

*A  
Conservative  
Version*

**Public Domain**

Everyone is permitted to copy, modify and distribute copies of this document for free as long as it's Biblical content remains unchanged.

# Table of Contents

The New Testament .....	1
Matthew .....	1
Mark .....	33
Luke .....	54
John .....	89
Acts .....	115
Romans .....	149
I Corinthians .....	162
II Corinthians .....	175
Galatians .....	184
Ephesians .....	189
Philippians .....	194
Colossians .....	197
I Thessalonians .....	200
II Thessalonians .....	203
I Timothy .....	205
II Timothy .....	209
Titus .....	212
Philemon .....	214
Hebrews .....	215
James .....	225
I Peter .....	229
II Peter .....	233
I John .....	236
II John .....	240
III John .....	241
Jude .....	242
Revelation of John .....	243

*The  
New  
Testament*

# *The New Testament*

## *Matthew*

### *Chapter 1*

**A** book of a genealogy of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup>Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers, <sup>3</sup>and Judah begot Perez and Zerah from Tamar, and Perez begot Hezron, and Hezron begot Ram, <sup>4</sup>and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, <sup>5</sup>and Salmon begot Boaz from Rahab, and Boaz begot Obed from Ruth, and Obed begot Jesse, <sup>6</sup>and Jesse begot David the king. And David begot Solomon from the widow of Uriah, <sup>7</sup>and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, <sup>8</sup>and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, <sup>9</sup>and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, <sup>10</sup>and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, <sup>11</sup>and Josiah begot Jechoniah and his brothers during the Babylonian exile. <sup>12</sup>And after the Babylonian exile, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel, <sup>13</sup>and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor, <sup>14</sup>and Azor begot Zadoc, and Zadoc begot Achim, and Achim begot Eliud, <sup>15</sup>and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, <sup>16</sup>and Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ. <sup>17</sup>So all the generations from Abraham to David are fourteen generations, and from David to the Babylonian exile fourteen generations, and from the Babylonian exile to the Christ fourteen generations. <sup>18</sup>Now the birth of Jesus Christ was this way. For his mother Mary, who was betrothed to Joseph, before they came together she was found having in

her womb from the Holy Spirit. <sup>19</sup>But Joseph her husband, being a righteous man, and not wanting to expose her to public disgrace, intended to dismiss her privately. <sup>20</sup>But while he considered these things, behold, an agent of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take Mary to be thy wife, for that which was begotten in her is from the Holy Spirit. <sup>21</sup>And she will bring forth a son, and thou shall call his name JESUS, for he will save his people from their sins. <sup>22</sup>Now all this has come to pass, so that what was spoken by the Lord through the prophet might be fulfilled, which says, <sup>23</sup>Behold, the virgin will have in her womb, and will bring forth a son. And they will call his name Immanuel, which is, being interpreted, God with us. <sup>24</sup>And Joseph, being roused from his sleep, did as the agent of the Lord ordered him. And he took his wife, <sup>25</sup>and knew her not until she brought forth her son, the firstborn. And he called his name JESUS.

### *Chapter 2*

**N**ow Jesus having been born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, <sup>2</sup>Where is he who is born king of the Jews? For we saw his star in the east, and have come to worship him. <sup>3</sup>And Herod the king having heard it, he was troubled, and all Jerusalem with him. <sup>4</sup>And having gathered together all the chief priests and scholars of the people, he inquired of them where the Christ is born. <sup>5</sup>And they said to him, In Bethlehem of Judea. For thus it is written through the prophet, <sup>6</sup>And thou Bethlehem, land of Judah, are in no way least among the rulers of Judah, for out of thee will come forth a man who rules, who will tend my people Israel. <sup>7</sup>Then Herod having called the wise men privately, ascertained from them what time the

star appeared. <sup>8</sup>And having sent them to Bethlehem, he said, After going, search diligently about the child. And when ye find him, report to me, so that I also having come, may worship him. <sup>9</sup>And when they heard the king, they departed. And lo, the star that they saw in the east went before them until, having come, it stood over where the child was. <sup>10</sup>And when they saw the star, they rejoiced with exceedingly great joy. <sup>11</sup>And having come into the house, they saw the child with Mary his mother, and having fallen down, they worshiped him. And having opened their treasures, they brought to him gifts, gold and frankincense and myrrh. <sup>12</sup>And divinely warned in a dream not to return to Herod, they departed into their own country by another way. <sup>13</sup>Now after they departed, behold, an agent of the Lord appears to Joseph in a dream, saying, After rising, take the child and his mother, and flee into Egypt, and thou be there until I tell thee, for Herod is going to seek the child to destroy it. <sup>14</sup>And having awakened, he took the child and his mother by night, and departed into Egypt. <sup>15</sup>And he was there until the end of Herod, so that what was spoken by the Lord through the prophet might be fulfilled, which says, Out of Egypt I called my Son. <sup>16</sup>Then Herod, when he saw that he was scorned by the wise men, was exceedingly angry, and having sent forth, he killed all the boys in Bethlehem, and in all the borders of it, from two years old and under, according to the time that he had ascertained from the wise men. <sup>17</sup>Then that which was spoken through Jeremiah the prophet was fulfilled, which says, <sup>18</sup>A voice was heard in Ramah, lamentation, and weeping, and great mourning, Rachel weeping for her children. And she did not want to be comforted, because they are not. <sup>19</sup>But when Herod perished, behold, an agent of the Lord appears in a dream to Joseph in Egypt, saying, <sup>20</sup>After rising, take the child and his mother, and go into the land of Israel, for those seeking the child's life have died. <sup>21</sup>And having awoken, he

took the child and his mother, and came into the land of Israel. <sup>22</sup>But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And divinely warned in a dream, he withdrew into the parts of Galilee. <sup>23</sup>And having come, he dwelt in a city called Nazareth, so that what was spoken through the prophets might be fulfilled, that he will be called a Nazarene.

## Chapter 3

**A**nd in those days John the immerser comes, preaching in the wilderness of Judea, and saying, <sup>2</sup>Repent ye, for the kingdom of the heavens has approached. <sup>3</sup>For this is he who was spoken of by Isaiah the prophet, saying, The voice of a man crying in the wilderness: Prepare ye the way of the Lord. Make his paths straight. <sup>4</sup>Now John himself had his raiment of camel's hair, and a leather belt about his waist. And his food was locusts and wild honey. <sup>5</sup>Then Jerusalem, and all Judea, and all the region of the Jordan went out to him, <sup>6</sup>and they were immersed by him in the Jordan, confessing their sins. <sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to his immersion, he said to them, Ye offspring of vipers, who showed you to flee from the coming wrath? <sup>8</sup>Therefore produce fruit worthy of repentance. <sup>9</sup>And think not to say within yourselves, We have a father, Abraham. For I say to you, that God is able from these stones to raise up children to Abraham. <sup>10</sup>And even now the axe is laid at the root of the trees. Every tree therefore not producing good fruit is cut down, and cast into the fire. <sup>11</sup>I indeed immerse you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to bear. He will immerse you in the Holy Spirit. <sup>12</sup>Whose winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. And he will gather his wheat into the storehouse, but he will burn the chaff with unquenchable fire. <sup>13</sup>Then Jesus comes from Galilee to the Jordan to John to be

immersed by him. <sup>14</sup>But John was preventing him, saying, I have need to be immersed by thee, and thou come to me? <sup>15</sup>But having answered, Jesus said to him, Allow it now, for thus it is fitting for us to fulfill all righteousness. Then he allows him. <sup>16</sup>And when Jesus was immersed, he went up straightaway out of the water. And lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him. <sup>17</sup>And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

## Chapter 4

**T**hen Jesus was led by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup>And having fasted forty days and forty nights, afterward he was hungry. <sup>3</sup>And after he who tempts came, he said to him, If thou are the Son of God, speak so that these stones may become bread. <sup>4</sup>But having answered, he said, It is written, Man will not live on bread alone, but on every word coming out through the mouth of God. <sup>5</sup>Then the devil takes him into the holy city, and stands him on the pinnacle of the temple. <sup>6</sup>And he says to him, If thou are the Son of God, cast thyself down, for it is written, He will command his agents about thee, and, They will take thee up in their hands, lest thou dash thy foot against a stone. <sup>7</sup>Jesus said to him, Again it is written, Thou shall not challenge the Lord thy God. <sup>8</sup>Again, the devil takes him onto an exceedingly high mountain, and shows him all the kingdoms of the world, and the glory of them. <sup>9</sup>And he says to him, All these things I give thee, if after falling down, thou wilt worship me. <sup>10</sup>Then Jesus says to him, Get thee behind me, Satan, for it is written, Thou shall worship the Lord thy God, and him only thou shall serve. <sup>11</sup>Then the devil leaves him, and behold, agents came and served him. <sup>12</sup>Now when Jesus heard that John was delivered up, he departed into Galilee. <sup>13</sup>And having left Nazareth behind, after coming, he dwelt in Capernaum by the sea in the

regions of Zebulun and Naphtali, <sup>14</sup>so that what was spoken through Isaiah the prophet might be fulfilled, which says, <sup>15</sup>The land of Zebulun and the land of Naphtali, way of the sea, beyond the Jordan, Galilee of the Gentiles, <sup>16</sup>the people who dwell in darkness saw a great light, and to those who dwell in the region and shadow of death, light sprang up to them. <sup>17</sup>From that time Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens has approached. <sup>18</sup>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. <sup>19</sup>And he says to them, Come behind me, and I will make you fishermen of men. <sup>20</sup>And straightaway having left the nets, they followed him. <sup>21</sup>And having gone 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. <sup>22</sup>And straightaway having left the boat and their father, they followed him. <sup>23</sup>And Jesus went around all Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every sickness and every disease among the people. <sup>24</sup>And his fame went forth into all Syria. And they brought to him all those faring badly with various diseases, and gripped with pain, and being demon-possessed, and being lunatic, and paralyzed. And he healed them. <sup>25</sup>And many multitudes from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed him.

## Chapter 5

**A**nd having seen the multitudes, he went up onto the mountain. And when he sat down, his disciples came to him. <sup>2</sup>And having opened his mouth, he taught them, saying, <sup>3</sup>Blessed are the poor in spirit, because the kingdom of the heavens is theirs. <sup>4</sup>Blessed are those who mourn, because they will be comforted. <sup>5</sup>Blessed are the meek, because they will inherit the earth. <sup>6</sup>Blessed are those who

hunger and thirst for righteousness, because they will be filled. <sup>7</sup>Blessed are the merciful, because they will obtain mercy. <sup>8</sup>Blessed are the pure in heart, because they will see God. <sup>9</sup>Blessed are the peacemakers, because they will be called sons of God. <sup>10</sup>Blessed are those who have been persecuted because of righteousness, because the kingdom of the heavens is theirs. <sup>11</sup>Blessed are ye when they revile you, and persecute you, and say every evil word, being deceitful against you because of me. <sup>12</sup>Rejoice, and be exceedingly glad, because your reward is great in the heavens, for so they persecuted the prophets before you. <sup>13</sup>Ye are the salt material of the earth. But if the salt material becomes ineffective, by what will it be salted? It is potent for nothing further, except to be cast outside and to be trodden down by men. <sup>14</sup>Ye are the light of the world. A city setting on a hill cannot be hid, <sup>15</sup>nor do they light a lamp, and put it under the bushel, but on the lampstand, and it shines to all in the house. <sup>16</sup>Thus your light should shine before men, so that they may see your good works, and glorify your Father in the heavens. <sup>17</sup>Think not that I came to abolish the law or the prophets. I came not to abolish, but to fulfill. <sup>18</sup>For truly I say to you, until the heaven and the earth pass away, one iota or one tittle will, no, not pass away from the law, until all things come to pass. <sup>19</sup>Whoever therefore may relax one of these least commandments, and may teach men so, he will be called least in the kingdom of the heavens. But whoever may do and may teach them, this man will be called great in the kingdom of the heavens. <sup>20</sup>For I say to you, that unless your righteousness abounds more than of the scholars and Pharisees, ye will, no, not enter into the kingdom of the heavens. <sup>21</sup>Ye have heard that it was said to them in old times, Thou shalt not murder, and whoever murders will be liable to the judgment. <sup>22</sup>But I say to you, that every man who is angry at his brother without cause will be liable to the judgment, and whoever speaks an insult to his

brother will be liable to the council, and whoever says, Foolish man, will be liable to the hell of fire. <sup>23</sup>If therefore thou should bring thy gift to the altar, and remember there that thy brother has anything against thee, <sup>24</sup>leave there thy gift before the altar, and go. First be reconciled to thy brother, and then, after coming, bring thy gift. <sup>25</sup>Be agreeing with thine opponent quickly, while thou are with him on the way, lest the opponent deliver thee to the judge, and the judge deliver thee to the subordinate, and thou will be cast into prison. <sup>26</sup>Truly I say to thee, thou will, no, not come out from there, until thou have paid the last quadran. <sup>27</sup>Ye have heard that it was said, Thou shalt not commit adultery. <sup>28</sup>But I say to you, that every man who looks on a woman to crave her has already committed adultery with her in his heart. <sup>29</sup>And if thy right eye causes thee to stumble, remove it and cast it from thee, for it is advantageous for thee that one of thy body-parts should perish, and not thy whole body be cast into hell. <sup>30</sup>And if thy right hand causes thee to stumble, cut it off and cast it from thee, for it is advantageous for thee that one of thy body-parts should perish, and not thy whole body be cast into hell. <sup>31</sup>And it was said, Whoever may divorce his wife, let him give her a divorce certificate. <sup>32</sup>But I say to you, that whoever may divorce his wife apart from a matter of fornication, disposes her to commit adultery, and whoever may marry her who has been divorced commits adultery. <sup>33</sup>Again, ye have heard that it was said to them in old times, Thou shalt not swear falsely, but shall render to the Lord thine oaths. <sup>34</sup>But I say to you, not to swear at all, neither by heaven, because it is the throne of God, <sup>35</sup>nor by the earth, because it is the footstool of his feet, nor by Jerusalem, because it is the city of the great King. <sup>36</sup>Neither shall thou swear by thy head, because thou cannot make one hair white or black. <sup>37</sup>But let your word be, Yes, yes, No, no. And anything beyond these is from evil. <sup>38</sup>Ye have heard that it was said, An eye for an eye, and a tooth for a



tooth. <sup>39</sup>But I say to you, not to resist what is troublesome, but whoever will strike thee on thy right cheek, turn to him the other also. <sup>40</sup>And to the man who wants to sue thee, and take away thy coat, thou shalt leave him thy cloak also. <sup>41</sup>And whoever will draft thee for one mile, go thou with him two. <sup>42</sup>Give to him who asks thee, and turn thou not away from him who wants to borrow from thee. <sup>43</sup>Ye have heard that it was said, Thou shall love thy neighbor, and hate thine enemy. <sup>44</sup>But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, <sup>45</sup>so that ye may become sons of your Father in the heavens, because he makes his sun to rise on the evil and the good, and makes rain on the righteous and the unrighteous. <sup>46</sup>For if ye love those who love you, what reward have ye? Do not even the tax collectors the same? <sup>47</sup>And if ye only greet your friends, what do ye extra? Do not even the tax collectors this way? <sup>48</sup>Ye therefore shall be perfect, even as your Father in the heavens is perfect.

## Chapter 6

**B**e careful not to do your charity before men in order to be seen by them, otherwise ye have no reward from your Father in the heavens. <sup>2</sup>When therefore thou do charity, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory by men. Truly I say to you, they have their reward. <sup>3</sup>But when thou do charity, let not thy left hand know what thy right hand does, <sup>4</sup>so that thy charity may be in secret. And thy Father who sees in secret will himself reward thee in the open. <sup>5</sup>And when thou pray, thou shall not be as the hypocrites, because they love to pray having stood in the synagogues and in the corners of the thoroughfares, so that they may be seen by men. Truly I say to you, they have their reward. <sup>6</sup>But thou, when thou pray, enter into thy private room, and having shut thy door, pray to

thy Father in secret, and thy Father who sees in secret will reward thee in the open. <sup>7</sup>And while praying do not use vain repetitions as the heathen do, for they think that they will be heard by their much speaking. <sup>8</sup>Be not therefore like them, for your Father knows what things ye have need of before ye ask him. <sup>9</sup>Pray ye therefore this way: Our Father in the heavens, hallowed be thy name. <sup>10</sup>May thy kingdom come. May thy will happen on the earth as also in heaven. <sup>11</sup>Give us this day the bread sufficient for us. <sup>12</sup>And forgive us our debts as we also forgive our debtors. <sup>13</sup>And bring us not into temptation, but deliver us from evil, because from thee is the kingdom and the power and the glory into the ages. Truly. <sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. <sup>16</sup>And when ye fast, become not like the gloomy looking hypocrites, for they make their faces unsightly, so that they may appear fasting to men. Truly I say to you, they have their reward. <sup>17</sup>But when thou fast, anoint thy head, and wash thy face, <sup>18</sup>so that thou may not appear fasting to men, but to thy Father in secret. And thy Father, who sees in secret, will reward thee. <sup>19</sup>Lay not up for yourselves treasures upon the earth, where moth and rust deteriorates, and where thieves break through and steal, <sup>20</sup>but lay up for yourselves treasures in heaven, where neither moth nor rust deteriorates, and where thieves do not break through nor steal. <sup>21</sup>For where your treasure is, there will your heart be also. <sup>22</sup>The light of the body is the eye. If therefore thine eye is sound, thy whole body will be bright. <sup>23</sup>But if thine eye is bad, thy whole body will be dark. If therefore the light that is in thee is darkness, how great is the darkness! <sup>24</sup>No man can serve two masters, for either he will hate the one, and love the other, or he will hold to one, and disparage the other. Ye cannot serve God and mammon. <sup>25</sup>Because of this I say to you, be not anxious about your life, what ye

may eat, or what ye may drink, nor yet for your body, what ye may wear. Is not the life more than the food, and the body than the clothing? <sup>26</sup>Look to the birds of the sky, because they sow not, nor do they reap, nor gather into barns, and your heavenly Father feeds them. Are ye not more valuable than they? <sup>27</sup>And which man of you by being anxious can add one cubit to his life span? <sup>28</sup>And why are ye anxious about clothing? Consider the lilies of the field, how they grow. They toil not, nor do they spin, <sup>29</sup>yet I say to you, that not even Solomon in all his glory was arrayed like one of these. <sup>30</sup>And if God so clothes the grass of the field, which today is, and tomorrow is cast into an oven, will he not much more you, O ye of little faith? <sup>31</sup>Be not therefore anxious, saying, What may we eat? or, What may we drink? or, What may we wear? <sup>32</sup>For the Gentiles seek after all these things, for your heavenly Father knows that ye need all these things. <sup>33</sup>But seek ye first the kingdom of God and his righteousness, and all these things will be added to you. <sup>34</sup>Be not therefore anxious for the morrow, for the morrow will be anxious about things of itself. Sufficient for the day is the evil of it.

## Chapter 7

**D**o not criticize, that ye may not be criticized. <sup>2</sup>For by what criticism ye criticize, ye will be criticized, and by what measure ye measure, it will be measured to you. <sup>3</sup>And why do thou see the speck in thy brother's eye, but do not notice the beam in thine own eye? <sup>4</sup>Or how will thou say to thy brother, Let me take out the speck from thine eye, and behold, the beam in thine own eye? <sup>5</sup>Thou hypocrite, first take out the beam from thine own eye, and then thou will see clearly to take out the speck from thy brother's eye. <sup>6</sup>Do not give what is holy to the dogs, nor cast your pearls before the swine, lest they trample them by their feet, and having turn back may lacerate you. <sup>7</sup>Ask, and it will be given you. Seek,

and ye will find. Knock, and it will be opened to you. <sup>8</sup>For every man who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>9</sup>Or what man is there of you, who, if his son may ask for bread, will give him a stone, <sup>10</sup>and if he may ask for a fish, will give him a serpent? <sup>11</sup>If ye therefore, being evil, know to give good gifts to your children, how much more your Father in the heavens will give good things to those who ask him? <sup>12</sup>All things therefore, as many as ye may want that men should do to you, so also do ye to them, for this is the law and the prophets. <sup>13</sup>Enter ye in by the narrow gate, because wide is the gate, and broad is the way, that leads to destruction, and many are they who enter through it. <sup>14</sup>How narrow is the gate, and restricted the way, that leads to life, and few are those who find it. <sup>15</sup>But beware of false prophets, who come to you in sheep's clothing, but inwardly are predatory wolves. <sup>16</sup>From their fruits ye will know them. Do they gather grapes from thorns, or figs from thistles? <sup>17</sup>Likewise every good tree produces good fruits, but the corrupt tree produces bad fruits. <sup>18</sup>A good tree cannot produce bad fruits, nor a corrupt tree produce good fruits. <sup>19</sup>Every tree not producing good fruit is cut down, and thrown into the fire. <sup>20</sup>So then from their fruits ye will know them. <sup>21</sup>Not every man who says to me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of my Father in the heavens. <sup>22</sup>Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? <sup>23</sup>And then I will profess to them, I never acknowledged you. Depart from me, ye who work lawlessness. <sup>24</sup>Therefore every man, who ever hears these sayings of mine, and does them, I will compare him to a wise man who built his house upon the rock. <sup>25</sup>And the rain descended, and the torrents came, and the winds blew, and beat upon that house, and it fell not, for it had been founded upon the rock.

<sup>26</sup>And every man who hears these sayings of mine, and does not do them, will be compared to a foolish man who built his house upon the sand. <sup>27</sup>And the rain descended, and the torrents came, and the winds blew, and beat upon that house, and it fell. And great was the fall of it. <sup>28</sup>And it came to pass, when Jesus finished these sayings, the multitudes were astonished at his teaching, <sup>29</sup>for he was teaching them as having authority, and not as their scholars.

## Chapter 8

**A**nd upon his coming down from the mountain, many multitudes followed him. <sup>2</sup>And behold, a leper who came, worshiped him, saying, Lord, if thou wilt, thou can cleanse me. <sup>3</sup>And having reached out his hand, Jesus touched him, saying, I will, be thou cleansed. And straightaway his leprosy was cleansed. <sup>4</sup>And Jesus says to him, See thou speak to no man, but go, show thyself to the priest, and bring the gift that Moses commanded for a testimony to them. <sup>5</sup>And upon his entering into Capernaum, a centurion came to him, beseeching him, <sup>6</sup>and saying, Lord, my boy has been laid down in the house, paralyzed, extremely tormented. <sup>7</sup>And Jesus says to him, after coming I will heal him. <sup>8</sup>And having answered, the centurion said, Lord, I am not worthy that thou should come under my roof, but only speak the word, and my boy will be healed. <sup>9</sup>For I also am a man under authority, having soldiers under myself. And I say to this man, Go, and he goes, and to another, Come, and he comes, and to my bondman, Do this, and he does it. <sup>10</sup>And when Jesus heard it, he marveled, and said to those who followed, Truly I say to you, not even in Israel have I found such great faith. <sup>11</sup>And I say to you, that many will come from east and west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens, <sup>12</sup>but the sons of the kingdom will be cast out into the outer darkness. There will be the weeping and the gnashing of teeth. <sup>13</sup>And Jesus said to the

centurion, Go thou. And as thou have believed, be it done to thee. And his boy was healed in that hour. <sup>14</sup>And when Jesus came into Peter's house, he saw his mother-in-law, having been laid down, and feverish. <sup>15</sup>And he touched her hand, and the fever left her. And she was raised up, and served him. <sup>16</sup>And having become evening, they brought to him many being demon possessed. And he cast out the spirits by word, and healed all those faring badly, <sup>17</sup>so that what was spoken through Isaiah the prophet might be fulfilled, which says, He himself took our infirmities, and bore our diseases. <sup>18</sup>Now when Jesus saw many multitudes around him, he commanded to depart to the other side. <sup>19</sup>And a certain scholar having come, he said to him, Teacher, I will follow thee wherever thou may go. <sup>20</sup>And Jesus says to him, The foxes have holes, and the birds of the sky, nests, but the Son of man has nowhere he may lay his head. <sup>21</sup>And another of his disciples said to him, Lord, allow me first to go and bury my father. <sup>22</sup>But Jesus said to him, Follow me, and leave the dead to bury their own dead. <sup>23</sup>And upon his entering into the boat, his disciples followed him. <sup>24</sup>And behold, a great tempest developed in the sea, so as for the boat to be covered by the waves, but he was sleeping. <sup>25</sup>And the disciples having approached, they awoke him, saying, Save us, Lord, we are perishing. <sup>26</sup>And he says to them, Why are ye cowardly, O ye of little faith? Then after rising, he rebuked the winds and the sea, and there became a great calm. <sup>27</sup>But the men marveled, saying, What kind of man is this, that even the winds and the sea obey him? <sup>28</sup>And upon his coming to the other side, into the country of the Gergesenes, two men being demon possessed met him, coming out of the sepulchers, exceedingly fierce, so that no man could pass by that way. <sup>29</sup>And behold, they cried out, saying, What is with us and thee, Jesus, Son of God? Did thou come here before the time to torment us? <sup>30</sup>Now there was afar off from them a herd of many swine feeding. <sup>31</sup>And the

demons besought him, saying, If thou cast us out, allow us to go away into the herd of swine. <sup>32</sup>And he said to them, Go. And having come out, they went into the herd of swine. And behold, the whole herd of the swine stampeded down the slope into the sea, and perished in the waters. <sup>33</sup>And those who tended them fled, and having gone into the city, they told everything, also the things of the men being demon possessed. <sup>34</sup>And behold, the whole city came out to a meeting with Jesus. And having seen him, they besought him that he would depart from their regions.

## Chapter 9

**A**nd after entering into the boat, he passed over, and came into his own city. <sup>2</sup>And behold, they brought to him a paralyzed man who was placed on a bed. And having seen their faith Jesus said to the paralyzed man, Cheer up, child, thy sins have been forgiven thee. <sup>3</sup>And behold, some of the scholars said within themselves, This man blasphemes. <sup>4</sup>And having known their thoughts Jesus said, Why think ye evil in your hearts? <sup>5</sup>For which is easier, to say, Thy sins have been forgiven thee, or to say, Arise and walk? <sup>6</sup>But that ye may know that the Son of man has authority on earth to forgive sins (then he says to the paralyzed man), After rising, take up thy bed, and go to thy house. <sup>7</sup>And after rising, he departed to his house. <sup>8</sup>But when the multitudes saw it, they marveled, and glorified God, who gave such authority to men. <sup>9</sup>And passing forth from there, Jesus saw a man named Matthew sitting at the tax office. And he says to him, Follow me. And after rising, he followed him. <sup>10</sup>And it came to pass while he relaxed in the house, and behold, many tax collectors and sinners having come, they were sitting with Jesus and his disciples. <sup>11</sup>And when the Pharisees saw it, they said to his disciples, Why does your teacher eat with the tax collectors and sinners? <sup>12</sup>But Jesus having heard it, he said to them, Those who are strong have no need of a physician, but those

who fare badly. <sup>13</sup>But after going, learn what this means, I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners for repentance. <sup>14</sup>Then the disciples of John come to him, saying, Why do we and the Pharisees fast much, but thy disciples fast not? <sup>15</sup>And Jesus said to them, The sons of the wedding hall cannot mourn as long as the bridegroom is with them. But the days will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup>And no man puts a patch of new cloth upon an old garment, for the patch of it pulls from the garment, and a tear becomes worse. <sup>17</sup>Neither do they put new wine into old wineskins. Otherwise the wineskins burst, and the wine is spilled, and the wineskins will perish. But they put new wine into fresh wineskins, and both are preserved. <sup>18</sup>While he spoke these things to them, behold, one ruler who came worshiped him, saying, My daughter has just now perished, but after coming, lay thy hand upon her, and she will live. <sup>19</sup>And having risen, Jesus followed him, also his disciples. <sup>20</sup>And behold, a woman having an issue of blood twelve years, after coming from behind, touched the edge of his garment. <sup>21</sup>For she said within herself, If only I may touch his garment, I will be healed. <sup>22</sup>But having turned around and seen her, Jesus said, Cheer up, daughter, thy faith has healed thee. And the woman was healed from that hour. <sup>23</sup>And Jesus having come into the ruler's house, and having seen the minstrels, and the crowd making a commotion, <sup>24</sup>he says to them, Depart, for the little girl did not die, but sleeps. And they ridiculed him. <sup>25</sup>But when the crowd was put out, having entered in, he took her hand, and the little girl arose. <sup>26</sup>And this report went forth into all that land. <sup>27</sup>And when Jesus departed from there, two blind men followed him, crying out, and saying, Be merciful to us, thou son of David. <sup>28</sup>And when he came into the house, the blind men came to him. And Jesus says to them, Believe ye that I am able to do this? They say to him, Yes, Lord. <sup>29</sup>Then he

touched their eyes, saying, According to your faith may it happen to you. <sup>30</sup>And their eyes were opened. And Jesus strictly warned them, saying, See that no man knows it. <sup>31</sup>But having departed, they widely proclaimed him in all that land. <sup>32</sup>And after they departed, behold, they brought to him a mute man possessed with a demon. <sup>33</sup>And when the demon was cast out, the mute man spoke. And the multitudes marveled, saying, It was never so seen in Israel. <sup>34</sup>But the Pharisees said, By the ruler of the demons he casts out demons. <sup>35</sup>And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the good news of the kingdom, and healing every sickness and every disease among the people. <sup>36</sup>But when he saw the multitudes, he felt compassion for them, because they were troubled and dejected, as sheep having no shepherd. <sup>37</sup>Then he says to his disciples, The harvest truly is plentiful, but the workmen are few. <sup>38</sup>Pray ye therefore the Lord of the harvest, that he will send forth workmen into his harvest.

## Chapter 10

**A**nd having called in his twelve disciples, he gave them authority over unclean spirits, so as to cast them out, and to heal every sickness and every disease. <sup>2</sup>Now the names of the twelve apostles are these: First, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, <sup>3</sup>Philip, and Bartholomew, Thomas, and Matthew the tax collector, James the son of Alphaeus, and Lebbaeus who was surnamed Thaddaeus, <sup>4</sup>Simon the Canaanite, and Judas Iscariot, who also betrayed him. <sup>5</sup>These twelve Jesus sent forth, having ordered them, saying, Go not into a way of the Gentiles, and enter not into a city of the Samaritans, <sup>6</sup>but go rather to the lost sheep of the house of Israel. <sup>7</sup>And while going, preach, saying, The kingdom of the heavens has come near. <sup>8</sup>Heal those who are feeble, cleanse the lepers, cast out demons. Freely ye received, freely give. <sup>9</sup>Acquire no

gold, nor silver, nor copper in your belts, <sup>10</sup>no bag for the road, nor two coats, nor shoes, nor staffs, for the workman is worthy of his provision. <sup>11</sup>And into whatever city or village ye may enter, inquire who in it is worthy, and there abide until ye go forth. <sup>12</sup>And while entering into the house, salute it. <sup>13</sup>And if indeed the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. <sup>14</sup>And whoever will not receive you, nor hear your words, while departing that house or that city, shake off the dust of your feet. <sup>15</sup>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. <sup>16</sup>Behold, I send you forth as sheep in the midst of wolves. Become ye therefore wise as serpents, and innocent as doves. <sup>17</sup>But beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues, <sup>18</sup>and ye will be brought to governors and even kings because of me, for a witness to them and to the Gentiles. <sup>19</sup>But when they deliver you up, be not anxious how or what ye should speak, for it will be given you in that hour what ye will speak. <sup>20</sup>For ye are not who speak, but the Spirit of your Father speaking in you. <sup>21</sup>And a brother will deliver up a brother to death, and a father a child. And children will rise up against parents, and condemn them to death. <sup>22</sup>And ye will be hated by all men because of my name, but he who endures to the end, this man will be saved. <sup>23</sup>But when they persecute you in this city, flee into the other, for truly I say to you, ye will, no, not have completed the cities of Israel, until the Son of man comes. <sup>24</sup>A pupil is not above his teacher, nor a bondman above his lord. <sup>25</sup>It is enough for the pupil that he becomes like his teacher, and the bondman like his lord. If they have called the house-ruler Beelzebub, how much more those of his household. <sup>26</sup>Fear them not therefore, for there is nothing covered, that will not be revealed, and hid, that will not be known. <sup>27</sup>What I tell you in the darkness, speak ye in the light, and what ye

hear in the ear, proclaim upon the housetops.<sup>28</sup> And be not afraid of those who kill the body, but are not able to kill the soul. But rather fear him who is able to destroy both soul and body in hell.<sup>29</sup> Are not two sparrows sold for a penny? And not one of them will fall on the ground independent of your Father.<sup>30</sup> But even the hairs of your head are all numbered.<sup>31</sup> Fear not therefore, ye are of worth more than many sparrows.<sup>32</sup> Therefore every man, whoever will profess in me before men, I also will profess in him before my Father in the heavens.<sup>33</sup> But whoever would deny me before men, I also will deny him before my Father in the heavens.<sup>34</sup> Think not that I came to spread peace on the earth. I came not to spread peace, but a sword.<sup>35</sup> For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.<sup>36</sup> And a man's foes, are those of his own household.<sup>37</sup> He who loves father or mother above me is not worthy of me, and he who loves son or daughter above me is not worthy of me.<sup>38</sup> And he who does not take his cross and follow behind me, is not worthy of me.<sup>39</sup> He who finds his life will lose it, and he who loses his life because of me will find it.<sup>40</sup> He who receives you receives me, and he who receives me receives him who sent me.<sup>41</sup> 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.<sup>42</sup> And whoever may give to drink one of these little ones merely a cold cup in the name of a disciple, truly I say to you he will, no, not lose his reward.

## Chapter 11

**A**nd it came to pass when Jesus finished directing his twelve disciples, he departed from there to teach and preach in their cities.<sup>2</sup> Now when John heard in the prison the works of the Christ, having sent two of his disciples,<sup>3</sup> he said to him, Are thou he who comes, or do

we look for another man? <sup>4</sup>And having answered, Jesus said to them, After going, report to John the things that ye hear and see: <sup>5</sup>the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor are proclaimed good news. <sup>6</sup>And blessed is he, whoever will not be caused to stumble by me. <sup>7</sup>And while those men departed, Jesus began to say to the multitudes about John, What did ye go out into the wilderness to see? A reed shaken with the wind? <sup>8</sup>But what did ye go out to see? A man clothed in delicate clothes? Behold, those wearing delicate things are in king's houses. <sup>9</sup>But what did ye go out to see? A prophet? Yea, I say to you, and more than a prophet. <sup>10</sup>For this is he about whom it is written, Behold, I send my agent before thy face who will prepare thy way before thee. <sup>11</sup>Truly I say to you, among men born of women there has not been raised a greater than John the immerser. Yet the smaller in the kingdom of the heavens is greater than he. <sup>12</sup>And from the days of John the immerser until now the kingdom of the heavens is treated aggressively, and aggressors seize it. <sup>13</sup>For all the prophets and the law prophesied until John. <sup>14</sup>And if ye are willing to receive it, he is Elijah who is going to come. <sup>15</sup>He who has ears to hear, let him hear. <sup>16</sup>But to what shall I compare this generation? It is like children sitting in the market-places, calling to their companions, <sup>17</sup>and saying, We piped to you, and ye did not dance, we mourned to you, and ye did not beat the breast. <sup>18</sup>For John came neither eating nor drinking, and they say, He has a demon. <sup>19</sup>The Son of man came eating and drinking, and they say, Behold the man, a glutton and a drunkard, a friend of tax collectors and sinners! And wisdom is justified from her children. <sup>20</sup>Then he began to upbraid the cities in which most of his mighty works occurred, because they did not repent. <sup>21</sup>Woe to thee, Chorazin! Woe to thee, Bethsaida! Because if the mighty works that occurred in you occurred in Tyre and Sidon,

they would have repented long ago in sackcloth and ashes. <sup>22</sup>Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup>And thou, Capernaum, which was exalted as far as the sky. Thou wilt be brought down as far as Hades, because if the mighty works had occurred in Sodom that occurred in thee, it would have remained until this day. <sup>24</sup>Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for thee. <sup>25</sup>Jesus having responded at that time, said, I extol thee, O Father, Lord of the heaven and the earth, because thou hid these things from the wise and intelligent, and revealed them to the child-like. <sup>26</sup>Yea, Father, because this way it was done pleasing in thy sight. <sup>27</sup>All things were delivered to me by my Father. And no man knows the Son, except the Father, nor does any man know the Father, except the Son, and he to whomever the Son wants to reveal him. <sup>28</sup>Come to me, all ye who labor and have been burdened, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me, because I am meek and lowly in heart, and ye will find rest for your souls. <sup>30</sup>For my yoke is befitting, and my burden is light.

