent by him to punish those who do evil and commend those who do good. ^{2:15}For it is the will of God that by doing good you would silence the ignorance of foolish men. ^{2:16}*Live* as free *people*, but don't use your freedom as an excuse to do what is wrong, but *live* as slaves of God.

^{2:17}Honor all men. Love the brethren. Fear God. Honor the sovereign ruler.

^{2:18}Slaves, *be* in subjection to your masters with all reverence, not only to the good and lenient, but also to the perverse. ^{2:19}For it is acceptable, if for the sake of their conscience before God, someone endures affliction, suffering unjustly. ^{2:20}For why would anyone praise you if, when you err and are punished *for it*, you endure it? But if, when you do what is right and suffer *for it* and you take it patiently, this is pleasing to God.

^{2:21}For you were called to this since the Anointed One also suffered for you, giving you an example so that you should follow in his steps. ^{2:22}He never sinned *and* neither was deceit found in what he said. ^{2:23}When he was criticized, *he* did not reply with verbal abuse *and* when he suffered *he* didn't retaliate but he yielded *himself* to him who judges righteously.

^{2:24}*He* himself carried our sins in his body upon the wooden beam so that we, becoming dead to sins, could live out *his* righteousness. *It is* by his welts *from* beatings that you are delivered from sin. ^{2:25}For you were like wandering sheep but have now returned to the Shepherd and watchman of your souls.

CHAPTER 3

^{3:1}In the same way, *you* wives yield yourselves to your own husbands so that even if some refuse to be persuaded by the word, they may without the word be won over by

the behavior of their wives: ^{3:2}by seeing your pure behavior *coupled* with reverence.

^{3:3}Let them [the wives] not *be seeking attention* by trying to make themselves more attractive on the outside with fancy hairdos, gold jewelry, or beautiful clothes, ^{3:4}but *let their true beauty be* that which is hidden in their hearts, the incorruptible *adornment* of a meek and quiet spirit, which is extremely precious in God's eyes.

^{3:5}For this is the way the holy women from the past who put their trust in God also adorned themselves, being yielded to their own husbands, ^{3:6}just as Sarah submitted to Abraham calling him "master." *Similarly*, you are now Sarah's "children" if you do what is right and are not carried away by any uncontrolled emotions.

^{3:7}You husbands, in a similar way, live with *your wife* with understanding since she is the weaker, feminine vessel *and* value her highly since you also are co-heirs of the grace of God's life so that your prayers are not limited.

^{3:8}Finally, all of you be like-minded, compassionate, and have brotherly love, *being* tender-hearted, friendly, ^{3:9}not returning evil for evil or slander for slander but, on the contrary, blessing, for you were called to this so that you would inherit a blessing.

^{3:10}For: "He who desires to enjoy his life and see good days, let him stop his tongue from *speaking* evil *about others* and his lips from uttering deceit" (Ps 34:12-16). ^{3:11}"Let him turn away from evil and do good" (Ps 37:27). Let him seek peace and run after it. ^{3:12}For the eyes of the Lord look *favorably* on the righteous and his ears *are open* to their prayers. But the face of the Lord is *turned* against those who practice evil.

^{3:13}And who is he who will treat you badly if you become imitators of that which is good? ^{3:14}But even if you do suffer for living virtuously, you are blessed! And don't be afraid of their threats or be anxious.

^{3:15}But venerate the Anointed One as *your* Master in your hearts, always *being* ready with gentleness and reverence to give an answer to everyone who asks you the reason for the hope that is in you.

^{3:16}Maintain a clear conscience so that whatever bad things people might say about you – criticizing the way you live in the Anointed One as if you were someone who practiced evil – may be proven wrong. ^{3:17}For it is better, if it is the will of God for you to suffer, to *suffer* for doing good rather than for doing evil.

^{3:18}For the Anointed One also suffered for sins once, the righteous for the unrighteous, so that he might bring us to God. Indeed *his* physical body was put to death but *was* restored to life by the Spirit, ^{3:19}through which he also went and preached to the imprisoned spirits of ^{3:20}those who were disobedient in the days of Noah. *That was* when God waited patiently while the ark was being prepared in which few – only eight souls – were saved through the water.

^{3:21}*This is* also an accurate picture of *how our* immersion {baptism} *into the Anointed One* is now saving us. This doesn't mean washing dirt off of the body but earnestly seeking to have a clear conscience toward God through the [death and] resurrection of Jesus the Anointed One *operating in us*.

^{3:22}*He is the One now* occupying the place of supreme honor and authority with God, having gone into the heavens and having had angels, authorities, and powers put into submission to him.

CHAPTER 4

^{4:1}Since the Anointed One suffered while in the body, prepare yourselves also with the same mindset, for he who is suffering in the flesh is made to desist from sin ^{4:2}so that you no longer should live the rest of your time in this body *following* human lusts, but doing the will of God.

^{4:3}For we already wasted enough time in our past life practicing the *base* desires of the Gentiles: involving ourselves in unrestrained sexual activities, carnal cravings, drunkenness, orgies, drunken feasts, and worshipping idols which violates God's law.

^{4:4}*Now* they are surprised that you don't run together with *them* in the same outpouring of carnality and, therefore, speak evil of *you*. ^{4:5}These will have to give an answer

to him who is ready to judge the living and the dead. ^{4:6}For this purpose the good news message was even proclaimed to the dead so that, on the one hand, they might be judged as men concerning their carnal nature but, *on the other hand*, have the life which comes down from God in their spirits.

^{4:7}But the end of all things is approaching. Therefore, exercise self-control and be diligent in prayer. ^{4:8}Above all things be fervent in your love among yourselves, for love covers a great number of sins. ^{4:9}Show hospitality to each other without grumbling. ^{4:10}As each one has received a gift *from God*, use it to serve the others as good stewards of the many faceted grace of God.

^{4:11}If anyone speaks, *let him speak* as the oracle of God. If anyone serves, *it should be* with the ability which God gives so that God would be glorified in everything through Jesus the Anointed One, whose is the glory and the dominion for the ages of the ages. Amen.

^{4:12}Beloved, don't consider it strange that a burning fire has come to test you as though something abnormal was happening to you.

^{4:13}But to the extent that you are participating in the Anointed One's sufferings, be glad so that when his glory is revealed, you also may rejoice with joyful exultation [since you will be glorified with him].

^{4:14}If others speak badly about you for the name of the Anointed One, *you are* blessed because the glory of God and the Spirit of God rest upon you. ^{4:15}But let none of you suffer as a murderer, or a thief, or a criminal, or as a meddler in other people's affairs. ^{4:16}But if *anyone suffers* as a Christian, he shouldn't be ashamed, but let him praise God for having a part *in the Anointed One's sufferings*.

^{4:17}For the time has come for judgment to begin in the house of God. And if *it begins* first with us, what *will* be the end of those who are disobeying the good news message of God? ^{4:18}And if the righteous are being saved with great difficulty, where will the ungodly and sinner end up?

^{4:19}Therefore, let those who suffer according to the will of God also entrust their souls to a faithful Creator by doing what is right.

CHAPTER 5

^{5:1}The older, *spiritually* mature brothers among you I exhort – who am also such a fellow brother and a witness of the sufferings of the Anointed One; who am also a participant in the glory which is about to be revealed – ^{5:2}care for the flock of God which is among you, looking after them not because you have to, but willingly. Don't *do this* as a way to make money but with a good attitude, ^{5:3}not by exercising *any* control over the others but by becoming examples to the flock.

^{5:4}And *then* at the appearing of the Chief Shepherd, you will receive the crown of glory that never fades away.

^{5:5}In the same way, let the younger ones yield to the older ones. In fact, all of you should be clothed with humility and yield to one another. For God arrays himself in battle against the proud but gives grace to the humble.

^{5:6}Humble yourselves, therefore, under the mighty hand of God so that he may exalt you at the right time. ^{5:7}Be casting all your anxiety on him because he cares for you. ^{5:8}Be sober; be watchful. Your adversary the devil walks around like a roaring lion seeking whom he can devour. ^{5:9}Stand against him firmly in the faith, knowing that your brethren in other parts of the world are experiencing the same sufferings *as you are*.

^{5:10}And the God of all grace – the One who called you into his eternal glory in the Anointed One, Jesus – after you have suffered a “little while” will himself prepare you, perfect you, strengthen you, and establish you. ^{5:11}To him be the glory and the dominion for all eternity. Amen.

^{5:12}*This letter was written down for me* by Silvanus, whom I consider a faithful brother. I have written this short letter to you, instructing *you* and testifying about *what* the true grace of God *is*. Stand firmly in it.

^{5:13}She who is in Babylon, chosen together with *you*, sends you greetings and *so does* Mark my son. ^{5:14}Greet one another with a kiss of love. Peace be to all of you who are in the Anointed One.

The second letter of

Peter

^{1:1}Simon Peter, a servant and sent one of Jesus the Anointed One, to those who through the *equitable* justice of our God and Savior Jesus the Anointed One are equally honored with us *because of* having obtained faith:

^{1:2}May grace and peace be increased to you through the full knowledge of God and of Jesus our Lord, ^{1:3}since his divine power has provided us with everything that is necessary for *the development of* his life *within us* and the holiness *which it produces*, through fully knowing him who calls us to his own glory and virtuous character.

^{1:4}With this objective, he has presented to us these tremendous and precious promises through which we can be becoming co-participants of *his* divine nature, escaping from the *moral* decay that operates in the world through carnal cravings.

^{1:5}And for this very reason *you should be* becoming ever more diligent to add to your faith *God's* virtuous character; and to virtuous character, increased understanding; ^{1:6}and to understanding, self-control; and to self-control, patience; and to patience, holiness; ^{1:7}and to holiness, brotherly affection; and to brotherly affection, *God's perfect* love.

^{1:8}For if these things are yours and are super abundant *in your life*, you will be neither idle nor unfruitful *as a result of* fully knowing our Lord Jesus the Anointed One. ^{1:9}For he who lacks these things is blind, not seeing into the distant *future*, having forgotten the cleansing from his earlier sins.

^{1:10}Therefore, brethren, be diligent to make your calling – even your having been divinely chosen – well established. For if you do these things, you will never fall short

of it. ^{1:11}In this way, an entrance into the age-lasting [Millennial] kingdom of our Lord and Savior Jesus the Anointed One will be made abundantly available to you.

^{1:12}Therefore, I will not neglect to continually remind you of these things, though you know them and are established in the present truth. ^{1:13}For I think it is right as long as I am in this *earthly* "tent" to stir you up by reminding you, ^{1:14}knowing that the putting off of my "tent" is coming soon, even as our Lord Jesus the Anointed One has shown me. ^{1:15}Therefore, I will be diligent so that after my decease you will always be able to remember these things.

^{1:16}For we did not follow cleverly invented fables when we made known to you the power and coming of our Lord Jesus the Anointed One but we were eyewitnesses of his glorious splendor.

^{1:17}For he received from God the Father honor and radiant brightness. *It was during that event* that a voice came to him from the Majestic Glory *saying*, "This is my Son, the Beloved, in whom I take pleasure." ^{1:18}And we *ourselves* heard this voice which came out of heaven when we were with him on the holy mountain.

^{1:19}And we *also* have the sure word of prophecy [the scriptures] to which you should pay attention, as if to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

^{1:20}*We should* understand this first of all: that no prophecy of scripture came from personal inspiration. ^{1:21}For no prophecy ever came by the choice of man but selected men spoke for God as they were moved by the Holy Spirit.

CHAPTER 2

^{2:1}But there also arose false prophets among the people, just as among you too there will be false teachers who will craftily take others captive *as their own followers*, bringing ruin. *These* even refuse the authority of the One who bought them, *thus* bringing abrupt destruction upon themselves.

^{2:2}And many will follow their destructive ways and because of this, people will speak badly about the way of

the truth. ^{2:3}And in their greediness for money, using carefully crafted words, they will use you for their personal gain. Their judgment, even though delayed, has not been cancelled and their destruction will not be postponed.

^{2:4}For since God did not spare the angels when they sinned but chained them up in the darkness of Tartarus [probably Hades] to be reserved for judgment ^{2:5}and did not spare the ancient world but preserved Noah, a proclaimer of righteousness, along with seven others when he brought a flood upon the world of the ungodly, *neither will he spare those of you who walk in sin.*

^{2:6}Furthermore, *he* reduced the cities of Sodom and Gomorrah to ashes, judging them with a catastrophe, *thus* making them an example for those who would live sinfully. ^{2:7}But *he* rescued righteous Lot who was very distressed by the unrestrained, lustful behavior of the wicked. ^{2:8}(For the soul of that righteous man was tormented daily by seeing and hearing their sinful acts *while he* lived among them).

^{2:9}*By all this we see that* the Lord knows how to rescue the godly out of trials and to reserve the sinful for punishment on the day of judgment.

^{2:10}*This is* especially so for those who walk following the flesh, giving themselves over to their cravings for what is sexually impure, who reject the lordship of *the Anointed One over them*. These do not observe *God's* limits, *are* arrogant, and *are* not even afraid to insult the glorious ones. [Probably the fallen angles. See Jude 1:8,9]. ^{2:11}In contrast to this, angels, though greater in might and power *than such carnal men*, do not bring slanderous accusations against them [the fallen angels] before the Lord.

^{2:12}But these *men*, like wild animals without *the ability* to reason *which are* made to be captured and destroyed, shout reproachfully against that which they are *actually* ignorant. *But they* will be destroyed in their depravity, ^{2:13}receiving the "reward" of their evil ways.

These are those who are always the first to indulge *themselves*, daily seeking for all kinds of carnal pleasures. *They are* stains and blemishes when they eat together with you, taking pleasure in their delusions.

^{2:14}*They* have eyes full of adultery that never cease from sin, catching unstable souls in their traps. *They* have a heart, which is trained in *the* desire for wealth, and *consequently* are children who are cursed. ^{2:15}Turning their backs on the true way, they have fallen into error, following the way of Balaam the *son* of Beor, who loved the “wages” [i.e. money and fame] of what was morally wrong. ^{2:16}But he was rebuked for his sin by a dumb donkey which spoke with a man’s voice and stopped the insanity of the prophet.

^{2:17}These are *like* springs without water and clouds driven by a storm for whom the blackness of darkness has been reserved for the *kingdom* age {singular, Gk}.

^{2:18}Using exaggerated, empty *words*, they seduce into sexual sin those who have just barely escaped from a life of error by *appealing* to their fleshly cravings. ^{2:19}These talk about “liberty” but really they are slaves of *carnal* passion, for when someone is dominated by something, he is really a slave to it.

^{2:20}For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus the Anointed One, they are again entangled in them and overcome, their last condition has become worse than the first.

^{2:21}For 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 commandment *which was* given to them. ^{2:22}It has happened to them according to the true proverb: “The dog returns to his own vomit and the pig that is washed to wallowing in the mud.”

CHAPTER 3

^{3:1}Beloved, this is now the second letter which I have written to you and in both of them I *strive* to reawaken your sincerity of purpose by reminding you ^{3:2}that you should remember the words which were spoken before by the holy prophets and the precepts of the Lord and Savior *given* to you through the sent ones.

^{3:3}It is of primary importance to know that in the last days scoffers will come *who* will follow their own fleshly

desires ^{3:4}and say, "Where is the promise of his coming? For, since the time that the fathers passed away, everything has just gone on the same way *as it always has* since the beginning of creation."

^{3:5}But there is something they haven't wanted to see: *i.e.* that a long time ago, there were heavens and an earth, which was partly out of the water and partly covered with water, which were held together by the word of God.

^{3:6}And, by that same *word*, the world that then existed was destroyed by a flood of water. ^{3:7}But the present heavens and the earth have been reserved *for destruction* by fire by the same word, waiting until the day of judgment and destruction of ungodly men.

^{3:8}But *concerning this subject* there is one thing of which you must not be unaware, beloved: *i.e.* that one day with the Lord is like one thousand years and one thousand years like one day.

^{3:9}The Lord is not slow to fulfill his promise as some consider slowness but is very patient with respect to us, not wishing that anyone would perish but that everyone would have a chance for repentance.

^{3:10}But the day* of the Lord will come as a thief in the night during which the heavens will pass away with a loud noise, the elements will be dissolved by being set on fire, and the earth along with the works that are in it will be incinerated.

^{3:11}*In view of the fact that* these things are all going to be destroyed, what kind of persons ought you to be in *all* holy behavior and reverent respect for God, ^{3:12}looking for and earnestly desiring the coming of the day of God, during which the heavens being on fire will be dissolved and the elements will melt, being burned up?

^{3:13}But according to his promise, we look expectantly for new heavens and a new earth in which righteousness makes its home. ^{3:14}Therefore, beloved, *since you are eagerly* expecting these things, be diligent so that you may be found by him without defect, blameless, and in peace.

*This "day" which is the "day of the Lord," is a one-thousand-year-long "day" and is also known as the "seventh day" and as the "millennium" or the "Millennial Kingdom." Many different things will happen during that extended "day."

^{3:15}And consider that the great patience of our Lord is *an opportunity for more* salvation, just as our beloved brother Paul, according to the wisdom given to him, also wrote to you. ^{3:16}*This is what* he also has *written* in all *his* letters, speaking in them about these points, in which there are some things which are hard to understand *and* which the unenlightened and unstable distort to their own destruction, as *they* also *do with* the other scriptures.

^{3:17}You then, beloved, knowing *these facts* beforehand, be on your guard so that you don't fall from your own faithfulness, being carried away with the deceit of those who are without *God's* restraint.

^{3:18}But grow in the grace and knowledge of our Master and Savior, Jesus the Anointed One.

To him be the glory both now and forever. Amen.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.

The first letter of

John

^{1:1}*I am writing to you* concerning that which was from the beginning: that which we have heard, that which we have seen with our eyes, that which we have personally witnessed and our hands have *actually* handled – the Word of God’s life.

^{1:2}For God’s *very own* life was manifested and we have seen it and testify and declare to you the life – that eternal life of God – which was with the Father and was manifested to us.

^{1:3}That which we have seen and heard we declare to you so that you too may have fellowship with us. Yes! And our fellowship is with the Father and with his Son Jesus the Anointed One. ^{1:4}We write these things to you so that your joy may be made complete.

^{1:5}And this is the message which we have heard from him and announce to you: that God is light and there is no darkness whatsoever in him.

^{1:6}If we say that we have fellowship with him and walk in the darkness, we are deceivers and do not practice the truth. ^{1:7}But if we walk in the light as he is in the light, we have fellowship with each other and the blood of Jesus his Son purifies us from all sin.

^{1:8}If we say that we don’t have any sin, we deceive ourselves and the truth is not in us. ^{1:9}When we agree *with God’s judgment* concerning our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all immorality of character.*

^{1:10}If we say that we have not sinned, we make him a liar and his word is not in us.

*Notice that God will do two separate things when we “agree with God’s judgment” (“speak together,” Gk) concerning our sins. First, he will forgive us. Then, he will “cleanse” us, which means he will work to clean up our lives so that we no longer sin.

CHAPTER 2

^{2:1}Little children, I write these things to you so that you do not sin. But if anyone does sin, we have an Advocate with the Father: Jesus the Anointed, the righteous *One*. ^{2:2}He is the *One who* satisfied God's demands concerning our sins and not only for ours but also for the entire world.

^{2:3}And this is how we can be certain that we know him intimately: if we do what he leads us to do. ^{2:4}He who says, "I know him" but does not follow his instructions is a liar and the truth is not in him. ^{2:5}But whoever carefully observes what he shows him, the love of God has truly been perfected in him.

This is the way we know that we are *truly* in him: ^{2:6}he who says he abides in him ought to conduct his life just as he conducted his life.

^{2:7}Beloved, I am not writing new instructions to you but the old instruction which you had from the beginning. This "old instruction" is the word which you heard.

^{2:8}And now, I am writing to you a new commandment, which is true in him and in you because the darkness is passing away and the true light is already shining.

^{2:9}*It is this:* he who says he is in the light but abuses his brother is *still* in darkness even until now. ^{2:10}He who loves his brother continues in the light and there is nothing in him which lures *other brothers or sisters* into sin. ^{2:11}But he who abuses his brother *by luring him or her into sin* is in darkness and walks in darkness and doesn't know where he is going because the darkness has blinded his eyes.

^{2:12}I write to you little children because your sins are forgiven for his name's sake. ^{2:13}I write to you fathers because you know him profoundly who is from the beginning. I write to you young men because you have overcome the evil one.

I have written to you little children because you have become acquainted with the Father. ^{2:14}I have written to you fathers because you have come to understand him who is from the beginning. I have written to you young men

because you are strong, the word of God abides in you, and you have been victorious over *the temptations of* the evil one.

^{2:15}Do not love *the ways and values of* this present world {kosmos, Gk}, neither *love* the things that are in this world. If anyone loves the *ways, things, and values of* this world, the love of the Father is not in him. ^{2:16}For everything that is in this world – the impure desires of our flesh, the longings for what we see with our eyes, and the pride concerning our earthly life – does not have its source in the Father, but has its source in the system of this world [whose prince is the devil]. ^{2:17}But the system {ways, values and things} of this world will disappear along with the fleshly cravings for it. But he who does the will of God continues forever.

^{2:18}Little children, it is the last period of time. And as you have heard that the one who takes the place of the Anointed One {antichrist} will come, even now many antichrists have *already* arisen. This is how we know that it is the last period of time.

^{2:19}They went out from us but their source was not the same as ours. For if they had been from the same source, they would have continued with us, but *they went out* so that they might be exposed as not being from the same source that we have. ^{2:20}But you have an anointing from the Holy One and you understand all *these* things.

^{2:21}I have not written to you because you don't know the truth but because you do know it and *understand that* no lie has its source in the truth. ^{2:22}Who is the liar but he who denies that Jesus is the Anointed One? This is the *essence of* the one who takes the place of the Anointed One {antichrist}, *someone* who denies the Father and the Son. ^{2:23}Whoever denies the Son does not have the Father either. He who confesses the Son has the Father also.

^{2:24}As for you, let that which you heard from the beginning remain in you. If that which you heard from the beginning continues in you, you also will continue in the Son and in the Father. ^{2:25}And this is the promise which he promised us, *even* the eternal life of God.

^{2:26}I have written these things to you concerning those who would lead you astray. ^{2:27}And as for you, the anoint-

ing which you received from him remains in you and you don't need anyone to teach you. But just as his anointing teaches you concerning all things and is true and is no lie, even as it taught you *until now*, you *should continue* to abide in him. ^{2:28}And now little children, continue in him so that when he is revealed we may have confidence and not be ashamed, *and be separated from him* at his appearing.

^{2:29}Since you know that he is righteous, you understand that everyone who is expressing *this* righteousness is *someone who is* begotten by him.

CHAPTER 3

^{3:1}Look at what kind of love the Father has granted to us, that we should be called "children of God *himself*." The reason that the world does not recognize us is because it didn't recognize him.

^{3:2}Beloved, we are now the children of God but it is not yet unveiled what we will be. But we do know that when he is revealed, we will *be changed* to be like him for we will see him then as he really is *right now*. ^{3:3}And everyone who has this hope within himself purifies himself *in order* to be pure as he is.

^{3:4}Everyone who sins rebels against God's laws. Sin is rebellion against God. ^{3:5}And you know that he was manifested to remove our sin. There is no sin in him; therefore, ^{3:6}whoever abides in him does not sin. *But whoever continues in sin* has not seen him clearly and does not know him intimately.

^{3:7}Little children, don't let anyone lead you astray. He who exhibits righteousness is righteous in the same way as God is righteous. ^{3:8}He who *persistently* practices sin has his source in the devil for the devil sinned from the beginning. The son of God was revealed for exactly this purpose: to destroy the works of the devil [to destroy sin].

^{3:9}That which is begotten of God [i.e. the new spiritual man] does not sin because *it is* his (God's *supernatural*) seed *that* has come to live in him. In fact, he [the new spiritual man] cannot sin because it is something which is begotten by God *who is perfectly righteous*.

^{3:10}This is the way in which the offspring of God are revealed and the children of the devil are *exposed*: whoever does not express purity of character is not of God, neither he who does not love his brother.

^{3:11}For this is the message which you heard from the beginning, that we should love each other. ^{3:12}We must not be like Cain who had his source in the evil one and murdered his brother. And why did he kill him? Because his works were actively evil and his brother's righteous. ^{3:13}Don't be surprised then, brethren, if the world hates you.