## Chapter 12

**A**t that time Jesus went through the grain fields on the sabbath, and his disciples were hungry and began to pluck ears, and to eat. <sup>2</sup>But the Pharisees, when they saw it, said to him, Behold, thy disciples do what is not permitted to do upon the sabbath. <sup>3</sup>But he said to them, Have ye not read what David did when he was hungry, he and those with him, <sup>4</sup>how he entered into the house of God, and ate the loaves of the presentation, which was not permitted for him to eat, nor for those with him, except only for the priests? <sup>5</sup>Or have ye not read in the law, that on the sabbath the priests in the temple profane the sabbath, and are guiltless? <sup>6</sup>But I say to you, that a greater

than the temple is here. <sup>7</sup>But if ye had known what this means, I desire mercy, and not sacrifice, ye would not have condemned the innocent. <sup>8</sup>For the Son of man is Lord of the sabbath. <sup>9</sup>And having departed from there, he went into their synagogue. <sup>10</sup>And behold, there was a man having a withered hand. And they interrogated him, asking if it is permitted to heal on the sabbath, so that they might accuse him. <sup>11</sup>And he said to them, What man of you will there be, who will have one sheep, and if this falls into a pit on the sabbath, will he not grasp it, and lift it out? <sup>12</sup>How much therefore a man is superior to a sheep. So then it is permitted to do good on the sabbath. <sup>13</sup>Then he says to the man, Stretch forth thy hand. And he stretched it forth, and it was restored whole, as the other. <sup>14</sup>But when they went out, the Pharisees held a consultation against him, how they might destroy him. <sup>15</sup>And having known it Jesus withdrew from there, and many multitudes followed him, and he healed them all. <sup>16</sup>And he chided them so that they would not make him known, <sup>17</sup>so that what was spoken through Isaiah the prophet might be fulfilled, which says, <sup>18</sup>Behold, my Boy whom I chose, my beloved in whom my soul is well pleased. I will put my Spirit upon him, and he will declare justice to the Gentiles. <sup>19</sup>He will not quarrel, nor will he shout, nor will any man hear his voice in the thoroughfares. <sup>20</sup>A bruised reed he will not break, and smoldering flax he will not quench, until he sends forth justice for victory. <sup>21</sup>And in his name Gentiles will hope. <sup>22</sup>Then a blind and mute man being demon possessed, was brought to him. And he healed him, so as for the blind and mute man both to speak and to see. <sup>23</sup>And all the multitudes were amazed, and said, Is this not the son of David? <sup>24</sup>But when the Pharisees heard it, they said, This man does not cast out demons, except by Beelzebub the ruler of the demons. <sup>25</sup>And having known their thoughts Jesus said to them, Every kingdom divided against itself is brought to ruin, and every city or house

divided against itself will not stand. <sup>26</sup>And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup>And if I cast out demons by Beelzebub, by whom do your sons cast them out? Because of this they will be your judges. <sup>28</sup>But if I cast out demons by the Spirit of God, then the kingdom of God has come near you. <sup>29</sup>Or how can any man enter into the house of the strong man, and plunder his goods, unless he first binds the strong man? And then he will plunder his house. <sup>30</sup>He who is not with me is against me, and he who does not gather with me scatters. <sup>31</sup>Because of this I say to you, every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven men. <sup>32</sup>And whoever 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 the present age, nor in the one that is coming. <sup>33</sup>Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt, for the tree is known by its fruit. <sup>34</sup>Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaks. <sup>35</sup>The good man out of his good treasure brings forth good things, and the evil man out of his evil treasure brings forth evil things. <sup>36</sup>But I say to you, that every idle word, whatever men may speak, they will render account about it in the day of judgment. <sup>37</sup>For from thy words thou wilt be justified, and from thy words thou wilt be condemned. <sup>38</sup>Then some of the scholars and Pharisees answered, saying, Teacher, we want to see a sign from thee. <sup>39</sup>But having answered, he said to them, An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of Jonah the prophet. <sup>40</sup>For as Jonah was in the belly of the sea-creature three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. <sup>41</sup>The men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they

repented at the preaching of Jonah, and behold, a greater than Jonah is here. <sup>42</sup>The queen of the south will rise up in the judgment with this generation, and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. <sup>43</sup>But when the unclean spirit goes forth out of the man, it passes through waterless places, seeking rest, and finds it not. <sup>44</sup>Then it says, I will return into my house from where I came out. And when it comes, it finds it empty, swept, and put in order. <sup>45</sup>Then it goes, and takes with itself seven other spirits more evil than itself, and having entered in, they dwell there. And the last state of that man becomes worse than the first. So it will also be to this evil generation. <sup>46</sup>While he was still speaking to the multitudes, behold, his mother and his brothers had stood outside, seeking to speak to him. <sup>47</sup>And some man said to him, Behold, thy mother and thy brothers stand outside, seeking to speak to thee. <sup>48</sup>But having answered, he said to the man who told him, Who is my mother, and who are my brothers? <sup>49</sup>And having stretched forth his hand towards his disciples, he said, Behold, my mother and my brothers. <sup>50</sup>For whoever does the will of my Father in the heavens, he is my brother, and sister, and mother.

## Chapter 13

**A**nd on that day, having departed from the house, Jesus was sitting beside the sea. <sup>2</sup>And many multitudes were gathered to him, so as for him (having entered in) to sit in the boat, and all the multitude had stood on the shore. <sup>3</sup>And he spoke many things to them in parables, saying, Behold, the man who sows went forth to sow. <sup>4</sup>And as he sowed, some fell by the wayside, and the birds came and devoured them. <sup>5</sup>But others fell upon the rocky places, where they had not much soil, and straightaway they sprang up because they had no depth of soil. <sup>6</sup>But when the sun was risen, they were scorched, and because they had no



root they withered. <sup>7</sup>And others fell in the thorns, and the thorns grew up and choked them. <sup>8</sup>But others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. <sup>9</sup>He who has ears, let him hear. <sup>10</sup>And the disciples having come, they said to him, Why do thou speak to them in parables? <sup>11</sup>And having answered, he said to them, Because it has been given to you to know the mysteries of the kingdom of the heavens, but to those men it has not been given. <sup>12</sup>For whoever has, to him will be given, and he will have abundance, but whoever has not, even what he has will be taken away from him. <sup>13</sup>Because of this I speak to them in parables, because seeing they see not, and hearing they hear not, nor do they understand. <sup>14</sup>And in them is fulfilled the prophecy of Isaiah, which says, By hearing ye will hear, and will, no, not understand, and seeing ye will see, and will, no, not perceive. <sup>15</sup>For this people's heart became fat, and their ears hear heavily, and their eyes are shut, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should turn, and I will heal them. <sup>16</sup>But blessed are your eyes, because they see, and your ears, because they hear. <sup>17</sup>For truly I say to you, that many prophets and righteous men longed to see the things that ye see, and did not see them, and to hear the things that ye hear, and did not hear them. <sup>18</sup>Hear ye then the parable of the man who sows. <sup>19</sup>Of every man who hears the word of the kingdom, and does not understand it, evil comes, and snatches away what was sown in his heart. This is that which was sown by the wayside. <sup>20</sup>And that which was sown upon the rocky places, this is he who hears the word, and straightaway receiving it with joy, <sup>21</sup>yet he has no root in himself, instead it is temporary. And when tribulation or persecution develops because of the word, straightaway he is caused to stumble. <sup>22</sup>And that which was sown in the thorns, this is he who hears the word, and the care of this age, and the deceitfulness of

wealth, choke the word, and he becomes unfruitful. <sup>23</sup>But that which was sown upon the good ground, this is he who hears the word, and understands it, who indeed bears fruit, and is productive, some a hundredfold, some sixty, some thirty. <sup>24</sup>He set forth another parable to them, saying, The kingdom of the heavens is compared to a man sowing good seed in his field. <sup>25</sup>But while the men slept, his enemy came and sowed tares in the midst of the wheat, and went away. <sup>26</sup>And when the blade sprouted and produced fruit, then the tares also appeared. <sup>27</sup>But the bondmen of the house-ruler having come, they said to him, Sir, did thou not sow good seed in thy field? From where then does it have tares? <sup>28</sup>And he said to them, A hostile man did this. And the bondmen said to him, Do thou desire therefore, after going, we would gather them up? <sup>29</sup>But he said, No, lest while gathering up the tares, ye uproot the wheat together with them. <sup>30</sup>Allow both to grow together until the harvest. And at the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles in order to burn them, but gather the wheat into my barn. <sup>31</sup>He set forth another parable to them, saying, The kingdom of the heavens is like a grain of mustard plant, which having taken, a man sowed in his field. <sup>32</sup>Which indeed is smaller than all seeds, but when it is grown, it is greater than the plants, and becomes a tree, so as for the birds of the sky to come and lodge in the branches of it. <sup>33</sup>He spoke another parable to them. The kingdom of the heavens is like leaven, which having taken, a woman hid in three measures of meal until it was all leavened. <sup>34</sup>Jesus spoke all these things in parables to the multitudes, and he did not speak to them independent of a parable, <sup>35</sup>so that what was spoken through the prophet might be fulfilled, which says, I will open my mouth in parables. I will utter things concealed from the foundation of the world. <sup>36</sup>Then having sent the multitudes away, Jesus came into the house. And his disciples came to him,

saying, Explain to us the parable of the tares of the field. <sup>37</sup>And having answered, he said to them, He who sows the good seed is the Son of man, <sup>38</sup>and the field is the world, and the good seed, these are the sons of the kingdom, but the tares are the sons of evil. <sup>39</sup>And the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are agents. <sup>40</sup>As therefore the tares are gathered up and burned in fire, so it will be at the end of this age. <sup>41</sup>The Son of man will send forth his agents, and they will gather out of his kingdom all the stumbling-blocks, and those doing lawlessness, <sup>42</sup>and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth. <sup>43</sup>Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear. <sup>44</sup>Again the kingdom of the heavens is like a treasure hidden in the field, which a man having found, he hid. And from the joy of it, he goes and sells all, as many things as he has, and buys that field. <sup>45</sup>Again, the kingdom of the heavens is like a man, a merchant, seeking fine pearls. <sup>46</sup>Who, having found one very valuable pearl, after departing, sold all, as many things as he had, and bought it. <sup>47</sup>Again, the kingdom of the heavens is like a net that was cast into the sea, and gathered from every kind, <sup>48</sup>which, when it was full, after dragging to the shore, having sat down, they gathered the good into vessels, but they cast out the useless. <sup>49</sup>So it will be at the end of the age. The agents will come forth, and separate the bad from among the righteous, <sup>50</sup>and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth. <sup>51</sup>Jesus says to them, Have ye understood all these things? They say to him, Yes, Lord. <sup>52</sup>And he said to them, Because of this every scholar who has been instructed in the kingdom of the heavens is like a man, a house-ruler, who brings forth out of his treasure things new and old. <sup>53</sup>And it came to pass, when Jesus finished these parables, he departed from there. <sup>54</sup>And having come into his

fatherland he taught them in their synagogue, so as for them to be astonished, and say, From where is this wisdom and powers in this man? <sup>55</sup>Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James and Joses and Simon and Judas? <sup>56</sup>And his sisters, are they not all near us? From where then are all these things in this man? <sup>57</sup>And they were offended by him. But Jesus said to them, A prophet is not without honor, except in his fatherland, and in his house. <sup>58</sup>And he did not many mighty works there because of their unbelief.

## Chapter 14

**A**t that time Herod the tetrarch heard the report of Jesus, <sup>2</sup>and he said to his boys, This is John the immerser. He has risen from the dead, and because of this the powers work in him. <sup>3</sup>For Herod having arrested John, bound him and put him in prison because of Herodias, his brother Philip's wife. <sup>4</sup>For John said to him, It is not permitted for thee to have her. <sup>5</sup>And though he wanted to kill him, he feared the multitude because they held him as a prophet. <sup>6</sup>But Herod's birthday being brought, the daughter of Herodias danced in the midst, and pleased Herod. <sup>7</sup>Whereupon he promised with an oath to give her whatever she would ask. <sup>8</sup>And she, having been put forward by her mother, says, Give me here on a platter the head of John the immerser. <sup>9</sup>And he became sad, but because of the oaths, and of those dining together, the king commanded it to be given. <sup>10</sup>And having sent, he beheaded John in the prison. <sup>11</sup>And his head was brought on a platter, and given to the maiden, and she brought it to her mother. <sup>12</sup>And after coming, his disciples took up the body and buried it, and having gone, they informed Jesus. <sup>13</sup>Now when Jesus heard it, he departed from there in a boat into a desolate place in private. And when the multitudes heard of it, they followed him on foot from the cities. <sup>14</sup>And having come forth, Jesus saw a great multitude, and he felt

compassion toward them, and healed the feeble of them. <sup>15</sup>And having become evening, his disciples came to him, saying, The place is desolate, and the hour is now past. Send the multitudes away, so that having gone into the villages, they may buy food for themselves. <sup>16</sup>But Jesus said to them, They have no need to depart. Give ye them to eat. <sup>17</sup>And they say to him, We have not here, except five loaves and two fishes. <sup>18</sup>But he said, Bring them here to me. <sup>19</sup>And after commanding the multitudes to sit down on the grass, having taken the five loaves, and the two fishes, having looking up to heaven, he blessed. And having broken them in pieces, he gave the loaves to the disciples, and the disciples to the multitudes. <sup>20</sup>And they all ate, and were filled. And they took up that which remained of the fragments, twelve baskets full. <sup>21</sup>And those who ate were about five thousand men, besides women and children. <sup>22</sup>And straightaway Jesus compelled the disciples to enter into the boat, and to go ahead of him to the other side, until he would dismiss the multitudes. <sup>23</sup>And having dismissed the multitudes, he went up onto the mountain in private to pray. And having become evening, he was there alone. <sup>24</sup>But the boat was now in the midst of the sea, being buffeted by the waves, for the wind was contrary. <sup>25</sup>And in the fourth watch of the night Jesus went to them, walking upon the sea. <sup>26</sup>And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost, and they cried out from fear. <sup>27</sup>But straightaway Jesus spoke to them, saying, Cheer up. It is I, fear not. <sup>28</sup>And having answered him, Peter said, Lord, if it be thou, bid me come to thee on the waters. <sup>29</sup>And he said, Come. And having come down from the boat, Peter walked upon the water to go to Jesus. <sup>30</sup>But seeing the boisterous wind, he was afraid, and having begun to sink, he cried out, saying, Lord, save me. <sup>31</sup>And straightaway having stretched forth his hand, Jesus took hold of him, and says to him, O thou of little faith, why did thou doubt? <sup>32</sup>And when they entered

into the boat, the wind ceased. <sup>33</sup>And those who came in the boat worshiped him, saying, Thou really are the Son of God. <sup>34</sup>And when they crossed over, they came to the land of Gennesaret. <sup>35</sup>And when they recognized him, the men of that place sent into that whole region round about, and brought to him all those faring badly. <sup>36</sup>And they besought him that they might only touch the hem of his garment. And as many as touched were healed.

## Chapter 15

**T**hen scholars and Pharisees from Jerusalem come to Jesus, saying, <sup>2</sup>Why do thy disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread. <sup>3</sup>And having answered, he said to them, Why do ye also transgress the commandment of God, because of your tradition? <sup>4</sup>For God commanded, saying, Honor thy father and thy mother, and, He who speaks evil of father or mother, let him perish in death. <sup>5</sup>But ye say, Whoever may say to the father or the mother, Whatever thou might have benefited from me is an offering. <sup>6</sup>And he will, no, not honor his father or mother. And ye have annulled the command of God because of your tradition. <sup>7</sup>Ye hypocrites, well did Isaiah prophesy about you, saying, <sup>8</sup>This people comes near me with their mouth, and honors me with their lips, but their heart is far distant from me. <sup>9</sup>And in vain they worship me, teaching as doctrines the commandments of men. <sup>10</sup>And having called in the multitude, he said to them, Hear and understand. <sup>11</sup>Not that which enters into the mouth defiles the man, but that which comes out of the mouth, this defiles the man. <sup>12</sup>Then having come near, his disciples said to him, Know thou that the Pharisees were offended when they heard the saying? <sup>13</sup>But having answered, he said, Every plant that my heavenly Father did not plant, will be uprooted. <sup>14</sup>Leave them. They are blind leaders of blind men, and if a blind man leads a blind man, both will fall into a ditch. <sup>15</sup>And having

answered, Peter said to him, Explain this parable to us. <sup>16</sup>And Jesus said, Are ye also still without understanding? <sup>17</sup>Do ye not yet understand, that everything entering into the mouth goes into the belly, and is cast out into a toilet? <sup>18</sup>But the things coming out of the mouth come forth from the heart, and those things defile the man. <sup>19</sup>For from the heart comes forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, revilings. <sup>20</sup>These are things defiling the man. But to eat with unwashed hands does not defile the man. <sup>21</sup>And having gone out from there, Jesus departed into the regions of Tyre and Sidon. <sup>22</sup>And behold, a Canaanite woman having come out from those regions, cried out to him, saying, Be merciful to me, O Lord, thou son of David, my daughter is grievously demon-possessed. <sup>23</sup>But he answered her not a word. And his disciples having approached, they besought him, saying, Send her away, because she cries out behind us. <sup>24</sup>But having answered, he said, I was not sent except to the lost sheep of the house of Israel. <sup>25</sup>But having come, she worshiped him, saying, Lord, help me. <sup>26</sup>And having answered, he said, It is not right to take the children's bread and cast it to the house dogs. <sup>27</sup>But she said, Yes, Lord, for even the house dogs eat of the crumbs that fall from the table of their masters. <sup>28</sup>Then Jesus having answered, said to her, O woman, great is thy faith. Be it done for thee as thou desire. And her daughter was healed from that hour. <sup>29</sup>And having departed from there, Jesus came near the sea of Galilee. And having gone up onto the mountain, he sat there. <sup>30</sup>And many multitudes came to him, having with them the lame, blind, mute, crippled, and many others. And they placed them beside Jesus' feet, and he healed them, <sup>31</sup>so as for the multitudes to marvel seeing the mute speaking, the maimed healthy, and the lame walking, and the blind seeing. And they glorified the God of Israel. <sup>32</sup>And Jesus having summoned his disciples, he said, I feel compassion toward the multitude because they continue with me now

three days and do not have what they might eat. And I do not want to dismiss them without food, lest they might faint on the way. <sup>33</sup>And his disciples say to him, From where are so many loaves for us in a wilderness so as to feed so great a multitude? <sup>34</sup>And Jesus says to them, How many loaves have ye? And they said, Seven, and a few small fishes. <sup>35</sup>And he commanded the multitudes to sit down on the ground. <sup>36</sup>And after taking the seven loaves and the fishes, having expressed thanks, he broke in pieces, and gave to the disciples, and the disciples to the multitudes. <sup>37</sup>And they all ate and were filled. And they took up seven hampers full of the fragments that remained. <sup>38</sup>And those who ate were four thousand men, besides women and children. <sup>39</sup>And having dismissed the multitudes, he entered into the boat, and came into the regions of Magdala.

## Chapter 16

**A**nd the Pharisees and Sadducees who came, testing, demanded him to exhibit to them a sign from the sky. <sup>2</sup>But having answered, he said to them, When it becomes evening, ye say, Fair weather, for the sky is red. <sup>3</sup>And at morning, Bad weather today, for the sky is red, being gloomy. Hypocrites! Ye indeed know how to discern the face of the sky, but the signs of the times ye are not able. <sup>4</sup>An evil and adulterous generation seeks after a sign, and no sign will be given to it, except the sign of Jonah the prophet. And having left them behind, he departed. <sup>5</sup>And his disciples having come to the other side, they forgot to take loaves. <sup>6</sup>And Jesus said to them, Watch and beware of the leaven of the Pharisees and Sadducees. <sup>7</sup>And they deliberated among themselves, saying, We took no loaves. <sup>8</sup>And having known it, Jesus said to them, O ye of little faith, why do ye deliberate among yourselves because ye brought no loaves? <sup>9</sup>Do ye not yet understand, nor remember the five loaves of the five thousand, and how many baskets ye took up, <sup>10</sup>nor the seven loaves of the four

thousand, and how many hampers ye took up? <sup>11</sup>How do ye not understand that I spoke to you not about bread, to beware of the leaven of the Pharisees and Sadducees? <sup>12</sup>Then they understood that he said not to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. <sup>13</sup>Now when Jesus came into the regions of Caesarea Philippi, he asked his disciples, saying, Who do men say I, the Son of man, am? <sup>14</sup>And they said, Some, John the immerser, others, Elijah, but others, Jeremiah, or one of the prophets. <sup>15</sup>He says to them, But who say ye, I am? <sup>16</sup>And Simon Peter having answered, said, Thou art the Christ, the Son of the living God. <sup>17</sup>And having answered, Jesus said to him, Blessed art thou, Simon Bar-jonah, because flesh and blood has not revealed it to thee, but my Father in the heavens. <sup>18</sup>And I also say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of Hades will not prevail against it. <sup>19</sup>And I will give to thee the keys of the kingdom of the heavens, and whatever thou may bind on earth will be what is bound in the heavens, and whatever thou may loose on the earth will be what is loosed in the heavens. <sup>20</sup>Then he commanded his disciples that they should tell no man that he is Jesus, the Christ. <sup>21</sup>From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders, and chief priests, and scholars, and be killed, and the third day be raised up. <sup>22</sup>And having taken him aside, Peter began to rebuke him, saying, Be merciful to thee, Lord. This will, no, not be to thee. <sup>23</sup>But having turned around, he said to Peter, Go thee behind me, Satan. Thou art my stumbling-block, because thou regard not the things of God, but the things of men. <sup>24</sup>Then Jesus said to his disciples, If any man wants to come behind me, let him deny himself, and take up his cross, and follow me. <sup>25</sup>For whoever wants save his life will lose it, and whoever will lose his life for my sake will find it. <sup>26</sup>For what does it profit a man, if he should gain the whole

world, and lose his soul? Or what will a man give in exchange for his soul? <sup>27</sup>For the Son of man is going to come in the glory of his Father with his agents, and then he will reward each man according to his actions. <sup>28</sup>Truly I say to you, there are some of those who stand here, who will, no, not taste of death, until they see the Son of man coming in his kingdom.

## Chapter 17

**A**nd after six days Jesus takes Peter, and James, and John his brother, and brings them up onto a high mountain in private. <sup>2</sup>And he was transfigured before them, and his face shone as the sun, and his garments became white as the light. <sup>3</sup>And behold, Moses and Elijah appeared to them, talking with him. <sup>4</sup>And having responded, Peter said to Jesus, Lord, it is good for us to be here. If thou desire, we could make here three tabernacles, one for thee, and one for Moses, and one for Elijah. <sup>5</sup>While he was still speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased. Hear ye him. <sup>6</sup>And when the disciples heard it, they fell on their face, and were exceedingly afraid. <sup>7</sup>And having come, Jesus touched them and said, Arise, and fear not. <sup>8</sup>And having lifted up their eyes, they saw no man, except Jesus only. <sup>9</sup>And while they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man will rise from the dead. <sup>10</sup>And his disciples questioned him, saying, Why then do the scholars say that Elijah must first come? <sup>11</sup>And having answered, Jesus said to them, Elijah indeed comes first, and will restore all. <sup>12</sup>But I say to you, that Elijah already came, and they knew him not, but did to him how many things they wanted. Likewise also the Son of man is going to suffer by them. <sup>13</sup>Then the disciples understood that he spoke to them about John the immerser. <sup>14</sup>And when they came to the multitude, a man came to him, kneeling to him, and saying, <sup>15</sup>Lord, be

merciful to my son, because he is lunatic, and suffers badly. For he often falls into the fire, and often into the water. <sup>16</sup>And I brought him to thy disciples, and they could not heal him. <sup>17</sup>And having answered, Jesus said, O faithless and perverted generation, how long will I be with you? How long will I endure you? Bring him here to me. <sup>18</sup>And Jesus rebuked it, and the demon departed from him. And the boy was cured from that hour. <sup>19</sup>Then the disciples having come to Jesus in private, said, Why could we not cast it out? <sup>20</sup>And Jesus said to them, Because of your unbelief. For truly I say to you, if ye have faith as a grain of a mustard plant, ye will say to this mountain, Remove from here to there, and it will depart, and nothing will be impossible to you. <sup>21</sup>But this kind does not go out except by prayer and fasting. <sup>22</sup>And while they turned back in Galilee, Jesus said to them, The Son of man is going to be delivered into the hands of men, <sup>23</sup>and they will kill him, and the third day he will be raised up. And they were exceedingly sorry. <sup>24</sup>And when they came to Capernaum, those who receive the double-drachma came to Peter, and said, Does not your teacher pay the double-drachma? <sup>25</sup>He says, Yes. And when he entered into the house, Jesus anticipated him, saying, What think thou, Simon? The kings of the earth, from whom do they take taxes or tribute, from their sons or from strangers? <sup>26</sup>And Peter says to him, From strangers. Jesus said to him, Therefore the sons are free. <sup>27</sup>But, so that we might not offend them, after going to the sea, cast a hook. And take up the first fish coming up, and having opened its mouth, thou wilt find a four-drachma coin. After taking that, give thou to them for me and thee.

## Chapter 18

**I**n that hour the disciples came to Jesus, saying, Who then is greater in the kingdom of the heavens? <sup>2</sup>And having called in a child, Jesus set it in the midst of them. <sup>3</sup>And he said, Truly I say to you, if ye are not turned, and

become as children, ye will, no, not enter into the kingdom of the heavens. <sup>4</sup>He therefore who will make himself lowly as this child, this man is the greater in the kingdom of the heavens. <sup>5</sup>And whoever will receive one such child in my name receives me. <sup>6</sup>But whoever may cause one of these little ones who believe in me to stumble, it is advantageous for him that a donkey-powered millstone were hanged on his neck, and he were drowned in the depth of the sea. <sup>7</sup>Woe to the world because of stumbling-blocks. For it is necessary that the stumbling-blocks come, yet woe to that man through whom the stumbling-block comes. <sup>8</sup>And if thy hand or thy foot causes thee to stumble, cut them off and cast from thee. It is good for thee to enter into life crippled or maimed, than having two hands or two feet to be cast into the eternal fire. <sup>9</sup>And if thine eye causes thee to stumble, remove it and cast it from thee. It is good for thee to enter into life one-eyed, than having two eyes to be cast into the hell of fire. <sup>10</sup>See that ye not disparage one of these little ones, for I say to you, that in the heavens their agents do always behold the face of my Father in the heavens. <sup>11</sup>For the Son of man came to save that which was lost. <sup>12</sup>What does it seem to you? If it happens a hundred sheep are with some man, and one of them went astray, after going (having left the ninety-nine on the mountains), does he not seek the one going astray? <sup>13</sup>And if he happens to find it, truly I say to you, that he rejoices over it more than over the ninety-nine that have not gone astray. <sup>14</sup>So, it is not a purpose before your Father in the heavens, that one of these little ones should perish. <sup>15</sup>But if thy brother should sin against thee, go and reprove him between thee and him alone. If he should hear thee, thou have gained thy brother. <sup>16</sup>But if he should not hear, take with thee one or two besides, so that at the mouth of two or three witnesses every word may be established. <sup>17</sup>And if he is heedless of them, speak to the church. But if he is also heedless of the church, let him be to thee as the

heathen and the tax collector. <sup>18</sup>Truly I say to you, however many things ye may bind on the earth will be things that are bound in heaven, and however many things ye may loose on the earth will be things that that are loosed in heaven. <sup>19</sup>Again I say to you truly, that if two of you should agree on the earth concerning every matter, whatever they might ask, it will happen for them from my Father in the heavens. <sup>20</sup>For where two or three are gathered together in my name, there am I in the midst of them. <sup>21</sup>Then Peter having come to him, he said, Lord, how often will my brother sin against me, and I forgive him? Until seven times? <sup>22</sup>Jesus says to him, I say to thee, not until seven times, but until seventy times seven. <sup>23</sup>Because of this the kingdom of the heavens is compared to a man, a king, who wanted to settle account with his bondmen. <sup>24</sup>And when he began to settle, one debtor of ten thousand talents was brought to him. <sup>25</sup>But of him not having to pay, his lord commanded him to be sold, and his wife and children, and all things, as many as he had, and payment to be made. <sup>26</sup>The bondman therefore having fallen down, worshiped him, saying, Lord, be patient toward me and I will pay thee all. <sup>27</sup>And having felt compassion, the lord of that bondman released him, and forgave him the debt. <sup>28</sup>But after going out, that bondman found one of his fellow bondmen who owed him a hundred denarii. And having grabbed him, he choked him, saying, Pay me if thou owe anything. <sup>29</sup>So his fellow bondman having fallen down at his feet, besought him, saying, Be patience toward me, and I will pay thee. <sup>30</sup>But he would not, instead, having left him, he cast him into prison until he would pay that which was owed. <sup>31</sup>And when his fellow bondmen saw the things that happened, they were extremely sorry. And after coming, they reported to their lord all the things that happened. <sup>32</sup>Then his lord having summoned him, he says to him, Thou evil bondman, I forgave thee all that debt because thou besought me.

<sup>33</sup>Was it not necessary for thee also to be merciful to thy fellow bondman, as I also was merciful to thee? <sup>34</sup>And having become angry, his lord delivered him to the tormentors until he would pay all that was due to him. <sup>35</sup>So also my heavenly Father will do to you, if ye do not forgive each man his brother, from your hearts, their trespasses.

## Chapter 19

And it came to pass when Jesus had finished these sayings, he departed from Galilee and came into the regions of Judea beyond the Jordan. <sup>2</sup>And many multitudes followed him and he healed them there. <sup>3</sup>And Pharisees came to him, trying him, and saying to him, Is it permitted for a man to divorce his wife for every cause? <sup>4</sup>And having answered, he said to them, Have ye not read that he who made them from the beginning made them male and female, <sup>5</sup>and said, For this reason a man will leave his father and mother behind, and will be bonded with his wife, and the two will be in one flesh? <sup>6</sup>So that they are no longer two, but one flesh. What therefore God has joined together, no man shall separate. <sup>7</sup>They say to him, Why then did Moses command to give a writing of divorcement, and to divorce her? <sup>8</sup>He says to them, For your hard heart Moses allowed you to divorce your wives, but from the beginning it did not happen this way. <sup>9</sup>And I say to you, that whoever may divorce his wife, not for fornication, and will marry another, commits adultery. And he who married her who has been divorced commits adultery. <sup>10</sup>His disciples say to him, If the case of the man with his wife is this way, it is not advantageous to marry. <sup>11</sup>But he said to them, Not all men can accommodate this saying, but to whom it has been given. <sup>12</sup>For there are eunuchs who were born this way from their mother's belly, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. He

who is able to receive it, let him receive it. <sup>13</sup>Then children were brought to him, so that he would lay his hands on them and pray, but the disciples rebuked them. <sup>14</sup>But Jesus said, Allow the children, and do not forbid them to come to me, for of such kind is the kingdom of the heavens. <sup>15</sup>And having laid his hands on them, he departed from there. <sup>16</sup>And behold one man having come to him, said, Good teacher, what good thing should I do so that I may have eternal life? <sup>17</sup>And he said to him, Why do thou call me good? There is none good except one, God. But if thou want to enter into life, keep the commandments. <sup>18</sup>He says to him, Which? And Jesus said, Thou shall not murder. Thou shall not commit adultery. Thou shall not steal. Thou shall not testify falsely. <sup>19</sup>Honor the father and mother, and, Thou shall love thy neighbor as thyself. <sup>20</sup>The young man says to him, All these things I have kept from my youthfulness. What do I lack yet? <sup>21</sup>Jesus said to him, If thou want to be perfect, go, sell the things being possessed by thee, and give to the poor, and thou will have treasure in heaven. And come, follow me. <sup>22</sup>But when the young man heard the saying, he went away sorrowing, for he was having many possessions. <sup>23</sup>And Jesus said to his disciples, Truly I say to you, that a rich man will enter into the kingdom of the heavens difficultly. <sup>24</sup>And again I say to you, it is easier for a camel to pass through the hole of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup>And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup>And having looked, Jesus said to them, With men this is impossible, but with God all things are possible. <sup>27</sup>Then having answered, Peter said to him, Lo, we have forsaken all, and followed thee. What then will be for us? <sup>28</sup>And Jesus said to them, Truly I say to you, that ye who have followed me, in the regeneration when the Son of man will sit on the throne of his glory, ye also will sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And every

man who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, because of my name, will receive a hundredfold, and will inherit eternal life. <sup>30</sup>But many first will be last, and last, first.

## Chapter 20

**F**or the kingdom of the heavens is compared to a man, a house-ruler, who went out in the early morning at the same time to hire workmen for his vineyard. <sup>2</sup>And having agreed with the workmen for a denarius a day, he sent them into his vineyard. <sup>3</sup>And having gone out about the third hour, he saw others having stood idle in the marketplace. <sup>4</sup>And he said to those men, Go ye also into the vineyard, and whatever would be right I will give you, and they went. <sup>5</sup>Again having gone out about the sixth and the ninth hour, he did likewise. <sup>6</sup>And having gone out about the eleventh hour, he found others who have stood idle. And he says to them, Why have ye stood here idle the whole day? <sup>7</sup>They say to him, Because no man has hired us. He says to them, Go ye also into the vineyard, and whatever would be right ye will receive. <sup>8</sup>And having become evening, the lord of the vineyard says to his manager, Call the workmen, and render to them their wage, having begun from the last until the first. <sup>9</sup>And those who came about the eleventh hour, each received a denarius. <sup>10</sup>But when the first came, they supposed that they would receive more. And they also received a denarius each. <sup>11</sup>And when they received it, they murmured against the house-ruler, <sup>12</sup>saying, These last did one hour, and thou have made them equal to us, who have borne the burden of the day and the heat. <sup>13</sup>But having answered, he said to one of them, Friend, I do thee no wrong. Did thou not agree with me for a denarius? <sup>14</sup>Take thine and go. But I want to give to this last man, as to thee also. <sup>15</sup>Is it not permitted for me to do what I want with my own? Is thine eye evil, because I am good? <sup>16</sup>So the last will be first, and the first last, for many are called, but few



chosen. <sup>17</sup>And while going up to Jerusalem, Jesus took the twelve disciples in private on the way, and he said to them, <sup>18</sup>Behold, we go up to Jerusalem, and the Son of man will be betrayed to the chief priests and scholars. And they will condemn him to death, <sup>19</sup>and will deliver him to the Gentiles to ridicule, and to scourge, and to crucify. And the third day he will rise. <sup>20</sup>Then the mother of the sons of Zebedee came to him with her sons, worshipping, and asking something from him. <sup>21</sup>And he said to her, What do thou want? She says to him, Speak that these my two sons may sit, one at thy right hand and one at thy left hand in thy kingdom. <sup>22</sup>But having answered, Jesus said, Ye know not what ye are asking. Are ye able to drink the cup that I am going to drink, or to be immersed the immersion that I am immersed? They say to him, We are able. <sup>23</sup>And he says to them, Ye will indeed drink my cup, and ye will be immersed the immersion that I am immersed. But to sit at my right hand and at my left hand is not mine to give, but to whom it has been prepared by my Father. <sup>24</sup>And when the ten heard it, they were indignant about the two brothers. <sup>25</sup>But having summoned them, Jesus said, Ye know that the rulers of the Gentiles lord over them, and their eminent men have power over them. <sup>26</sup>But it shall not be so among you. Rather whoever wants to become great among you, he shall be your helper, <sup>27</sup>and whoever wants be first among you shall be your bondman. <sup>28</sup>Just as the Son of man came not to be served, but to serve, and to give his life a ransom for many. <sup>29</sup>And when they went out from Jericho, a great multitude followed him. <sup>30</sup>And behold, two blind men sitting by the wayside, having heard that Jesus was passing by, cried out, saying, Be merciful to us, Lord, thou son of David. <sup>31</sup>And the multitude rebuked them, so that they would be quiet, but they cried out greater, saying, Be merciful to us, Lord, thou son of David. <sup>32</sup>And having stood still, Jesus called them and said, What do ye want that I would do to you? <sup>33</sup>They say to

him, Lord, that our eyes may be opened. <sup>34</sup>And having felt compassion, Jesus touched their eyes, and straightaway they received their sight, and followed him.