^{3:14}We know that we have crossed over from death into the life of *God* because we love the brethren. Anyone who does not love the brethren *reveals that he* still remains in death. ^{3:15}*In fact*, whoever hates his brother is *really* a murderer and you know that no murderer has *the* eternal life of *God* abiding in him.

^{3:16}This is the way we know his love because he laid down his life for the sake of *serving* us and, in the same way, we ought to lay down our lives for the sake of *serving* the brethren. ^{3:17}*For example*, anyone who has this world's wealth and sees his brother is in need but shuts up his feelings of compassion towards him, in what way does the love of God reside in him? ^{3:18}Little children, our love must not consist of *mere* words or *empty* talking but of sincere actions.

^{3:19}This is the way we know that we have our source in the truth and, therefore, can assure our consciences before him. ^{3:20}But even if our conscience condemns us, God is greater than our conscience and understands everything.

^{3:21}Beloved, if our conscience does not condemn us we have great confidence toward God ^{3:22}and whatever we ask we receive from him because we follow his leading, doing the things that are pleasing in his sight.

^{3:23}And this is what he commands, that we should be believing in the name of his Son, Jesus the Anointed One, and love each other according to what he has ordered us to do. ^{3:24}And he who carefully follows his leading abides in him and he *abides* in him. And this is how we know that he abides in us, by the Spirit which he has given us.

CHAPTER 4

^{4:1}Beloved, don't believe every spirit, but scrutinize the spirits, whether *or not* they are of God because many false prophets have gone out into the world. ^{4:2}This is the way you know the spirit that is from God: every spirit that acknowledges that Jesus the Anointed One has come in a human body is of God. ^{4:3}Every spirit that does not acknowledge that Jesus *the Son of God* came in a human body is not of God. This is the *spirit of the one* who takes the place of the Anointed One {antichrist}, which you have heard is coming and *even* now is already in the world.

^{4:4}Little children, your source is God and you *will* prevail over them because the One who is in you is greater than the one who is in the world. ^{4:5}They (*the followers of those who take the place of the Anointed One*) have their source in the world. Therefore, they speak what is in harmony with the world and so the world hears them.

^{4:6}*On the other hand*, we have our source in God. He who knows God intimately hears us. He who does not have his source in God does not listen to us. In this way, we know the spirit of truth and the spirit of error.

^{4:7}Beloved, let us love each other for God is the source of *genuine* love and everyone who loves is begotten by God and knows God well. ^{4:8}He who does not love does not know God intimately, for God is love. ^{4:9}This is the way that the love of God was revealed to us. God has sent his only begotten Son into the world so that we might have *God's own* life through him.

^{4:10}Herein is love, not that we loved God, but that he loved us and sent his Son to be the means of appeasing *himself* concerning our sins. ^{4:11}Beloved, if God loved us so much, we also ought to love each other.

^{4:12}No one has seen God *the Father* at any time, *yet* if we love each other, *this is proof that* God abides in us and his love is perfected in us. ^{4:13}This is the way we know that we abide in him and he in us because he has given us *a portion* of his Spirit. ^{4:14}And we have seen and testify that the Father has sent the Son to be the Savior of the world.

^{4:15}Whoever agrees *with God* that Jesus is the Son of God, God abides in him and he in God. ^{4:16}And we have seen and have believed the love which God has for us. God is love. He who abides in love abides in God and God abides in him. ^{4:17}This "*abiding in him*" is the way in which love is perfected in us so that we may have confidence on the day of judgment because the way he is (*in His character, speech, and actions*), this is the same way we are (*in our character, speech, and actions*) in this world.

^{4:18}There is no fear in love, but perfect love throws fear out because fear brings *mental* torment. He who is fearful has not yet been made perfect in love. ^{4:19}We have God's love in us because he first loved us.

^{4:20}If someone says, "I love God" but despises his brother, he is a liar. For he who does not love his brother whom he has seen, how is it possible that he loves God whom he cannot see? ^{4:21}And this commandment we have from him, that he who loves God must love his brother also.

CHAPTER 5

^{5:1}Whoever believes that Jesus is the Anointed One is conceived by God [has God's life born into him]. And whoever loves him who fathered *this new life* also loves the *one* who is conceived by him.

^{5:2}The evidence of our love for the children of God is that we love God and do what he leads us to do. ^{5:3}For this is the expression of the love of God, *i.e.* when we follow his directions. And his directions are not a severe burden.

^{5:4}That which is begotten of God [the new spiritual man] overcomes the world. This victory of overcoming the world is *gained through* our faith. ^{5:5}And who is he who overcomes the world? It is the one who is *actively* believing, since Jesus is the Son of God.

^{5:6}This is he who came by water and blood, *even* Jesus the Anointed One, not by the water only but by the water and by the blood. ^{5:7}And it is the Spirit who testifies of this because the Spirit is the *Spirit of* truth. ^{5:8}For there are three who testify: the Spirit, the water, and the blood, and the three agree as one.

^{5:9}If we believe what men say, the testimony of God is greater. The testimony of God is this: he has testified concerning his Son. ^{5:10}He who is believing into the Son of God has this same witness inside of himself. He who does not believe God is calling him a liar because he has not believed in what God has testified concerning his Son.

^{5:11}And this is the evidence that God gave to us: *his own* eternal life. And this life is in his Son. ^{5:12}He who is laying hold of the Son is possessing *God's eternal* life. He who is not laying hold of the Son of God does not have *God's* life.

^{5:13}I have written these things to you so that you may be knowing that you have *God's* eternal life, *even* you who are believing into the name of the Son of God. ^{5:14}And this (*having the Father's own life*) is the *source of the* confidence which we have with respect to him *so we know* that if we ask anything according to his will, he hears us.

^{5:15}And when we perceive that he is hearing us when we ask, we know that we will receive from him our petitions for which we have asked.

^{5:16}If any man sees his brother sinning a sin which does not lead to death, he may ask *God* and *God* will give him *more of his own* life. *I say this* concerning someone whose sin is not one which leads to death. There is a sin which leads to death. In that case, I do not say that we should *even* ask. ^{5:17}All unrighteousness is sin. But there is sin which does not result in death.

^{5:18}We know that that which is begotten by God [the new spiritual man] does not sin; therefore, he who is begotten by God keeps himself *from habitually practicing sin* and the evil one does not fasten himself onto him. ^{5:19}We know that we have our source in God and that the whole world is held in the power of the evil one.

^{5:20}And we know that the Son of God has come and has given us *spiritual* understanding so that we intimately know the true One. And we are in the true One, *even* in his Son, Jesus the Anointed One. This One is the true God – even the eternal life.

^{5:21}Little children, guard yourselves from idols.*

The second letter of John

^{1:1}The elder brother to the chosen lady and her children whom I love in truth. *And you are not only loved by myself but also by all those who know the truth* ^{1:2}because of the truth which abides in us and will be with us forever.

^{1:3}*May* grace, mercy, and peace be with you all from God the Father and from Jesus the Anointed One, the Son of the Father in truth and love.

^{1:4}I rejoice greatly that I have encountered some of your children walking in truth according to the instructions we received from the Father.

^{1:5}And now I plead with you, lady, not as though I wrote a new commandment to you but the one which we had from the beginning, that we love each other. ^{1:6}And this is love: that we should walk according to what he leads us to do. This is the commandment, even as you heard from the beginning, that you should walk in it.

^{1:7}For many deceivers have gone out into the world, *even* those who do not confess that Jesus the Anointed One, *the Son of God*, came in a physical body. This is the *sign of a* deceiver and of the one who takes the place of the Anointed One {antichrist}.

^{1:8}You yourselves need to be careful that you don't lose the things which you have gained, in order that you receive a full reward. ^{1:9}Whoever is violating and not abiding in the teaching of the Anointed One is not joined to God. He who abides in the teaching of the Anointed One is joined to both the Father and the Son.

^{1:10}If any one comes to you and does not bring this teaching, don't receive him into your house or *even* give him any greeting. ^{1:11}For he who gives him a *friendly* greeting shares in his evil works.

^{1:12}Although I have many things to write to you, I don't want to *write them* with paper and ink but I hope to come to you and to speak face to face so that your joy may be made complete.

^{1:13}The children of your chosen sister send you greetings.

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The third letter of

John

^{1:1}The elder brother to Gaius the beloved, whom I love in truth. ^{1:2}Beloved, I pray that you would prosper in all areas of life and be in good health in the same way that your soul prospers *through being transformed*.

^{1:3}For I rejoiced greatly when brethren came and testified of your *faithfulness to the truth*, even as you walk in truth. ^{1:4}I don't have any greater joy than to hear that my children are walking in the truth.

^{1:5}Beloved, you do a faithful work in whatever you do for those who are brethren, even when they are strangers *to you*. ^{1:6}These have testified about your love *towards them* before the gathering of the called-out ones.

You do the right thing to help them along on their journey in a way which is worthy of God ^{1:7}because they have gone out for the sake of the Name, taking nothing from the Gentiles. ^{1:8}We, therefore, ought to welcome such brothers so that we may be fellow-workers for the truth.

^{1:9}I wrote some things to the gathering of the called-out ones. But Diotrephes, who is ambitious to be seen as "the leader" among them, doesn't receive us.

^{1:10}Therefore, if I come, I will call attention to the things which he does, *which include* spreading malicious rumors about us. And not being satisfied with this *evil*, he doesn't receive the brethren *who come from other places*, and those who are willing to *receive them* he prohibits. And *if they disobey him* he throws *them* out of the gathering of the called-out ones.

^{1:11}Beloved, don't imitate what is evil but *imitate* that which is good. He who does good is of God. He who practices evil has not seen God.

^{1:12}Demetrius has a good testimony from all *men* and of the truth itself. Yes, we also testify *concerning him* and you know that our testimony is true.

^{1:13}I have many things to write to you but I am unwilling to write *them* to you with pen and ink ^{1:14}but I hope to see you soon and then we will speak face to face.

Peace *be* to you. The friends greet you. Greet the friends by name.

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The letter of

Jude

^{1:1}Jude, a slave of Jesus the Anointed One and brother of James, to those who are called – *who are* loved by God the Father and are kept secure by Jesus the Anointed One: ^{1:2}May *God's* mercy be *real* to you and *may* His peace and love be multiplied *in your lives*.

^{1:3}Beloved, while I was being diligent to write to you concerning our common salvation, I felt the necessity to write to you to encourage you to earnestly struggle *to continue* in the faith which was once for all delivered to those separated for God.

^{1:4}For there are certain men who have crept in secretly, *even* those who were already written about from ancient times, who will suffer the *coming* punishment. These are ungodly men who distort the grace of our God to justify unclean sexual behavior and *who* refuse the rulership of God *over them*, even the lordship of Jesus the Anointed One.

^{1:5}Now I want to remind you – even though you already understand all these things – that the Lord, having saved a people out of the land of Egypt, afterwards destroyed those who were not believing. ^{1:6}And even the angels, which did not remain in their own sphere of authority but left their proper place, he has kept perpetually bound with chains under darkness until the judgment of the great day.

^{1:7}Also, *consider* Sodom and Gomorrah and the neighboring cities around them, who, in the same way, gave themselves over to practice sex outside of the marriage covenant and engaged in deviant sexual behavior. These are set before us as an example *by* suffering the punishment of eternal fire.

^{1:8}Yet in exactly the same way these *people* also, following their unclean imaginations, defile their bodies *through sexual sins*, reject God's authority, and even hurl insults at glorious heavenly beings.

^{1:9}In contrast to this, Michael the archangel, when contending with the devil as he disputed with him about the body of Moses, did not dare to speak slanderously against him but said, "The Lord rebuke you."

^{1:10}But these *people* speak slanderously of *beings* they really know nothing about and pervert themselves in the *unclean practices* which they know instinctively like unrestrained animals.

^{1:11}Woe to them! For they have followed the way of Cain with his human substitute for the offering which God ordained, have run heedlessly after the error of Balaam who exercised his "ministry" for the sake of money, and have perished as Korah did by opposing those whom God was truly using.

^{1:12}When you eat a meal together in an expression of God's love, these *people* are right there in your midst like hidden reefs, fearlessly serving only themselves. They are like clouds without rain, carried here and there by the winds. They are like autumn trees without fruit, being twice dead, which will be uprooted.

^{1:13}Furthermore, they are like wild waves of the sea, foaming out their own shame. They are wandering stars, for whom the outer darkness has been reserved during the kingdom age {singular, Gk}.

^{1:14}It was concerning these that Enoch, the seventh descendant of Adam, prophesied saying, "Look, the Lord is coming with myriads of his holy ones ^{1:15}to execute judgment upon all and to convict all the sinful among them of all their profane works which were immoral and all the offensive things which these boastful sinners have spoken which were in opposition to him" [things which they claimed to be 'from God' but which were really in opposition to his holy nature].

^{1:16}These are complainers *who*, being discontented, are really following their own fleshly cravings. And through

their talk, they exaggerate their own *spiritual* condition *and* flatter others to gain their own advantage.

^{1:17}But you, beloved, remember the words which have been spoken before by the sent ones of our Lord Jesus the Anointed One. ^{1:18}They explained to you that in the last time there will be deceivers following their own ungodly, unclean sexual desires. ^{1:19}These are those who separate off *their own groups of followers, who are being guided by the soul* and are not following the Spirit.

^{1:20}But you, beloved, be building yourselves up in your most holy faith, praying in the Holy Spirit, ^{1:21}keeping yourselves in the love of God, and continually receiving the mercy of our Master, Jesus the Anointed One, *thus enjoying the results of more of God's eternal life.*

^{1:22}On some, *of the aforementioned people*, have mercy, *but be using discernment!* ^{1:23}And some rescue with fear, snatching them out of the fire, *while detesting even their garments which have been stained by their carnal behavior.*

^{1:24}Now to him who is able to keep you from stumbling and to set you before the presence of his glory without blemish in joyful exultation, ^{1:25}to the all-wise God our Savior, *be glory, majesty, dominion, and power, both now and for all the ages. Amen.*

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The Revelation of John

^{1:1}The Revelation of Jesus the Anointed One, which God gave him to show to his bondservant, *even* the things which, of necessity, will take place in the future. So he sent and made it known by his angel to his bondservant John ^{1:2}who is a witness of the word of God and of the testimony of Jesus the Anointed One, *even* of everything which he saw.

^{1:3}Blessed is the one who reads and the one who hears the words of the prophecy, staying attentive to the things that are written in it, for the time is near.

^{1:4}John, to the seven gatherings of the called-out ones that are in Asia: Grace to you and peace from him who is, who was, and who is to come, from the seven spirits which are before his throne, ^{1:5}and from Jesus the Anointed One, *who is* the faithful witness {*or* martyr}, the firstborn from the dead, and the ruler of the governing powers of the earth.

To him who loved us *so much that he* freed us from our sins by his own blood ^{1:6}and made us a kingdom *and* priests to his God and Father – to him *be* the glory and the dominion for ever and ever. Amen.

^{1:7}Look, he will come with the clouds and every eye will see him – even those who pierced him. And all the tribes of the earth will beat their breasts with grief over him. This is how it must be. Amen.

^{1:8}“I am the Alpha and the Omega, the beginning and the end,” says the Lord God, “who is, who was, and who is to come – the Almighty.”

^{1:9}I John – your brother and partaker with you in the affliction, kingdom, and perseverance *which are* in Jesus –

was on the island which is called Patmos because of the word of God and the testimony of Jesus the Anointed One.

^{1:10}I was in the Spirit on the Lord's day and I heard a loud voice behind me, like *the sounding of a trumpet*, ^{1:11}saying, "Write on a scroll what you see and send *it* to the seven gatherings of the called-out ones: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

^{1:12}So I turned to see the voice which spoke with me, and, having turned, I saw seven golden lampstands. ^{1:13}There among the lampstands *stood* One resembling the Son of man, clothed with a garment *which came down to his feet* and with a golden band wrapped around *his chest*.

^{1:14}And his head and his hair were shining brilliantly, *being white like wool or snow*; his eyes were like a flashing flame of fire; ^{1:15}his feet were like radiant *molten* brass, as if it were being refined in a furnace with fire; and his voice *was* like the resonance of abundant rushing water.

^{1:16}And he had seven stars in his right hand; a sharp two-edged sword proceeded out of his mouth; and his countenance was like the sun, shining with its full strength.

^{1:17}Consequently, when I saw him, I fell down at his feet as if *I were* dead. But he laid his right hand upon me saying, "Don't be afraid. I am the first and the last, ^{1:18}even the living One. I was dead, but see here, *now* I am alive forever and ever. Therefore, I have the keys of {the power over} *both* death and Hades.

^{1:19}"So then, write the things which you see, even the things which are and the things which will take place afterward. ^{1:20}The secret of the seven stars which you saw in my right hand and the seven golden lampstands *is this*: The seven stars are the angels of the seven gatherings of the called-out ones and the seven lampstands are the seven gatherings of the called-out ones."

CHAPTER 2

^{2:1}To the angel of the gathering of the called-out ones in Ephesus write: This is what he who holds the seven stars in his right hand, *even* he who walks among the seven

golden lampstands, says: ^{2:2}"I know your works, your arduous labor, and your perseverance, and that you don't put up with men who are corrupt, even testing those who call themselves 'sent ones' but are not and finding them to be liars. ^{2:3}And you have patiently endured *many things* for my name's sake and have not grown weary.

^{2:4}"But I have *this* against you, that you have abandoned your first love. ^{2:5}Remember, therefore, from where you have fallen and repent and live as you did at first or else I will come to you swiftly and will remove your lampstand from its place unless you repent.

^{2:6}"But you do have *this which is good*, that you detest the works of the Nicolaitans,* which I also detest. ^{2:7}He who has a *hearing* ear, let him hear what the Spirit is saying to the gatherings of the called-out ones. To him who overcomes, I will grant him to eat from the tree of life which is in the center of the Paradise of God."

^{2:8}And to the angel of the gathering of the called-out ones in Smyrna write: This is what the first and the last, *the One* who was dead and lived *again*, says:

^{2:9}"I know your affliction and your poverty (but you are rich *in spiritual things*) and the slander of those who call themselves 'Jews' [God's people] but they are not, but *instead* are a congregation of Satan. ^{2:10}Don't be afraid of the things which you are about to suffer. Look, the devil intends to throw some of you into prison so that you will be tested and you will have affliction *for* ten days.** Be faithful unto death and I will give you the crown of *God's* life.

^{2:11}"He who has a *hearing* ear, let him hear what the Spirit is saying to the gatherings of the called-out ones. He who overcomes will not be harmed by the second death."

^{2:12}And to the angel of the gathering of the called-out ones in Pergamum write: The One who has the sharp two-edged sword says: ^{2:13}"I know where you live, *even* where Satan's throne is, and *that* you are holding tightly to my

*There is no known historical group with this name. The meaning is probably understood from the two Greek words of which it is composed, i.e. Nicao, meaning "to rise above" or "subdue," and Laos meaning "the common people" or the "laity." Thus this seems to indicate the beginning of the practice of having a special class of "ministers" who rise up over and dominate the rest, something which Jesus evidently detests.

**Possibly a reference to ten years of suffering.

name and do not deny my faith, *even* at the time in which Antipas [opposed to the things of the world], my faithful witness {martyr}, was killed among you where Satan resides.

2:14“But I have a few things against you because you have some there who hold the teaching of Balaam, who taught Balak to lay a snare in front of the children of Israel: *i.e.* to partake of [participate in] idolatrous sacrifices,* even to have sexual intercourse outside of the marriage bond.

2:15“In a similar way, you also have some who hold the teaching of the Nicolaitans. 2:16Therefore, repent or else I will come to you suddenly {without warning} and I will wage war against them with the sword of my mouth.

2:17“He who has a *hearing* ear, let him hear what the Spirit says to the gatherings of the called-out ones. To him who overcomes, I will grant him to eat from the hidden manna and I will give him a white stone and a new name *will be* written on the stone which no one knows except he who receives it.”

2:18And to the angel of the gathering of the called-out ones in Thyatira write: The Son of God who has eyes like a *flashing* flame of fire and feet like radiant *molten* brass, says these things:

2:19“I know your works: your love, faith, service, and endurance, and that your last works are more than the first. 2:20But I have *this* against you, that you tolerate that woman ‘Jezebel,’ who calls herself a prophetess. Yet she teaches and seduces my servants to have sex outside of the marriage bond, even to partake of [participate in] idolatrous sacrifices.*

2:21“And I gave her time to repent but she did not repent of her impure sexual behavior. 2:22Look, she will be thrown into a bed *with sickness*, and those who commit adultery with her into great tribulation, unless they repent of their acts; 2:23and I will destroy her children with death.

*It seems possible that this teaching of Baalam and Jezebel was to entice the believers to participate in idolatrous rituals which often involved sex and orgies. While it is often thought that Jesus is admonishing the gatherings of the called-out ones not to eat certain foods, this seems very unlikely since Paul teaches us in I Corinthians chapter 8, etc. that these things are not of paramount importance and depend upon the conscience of each believer. Supporting the above translation is the fact that it harmonizes well with “Jezebel’s” other activities and her judgments. (See also Proverbs 30:20 NKJV with reference to one way in which the word “eat” was used in the Hebrew culture.)

"Then all the gatherings of the called-out ones will know that I am the One who examines the innermost thoughts and the hearts. And I will repay each one of you according to your works.

^{2:24}"But I say to the rest of you who are in Thyatira – to those who don't have this teaching, who don't know what they call 'the deep things of Satan' – I lay no other burden on you. ^{2:25}Nevertheless, that which you have, hold securely until the time that I come.

^{2:26}"And he who overcomes and he who keeps *on doing* my works until the end, I will give him authority over the nations. ^{2:27}He will rule them with a scepter of iron just as the vessels of the potter are broken into shards since I also have received *this* from my Father. ^{2:28}And I will give him the star of the dawn.

^{2:29}"He who has a *hearing* ear, let him hear what the Spirit is saying to the gatherings of the called-out ones."

CHAPTER 3

^{3:1}And to the angel of the gathering of the called-out ones in Sardis write: He who has the seven spirits of God and the seven stars says, "I know your works, that you have a name that you are alive but you are, *in fact*, dead.

^{3:2}"Become vigilant and strengthen the remaining ones who are about to be cast off, for I have not found your works to be complete in the presence of my God. ^{3:3}Remember, therefore, the way in which you received and heard. Pay attention and repent! If, then, you are not vigilant, I will come upon you like a thief and you will not be aware of the time I will come upon you.

^{3:4}"But you have a few names in Sardis who have not stained their garments. Therefore, they will walk with me in brilliant white, for they are worthy. ^{3:5}He who overcomes will be clothed in radiant, white garments and in no way will I wipe away his name from the scroll of *God's* life. And I will acknowledge his name before my Father and before his angels.

^{3:6}"He who has a *hearing* ear, let him hear what the Spirit is saying to the gatherings of the called-out ones."

^{3:7}And to the angel of the gathering of the called-out ones in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one shuts, and who shuts and no one opens says:

^{3:8}"I know your works (look, I have set an open door before you which no one can shut) for you have a little strength, have kept my word, and have not denied my name. ^{3:9}Look, I will deliver *to you* the ones from the gathering of Satan – those who say they are Jews [God's people] but are not and are lying – see here, I will make them come and worship before your feet so that they will understand that I have loved you.

^{3:10}"Because you kept my word steadfastly, I will also keep you from the hour of testing which is ready to come upon the entire world to test those who live on the earth. ^{3:11}I will come suddenly {without warning}. Hold securely what you have so that no one takes your crown.

^{3:12}"He who overcomes, I will make him a pillar in the temple of my God and he will not go out anymore. And I will write upon him the name of my God, the name of the city of my God – the New Jerusalem, which comes down out of heaven from my God – and my own new name.

^{3:13}"He who has a *hearing* ear, let him hear what the Spirit is saying to the gatherings of the called-out ones."

^{3:14}And to the angel of the gathering of the called-out ones in Laodicea write: The Amen, the faithful and true witness {or martyr}, the source of the creation of God, says:

^{3:15}"I know your works, that you are neither cold nor boiling hot. You should be cold or boiling hot. ^{3:16}But since you are lukewarm and neither boiling hot nor cold, I am about to vomit you out of my mouth.