## Chapter 21

**A**nd when they came near to Jerusalem, and came to Bethsphage, to the mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, Go into the village opposite you, and straightaway ye will find a donkey tied, and a colt with it. Having loosed them, bring to me. <sup>3</sup>And if any man says anything to you, ye will say, The Lord has need of them, and straightaway he will send them. <sup>4</sup>Now all this came to pass, so that what was spoken through the prophet might be fulfilled, which says, <sup>5</sup>Say ye to the daughter of Zion, Behold, thy King comes to thee, meek, and mounted upon a donkey, and a colt the foal of a pack animal. <sup>6</sup>And the disciples having gone, and having done as Jesus commanded them, <sup>7</sup>they brought the donkey and the colt, and put their garments over them. And he sat upon them. <sup>8</sup>And the great multitude spread their garments on the road, and others cut down branches from the trees, and spread them on the road. <sup>9</sup>And the multitudes who went ahead 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! <sup>10</sup>And when he entered into Jerusalem, all the city was shaken, saying, Who is this? <sup>11</sup>And the multitudes said, This is Jesus, the prophet from Nazareth of Galilee. <sup>12</sup>And Jesus entered into the temple of God, and cast out all those who sold and bought in the temple. And he overturned the tables of the moneychangers, and the seats of those who sold the doves. <sup>13</sup>And he says to them, It is written, My house will be called a house of prayer, but ye made it a den of robbers. <sup>14</sup>And the lame and the blind came to him in the temple, and he healed them. <sup>15</sup>But when the chief priests and the scholars saw the wonderful things that he did, and the boys crying

out in the temple and saying, Hosanna to the son of David, they were indignant, <sup>16</sup>and said to him, Do thou hear what these are saying? And Jesus says to them, Yes! Did ye never read, Out of the mouth of children and those who suckle thou have perfected praise? <sup>17</sup>And having left them behind, he went out of the city to Bethany, and lodged there. <sup>18</sup>Now early while returning to the city, he was hungry. <sup>19</sup>And having seen a fig tree, one on the way, he came to it, and found nothing on it, except leaves only. And he says to it, Let fruit no longer be produced from thee into the age. And immediately the fig tree dried out. <sup>20</sup>And when the disciples saw it, they marveled, saying, How did the fig tree dry out immediately? <sup>21</sup>And having answered, Jesus said to them, Truly I say to you, if ye have faith, and doubt not, ye will not only do that of the fig tree, but even if ye may say to this mountain, Be thou taken up and cast into the sea, it will happen. <sup>22</sup>And all things, as many as ye may ask in prayer, believing, ye will receive. <sup>23</sup>And when he came into the temple, the chief priests and the elders of the people came to him while he taught, saying, By what authority do thou these things? And who gave thee this authority? <sup>24</sup>And having answered, Jesus said to them, I also will ask you one word, which if ye tell me, I also will tell you by what authority I do these things. <sup>25</sup>The immersion of John, from where was it, from heaven or from men? And they deliberated with themselves, saying, If we should say, From heaven, he will say to us, Why then did ye not believe him? <sup>26</sup>But if we should say, From men, we fear the multitude, for all hold John as a prophet. <sup>27</sup>And having answered Jesus, they said, We know not. He said to them, And neither do I tell you by what authority I do these things. <sup>28</sup>But what does it seem to you? A man had two children. And having come to the first, he said, Child, go work today in my vineyard. <sup>29</sup>And having answered, he said, I do not want to, but having repented later, he went. <sup>30</sup>And having come to

the second, he said likewise. And having answered, he said, I, sir, and did not go. <sup>31</sup>Which of the two did the will of the father? They say to him, The first. Jesus says to them, Truly I say to you, that the tax collectors and the harlots go into the kingdom of God before you. <sup>32</sup>For John came to you in a way of righteousness, and ye did not believe him, but the tax collectors and the harlots believed him. And having seen it, ye did not repent afterward to believe him. <sup>33</sup>Hear ye another parable. There was a certain man who was a house-ruler, who planted a vineyard, and placed a hedge around it, and dug a winepress in it, and built a tower, and leased it to farmers, and went on a journey. <sup>34</sup>And when the time of the fruits approached, he sent his bondmen to the farmers to receive his fruits. <sup>35</sup>And the farmers having taken his bondmen, they beat one, and killed another, and stoned another. <sup>36</sup>Again, he sent other bondmen more than the first, and they did to them in like manner. <sup>37</sup>But finally he sent to them his son, saying, They will be made ashamed by my son. <sup>38</sup>But the farmers, when they saw the son, said among themselves, This is the heir, come, let us kill him, and possess his inheritance. <sup>39</sup>And having seized him, they cast him out of the vineyard, and killed him. <sup>40</sup>When therefore the lord of the vineyard comes, what will he do to those farmers? <sup>41</sup>They say to him, Evil men, he will miserably destroy them, and will lease out the vineyard to other farmers, who will render him the fruits in their seasons. <sup>42</sup>Jesus says to them, Did ye never read in the scriptures, The stone that those who build rejected, this came to be in the head of the corner. This happened from the Lord, and it is marvelous in our eyes? <sup>43</sup>Because of this I say 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. <sup>44</sup>And he who falls on this stone will be shattered, but on whomever it may fall, it will grind him to dust. <sup>45</sup>And when the chief priests and the Pharisees heard his parables, they

knew that he spoke about them. <sup>46</sup>And when they sought to seize him, they feared the multitudes, because they held him as a prophet.

## Chapter 22

**A**nd having responded, Jesus again spoke to them in parables, saying, <sup>2</sup>The kingdom of the heavens is like a man, a king who made a wedding for his son. <sup>3</sup>And he sent forth his bondmen to call those who were invited to the wedding festivities, and they did not want to come. <sup>4</sup>Again he sent forth other bondmen, saying, Speak to those who were invited, Behold, I have prepared my dinner. My oxen and my fatlings have been killed, and all things are ready. Come to the wedding festivities. <sup>5</sup>But having disregarded, they departed, one to his own farm, another to his merchandise, <sup>6</sup>and the others having seized his bondmen, abused and killed them. <sup>7</sup>But having heard that, the king was angry, and having sent forth his armies, he destroyed those murderers, and burned their city. <sup>8</sup>Then he says to his bondmen, The wedding is indeed ready, but those who were invited were not worthy. <sup>9</sup>Go ye therefore to the crossings of the ways, and as many as ye may find, call to the wedding festivities. <sup>10</sup>And those bondmen having departed into the roads, they gathered together all, as many as they found, both bad and good. And the wedding was filled with those who were dining. <sup>11</sup>But when the king came in to see those who were dining, he saw there a man who was not clothed with a wedding garment. <sup>12</sup>And he says to him, Friend, how did thou come in here not having a wedding garment? But he was speechless. <sup>13</sup>Then the king said to the helpers, After binding him hands and feet, take him away and cast him out into the outer darkness. There will be the weeping and the gnashing of teeth. <sup>14</sup>For many are called, but few chosen. <sup>15</sup>Then the Pharisees having departed, they took counsel how they might trap him in his talk. <sup>16</sup>And they send out their disciples to him, with the Herodians, saying,

Teacher, we know that thou art true, and teach the way of God in truth, and it is not a concern to thee about a man, for thou look not to the personage of men. <sup>17</sup>Tell us therefore, what does it seem to thee? Is it permitted to give tribute to Caesar or not? <sup>18</sup>But Jesus having known their wickedness, said, Why do ye tempt me, ye hypocrites? <sup>19</sup>Exhibit to me the tribute money. And they brought to him a denarius. <sup>20</sup>And he says to them, Whose is this image and inscription? <sup>21</sup>They say to him, Caesar's. Then he says to them, Therefore, render the things of Caesar to Caesar, and the things of God to God. <sup>22</sup>And when they heard it, they marveled. And having left him, they departed. <sup>23</sup>On that day Sadducees came to him, those who claim to be no resurrection. And they questioned him, saying, <sup>24</sup>Teacher, Moses said, If some man dies, having no children, his brother shall marry his wife, and raise up seed to his brother. <sup>25</sup>Now there were with us seven brothers. And the first having married perished. And having no seed left his wife to his brother. <sup>26</sup>Likewise also the second, and the third, until the seventh. <sup>27</sup>And last of all, the woman also died. <sup>28</sup>In the resurrection therefore, which of the seven will she be wife? For they all had her. <sup>29</sup>But having answered, Jesus said to them, Ye are led astray, not knowing the scriptures, nor the power of God. <sup>30</sup>For in the resurrection they neither marry, nor are given in marriage, but are as agents of God in heaven. <sup>31</sup>But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying, <sup>32</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of the dead, but of the living. <sup>33</sup>And when the multitudes heard it, they were astonished at his doctrine. <sup>34</sup>But the Pharisees, having heard that he silenced the Sadducees, they came together in the same place. <sup>35</sup>And one of them, a lawyer, questioned, trying him, and saying, <sup>36</sup>Teacher, which is the great commandment in the law? <sup>37</sup>And Jesus said to him, Thou shalt love the Lord thy God with thy whole heart,

and with thy whole soul, and with thy whole mind. <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like it, Thou shall love thy neighbor as thyself. <sup>40</sup>On these two commandments hang all the law and the prophets. <sup>41</sup>Now the Pharisees having been gathered together, Jesus interrogated them, saying, <sup>42</sup>What does it seem to you about the Christ? Whose son is he? They say to him, Of David. <sup>43</sup>He says to them, How then does David in Spirit call him Lord, saying, <sup>44</sup>The Lord said to my Lord, Sit thou at my right hand until I place thine enemies a footstool of thy feet? <sup>45</sup>If David therefore calls him Lord, how is he his son? <sup>46</sup>And no man was able to answer him a word, nor did any man from that day dare to question him any more.

## Chapter 23

**T**hen Jesus spoke to the multitudes and to his disciples, saying, <sup>2</sup>The scholars and the Pharisees sit on Moses' seat. <sup>3</sup>All things therefore, however many they may tell you to observe, observe and do, but do not ye according to their works, for they say, and do not. <sup>4</sup>For they bind heavy burdens and difficult to bear, and lay them on men's shoulders, but they do not want to move them with their finger. <sup>5</sup>But all their works they do in order to be seen by men. And they make broad their phylacteries, and enlarge the hems of their garments. <sup>6</sup>And they love the chief place at feasts, and the chief seats in the synagogues, <sup>7</sup>and the greetings in the marketplaces, and to be designated by men, Rabbi, Rabbi. <sup>8</sup>But be ye not designated Rabbi, for one is your leader, the Christ, and ye are all brothers. <sup>9</sup>And do not designate a father of you upon the earth, for one is your Father, he in the heavens. <sup>10</sup>And be ye not designated leaders, for one is your leader, the Christ. <sup>11</sup>But the greater of you will be your helper. <sup>12</sup>And he who will exalt himself will be made low, and he who will make himself low will be exalted. <sup>13</sup>Woe to you, scholars and Pharisees, hypocrites! Because ye close up

the kingdom of the heavens ahead of men. For ye enter not in, nor do ye allow those who are entering to enter in. <sup>14</sup>But woe to you, scholars and Pharisees, hypocrites! Because ye devour widows' houses, and praying long in pretence. Because of this ye will receive greater condemnation. <sup>15</sup>Woe to you, scholars and Pharisees, hypocrites! Because ye encompass the sea and the land to make one proselyte, and when it happens, ye make him twice more a son of hell than yourselves. <sup>16</sup>Woe to you, ye blind guides, who say, Whoever may swear by the temple, it is nothing, but whoever may swear by the gold of the temple, he is obligated. <sup>17</sup>Ye foolish and blind men, for which is greater, the gold, or the temple that makes the gold sacred? <sup>18</sup>And, Whoever may swear by the altar, it is nothing, but whoever may swear by the gift upon it, he is obligated. <sup>19</sup>Ye foolish and blind men, for which is greater, the gift, or the altar that makes the gift sacred? <sup>20</sup>He therefore who swears by the altar, swears by it, and by all things on it. <sup>21</sup>And he who swears by the temple, swears by it, and by him who dwells in it. <sup>22</sup>And he who swears by heaven, swears by the throne of God, and by him who sits upon it. <sup>23</sup>Woe to you, scholars and Pharisees, hypocrites! Because ye tithe the mint and the anise and the cummin, and have omitted the weightier matters of the law-justice and mercy and faith. These things must be done, and not neglecting those things. <sup>24</sup>Ye blind guides, who strain out the gnat, and swallow the camel. <sup>25</sup>Woe to you, scholars and Pharisees, hypocrites! Because ye cleanse the outside of the cup and of the platter, but inside they are full of plunder and unrighteousness. <sup>26</sup>Thou blind Pharisee, cleanse first the inside of the cup and of the platter, so that the outside of them may also become clean. <sup>27</sup>Woe to you, scholars and Pharisees, hypocrites! Because ye are like whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones, and of all uncleanness. <sup>28</sup>In this way also, ye indeed outwardly appear

righteous to men, but inside ye are full of hypocrisy and lawlessness. <sup>29</sup>Woe to you, scholars and Pharisees, hypocrites! Because ye build the tombs of the prophets, and adorn the sepulchers of the righteous, <sup>30</sup>and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup>So then ye testify to yourselves that ye are sons of those who murdered the prophets. <sup>32</sup>Then fill ye up the measure of your fathers. <sup>33</sup>Ye serpents, ye offspring of vipers, how will ye escape from the damnation of hell? <sup>34</sup>Because of this, behold, I send to you prophets, and wise men, and scholars. And some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and will persecute from city to city, <sup>35</sup>so that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom ye murdered between the sanctuary and the altar. <sup>36</sup>Truly I say to you, that all these things will come upon this generation. <sup>37</sup>O Jerusalem, Jerusalem, who kills the prophets, and stones those who have been sent to her. How often I wanted to gathered thy children together the way a hen gathers her chicks under her wings, and ye would not. <sup>38</sup>Behold, your house is left to you desolate. <sup>39</sup>For I say to you, ye will, no, not see me henceforth, until ye say, Blessed is he who comes in the name of the Lord.

## Chapter 24

**A**nd when Jesus departed he was going from the temple. And his disciples came near to exhibit to him the buildings of the temple. <sup>2</sup>But Jesus said to them, Do ye not see all these things? Truly I say to you, there will be left here, no, not a stone upon a stone, that will not be thrown down. <sup>3</sup>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 is the sign of thy coming, and of the termination of the age? <sup>4</sup>And having

answered, Jesus said to them, See that not any man may lead you astray. <sup>5</sup>For many will come in my name, saying, I am the Christ, and will lead many astray. <sup>6</sup>And ye are going to hear of wars and rumors of wars. See that ye not be alarmed, for all the things must happen, but the end is not yet. <sup>7</sup>For nation will rise against nation, and kingdom against kingdom, and there will be famines and plagues and earthquakes in places. <sup>8</sup>But all these things are the beginning of travail. <sup>9</sup>Then they will deliver you up for tribulation, and will kill you, and ye will be hated by all the nations because of my name. <sup>10</sup>And then many will be caused to stumble, and they will betray each other and will hate each other. <sup>11</sup>And many false prophets will arise, and will lead many astray. <sup>12</sup>And because of the increased lawlessness, the love of the many will become cold. <sup>13</sup>But he who endures to the end, this man will be saved. <sup>14</sup>And this good news of the kingdom will be proclaimed in the whole world for a testimony to all the nations, and then the end will come. <sup>15</sup>When therefore ye see the abomination of desolation that was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand), <sup>16</sup>then let those in Judea flee to the mountains. <sup>17</sup>Let the man on the housetop not go down to take things from his house. <sup>18</sup>And let the man in the field not return back to take his clothes. <sup>19</sup>And woe to those who have in the womb and to those who suckle in those days. <sup>20</sup>And pray ye that your flight may not happen in winter, nor on a sabbath, <sup>21</sup>for then there will be great tribulation, such as not has happened from the beginning of the world until now, nor, no, it will not happen. <sup>22</sup>And if those days were not shortened, no flesh would be saved. But because of the chosen those days will be shortened. <sup>23</sup>Then if any man should say to you, Lo, here is the Christ, or, Here, believe ye not. <sup>24</sup>For there will arise false Christs and false prophets, and they will give great signs and wonders, so as to lead astray, if possible, even the chosen. <sup>25</sup>Behold, I have foretold it to you.

<sup>26</sup>If therefore they should say to you, Behold, he is in the wilderness, do not go forth. Behold, he is in the inner chambers, do not believe. <sup>27</sup>For as the lightning comes out from the east, and shines as far as the west, so also will be the coming of the Son of man. <sup>28</sup>For wherever the carcass may be, there the vultures will be gathered together. <sup>29</sup>But straightaway after the tribulation of those days the sun will be darkened, and the moon will not give its light. And the stars will fall from the sky, and the powers of the heavens will be shaken. <sup>30</sup>And then the sign of the Son of man will appear in the sky. And then all the tribes of the earth will beat the breast, and they will see the Son of man coming in the clouds of the sky with power and much glory. <sup>31</sup>And he will send forth his agents with a great trumpet sound, and they will gather together his chosen from the four winds, from the boundaries of the heavens-as far as their boundaries. <sup>32</sup>Now learn a parable from the fig tree. When its branch now becomes tender, and sprouts leaves, ye know that the summer is near. <sup>33</sup>So ye also, when ye see all these things, know that it is near, at the doors. <sup>34</sup>Truly I say to you, this generation will, no, not pass away, until all these things happen. <sup>35</sup>The sky and the earth will pass away, but my words may, no, not pass away. <sup>36</sup>But about that day and hour no man knows, not even the agents of the heavens, except my Father only. <sup>37</sup>And as the days of Noah, so also will be the coming of the Son of man. <sup>38</sup>For as in the days before the flood they were eating and drinking, marrying and giving in marriage until that day Noah entered into the ark. <sup>39</sup>And they knew not until the flood came, and took them all away. So also will be the coming of the Son of man. <sup>40</sup>Then two men will be in the field, one is taken, and one is left. <sup>41</sup>Two women grinding at the mill, one is taken, and one is left. <sup>42</sup>Watch therefore, because ye know not at what hour your Lord comes. <sup>43</sup>But know this, that if the house-ruler had known in what watch the thief was

coming, he would have watched, and would not have allowed his house to be broken into. <sup>44</sup>Because of this ye also be ready, because in that hour ye think not the Son of man comes. <sup>45</sup>Who then is the faithful and wise bondman, whom his lord appointed over his service, to give them the provision on time? <sup>46</sup>Blessed is that bondman, whom his lord when he comes will find so doing. <sup>47</sup>Truly I say to you, that he will appoint him over all things being possessed by him. <sup>48</sup>But if that evil bondman should say in his heart, My lord is late coming, <sup>49</sup>and should begin to beat the fellow bondmen, and to eat and drink with the drunken, <sup>50</sup>the lord of that bondman will come in a day that he does not expect, and in an hour that he is not aware, <sup>51</sup>and he will cut him in two, and place his share with the hypocrites. There will be the weeping and the gnashing of teeth.

## Chapter 25

**T**hen the kingdom of heaven will be like ten virgins, who, having taken their lamps, went forth to the bridegroom's gathering. <sup>2</sup>And five of them were wise, and five were foolish, <sup>3</sup>foolish women, who, having taken their lamps, took no olive oil with them. <sup>4</sup>But the wise took olive oil in their vessels with their lamps. <sup>5</sup>Now while the bridegroom delayed, they all slumbered and slept. <sup>6</sup>But at midnight a shout occurred, Behold, the bridegroom comes! Go ye forth for his gathering. <sup>7</sup>Then all those virgins were roused, and put their lamps in order. <sup>8</sup>And the foolish said to the wise, Give us from your olive oil, because our lamps are going out. <sup>9</sup>But the wise answered, saying, Perhaps there may not be enough for us and you. But go ye rather to those who sell, and buy for yourselves. <sup>10</sup>And while they went to buy, the bridegroom came. And the prepared entered in with him for the wedding festivities, and the door was shut. <sup>11</sup>But afterward the other virgins also came, saying, Lord, Lord, open to us. <sup>12</sup>But having answered, he said, Truly I say to you, I know

you not. <sup>13</sup>Watch therefore, because ye know not the day nor the hour in which the Son of man comes. <sup>14</sup>For, like a man going on a journey, he called his own bondmen, and delivered to them the things possessed by him. <sup>15</sup>And to one he gave five talents, to another two, to another one, to each according to his personal ability, and straightaway he journeyed. <sup>16</sup>And having departed, the man who received the five talents worked with them, and made five other talents. <sup>17</sup>And likewise also the man of the two gained two others. <sup>18</sup>But having departed, the man who received the one dug in the ground, and hid his lord's silver. <sup>19</sup>Now after a long time the lord of those bondmen comes, and takes up accounting with them. <sup>20</sup>And having come, the man who received the five talents brought five other talents, saying, Lord, thou delivered five talents to me, lo, I have gained five other talents besides them. <sup>21</sup>And his lord said to him, Well, good and faithful bondman. Thou were faithful over a few things, I will appoint thee over many things. Enter thou into the joy of thy lord. <sup>22</sup>And also having come, the man who received the two talents said, Lord, thou delivered two talents to me, lo, I have gained two other talents besides them. <sup>23</sup>His lord said to him, Well, good and faithful bondman. Thou were faithful over a few things, I will appoint thee over many things. Enter thou into the joy of thy lord. <sup>24</sup>And the man who received the one talent also having come, said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering from where thou didst not scatter. <sup>25</sup>And after being afraid, having gone, I hid thy talent in the ground. Lo, thou hast thine own. <sup>26</sup>But having answered, his lord said to him, Thou evil and lazy bondman, thou knewest that I reap where I sowed not, and gather from where I did not scatter. <sup>27</sup>Thou oughtest therefore to have placed my silver with the bankers, and having come I would have received back my own with interest. <sup>28</sup>Take ye therefore the talent from him, and give it to him who has the ten talents.

<sup>29</sup>For to every man who has will be given, and he will have abundance, but from him who has not, even what he has will be taken away from him. <sup>30</sup>And cast ye the unprofitable bondman into the outer darkness. There will be the weeping and the gnashing of teeth. <sup>31</sup>But when the Son of man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. <sup>32</sup>And all the nations will be gathered before him, and he will separate them from each other, as the shepherd separates the sheep from the goats. <sup>33</sup>And he will truly place the sheep at his right hand, but the goats at the left. <sup>34</sup>Then the King will say to those at his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>For I was hungry, and ye gave me to eat. I was thirsty, and ye gave me to drink. I was a stranger, and ye took me in, <sup>36</sup>naked, and ye clothed me. I was feeble, and ye came to help me. I was in prison, and ye came to me. <sup>37</sup>Then the righteous will answer him, saying, Lord, when did we see thee hungering, and fed thee, or thirsting, and gave thee drink? <sup>38</sup>And when did we see thee a stranger, and took thee in, or naked, and clothed thee? <sup>39</sup>And when did we see thee weak, or in prison, and came to thee? <sup>40</sup>And having answered, the King will say to them, Truly I say to you, inasmuch as ye did it to one of these my brothers, the least, ye did it to me. <sup>41</sup>Then he will also say to those at the left hand, Depart from me, ye accursed, into the eternal fire prepared for the devil and his agents. <sup>42</sup>For I was hungry, and ye did not give me to eat, I was thirsty, and ye gave me no drink, <sup>43</sup>I was a stranger, and ye did not take me in, naked, and ye did not clothe me, weak, and in prison, and ye did not come to help me. <sup>44</sup>Then they will also answer, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or weak, or in prison, and did not serve thee? <sup>45</sup>Then he will answer them, saying, Truly I say to you, inasmuch as ye did it not to one of these least, ye did it not to me. <sup>46</sup>And

these will go away into eternal punishment, but the righteous into eternal life.

## Chapter 26

**A**nd it came to pass, when Jesus had finished all these saying, he said to his disciples, <sup>2</sup>Ye know that after two days the Passover comes, and the Son of man is betrayed to be crucified. <sup>3</sup>Then the chief priests, and the scholars, and the elders of the people, assembled together to the courtyard of the high priest, who was called Caiaphas, <sup>4</sup>and they deliberated so that they might take Jesus by trickery, and kill him. <sup>5</sup>But they said, Not during the feast, lest an uproar develop among people. <sup>6</sup>Now when Jesus happened to be in Bethany, in the house of Simon the leper, <sup>7</sup>a woman came to him having an alabaster cruse of precious ointment, and she poured it upon his head as he sat relaxing. <sup>8</sup>But when his disciples saw it, they were indignant, saying, Why this waste? <sup>9</sup>For this ointment could have been sold for much, and given to the poor. <sup>10</sup>But Jesus knowing it, he said to them, Why do ye cause troubles to the woman? For she has wrought a good work upon me. <sup>11</sup>For ye always have the poor with you, but ye do not always have me. <sup>12</sup>For by pouring this ointment upon my body, she did it for my burial. <sup>13</sup>Truly I say to you, wherever this good news may be proclaimed in the whole world, what this woman did will also be told for a memorial of her. <sup>14</sup>Then one of the twelve, who was called Judas Iscariot, having gone to the chief priests, <sup>15</sup>he said, What are ye willing to give me, and I will deliver him to you? And they weighed out to him thirty silver pieces. <sup>16</sup>And from that time he sought a favorable opportunity so that he might betray him. <sup>17</sup>Now on the first day of unleavened bread the disciples came to Jesus, saying, Where do thou want that we should prepare for thee to eat the Passover? <sup>18</sup>And he said, Go into the city to a certain man, and say to him, The teacher says, My time is near. I keep the Passover with my disciples with thee.

<sup>19</sup>And the disciples did as Jesus arranged for them, and they prepared the Passover. <sup>20</sup>Now having become evening, he was sitting with the twelve. <sup>21</sup>And as they were eating, he said, Truly I say to you, that one of you will betray me. <sup>22</sup>And being exceedingly sorrowful, they began, each of them, to say to him, Is it I, Lord? <sup>23</sup>And having answered, he said, He who dipped his hand with me in the dish, this man will betray me. <sup>24</sup>The Son of man indeed goes as it is written about him, but woe to that man through whom the Son of man is betrayed! It were good for him if that man had not been born. <sup>25</sup>And Judas (the man who betrayed him) having answered, he said, Is it I, Rabbi? He says to him, Thou have said. <sup>26</sup>And as they were eating, Jesus, having taken bread, having expressed thanks, broke in pieces, and he gave to the disciples, and said, Take, eat, this is my body. <sup>27</sup>And having taken the cup, having expressed thanks, he gave to them, saying, All ye drink of it, <sup>28</sup>for this is my blood of the new covenant, which is shed on behalf of many for remission of sins. <sup>29</sup>But I say to you, that I will, no, not drink of this fruit of the grapevine henceforth until that day when I drink it new with you in my Father's kingdom. <sup>30</sup>And having sung a hymn, they went out to the mount of Olives. <sup>31</sup>Then Jesus says to them, All ye will be caused to stumble by me in this night, for it is written, I will strike the shepherd, and the sheep of the flock will be scattered. <sup>32</sup>But after I am raised up, I will go before you into Galilee. <sup>33</sup>But having answered, Peter said to him, If all men will be caused to stumble by thee, I will never be caused to stumble. <sup>34</sup>Jesus said to him, Truly I say to thee, that in this night, before a cock sounds, thou wilt deny me thrice. <sup>35</sup>Peter says to him, Even if I must die with thee, I will, no, not deny thee. And likewise also, said all the disciples. <sup>36</sup>Then Jesus comes with them to a place called Gethsemane, and he says to his disciples, Sit ye here until, after going, I may pray there. <sup>37</sup>And having taken Peter and the two sons of Zebedee,



he began to be sorrowful and distressed. <sup>38</sup>Then Jesus says to them, My soul is deeply grieved, as far as of death. Remain ye here and watch with me. <sup>39</sup>And having gone forward a little, he fell on his face praying, and saying, My Father, if it be possible, may this cup pass from me. Nevertheless, not as I want, but as thou. <sup>40</sup>And he comes to the disciples, and finds them sleeping. And he says to Peter, So ye could not watch with me one hour. <sup>41</sup>Watch and pray that ye enter not into temptation. Truly, the spirit is willing, but the flesh is weak. <sup>42</sup>Having gone again a second time, he prayed, saying, My Father, if it is not possible for this cup to pass from me, except I drink it, may thy will happen. <sup>43</sup>And having come again, he finds them sleeping, for their eyes were heavy. <sup>44</sup>And when he left them, having gone away again, he prayed a third time, saying again the same statement. <sup>45</sup>Then he comes to his disciples, and says to them, Sleep what remains, and take rest. Behold, the hour has come near, and the Son of man is betrayed into the hands of sinners. <sup>46</sup>Awake, we go. Behold, he who betrays me has come near. <sup>47</sup>And while he was still speaking, lo, Judas, one of the twelve, came, and with him a great multitude with swords and clubs from the chief priest and elders of the people. <sup>48</sup>Now the man who betrayed him gave them a sign, saying, Whomever I may kiss is he. Seize him. <sup>49</sup>And straightaway having come to Jesus, he said, Hail, Rabbi, and kissed him much. <sup>50</sup>And Jesus said to him, Friend, why are thou here? Then having come, they threw their hands on Jesus, and seized him. <sup>51</sup>And behold, one of those with Jesus, having stretched out a hand, drew his sword, and when he struck the bondman of the high priest, he cut off his ear. <sup>52</sup>Then Jesus says to him, Return thy sword into its place, for all those who take a sword will die by a sword. <sup>53</sup>Or do thou think that I cannot now call my Father, and he will provide to me more than twelve legions of agents? <sup>54</sup>How then would the scriptures be fulfilled that it is necessary to

happen this way? <sup>55</sup>In that hour Jesus said to the multitudes, Did ye come out as against a robber with swords and clubs to seize me? I sat daily with you teaching in the temple, and ye did not seize me. <sup>56</sup>But all this has come to pass, so that the scriptures of the prophets might be fulfilled. Then all the disciples fled, having forsook him. <sup>57</sup>And those who seized Jesus led him away to Caiaphas the high priest where the scholars and the elders were assembled together. <sup>58</sup>But Peter followed him from afar, as far as the courtyard of the high priest. And having entered inside, he sat with the subordinates to see the outcome. <sup>59</sup>Now the chief priests and the elders and the whole council sought false testimony against Jesus, so that they might put him to death, <sup>60</sup>and they did not find it. And although many false witnesses came, they did not find it. <sup>61</sup>But finally two false witnesses having come, they said, This man said, I am able to destroy the temple of God, and to build it by three days. <sup>62</sup>And the high priest having stood up, he said to him, Answer thou nothing? What do these testify against thee? <sup>63</sup>But Jesus was silent. And having responded, the high priest said to him, I adjure thee by the living God, that thou tell us if thou are the Christ, the Son of God. <sup>64</sup>Jesus says to him, Thou have said. Nevertheless I say to you, Henceforth ye will see the Son of man sitting at the right hand of Power, and coming in the clouds of the sky. <sup>65</sup>Then the high priest tore his garments, saying, He has blasphemed. What further need have we of witnesses? Behold, now ye heard his blasphemy. <sup>66</sup>What does it seem to you? Having answered, they said, He is deserving of death. <sup>67</sup>Then they spat in his face and struck him with a fist. And some slapped him, <sup>68</sup>saying, Prophecy to us, thou Christ. Who is he who struck thee? <sup>69</sup>Now Peter was sitting outside in the courtyard, and one servant girl came to him, saying, Thou also were with Jesus the Galilean. <sup>70</sup>But he denied before them all, saying, I do not know what thou say. <sup>71</sup>And when he was gone out into the

porch, another woman saw him, and says to them there, This man was also with Jesus the Nazarene. <sup>72</sup>And again he denied with an oath, I do not know the man. <sup>73</sup>And after a little while those who stood, having approached, said to Peter, Surely thou also are of them, for thy accent even makes thee apparent. <sup>74</sup>Then he began to curse vehemently and to swear, I do not know the man. And straightaway a cock sounded. <sup>75</sup>And Peter remembered the saying that Jesus said to him, Before a cock sounds, thou wilt deny me thrice. And having gone outside, he wept bitterly.

## Chapter 27

**B**ut having become morning, all the chief priests and the elders of the people held consultation against Jesus in order to condemn him to death. <sup>2</sup>And having bound him, they led him away and delivered him to Pontius Pilate the governor. <sup>3</sup>Then Judas, who betrayed him, after seeing that he was condemned, having repented, he brought back the thirty silver pieces to the chief priests and elders, <sup>4</sup>saying, I sinned, having betrayed innocent blood. But they said, What is it to us? See thou to it. <sup>5</sup>And having cast down the silver pieces in the temple, he departed, and after going away, he hanged himself. <sup>6</sup>And after taking the silver pieces, the chief priests said, It is not permitted to put them into the treasury, since it is a price of blood. <sup>7</sup>And having held consultation, they bought the potter's field with them for burial for foreigners. <sup>8</sup>Therefore that field was called the field of blood, to this day. <sup>9</sup>Then that which was spoken through Jeremiah the prophet was fulfilled, which says, And they took the thirty silver pieces, the price of him who was valued, whom they valued from the sons of Israel, <sup>10</sup>and they gave them for the potter's field, as the Lord appointed me. <sup>11</sup>Now Jesus stood before the governor, and the governor questioned him, saying, Are thou the king of the Jews? And Jesus said to him, Thou say. <sup>12</sup>And when he was accused by the chief priests and

elders, he answered nothing. <sup>13</sup>Then Pilate says to him, Do thou not hear how many things they testify against thee? <sup>14</sup>And he did not answer him, not even one word, so as for the governor to marvel greatly. <sup>15</sup>Now during a feast the governor had been accustomed to release to the crowd one prisoner whom they wanted. <sup>16</sup>And they had then a notorious prisoner called Barabbas. <sup>17</sup>When therefore they were gathered together, Pilate said to them, Whom do ye want I should release to you? Barabbas, or Jesus who is called Christ? <sup>18</sup>For he knew that they delivered him up because of envy. <sup>19</sup>And while he was sitting on the judgment seat, his wife sent to him, saying, There is nothing for thee and that righteous man. For I suffered many things this day in a dream because of him. <sup>20</sup>But the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. <sup>21</sup>Now the governor having answered, he said to them, Which of the two do ye want I would release to you? And they said, Barabbas. <sup>22</sup>Pilate says to them, What then shall I do to Jesus who is called Christ? They all say to him, He should be crucified. <sup>23</sup>And the governor said, For what evil has he done? But they cried out even more, saying, He should be crucified. <sup>24</sup>And when Pilate saw that he was accomplishing nothing, but rather an uproar was developing, after taking water, he washed his hands in front of the multitude, saying, I am innocent of the blood of this righteous man. See ye to it. <sup>25</sup>And having answered, all the people said, His blood be on us, and on our children. <sup>26</sup>Then he released Barabbas to them, and having scourged Jesus he delivered him so that he would be crucified. <sup>27</sup>Then the soldiers of the governor, having taken Jesus into the Praetorium, gathered the whole band to him. <sup>28</sup>And having stripped him, they put a scarlet robe on him. <sup>29</sup>And having woven a crown of thorns, they put it upon his head, and a reed in his right hand. And having knelt down before him, they ridiculed him, saying, Hail, king of the Jews! <sup>30</sup>And having

spat upon him, they took the reed and were striking him on his head. <sup>31</sup>And after they ridiculed him, they took the robe off of him, and put his clothes on him, and led him away in order to crucify. <sup>32</sup>And while coming out, they found a man of Cyrene, Simon by name. They drafted this man, so that he might take his cross. <sup>33</sup>And having come to a place called Golgotha, that is called, the place of a skull, <sup>34</sup>they gave him vinegar to drink mingled with gall. And having tasted it, he would not drink. <sup>35</sup>And when they crucified him, they divided his garments, casting a lot. <sup>36</sup>And as they sat, they keep watch over him there. <sup>37</sup>And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. <sup>38</sup>Then two robbers are crucified with him, one at the right hand and one at the left. <sup>39</sup>And those who passed by reviled him, shaking their heads, <sup>40</sup>and saying, Thou who destroy the temple, and build it in three days, save thyself. If thou are the Son of God, come down from the cross. <sup>41</sup>And likewise also the chief priests, ridiculing with the scholars, and elders, and Pharisees, said, <sup>42</sup>He saved others, he cannot save himself. If he is the king of Israel, let him now come down from the cross, and we will believe in him. <sup>43</sup>He trusted in God, let him rescue him now, if he wants him, for he said, I am the Son of God. <sup>44</sup>And also the robbers who were crucified with him reviled him the same way. <sup>45</sup>Now from the sixth hour darkness developed over all the land until the ninth hour. <sup>46</sup>And about the ninth hour Jesus cried out in a great voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why have thou forsaken me? <sup>47</sup>And some of those who stood there, when they heard it, said, This man calls Elijah. <sup>48</sup>And straightaway one of them, after running, and having taken a sponge, and having filled it with vinegar, put it on a reed, and gave him to drink. <sup>49</sup>But the others said, Leave thou be. We might see if Elijah comes he will save him. <sup>50</sup>And Jesus, having cried out again in a great voice, yielded up his spirit. <sup>51</sup>And behold, the curtain

of the temple was torn in two from the top to the bottom, and the earth quaked, and the rocks split, <sup>52</sup>and the sepulchers were opened, and many bodies of the sanctified who have been asleep arose. <sup>53</sup>And having come forth out of the sepulchers after his resurrection they entered into the holy city and appeared to many. <sup>54</sup>Now the centurion, and those with him watching over Jesus, when they saw the earthquake, and the things that happened, they feared greatly, saying, Truly this was the Son of God. <sup>55</sup>And many women were there watching from afar, who followed Jesus from Galilee, serving him, <sup>56</sup>among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. <sup>57</sup>And having become evening, there came a rich man from Arimathaea, named Joseph, who also himself was discipled by Jesus. <sup>58</sup>This man having come to Pilate, requested the body of Jesus. Then Pilate commanded the body to be given. <sup>59</sup>And Joseph having taken the body, wrapped it in a clean linen cloth, <sup>60</sup>and laid it in his own new sepulcher, which he hewed out in the rock. And having rolled a great stone to the door of the sepulcher, he departed. <sup>61</sup>And Mary Magdalene, and the other Mary were there, sitting opposite the tomb. <sup>62</sup>Now on the morrow, which is after the Preparation, the chief priests and the Pharisees came together to Pilate, <sup>63</sup>saying, Sir, we remember that that deceiver said while he was still alive, After three days I am raised. <sup>64</sup>Command therefore to secure the tomb until the third day, lest his disciples having come by night steal him away, and say to the people, He was raised from the dead. And the last error will be worse than the first. <sup>65</sup>Pilate said to them, Ye have security. Go, make it as secure as ye know how. <sup>66</sup>And having gone, they made the tomb secure, with the security having sealed the stone.