^{3:17}"For you say, 'I am wealthy, have many possessions, and have no needs,' yet you don't realize that you are *really* miserable, pitiable, poor, blind, and naked. ^{3:18}I counsel you to buy from me gold purified by fire so that you would be *truly* wealthy and brilliant white clothing with which to cover yourselves so that the shame of your nakedness will not be exposed, and eye medicine to put on your eyes so that you may *truly* see.

^{3:19}“As many as I love, I rebuke and discipline. Therefore, burn with zeal and repent. ^{3:20}Look, I am standing outside the door and knocking. If anyone hears my voice and opens the door, I will come in to him and will dine with him and he with me. ^{3:21}He who overcomes, I will grant him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne.

^{3:22}“He who has a *hearing* ear, let him hear what the Spirit is saying to the gatherings of the called-out ones.”

CHAPTER 4

^{4:1}After these things I looked and saw an open door in the heavens. And the first voice that I heard – *the one* which sounded like a trumpet speaking with me – said, “Come up here and I will show you the things which must happen after this.”

^{4:2}Immediately, I was in the Spirit and, look, there was a throne set in the heavens and One sat upon it. ^{4:3}*The throne* was like a jasper stone and sardius, and there was a rainbow arching over the throne which looked like emerald. ^{4:4}And surrounding the throne were twenty-four thrones. And *I saw* twenty-four elders sitting on these thrones clothed in radiant white garments and on their heads *they wore* golden crowns.

^{4:5}And lightning, *celestial* voices, and thunder came out from the throne. And *there were* seven fiery torches burning in front of the throne which are the seven spirits of God.

^{4:6}And in front of the throne, *there was a pavement* like a “sea” of transparent crystal, like clear ice. And beside the throne, even surrounding the throne, *there were* four living beings* full of eyes, *both* in the front and in the back. ^{4:7}And the first being was like a lion, the second being like a calf, the third being had a face like a man and the fourth being *was* like a flying eagle.

^{4:8}The four living beings each have six wings which are covered on both sides with eyes. And they never cease day and night saying, “Holy, holy, holy, is the Lord God, the Almighty, who was, who is, and who always will be.”

*Probably cherubim which cover the presence of God with their wings (Ps 80:1, Ez 10:12; 28:14).

^{4:9}And when these living beings glorify, honor, and thank the One who sits on the throne, *even* the One who lives eternally, ^{4:10}the twenty-four elders prostrate themselves before him who sits on the throne, worship him who lives eternally, and throw down their crowns before the throne saying, ^{4:11}“You are worthy, our Lord and our God, to receive the glory and the honor and the power, for you created all things and through your will they exist and were created.”

CHAPTER 5

^{5:1}And I saw on the right side of the One who sat on the throne a scroll written on both sides, which was sealed with seven seals. ^{5:2}And I saw a powerful angel proclaiming with a loud voice, “Who is worthy to open the scroll and to break open its seals?” ^{5:3}And no one in the heavens or on the earth or under the earth was able to open the scroll or examine it.

^{5:4}So I wept profusely because no one was found worthy to open the scroll or to examine it. ^{5:5}But one of the elders said to me, “Don’t weep! Look, the Lion of the tribe of Judah, the Root of David, has overcome to *be able* to open the scroll and break open its seven seals.”

^{5:6}And I looked and saw a Lamb, with the appearance of having been slain, standing in the center of the throne and of the four living beings and in the middle of *the circle* of the elders. *He has* seven horns and seven eyes which are the seven spirits of God being sent *out* into all the earth.

^{5:7}So he came forth,* having taken the scroll from the right side of the One who sat on the throne. ^{5:8}And when he had taken the scroll, the four living beings and the twenty-four elders prostrated themselves before the Lamb, each one having a harp and golden bowls full of incense which are the prayers of those set apart for God.

^{5:9}And they sang a new song saying, “You are worthy to take the scroll and to break open its seals, for you were

*It seems that the Lamb is appearing in the very “center” of the eternally invisible Father (See Col 1:15; Heb 11:27; Jn 6:46; I Tim 1:17; 6:16; etc.) and then “coming forth” from Him as He did when He came to earth (Jn 16:26). Unlike physical objects, spiritual things or beings can occupy the same space at the same time.

slain and *thereby* purchased for God with your blood *men* from every tribe, language group, people, and nation ^{5:10}and made them to be a kingdom and priests to our God. And they *will* reign on the earth."

^{5:11}And in my vision, I heard the voices of many angels encircling the throne, the living beings, and the elders. And the number of them was ten thousand times ten thousand and thousands of thousands, ^{5:12}declaring with a loud voice, "The Lamb who has been slain is worthy to receive the power, riches, wisdom, strength, honor, glory, and blessing!"

^{5:13}And every creature which is in the heavens, on the earth, under the earth, and in the sea and all things that are in them, I heard declaring, "May the blessing, the honor, the glory, and the dominion be to him who sits on the throne and to the Lamb for all eternity!" ^{5:14}And the four living beings said, "Amen!" And the elders prostrated themselves and worshipped.

CHAPTER 6

^{6:1}Then I saw when the Lamb broke open one of the seven seals and I heard one of the four living beings saying with a voice which sounded like thunder, "Come and see!"

^{6:2}And I looked and saw a white horse and he who sat on it had a bow. Then a crown was given to him and he went out conquering and to conquer.

^{6:3}And when he broke open the second seal, I heard the second living being saying, "Come and see!" ^{6:4}And another horse went out which was fiery red and he who sat on it was granted to take peace from the whole earth so that they, *the inhabitants of the earth*, would kill each other. And a large sword was given to him.

^{6:5}And when he broke open the third seal, I heard the third living being saying, "Come and see!" And I looked and saw a black horse and he who sat on it had a balance {or pair of scales} in his hand. ^{6:6}And I heard a voice *which seemed* as if it was coming from among the four living beings saying, "A measure of wheat for a denarius and three measures of barley for a denarius and do not harm the *supply* of olive oil and of the wine."

^{6:7}And when he broke open the fourth seal, I heard the voice of the fourth living being saying, "Come and see!"

^{6:8}And I looked and saw a pale horse and the name of the one who sat on him was "Death" and Hades came with him. And they were given authority over one fourth of the earth to kill with the sword, with famine, with death, and by the wild animals of the earth.

^{6:9}And when he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered for the word of God and for the testimony which they held.

^{6:10}And they cried with a loud voice saying, "How long, O Master, the holy and true *One*, how long *will it be* before you judge *our cases* and avenge our blood on those who live on the earth?"

^{6:11}Then each one was given a brilliant, white robe and was told that they should be patient for a little while longer until the time came when both their fellow-servants and their brethren would be killed just as they were.

^{6:12}And I saw when he broke open the sixth seal and there was a huge earthquake. The sun became black as sackcloth woven of hair and the moon became as blood.

^{6:13}And the stars of the heavens were thrown down to the earth as a fig tree drops its unripe figs when it is shaken by a strong wind. ^{6:14}And the heaven was torn in two *and was* being rolled up like a scroll, and every mountain and island was shaken out of its place.

^{6:15}Then the kings of the earth, the great men, the military commanders, the rich, and the strong, along with every slave and free person, hid themselves in the caves and in the rocks of the mountains. ^{6:16}And they called out to the mountains and the rocks *saying*, "Fall on us and hide us from the face of the One who sits on the throne, even from the wrath of the Lamb, ^{6:17}for the great day of his anger has come and who is able to stand?"

CHAPTER 7

^{7:1}After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth

so that no wind would blow on the earth, or on the sea, or on any tree.

^{7:2}Then I saw another angel having the seal of the living God ascend from the rising sun. And he cried out with a loud voice to the four angels who had received power to damage the earth and the sea ^{7:3}saying, "Don't damage the earth, or the sea, or the trees until we have sealed the servants of our God on their foreheads."

^{7:4}And I heard the number of those who were sealed, one hundred and forty and four thousand, *who were* sealed from every tribe of the children of Israel.

^{7:5}From the tribe of Judah twelve thousand *were* sealed; from the tribe of Reuben twelve thousand; from the tribe of Gad twelve thousand; ^{7:6}from the tribe of Asher twelve thousand; from the tribe of Naphtali twelve thousand; from the tribe of Manasseh twelve thousand; ^{7:7}from the tribe of Simeon twelve thousand; from the tribe of Levi twelve thousand; from the tribe of Issachar twelve thousand; ^{7:8}from the tribe of Zebulun twelve thousand; from the tribe of Joseph twelve thousand; *and* from the tribe of Benjamin twelve thousand *were* sealed.

^{7:9}I looked and saw a huge crowd which no one could count from every nation and from *all* tribes, peoples, and language groups, standing before the throne, even before the Lamb, clothed in radiant white robes *having* palm fronds in their hands.

^{7:10}And they were crying out with a loud voice saying, "Salvation *is from* our God who sits on the throne, even from the Lamb!"

^{7:11}And all the angels *who* were standing in a circle around the throne, around the elders and the four living beings, prostrated themselves on their faces before the throne and worshipped God ^{7:12}saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and strength *be* to our God for all eternity. Amen!"

^{7:13}And one of the elders spoke to me saying, "Who are these who are clothed in radiant white robes and where did they come from?" ^{7:14}And I said to him, "My lord, you know."

And he said to me, "These are those who are coming out of the great tribulation for they have washed their robes and made them white in the blood of the Lamb. ^{7:15}Therefore, they are in front of the throne of God and they serve him day and night in his temple. And the One who sits on the throne will live together with them.

^{7:16}"They will not be hungry anymore or be thirsty anymore, neither will the sun beat down on them nor any burning heat, ^{7:17}for the Lamb – the One who is in the center of the throne – will be their shepherd and he will guide them to springs of water *of the Father's* life. And God will wipe away every tear from their eyes."

CHAPTER 8

^{8:1}And when he broke open the seventh seal, there followed a silence in heaven for about half an hour. ^{8:2}And I saw the seven angels* who stand before God and seven trumpets were given to them. ^{8:3}And another angel having a golden incense censer came and stood by the altar.

Then a large quantity of incense was given to him so that he could offer it together with the prayers of all those set apart for God upon the golden altar which was in front of the throne. ^{8:4}And the smoke of the incense from the angel's hand, *together* with the prayers of those set-apart ones, ascended before God.

^{8:5}Then the angel took the incense censer and filled it with fire from the altar and threw it onto the earth. And it caused noises, thunder, lightning, and an earthquake. ^{8:6}Then the seven angels who had the seven trumpets prepared themselves to sound.

^{8:7}And the first sounded and it caused hail and fire mingled with blood, which were thrown down onto the earth. And one third of the earth was burned up, including one third of the trees and all green vegetation.

^{8:8}Then the second angel sounded and *something like* a huge mountain burning with fire was thrown down into the sea and one third of the sea became *like* blood. ^{8:9}One

*Possibly the "seven spirits of God" (Rev 1:4, Heb 1:6, Ps 104:4.).

third of the living creatures which were in the sea died and one third of the ships were destroyed.

^{8:10}Then the third angel sounded and a large “star” fell from heaven burning like a torch. And it fell on a third of the rivers and on the springs of water. ^{8:11}The name of the “star” is called “Wormwood” {or “Calamity”}. One third of the waters became “wormwood” and many men died from the water because it became bitter.

^{8:12}Then the fourth angel sounded and one third of the sun was struck, *along with* one third of the moon and one third of the stars so that they will give one third less light. *Consequently*, the daylight will be one third less bright and the night *sky* also.

^{8:13}And I looked and I heard an eagle flying in midair, crying out with a loud voice, “Woe, woe, woe, to those who live on the earth because of the sounding of the trumpets of the other three angels, who will yet sound!”

CHAPTER 9

^{9:1}When the fifth angel sounded, I saw a “star” falling from the heavens to the earth. And he was given the key to the pit of the abyss. ^{9:2}So he opened up the pit of the abyss and smoke came up out of the pit, like the smoke of a huge furnace. And the sun and the air were darkened because of the smoke from the pit.

^{9:3}And *a kind of* locust came out of the smoke onto the earth and a powerful *capacity* was given them, as earthly scorpions have “power.” ^{9:4}They were told that they could not injure the grass of the earth, or any green thing, or any tree, but only the men who do not have the seal of God on their foreheads.

^{9:5}These were not permitted to kill men but to torment them for five months. And their torment was like the torment of a scorpion *sting*, when it stings a man. ^{9:6}And in those days men will seek death but will not be able to find it. They will desire to die, but death will flee from them.