## Chapter 28

Now late on the sabbath day, being dawn toward the first day of the week, Mary

Magdalene and the other Mary came to see the tomb. <sup>2</sup>And behold, a great earthquake occurred, for an agent of the Lord, having descended from heaven, having come, he rolled the stone away from the door and sat upon it. <sup>3</sup>And his appearance was as lightning and his clothing white as snow. <sup>4</sup>And those watching over shook from fear of him, and became as dead men. <sup>5</sup>And having responded, the agent said to the women, Fear ye not, for I know that ye seek Jesus, who was crucified. <sup>6</sup>He is not here, for he was raised as he said. Come, see the place where the Lord lay. <sup>7</sup>And after going quickly, tell his disciples, He was raised from the dead, and lo, he goes before you into Galilee. There ye will see him. Behold, I have told you. <sup>8</sup>And after coming out quickly from the sepulcher with fear and great joy, they ran to notify his disciples. <sup>9</sup>And as they were going to tell his disciples, behold, Jesus also met them, saying, Hail. And having come, they held his feet and worshiped him. <sup>10</sup>Then Jesus says to them, Fear not. Go notify my brothers that they should depart into Galilee, and there they will see me. <sup>11</sup>Now while they were going, behold, some of the security having come into the city, reported to the chief priests all the things that happened. <sup>12</sup>And after assembling with the elders, and having taken consultation, they gave many silver pieces to the soldiers, saying, <sup>13</sup>Say ye, His disciples, having come by night, stole him from us while we slept. <sup>14</sup>And if this should be heard by the governor, we will persuade him, and will make you worry free. <sup>15</sup>And having taken the silver pieces, they did as they were instructed. And this saying was spread abroad among the Jews until this day. <sup>16</sup>But the eleven disciples went for Galilee to the mountain where Jesus arranged for them. <sup>17</sup>And when they saw him, they worshiped him, but men doubted. <sup>18</sup>And Jesus having come, he spoke to them, saying, All authority in heaven and on earth was given to me. <sup>19</sup>After going, make ye disciples of all the nations, immersing them

into the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all things, as many as I commanded you. And lo, I am with you all the days, until the end of the age. Truly.



# Mark

## Chapter 1

**T**he beginning of the good news of Jesus Christ, the Son of God. <sup>2</sup>As it is written in the prophets, Behold, I send my agent before thy face, who will prepare thy way before thee. <sup>3</sup>The voice of a man crying out in the wilderness: Prepare ye the way of the Lord. Make his paths straight. <sup>4</sup>It came to pass, that John was immersing in the wilderness and preaching an immersion of repentance for remission of sins. <sup>5</sup>And all the land of Judea and the Jerusalemites went out to him, and they were all immersed by him in the river Jordan, confessing their sins. <sup>6</sup>And John was clothed with camel's hair and a leather belt around his waist, and eating locusts and wild honey. <sup>7</sup>And he preached, saying, A man mightier than I comes after me of whom I am not worthy, having stooped down, to loosen the strap of his shoes. <sup>8</sup>I indeed immersed you in water, but he will immerse you in the Holy Spirit. <sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. <sup>10</sup>And straightaway coming up out of the water, he saw the heavens divided, and the Spirit descending upon him as a dove. <sup>11</sup>And a voice occurred out of the heavens, Thou art my beloved Son, in whom I am well pleased. <sup>12</sup>And straightaway the Spirit drives him forth into the wilderness. <sup>13</sup>And he was there in the wilderness forty days tempted by Satan. And he was with the wild beasts. And the agents served him. <sup>14</sup>Now after John was delivered up, Jesus came into Galilee proclaiming the good news of God, <sup>15</sup>and saying, The time is fulfilled, and the kingdom of God has come near. Repent ye, and believe in the good news. <sup>16</sup>And walking beside the sea of Galilee he saw Simon and Andrew his brother, the son of Simon, casting a net in the sea, for they were fishermen. <sup>17</sup>And Jesus said to them, Come ye behind me, and I will make you to become fishermen of men. <sup>18</sup>And straightaway

they left the nets, and followed him. <sup>19</sup>And having advanced a little from there he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. <sup>20</sup>And straightaway he called them. And having left their father Zebedee in the boat with the workmen, they went behind him. <sup>21</sup>And they entered into Capernaum, and straightaway on the sabbath day, having entered into the synagogue, he taught. <sup>22</sup>And they were astonished at his teaching, for he was teaching them as having authority, and not as the scholars. <sup>23</sup>And a man was in their synagogue with an unclean spirit. And he cried out, <sup>24</sup>saying, Oh no! What is with us and with thee, Jesus of Nazareth? Did thou come to destroy us? I know thee who thou art, the Holy man of God. <sup>25</sup>And Jesus rebuked him, saying, Be thou muzzled, and come out of him. <sup>26</sup>And the unclean spirit, having convulsed him and having cried in a great voice, came out of him. <sup>27</sup>And they were all amazed, so as to question among themselves, saying, What is this? What is this new doctrine, that he commands with authority, and the unclean spirits also obey him? <sup>28</sup>And his fame went forth straightaway into the entire region around Galilee. <sup>29</sup>And straightaway, when they came forth out of the synagogue they came into the house of Simon and Andrew, with James and John. <sup>30</sup>But Simon's mother-in-law lay feverish, and straightaway they tell him about her. <sup>31</sup>And upon coming, having taken hold of her hand, he raised her up and the fever left her. And straightaway she served them. <sup>32</sup>And having become evening when the sun set they brought to him all who were faring badly, and those who were demon-possessed. <sup>33</sup>And the whole city was gathered together near the door. <sup>34</sup>And he healed many who were faring badly with various diseases, and cast out many demons. And he did not allow the demons to speak, because they had recognized him. <sup>35</sup>And having risen early, very much in the night, he came out and departed into a desolate place,

and prayed there. <sup>36</sup>And Simon and those with him searched for him. <sup>37</sup>And having found him, they say to him, All are seeking thee. <sup>38</sup>And he says to them, Let us go into the nearby towns, so that I may preach there also. For I came forth for this. <sup>39</sup>And he was preaching in their synagogues in all Galilee, and casting out the demons. <sup>40</sup>And a leper comes to him beseeching him, and kneeling down to him, and saying to him, If thou wilt thou can make me clean. <sup>41</sup>And Jesus, having felt compassion, having reached out his hand, he touched him, and says to him, I will, be thou clean. <sup>42</sup>And after he spoke, straightaway the leprosy departed from him, and he was cleansed. <sup>43</sup>And having strictly warned him, straightaway he sent him out. <sup>44</sup>And he says to him, See thou say nothing to any man, but go, show thyself to the priest, and bring for thy cleansing the things that Moses commanded for a testimony to them. <sup>45</sup>But having gone out, he began to proclaim it much, and to spread abroad the matter, so as for him to no longer be able to enter openly into a city, but was outside in desolate places. And they came to him from all directions.

## Chapter 2

**A**nd having again entered into Capernaum, after some days it was heard that he was in a house. <sup>2</sup>And straightaway many were gathered together, so as to accommodate no more, not even near the door. And he spoke the word to them. <sup>3</sup>And they come bringing to him a paralyzed man, being taken by four men. <sup>4</sup>And not being able to come near to him because of the crowd, they uncovered the roof where he was. And when they had broken through, they let down the bed on which the paralyzed man lay. <sup>5</sup>And having seen their faith, Jesus says to the paralyzed man, Child, thy sins are forgiven thee. <sup>6</sup>But some of the scholars were sitting there, and deliberating in their hearts, <sup>7</sup>Why does this man speak blasphemies this way. Who can forgive sins but one, God? <sup>8</sup>And straightaway Jesus, having perceived in his

spirit that they so deliberated within themselves, said to them, Why do ye deliberate these things in your hearts? <sup>9</sup>Which is easier, to say to the paralyzed man, Thy sins are forgiven thee, or to say, Arise, and take up thy bed and walk? <sup>10</sup>But that ye may know that the Son of man has authority on earth to forgive sins (he says to the paralyzed man), <sup>11</sup>I say to thee, Arise, and take up thy bed, and go to thy house. <sup>12</sup>And straightaway he arose, and having taken up the bed, he went forth before them all, so as for all to be amazed, and to glorify God, saying, We never saw it like this. <sup>13</sup>And he went forth again by the sea, and all the multitude resorted to him, and he taught them. <sup>14</sup>And as he passed by he saw Levi the son of Alphaeus sitting at the tax office. And he says to him, Follow thou me. And having risen, he followed him. <sup>15</sup>And it came to pass, while he was dining in his house, that many tax collectors and sinners were dining with Jesus and his disciples, for there were many, and they followed him. <sup>16</sup>And the scholars of the Pharisees, when they saw him eating with the tax collectors and sinners, they said to his disciples, Why is it that he eats and drinks with tax collectors and sinners? <sup>17</sup>And when Jesus heard it he says to them, Those who are strong have no need of a physician, but those faring badly. I came not to call the righteous, but sinners for repentance. <sup>18</sup>And John's disciples and those of the Pharisees were fasting. And they come and say to him, Why do John's disciples and those of the Pharisees fast, but the disciples with you do not fast? <sup>19</sup>And Jesus said to them, The sons of the wedding hall cannot fast while the bridegroom is with them. As long as they have the bridegroom with them, they cannot fast. <sup>20</sup>But the days will come when the bridegroom is taken away from them, and then they will they fast in those day. <sup>21</sup>And no man sews a new patch of cloth on an old garment, otherwise the patch of it pulls away, the new from the old, and a tear becomes worse. <sup>22</sup>And no man puts new wine into old wineskins, otherwise the

new wine bursts the wineskins, and the wine is spilled, and the wineskins will be destroyed. But new wine must be put into fresh wineskins. <sup>23</sup>And it came to pass, that he was passing through the grain fields on the sabbath day, and his disciples began to make a path while plucking the ears. <sup>24</sup>And the Pharisees said to him, Look, why are they doing what is not permitted on the sabbath day? <sup>25</sup>And he said to them, Did ye never read what David did when he had need, and was hungry, he and those with him? <sup>26</sup>How he entered into the house of God under Abiathar the high priest, and ate the loaves of the presentation, which is not permitted to eat except for the priests. And he also gave to those who were with him? <sup>27</sup>And he said to them, The sabbath came into being for sake of man, and not man for sake of the sabbath. <sup>28</sup>So then the Son of man is lord even of the sabbath.

### Chapter 3

**A**nd he entered again into the synagogue, and a man was there who had a withered hand. <sup>2</sup>And they watched him whether he would heal him on the sabbath day, so that they might accuse him. <sup>3</sup>And he says to the man who had a withered hand, Stand up in the midst. <sup>4</sup>And he says to them, Is it permitted to do good on the sabbath day or to do harm, to save life or to kill? But they were silent. <sup>5</sup>And having looked around on them with anger, being grieved at the callousness of their heart, he says to the man, Stretch forth thy hand. And he stretched it out, and his hand was restored as the other. <sup>6</sup>And the Pharisees having gone out, they straightaway were making a plot with the Herodians against him, how they might destroy him. <sup>7</sup>And Jesus withdrew with his disciples to the sea, and a great multitude from Galilee followed him. <sup>8</sup>And from Judea, and from Jerusalem, and from Idumaea, and beyond the Jordan, and around Tyre and Sidon, a great multitude, having heard how many things he did, came to him. <sup>9</sup>And he spoke to

his disciples that a small boat would stay by him because of the crowd, lest they should throng him. <sup>10</sup>For he healed many, so as to press upon him, so that as many as had afflictions might touch him. <sup>11</sup>And the unclean spirits, whenever they saw him, fell down before him, and cried out, saying, Thou art the Son of God. <sup>12</sup>And he chided them much that they should not make him known. <sup>13</sup>And he goes up onto the mountain, and calls in those whom he himself wanted, and they went to him. <sup>14</sup>And he appointed twelve men, so that they might be with him, and that he might send them forth to preach, <sup>15</sup>and to have authority to heal diseases and to cast out demons. <sup>16</sup>And he added to Simon the name Peter; <sup>17</sup>and James the son of Zebedee, and John the brother of James, and he added to them the name Boanerges, which is, Sons of thunder; <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, <sup>19</sup>and Judas Iscariot, who also betrayed him. And they come to a house. <sup>20</sup>And the multitude comes together again, so as for them, no, not even to be able to eat bread. <sup>21</sup>And when those with him heard it, they went out to grasp him, for they said, He is beside himself. <sup>22</sup>And the scholars who came down from Jerusalem said, He has Beelzebub, and, By the ruler of the demons he casts out the demons. <sup>23</sup>And having summoned them, he said to them in parables, How can Satan cast out Satan? <sup>24</sup>And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup>And if a house be divided against itself, that house cannot stand. <sup>26</sup>And if Satan has rise up against himself, and is divided, he cannot stand, but has an end. <sup>27</sup>But no man, having enter into the house of the strong man, can plunder his goods unless he first binds the strong man, and then he may plunder his house. <sup>28</sup>Truly I say to you, that all the sins will be forgiven the sons of men, and the blasphemies, as many as they may blaspheme. <sup>29</sup>But whoever may blaspheme against



the Holy Spirit has no forgiveness, into the age, but is deserving of eternal damnation,<sup>30</sup>because they said, He has an unclean spirit.<sup>31</sup>Then his brothers and mother come, and standing outside, they sent to him, calling him.<sup>32</sup>And a multitude was sitting around him, and they said to him, Behold, thy mother, and thy brothers, and thy sisters, outside seek for thee.<sup>33</sup>And he answered them, saying, Who is my mother and my brothers? <sup>34</sup>And having looked around at those who sat about him, he says, Behold, my mother and my brothers. <sup>35</sup>For whoever may do the will of God, the same is my brother and sister and mother.

## Chapter 4

**A**nd again he began to teach by the sea. And a great multitude was gathered to him, so as for him, after entering into the boat, to sit on the sea, and all the multitude was by the sea on the land. <sup>2</sup>And he taught them many things in parables, and said to them in his teaching, <sup>3</sup>Listen. Behold, the man who sows went forth to sow. <sup>4</sup>And it came to pass during the sowing, some fell by the path, and the birds came and devoured it. <sup>5</sup>And others fell on the rocky ground where it had not much soil. And straightaway it sprang up, because it had no depth of soil. <sup>6</sup>And when the sun was risen it was scorched, and because it had no root it dried out. <sup>7</sup>And others fell among the thorns, and the thorns grew up and choked it, and it gave no fruit. <sup>8</sup>And others fell into the good ground and gave fruit, coming up and increasing, and brought forth, one thirty, and one sixty, and one a hundred. <sup>9</sup>And he said, He who has ears to hear, let him hear. <sup>10</sup>And when he became alone, those around him, with the twelve, asked him the parable. <sup>11</sup>And he said to them, To you is given to know the mystery of the kingdom of God, but to those outside, all things occur in parables. <sup>12</sup>So that seeing they may see, and not perceive, and hearing they may hear, and not understand, lest they should turn, and the sins would be forgiven them.

<sup>13</sup>And he says to them, Do ye not know this parable? And how will ye understand all the parables? <sup>14</sup>The man who sows sows the word. <sup>15</sup>And these are those by the path where the word is sown. And whenever they may hear, straightaway Satan comes, and takes away the word that has been sown in their hearts. <sup>16</sup>And these in like manner are those being sown upon the rocky places, who, whenever they may hear the word, straightaway receive it with joy. <sup>17</sup>And they have no root in themselves, but are temporary. Afterward, when tribulation or persecution develops because of the word, straightaway they are caused to stumble. <sup>18</sup>And these are those being sown in the thorns, who hear the word, <sup>19</sup>and the cares of this age, and the deceitfulness of wealth, and the cravings about other things entering in, choke the word, and it becomes unfruitful. <sup>20</sup>And these are those that were sown upon the good ground, who hear the word and receive it, and bear fruit, one thirty, and one sixty, and one a hundred. <sup>21</sup>And he said to them, Does the lamp come so that it might be put under the bushel or under the bed? Is it not so that it might be put on the lampstand? <sup>22</sup>For there is not anything hid, except that it may be revealed, nor become secret, but that it may come to be visible. <sup>23</sup>If any man has ears to hear, let him hear. <sup>24</sup>And he said to them, Watch what ye hear. By what measure ye measure, it will be measured to you, and to those who hear, it will be added to you. <sup>25</sup>For whoever has, to him it will be given. And he who has not, even what he has will be taken away from him. <sup>26</sup>And he said, Thus is the kingdom of God, as if a man should cast seed into the ground, <sup>27</sup>and should sleep and rise night and day, and the seed should sprout and lengthen, he knows not how. <sup>28</sup>For the earth bears fruit spontaneously, first the blade, then the ear, then the full grain in the ear. <sup>29</sup>But when the fruit yields, straightaway he sends forth the sickle, because the harvest has come. <sup>30</sup>And he said, To what shall we liken the kingdom of God? Or by what parable

shall we compare it? <sup>31</sup>It is like a grain of the mustard plant, which, when it is sown in the ground, is smaller than all the seeds upon the ground. <sup>32</sup>Yet when it is sown, it goes up and becomes greater than all the plants, and it makes great branches, so that the birds of the sky can lodge under the shade of it. <sup>33</sup>And with many such parables he spoke the word to them, as they were able to hear it. <sup>34</sup>And he did not speak to them apart from a parable, but privately he explained all things to his disciples. <sup>35</sup>And on that day, having become evening, he says to them, Let us pass through to the other side. <sup>36</sup>And having sent the multitude away, they bring him along as he was in the boat. And other small boats were also with him. <sup>37</sup>And a great storm of wind develops, and the waves were thrown into the boat, so as for it now to be filling. <sup>38</sup>And he himself was in the stern sleeping on the cushion. And they awake him, and say to him, Teacher, does it not concern thee that we perish? <sup>39</sup>And having awoken, he rebuked the wind, and said to the sea, Be quiet! Silence! And the wind ceased, and it became a great calm. <sup>40</sup>And he said to them, Why are ye cowardly this way? How have ye no faith? <sup>41</sup>And they feared a great fear, and said to each other, Who then is this, that even the wind and the sea also obey him?

## Chapter 5

**A**nd they came to the other side of the sea into the country of the Gadarenes. <sup>2</sup>And when he came out of the boat, straightaway there met him out of the sepulchers a man with an unclean spirit who had his habitation among the sepulchers. <sup>3</sup>And no man was able to bind him, not even with chains. <sup>4</sup>Because he was often bound with shackles and chains, and the chains were pulled apart by him, and the shackles broken in pieces. And no man had strength to subdue him. <sup>5</sup>And always, night and day, in the mountains and in the sepulchers, he was crying out, and cutting himself with stones. <sup>6</sup>And when he saw Jesus from a

distance, he ran and worshiped him. <sup>7</sup>And having cried out in a great voice, he said, What is with me and with thee, Jesus, thou Son of the Most High God? I adjure thee by God, do not torment me. <sup>8</sup>For he said to him, Come out from the man, thou unclean spirit. <sup>9</sup>And he demanded him, What is thy name? And he answered, saying, My name is Legion, because we are many. <sup>10</sup>And he besought him much that he would not send them outside of the territory. <sup>11</sup>Now there was near the mountain a great herd of swine feeding. <sup>12</sup>And all the demons besought him, saying, Send us into the swine, so that we may enter into them. <sup>13</sup>And straightaway, Jesus allowed them. And the unclean spirits having come out, entered into the swine. And the herd stampeded down the slope into the sea, and were drowned in the sea. And there were about two thousand. <sup>14</sup>And those who fed the swine fled, and reported in the city and in the fields. And they came to see what it was that happened. <sup>15</sup>And they come to Jesus, and see the man who was demon-possessed, sitting, and clothed, and in his right mind (the man who had the legion), and they were afraid. <sup>16</sup>And those who saw it related to them how it happened to the man who was demon-possessed, and about the swine. <sup>17</sup>And they began to beg him to depart from their borders. <sup>18</sup>And as he entered into the boat, the man who had been demon-possessed besought him that he might be with him. <sup>19</sup>But Jesus did not allow him, but says to him, Go to thy house to thy men, and report to them how much the Lord has done for thee, and was merciful to thee. <sup>20</sup>And he departed, and began to proclaim in Decapolis how much Jesus did for him. And all men marveled. <sup>21</sup>And when Jesus crossed over again in the boat to the other side, a great multitude gathered to him, and he was near the sea. <sup>22</sup>And behold, one of the synagogue rulers comes, Jairus by name. And having seen him, he falls at his feet, <sup>23</sup>and besought him much, saying, My little daughter has a terminal condition, so that having come, thou may lay thy

hands on her, that she may be saved and will live. <sup>24</sup>And he went with him, and a great multitude followed him, and they thronged him. <sup>25</sup>And a certain woman, being with an issue of blood twelve years, <sup>26</sup>and having suffered many things by many physicians, and having spent all of her things, and was helped nothing, but who became worse instead, <sup>27</sup>when she heard about Jesus, having come in the crowd from behind, she touched his garment. <sup>28</sup>For she said, If I but touch his garments, I will be healed. <sup>29</sup>And straightaway the flow of her blood was dried up, and she knew in the body that she was healed of her scourge. <sup>30</sup>And straightaway, Jesus, when he recognized in himself that power went forth from him, having turned around in the crowd, he said, Who touched my garments? <sup>31</sup>And his disciples said to him, Thou see the multitude crowding thee, and thou say, Who touched me? <sup>32</sup>And he looked around to see the woman who did this thing. <sup>33</sup>But the woman fearing and trembling, knowing what has happened to her, came and fell down before him, and told him all the truth. <sup>34</sup>And he said to her, Daughter, thy faith has healed thee. Go in peace, and be healthy from thy scourge. <sup>35</sup>While he still spoke, they come from the synagogue ruler saying, Thy daughter died, why still trouble the teacher? <sup>36</sup>But straightaway, Jesus, having heard the word spoken, says to the ruler of the synagogue, Fear not, only believe. <sup>37</sup>And he allowed no man to accompany him except Peter, and James, and John the brother of James. <sup>38</sup>And he comes to the house of the synagogue ruler, and sees a commotion, much weeping and wailing. <sup>39</sup>And when he entered in, he says to them, Why do ye make a commotion, and weep? The child did not die, but sleeps. <sup>40</sup>And they ridiculed him. But he, having put them all out, takes the father of the child and the mother and those with him, and enters in where the child was lying. <sup>41</sup>And having taken the child's hand, he says to her, Talitha cumi. Which is, being interpreted, Little

girl, I say to thee, awake. <sup>42</sup>And straightaway the little girl rose up and walked, for she was twelve years old. And they were amazed with a great amazement. <sup>43</sup>And he commanded them much that no man should know this. And he said to give her to eat.

## Chapter 6

**A**nd he went out from there, and came into his fatherland, and his disciples follow him. <sup>2</sup>And having become sabbath, he began to teach in the synagogue. And many who heard him were astonished, saying, How are these things in this man? and, What is the wisdom that was given to him, and such mighty works happen by his hands? <sup>3</sup>Is this not the carpenter, the son of Mary, and brother of James and Joses and Judah and Simon? And are not his sisters here with us? And they were offended by him. <sup>4</sup>But Jesus said to them, A prophet is not without honor, except in his fatherland, and among his kin, and in his house. <sup>5</sup>And he could do no mighty work there, none, except having laid his hands upon a few feeble men he healed them. <sup>6</sup>And he marveled because of their unbelief. And he went around the villages teaching. <sup>7</sup>And he summons the twelve, and began to send them forth in pairs. And he gave them authority over the unclean spirits. <sup>8</sup>And he commanded them that they should take up nothing for the way, except only a staff-no scrip, no bread, no copper in the belt- <sup>9</sup>but shod with sandals, and, Do not wear two coats. <sup>10</sup>And he said to them, Wherever ye enter into a house, lodge there until ye depart from there. <sup>11</sup>And as many as might not receive you nor hear you, as ye depart from there, shake off the dust under your feet for a testimony to them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city. <sup>12</sup>And having departed, they preached that men should repent. <sup>13</sup>And they cast out many demons, and anointed many feeble men with olive oil, and healed them. <sup>14</sup>And king Herod heard, for his name had become

well known. And he said, John, the man who immerses, was raised from the dead, and because of this the powers work in him. <sup>15</sup>Others said, He is Elijah, and others said, He is a prophet, like one of the prophets. <sup>16</sup>But Herod, when he heard, said, This is John whom I beheaded. He was raised from the dead. <sup>17</sup>For Herod himself having sent forth, he arrested John, and bound him in prison because of Herodias, his brother Philip's wife, because he married her. <sup>18</sup>For John said to Herod, It is not permitted for thee to have thy brother's wife. <sup>19</sup>And Herodias was resentful toward him, and wanted to kill him. And she could not, <sup>20</sup>for Herod feared John, knowing him to be a righteous and holy man, and he protected him. And having heard of him-the many things he was doing-he even heard of him gladly. <sup>21</sup>And having become an opportune day, when Herod on his birthday made a dinner for his chiefs, and the high captains, and the leading men of Galilee, <sup>22</sup>and the daughter of her (of Herodias) having come in and danced, and having pleased Herod and those who sat with the king, he said to the maiden, Ask of me whatever thou may want, and I will give to thee. <sup>23</sup>And he swore to her, Whatever thou may ask of me, I will give to thee, as much as half of my kingdom. <sup>24</sup>And having gone out, she said to her mother, What shall I ask? And she said, The head of John the immerser. <sup>25</sup>And having come in straightaway with haste to the king, she asked, saying, I want that thou may give me, of it on a platter, the head of John the immerser. <sup>26</sup>And the king, who became exceeding sorry, did not want to refuse her because of the oaths, and of those dining together. <sup>27</sup>And straightaway having sent an executioner, the king commanded his head to be brought. And having departed, he beheaded him in the prison, <sup>28</sup>and brought his head on a platter, and gave it to the maiden. And the maiden gave it to her mother. <sup>29</sup>And when his disciples heard, they came and took up his corpse, and laid it in a sepulcher. <sup>30</sup>And the apostles gather together to

Jesus, and reported all to him, and how many things they did, and how many things they taught. <sup>31</sup>And he said to them, Come ye yourselves in private into a desolate place, and rest a while. For there were many coming and going, and they had no opportunity even to eat. <sup>32</sup>And they departed in the boat to a desolate place in private. <sup>33</sup>And they saw them going. And many recognized him, and ran together on foot there from all the cities. And they went before them, and came together to him. <sup>34</sup>And Jesus having come out, he saw a great multitude. And he felt compassion toward them, because they were as sheep not having a shepherd. And he began to teach them many things. <sup>35</sup>And now many an hour having come to pass, his disciples having come to him, they say, The place is desolate, and it is now many an hour. <sup>36</sup>Send them away, so that after going into the fields and villages around, they may buy loaves for themselves, for they do not have what they may eat. <sup>37</sup>But having answered, he said to them, Give ye them to eat. And they say to him, After departing, shall we buy loaves of two hundred denarii, and give them to eat? <sup>38</sup>And he says to them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes. <sup>39</sup>And he commanded them to sit down, all by companies upon the green grass. <sup>40</sup>And they sat down in groups, by hundreds and by fifties. <sup>41</sup>And after taking the five loaves and the two fishes, having looked up to heaven, he blessed, and broke the loaves in pieces, and he gave to the disciples so that they might set before them. And he distributed the two fishes to them all. <sup>42</sup>And they all ate, and were filled. <sup>43</sup>And they took up fragments, twelve baskets full, and from the fishes. <sup>44</sup>And those who ate the loaves were five thousand men. <sup>45</sup>And straightaway he compelled his disciples to enter into the boat, and to go ahead to the other side, to Bethsaida, while he himself would send the crowd away. <sup>46</sup>And after sending them away, he departed onto the mountain to pray. <sup>47</sup>And having become evening, the boat

was in the midst of the sea, and he alone on the land. <sup>48</sup>And he saw them toiling in rowing, for the wind was against them. And about the fourth watch of the night he comes to them, walking on the sea, and wanted to pass by them. <sup>49</sup>But they, when they saw him walking on the sea, supposed it to be a ghost, and cried out. <sup>50</sup>For they all saw him, and were troubled. And straightaway he spoke with them, and says to them, Cheer up. It is I, fear not. <sup>51</sup>And he went up to them into the boat, and the wind ceased. And they were exceedingly amazed in themselves, extraordinarily so. And they wondered, <sup>52</sup>for they did not understand about the loaves, for their heart was hardened. <sup>53</sup>And having crossed over, they came to the land of Gennesaret, and moored to the shore. <sup>54</sup>And when they came out of the boat, straightaway, having recognized him, <sup>55</sup>after running around that whole region around, they began to carry about on beds those who were faring badly, where they heard he was there. <sup>56</sup>And wherever he entered, into villages or cities or fields, they laid those who were feeble in the marketplaces, and besought him that if they might but touch the hem of his garment. And as many as touched him were being healed.

## Chapter 7

**A**nd the Pharisees, and some of the scholars, having come from Jerusalem, gathered in to him. <sup>2</sup>And having seen some of his disciples eating their loaves with profane hands, that is, unwashed, they accused them. <sup>3</sup>(For the Pharisees, and all the Jews, unless they wash their hands carefully, do not eat, holding the tradition of the elders. <sup>4</sup>And coming from the marketplace, they do not eat unless they bathe. And there are many other things that they have taken in to retain: washings of cups, and pots, and brazen vessels, and beds.) <sup>5</sup>Then the Pharisees and the scholars demand of him, Why do thy disciples not walk according to the tradition of the elders, but eat their bread with unwashed hands? <sup>6</sup>And having

answered, he said to them, Well did Isaiah prophesy about you hypocrites, as it is written, This people honors me with their lips, but their heart is far distant from me. <sup>7</sup>But in vain they worship me, teaching as doctrines the commandments of men. <sup>8</sup>For having set aside the commandment of God, ye hold the tradition of men: washings of pots and cups and many other such like things ye do. <sup>9</sup>And he said to them, Well do ye reject the commandment of God, so that ye may keep your tradition. <sup>10</sup>For Moses said, Honor thy father and thy mother, and, He who speaks evil of father or mother, let him perish in death. <sup>11</sup>But ye say, If a man should say to his father or mother, Whatever ye might be benefited from me is Corban, that is, an offering, <sup>12</sup>then ye no longer allow him to do anything for his father or his mother, <sup>13</sup>annulling the word of God by your tradition that ye have delivered. And many such like things ye do. <sup>14</sup>And having summoned all the people, he said to them, Hear me all of you, and understand. <sup>15</sup>There is nothing outside the man, entering into him that can defile him, but the things coming out of him those are the things that defile the man. <sup>16</sup>If any man has ears to hear, let him hear. <sup>17</sup>And when he entered into a house from the crowd, his disciples questioned him about the parable. <sup>18</sup>And he says to them, Are also ye so without understanding? Do ye not perceive that everything outside that enters into the man cannot defile him, <sup>19</sup>because it does not enter into his heart, but into the belly, and goes out into the toilet (making all foods clean)? <sup>20</sup>And he said, That which comes out of the man, that defiles the man. <sup>21</sup>For from inside the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, <sup>22</sup>covetings, wickednesses, deceit, licentiousness, an evil eye, reviling, pride, foolishness. <sup>23</sup>All these evil things come from inside, and defile the man. <sup>24</sup>And having risen from there, he went away into the borders of Tyre and Sidon. And having entered into a house, he wanted no man to know it, and yet

he could not be hid. <sup>25</sup>For a woman whose little daughter had an unclean spirit, after hearing about him, having come, she fell down at his feet. <sup>26</sup>Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast out the demon from her daughter. <sup>27</sup>And Jesus said to her, Allow the children first be filled, for it is not right to take the children's bread and cast it to the house dogs. <sup>28</sup>But she answered and says to him, Yes, Lord, for even the house dogs under the table eat of the children's crumbs. <sup>29</sup>And he said to her, Because of this saying, go thou. The demon has gone out of thy daughter. <sup>30</sup>And having departed to her house, she found the demon having gone out, and her daughter laid upon the bed. <sup>31</sup>And again having departed from the borders of Tyre and Sidon, he came to the sea of Galilee in the midst of the regions of Decapolis. <sup>32</sup>And they bring a deaf, tongue-tied man to him, and they beseech him to lay his hand upon him. <sup>33</sup>And having taken him from the multitude in private, he put his fingers into his ears, and having spat, he touched his tongue. <sup>34</sup>And having looked up to heaven, he sighed, and says to him, Ephphatha, that is, Be opened. <sup>35</sup>And straightaway his ears were opened, and the bond of his tongue was loosened, and he spoke plainly. <sup>36</sup>And he commanded them that they should tell no man, but as much as he commanded them, so much the more abundantly they proclaimed it. <sup>37</sup>And they were exceedingly astonished, saying, He has done all things well. He even makes the deaf to hear, and the mute to speak.

## Chapter 8

**I**n those days, the multitude being very great, and not having what they might eat, Jesus having summoned his disciples, he says to them, <sup>2</sup>I feel compassion toward the multitude, because they continue with me now three days, and do not have what they might eat. <sup>3</sup>And if I send them away without food to their house, they will faint on the way, for some of

them come from afar. <sup>4</sup>And his disciples answered him, From where will anyone be able to fill these men of loaves here in a desolate place? <sup>5</sup>And he questioned them, How many loaves have ye? And they said, Seven. <sup>6</sup>And he commanded the crowd to sit down on the ground. And after taking the seven loaves, having given thanks, he broke in pieces, and gave to his disciples so that they might place before them. And they place before the crowd. <sup>7</sup>And they had a few small fishes. And having blessed them, he said to also place before them. <sup>8</sup>And they ate and were filled. And they took up seven hampers of surplus fragments. <sup>9</sup>And those who ate were about four thousand, and he sent them away. <sup>10</sup>And straightaway having entered into the boat with his disciples, he came into the parts of Dalmanutha. <sup>11</sup>And the Pharisees came forth, and began to dispute with him, seeking from him a sign from the sky, testing him. <sup>12</sup>And having sighed deeply in his spirit, he says, Why does this generation seek a sign? Truly I am telling you if a sign will be given to this generation. <sup>13</sup>And having left them, having entered again into a boat, he departed to the other side. <sup>14</sup>And they forgot to take loaves, and they did not have with them in the boat except one loaf. <sup>15</sup>And he commanded them, saying, Take heed, watch for the leaven of the Pharisees and the leaven of Herod. <sup>16</sup>And they deliberated among each other, saying, We have no loaves. <sup>17</sup>And knowing it Jesus says to them, Why do ye deliberate because ye have no loaves? Do ye not yet perceive nor understand? Have ye your heart still hardened? <sup>18</sup>Having eyes, ye see not, and having ears, ye hear not? And do ye not remember? <sup>19</sup>When I broke the five loaves for the five thousand, how many baskets full of fragments did ye take up? They say to him, Twelve. <sup>20</sup>And when the seven for the four thousand, how many hampers full of fragments did ye take up? And they said, Seven. <sup>21</sup>And he said to them, How do ye not understand? <sup>22</sup>And he comes to Bethsaida, and they bring a blind man to him, and call for

him so that he might touch him. <sup>23</sup>And having taken the hand of the blind man, he led him outside of the village. And having spat on his eyes, having laid his hands upon him, he questioned him if he sees anything? <sup>24</sup>And having looked up, he said, The men that I see, I see as trees walking. <sup>25</sup>Then again he put his hands upon his eyes, and made him look up. And he was restored, and saw all men clearly. <sup>26</sup>And he sent him away to his house, saying, Thou may neither go into the village, nor may tell any man in the village. <sup>27</sup>And Jesus went forth, and his disciples, into the villages of Caesarea Philippi. And on the way he questioned his disciples, saying to them, Who do men say that I am? <sup>28</sup>And they answered, saying, John the immerser, and others, Elijah, but others, one of the prophets. <sup>29</sup>And he says to them, But who do ye say that I am? And having answered, Peter says to him, Thou are the Christ. <sup>30</sup>And he chided them that they should tell no man about him. <sup>31</sup>And he began to teach them that it was necessary for the Son of man to suffer many things, and be rejected by the elders, and the chief priests, and the scholars, and be killed, and after three days to rise. <sup>32</sup>And he spoke the matter openly. And having taken him aside, Peter began to rebuke him. <sup>33</sup>But he, having turned around, and having looked on his disciples, he rebuked Peter, saying, Go thee behind me, Satan, because thou think not the things of God, but the things of men. <sup>34</sup>And having called in the multitude with his disciples, he said to them, Whoever wants to follow behind me, let him deny himself, and take up his cross, and follow me. <sup>35</sup>For whoever wants to save his life will lose it, but whoever will lose his life because of me and the good news, this man will save it. <sup>36</sup>For what will it profit a man if he should gain the whole world, and forfeit his soul? <sup>37</sup>Or what will a man give in exchange for his soul? <sup>38</sup>For whoever may be ashamed of me and of my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he comes in

the glory of his Father with the holy agents.

## Chapter 9

**A**nd he said to them, Truly I say to you, there are some of those who have stood here, who will, no, not taste of death until they see the kingdom of God come in power. <sup>2</sup>And after six days Jesus takes Peter and James and John, and leads them up onto a high mountain alone, in private. And he was transfigured before them, <sup>3</sup>and his garments became glistening, exceedingly white, as snow, such as no fuller on earth is able to whiten. <sup>4</sup>And Elijah with Moses appeared to them, and they were talking with Jesus. <sup>5</sup>And having responded, Peter says to Jesus, Rabbi, it is good for us to be here. And we could make three tabernacles: one for thee, and one for Moses, and one for Elijah. <sup>6</sup>For he knew not what he would say, for they were frightened. <sup>7</sup>And a cloud developed overshadowing them. And a voice came out of the cloud, This is my beloved Son. Hear ye him. <sup>8</sup>And suddenly having looked around, they saw no man anymore, but only Jesus with themselves. <sup>9</sup>And as they were coming down from the mountain, he commanded them that they should tell no man what they saw, except when the Son of man will rise from the dead. <sup>10</sup>And they kept the saying to themselves, discussing what is the rising from the dead. <sup>11</sup>And they questioned him, saying, The scholars say that Elijah must first come. <sup>12</sup>And having answered, he said to them, Elijah indeed comes first and restores all. And how it is written for the Son of man, that he would suffer many things and be rejected. <sup>13</sup>But I say to you, that Elijah has also come, and they did to him as much as they wanted, just as it is written for him. <sup>14</sup>And when they came to the disciples he saw a great multitude around them, and scholars disputing with them. <sup>15</sup>And straightaway all the multitude, having noticed him, were startled. And running near they greeted him. <sup>16</sup>And he questioned the scholars, What are ye disputing with them? <sup>17</sup>And having answered, one

from the multitude said, Teacher, I brought my son to thee, who has a mute spirit. <sup>18</sup>And whenever it seizes him, it tears him, and he foams, and gnashes his teeth, and becomes limp. And I spoke to thy disciples that they might cast it out, and they were not able. <sup>19</sup>And having answered him, he says, O faithless generation, how long will I be with you? How long will I endure you? Bring him to me. <sup>20</sup>And they brought him to him. And when he saw him, straightaway the spirit convulsed him. And having fallen on the ground, he wallowed, foaming. <sup>21</sup>And he questioned his father, How much time is it since this has happened to him? And he said, From childhood. <sup>22</sup>And it often casts him both into the fire and into the waters so that it might destroy him. But if thou can do anything, help us, having compassion toward us. <sup>23</sup>And Jesus said to him, If thou are able to believe, all things are possible to him who believes. <sup>24</sup>And straightaway the father of the child having cried out, he said with tears, I believe. Lord, help thou my unbelief. <sup>25</sup>And when Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to it, Thou mute and deaf spirit, I command thee to come out of him, and enter into him no more. <sup>26</sup>And having cried out, and having convulsed him much, it came out. And he became as if dead, so as for many to say that he was dead. <sup>27</sup>But having taken him by the hand, Jesus lifted him up, and he arose. <sup>28</sup>And when he came into the house, his disciples questioned him privately, We were not able to cast it out. <sup>29</sup>And he said to them, This kind can come out by nothing, except by prayer and fasting. <sup>30</sup>And having departed from there, they passed through Galilee, and he did not want that any man would know it. <sup>31</sup>For he taught his disciples, and said to them, The Son of man is delivered up into the hands of men, and they will kill him. And after being killed, he will rise the third day. <sup>32</sup>But they did not understand the saying, and were afraid to question him. <sup>33</sup>And he came to Capernaum. And having

become in the house he questioned them, What were ye deliberating among yourselves on the way? <sup>34</sup>But they were silent, for on the way they discussed among each other, who is greater. <sup>35</sup>And having sat down, he called the twelve, and he says to them, If any man wants to be first, he will be last of all, and helper of all. <sup>36</sup>And having taken a child, he set it in the midst of them. And after embracing it, he said to them, <sup>37</sup>Whoever may receive one of such children in my name, receives me, and whoever may receive me, does not receive me, but him who sent me. <sup>38</sup>And John answered him, saying, Teacher, we saw a certain man, who does not follow us, casting out demons in thy name, and we forbade him, because he does not follow us. <sup>39</sup>But Jesus said, Forbid him not, for there is no man who will do a mighty work in my name, and will be able quickly to speak evil of me. <sup>40</sup>For he who is not against you is for you. <sup>41</sup>For whoever may give you a cup of water to drink in my name, because ye are of Christ, truly I say to you, he will, no, not lose his reward. <sup>42</sup>And whoever may cause one of these little ones who believe in me to stumble, it is good for him instead, if a millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup>And if thy hand may cause thee to stumble, cut it off. It is good for thee to enter into life maimed, than having thy two hands to go into hell, into the unquenchable fire, <sup>44</sup>where their worm does not perish, and the fire is not quenched. <sup>45</sup>And if thy foot may cause thee to stumble, cut it off. It is good for thee to enter into life crippled, than having thy two feet to be cast into hell, into the unquenchable fire <sup>46</sup>where their worm does not perish, and the fire is not quenched. <sup>47</sup>And if thine eye may cause thee to stumble, pluck it out. It is good for thee to enter into the kingdom of God one-eyed, rather than having two eyes to be cast into the hell of fire, <sup>48</sup>where their worm does not perish, and the fire is not quenched. <sup>49</sup>For every man will be salted with fire, and every sacrifice will be salted with salt material.



<sup>50</sup>The salt material is good, but if the salt material becomes saltless, by what will ye season it? Have salt in yourselves, and be at peace among each other.

## Chapter 10

**A**nd having risen from there, he comes into the borders of Judea through the other side of the Jordan. And multitudes come together to him again, and, as he has practiced, he taught them again. <sup>2</sup>And the Pharisees having approached, they demanded of him if it is permitted for a man to divorce a wife, testing him. <sup>3</sup>And having answered, he said to them, What did Moses command you? <sup>4</sup>And they said, Moses permitted to write a document of divorce, and to divorce her. <sup>5</sup>But having answered, Jesus said to them, For your hard heart he wrote for you this commandment. <sup>6</sup>But from the beginning of creation God made them male and female. <sup>7</sup>Because of this a man will leave his father and mother behind, and will be bonded with his wife, <sup>8</sup>and the two will be in one flesh. So then they are no more two, but one flesh. <sup>9</sup>What therefore God has joined together, no man shall separate. <sup>10</sup>And in the house the disciples questioned him again about the same thing. <sup>11</sup>And he says to them, Whoever may divorce his wife, and will marry another, commits adultery against her. <sup>12</sup>And if a woman should divorce her husband, and will be married to another, she commits adultery. <sup>13</sup>And they brought children to him, so that he would touch them. And the disciples rebuked those who were bringing them. <sup>14</sup>But when Jesus saw it, he was displeased, and said to them, Allow the children to come to me. Forbid them not, for of such is the kingdom of God. <sup>15</sup>Truly I say to you, whoever will not receive the kingdom of God as a child, he will, no, not enter it. <sup>16</sup>And having embraced them, while laying his hands upon them, he blessed them. <sup>17</sup>And as he was going forth on the way, one man having ran to him, and having knelt to him, questioned him, Good teacher, what

should I do that I may inherit eternal life? <sup>18</sup>And Jesus said to him, Why do thou call me good? None is good except one, God. <sup>19</sup>Thou know the commandments. Thou shall not commit adultery. Thou shall not murder. Thou shall not steal. Thou shall not testify falsely. Thou shall not defraud. Thou shall honor thy father and mother. <sup>20</sup>And having answered, he said to him, Teacher, all these things I have observed from my youth. <sup>21</sup>And having looked at him, Jesus loved him, and said to him, One thing thou lack. Go thou, sell as many things as thou have, and give to the poor, and thou will have treasure in heaven. And after taking up the cross, come, follow me. <sup>22</sup>But having become somber at the saying, he went away sorrowing, for he was a man who has many possessions. <sup>23</sup>And Jesus having looked around, he says to his disciples, How difficultly those who have riches will enter into the kingdom of God. <sup>24</sup>And the disciples were astonished at his words. But again having answered, Jesus says to them, Children, how difficult it is for those who trust in riches to enter into the kingdom of God. <sup>25</sup>It is easier for a camel to go through the hole of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup>And they were exceedingly astonished, saying among themselves, Then who can be saved? <sup>27</sup>And having looked at them, Jesus says, With men, impossible, but not with God. For with God all things are possible. <sup>28</sup>Peter began to say to him, Lo, we have left all, and have followed thee. <sup>29</sup>And having answered, Jesus said, Truly I say to you, there is no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, because of me, and because of the good news, <sup>30</sup>but he will receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands-with persecutions-and in the coming age, eternal life. <sup>31</sup>But many first will be last, and the last first. <sup>32</sup>And they were on the road going up to Jerusalem, and Jesus was going ahead of them. And they were amazed,

and those who followed were afraid. And again having summoned the twelve, he began to tell them the things that were going to happen to him. <sup>33</sup>Behold, we go up to Jerusalem. And the Son of man will be delivered to the chief priests and the scholars. And they will condemn him to death, and will deliver him to the Gentiles. <sup>34</sup>And they will mock him, and will scourge, and will spit upon him, and will kill him. And the third day he will rise. <sup>35</sup>And James and John, the sons of Zebedee, come to him, saying, Teacher, we wish that thou would do for us whatever we ask. <sup>36</sup>And he said to them, What do ye want me to do for you? <sup>37</sup>And they said to him, Grant to us that we may sit, one at thy right hand, and one at thy left hand, in thy glory. <sup>38</sup>But Jesus said to them, Ye know not what ye are asking. Are ye able to drink the cup that I drink? And to be immersed the immersion that I am immersed? <sup>39</sup>And they said to him, We are able. And Jesus said to them, Ye will indeed drink the cup that I drink, and the immersion that I am immersed ye will be immersed. <sup>40</sup>But to sit at my right hand or at my left hand is not mine to give, but for whom it has been prepared. <sup>41</sup>And when the ten heard it they began to indignant about James and John. <sup>42</sup>And having summoned them, Jesus says to them, Ye know that those who presume to rule over the Gentiles, lord over them, and their great men have power over them. <sup>43</sup>But it is not so among you. Instead, whoever may want to become great among you, will be your helper, <sup>44</sup>and whoever of you may want to become first, will be a bondman of all. <sup>45</sup>For the Son of man also came not to be served, but to serve, and to give his life a ransom for many. <sup>46</sup>And they come to Jericho. And as he went out from Jericho, and his disciples and a considerable crowd, Bartimaeus, the blind son of Timaeus, was sitting by the road begging. <sup>47</sup>And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, thou son of David, be merciful to me. <sup>48</sup>And many rebuked him, that he would be quiet, but

he cried out much more, Thou son of David, be merciful to me. <sup>49</sup>And having stood still, Jesus said for him to be called. And they call the blind man, saying to him, Cheer up. Arise, he calls thee. <sup>50</sup>And he, having thrown off his garment, having risen, came to Jesus. <sup>51</sup>And having answered, Jesus says to him, What do thou want I would do to thee? And the blind man said to him, Rabboni, that I may receive my sight. <sup>52</sup>And Jesus said to him, Go thou, thy faith has healed thee. And straightaway he received his sight, and followed him on the way.

## Chapter 11

**A**nd when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends forth two of his disciples, <sup>2</sup>and says to them, Go ye into the village opposite you, and straightaway as ye enter into it, ye will find a colt tied, on which none of men have ever sat. After untying it, bring it. <sup>3</sup>And if any man should say to you, Why are ye doing this? say ye, The Lord has need of it, and straightaway he sends it here. <sup>4</sup>And they departed, and found the colt tied by the door outside in the street, and they untied it. <sup>5</sup>And some of those who stood there said to them, What are ye doing, untying the colt? <sup>6</sup>And they said to them just as Jesus commanded, and they allowed them. <sup>7</sup>And they brought the colt to Jesus, and threw their garments on it, and he sat upon it. <sup>8</sup>And many spread their garments upon the road, and others were cutting branches from the fields, and were spreading on the road. <sup>9</sup>And those who went in front, and those who came behind, cried out saying, Hosanna! Blessed is he who comes in the name of the Lord! <sup>10</sup>Blessed is the kingdom of our father David that comes in the name of the Lord! Hosanna in the highest! <sup>11</sup>And Jesus entered into Jerusalem, and into the temple. And when he looked around on all things, the hour now being evening, he went out to Bethany with the twelve. <sup>12</sup>And on the morrow

when they came out from Bethany he was hungry. <sup>13</sup>And having seen a fig tree afar off having leaves, he came, if perhaps he will find anything on it. And when he came to it he found nothing except leaves, for it was not the time of figs. <sup>14</sup>And having responded, Jesus said to it, No man may eat fruit from thee, no more into the age. And his disciples heard it. <sup>15</sup>And they come to Jerusalem. And having entered into the temple, Jesus began to drive out those who sold and bought in the temple. And he overturned the tables of the money-changers, and the seats of those who sold the doves. <sup>16</sup>And he did not permit that any man might carry a container through the temple. <sup>17</sup>And he taught, saying to them, Is it not written, My house will be called a house of prayer for all the nations? But ye made it a den of robbers. <sup>18</sup>And the scholars and the chief priests heard it, and sought how they might destroy him, for they feared him, because all the people were awed at his doctrine. <sup>19</sup>And when it became evening he went forth outside of the city. <sup>20</sup>And passing by in the morning, they saw the fig tree dried out from the roots. <sup>21</sup>And having remembered, Peter says to him, Rabbi, behold, the fig tree that thou cursed has been dried out. <sup>22</sup>And having answered, Jesus says to them, Have faith in God. <sup>23</sup>For truly I say to you, that whoever may say to this mountain, Be thou taken up and cast into the sea, and will not doubt in his heart, but will believe that what he says comes to pass, whatever he may say will be for him. <sup>24</sup>Because of this I say to you, all things, as many as ye may ask, praying, believe that ye receive, and it will be for you. <sup>25</sup>And whenever ye may stand praying, forgive, if ye have anything against any man, so that also your Father in the heavens will forgive you your trespasses. <sup>26</sup>But if ye do not forgive, neither will your Father in the heavens forgive your trespasses. <sup>27</sup>And they come again to Jerusalem. And as he was walking in the temple, the chief priests, and the scholars, and the elders come to him. <sup>28</sup>And they say to him,

By what authority are thou doing these things? Or who gave thee this authority so that thou may do these things? <sup>29</sup>And having answering, Jesus said to them, I also will question you one word, and answer me, and I will tell you by what authority I do these things. <sup>30</sup>The immersion of John, was it from heaven, or from men? Answer me. <sup>31</sup>And they reasoned with themselves, saying, If we should say, From heaven, he will say, Why then did ye not believe him? <sup>32</sup>But should we say, From men? (They feared the people, for all held John that he was indeed a prophet.) <sup>33</sup>And having answered, they say to Jesus, We do not know. And having answering, Jesus says to them, Neither do I tell you by what authority I do these things.

## Chapter 12

**A**nd he began to speak to them in parables. A man planted a vineyard, and set up a hedge, and dug a wine vat, and built a tower, and leased it to farmers, and went on a journey. <sup>2</sup>And at the season he sent forth a bondman to the farmers, so that he might receive by the farmers from the fruit of the vineyard. <sup>3</sup>And having seized him, they beat him, and sent him away empty. <sup>4</sup>And again he sent another bondman to them. And that man, having stoned, they wounded in the head, and sent him away shamefully treated. <sup>5</sup>And again he sent another, and that man they killed, and many others, beating some, and killing some. <sup>6</sup>Therefore, still having his one beloved son, he also sent him to them, last, saying, They will be made ashamed by my son. <sup>7</sup>But those farmers said among themselves, This is the heir. Come, let us kill him, and the inheritance will be ours. <sup>8</sup>And having taken him, they killed him, and cast him outside of the vineyard. <sup>9</sup>What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. <sup>10</sup>And have ye not read this scripture: The stone that those who build rejected, this came to be into the head of the corner. <sup>11</sup>This happened from the Lord, and it is

marvelous in our eyes? <sup>12</sup>And they sought to seize him. And they feared the multitude, for they knew that he spoke the parable against them. And having left him, they went away. <sup>13</sup>And they send some of the Pharisees and of the Herodians to him, so that they might catch him in talk. <sup>14</sup>And when they came, they say to him, Teacher, we have seen that thou art true, and it is not a care to thee about any man, for thou look not to a personage of men, but teach the way of God in truth. Is it permitted to give tribute to Caesar or not? <sup>15</sup>Should we give, or should we not give? But Jesus, knowing their hypocrisy, said to them, Why do ye test me? Bring me a denarius, so that I may see it. <sup>16</sup>And they brought it. And he says to them, Whose is this image and inscription? And they said to him, Caesar's. <sup>17</sup>And having answered, Jesus said to them, Render the things of Caesar to Caesar, and the things of God to God. And they marveled at him. <sup>18</sup>And Sadducees come to him, who say there is no resurrection. And they questioned him, saying, <sup>19</sup>Teacher, Moses wrote to us, If a man's brother dies, and leaves behind a wife, and leaves no child, that his brother should take his wife, and raise up seed for his brother. <sup>20</sup>There were seven brothers. And the first took a wife, and dying left no seed. <sup>21</sup>And the second took her, and died, neither did he leave seed behind, and the third likewise. <sup>22</sup>And the seven took her, and left no seed. Last of all the woman also died. <sup>23</sup>In the resurrection when they rise, whose wife will she be of them? For the seven had her as wife. <sup>24</sup>And having answered, Jesus said to them, Are ye not led astray because of this: not knowing the scriptures nor the power of God? <sup>25</sup>For when they rise from the dead, they neither marry, nor are given in marriage, but are as agents in the heavens. <sup>26</sup>But about the dead, that they rise, have ye not read in the book of Moses, how God spoke to him at the bush, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup>He is not the God of the dead, but God of the living. Ye

therefore are much misled. <sup>28</sup>And one of the scholars having come, having heard them disputing, knowing that he had answered them well, he questioned him, Which is the first commandment of all? <sup>29</sup>And Jesus answered him, The first of all the commandments is, Hear, thou Israel, the Lord our God is one Lord, <sup>30</sup>and thou shall love the Lord thy God from thy whole heart, and from thy whole soul, and from thy whole mind, and from thy whole strength. This is the first commandment. <sup>31</sup>And this second is similar, Thou shall love thy neighbor as thyself. There is no other commandment greater than these. <sup>32</sup>And the scholar said to him, Well, teacher. Thou spoke in truth that he is one, and there is no other but he. <sup>33</sup>And to love him from the whole heart, and from the whole understanding, and from the whole soul, and from the whole strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup>And when Jesus saw him, that he answered wisely, he said to him, Thou art not far from the kingdom of God. And no man dared to question him any more. <sup>35</sup>And having responded as he taught in the temple, Jesus said, How do the scholars say that the Christ is the son of David? <sup>36</sup>For David himself said by the Holy Spirit, The Lord says to my Lord, Sit thou at my right hand until I may place thine enemies a footstool of thy feet. <sup>37</sup>David himself therefore calls him Lord, and in what way is he his son? And the great multitude heard him gladly. <sup>38</sup>And in his teaching he said to them, Look away from the scholars, those who desire to go about in long robes, and salutations in the marketplaces, <sup>39</sup>and chief seats in the synagogues, and places of honor at the feasts, <sup>40</sup>those who devour widows' houses, and praying long in pretence. These will receive greater condemnation. <sup>41</sup>And having sat down opposite the treasury, Jesus watched how the multitude cast money into the treasury, and many rich men cast in much. <sup>42</sup>And one poor widow having come, she cast in two mites, which are a

quadrans. <sup>43</sup>And having summoned his disciples, he says to them, Truly I say to you, that this poor widow cast in more than all those who are casting into the treasury. <sup>44</sup>For they all cast in from that which is abundant to them, but she from her need cast in all, as many things she had, her whole living.

## Chapter 13

**A**nd as he went forth out of the temple, one of his disciples says to him, Teacher, see what kind of stones and what kind of buildings. <sup>2</sup>And Jesus having answered, he said to him, See thou these great buildings? There will be left, no, not a stone upon a stone, that will, no, not be brought down. <sup>3</sup>And as he sat upon the mount of Olives opposite the temple, Peter and James and John and Andrew questioned him privately, <sup>4</sup>Tell us, when will these things be? And what is the sign when all these things are going to be fulfilled? <sup>5</sup>And having answered them, Jesus began to say to them, Watch that not any man lead you astray. <sup>6</sup>For many will come in my name, saying, I am, and they will lead many astray. <sup>7</sup>And when ye may hear of wars and rumors of wars, be not alarmed, for it must happen, but the end is not yet. <sup>8</sup>For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and troubles. These things are the beginnings of travails. <sup>9</sup>But watch ye yourselves, for they will deliver you up to councils, and ye will be beaten in synagogues. And ye will be stood before rulers and kings because of me, for a testimony to them. <sup>10</sup>And the good news must first be preached to all the nations. <sup>11</sup>But when they lead you, delivering you up, be not anxious before what ye might speak, nor meditate. But whatever may be given you in that hour, speak ye this, for ye are not who speak, but the Holy Spirit. <sup>12</sup>And brother will betray brother to death, and a father a child. And children will rise up against parents, and will condemn them to death. <sup>13</sup>And ye will be

hated by all men because of my name, but he who endures to the end, this man will be saved. <sup>14</sup>But when ye see the abomination of desolation, which was spoken by Daniel the prophet, standing where it ought not (let him who reads understand), then let those in Judea flee to the mountains, <sup>15</sup>and let the man on the housetop not go down into the house, nor enter in to take anything out of his house, <sup>16</sup>and let the man who is in the field not turn back for the things behind, to take his cloak. <sup>17</sup>But woe to those who have in the womb, and to those who suckle in those days. <sup>18</sup>And pray ye that your flight may not be in winter. <sup>19</sup>For those days will be tribulation, such as has not happened from the beginning of the creation that God created until now, and no, will not happen. <sup>20</sup>And unless the Lord cut short the days, no flesh would have been saved, but because of the chosen, whom he chose, he cut short the days. <sup>21</sup>And then if any man should say to you, Lo, here is the Christ, or, Lo, there, do not believe. <sup>22</sup>For false Christs and false prophets will arise, and will give signs and wonders, in order to lead astray, if possible, even the chosen. <sup>23</sup>But watch ye. Behold, I have foretold all to you. <sup>24</sup>But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, <sup>25</sup>and the stars of the sky will be falling, and the powers that are in the heavens will be shaken. <sup>26</sup>And then they will see the Son of man coming in clouds with much power and glory. <sup>27</sup>And then he will send forth his agents, and will gather together his chosen from the four winds, from the outermost part of the earth as far as the outermost part of heaven. <sup>28</sup>But learn a parable from the fig tree. When its branch now becomes tender, and sprouts the leaves, ye know that summer is near. <sup>29</sup>So ye also, when ye may see these things happening, know ye that it is near, at the doors. <sup>30</sup>Truly I say to you, that this generation will, no, not pass away, until all these things happen. <sup>31</sup>The sky and the earth will pass away, but my words may, no, not pass away. <sup>32</sup>But

about that day or that hour no man knows, not even the agents in heaven, nor the Son, but the Father. <sup>33</sup>Watch ye! Be alert and pray, for ye know not when the time is, <sup>34</sup>like a man abroad, having left his house, and having given authority to his bondmen, and to each man his work, and commanded the doorkeeper that he should watch. <sup>35</sup>Watch therefore, for ye know not when the lord of the house comes, at evening, or at midnight, or at cock crowing, or in the morning, <sup>36</sup>lest having come suddenly, he may find you sleeping. <sup>37</sup>And what I say to you I say to all, watch!

## Chapter 14

**N**ow after two days was the Passover and the unleavened bread. And the chief priests and the scholars sought how, having take him with trickery, they might kill him, <sup>2</sup>but they said, Not during the feast, lest there will be an uproar of the people. <sup>3</sup>And while he was in Bethany in the house of Simon the leper, as he sat relaxing, a woman came having an alabaster cruse of ointment of pure spike-nard, very valuable. And having broken the alabaster cruse, she poured it on his head. <sup>4</sup>And some were indignant within themselves, saying, Why has this waste of the ointment happened? <sup>5</sup>For this could have been sold for over three hundred denarii, and given to the poor. And they grumbled at her. <sup>6</sup>But Jesus said, Leave her be. Why do ye cause troubles for her? She performed a good work on me. <sup>7</sup>For ye always have the poor with you, and whenever ye may desire ye can do them well, but ye do not always have me. <sup>8</sup>She applied what she had to anoint my body. She did it beforehand for the burial. <sup>9</sup>And truly I say to you, wherever this good news may be preached in the whole world, also what she did will be told for a memorial of her. <sup>10</sup>And Judas Iscariot, one of the twelve, went away to the chief priests, so that he might betray him to them. <sup>11</sup>And when they heard it, they were glad, and promised to give him silver. And he sought how he might

betray him conveniently. <sup>12</sup>And on the first day of unleavened bread, when they killed the Passover, his disciples say to him, Where do thou want, after going, we should prepare that thou may eat the Passover? <sup>13</sup>And he sends forth two of his disciples, and says to them, Go into the city, and a man carrying a pitcher of water will meet you. Follow him. <sup>14</sup>And wherever he may enter, say ye to the house-ruler, The teacher says, Where is the guest room, where I may eat the Passover with my disciples? <sup>15</sup>And he himself will show you a large upper room spread out ready. Prepare ye for us there. <sup>16</sup>And his disciples went forth, and came into the city, and found just as he had said to them. And they prepared the Passover. <sup>17</sup>And having become evening he comes with the twelve. <sup>18</sup>And as they were relaxing and eating, Jesus said, Truly I say to you, that one of you eating with me will betray me. <sup>19</sup>They began to be sorrowful, and to say to him one by one, Not I? and another, Not I? <sup>20</sup>And having answered, he said to them, It is one of the twelve dipping with me in the dish. <sup>21</sup>The Son of man indeed goes as it is written about him, but woe to that man through whom the Son of man is betrayed! It was good for him if that man was not born. <sup>22</sup>And as they were eating, Jesus having taken bread, having blessed, he broke in pieces, and gave to them, and said, Take, eat, this is my body. <sup>23</sup>And after taking the cup, having expressed thanks, he gave to them, and they all drank from it. <sup>24</sup>And he said to them, This is my blood of the new covenant, which is poured out for many. <sup>25</sup>Truly I say to you, that I will no more drink of the fruit of the grapevine, until that day when I drink it anew in the kingdom of God. <sup>26</sup>And when they sang a hymn, they went out onto the mount of Olives. <sup>27</sup>And Jesus says to them, All ye will be caused to stumble by me this night, because it is written, I will strike the shepherd, and the sheep will be scattered. <sup>28</sup>But after I am raised up, I will go before you into Galilee. <sup>29</sup>But Peter said to him, Even if all will be caused to

stumble, yet not I. <sup>30</sup>And Jesus says to him, Truly I say to thee, that thou today, in this night, before a cock sounds twice, will deny me thrice. <sup>31</sup>But he spoke more extreme, If I must die with thee, I will, no, not deny thee. And they all spoke the same way also. <sup>32</sup>And they come to a place the name of which was Gethsemane. And he says to his disciples, Sit ye here until I pray. <sup>33</sup>And he takes Peter and James and John with him, and began to be greatly disturbed, and very distressed. <sup>34</sup>And he says to them, My soul is deeply grieved, to the point of death. Remain ye here, and watch. <sup>35</sup>And having gone forward a little, he fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup>And he said, Abba, Father, all things are possible to thee. Remove this cup from me, but not what I want, but what thou want. <sup>37</sup>And he comes and finds them sleeping. And he says to Peter, Simon, Do thou sleep? Could thou not watch one hour? <sup>38</sup>Watch ye and pray that ye may not enter into temptation. Truly, the spirit is willing, but the flesh is weak. <sup>39</sup>And again having departed, he prayed, having said the same statement. <sup>40</sup>And having returned, he found them again sleeping, for their eyes were weighed down, and they knew not what they should reply to him. <sup>41</sup>And he comes the third time, and says to them, Sleep the remaining, and take your rest. It is enough. The hour has come. Behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup>Arise, let us be going. Behold, he who betrays me has come near. <sup>43</sup>And straightaway, while he still spoke, Judas, being one of the twelve, comes, and with him a great multitude with swords and clubs from the chief priests, and the scholars, and the elders. <sup>44</sup>Now he who betrayed him had given them a sign, saying, Whomever I may kiss is he. Seize him, and lead away securely. <sup>45</sup>And when he came, straightaway having approached him, he says, Rabbi, Rabbi, and kissed him much. <sup>46</sup>And they threw their hands on him, and seized him. <sup>47</sup>And a certain one of those who

stood by, having drawn his sword, struck the bondman of the high priest, and cut off his ear. <sup>48</sup>And having answered, Jesus said to them, Have ye come out as against a robber with swords and clubs to arrest me? <sup>49</sup>I was daily near you, teaching in the temple, and ye did not seize me-but that the scriptures might be fulfilled. <sup>50</sup>And having forsook him, they all fled. <sup>51</sup>And a certain one young man followed with him, having been wrapped naked in a linen cloth. And the young men seized him, <sup>52</sup>but having left behind the linen cloth, he fled from them naked. <sup>53</sup>And they led Jesus away to the high priest. And all the chief priests and the elders and the scholars assemble with him. <sup>54</sup>And Peter followed him from a distance, as far as inside the courtyard of the high priest, and was sitting with the subordinates, and warming himself near the light. <sup>55</sup>Now the chief priests and the whole council sought testimony against Jesus in order to put him to death, and did not find it. <sup>56</sup>For many testified falsely against him, and their testimonies were not consistent. <sup>57</sup>And some men having stood up, testified falsely against him, saying, <sup>58</sup>We heard him saying, I will destroy this temple made with hands, and by three days I will build another not made with hands. <sup>59</sup>And not even this way was their testimony consistent. <sup>60</sup>And the high priest having stood up in the midst, he demanded Jesus, saying, Thou answer nothing? What is it these men testify against thee? <sup>61</sup>But he remained silent, and answered nothing. Again the high priest demanded him, and says to him, Are thou the Christ, the Son of the Blessed? <sup>62</sup>And Jesus said, I am. And ye will see the Son of man sitting at the right hand of Power, and coming with the clouds of the sky. <sup>63</sup>And the high priest having torn his clothes, he says, What further need have we of witnesses? <sup>64</sup>Ye have heard the blasphemy. What does it seem to you? And they all condemned him to be deserving of death. <sup>65</sup>And some began to spit on him, and to cover his face, and to strike him with a fist, and to say to him,

Prophecy. And the subordinates were throwing him with slaps. <sup>66</sup>And as Peter was below in the courtyard, one of the servant girls of the high priest comes. <sup>67</sup>And having seen Peter warming himself, having looked at him, she says, Thou also were with Jesus of Nazareth. <sup>68</sup>But he denied, saying, I know not, nor understand what thou say. And he went outside onto the porch, and a cock sounded. <sup>69</sup>And the servant girl having seen him, she began again to say to those who stood by, This man is from them. <sup>70</sup>But he again denied it. And after a little while again those who stood by said to Peter, Surely thou are from them, for thou are a Galilean, and thy accent is similar. <sup>71</sup>But he began to curse and to swear, I do not know this man of whom ye speak. <sup>72</sup>And the second time a cock sounded. And Peter remembered the saying that Jesus said to him, Before a cock sounds twice, thou will deny me thrice. And having broke down, he wept.

## Chapter 15

**A**nd straightaway in the morning the chief priests with the elders and scholars and the whole council, having made a plan, after binding Jesus, they took him away, and delivered him up to Pilate. <sup>2</sup>And Pilate questioned him, Are thou the king of the Jews? And having answered, he said to him, Thou say. <sup>3</sup>And the chief priests accused him of many things. <sup>4</sup>And Pilate again questioned him, saying, Thou answer nothing? Behold how many things they testify against thee. <sup>5</sup>But Jesus answered nothing any more, so as for Pilate to wonder. <sup>6</sup>Now during a feast he released to them one prisoner, whomever they requested. <sup>7</sup>And a man who was called Barabbas was with the rebels who were bound, men who had committed murder during the insurrection. <sup>8</sup>And having cried aloud, the multitude began to ask as he was always doing for them. <sup>9</sup>And Pilate answered them, saying, Do ye wish that I would release to you the king of the Jews? <sup>10</sup>For he knew that the chief priests had

delivered him up because of envy. <sup>11</sup>But the chief priests incited the crowd, so that he would release Barabbas to them instead. <sup>12</sup>And again having answered, Pilate said to them, What then do ye wish I would do to the man whom ye call the king of the Jews? <sup>13</sup>And they cried out again, Crucify him. <sup>14</sup>And Pilate said to them, For what evil has he done? But they cried out even more, Crucify him. <sup>15</sup>And Pilate, wanting to do what was sufficient for the crowd, released Barabbas to them. And he delivered Jesus, after scourging, so that he might be crucified. <sup>16</sup>And the soldiers led him away inside the courtyard, which is the Praetorium, and they call together the whole band. <sup>17</sup>And they put purple clothing on him, and clothe him with a woven crown of thorns, <sup>18</sup>and began to salute him, Hail, king of the Jews! <sup>19</sup>And they struck his head with a reed, and spat upon him, and bowing their knees worshiped him. <sup>20</sup>And when they had mocked him, they took the purple garment off of him, and dressed him with his own garments. And they lead him out so that they might crucify him. <sup>21</sup>And they draft a certain Simon, a Cyrenian passing by coming from the countryside, the father of Alexander and Rufus, so that he would take his cross. <sup>22</sup>And they bring him to the place Golgotha, which is, being interpreted, the place of a skull. <sup>23</sup>And they gave him wine mingled with myrrh to drink, but he did not take it. <sup>24</sup>And having crucified him, they divided his garments, casting a lot for them, who would take what. <sup>25</sup>And it was the third hour, and they crucified him. <sup>26</sup>And the inscription of his accusation was inscribed, THE KING OF THE JEWS. <sup>27</sup>And they crucify two robbers with him, one at his right hand, and one at his left. <sup>28</sup>And the scripture was fulfilled, which says, And he was reckoned with lawless men. <sup>29</sup>And those who passed by railed at him, wagging their heads, and saying, Ha! Thou who destroy the temple, and build it in three days, <sup>30</sup>save thyself, and come down from the cross. <sup>31</sup>Likewise also the chief priests mocking



among each other with the scholars said, He saved others, he cannot save himself. <sup>32</sup>Let the Christ, the king of Israel, come down now from the cross, that we may see and believe in him. And those who were crucified with him reviled him. <sup>33</sup>And having become the sixth hour, darkness occurred over the whole land until the ninth hour. <sup>34</sup>And at the ninth hour Jesus cried out in a great voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why have thou forsaken me? <sup>35</sup>And some of those who stood by, when they heard it, said, Behold, he calls Elijah. <sup>36</sup>And one having ran, and having filled a sponge of vinegar, and having placed it on a reed, gave him to drink, saying, Leave be. We might see if Elijah comes to take him down. <sup>37</sup>And having given out a great voice, Jesus expired. <sup>38</sup>And the curtain of the temple was torn in two from the top to the bottom. <sup>39</sup>And when the centurion, who stood from opposite him, saw that he expired, having cried out this way, he said, Truly this man was the Son of God. <sup>40</sup>And there were also women looking on from a distance, among whom were also Mary Magdalene, and Mary the mother of James the small man, and of Joses, and Salome; <sup>41</sup>women who also followed him and served him when he was in Galilee, also many other women who came up with him to Jerusalem. <sup>42</sup>And now having become evening, since it was the Preparation, that is, pre-sabbath, <sup>43</sup>Joseph of Arimathea came, an honorable councilman who also himself was awaiting the kingdom of God, emboldened, he went in near Pilate, and requested the body of Jesus. <sup>44</sup>And Pilate wondered if he died already. And having summoned the centurion, he questioned him if he was already dead. <sup>45</sup>And having ascertained from the centurion, he granted the body to Joseph. <sup>46</sup>And having bought fine linen, and having taken him down, he wrapped him in the linen, and laid him in a sepulcher, being that which had been hewn out of rock. And he rolled a stone to the door of the sepulcher.