^{9:7}And the shapes of the locusts were like horses prepared for battle. On their heads there was something resembling wreaths of gold and their faces were like men’s

faces. ^{9:8}And they had hair like women's hair, and their teeth were like lion's *teeth*. ^{9:9}They had breastplates like breastplates of iron and the sound of their wings was like the sound of many horse-drawn chariots rushing to war.

^{9:10}And they had tails with a stinger like scorpions. And their power to hurt men for five months was in their tails. ^{9:11}They have a king over them, the angel of the bottomless abyss. His name in Hebrew is Abaddon and in the Greek *language* he has the name Apollyon {the Destroyer}. ^{9:12}The first "woe" is past. Look, there are still two "woes" after this.

^{9:13}Then the sixth angel sounded and I heard a voice from the horns of the golden altar which is before God, ^{9:14}saying to the sixth angel who had one of the trumpets, "Release the four angels who are bound at the great river Euphrates!" ^{9:15}So the four angels were released who had been prepared for that hour, day, month, and year, so that they would kill one third of mankind. ^{9:16}And the number of the armies of the horses was ten thousands of ten thousands. I heard their number.

^{9:17}And this is how I saw the horses in the vision. And those who sat on them had breastplates of fiery red, blue {or extremely dark red, bordering on black}, and yellow; the heads of the horses were like heads of lions and fire, smoke, and brimstone came out of their "mouths."

^{9:18}By these three plagues one third of mankind was killed by the fire, the smoke, and the brimstone which came out of their mouths. ^{9:19}For the power of the "horses" is in their mouth and in their tails. For their tails are like serpents and have "heads" with which they do damage.*

^{9:20}But the rest of mankind who were not killed with these plagues refused to repent of the works of their hands so that they would not worship demons, even the idols of gold, silver, brass, stone, and wood which can neither see, hear, or walk. ^{9:21}And they did not repent of their murders or of their drug use or of their sex outside of the marriage covenant or of their stealing from others.

*These "horses" could possibly be some kind of vehicle or military equipment. The "tail like a serpent" could be a barrel of some kind of gun or launcher. The "fire," "smoke," and "brimstone" could perhaps signify the use of nuclear weapons.

CHAPTER 10

^{10:1}Then I saw another powerful angel coming down from the heavens and clothed with a cloud. A rainbow was over his head, his face was *radiant* like the sun, and his feet were like columns of fire.

^{10:2}In his hand he had a small scroll which was open. He stood with his right foot on the sea and his left on the land ^{10:3}and he cried with a loud voice like a roaring lion. And when he cried out, the seven thunders uttered *their* voices.

^{10:4}And when the seven thunders uttered their voices, I was about to write but I heard a voice from heaven saying, "Seal up the things which the seven thunders spoke and don't write them down."

^{10:5}And the angel which I saw standing on the sea and on the land lifted up his right hand to the heavens ^{10:6}and swore an oath by *the One* who lives for all eternity – the One who created the heavens and everything in them, the earth and everything on it, and the sea and everything in it – that the time would not be extended any further, ^{10:7}but at the time of the sounding of the seventh angel, when he is ready to sound *his trumpet*, the mystery of God will be completed, according to the message of good news which was announced by his servants the prophets.

^{10:8}And the *same* voice which I had heard from heaven spoke to me again saying, "Go, take the small scroll which is open in the hand of the angel which stood on the sea and on the land."

^{10:9}So I went to the angel, saying to him, "Give me the small scroll." And he said to me, "Take it and devour it. It will taste sweet as honey in your mouth, but it will be hard to digest."

^{10:10}So I took the small scroll out of the angel's hand and ate all of it. It was sweet as honey in my mouth but when I had eaten it, my stomach was upset. ^{10:11}And he said to me, "You must prophesy again over many peoples, nations, language groups, and kings."

CHAPTER 11

11:1 Then I was given a measuring rod. And the *angel* said, "Rise up and measure the temple of God, *measure* the altar, and *measure* those who worship in it. 11:2 But the outer court of the temple leave out and don't measure *it*, for it has been given over to the nations, for they will tread the holy city *under foot* for forty-two months.*

11:3 "Then I will give a *special anointing* to my two witnesses so that they will prophesy, clothed in sackcloth, one thousand two hundred and sixty days. 11:4 These are the two olive trees and the two lampstands which stand in the presence of the Lord of the earth [Zech 4:22,3]. 11:5 And if anyone tries to hurt them, fire "comes out of their mouth" {singular, Gk} and consumes their enemies. And if anyone decides to hurt them, it has been determined that they will be killed in this way [2 Kings 1:10,12].

11:6 "These have authority to shut the heaven so that it doesn't rain during the days of their prophecy. And they have authority over the waters to turn them into blood and to strike the earth with all kinds of calamities, as often as they think necessary.

11:7 "Then when they have finished their testimony, the beast which comes up out of the abyss will make war against them, prevail over them, and kill them.

11:8 "And their corpse {singular, Gk} *will lie* in the *public* square of the mega 'city,' which is called spiritually "Sodom" and 'Egypt' *which is* where their Lord was also crucified. 11:9 And the peoples, tribes, language groups, and nations will see their corpse {singular, Gk} three and one-half 'days,' and will not allow their corpses {plural, Gk} to be buried.

11:10 "And those who live on the earth will be delighted because of their *deaths*, and *will* rejoice and send gifts to each other because these two prophets tormented those who live on the earth.

11:11 "But after the three and one-half 'days' the breath of life from God entered into them and they stood up on

*The "holy city" could be a reference to God's people instead of Jerusalem.

their feet and tremendous fear fell on those who saw them. ^{11:12}And they heard a loud voice from the heavens saying to them, 'Ascend to this place!' So they went up into the heavens in the cloud and their enemies saw them.

^{11:13}"And at that time there was a huge earthquake and one tenth of the 'city' fell and seven thousand people were killed in the earthquake. And the rest were terrified and gave glory to the God of the heavens."

^{11:14}The second "woe" has passed. Look, the third "woe" is coming swiftly. ^{11:15}Then the seventh angel sounded* and this generated loud voices in heaven saying, "The dominion over this world has become that of our Lord and his Anointed One and he will reign for ever and ever."

^{11:16}And the twenty-four elders, who sit on their thrones in the presence of God, fell on their faces and worshipped God ^{11:17}saying, "We give you thanks, O Lord God the Almighty, the One who is, who was, and who is coming because you have taken upon yourself your great power and reigned.

^{11:18}"And the nations were angry, for their punishment has come – even the time for the dead to be judged and the time to give the just rewards to your servants the prophets, to those set apart for God and to those who fear your name, *both* the insignificant and the important, and to utterly destroy those who pervert the earth."

^{11:19}Then the temple of God which is in heaven was opened and the ark of his covenant was seen there in his temple. And there followed lightning, *celestial* sounds, thunder, an earthquake, and huge hail.

CHAPTER 12

^{12:1}Then a tremendous sign appeared in the heavens: a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. ^{12:2}She had a child in her womb and she cried out, being in labor and being in grievous pain to give birth.

^{12:3}And another sign appeared in the heavens. There appeared an enormous red dragon with seven heads. *There*

*The "last trumpet."

were ten horns on one of the heads and seven crowns, one on each of the heads. ^{12:4}And his tail swept up one third of the stars of heaven and threw them to the earth. And the dragon stood in front of the woman who was about to give birth so that when she gave birth he could devour her child.

^{12:5}Then she gave birth to a son, a male, who is to rule all the nations with a rod of iron. But her son was caught up to God, even to his throne [see Rev 2:27]. ^{12:6}But the woman fled into the wilderness, where she has a place prepared by God so that they could nourish her there for one thousand two hundred and sixty days.

^{12:7}This event [of vs. 5] started a war in heaven. Michael and his angels went out to battle against the dragon. So the dragon and his angels fought against them. ^{12:8}But they did not prevail, neither was their place in heaven found any more.

^{12:9}So the enormous dragon, the old serpent, the one who is called "the Devil" and "Satan," was thrown down. This deceiver of the whole world was thrown down to the earth and his angels were thrown down with him.

^{12:10}And I heard a loud voice in heaven saying, "Now, the salvation, the power, the kingdom of our God, and the authority of his Anointed One have come, for the accuser of our brethren has been thrown down, the one who accused them in the presence our God day and night. ^{12:11}And they [the male son, who is now seen as 'they'] overcame him by of the blood of the Lamb and by of the word of their testimony, and they didn't love their soul lives, even to the point of death.

^{12:12}"Therefore, rejoice O heavens and the ones who live in them. Woe to the earth and to the sea because the devil has come down to you in a towering rage, knowing that he only has a short time."

^{12:13}Then when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. ^{12:14}But the woman was given two wings of the great eagle so that she could fly into the wilderness to her place where she would be nourished for a time, times, and half a time from the face of the serpent.

^{12:15}So the serpent poured water like a river out from his mouth after the woman, in order to carry her away with the river. ^{12:16}But the earth helped the woman and the earth opened her mouth and swallowed up the river which the dragon poured out of his mouth. ^{12:17}And the dragon became enraged with the woman and went out to make war with the rest of her offspring who obey what God tells them to do and have the evidence of Jesus *in their lives*.

CHAPTER 13

^{13:1}Then I stood on the sand beside the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns *were* ten crowns and on his heads *was* the slanderous name. ^{13:2}The beast which I saw was like a leopard, his feet were like *the feet* of a bear and his mouth like the mouth of a lion. And the dragon gave him his power, his throne, and tremendous authority.

^{13:3}And one of his heads seemed to have been wounded, *resulting* in death, but his deadly wound was healed. So the whole world admired the beast ^{13:4}and they worshipped the dragon who gave his authority to the beast. And they worshipped the beast saying, "Who is like the beast? And who is strong enough to wage war against him?"

^{13:5}And he was given a mouth speaking great things and slander. And he was given authority to make war for forty-two months. ^{13:6}So he opened his mouth to slander God and to blaspheme his name and his tabernacle and *even* those who live in the heavens.

^{13:7}And it was granted to him to make war against those set apart for God and to overcome them. And he was given power over every tribe, people, language group, and nation. ^{13:8}And all who live on the earth will worship him, *everyone* whose name has not been written in the scroll of God's life of the Lamb who has been slain since the foundation of the world. ^{13:9}If any one has a *hearing* ear, let him hear.

^{13:10}If anyone is *destined* for captivity, he will go into captivity. If anyone kills with the sword [rises up to physically fight], he will be killed with the sword. This is the *test of the* patience and the faith of those set apart for God.

^{13:11}Then I saw another beast coming up out of the earth. He had two horns resembling a lamb and he spoke like the dragon. ^{13:12}He exercises all the power of the first beast in his presence and he causes the earth and those who live on it to worship the first beast whose death-wound was healed.

^{13:13}And he does impressive miracles so that he even causes fire to come down out of heaven to the earth in front of men. ^{13:14}So he deceives those who live on the earth through the miracles which were granted him to do in the presence of the beast *and* tells those who live on the earth to make an image *of* the beast who was wounded by the sword and lived. ^{13:15}And it was granted *to him* to give breath to the image of the beast so that the image of the beast could speak and decree that anyone who does not worship the image of the beast would be killed.

^{13:16}And he forces everyone – the insignificant and the important, the rich and the poor, the free peoples and the slaves – to be given an impression *of his character* on their right hand or on their forehead [directing their actions and their thinking], ^{13:17}in order that no one would be able to conduct business {buy or sell} except someone who has the impression *of his character* – either the name of the beast or the number of his name.

^{13:18}Here is wisdom. He who has understanding, let him calculate the number of the beast because it is a man's number, for his number is six hundred sixty-six.

CHAPTER 14

^{14:1}Then I looked and saw the Lamb standing on mount Zion. And with him were one hundred and forty-four thousand having his name and the name of his Father engraved on their foreheads.

^{14:2}And I heard a voice from the heavens like the resonance of many *rushing* waters and like the sound of loud thunder, and the sound which I heard was like *the sound of many* harpists playing their harps.

^{14:3}And they sang a new song before the throne and in the presence of the four living beings and of the elders. Yet

no one is able to learn that song except the one hundred and forty-four thousand – those who had been purchased from the earth.

^{14:4}These are those who were not contaminated *by sinning* with women, for they are virgins. [This could refer to spiritual purity.] These are those who are following the Lamb wherever he goes. These were purchased from among men as first-fruits to God and to the Lamb. ^{14:5}And no lie was found in their mouth for they are unblemished.