<sup>47</sup>And Mary Magdalene and Mary the mother of Joses saw where he was laid.

## Chapter 16

**A**nd when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that having come, they might anoint him. <sup>2</sup>And very much early morning on the first day of the week, they come near to the sepulcher when the sun was risen. <sup>3</sup>And they said to themselves, Who will roll away the stone for us from the door of the sepulcher? <sup>4</sup>And having looked, they see that the stone has been rolled back, for it was very large. <sup>5</sup>And having entered into the sepulcher, they saw a young man sitting on the right side, clothed in a white robe, and they were alarmed. <sup>6</sup>And he says to them, Be not alarmed. Ye seek Jesus, the man of Nazareth who was crucified. He was raised. He is not here. Behold, the place where they laid him. <sup>7</sup>But go, tell his disciples and Peter, that he goes before you into Galilee. Ye will see him there, just as he said to you. <sup>8</sup>And having come out, they fled from the sepulcher, and trembling and astonishment seized them. And they said nothing to any man, for they were afraid. <sup>9</sup>Now having risen early morning on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup>That woman, having gone, informed those who became with him, as they mourned and wept. <sup>11</sup>And those men, when they heard that he is alive, and was seen by her, did not believe. <sup>12</sup>And after these things he appeared in a different form to two of them as they walked going into the countryside. <sup>13</sup>And those men having departed, they reported to the others. Neither did they believe those men. <sup>14</sup>Afterward he became visible to them, to the eleven, who were relaxing. And he upbraided their unbelief and hard heart, because they did not believe those who saw him after he was raised. <sup>15</sup>And he said to them, Having gone into all the world, preach ye the good news to the whole

creation. <sup>16</sup>He who believes and is immersed will be saved, but he who does not believe will be damned. <sup>17</sup>And these signs will accompany those who believe: In my name they will cast out demons. They will speak in new tongues. <sup>18</sup>They will take up serpents, and if they drink anything deadly, it will, no, not harm them. They will lay hands on the feeble, and they will fare well. <sup>19</sup>Therefore indeed, the Lord, after he spoke to them, was taken up into heaven, and sat down at the right hand of God. <sup>20</sup>And those men, having gone forth, they preached everywhere, the Lord working jointly, and confirming the word by the signs that followed. Truly.



# Luke

## Chapter 1

**I**nasmuch as many have taken in hand to arrange in order a narration about the deeds that have been brought to fullness among us, <sup>2</sup>just as they delivered them to us, who became from the beginning eyewitnesses and servants of the word, <sup>3</sup>it occurred to me also, having followed closely from the beginning all things accurately, to write to thee in order, eminent Theophilus, <sup>4</sup>so that thou might know the certainty of the declarations about which thou were instructed. <sup>5</sup>It came to pass in the days of Herod, king of Judea, there was a certain priest, named Zacharias, from the division of Abijah, and his wife was from the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>And they were both righteous before God, going in all the commandments and righteous things of the Lord blameless. <sup>7</sup>And there was no child to them because Elizabeth was barren, and they were both advanced in their days. <sup>8</sup>But it came to pass during his service as a priest in the course of his division in the presence of God, <sup>9</sup>that, according to the custom of the priesthood, he was chosen by lot to burn incense after entering into the temple of the Lord. <sup>10</sup>And the whole multitude of the people were praying outside at the hour of incense. <sup>11</sup>And an agent of the Lord became visible to him, standing on the right side of the altar of incense. <sup>12</sup>And Zacharias having seen, was shaken, and fear fell upon him. <sup>13</sup>But the agent said to him, Fear not, Zacharias, because thy plea was heard, and thy wife Elizabeth will bear a son for thee. And thou shall call his name John. <sup>14</sup>And there will be joy and exultation for thee, and many will rejoice at his birth. <sup>15</sup>For he will be great in the sight of the Lord, and he should, no, not drink wine and strong drink. And he will be filled of the Holy Spirit, even from his mother's belly. <sup>16</sup>And he will turn back many of the sons of Israel to the Lord their God. <sup>17</sup>And he will go ahead, in

front of him, in the spirit and power of Elijah, to turn back the hearts of fathers toward children, and the disobedient in a mentality of the righteous, to make ready for the Lord a people prepared. <sup>18</sup>And Zacharias said to the agent, How will I know this? For I am aged, and my wife is advanced in her days. <sup>19</sup>And having answered, the agent said to him, I am Gabriel who stand in the presence of God. And I was sent to speak to thee, and to announce these good news to thee. <sup>20</sup>And behold, thou will be mute, and not able to speak until that day these things will come to pass, because thou did not believe my words, which will be fulfilled in their time. <sup>21</sup>And the people were waiting for Zacharias, and they wondered during his delay in the temple. <sup>22</sup>And when he came out, he could not speak to them, and they recognized that he had seen a vision in the temple. And he was beckoning to them, and remained speechless. <sup>23</sup>And it came to pass, when the days of his service were fulfilled, he departed to his house. <sup>24</sup>And after these days his wife Elizabeth conceived, and she concealed herself five months, saying, <sup>25</sup>Thus the Lord has done to me during the days in which he looked, to take away my shame among men. <sup>26</sup>Now in the sixth month the agent Gabriel was sent by God to a city of Galilee, named Nazareth, <sup>27</sup>to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. <sup>28</sup>And the agent having come in near her, he said, Hail, thou who are highly favored. The Lord is with thee, thou who are blessed among women. <sup>29</sup>But having seen, she was perplexed at his saying, and was pondering what kind of greeting this might be. <sup>30</sup>And the agent said to her, Fear not, Mary, for thou have found favor with God. <sup>31</sup>And behold, thou will conceive in thy womb, and bring forth a son. And thou shall call his name JESUS. <sup>32</sup>This man will be great, and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David. <sup>33</sup>And he will reign over the house of Jacob

into the ages. And of his kingdom there will be no end. <sup>34</sup>And Mary said to the agent, How will this be, since I know not a man? <sup>35</sup>And having answered, the agent said to her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Therefore also the holy thing that is begotten will be called the Son of God. <sup>36</sup>And behold, Elizabeth thy kinswoman, she also has conceived a son in her old age, and this is the sixth month with her who was called barren. <sup>37</sup>For no word from God will be impossible. <sup>38</sup>And Mary said, Behold the maid-servant of the Lord. May it happen to me according to thy word. And the agent departed from her. <sup>39</sup>And having risen in these days, Mary went with haste into the hill country, into a city of Judah, <sup>40</sup>and entered into the house of Zacharias and greeted Elizabeth. <sup>41</sup>And it came to pass, when Elizabeth heard the greeting of Mary, the babe leaped in her belly. And Elizabeth was filled of the Holy Spirit, <sup>42</sup>and she exclaimed in a great voice, and said, Blessed are thou among women, and blessed is the fruit of thy belly. <sup>43</sup>And why is this to me, that the mother of my Lord would come to me? <sup>44</sup>For lo, when the voice of thy greeting happened in my ears, the babe leaped with joy in my belly. <sup>45</sup>And blessed is she who believed, because there will be a fulfillment of the things that were spoken to her from the Lord. <sup>46</sup>And Mary said, My soul magnifies the Lord, <sup>47</sup>and my spirit rejoices in God my Savior, <sup>48</sup>because he has looked upon the lowliness of his bondmaid. For behold, from henceforth all generations will regard me blessed, <sup>49</sup>because the Mighty has done great things to me. And his name is holy. <sup>50</sup>And his mercy is for generations of generations to those who fear him. <sup>51</sup>He did a mighty work by his arm. He scattered the proud in the mentality of their heart. <sup>52</sup>He brought down potentates from thrones, and raised up lowly men. <sup>53</sup>He filled those who are hungry with good things, and those who are rich he sent away empty. <sup>54</sup>He helped his boy Israel to be reminded of mercy,

<sup>55</sup>just as he spoke to our fathers: to Abraham and his seed into the age. <sup>56</sup>And Mary dwelt with her about three months, and returned to her house. <sup>57</sup>Now the time for Elizabeth was fulfilled for her to give birth, and she brought forth a son. <sup>58</sup>And her neighbors and her kinsfolk heard that the Lord magnified his mercy toward her, and they rejoiced with her. <sup>59</sup>And it came to pass on the eighth day, that they came to circumcise the child, and they were calling it by the name of his father Zacharias. <sup>60</sup>And his mother having answered, said, No, but he will be called John. <sup>61</sup>And they said to her, There is no man among thy relatives who is called by this name. <sup>62</sup>And they made signs to his father, whatever he wanted to call him. <sup>63</sup>And having asked for a writing tablet, he wrote, saying, His name is John. And they all marveled. <sup>64</sup>And immediately his mouth was opened, and his tongue, and he spoke, praising God. <sup>65</sup>And fear developed in all who dwell around them. And all these sayings were talked about in the entire hill country of Judea. <sup>66</sup>And all who heard stored up in their heart, saying, What then will this child be? For the hand of the Lord was with him. <sup>67</sup>And his father Zacharias was filled of the Holy Spirit, and prophesied, saying, <sup>68</sup>Blessed is the Lord, the God of Israel, because he came to help, and made ransom for his people. <sup>69</sup>And he raised up a horn of salvation for us in the house of his boy David, <sup>70</sup>just as he spoke by the mouth of his holy prophets from of old, <sup>71</sup>salvation from our enemies, and from the hand of all who hate us, <sup>72</sup>to do mercy with our fathers, and his holy covenant to be remembered, <sup>73</sup>the oath that he swore to Abraham our father, to give to us, <sup>74</sup>without fear from the hand of our enemies, having been saved to serve him <sup>75</sup>in piety and righteousness before him all the days of our life. <sup>76</sup>And thou, child, will be called a prophet of the Most High. For thou will go ahead, before the face of the Lord, to prepare his ways, <sup>77</sup>to give knowledge of salvation to his people in the remission of their sins, <sup>78</sup>because of the bowels

of mercy of our God, by which the dayspring from on high came to help us,<sup>79</sup> to give light to those who dwell in darkness and the shadow of death, to guide our feet into a way of peace.<sup>80</sup> And the child grew, and became strong in spirit. And he was in the desolate regions until the day of his manifestation to Israel.

## Chapter 2

**N**ow it came to pass in those days, a decree went out from Caesar Augustus to enroll all the world.<sup>2</sup> This enrollment first occurred when Quirinius was governor of Syria.<sup>3</sup> And all went to be enrolled, each into his personal city.<sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and patriarchy of David,<sup>5</sup> to enroll himself with Mary, the woman who was betrothed to him, being pregnant.<sup>6</sup> And it came to pass while they were there, the days were fulfilled for her to bring forth.<sup>7</sup> And she brought forth her son, the first-born, and wrapped him in swaddling clothes, and laid him in the feed trough, because there was no place for them in the inn.<sup>8</sup> And there were shepherds in the same region living in the fields, and keeping watch by night over their flock.<sup>9</sup> And behold, an agent of the Lord stood near them, and the glory of the Lord shone around them. And they feared a great fear.<sup>10</sup> And the agent said to them, Fear not, for behold, I bring you good news of great joy that will be to all the people,<sup>11</sup> because to you was born today in the city of David a Savior, who is Christ Lord.<sup>12</sup> And this is the sign to you: Ye will find a babe wrapped in swaddling clothes, and lying in a feed trough.<sup>13</sup> And suddenly there came to be with the agent a multitude of the heavenly host praising God, and saying,<sup>14</sup> Glory to God in the highest, and on earth peace, goodwill among men.<sup>15</sup> And it came to pass, as the agents went away from them into heaven, that the men (the shepherds) said to each other, Let us indeed go through as far as

Bethlehem, and see this declaration that has come to pass, which the Lord made known to us.<sup>16</sup> And having hastened, they came and found both Mary and Joseph, and the babe lying in the feed trough.<sup>17</sup> And when they saw it, they informed about the declaration that was told them about this child.<sup>18</sup> And all who heard it wondered about the things that were spoken to them by the shepherds.<sup>19</sup> But Mary kept all these proclamations, pondering in her heart.<sup>20</sup> And the shepherds returned, glorifying and praising God for all that they heard and saw, as it was told to them.<sup>21</sup> And when eight days were fulfilled to circumcise him, that his name was called JESUS, the one called by the agent before he was conceived in the belly.<sup>22</sup> And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord,<sup>23</sup> (just as it is written in a law of the Lord that every male that opens a womb will be called holy to the Lord),<sup>24</sup> and to offer a sacrifice according to that which is said in a law of the Lord, a pair of turtledoves, or two young pigeons.<sup>25</sup> And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, waiting for the encouragement of Israel, and the Holy Spirit was upon him.<sup>26</sup> And it was divinely revealed to him by the Holy Spirit, that he would not see death before he would see the Christ of the Lord.<sup>27</sup> And he came by the Spirit into the temple. And when the parents brought in the child Jesus, for them to do according to the custom of the law about him,<sup>28</sup> he also received it into his arms, and praised God, and said,<sup>29</sup> Now dismiss thy bondman in peace, Master, according to thy word,<sup>30</sup> because my eyes have seen thy salvation,<sup>31</sup> which thou prepared toward the face of all the peoples:<sup>32</sup> a light for enlightenment of Gentiles, and glory of thy people Israel.<sup>33</sup> And Joseph and his mother were marveling at the things being spoken about him.<sup>34</sup> And Simeon blessed them, and said to Mary his mother, Behold, this man is set for the

falling and the rising of many in Israel, and for a sign being repudiated <sup>35</sup>(and also of thee, a sword will pierce through thine own soul), so that thoughts out of many hearts may be revealed. <sup>36</sup>And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher (being advanced in many days, having lived with a husband seven years from her virginity, <sup>37</sup>and this woman was a widow to eighty-four years), who did not depart from the temple, serving with fastings and supplications night and day. <sup>38</sup>And having stood near at that same hour, she acknowledged the Lord, and spoke about him to all those who were awaiting redemption in Jerusalem. <sup>39</sup>And when they completed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. <sup>40</sup>And the child grew, and became strong in spirit, filled with wisdom. And the grace of God was upon it. <sup>41</sup>And his parents went to Jerusalem every year at the feast of the Passover. <sup>42</sup>And when he became twelve years old, them having gone up according to the custom of the feast, <sup>43</sup>and having fulfilled the days, during their return the boy Jesus remained behind in Jerusalem. And Joseph and his mother did not know it, <sup>44</sup>but, having supposed him to be in the caravan, they went a day's journey. And they sought him among their kinfolk and acquaintances. <sup>45</sup>And not having found him, they turned back to Jerusalem, seeking him. <sup>46</sup>And it came to pass after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and questioning them. <sup>47</sup>And all who heard him were astonished at his understanding and answers. <sup>48</sup>And when they saw him they were amazed. And his mother said to him, Child, why did thou this way to us? Behold, thy father and I were seeking thee sorrowing. <sup>49</sup>And he said to them, Why is it that ye were seeking me? Had ye not known that I must be among the things of my Father? <sup>50</sup>And they did not understand the saying that he spoke to them. <sup>51</sup>And he went down with them, and

came to Nazareth, and was being subordinate to them. And his mother kept all these sayings in her heart. <sup>52</sup>And Jesus increased in wisdom and in stature, and in favor with God and men.

## Chapter 3

**N**ow in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of the region belonging to Ituraea, and of the region of Trachonitis, and Lysanias being tetrarch of Abilene, <sup>2</sup>in the high priesthood of Annas and Caiaphas, the word of God came to be in John the son of Zacharias in the wilderness. <sup>3</sup>And he came into all the region around the Jordan, preaching an immersion of repentance for remission of sins, <sup>4</sup>as it is written in the book of the words of Isaiah the prophet, which says, The voice of a man crying out in the wilderness: Prepare ye the way of the Lord. Make his paths straight. <sup>5</sup>Every valley will be filled, and every mountain and hill will be brought low. And the crooked things will be into straight and the rough into smooth ways. <sup>6</sup>And all flesh will see the salvation of God. <sup>7</sup>He said therefore to the multitudes who went out to be immersed by him, Ye offspring of vipers, who showed you to flee from the coming wrath? <sup>8</sup>Bring forth therefore fruits worthy of repentance, and do not begin to say within yourselves, We have a father, Abraham. For I say to you, that God is able from these stones to raise up children to Abraham. <sup>9</sup>And even now the axe is laid at the root of the trees. Every tree therefore not making good fruit is cut down, and cast into fire. <sup>10</sup>And the crowds questioned him, saying, What then shall we do? <sup>11</sup>And having answered, he says to them, He who has two coats, let him share with him not having, and he who has food, let him do likewise. <sup>12</sup>And tax collectors also came to be immersed, and they said to him, Teacher, what should we do? <sup>13</sup>And he said to them, Collect not one thing more than from what has been

appointed for you. <sup>14</sup>And men who were soldiers also questioned him, saying, And we, what should we do? And he said to them, Do violence to no man, nor accuse falsely, and be content with your wages. <sup>15</sup>And as the people were expectant, and all pondering in their hearts about John, if perhaps he was the Christ, <sup>16</sup>John responded, saying to them all, I indeed immerse you in water, but a man mightier than I comes, of whom I am not worthy to unloose the strap of his shoes. He will immerse you in the Holy Spirit and fire, <sup>17</sup>whose winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his storehouse, but the chaff he will burn with unquenchable fire. <sup>18</sup>Indeed therefore, also exhorting the people with many other things, he preached the good news. <sup>19</sup>But Herod the tetrarch, being reproved by him about Herodias his brother's wife, and about all of which evil things Herod had done, <sup>20</sup>also added this to them all, he even locked up John in prison. <sup>21</sup>Now it came to pass, during the immersion of all the people, Jesus also having been immersed and praying, for the heaven to be opened, <sup>22</sup>and the Holy Spirit to descend in a bodily form as a dove upon him, and a voice to occur out of heaven, saying, Thou are my beloved Son. In thee I am well pleased. <sup>23</sup>And Jesus himself was beginning to be about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, <sup>24</sup>the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, <sup>25</sup>the son of Matthatias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup>the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Joda, <sup>27</sup>the son of Joannan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup>the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup>the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup>the son of Simeon, the son of Judah, the son

of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup>the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup>the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, <sup>33</sup>the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup>the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>35</sup>the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah <sup>36</sup>the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>37</sup>the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, <sup>38</sup>the son of Enos, the son of Seth, the son of Adam, the son of God.

## Chapter 4

**A**nd Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness, <sup>2</sup>being tempted forty days by the devil. And he ate nothing in those days, and when they were ended, afterward he was hungry. <sup>3</sup>And the devil said to him, If thou are the Son of God, speak to this stone that it may become bread. <sup>4</sup>And Jesus answered, saying to him, It is written, Man will not live on bread alone, but on every saying of God. <sup>5</sup>And having brought him onto a high mountain, the devil showed him all the kingdoms of the world in a moment of time. <sup>6</sup>And the devil said to him, I will give to thee all this authority, and the glory of them, because it has been delivered to me, and to whomever I want I give it. <sup>7</sup>If therefore thou will worship before me, it will all be thine. <sup>8</sup>And having answered, Jesus said to him, Go thee behind me, Satan. It is written, Thou shall worship the Lord thy God, and him only shall thou serve. <sup>9</sup>And he brought him to Jerusalem, and set him on the pinnacle of the temple, and he said to him, If thou are the Son of God, cast thyself down from here, <sup>10</sup>for it is written, He will give his agents orders



about thee, to protect thee, <sup>11</sup>and, They will take thee up on their hands, lest thou dash thy foot against a stone. <sup>12</sup>And having answered, Jesus said to him, It is said, Thou shalt not challenge the Lord thy God. <sup>13</sup>And when the devil ended every temptation, he withdrew from him until a time. <sup>14</sup>And Jesus returned in the power of the Spirit into Galilee. And a report went out about him through the entire region around. <sup>15</sup>And he taught in their synagogues, being glorified by all. <sup>16</sup>And he came to Nazareth, where he was brought up. And according to that which was customary to him, he entered into the synagogue on the sabbath day, and stood up to read. <sup>17</sup>And the book of the prophet Isaiah was given to him. And having opened the book, he found the place where it was written, <sup>18</sup>The Spirit of the Lord is upon me, because he anointed me to preach good news to the poor. He has sent me to heal the broken hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to sent forth in deliverance those who have been broken, <sup>19</sup>to proclaim the acceptable year of the Lord. <sup>20</sup>And having closed the book, having given it back to the attendant, he sat down. And the eyes of all in the synagogue were focused on him. <sup>21</sup>And he began to say to them, Today this scripture has been fulfilled in your ears. <sup>22</sup>And all witnessed to him, and wondered at the words of grace that proceeded out of his mouth. And they said, Is this not the son of Joseph? <sup>23</sup>And he said to them, Ye will doubtless say to me this proverb: Physician, heal thyself. How many things we heard that happened at Capernaum, do also here in thy fatherland. <sup>24</sup>And he said, Truly I say to you, that not one prophet is acceptable in his fatherland. <sup>25</sup>But in truth I say to you, many widows were in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine occurred on all the land. <sup>26</sup>And Elijah was sent to none of them, except to Zarephath, to a widow woman of Sidon. <sup>27</sup>And many lepers were in Israel near Elisha

the prophet, and none of them was cleansed, except Naaman the Syrian. <sup>28</sup>And all in the synagogue were filled with rage, having heard these things. <sup>29</sup>And having risen up, they thrust him outside of the city, and brought him as far as the brow of the hill on which their city had been built, in order to throw him down headlong. <sup>30</sup>But he, having passed through the midst of them, departed. <sup>31</sup>And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day, <sup>32</sup>and they were astonished at his teaching, for his word was with authority. <sup>33</sup>And in the synagogue there was a man who had a spirit of an unclean deity. And it cried out in a great voice, saying, <sup>34</sup>Oh no! What is with us and with thee, Jesus of Nazareth? Did thou come to destroy us? I know thee who thou are, the Holy man of God. <sup>35</sup>And Jesus rebuked it, saying, Be thou muzzled, and come out of him. And the demon having thrown him down in the midst, it came out of him, not having harm him. <sup>36</sup>And amazement developed in all, and they spoke among each other, saying, What is this word? Because with authority and power he commands the unclean spirits, and they come out. <sup>37</sup>And a report about him went forth into every place of the region around. <sup>38</sup>And having arisen from the synagogue, he entered into the house of Simon. And Simon's mother-in-law was gripped by a great fever, and they besought him about her. <sup>39</sup>And having stood over her, he rebuked the fever. And it left her, and immediately after rising up, she served them. <sup>40</sup>And when the sun was setting, all, as many as had those who were incapacitated with various diseases, brought them to him. And having laid his hands on each one of them, he healed them. <sup>41</sup>And also demons came out from many, crying out, and saying, Thou are the Christ, the Son of God. And rebuking them, he did not allow them to speak, because they knew him to be the Christ. <sup>42</sup>And when it became day, having departed, he went to a desolate place. And the multitudes sought him, and they came to

him, and were restraining him not depart from them. <sup>43</sup>But he said to them, I must preach the good news of the kingdom of God to the other cities also, because I was sent for this. <sup>44</sup>And he was preaching in the synagogues of Galilee.

## Chapter 5

**N**ow it came to pass, while the multitude pressed upon him to hear the word of God, and having stood still, he was beside the lake of Gennesaret. <sup>2</sup>And he saw two boats standing by the lake, but the fishermen having gone out of them, were washing their nets. <sup>3</sup>And having entered into one of the boats, which was Simon's, he asked him to put out a little from the land. And having sat down, he taught the crowds from the boat. <sup>4</sup>And when he stopped speaking, he said to Simon, Put out into the depth, and let down your nets for a catch. <sup>5</sup>And having answered, Simon said to him, Master, having toiled through the whole night, we took nothing, but at thy saying, I will let down the net. <sup>6</sup>And having done this, they enclosed a great multitude of fishes, and their net was tearing. <sup>7</sup>And they beckoned to their partners in the other boat, after coming, to assist them. And they came and filled both the boats, so as for them to be sunk down. <sup>8</sup>But Simon Peter having seen, he fell down at Jesus' knees, saying, Depart from me, because I am a sinful man, Lord. <sup>9</sup>For astonishment surrounded him, and all those with him, at the catch of the fishes that they caught, <sup>10</sup>and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not, from henceforth thou wilt be catching men. <sup>11</sup>And when they brought their boats to land, after forsaking all, they followed him. <sup>12</sup>And it came to pass while he was in one of the cities, behold, a man full of leprosy. And having seen Jesus, having fallen on his face, he besought him, saying, Lord, if thou wilt, thou can make me clean. <sup>13</sup>And having stretched forth his hand, he touched him, having said, I will, be thou clean. And

straightaway the leprosy departed from him. <sup>14</sup>And he commanded him to tell no man, but, After going, show thyself to the priest, and bring concerning thy cleansing, just as Moses commanded for a testimony to them. <sup>15</sup>But the report about him went through more, and many multitudes came together to hear, and to be healed by him from their infirmities. <sup>16</sup>But he himself was withdrawing into the desolate regions, and praying. <sup>17</sup>And it came to pass during one of those days, he was also teaching. And there were seated Pharisees and law teachers, who were men having come out of every town of Galilee and Judea and Jerusalem. And the power of the Lord was to heal them. <sup>18</sup>And behold, men bringing a man on a bed who was paralyzed. And they sought to bring him in, and to lay him before him. <sup>19</sup>And not having found how they might bring him in because of the multitude, after going up upon the housetop, they let him down through the tiles with the small bed into the midst in front of Jesus. <sup>20</sup>And having seen their faith, he said to him, Man, thy sins are forgiven thee. <sup>21</sup>And the scholars and the Pharisees began to deliberate, saying, Who is this who speaks blasphemies? Who can forgive sins, except God alone? <sup>22</sup>But when Jesus perceived their thoughts, having responded, he said to them, Why do ye deliberate in your hearts? <sup>23</sup>Which is easier, to say, Thy sins are forgiven thee, or to say, Arise and walk? <sup>24</sup>But that ye may know that the Son of man has authority upon earth to forgive sins (he said to the paralyzed man), I say to thee, Arise, and after taking up thy small bed, go to thy house. <sup>25</sup>And immediately having risen up before them, after taking up that on which he lay, he departed to his house glorifying God. <sup>26</sup>And amazement gripped all, and they glorified God. And they were filled with fear, saying, We have seen strange things today. <sup>27</sup>And after these things he went forth and saw a tax collector, named Levi, sitting at the tax office. And he said to him, Follow me. <sup>28</sup>And after leaving behind all, having risen up,

he followed him. <sup>29</sup>And Levi made a great feast for him in his house, and there was a large crowd of tax collectors and others who were relaxing with them. <sup>30</sup>And their scholars and Pharisees murmured against his disciples, saying, Why do ye eat and drink with the tax collectors and sinners? <sup>31</sup>And having answered, Jesus said to them, Those who are well have no need of a physician, but those faring badly. <sup>32</sup>I have not come to call the righteous but sinners to repentance. <sup>33</sup>And they said to him, Why do the disciples of John fast often, and make supplications, and likewise those of the Pharisees, but thine eat and drink. <sup>34</sup>And he said to them, Ye cannot make the sons of the wedding hall fast while the bridegroom is with them. <sup>35</sup>But the days will also come when the bridegroom will be taken away from them, then they will fast in those days. <sup>36</sup>And he also spoke a parable to them. No man puts a patch of a new garment on an old garment, otherwise both the new tears, and that from the new will not blend with the old. <sup>37</sup>And no man puts new wine into old wineskins, otherwise the new wine will burst the wineskins, and will itself be spilled, and the wineskins will be ruined. <sup>38</sup>But new wine must be put into fresh wineskins, and both are preserved together. <sup>39</sup>And no man having drunk old straightaway desires new, for he says, The old is better.

## Chapter 6

**N**ow it came to pass for him to be going through the grain fields on a particular sabbath, and his disciples were plucking the ears and were eating, rubbing them in their hands. <sup>2</sup>But some of the Pharisees said to them, Why do ye what is not permitted to do on the sabbath day? <sup>3</sup>And having answered them, Jesus said, Have ye not read even this, what David did when he was hungry, and those who were with him, <sup>4</sup>how he entered into the house of God, and took and ate the loaves of the presentation, and also gave to those who were with him, which is not permitted to eat, except

the priests alone? <sup>5</sup>And he said to them, The Son of man is lord also of the sabbath. <sup>6</sup>And it also came to pass on another sabbath for him to enter into the synagogue and teach. And a man was there, and his right hand was withered. <sup>7</sup>And the scholars and the Pharisees watched if he would heal on the sabbath, so that they might find an accusation against him. <sup>8</sup>But he knew their thoughts, and he said to the man who had the withered hand, Rise up, and stand forth in the midst. And having risen, he stood up. <sup>9</sup>Then Jesus said to them, I will question you. What? Is it permitted on the sabbath to do good, or to do harm, to save life, or to kill? <sup>10</sup>And having looked around on them all, he said to him, Stretch forth thy hand. And he did, and his hand was restored whole as the other. <sup>11</sup>But they were filled with fury, and deliberated with each other what they might do to Jesus. <sup>12</sup>And he happened in these days to go out onto the mountain to pray, and he was continuing all night in prayer to God. <sup>13</sup>And when it became day, he called his disciples, and chose twelve from them, whom he also named apostles: <sup>14</sup>Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup>Matthew and Thomas, James the son of Alphaeus, and Simon who was called the Zealot, <sup>16</sup>Judas the son of James, and Judas Iscariot who also became a traitor. <sup>17</sup>And having come down with them, he stood on a level place. And a company of his disciples, and a large number of the people from all Judea and Jerusalem, and the maritime Tyre and Sidon, were those who came to hear him, and to be healed from their diseases, <sup>18</sup>also those who were afflicted with unclean spirits. And they were healed. <sup>19</sup>And all the multitude sought to touch him, because power came forth from him, and healed them all. <sup>20</sup>And having lifted up his eyes on his disciples, he said, Blessed are the poor, because the kingdom of God is what belongs to you. <sup>21</sup>Blessed are those who hunger now, because ye will be filled. Blessed are those

who weep now, because ye will laugh. <sup>22</sup>Blessed are ye, when men will hate you, and when they will exclude you, and revile you, and cast out your name as evil, because of the Son of man. <sup>23</sup>Rejoice ye in that day, and leap, for behold, your reward is great in heaven, for their fathers did in the same way to the prophets. <sup>24</sup>However, woe to you the rich, because ye have received your consolation. <sup>25</sup>Woe to you who are filled now, because ye will hunger. Woe to you who laugh now, because ye will mourn and weep. <sup>26</sup>Woe when men will speak well of you, for their fathers did in the same way to the false prophets. <sup>27</sup>But I say to you, to those who hear, love your enemies. Do good to those who hate you. <sup>28</sup>Bless those who curse you. Pray for those who mistreat you. <sup>29</sup>To him who strikes thee on the cheek offer the other also, and from him who takes away thy cloak, also do not withhold thy coat. <sup>30</sup>Give to every man who asks thee, and from him who takes away thy personal things do not demand them back. <sup>31</sup>And as ye desire that men would do to you, do ye also to them likewise. <sup>32</sup>And if ye love those who love you, what credit is for you? For even sinners love those who love them. <sup>33</sup>And if ye do good to those who do good to you, what credit is for you? For even sinners do the same. <sup>34</sup>And if ye lend to whom ye hope to receive, what credit is for you? For even sinners lend to sinners, to receive as much again. <sup>35</sup>But love your enemies, and do good, and lend, despairing nothing, and your reward will be great. And ye will be sons of the Most High, because he is good toward the ungrateful and bad. <sup>36</sup>Become ye therefore merciful, even as your Father is merciful. <sup>37</sup>And do not criticize, and ye will, no, not be criticized. And do not condemn, and ye will, no, not be condemned. Forgive, and ye will be forgiven. <sup>38</sup>Give, and it will be given to you, good measure, pressed down, shaken together, and running over, they will give into your bosom. For with the same measure with which ye measure, it will be measured again to

you. <sup>39</sup>And he spoke a parable to them. Can a blind man lead a blind man? Will they not both fall into a ditch? <sup>40</sup>A disciple is not above his teacher, but every disciple who is fully developed will be as his teacher. <sup>41</sup>And why do thou see the speck in thy brother's eye, but do not perceive the beam in thine own eye? <sup>42</sup>Or how can thou say to thy brother, Brother, allow me to take out the speck that is in thine eye, when thou thyself do not see the beam in thine own eye? Thou hypocrite, first take out the beam from thine own eye, and then thou will see clearly to take out the speck in thy brother's eye. <sup>43</sup>For a good tree is not producing corrupt fruit, nor a corrupt tree producing good fruit. <sup>44</sup>For each tree is known from its own fruit. For they do not gather figs from thorns, nor do they harvest grapes from a bramble bush. <sup>45</sup>The good man out of the good treasure of his heart brings forth the good, and the bad man out of the bad treasure of his heart brings forth the bad, for out of the abundance of the heart his mouth speaks. <sup>46</sup>And why do ye call me, Lord, Lord, and not do the things that I say? <sup>47</sup>Every man who comes to me, and hears my sayings, and does them, I will show you to whom he is like. <sup>48</sup>He is like a man who builds a house, who dug and excavated, and laid a foundation upon the rock. And when a flood developed, the stream beat upon that house, and could not shake it, for it had been founded upon the rock. <sup>49</sup>But he who heard, and not having done, is like a man who built a house upon the soil without a foundation, on which the stream beat, and straightaway it fell. And the ruin of that house became great.

## Chapter 7

And when he completed all his sayings in the ears of the people, he entered into Capernaum. <sup>2</sup>And a certain centurion's bondman faring badly was going to perish, who was esteemed by him. <sup>3</sup>And having heard about Jesus, he sent elders of the Jews to him who asked him that, having come, he would save

his bondman. <sup>4</sup>And when they came to Jesus they urged him earnestly, saying, He is worthy for whom thou may offer this, <sup>5</sup>for he loves our nation, and he himself built the synagogue for us. <sup>6</sup>And Jesus went with them. And when he was now not far distant from the house, the centurion sent friends to him, saying to him, Lord, be not troubled, for I am not worthy that thou should come under my roof. <sup>7</sup>Therefore neither did I consider myself worthy to come to thee, but speak by word, and my boy will be healed. <sup>8</sup>For I also am a man set under authority, having soldiers under myself. And I say to this man, Go, and he goes, and to another, Come, and he comes, and to my bondman, Do this, and he does. <sup>9</sup>And when Jesus heard these things, he marveled him, and having turned around to the multitude who followed him, he said, I say to you, not even in Israel have I found such great faith. <sup>10</sup>And those who were sent, having returned to the house, found the bondman who was feeble, being well. <sup>11</sup>And it came to pass on the next day that he went to a city called Nain, and a considerable number of his disciples went with him, also a large multitude. <sup>12</sup>Now when he came near to the gate of the city, behold, an only begotten son who died was being carried out for his mother. And she was a widow, and a considerable crowd of the city was with her. <sup>13</sup>And when the Lord saw her, he felt compassion toward her, and said to her, Weep not. <sup>14</sup>And having come, he touched the coffin, and the men carrying it stood still. And he said, Young man, I say to thee, arise. <sup>15</sup>And the dead man sat up, and began to speak. And he gave him to his mother. <sup>16</sup>And fear seized all. And they glorified God, saying, A great prophet has been raised among us, and, God came to help his people. <sup>17</sup>And this report about him went forth in the whole of Judea, and in all the region around. <sup>18</sup>And the disciples of John informed him about all these things. <sup>19</sup>And having summoned a certain two of his disciples, John sent them to Jesus, saying, Are thou he who comes, or do we look for

another man? <sup>20</sup>And when they came to him, they said, John the immerser has sent us to thee, saying, Are thou he who comes, or do we look for another man? <sup>21</sup>And in the same hour he healed many from diseases and plagues and evil spirits. And he granted sight to many blind men. <sup>22</sup>And having answered, Jesus said to them, After going, report to John the things that ye saw and heard: the blind see, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor are preached good news. <sup>23</sup>And blessed is he, whoever will not be offended by me. <sup>24</sup>And after John's messengers departed, he began to say to the multitudes about John, What did ye go out into the wilderness to see? A reed shaken with the wind? <sup>25</sup>But what did ye go out to see? A man clothed in soft raiment? Behold, those in elegant clothing, and existing in luxury, are in kingly places. <sup>26</sup>But what did ye go out to see? A prophet? Yea, I say to you, and much more than a prophet. <sup>27</sup>This is he about whom it is written, Behold, I send my agent before thy face, who will prepare thy way before thee. <sup>28</sup>For I say to you, among men born of women there is not one prophet greater than John the immerser, yet the smaller in the kingdom of God is greater than he. <sup>29</sup>And all the people having heard, and the tax collectors who were immersed the immersion of John, justified God. <sup>30</sup>But the Pharisees and the lawyers who were not immersed by him, rejected the purpose of God for themselves. <sup>31</sup>To what, then will I compare the men of this generation, and to what are they like? <sup>32</sup>They are like children sitting in the marketplace, and calling to each other, and saying, We piped to you, and ye did not dance. We mourned to you, and ye did not weep. <sup>33</sup>For John the immerser has come neither eating bread nor drinking wine, and ye say, He has a demon. <sup>34</sup>The Son of man has come eating and drinking, and ye say, Behold the man, a glutton and a drunkard, a friend of tax collectors and sinners! <sup>35</sup>And wisdom is justified from all her children. <sup>36</sup>And a certain

man of the Pharisees asked him that he would eat with him. And having entered into the Pharisee's house, he sat down. <sup>37</sup>And behold, a woman in the city who was sinful. And when she knew that he sat in the Pharisee's house, having brought an alabaster cruse of ointment, <sup>38</sup>and having stood behind near his feet, weeping, she began to wet his feet with the tears, and wiped them with the hair of her head. And she kissed his feet much, and anointed them with the ointment. <sup>39</sup>But when the Pharisee who invited him saw it, he spoke within himself, saying, This man, if he were a prophet, would know who and what kind the woman is who touches him, that she is sinful. <sup>40</sup>And having responded, Jesus said to him, Simon, I have something to say to thee. And he says, speak Teacher. <sup>41</sup>There were two debtors to a certain creditor, the one owed five hundred denarii, and the other fifty. <sup>42</sup>And of them not having to repay, he forgave them both. Which of them therefore, do thou say, will love him more? <sup>43</sup>And having answered, Simon said, I suppose that it was to whom he forgave more. And he said to him, Thou have judged correctly. <sup>44</sup>And having turned to the woman, he said to Simon, See thou this woman? I entered into thy house; thou gave no water for my feet. But this woman has wet my feet with tears, and wiped them with the hairs of her head. <sup>45</sup>Thou gave me no kiss, but this woman, since I came in, has not ceased kissing my feet much. <sup>46</sup>Thou did not anoint my head with olive oil, but this woman has anointed my feet with ointment. <sup>47</sup>For this reason I say to thee, her many sins are forgiven, because she loved much. But to whom little is forgiven, loves little. <sup>48</sup>And he said to her, Thy sins are forgiven. <sup>49</sup>And those who sat together began to say within themselves, Who is this who even forgives sins? <sup>50</sup>And he said to the woman, Thy faith has saved thee. Go in peace.

## Chapter 8

And it came to pass that he traveled through, by city and village in succession, announcing and preaching the good news of the kingdom of God, and the twelve men with him, <sup>2</sup>and certain women who were healed from evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out, <sup>3</sup>and Joanna the wife of Chuza, Herod's steward, and Susanna, and many other women who served them from the things they possessed. <sup>4</sup>And when a large multitude gathered together, and those coming to him from each city, he spoke by a parable. <sup>5</sup>The man who sows went forth to sow his seed. And during his sowing, some fell by the way, and it was trampled, and the birds of the sky devoured it. <sup>6</sup>And another fell on the rock, and having grown, it withered away because of not having moisture. <sup>7</sup>And another fell amidst the thorns, and having grown together, the thorns choked it. <sup>8</sup>And another fell on the good ground, and having grown it produced fruit a hundredfold. As he said these things, he called out, He who has ears to hear, let him hear. <sup>9</sup>And his disciples questioned him, saying, What is this parable? <sup>10</sup>And he said, To you it is given to know the mysteries of the kingdom of God, but to the others in parables, so that seeing they would not see, and hearing they would not understand. <sup>11</sup>Now the parable is this. The seed is the word of God. <sup>12</sup>And those by the way are those who hear, then the devil comes, and takes away the word from their heart, lest having believed, they would be saved. <sup>13</sup>And those on the rock are those who, when they hear, receive the word with joy. And these have no root, who believe for a time, and withdraw in time of trial. <sup>14</sup>And that which fell in the thorns, these are those who heard, and as they go they are choked by cares and wealth and pleasures of life, and do not bring to maturity. <sup>15</sup>But those in the good ground, these are those who in an good and right heart, having heard the word, hold it firm, and bring forth fruit in

perseverance. <sup>16</sup>And no man, having lit a lamp, covers it with a container, or places it under a bed, but places it on a lampstand, so that those who enter in may see the light. <sup>17</sup>For there is no secret that will not become visible, nor hid, that will not be known and come to be visible. <sup>18</sup>Notice therefore how ye hear. For whoever has, to him will be given, and whoever has not, even what he seems to have will be taken from him. <sup>19</sup>And his mother and brothers came to him, and they could not come near him because of the crowd. <sup>20</sup>And it was reported to him, saying, Thy mother and thy brothers stand outside, desiring to see thee. <sup>21</sup>But having answered, he said to them, My mother and my brothers are these who hear the word of God and do it. <sup>22</sup>Now it came to pass on one of those days, that he entered into a boat, also his disciples. And he said to them, Let us pass through to the other side of the lake. And they launched forth, <sup>23</sup>but as they sailed he began to asleep. And a storm of wind came down on the lake, and they were filling up, and were in peril. <sup>24</sup>And having approached, they awoke him, saying, Master, master, we are perishing. And having risen, he rebuked the wind and the raging of the water, and they ceased, and it became calm. <sup>25</sup>And he said to them, Where is your faith? And having feared, they wondered, saying to each other, Who then is this man, that he commands even the winds and the water, and they obey him? <sup>26</sup>And they sailed toward the country of the Gadarenes, which is opposite Galilee. <sup>27</sup>And when he came forth upon the land, a certain man met him out of the city, who had demons of a considerable time. And he wore no clothing, and did not dwell in a house, but in the sepulchers. <sup>28</sup>And when he saw Jesus, having cried out, he fell down before him. And in a great voice he said, What is with me and with thee, Jesus, thou Son of the Most High God? I beseech thee, do not torment me. <sup>29</sup>For he commanded the unclean spirit to come out from the man, for many times it had seized him. And he was bound

with chains and shackles, and guarded. And breaking the bonds apart, he was driven by the demon into the desolate regions. <sup>30</sup>And Jesus demanded him, saying, What is thy name? And he said, Legion, because many demons were entered into him. <sup>31</sup>And they entreated him that he would not command them to go out into the abyss. <sup>32</sup>Now a herd of considerable swine was there feeding on the mountain, and they implored him that he would allow them to enter into those. And he allowed them. <sup>33</sup>And the demons having come out from the man, they entered into the swine. And the herd stampeded down the slope into the lake, and were drowned. <sup>34</sup>And when those who tended them saw what happened, they fled and reported it in the city and in the fields. <sup>35</sup>And they came out to see what happened. And they came to Jesus, and found the man, from whom the demons had gone out, sitting near the feet of Jesus, clothed and in his right mind. And they were afraid. <sup>36</sup>And also those who saw it informed them how the man who was demon-possessed was saved. <sup>37</sup>And the whole multitude of the region around the Gadarenes besought him to depart from them, because they were gripped by great fear. And he, having embarked into the boat, returned. <sup>38</sup>But the man from whom the demons had gone out begged him to be with him. But Jesus sent him away, saying, <sup>39</sup>Return to thy house, and relate everything God did for thee. And he departed, proclaiming throughout the whole city how many things Jesus did for him. <sup>40</sup>And it came to pass during Jesus returning, the multitude welcomed him, for they were all waiting for him. <sup>41</sup>And behold, there came a man whose name was Jairus, and he was a ruler of the synagogue. And having fallen down near Jesus' feet, he besought him to come into his house, <sup>42</sup>because there was with him an only begotten daughter, about twelve years old, and she was dying. But during his going the multitudes thronged him. <sup>43</sup>And a woman being with an issue of blood for twelve years, who, although she spent her

entire living on physicians, was unable to be healed by any, <sup>44</sup>having come from behind, she touched the border of his garment. And immediately the issue of her blood stayed. <sup>45</sup>And Jesus said, Who is he who touched me? But when they all denied, Peter and those with him, said, Master, the multitudes come together and crowd thee, and thou say, Who is he who touched me? <sup>46</sup>But Jesus said, Who touched me? For I perceived power having gone forth from me. <sup>47</sup>And when the woman saw that she was not hid, she came trembling. And having fallen down before him, she declared to him in the presence of all the people for what reason she touched him, and how she was healed immediately. <sup>48</sup>And he said to her, Cheer up, Daughter. Thy faith has healed thee. Go in peace. <sup>49</sup>While he still spoke, some man comes from the synagogue ruler, saying to him, Thy daughter has died. Do not trouble the teacher. <sup>50</sup>But having heard it, Jesus answered him, saying, Fear not, only believe and she will be saved. <sup>51</sup>And when he came to the house, he did not allow any man to enter in except Peter and John and James, and the father of the girl and the mother. <sup>52</sup>And all were weeping and bewailing her. But he said, Weep not. She did not die, but sleeps. <sup>53</sup>And they ridiculed him, knowing that she died. <sup>54</sup>But having sent them all away outside, having taken her by the hand, he called out, saying, Girl, awake. <sup>55</sup>And her spirit returned, and she rose up immediately. And he commanded to give her to eat. <sup>56</sup>And her parents were amazed, but he ordered them to tell no man that which happened.

## Chapter 9

**A**nd having summoned the twelve, he gave them power and authority over all demons, and to heal diseases. <sup>2</sup>And he sent them to preach the kingdom of God, and to heal those who were incapacitated. <sup>3</sup>And he said to them, Take nothing for the way, neither staffs, nor bag, nor bread, nor silver, nor have two coats each. <sup>4</sup>And into whatever house ye

may enter, remain there, and from there depart. <sup>5</sup>And as many as will not receive you, when departing from that city, also shake off the dust from your feet for a testimony against them. <sup>6</sup>And having departed, they passed through the villages, preaching the good news, and healing everywhere. <sup>7</sup>But Herod the tetrarch heard of all that was done by him. And he was perplexed, because it was said by some that John was risen from the dead, <sup>8</sup>and by some that Elijah appeared, and by others that a prophet, one of the ancient men arose. <sup>9</sup>And Herod said, I beheaded John, but who is this about whom I hear such things? And he sought to see him. <sup>10</sup>And when the apostles returned, they related to him as many things as they did. And having taken them along, he withdrew in private into a desolate place of a city called Bethsaida. <sup>11</sup>But the multitudes having known, they followed him. And having received them, he spoke to them about the kingdom of God, and he cured those who had need of healing. <sup>12</sup>And the day began to decline, and the twelve having come near, they said to him, Send the multitude away, so that, after going into the villages and fields around, they may rest and find provision, because we are here in a desolate place. <sup>13</sup>But he said to them, Give ye them to eat. And they said, There are for us not more than five loaves and two fishes, unless, after going, we might buy food for all this people. <sup>14</sup>For there were about five thousand men. And he said to his disciples, Make them sit down in groups of fifty each. <sup>15</sup>And they did so, and made them all sit down. <sup>16</sup>And after taking the five loaves and the two fishes, having looked up to heaven, he blessed them, and broke in pieces, and gave to the disciples to set before the multitude. <sup>17</sup>And they ate, and were all filled. And there were taken up to them of the remaining fragments, twelve baskets. <sup>18</sup>And it came to pass, as he was praying privately, the disciples were with him. And he questioned them, saying, Who do the multitudes say that I am? <sup>19</sup>And having answered, they said, John the immerser,



but others, Elijah, and others, that a certain prophet of the ancient men arose.<sup>20</sup> And he said to them, But ye, who say ye that I am? And having answered, Peter said, The Christ of God.<sup>21</sup> But having chided them, he commanded to tell this to no man,<sup>22</sup> saying, It is necessary for the Son of man to suffer many things, and be rejected by the elders and chief priests and scholars, and be killed, and the third day to rise.<sup>23</sup> And he said to all, If any man wants to come behind me, let him deny himself, and take up his cross, and follow me.<sup>24</sup> For whoever wants to save his life will lose it, but whoever may lose his life because of me, this man will save it.<sup>25</sup> For what is a man benefited, having gained the whole world, but having lost or having forfeited himself? <sup>26</sup>For whoever may be ashamed of me and of my words, the Son of man will be ashamed of this man when he comes in his glory, and of the Father, and of the holy agents.<sup>27</sup> But I tell you truly, there are some of those who stand here, who will, no, not taste of death, till they see the kingdom of God.<sup>28</sup> And it came to pass about eight days after these sayings, that after taking Peter and John and James, he went up onto the mountain to pray.<sup>29</sup> And as he was praying, the appearance of his face became different, and his clothing glistening white.<sup>30</sup> And behold, two men talked with him, who were Moses and Elijah,<sup>31</sup> who, having appeared in glory, spoke of his departure, which he was going to fulfill at Jerusalem.<sup>32</sup> But Peter and those with him were weighed down with sleep, and having become awake, they saw his glory, and the two men who stood with him.<sup>33</sup> And it came to pass, as they were departing from him, Peter said to Jesus, Master, it is good for us to be here, and we could make three tabernacles, one for thee, and one for Moses, and one for Elijah, not knowing what he was saying.<sup>34</sup> And while he was speaking these things, a cloud came and overshadowed them. And they were afraid as they entered into the cloud.<sup>35</sup> And a voice came out of the cloud, saying, This is my beloved

Son. Hear ye him.<sup>36</sup> And at the occurrence of the voice, Jesus was found alone. And they kept silent, and informed no man in those days any of the things that they have seen.<sup>37</sup> And it came to pass, on the next day, when they came down from the mountain, a large crowd met him.<sup>38</sup> And behold, a man from the crowd cried out, saying, Teacher, I beseech thee to look upon my son, because he is the only begotten to me.<sup>39</sup> And lo, a spirit seizes him, and he suddenly cries out, and it convulses him with foaming. And it departs from him difficultly, injuring him.<sup>40</sup> And I begged thy disciples that they might cast it out, and they could not.<sup>41</sup> And having answered, Jesus said, O faithless and perverted generation, how long will I be with you and endure you? Bring thy son here.<sup>42</sup> And as he was still coming, the demon tore him, and he convulsed. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.<sup>43</sup> And they were all amazed at the majesty of God. But while all were wondering at all the things which Jesus did, he said to his disciples,<sup>44</sup> Place ye these sayings into your ears, for the Son of man is going to be delivered up into the hands of men.<sup>45</sup> But they did not understand this saying, and it was concealed from them, so that they did not perceive it. And they were afraid to ask him about this saying.<sup>46</sup> But a thought entered among them, which of them may be greater.<sup>47</sup> But having perceived the thought of their heart, having taken a child, Jesus stood it beside him,<sup>48</sup> and he said to them, Whoever may receive this child in my name receives me, and whoever may receive me receives him who sent me, for he who exists smaller among you all, this man will be great.<sup>49</sup> And having answered, John said, Master, we saw a certain man casting out demons in thy name, and we forbade him, because he does not follow with us.<sup>50</sup> But Jesus said to him, Do not forbid, for he who is not against us is for us.<sup>51</sup> And it came to pass, while fulfilling the days for his ascension, that he also set his face to go to

Jerusalem. <sup>52</sup>And he sent agents before his face, and they went. And having gone, they entered into a village of Samaritans, so as to make ready for him. <sup>53</sup>And they did not receive him, because his face was going to Jerusalem. <sup>54</sup>And his disciples James and John having seen, they said, Lord, do thou want that we should call fire to come down from the sky, and consume them, as also Elijah did? <sup>55</sup>But having turned around, he rebuked them, and said, Ye do not know what kind of spirit ye are. <sup>56</sup>For the Son of man came not to destroy the lives of men, but to save. And they went to another village. <sup>57</sup>And it came to pass while they went on the way, a certain man said to him, I will follow thee wherever thou may go, Lord. <sup>58</sup>And Jesus said to him, The foxes have holes, and the birds of the sky, nests, but the Son of man has not where he might lay his head. <sup>59</sup>And he said to another, Follow me. But he said, Lord, allow me first, after departing, to bury my father. <sup>60</sup>But Jesus said to him, Leave the dead to bury their own dead, but thou, after departing, proclaim the kingdom of God. <sup>61</sup>And also another said, I will follow thee, Lord, but first allow me to bid farewell to those in my house. <sup>62</sup>But Jesus said to him, No man, having put his hand to a plow, and looking to things behind, is fit for the kingdom of God.

## Chapter 10

**N**ow after these things the Lord also appointed seventy other men, and sent them by twos before his face into every city and place where he himself was going to come. <sup>2</sup>Therefore he said to them, The harvest indeed is plentiful, but the workmen are few. Pray ye therefore the Lord of the harvest, that he would send forth workmen into his harvest. <sup>3</sup>Go ye. Behold, I send you forth as lambs in the midst of wolves. <sup>4</sup>Carry no bag, no pouch, no shoes, and greet no man on the way. <sup>5</sup>And into whatever house ye enter, first say, Peace to this house. <sup>6</sup>And if a son of peace is there, your peace will rest upon him, and if not, it will

return to you. <sup>7</sup>And remain in the same house eating and drinking from their things, for the workman is worthy of his wage. Do not depart from house to house. <sup>8</sup>And into whatever city ye enter, and they receive you, eat the things that are set before you. <sup>9</sup>And heal the weak in it, and say to them, The kingdom of God has come near to you. <sup>10</sup>But into whatever city ye enter, and they will not receive you, after departing into the thoroughfares of it, say, <sup>11</sup>Even the dust that clings on us from your city, we wipe off against you. Nevertheless know ye this, that the kingdom of God has come near to you. <sup>12</sup>I say to you, that it will be more tolerable in that day for Sodom, than for that city. <sup>13</sup>Woe to thee, Chorazin! Woe to thee, Bethsaida! Because if the mighty works were done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But it will be more tolerable for Tyre and Sidon in the judgment, than for you. <sup>15</sup>And thou, Capernaum, which was exalted to the sky, will be thrust down to Hades. <sup>16</sup>He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me. <sup>17</sup>And the seventy returned with joy, saying, Lord, even the demons are made subject to us in thy name. <sup>18</sup>And he said to them, I beheld Satan fallen as lightning from the sky. <sup>19</sup>Behold, I give you authority to tread over serpents and scorpions, and over all the power of the enemy, and, no, nothing will harm you. <sup>20</sup>Nevertheless do not rejoice in this, that the spirits are made subject to you, but rejoice because your names are written in the heavens. <sup>21</sup>In the same hour Jesus rejoiced in the Spirit, and said, I thank thee, Father, Lord of the heaven and the earth, that thou hid these things from the wise and astute, and revealed them to the childlike. Yea, Father, because it became pleasing this way in thy sight. <sup>22</sup>And having turned to the disciples, he said, All things were delivered to me by my Father. And no man knows who the Son is, except the Father, and who the Father is,

except the Son, and he to whomever the Son wants to reveal him. <sup>23</sup>And having turning toward the disciples in private, he said, Blessed are the eyes that see what ye see. <sup>24</sup>For I say to you, that many prophets and kings desired to see what ye see, and did not see, and to hear what ye hear, and did not hear. <sup>25</sup>And behold, a certain lawyer stood up testing him, and saying, Teacher, having done what, would I inherit eternal life? <sup>26</sup>And he said to him, What is written in the law? How read thou? <sup>27</sup>And having answered, he said, Thou shall love the Lord thy God from thy whole heart, and from thy whole soul, and from thy whole strength, and from thy whole mind, and thy neighbor as thyself. <sup>28</sup>And he said to him, Thou answered correctly. Do this and thou will live. <sup>29</sup>But he, wanting to justify himself, said to Jesus, And who is my neighbor? <sup>30</sup>And having replied, Jesus said, A certain man was going down from Jerusalem to Jericho. And he encountered bandits, who also, having stripped him and having beat him, departed having left him being half dead. <sup>31</sup>And by coincidence a certain priest was going down on that road, and when he saw him, he passed by on the other side. <sup>32</sup>And likewise also a Levite who happened upon the place, having come, and having looked, passed by on the other side. <sup>33</sup>But a certain Samaritan, as he journeyed, came to him, and when he saw him, felt compassion. <sup>34</sup>And having come, he wrapped up his wounds, pouring on olive oil and wine. And having set him on his own beast, he brought him to an inn, and took care of him. <sup>35</sup>And on the morrow when departing, after taking out two denarii, he gave them to the innkeeper, and said to him, Take care of him, and whatever thou might spend more, I will repay thee at my return. <sup>36</sup>Which therefore, of these three, appears to thee to have become neighbor to the man who fell among the bandits? <sup>37</sup>And he said, He who did mercy with him. Therefore Jesus said to him, Go, and do thou likewise. <sup>38</sup>And it came to pass as they went, he also entered into a certain village, and

a certain woman named Martha received him into her house. <sup>39</sup>And she was sister to this woman called Mary, who also, having sat at Jesus' feet, was listening to his word. <sup>40</sup>But Martha was encumbered about much serving. And having stood near, she said, Lord, do thou not care that my sister left me behind to serve alone? Speak to her therefore that she may help me. <sup>41</sup>But having answered, Jesus said to her, Martha, Martha, thou are anxious and troubled about many things, <sup>42</sup>but one thing is necessary, and Mary has chosen the good part, which will not be taken away from her.

## Chapter 11

**A**nd it came to pass as he was in a certain place praying, that when he ceased, a certain man of his disciples said to him, Lord, teach us to pray as John also taught his disciples. <sup>2</sup>And he said to them, When ye pray, say, Our Father in the heavens, hallowed be thy name. May thy kingdom come, may thy will happen on the earth as also in heaven. <sup>3</sup>Give us our bread sufficient for each day. <sup>4</sup>And forgive us our sins, for we ourselves also forgive every man who is indebted to us. And bring us not into temptation, but deliver us from evil. <sup>5</sup>And he said to them, Which of you will have a friend, and will go to him at midnight, and say to him, Friend, lend me three loaves, <sup>6</sup>since a friend arrived from the road to me, and I do not have what I would set before him, <sup>7</sup>and that man from inside, having answered, would say, Do not cause toils for me. The door is now shut, and my children are with me in bed. I am not able, after getting up, to give thee? <sup>8</sup>I say to you, though he will not give him, after getting up, because he is his friend, yet because of his persistence, having awoken, he will give him as many as he needs. <sup>9</sup>And I say to you, ask, and it will be given you. Seek, and ye will find. Knock, and it will be opened. <sup>10</sup>For every man who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>11</sup>And which father of you, if the son will ask a loaf,

will give him a stone, or also if a fish, in place of a fish will give him a serpent? <sup>12</sup>Or if he should ask for an egg, will he give him a scorpion? <sup>13</sup>If ye then, being evil, know how to give good gifts to your children, how much more the Father from heaven will give the Holy Spirit to those who ask him? <sup>14</sup>And he was casting out a demon, and it was mute. And it happened when the demon was gone out, the mute man spoke. And the multitudes marveled, <sup>15</sup>but some of them said, He casts out the demons by Beelzebub, ruler of the demons. <sup>16</sup>And others, challenging, sought from him a sign from the sky. <sup>17</sup>But he, knowing their thoughts, said to them, Every kingdom that was divided against itself is made desolate, and a house against a house falls. <sup>18</sup>And if Satan also is divided against himself, how will his kingdom be made to stand? Because ye say that I cast out the demons by Beelzebub. <sup>19</sup>And if I cast out the demons by Beelzebub, by whom do your sons cast them out? Because of this they will be your judges. <sup>20</sup>But if by a finger of God I cast out the demons, then the kingdom of God has come upon you. <sup>21</sup>When the fully armed strong man guards his palace, the things possessed by him are in peace, <sup>22</sup>but when a stronger than he comes, after defeating him, he takes away his full armor in which he trusted, and divides his booty. <sup>23</sup>He who is not with me is against me, and he who does not gather with me scatters. <sup>24</sup>When the unclean spirit departs out of the man, it passes through waterless places seeking rest. And not finding, it says, I will return to my house from where I came out. <sup>25</sup>And when it comes, it finds it swept and put in order. <sup>26</sup>Then it goes, and takes along seven other spirits more evil than itself, and having enter in, it dwells there. And the last state of that man becomes worse than the first. <sup>27</sup>And it came to pass, as he said these things, a certain woman, having lifted up her voice out of the crowd, said to him, Blessed is the belly that bore thee, and the breasts that thou suckled. <sup>28</sup>But he said, Blessed rather, are

those who hear the word of God, and keep it. <sup>29</sup>And when the multitudes gathered together he began to say, This generation is evil. They seek a sign, and no sign will be given to it except the sign of Jonah, the prophet. <sup>30</sup>For as Jonah became a sign to the Ninevites, so also the Son of man will be to this generation. <sup>31</sup>The queen of the south will awake in the judgment with the men of this generation, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. <sup>32</sup>The men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here. <sup>33</sup>And no man, having lit a lamp, puts it in a concealed place, nor under the bushel, but on the lampstand, so that those who enter in may see the light. <sup>34</sup>The lamp of thy body is the eye. Therefore, when thine eye is sound, thy whole body is also bright, but when it is bad, thy body is also dark. <sup>35</sup>Watch therefore the light in thee not be darkness. <sup>36</sup>If therefore thy whole body is bright, not having any part dark, the whole will be bright, as when the lamp illuminates thee by the radiance. <sup>37</sup>Now as he spoke a certain Pharisee asks him that he might dine with him. And having entered in, he sat down. <sup>38</sup>And when the Pharisee saw, he marveled that he did not first wash before dinner. <sup>39</sup>And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and of the platter, but your interior is full of plundering and wickedness. <sup>40</sup>Ye foolish men, did not he who made the outside also make the inside? <sup>41</sup>But give compassion, things that are inside, and behold, all things are clean to you. <sup>42</sup>But woe to you Pharisees! Because ye tithe mint and rue and every plant, and pass by justice and the love of God. It is necessary to do these things, and not to neglect those things. <sup>43</sup>Woe to you Pharisees! Because ye love the place of honor in the synagogues, and the greetings in the marketplaces. <sup>44</sup>Woe to you scholars and Pharisees,

hypocrites! Because ye are like the unseen sepulchers, and the men who walk over them do not know. <sup>45</sup>And having answered, a certain man of the lawyers says to him, Teacher, in saying these things thou rebuke us also. <sup>46</sup>And he said, Woe also to you lawyers! Because ye load men with burdens difficult to bear, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup>Woe to you! Because ye build the sepulchers of the prophets, but your fathers killed them. <sup>48</sup>Consequently, ye testify and approve the works of your fathers, because they indeed killed them, and ye build their sepulchers. <sup>49</sup>Because of this also the wisdom of God said, I will send to them prophets and apostles. And some of them they will kill and persecute, <sup>50</sup>so that the blood of all the prophets that was shed from the foundation of the world may be required of this generation, <sup>51</sup>from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary. Yes, I say to you, it will be required of this generation. <sup>52</sup>Woe to you lawyers! Because ye took away the key of knowledge. Ye did not enter in yourselves, and ye hindered those who were entering in. <sup>53</sup>And after he said these things to them, the scholars and the Pharisees began to harass him extremely, and to provoke him to speak impulsively about more things, <sup>54</sup>waiting to ambush him, seeking to catch something out of his mouth so that they might accuse him.

## Chapter 12

**D**uring which time the myriads of the multitude having gathered together so as to trample each other, he began first to say to his disciples, Take heed to yourselves from the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>But there is nothing covered up that will not be revealed, and hidden that will not be known. <sup>3</sup>Therefore, as many things as ye have said in the darkness will be heard in the light, and what ye have spoken in the ear in the inner chambers will be proclaimed upon the

housetops. <sup>4</sup>And I say to you my friends, Be not afraid of those who kill the body, and after these things not having anything more severe to do. <sup>5</sup>But I will show you whom ye should fear. Fear him, who, after killing, has power to cast into hell. Yes, I say to you, fear ye him. <sup>6</sup>Are not five sparrows sold for two copper coins? And not one of them is forgotten in the sight of God. <sup>7</sup>But even the hairs of your head are all numbered. Fear not, therefore, ye are superior to many sparrows. <sup>8</sup>And I say to you, every man who will confess in me before men, the Son of man will also confess in him before the agents of God, <sup>9</sup>but he who denies me in the presence of men will be denied in the presence of the agents of God. <sup>10</sup>And every man who will speak a word against the Son of man, it will be forgiven him, but to him who blasphemed against the Holy Spirit it will not be forgiven. <sup>11</sup>And when they bring you to the synagogues, and the principle positions, and the offices of authority, be not anxious how or what ye should answer in defense, or what ye should say, <sup>12</sup>for the Holy Spirit will teach you in the same hour what ye ought to say. <sup>13</sup>And a certain man out of the crowd said to him, Teacher, speak to my brother to divide the inheritance with me. <sup>14</sup>But he said to him, Man, who appointed me a judge or an arbitrator over you? <sup>15</sup>And he said to them, Watch, and keep away from greed, because to any man, life to him is not in the abundance of things possessed by him. <sup>16</sup>And he spoke a parable to them, saying, The land of a certain rich man brought forth well. <sup>17</sup>And he pondered within himself, saying, What shall I do, because I have nowhere I will store my crops? <sup>18</sup>And he said, I will do this. I will dismantle my barns, and I will build greater, and there I will store all my grain and my goods. <sup>19</sup>And I will say to my soul, Soul, thou have many goods laid up for many years. Take thine ease, eat, drink, be merry. <sup>20</sup>But God said to him, Thou foolish man, they demand thy soul from thee this night, and the things that thou prepared, whose

will they be? <sup>21</sup>So is he who stores up for himself, and is not being rich toward God. <sup>22</sup>And he said to his disciples, Because of this I say to you, be not anxious for your life, what ye may eat, nor for the body, what ye may wear. <sup>23</sup>For the life is more than the food, and the body, the clothing. <sup>24</sup>Consider the ravens, because they do not sow, nor do they reap, for which there is no storehouse nor barn, and God feeds them. How much ye are worth more than the birds. <sup>25</sup>And which of you by being anxious can add one cubit to his age? <sup>26</sup>If then ye are not able to do even the least, why are ye anxious about the rest? <sup>27</sup>Consider the lilies, how they grow. They toil not, nor do they spin, and I say to you, not even Solomon in all his glory was arrayed like one of these. <sup>28</sup>And if God so clothes the grass in the field, which today is, and tomorrow being cast into the oven, how much more you, O ye of little faith? <sup>29</sup>And do not seek what ye may eat, and what ye may drink, and do not be unsettled. <sup>30</sup>For the nations of the world seek all these things, and your Father knows that ye have need of these things. <sup>31</sup>However, seek ye the kingdom of God, and all these things will be added to you. <sup>32</sup>Fear not, little flock, because your Father is well pleased to give you the kingdom. <sup>33</sup>Sell things possessed by you, and give charity. Make for yourselves purses not becoming old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts. <sup>34</sup>For where your treasure is, there your heart will be also. <sup>35</sup>Let your loins be girded about, and the lights burning, <sup>36</sup>and be ye like men waiting for their lord, when he may return from the wedding festivities, so that when he comes and knocks, they may straightaway open to him. <sup>37</sup>Blessed are those bondmen whom the lord when he comes will find watching. Truly I say to you, that he will gird himself, and will cause them to sit down, and having come, will serve them. <sup>38</sup>And if he should come in the second watch, and should come in the third watch, and find so, blessed are those bondmen. <sup>39</sup>But know

this, that if the house-ruler had known in what hour the thief was coming, he would have watched, and would not have allowed his house to be broken into. <sup>40</sup>Therefore, ye also become ready, because the Son of man comes at that hour ye do not suppose. <sup>41</sup>And Peter said to him, Lord, did thou speak this parable to us, or also to all? <sup>42</sup>And the Lord said, Who then is the faithful and wise manager whom his lord will appoint over his service to give the provision on time? <sup>43</sup>Blessed is that bondman whom his lord when he comes will find so doing. <sup>44</sup>Truly I say to you, that he will appoint him over the things being possessed by him. <sup>45</sup>But if that bondman should say in his heart, My lord is late to come, and should begin to beat the servant boys and the servant girls, and to eat and drink, and to be drunken, <sup>46</sup>the lord of that bondman will arrive in a day that he does not expect, and in an hour that he is not aware, and will cut him in two, and will place his portion with the unbelieving. <sup>47</sup>And that bondman who knew his lord's will, and who did not prepare, nor do according to his will, will be beaten much, <sup>48</sup>but he who did not know, and did things worthy of blows, will be beaten little. And to every man to whom much was given, much will be required from him. And to whom they entrust much, they will ask him more abundantly. <sup>49</sup>I came to cast fire upon the earth, and what I desire is if it were kindled already. <sup>50</sup>But I have an immersion to be immersed, and how am I constrained until it will be accomplished. <sup>51</sup>Do ye suppose that I came to give peace on the earth? I tell you, no, but rather division. <sup>52</sup>For henceforth there will be five in one house divided, three against two, and two against three. <sup>53</sup>A father will be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law. <sup>54</sup>And he also said to the multitudes, When ye see a cloud rising from the west, straightaway ye say, A

shower is coming, and so it happens. <sup>55</sup>And when a south wind is blowing, ye say, There will be heat, and it happens. <sup>56</sup>Ye hypocrites, ye know how to examine the face of the earth and the sky, but how can ye not examine this season? <sup>57</sup>And also why do ye not judge yourselves what is right? <sup>58</sup>For when thou go with thine opponent to the magistrate on the way give effort to be delivered from him, lest he may drag thee to the judge, and the judge may deliver thee to the officer, and the officer would cast thee into prison. <sup>59</sup>I say to thee, thou wilt, no, not come out from there, until thou have paid even the last mite.