^{14:6}Then I saw another angel flying in mid-air, having eternal good news to proclaim to those who reside on the earth, even to every nation, tribe, language group, and people. ^{14:7}And he called out with a loud voice *saying*, “Fear God and give him glory, for the time of his judgment has come. And worship the One who made the heavens, the earth, the sea, and *the* springs of water!”

^{14:8}Then another, a second angel, followed saying, “The ‘Great Babylon’ is fallen, is fallen because of the wine of the passion of her defiling intercourse which she offered all nations to drink.”

^{14:9}And another angel, a third, followed them saying with a loud voice, “If anyone worships the beast or his image or receives the impression *of his character* on his forehead, or on his hand – ^{14:10}he himself will drink of the wine of the wrath of God, which is being mixed undiluted in the cup of his anger. For he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ^{14:11}The smoke of their torment will ascend forever and ever, and those who worship the beast or his image or whoever receives the impression of his name will have no respite day or night.”

^{14:12}This is *the test* of the endurance of those set apart for God. This is for those who obey what God tells them to do and *have* the faith of Jesus. ^{14:13}And I heard the voice from the heavens saying, “Write: Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, for they will rest from their labors and their works follow after them.”

^{14:14}Then I looked and saw a white cloud, and One like a Son of man was sitting on the cloud, having a golden

crown on his head and a sharp sickle in his hand. ^{14:15}And another angel came out from the temple, crying out with a loud voice to the one who sat on the cloud, "Send out your sickle and reap, for the time to reap has come because the harvest of the earth is ripe."

^{14:16}And he who sat on the cloud swept his sickle across the earth and the earth was reaped. ^{14:17}Then another angel, also having a sharp sickle, came out from the temple which is in the heavens.

^{14:18}And another angel – the one who has power over fire – came out from the altar and he called out with a loud voice to the one with the sharp sickle saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." ^{14:19}So the angel thrust his sickle into the earth and gathered the vintage from the "grapevine" of the earth and threw it into the *huge* winepress of the wrath of God.

^{14:20}So the *contents of the* winepress were crushed outside the city and blood came out from the winepress as deep as the bridles of the horses *and flowed for the distance of* one thousand six hundred stadia [about 300 km].

CHAPTER 15

^{15:1}Then I saw another large and amazing sign in the heavens: seven angels having the final seven calamities, for through them the wrath of God is discharged. ^{15:2}And I saw something like a "sea" of transparent crystal mingled with fire [See Rev 4:6]. And those who had been victorious over the beast, over his image, and over the number of his name, were standing on this "sea" of transparent crystal *and had the* harps of God.

^{15:3}And they sang the song of Moses the servant of God and the song of the Lamb saying, "Your words are great and marvelous, O Lord God, the Almighty. Your ways are righteous and true, you King of the eons. ^{15:4}Who would not reverence you, O Lord, and glorify your name for you alone are holy? For all the nations will come and worship before you because your righteous acts have been revealed."

^{15:5}Then after these things, I looked and the temple of the tabernacle of the testimony in heaven was opened. ^{15:6}And the seven angels which had the seven calamities came out from the temple, clothed with spotless, shining linen and with golden bands fastened around their chests.

^{15:7}And one of the four living beings gave the seven angels seven golden bowls filled to the brim with the wrath of God who lives for all eternity. ^{15:8}Then the temple was filled with a haze from the glory of God and from his power so that no one was able to enter into the temple until the seven calamities of the seven angels were concluded.

CHAPTER 16

^{16:1}Then I heard a loud voice *coming* out of the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God onto the earth!" ^{16:2}So the first *angel* went and poured out his bowl onto the earth and it became a terrible, severe sore on the men who had the impression of the character of the beast and who worshipped his image.

^{16:3}Then the second *angel* poured out his bowl onto the sea and it became *like the* blood of a dead man and every living creature in the sea died.

^{16:4}Then the third *angel* poured out his bowl onto the rivers and the springs of water and they became blood.

^{16:5}And I heard the angel of the waters saying, "You – the One who is and who was and is to come, the Holy One – are righteous in judging *them* in this way. ^{16:6}For they poured out the blood of the holy ones and the prophets, so you have given them blood to drink, which is what they deserve." ^{16:7}And I heard a voice from the altar saying, "Yes, O Lord God the Almighty, your judgments are true and righteous."

^{16:8}And the fourth *angel* poured out his bowl on the sun and it was granted to it to scorch men with fire. ^{16:9}And men were scorched with sweltering heat, so they cursed the name of God who has the authority over these calamities. But they didn't repent *and* give him glory.

^{16:10}And the fifth *angel* poured out his bowl on the throne of the beast and his kingdom was enveloped in darkness. So they gnawed their tongues because of the misery ^{16:11}and they cursed the God of the heavens because of their misery and their sores. But they didn't repent of their works.

^{16:12}And the sixth *angel* poured out his bowl on the great river Euphrates and its water dried up so that the way would be prepared for the kings *that come* from the east. ^{16:13}Then I saw three unclean spirits resembling frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. ^{16:14}These are spirits of evil deities *which* do signs, going out to the kings of the entire world to gather them together for the battle of the great day of the Almighty God.

^{16:15}"Pay attention! I will come like a thief. Blessed is the one who stays *spiritually* awake, taking care of his 'garments' so that he doesn't walk naked and *have* everyone see his shame." ^{16:16}And they [the spirits] gathered them together in the place which is called in Hebrew Har-Magedon. ^{16:17}Then the seventh *angel* poured out his bowl into the air. And a loud voice came out of the temple of the heavens, even from the throne, saying, "It is completed!"

^{16:18}And there was lightning, *celestial* sounds, and thunder, and an enormous earthquake took place. This earthquake was more widespread *and* more powerful than any that have ever happened since there were men on the earth.

^{16:19}And the "great city" was divided into three parts and the cities of the nations fell. And the "Great Babylon" was remembered before God to give to her the cup of the wine of the fierceness of his wrath.

^{16:20}And every island fled away and mountains were not found. ^{16:21}And huge hail came down out of heaven on the men,* *every stone* weighing about a talent [between 45 and 91 kg]. So the men cursed God because of the calamity of the hail, for the calamity of it was extremely great.

*The "men" here are the soldiers who are gathered together to fight against the Lord at Har-Magedon (vs 16). This is the "winepress" where God will crush the "grapes" (which are men) with huge hailstones coming down with incredible speed from the sky resulting in a river of blood about one meter deep.

CHAPTER 17

^{17:1}And one of the seven angels who had the seven bowls came and spoke with me saying, "Come, I will show you the judgment of the great prostitute who sits on many waters ^{17:2}with whom the kings of the earth defiled themselves. And those who live in the earth have been intoxicated with the wine of her defiling intercourse." ^{17:3}So he carried me away in the Spirit to a desolate place. *There* I saw a woman sitting upon a scarlet-colored beast *which was* full of names of blasphemy, having seven heads and ten horns.

^{17:4}The woman was clothed in purple and scarlet, *adorned with* gold, precious stones, and pearls, having in her hand a golden cup full of the things after which she lusted, even the impurity of her defiling intercourse.

^{17:5}And upon her forehead a name was written, MYSTERY, THE GREAT BABYLON, THE MOTHER OF PROSTITUTES AND OF THE OBJECTS OF LUST {IDOLATRY, WHAT THE WORLD WORSHIPS} OF THE EARTH.

^{17:6}Then I realized *that* the woman was drunk with the blood of those set apart for God and with the blood of the martyrs of Jesus. And when I saw her, I was astonished with great astonishment.

^{17:7}And the angel said to me, "Why were you astonished? I will tell you the mystery of the woman and of the beast that carried her which has the seven heads and the ten horns. ^{17:8}The beast that you saw existed, then came to nothing, but is about to ascend out of the abyss and *then* go away to destruction. And those who live on the earth will be astonished – those whose names have not been written in the scroll of *God's* life from the founding of the world – when they see the beast: how he *once* existed, *then* came to nothing, but will appear *again*.

^{17:9}"Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits ^{17:10}and *they* are *also* seven kings. The five [heads, mountains, and kings] have fallen, the one is, the other has not come yet, but when he comes, he must continue for a little while.

^{17:11}“And the beast which existed and came to nothing is himself also an eighth. He is from the same source as the seven and he will be led to destruction.

^{17:12}“And the ten horns which you saw [on the last head] are ten kings who have not yet received a kingdom, but they will receive authority as kings with the beast for a brief time. ^{17:13}These have one purpose so they give their power and authority to the beast.

^{17:14}“These will wage war against the Lamb, but the Lamb will be victorious over them, for he is Lord of lords and King of kings. And those who accompany him are the called, ‘chosen’ and ‘faithful.’” ^{17:15}And he said to me, “The waters which you saw where the prostitute sits are peoples, multitudes, nations, and language groups.

^{17:16}“And the ten horns which you saw on the beast, these will pursue the prostitute with hatred and will strip her of her treasures, cause her to be naked [ashamed], devour her flesh, and *then* burn her up completely with fire. ^{17:17}For God has put it in their hearts to fulfill his decree, even to carry out this one judgment and to give their kingdoms to the beast until the words of God are fulfilled.

^{17:18}“And the woman whom you saw is that pervasive ‘city’ which dominates the kings of the earth.”

CHAPTER 18

^{18:1}After these things I saw another angel descending from the heavens having great power and the earth was illuminated by his glory. ^{18:2}And he cried out with a loud voice saying, “The Great Babylon is fallen, is fallen and has become a habitation of demons, a den of every unclean spirit, and a stronghold of every impure and detestable winged creature.

^{18:3}“For all the nations have drunk of the wine of the passion of her defilement and the kings of the earth have had defiling intercourse with her, and the merchants of the earth have become wealthy through the influence of her self-indulgence.”

^{18:4}And I heard another voice from heaven saying, “Come out from her, my people, so that you don’t get

involved in her sins and so that you don't *end up* partaking of her calamities. ^{18:5}For her collective sins have *even* reached to heaven and God will punish her offenses.

^{18:6}"*He will pay her back according to what she has done, even double according to her works. In the cup which she mixed, pour out to her double.* ^{18:7}To the degree that she glorified herself and lived luxuriously, to that degree give her torment and grief. For she says in her heart, 'I sit like a queen, am not a widow, and will never see sorrow.'"

^{18:8}Therefore, in one day her calamities will come: *i.e.* death, sorrow, and famine. And she will be completely burned up with fire, for the Lord God who judges her is mighty.

^{18:9}And the kings of the earth who had defiling intercourse with her, even living luxuriously, will weep and beat their breasts over her when they see the smoke of her burning fire, ^{18:10}keeping far away because of the fear of her torment saying, "Woe, woe, that enormous city, that powerful city Babylon, for in one hour your judgment has come!"

^{18:11}And the merchants of the earth weep and mourn over her for no one buys their merchandise any more: ^{18:12}merchandise of gold, silver, precious stones, pearls, fine linen, purple *cloth*, silk, scarlet *garments*, all aromatic wood, every item of ivory; every item made of expensive wood, of brass, of iron, or of marble; ^{18:13}cinnamon, spices, incense, ointment, frankincense, wine, olive oil, fine flour, grain, cattle, sheep, *merchandise* of horses, vehicles, and *even* the bodies and souls of men.

^{18:14}And the ripe fruits which your soul craved have gone away from you, and all the shiny and luxurious things have been destroyed, and you will never find them again. ^{18:15}The merchants of these things, who were made wealthy by *selling these things* to her, will keep far away because of the fear of her torment, weeping, and mourning ^{18:16}saying, "Woe, woe, the enormous 'city,' the one who was clothed in fine linen, purple, and scarlet, and lavished with gold, precious stones, and pearls! ^{18:17}For in one hour such tremendous wealth was destroyed."

So every ship captain, all those who sail in ships, seamen, and as many as work at sea, stood far away ^{18:18}and cried out seeing the smoke of her burning fire saying, "What could ever *again* be like the enormous 'city?'"

^{18:19}And they threw dust on their heads and cried, weeping and mourning, saying, "Woe, woe, that enormous 'city,' through which all who had their ships in the sea were made wealthy by *selling* her valuable goods, for in one hour she has been destroyed!"

^{18:20}Rejoice over her, O heaven, *along with* those set apart for God, the sent ones, and the prophets, for God has judged your case against her. ^{18:21}And a powerful angel lifted up a stone like a huge millstone and threw it into the sea saying, "This is the way in which Babylon, the enormous city, will be thrown down and will never be found again.

^{18:22}"And the sound of harpists, musicians, flute-players, *and* trumpeters will never be heard in you again; and no craftsman of any craft will be found in you again; and the sound of a mill will never be heard in you again; ^{18:23}and the light of a lamp will never shine in you again; and the voice of the bridegroom and the bride will never be heard in you again: because your businessmen were the famous men of the earth and because all the nations were led astray by your seduction."

^{18:24}And the blood of prophets and of those set apart for God was discovered in her, *along with the blood* of all those who have *ever* been killed on the earth.

CHAPTER 19

^{19:1}After these things I heard something like the roaring sound of a large crowd in the heavens saying, "Hallelujah! Salvation, glory, and power *belong* to our God! ^{19:2}For his judgments are correct and just, for he has judged the great prostitute – she who corrupted the earth with her defiling intercourse – and he has taken revenge for the blood of his servants at her hand."

^{19:3}And a second time they said, "Hallelujah!" And her smoke rises up forever and ever. ^{19:4}And the twenty-four elders and the four living beings fell down and wor-

shipped God who sits on the throne, saying, "Amen! Hallelujah!" ^{19:5}And a voice came out from the throne saying, "Give praise to our God all you his servants, you who fear him, *both* the insignificant and the important!"

^{19:6}And I heard something like the sound of a large multitude, like the sound of rushing water and like the voice of roaring thunder saying, "Hallelujah! For the Lord our God, the Almighty, reigns! ^{19:7}Let us rejoice and exult, and let us give the glory to him, for the marriage of the Lamb has come, for his wife has prepared herself!" ^{19:8}And it was granted to her to dress herself in fine linen, spotless and radiant. For the fine linen is [represents] the righteous acts of those set apart for God.

^{19:9}And he said to me, "Write: Those who are invited to the marriage supper of the Lamb are blessed." Then he said to me, "These words of God are true." ^{19:10}And I fell down at his feet to worship him. But he said to me, "Be careful not to do that. I am a fellow servant with you and with your brethren who have the testimony of Jesus. Worship God! For the testimony of *who and what* Jesus is *comes through those* speaking for God by the Spirit."

^{19:11}Then I saw the heavens opened, and look, there was a white horse and he who sat on it was called "Faithful and True." He is the One who judges and wages war in righteousness. ^{19:12}His eyes are flaming fire. On his head are many diadems having names written on them, even names which no one understands but he himself.

^{19:13}He is clothed in a garment dipped in blood and his name is called "The Word of God." ^{19:14}And the armies which are in the heavens followed him on white horses, clothed in fine linen, spotless and brilliant.

^{19:15}A sharp double-edged sword came out of his mouth so that he would strike the nations with it, and he will rule them with a scepter of iron. And he treads the winepress of the fierceness of the wrath of God, the Almighty. ^{19:16}He has on his garment, even on his thigh, a name written, **KINGS OF KINGS, AND LORD OF LORDS.**

^{19:17}Then I saw an angel standing in the sun and he cried out with a loud voice calling to all the birds that fly

in mid-air, “Come *and* be gathered together to the great feast of God ^{19:18}so that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all men, both free men and slaves, both the insignificant and the important.”

^{19:19}And I saw the beast and the kings of the earth and their armies gathered together to make war against the One who sat on the horse and against his army. ^{19:20}And the beast was captured along with the false prophet who performed the signs in his presence, with which he deceived those who received the impression *of the character* of the beast and those who worshipped his image.

These two were thrown alive into the lake of fire that burns with brimstone. ^{19:21}And the rest were killed with the sword of the One who sat on the horse, *even the sword* which came out of his mouth. And all the birds were filled with their flesh.*

CHAPTER 20

^{20:1}Then I saw an angel coming down out of the heavens having the key to the abyss and a large chain in his hand. ^{20:2}And he seized the dragon, that ancient serpent which is the devil and Satan who has deceived the entire world, and bound him for one thousand years.

^{20:3}So he threw him into the abyss, locked *it*, and sealed *it* over him so that he could not be deceiving the nations any more until the thousand years are fulfilled. After this he must be released for a little while.

^{20:4}Then I saw thrones and they sat upon them, and *the privilege of judging* was given to them. And *I saw* the souls of those who had been beheaded for the testimony of Jesus, even for the word of God, and whoever had not worshipped the beast or his image and had not received the impression *of his character* on their forehead or on their hand [directing their thinking and their actions]. And they lived and reigned with the Anointed One for one thousand years.

*This seems to be another reference to the “winepress battle” where Jesus speaks his word and the hailstones fall on the opposing soldiers, thus annihilating the armies of the beast and thereby providing a great “feast” for the carrion eating birds.

^{20:5}(The rest of the dead did not live *again* until the one thousand years are fulfilled.) This is the first resurrection. ^{20:6}He is blessed and holy who has a share in the first resurrection. The second death has no influence upon him {such a person}. They will be priests of God and of the Anointed One and will reign with him for one thousand years.

^{20:7}And when the thousand years are fulfilled, Satan will be released from his prison ^{20:8}and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war, the *soldiers* numbering *as many* as the sand of the sea.

^{20:9}And they went up over the breadth of the earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and devoured them.

^{20:10}Then the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet also *already* are, and they will be tormented day and night for ever and ever.

^{20:11}Then I saw a gigantic white throne and the One who sat upon it, from whose presence the earth and the heavens fled away and no place was found for them.

^{20:12}And I saw the dead, the important and the insignificant, standing before the throne and scrolls were opened. And another scroll was opened which is *the scroll* of *God's* life.

Then the dead were judged for their works according to the things which were written in the scrolls. ^{20:13}And the sea gave up the dead which were in it, and death and Hades gave up the dead that were in them, and everyone was judged according to his works.

^{20:14}Then death and Hades were thrown into the lake of fire. This is the second death, even the lake of fire.

^{20:15}And if anyone was not found written in the scroll of *God's* life he was thrown into the lake of fire.

CHAPTER 21

^{21:1}And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ^{21:2}And I saw the holy city, New Jeru-

salem, coming down out of the heavens from God, prepared like a bride being adorned for her husband.

^{21:3}And I heard a loud voice out of the throne saying, "Look, the tabernacle of God is with men and he will live with them, they will be his people, and God himself will be with them *and be* their God. ^{21:4}And he will wipe away every tear from their eyes and death will exist no more, neither will there be mourning, nor crying, nor pain any more, for these previous things have passed away."

^{21:5}And he who sits on the throne said, "Look, I make all things new." And he said, "Write: for these words are reliable and true."

^{21:6}Then he said to me, "It has been completed. I am the Alpha and the Omega, the beginning and the end. I will freely give water to the one who is thirsty from the fountain of *God's* life.

^{21:7}"He who overcomes will inherit all things and I will be his God, and he will be my son.

^{21:8}"But concerning those who are fearful, those who are without faith, those whose *sin* produces a foul stench, *those who are* murderers, *those who* practice sex outside of the marriage bond, *those who are* drug users, *those who* worship something other than God, and all *those who are* liars – their assigned share *will be* in the lake that burns with fire and brimstone, which is the second death."

^{21:9}Then one of the seven angels who had the seven bowls which were filled to the brim with the seven last calamities came and spoke with me saying, "Come, I will show you the bride, the wife of the Lamb."

^{21:10}And he carried me away in the Spirit to a large and lofty mountain and showed me the holy city Jerusalem, coming down out of the heavens from God, ^{21:11}having the glory of God.

Her brightness was like a very precious stone, like a gemstone, transparent as crystal, ^{21:12}having a large, high wall with twelve gates. And at the gates *there were* twelve angels. *The gates* had names written on them which are *the names* of the twelve tribes of the children of Israel. ^{21:13}On the east *there were* three gates, on the north three gates, on

the south three gates, and on the west three gates. ^{21:14}The wall of the city had twelve foundations and on them *were written the* twelve names of the twelve sent ones of the Lamb.

^{21:15}And he who spoke with me had a golden measuring rod to measure the city, its gates, and its wall. ^{21:16}The city is laid out in a square *pattern* so the length and width of it are equal.

Then he measured the city with the rod *and it was* twelve thousand stadia {about 2,200 km}. The length, width, and height of it are equal.* ^{21:17}And he measured its wall, *which measured* one hundred and forty and four cubits {about 66 meters}, using human measurements according to the angel.

^{21:18}And the building of the wall was jasper and the city was of pure gold, spotless and transparent. ^{21:19}The foundations of the wall of the city were decorated with all varieties of precious stones. The first foundation was decorated with jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; ^{21:20}the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

^{21:21}And the twelve gates were twelve pearls. Each one of the gates was *made* of a single pearl. And the city square of the city was pure gold, like transparent crystal. ^{21:22}I saw no temple in it, for the Lord God the Almighty is her temple – even the Lamb.

^{21:23}And the city has no need of the sun or of the moon to shine on her, for the glory of God is her light and her lamp is the Lamb. ^{21:24}The nations of the saved will walk by her light and the kings of the earth will bring their glory into her. ^{21:25}And there will never be a time when her gates will be shut for there will be no night there. ^{21:26}And they will bring the glory and the honor of the nations to her.

^{21:27}And nothing unholy, or he who worships anything other than God, which is a lie, will ever enter into it, but only those who are written in the Lamb's scroll of *God's* life.

*Even though the width, length and height are equal, it is not a cube, but a mountain, i.e. Mount Zion (Hb 12:22).

CHAPTER 22

22:1 And he showed me a river of water of *the Father's* life, transparent as clear ice, flowing out of the throne of God and of the Lamb. 22:2 In the center of the city square, and on both sides of the river was the tree of *this* life, bearing twelve *crops* of fruit, producing its fruit every month. And the leaves of the tree were for ministering to the nations. 22:3 And the curse will be no more. The throne of God and of the Lamb will be in it and his servants will serve him. 22:4 They will see his face and his name *will be* on their foreheads.

22:5 And there will be no more night. They will not need lamps or sunlight, for the Lord God will be their light. And they will reign for ever and ever.

22:6 Then he said to me, "These words are reliable and true. And the Lord, the God of the spirits of the prophets, sent his angel to show his servants these things which must take place in a short space of time.

22:7 "Understand this, I will come suddenly {without warning}. He who pays careful attention to the words of the prophecy of this scroll is blessed."

22:8 And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. 22:9 And he said to me, "Be careful not to do that! I am a fellow-servant with you and with your brethren the prophets and with those who pay careful attention to the words of this scroll. Worship God!"

22:10 And he said to me, "Don't seal up the words of the prophecy of this scroll, for the time is closing in. 22:11 He who is unrighteous, let him continue to be unrighteous; and he who is filthy, let him continue to be filthy; and he who is righteous, let him continue to be righteous; and he who is holy, let him continue to be holy."

22:12 "Look, I will come suddenly {without warning} and my reward is with me to recompense each man according to his work. 22:13 I am the Alpha and the Omega,

the first and the last, the beginning and the end. ^{22:14}Those who “wash their robes” [purify their lives] are blessed, *since in this way* they may have the right to eat of the tree of God’s life and may enter into the city by the gates.

^{22:15}“Outside are the dogs, those who practice witchcraft and use drugs, those who practice sex outside of the marriage union, the murderers, and those who worship something other than God {idolaters}, even everyone who loves and does what is false {the opposite of the truth}.

^{22:16}“I, Jesus, have sent my angel to proclaim these things to you for the *benefit of the* gatherings of the called-out ones. I am the root and the offspring of David, the bright star of the dawn.”

^{22:17}And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who is thirsty, let him come; he who desires *it*, let him take the water of the Father’s life without cost.

^{22:18}I testify to every man who hears the words of the prophecy of this scroll: if any man adds to them, may God add to him the calamities which are written in this scroll. ^{22:19}And if anyone takes away from the words of the scroll of this prophecy, may God take away his part from the tree of God’s life and from the holy city – *things* which are written about in this scroll.

^{22:20}He who testifies *concerning all* these things says, “Truly I will come suddenly {without warning}.” Amen, come, Lord Jesus.

^{22:21}May the grace of the Lord Jesus be with those set apart for God. Amen.

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