## Chapter 13

**N**ow some were present at the same time who informed him about the Galileans whose blood Pilate mingled with their sacrifices. <sup>2</sup>And having answered, Jesus said to them, Do ye suppose that these Galileans became sinful above all the Galileans because they have suffered such things? <sup>3</sup>I tell you, no, but if ye do not repent, ye will all perish similarly. <sup>4</sup>Or those eighteen upon whom the tower in Siloam fell and killed them. Do ye think that these became debtors above all the men who dwell in Jerusalem? <sup>5</sup>I tell you, no, but if ye do not repent, ye will all likewise perish. <sup>6</sup>And he spoke this parable. A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. <sup>7</sup>And he said to the vine workman, Behold, three years I come seeking fruit on this fig tree, and find none. Cut it down, why also waste the ground? <sup>8</sup>And having answered, he says to him, Sir, allow it this year also until I may dig around it and cast manure. <sup>9</sup>Although surely it should bear fruit, and if not, in the coming year thou wilt cut it down. <sup>10</sup>And he was teaching in one of the synagogues on the sabbath day. <sup>11</sup>And behold, there was a woman who had a spirit of infirmity eighteen years. And she was bent over, and not being able to straighten up completely. <sup>12</sup>And when Jesus saw her, he called out, and

said to her, Woman, thou art loosed from thine infirmity. <sup>13</sup>And he laid his hands upon her, and immediately she was made straight, and glorified God. <sup>14</sup>And having responded, the synagogue-ruler, being indignant because Jesus healed on the sabbath, answered and said to the multitude, There are six days in which he ought to work. Therefore coming in these, he healed, and not on the day of the sabbath. <sup>15</sup>But the Lord therefore answered him and said, Ye hypocrites, does not each of you on the sabbath loose his ox or his donkey from the stall, and after leading away, give to drink? <sup>16</sup>And ought not this woman, being a daughter of Abraham whom Satan has bound, lo, eighteen years, be loosed from this bond on the day of the sabbath? <sup>17</sup>And as he said these things all those opposing him were shamed, and all the multitude rejoiced for all the glorious things that were done by him. <sup>18</sup>And he said, What is the kingdom of God like, and to what will I compare it? <sup>19</sup>It is like a grain of a mustard plant, which having taken, a man cast into his own garden. And it grew and developed into a great tree, and the birds of the sky lodged in the branches if it. <sup>20</sup>And again he said, To what will I compare the kingdom of God? <sup>21</sup>It is like leaven that a woman having taken, hid in three measures of meal, until the whole was leavened. <sup>22</sup>And he went through by cities and villages, teaching, and making a journey toward Jerusalem. <sup>23</sup>And a certain man said to him, Lord, are they few who are being saved? And he said to them, <sup>24</sup>Compete to enter in by the narrow gate, because many, I say to you, will seek to enter in, and will not be able. <sup>25</sup>From the time the house-ruler has risen up, and has closed the door, and ye begin to stand outside, and to knock the door, saying, Lord, Lord, open to us, and having answered, he will say to you, I know not where ye are from, <sup>26</sup>then ye will begin to say, We ate and drank in thy presence, and thou taught in our thoroughfares. <sup>27</sup>And he will say, I tell you, I know not where ye are from. Depart from me, all ye workmen

of unrighteousness. <sup>28</sup>There will be the weeping and the gnashing of teeth, when ye will see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you being thrust out. <sup>29</sup>And they will arrive from the east and west, and from the north and south, and will sit down in the kingdom of God. <sup>30</sup>And behold, there are last who will be first, and there are first who will be last. <sup>31</sup>In the same day some Pharisees came, saying to him, Get thee out and depart from here, because Herod wants to kill thee. <sup>32</sup>And he said to them, Having gone, say to this fox, Behold, I cast out demons and finish cures today and tomorrow, and the third day I am fully perfected. <sup>33</sup>Nevertheless it is necessary for me to go today and tomorrow and the following, because it is not possible for a prophet to perish outside of Jerusalem. <sup>34</sup>O Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her. How often I wanted to gather thy children together as a hen does her brood under her wings, and ye would not. <sup>35</sup>Behold, your house is left to you desolate. And I say to you, that ye will, no, not see me, until it will come when ye say, Blessed is he who comes in the name of the Lord.

## Chapter 14

**A**nd it came to pass, when he went into the house of a certain man of the chiefs of the Pharisees on a sabbath to eat bread, that they were watching him. <sup>2</sup>And behold, there was a certain man in front of him afflicted with edema. <sup>3</sup>And having responded, Jesus spoke to the lawyers and Pharisees, saying, Is it permitted to heal on the sabbath? <sup>4</sup>But they were silent. And having taken him, he healed him and released him. <sup>5</sup>And having responded, he said to them, Of which of you will a son or an ox fall into a pit, and he will not straightaway lift him out on the day of the sabbath? <sup>6</sup>And they could not answer him back to these things. <sup>7</sup>And he spoke a parable to those who were invited when he noticed how they chose

out the chief places, saying to them, <sup>8</sup>When thou are invited by any man to wedding festivities, do not sit down in the chief place, lest there may be a more honorable man than thou who was invited by him. <sup>9</sup>And he who invited thee and him, having come, will say to thee, Give place to this man, and then thou will begin with embarrassment to take the last place. <sup>10</sup>But when thou are invited, having gone, sit down in the last place, so that when he who has invited thee comes, he will say to thee, Friend, go up higher, then it will be esteem to thee in the presence of those dining with thee. <sup>11</sup>Because every man who lifts himself up will be made lower, and he who makes himself lower will be lifted up. <sup>12</sup>And he also said to the man who invited him, When thou make a dinner or a supper, do not call thy friends, nor thy brothers, nor thy kinsmen, nor prosperous neighbors, lest they also invite thee in return, and a recompense be made to thee. <sup>13</sup>But when thou make a feast, call the poor, the maimed, the lame, the blind, <sup>14</sup>and thou will be blessed, because they do not have to recompense thee, for it will be recompensed to thee at the resurrection of the righteous. <sup>15</sup>And a certain man of those dining together having heard these things, he said to him, Blessed is he who will eat dinner in the kingdom of God. <sup>16</sup>And he said to him, A certain man made a great supper, and he invited many. <sup>17</sup>And he sent forth his bondman at the hour of the meal to say to those who were invited, Come, because all things are now ready. <sup>18</sup>And they all from one began to make excuse. The first said to him, I have bought a field, and I have need to go out and see it. I ask thee have me excused. <sup>19</sup>And another said, I bought five yoke of oxen, and I go to test them. I ask thee have me excused. <sup>20</sup>And another said, I married a wife, and because of this I cannot come. <sup>21</sup>And that bondman, having come, he informed his lord these things. Then the house-ruler having become angry, he said to his bondman, Go out quickly into the thoroughfares and lanes of the



city, and bring here the poor and maimed and crippled and blind. <sup>22</sup>And the bondman said, Lord, as thou commanded it has happened, and yet there is room. <sup>23</sup>And the lord said to the bondman, Go out into the roads and hedges, and compel them to come in, that my house may be filled. <sup>24</sup>For I say to you, that none of those men who were invited will taste of my supper. For many are called, but few chosen. <sup>25</sup>Now many multitudes went with him, and having turned, he said to them, <sup>26</sup>If any man comes to me, and does not regard as inferior his father, and mother, and wife, and children, and brothers, and sisters, and besides his own life also, he cannot be my disciple. <sup>27</sup>And whoever does not bear his cross, and come behind me, cannot be my disciple. <sup>28</sup>For which of you wanting to build a tower, does not, having first sat down, count the cost whether he has the things for completion? <sup>29</sup>So that perhaps, having laid its foundation, and not being able to finish, all those who see begin to ridicule him, <sup>30</sup>saying, This man began to build, and was not able to finish. <sup>31</sup>Or what king going to encounter another king in war, will not, having first sat down, consult whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup>And if not, while he is still far off, having sent a delegation, he asks the things about peace. <sup>33</sup>So therefore every man of you who does not renounce all things being possessed by him, cannot be my disciple. <sup>34</sup>The salt material is good, but if the salt material becomes tasteless, by what will it be seasoned? <sup>35</sup>It is fit neither for the land nor for manure; they cast it out. He who has ears to hear, let him hear.

## Chapter 15

**N**ow all the tax collectors and sinners were approaching him to hear him. <sup>2</sup>And the Pharisees and the scholars murmured, saying, This man receives sinners and eats with them. <sup>3</sup>And he spoke this parable to them, saying, <sup>4</sup>What man of you, having a hundred sheep,

and having lost one of them, does not leave behind the ninety-nine in the wilderness, and go for that which was lost until he finds it? <sup>5</sup>And when he finds it, he lays it on his shoulders, rejoicing. <sup>6</sup>And when he comes to the house, he calls together his men friends and his men neighbors, saying to them, Rejoice with me, because I have found my sheep that was lost. <sup>7</sup>I say to you, that thus there will be joy in heaven over one sinner who repents, than over ninety-nine righteous men who have no need of repentance. <sup>8</sup>Or what woman having ten drachmas, if she lose one drachma, does not light a lamp, and sweep the house, and seek diligently until she finds it? <sup>9</sup>And when she has found it, she calls together her lady friends and lady neighbors, saying, Rejoice with me, because I found the drachma that I lost. <sup>10</sup>Thus I say to you, there becomes joy in the presence of the agents of God over one sinner who repents. <sup>11</sup>And he said, A certain man had two sons, <sup>12</sup>and the younger of them said to his father, Father, give me the portion of goods that falls to me. And he divided to them his living. <sup>13</sup>And not many days after, the younger son, having gathered all together, journeyed into a distant country, and there he squandered his wealth living recklessly. <sup>14</sup>And when he spent all, a mighty famine developed in that country, and he began to be in want. <sup>15</sup>And having gone, he was joined to one of the citizens of that country, and he sent him into his fields to feed swine. <sup>16</sup>And he longed to fill his belly from the husks that the swine ate, and no man gave to him. <sup>17</sup>But when he came to himself, he said, How many hired men of my father's have abundance of loaves, but I am perishing with hunger. <sup>18</sup>After rising, I will go to my father, and will say to him, Father, I have sinned against heaven and in thy sight. <sup>19</sup>I am no more worthy to be called thy son. Make me as one of thy hired men. <sup>20</sup>And having risen, he went to his father. But while he was still distant, afar off, his father saw him and felt compassion. And having ran, he fell on his neck,

and kissed him much. <sup>21</sup>And the son said to him, Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son. <sup>22</sup>But the father said to his bondmen, Bring forth the best robe and clothe him, and give a ring for his hand, and shoes for his feet. <sup>23</sup>And having brought the fatted calf, kill it, and having eaten, we will be cheerful, <sup>24</sup>because this my son was dead, and became alive again. And he was lost, and is found. And they began to be cheerful. <sup>25</sup>But his elder son was in a field. And while coming, having approached the house, he heard music and dancing. <sup>26</sup>And having summoned one of the boys, he inquired what these things might be. <sup>27</sup>And he said to him, Thy brother arrived, and thy father has killed the fatted calf, because he received him back healthy. <sup>28</sup>But he was angry, and would not go in. Therefore, his father having come out, he called him. <sup>29</sup>But having answered, he said to his father, Lo, so many years do I serve thee, and I never passed by a commandment of thine, and yet thou never gave me a goat that I might be merry with my friends. <sup>30</sup>But when this thy son came, who has devoured thy living with harlots, thou killed for him the fatted calf. <sup>31</sup>And he said to him, Child, thou are always with me, and all my things are yours. <sup>32</sup>But it was needful to make merry and be glad, because this thy brother was dead, and became alive again, and was lost, and was found.

## Chapter 16

**A**nd he also said to his disciples, There was a certain rich man who had a manager, and this man was accused to him as squandering things possessed by him. <sup>2</sup>And having called him, he said to him, What is this I hear about thee? Render the account of thy management, for thou can no longer manage. <sup>3</sup>And the manager said within himself, What shall I do because my lord takes away the management from me? I am not able to dig. I am ashamed to beg. <sup>4</sup>I know what I will do, so that when I am removed from the management they may

receive me into their houses. <sup>5</sup>And having summoned each one of his lord's debtors, he said to the first, How much do thou owe to my lord? <sup>6</sup>And he said, A hundred measures of olive oil. And he said to him, Receive thy document, and having sat down, quickly write fifty. <sup>7</sup>Next he said to another, And how much do thou owe? And he said, A hundred measures of wheat. And he says to him, Receive thy document, and write eighty. <sup>8</sup>And his lord commended the unrighteous manager because he did shrewdly. Because the sons of this age are shrewder in their own generation than the sons of the light. <sup>9</sup>And I say to you, make friends for yourselves from the mammon of unrighteousness, so that, when ye cease, they may receive you into the eternal dwellings. <sup>10</sup>The man faithful in the least is faithful also in much, and the man unrighteous in the least is unrighteous also in much. <sup>11</sup>If therefore ye did not become faithful in the unrighteous mammon, who will entrust to you what is true? <sup>12</sup>And if ye did not become faithful in the alien, who will give thine to you? <sup>13</sup>No servant can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. Ye cannot serve God and mammon. <sup>14</sup>And the Pharisees, being lovers of money, heard all these things, and they sneered him. <sup>15</sup>And he said to them, Ye are those who declare yourselves righteous in the sight of men, but God knows your hearts. Because what is lofty among men is an abomination in the sight of God. <sup>16</sup>The law and the prophets were until John. From that time the kingdom of God is proclaimed good news, and every man in it is treated aggressively. <sup>17</sup>But it is easier for the heaven and the earth to pass away, than for one tittle of the law to fall. <sup>18</sup>Every man who divorces his wife and marries another, commits adultery, and every man who marries her who has been divorced from a husband commits adultery. <sup>19</sup>Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously daily. <sup>20</sup>But there was a

certain poor man named Lazarus, who had been placed near his gate, covered with sores, <sup>21</sup>and longing to be fed with the crumbs that fell from the rich man's table. But even the dogs that came licked his sores. <sup>22</sup>And it came to pass for the poor man to die and be carried by the agents to Abraham's bosom. And the rich man also died and was buried. <sup>23</sup>And having lifted up his eyes in Hades, being in torments, he sees Abraham from afar and Lazarus by his bosom. <sup>24</sup>And having cried out, he said, Father Abraham, be merciful to me, and send Lazarus, so that he may dip the tip of his finger in water, and cool my tongue, because I am in agony in this flame. <sup>25</sup>But Abraham said, Child, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things. But now here he is comforted and thou are in agony. <sup>26</sup>And besides all these things, between us and you a great chasm is fixed, so that those here who want to cross over to you are not able, nor may those go across from there to us. <sup>27</sup>And he said, I beg thee therefore, father, that thou would send him to my father's house, <sup>28</sup>for I have five brothers, that he may testify to them, lest they also come into this place of torment. <sup>29</sup>But Abraham says to him, They have Moses and the prophets. Let them hear them. <sup>30</sup>And he said, No, father Abraham, but if some man would go to them from the dead they will repent. <sup>31</sup>And he said to him, If they do not listen to Moses and the prophets, neither will they be persuaded if some man would rise from the dead.

## Chapter 17

**A**nd he said to his disciples, It is impossible for the stumbling-blocks not to come, but woe to him through whom they come! <sup>2</sup>It is better for him if a donkey-powered millstone were hanged about his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble. <sup>3</sup>Take heed to yourselves. And if thy brother should sin against thee, rebuke him, and if he repents,

forgive him. <sup>4</sup>And if he should sin against thee seven times in the day, and seven times in the day turn back, saying, I repent, thou will forgive him. <sup>5</sup>And the apostles said to the Lord, Increase faith for us. <sup>6</sup>And the Lord said, If ye have faith as a grain of mustard plant, ye would say to this sycamine tree, Be thou uprooted and be planted in the sea, and it would have obeyed you. <sup>7</sup>But which of you having a bondman plowing or feeding livestock, who, when he comes in from the field, will straightaway say, After coming near, sit down? <sup>8</sup>Will he not rather say to him, Prepare what I may dine, and having gird thyself, serve me until I eat and drink, and after these things thou will eat and drink? <sup>9</sup>Does he have a favor for that bondman because he did the things that were commanded? I think not. <sup>10</sup>Thus ye also, when ye did all the things that were commanded you, say, We are unprofitable bondmen, because we have done what we are obligated to do. <sup>11</sup>And it came to pass as he went to Jerusalem, that he was passing through the middle of Samaria and Galilee. <sup>12</sup>And as he entered into a certain village, ten leprous men who stood from afar met him. <sup>13</sup>And they raised a voice, saying, Jesus, Master, be merciful to us. <sup>14</sup>And when he saw them, he said to them, After departing, display yourselves to the priests. And it came to pass, during their going they were cleansed. <sup>15</sup>And one of them, when he saw that he was healed, turned back with a great voice glorifying God. <sup>16</sup>And he fell upon his face beside his feet giving him thanks. And he was a Samaritan. <sup>17</sup>And having answered, Jesus said, Were not the ten cleansed? But where are the nine? <sup>18</sup>Were there none found who returned to give glory to God, except this foreigner? <sup>19</sup>And he said to him, After rising, go. Thy faith has healed thee. <sup>20</sup>And questioned by the Pharisees when the kingdom of God comes, he answered them and said, The kingdom of God does not come with observation, <sup>21</sup>nor will they say, Lo, here! or, Lo, there! For behold, the kingdom of God is

inside of you. <sup>22</sup>And he said to the disciples, The days will come when ye will long to see one of the days of the Son of man, and ye will not see it. <sup>23</sup>And they will say to you, Lo, here! Lo, there! Do not depart, nor pursue. <sup>24</sup>For just as the lightning, its flashing from under the sky to under the sky, illuminates, so will the Son of man be in his day. <sup>25</sup>But first it is necessary for him to suffer many things and be rejected from this generation. <sup>26</sup>And just as it happened in the days of Noah, so also it will be in the days of the Son of man. <sup>27</sup>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. <sup>28</sup>And likewise as it happened in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built. <sup>29</sup>But in that day Lot went out from Sodom he rained fire and brimstone from the sky, and destroyed them all. <sup>30</sup>It will be according to these things in that day the Son of man is revealed. <sup>31</sup>In that day, he who will be on the housetop, and his vessels in the house, let him not go down to take them up. And let him who is in the field likewise not return for the things behind. <sup>32</sup>Remember Lot's wife. <sup>33</sup>Whoever will seek to save his life will lose it, and whoever will lose it will keep it alive. <sup>34</sup>I say to you, in that night there will be two in one bed. The one man will be taken, and the other man will be left. <sup>35</sup>Two will be grinding together. The one woman will be taken, and the other woman will be left. <sup>36</sup>This verse is not in the majority of the Greek manuscripts. <sup>37</sup>And having answered, they say to him, Where, Lord? And he said to them, Where the body is, there the vultures will be gathered together.

## Chapter 18

**A**nd he also spoke a parable to them about it being necessary to always pray, and not to give up, <sup>2</sup>saying, In a certain city there was a judge who did not fear God, and did not regard man. <sup>3</sup>And a widow was in that city, and she

came to him, saying, Avenge me of my opponent. <sup>4</sup>And for a time he would not, but after these things he said within himself, Although I fear not God, and regard not man, <sup>5</sup>yet because this widow causes me a beating, I will avenge her, lest by no end of coming she give me a black eye. <sup>6</sup>And the Lord said, Hear ye what the unrighteous judge says. <sup>7</sup>And God, will he, no, not do the vengeance of his chosen who cry out to him day and night, and yet being patient toward them? <sup>8</sup>I say to you, that he will do their vengeance speedily. Nevertheless, when the Son of man comes, will he then find faith on the earth? <sup>9</sup>And he also spoke this parable to some of those who were persuaded in themselves that they were righteous, and disdained other men. <sup>10</sup>Two men went up into the temple to pray, the one a Pharisee, and the other a tax collector. <sup>11</sup>Having stood by himself, the Pharisee prayed these things: God, I thank thee that I am not as the rest of men, predatory, unjust, adulterers, or even as this tax collector. <sup>12</sup>I fast twice of the week. I tithe all things, as many as I acquire. <sup>13</sup>But the tax collector, having stood from afar, would not even lift his eyes to the sky, but beat upon his breast, saying, God, be thou merciful to me a sinful man. <sup>14</sup>I say to you, this man went down to his house justified rather than that man. Because every man who lifts himself up will be made lower, and he who makes himself lower will be lifted up. <sup>15</sup>And they were also bringing the infants to him, so that he would touch them, but when the disciples saw it, they rebuked them. <sup>16</sup>But having summoned them, Jesus said, Allow the children to come to me, and do not forbid them, for of such is the kingdom of God. <sup>17</sup>Truly I say to you, whoever will not receive the kingdom of God as a child, will, no, not enter into it. <sup>18</sup>And a certain ruler questioned him, saying, Good teacher, having done what, will I inherit eternal life? <sup>19</sup>And Jesus said to him, Why do thou call me good? None is good except one, God. <sup>20</sup>Thou know the commandments. Thou shall not commit

adultery. Thou shalt not murder. Thou shalt not steal. Thou shalt not give false testimony. Honor thy father and thy mother. <sup>21</sup>And he said, All these things I have kept from my youth. <sup>22</sup>And when he heard these things, Jesus said to him, Yet one thing is lacking from thee. Sell all things, as many as thou have, and distribute to the poor, and thou wilt have treasure in heaven. And come, follow me. <sup>23</sup>But when he heard these things, he became very sorrowful, for he was very rich. <sup>24</sup>And having seen him become very sorrowful, Jesus said, How difficultly those who have riches will enter into the kingdom of God. <sup>25</sup>For it is easier for a camel to enter in through the hole of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup>And those who heard it said, And who can be saved? <sup>27</sup>And he said, The things impossible with men are possible with God. <sup>28</sup>And Peter said, Lo, we have left all and followed thee. <sup>29</sup>And he said to them, Truly I say to you, that there is no man who has left house, or parents, or brothers, or wife, or children for the sake of the kingdom of God, <sup>30</sup>who will, no, not receive back manifold more in this time, and in the coming age eternal life. <sup>31</sup>And having taken along the twelve, he said to them, Behold, we are going up to Jerusalem, and all the things that are written through the prophets about the Son of man will be completed. <sup>32</sup>For he will be delivered up to the Gentiles, and he will be mocked and insulted and spit upon. <sup>33</sup>And after scourging, they will kill him, and the third day he will rise up. <sup>34</sup>And they understood none of these things, and this saying was hidden from them, and they did not understand the things that were said. <sup>35</sup>And it came to pass as he approached Jericho, a certain blind man sat beside the road begging. <sup>36</sup>And having heard a multitude going by, he inquired what this may be. <sup>37</sup>And they informed him that Jesus the Nazarene passes by. <sup>38</sup>And he cried out, saying, Jesus, thou son of David, be merciful to me. <sup>39</sup>And those who went ahead rebuked him, so that he would be quiet, but he cried out

much more, Thou son of David, be merciful to me. <sup>40</sup>And having stood still, Jesus commanded him to be brought to him. And when he came near, he questioned him, <sup>41</sup>saying, What do thou that I would do to thee? And he said, Lord, that I may receive sight. <sup>42</sup>And Jesus said to him, Receive sight. Thy faith has healed thee. <sup>43</sup>And immediately he received sight, and followed him glorifying God. And all the people when they saw it gave praise to God.

## Chapter 19

**A**nd having entered, he was passing through Jericho. <sup>2</sup>And behold, a man called by name, Zacchaeus. And he was a chief tax collector, and this man was rich. <sup>3</sup>And he sought to see Jesus, who he was. And he was not able because of the crowd, because his stature was small. <sup>4</sup>And having ran ahead, he climbed up in a sycamore tree so that he might see him, because he was going to pass that one. <sup>5</sup>And when Jesus came to the place, having looked up, he saw him, and said to him, Zacchaeus, after making haste, come down, for today I must lodge at thy house. <sup>6</sup>And having made haste, he came down and received him, rejoicing. <sup>7</sup>And all who saw murmured, saying, He went in to relax with a sinful man. <sup>8</sup>And having stood, Zacchaeus said to the Lord, Behold, half of the things possessed by me, Lord, I give to the poor. And if I defrauded any man of anything, I repay fourfold. <sup>9</sup>And Jesus said to him, Today salvation has come to this house, forasmuch as he also is a son of Abraham. <sup>10</sup>For the Son of man came to seek and to save that which was lost. <sup>11</sup>And as they heard these things, he spoke, adding on a parable because he was near Jerusalem, and because they thought that the kingdom of God was going to appear immediately. <sup>12</sup>He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup>And having called ten of his bondmen, he gave them ten minas and said to them, Do business until I come. <sup>14</sup>But his citizens

hated him, and sent an embassy behind him, saying, We do not want this man to reign over us. <sup>15</sup>And it came to pass for him to return, having taken the kingdom. And he said for these bondmen to be called to him, to whom he gave the silver, so that he might know what any man gained by trading. <sup>16</sup>And the first came, saying, Lord, thy mina gained ten minas. <sup>17</sup>And he said to him, Well, thou good bondman. Because thou became faithful in the least, be thou having authority over ten cities. <sup>18</sup>And the second came, saying, Lord, thy mina gained five minas. <sup>19</sup>And he also said to him, And thou become over five cities. <sup>20</sup>And another came, saying, Lord, behold thy mina, which I had put away in a napkin. <sup>21</sup>For I was afraid of thee because thou are an austere man. Thou take up what thou did not lay down, and reap what thou did not sow. <sup>22</sup>He says to him, Out of thy mouth I will judge thee, thou evil bondman. Thou had known that I am an austere man taking up what I did not lay down, and reaping what I did not sow. <sup>23</sup>Then why did thou not give my silver into a bank, and having come I would have collected it with interest? <sup>24</sup>And he said to those who stood by, Take the mina from him, and give it to him who has the ten minas. <sup>25</sup>And they said to him, Lord, he has ten minas. <sup>26</sup>For I say to you, that to every man who has, will be given, but from him who has not, even what he has will be taken away from him. <sup>27</sup>Nevertheless those enemies of mine who did not want me to reign over them, bring here, and kill them before me. <sup>28</sup>And having spoke these things, he went ahead, going up to Jerusalem. <sup>29</sup>And it came to pass when he came near to Bethphage and Bethany, at the mount that is called Olives, he sent two of his disciples, saying, <sup>30</sup>Go ye into the opposite village, in which, having entered, ye will find a colt tied, on which no man ever sat. Having untied, bring it. <sup>31</sup>And if any man asks you, Why do ye untie it? Thus ye will say to him, The Lord has need of it. <sup>32</sup>And having departed, those who were sent found just as he said to them. <sup>33</sup>And

as they were untying the colt, the masters of it said to them, Why do ye untie the colt? <sup>34</sup>And they said, The Lord has need of it. <sup>35</sup>And they brought it to Jesus. And having cast their garments upon the colt, they mounted Jesus. <sup>36</sup>And as he went, they spread their garments on the road. <sup>37</sup>And as he was now coming near, at the descent of the mount of Olives, the whole multitude of the disciples began rejoicing to praise God in a great voice about all the mighty works that they had seen, saying, <sup>38</sup>Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest! <sup>39</sup>And some of the Pharisees from the multitude said to him, Teacher, rebuke thy disciples. <sup>40</sup>And having answered, he said to them, I tell you that if these were silent, the stones would cry out. <sup>41</sup>And when he came near, having seen the city, he wept over it, <sup>42</sup>saying, If thou knew, even thou, indeed even in this thy day, the things for thy peace. But now they are hidden from thine eyes. <sup>43</sup>Because the days will come upon thee, and thine enemies will build a barricade around thee, and will surround thee, and enclose thee on every side. <sup>44</sup>And they will raze thee and thy children within thee. And they will not leave in thee a stone upon a stone, because thou knew not the time of thy visitation. <sup>45</sup>And having entered into the temple, he began to cast out those selling and buying in it, <sup>46</sup>saying to them, It is written, My house is a house of prayer, but ye made it a den of robbers. <sup>47</sup>And he was teaching daily in the temple. But the chief priests, and the scholars sought to destroy him, even the foremost men of the people. <sup>48</sup>And they did not find what they might do, for the people all hung upon him, listening.

## Chapter 20

**A**nd it came to pass on one of those days, as he was teaching the people in the temple, and preaching the good news, the chief priests and the scholars with the elders stood near. <sup>2</sup>And they spoke, saying to him, Tell us,

by what authority are thou doing these things? Or who is he who gave thee this authority? <sup>3</sup>And having answered, he said to them, I also will ask you one word, and ye tell me. <sup>4</sup>The immersion of John, was it from heaven or from men? <sup>5</sup>And they reasoned with themselves, saying, If we should say, From heaven, he will say, Why did ye not believe him? <sup>6</sup>But if we say, From men, all the people will stone us, for they are convinced John is a prophet. <sup>7</sup>And they replied not to know from where. <sup>8</sup>And Jesus said to them, Neither do I tell you by what authority I do these things. <sup>9</sup>And he began to speak this parable to the people. A man planted a vineyard, and leased it to farmers, and went abroad for a considerable time. <sup>10</sup>And at the season he sent a bondman to the farmers, so that they would give him from the fruit of the vineyard. But having beaten him, the farmers sent him away empty. <sup>11</sup>And he proceeded to send another bondman. And they, having beaten and shamefully treated, sent him also away empty. <sup>12</sup>And he proceeded to send a third. And they also having wounded this man, cast him out. <sup>13</sup>And the lord of the vineyard said, What shall I do? I will send my beloved son. Perhaps they will be made ashamed after seeing this man. <sup>14</sup>But when the farmers saw him, they deliberated among themselves, saying, This is the heir. Come, let us kill him, so that the inheritance may become ours. <sup>15</sup>And having cast him outside of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? <sup>16</sup>He will come and destroy these farmers, and will give the vineyard to others. And having heard it, they said, May it not happen! <sup>17</sup>But having looked upon them, he said, What then is this that is written, The stone that those who build rejected, this became the head of the corner? <sup>18</sup>Every man who falls on that stone will be broken, but on whomever it may fall, it will grind him to dust. <sup>19</sup>And the chief priests and the scholars sought to throw hands on him in the same hour. And they were afraid, for they knew that he spoke

this parable against them. <sup>20</sup>And having watched him, they sent forth insidious men pretending themselves to be righteous, so that they might take hold of his word, in order to deliver him up to the rule and to the authority of the governor. <sup>21</sup>And they questioned him, saying, Teacher, we know that thou speak and teach rightly, and thou do not accept a personage, but teach the way of God in truth, <sup>22</sup>Is it permitted for us to give tribute to Caesar or not? <sup>23</sup>But having perceived their craftiness, he said to them, Why do ye try me? <sup>24</sup>Display to me a denarius. Whose image and inscription has it? And having answered, they said, Caesar's. <sup>25</sup>And he said to them, Then render the things of Caesar to Caesar, and the things of God to God. <sup>26</sup>And they were unable to lay hold of his word before the people. And having marveled at his answer, they were silent. <sup>27</sup>And some of the Sadducees having approached, those who say there is no resurrection, they questioned him, <sup>28</sup>saying, Teacher, Moses wrote to us, if any brother dies, having a wife, and this man dies childless, that his brother should take his wife, and raise up seed to his brother. <sup>29</sup>There were therefore seven brothers. And the first having taken a wife, died childless. <sup>30</sup>And the second took the woman, and this man died childless. <sup>31</sup>And the third likewise took her, and likewise also the seven; they left behind no children, and died. <sup>32</sup>And last of all the woman also died. <sup>33</sup>In the resurrection therefore whose wife of them does she become? For the seven had her as wife. <sup>34</sup>And having answered, Jesus said to them, The sons of this age marry, and are given in marriage, <sup>35</sup>but those who are considered worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage. <sup>36</sup>For neither can they die any more, for they are like the agents, and are sons of God, being sons of the resurrection. <sup>37</sup>But that the dead are raised, even Moses showed at the Bush when he calls the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup>Now he is not

God of the dead, but of the living, for all live to him. <sup>39</sup>And some of the scholars having answered, they said, Teacher, thou said well. <sup>40</sup>For they no longer dared to question him anything. <sup>41</sup>And he said to them, How do they say the Christ is David's son? <sup>42</sup>Even David himself says in the book of Psalms, The Lord said to my Lord, Sit thou at my right hand, <sup>43</sup>until I will place thine enemies a footstool of thy feet. <sup>44</sup>David therefore calls him Lord, and how is he his son? <sup>45</sup>And while all the people were listening, he said to his disciples, <sup>46</sup>Beware of the scholars, who desire to walk around in long robes, and love greetings in the marketplaces, and chief seats in the synagogues, and places of honor at the feasts, <sup>47</sup>who devour widows' houses, and in pretence make long prayers. These will receive greater damnation.

## Chapter 21

**A**nd having looked up, he saw the rich casting their gifts into the treasury. <sup>2</sup>And he also saw a certain poor widow there casting in two mites. <sup>3</sup>And he said, Truly I say to you, that this poor widow cast in more than they all. <sup>4</sup>For all these cast into the offerings of God from their abundance, but this woman from her poverty cast in all the living that she had. <sup>5</sup>And as some spoke about the temple, that it was adorned with fine stones and gifts, he said, <sup>6</sup>These things that ye see, the days will come during which there will not be left a stone upon a stone that will not be thrown down. <sup>7</sup>And they questioned him, saying, Teacher, when therefore will these things be? And what is the sign when these things are going to happen? <sup>8</sup>And he said, Watch that ye may not be led astray, for many will come in my name, saying, I am, and, The time has come near. Go ye not therefore after them. <sup>9</sup>And when ye may hear of wars and tumults, do not be alarmed, for these things must first happen, but the end is not straightaway. <sup>10</sup>Then he said to them, Nation will rise against nation, and kingdom against kingdom. <sup>11</sup>And great earthquakes will

be in various places, and famines and plagues. And there will be fearful sights and great signs from the sky. <sup>12</sup>But before all these things, they will throw their hands on you, and will persecute you, delivering you up to the synagogues and prisons, being brought before kings and rulers for my name's sake. <sup>13</sup>But it will go out from you for testimony. <sup>14</sup>Settle therefore in your hearts not to premeditate to make defense. <sup>15</sup>For I will give you a mouth and wisdom that all those who oppose you will not be able to contradict or to resist. <sup>16</sup>And ye will be betrayed even by parents, and kinsmen, and friends, and brothers. And some of you they will condemn to death. <sup>17</sup>And ye will be hated by all men because of my name. <sup>18</sup>And, no, not a hair of your head will perish. <sup>19</sup>In your perseverance ye gain your souls. <sup>20</sup>But when ye see Jerusalem surrounded by armies, then know that the desolation of it has come near. <sup>21</sup>Then let those in Judea flee to the mountains, and let those in the midst of it depart out, and let not those in the rural areas enter into it. <sup>22</sup>Because these are days of vengeance to fulfill all things that are written. <sup>23</sup>But woe to those who have in the womb, and to those who suckle in those days. For there will be great distress upon the land, and wrath to this people. <sup>24</sup>And they will fall by the jaw of the sword, and will be led away captive into all the nations. And Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled. <sup>25</sup>And there will be signs in sun and moon and stars, and upon the earth distress of nations, with perplexity, roaring of sea and of tossing, <sup>26</sup>fainting of men from fear, and of anticipation of the things coming upon the world, for the powers of the heavens will be shaken. <sup>27</sup>And then they will see the Son of man coming in a cloud with power and much glory. <sup>28</sup>And when these things begin to happen, stand upright, and lift up your heads, because your redemption approaches. <sup>29</sup>And he spoke a parable to them. Behold the fig tree, and all the trees. <sup>30</sup>When they are now sprouting, ye know



seeing for yourselves that summer is now near. <sup>31</sup>Even so ye, when ye see these things happening, know ye that the kingdom of God is near. <sup>32</sup>Truly I say to you, that this generation will, no, not pass away until all things happen. <sup>33</sup>The sky and the earth will pass away, but my words may, no, not pass away. <sup>34</sup>But take heed to yourselves, lest your hearts be weighed down in debauchery and drunkenness and mundane cares, and that day come upon you sudden. <sup>35</sup>For it will come like a trap upon all those who sit upon the face of all the earth. <sup>36</sup>Watch ye therefore, making supplication at all times, so that ye may be considered worthy to escape all these things going to happen, and to stand before the Son of man. <sup>37</sup>And during the days he was teaching in the temple, and going forth the nights, he lodged on the mount that is called Olives. <sup>38</sup>And all the people rose early in the morning to him in the temple to hear him.

## Chapter 22

**N**ow the feast of unleavened bread was coming near, which is called Passover. <sup>2</sup>And the chief priests and the scholars sought how they might kill him, for they feared the people. <sup>3</sup>And Satan entered into Judas who was called Iscariot, being of the number of the twelve. <sup>4</sup>And having departed, he conversed with the chief priests and captains, how he might betray him to them. <sup>5</sup>And they were glad, and agreed together to give him silver. <sup>6</sup>And he consented and sought opportunity to betray him to them apart from the multitude. <sup>7</sup>And the day of unleavened bread came during which it was necessary to kill the Passover. <sup>8</sup>And he sent Peter and John, saying, After departing, prepare the Passover for us, that we may eat. <sup>9</sup>And they said to him, Where do thou want that we should prepare? <sup>10</sup>And he said to them, Behold, having entered into the city, a man will meet you carrying a pitcher of water. Follow him into the house where he enters. <sup>11</sup>And ye shall say to the house-ruler, The teacher says to thee, Where is the guest room

where I may eat the Passover with my disciples? <sup>12</sup>And he will show you a large upper room furnished. Prepare there. <sup>13</sup>And having gone, they found just as he said to them, and they prepared the Passover. <sup>14</sup>And when the hour came, he sat down, and the twelve apostles with him. <sup>15</sup>And he said to them, With desire I have desired to eat this Passover with you before my suffering. <sup>16</sup>For I say to you, that I will eat of it no more, no, not till when it is fulfilled in the kingdom of God. <sup>17</sup>And having taken a cup, having expressed thanks, he said, Take this, and divide it among yourselves. <sup>18</sup>For I say to you, that I will, no, not drink from the fruit of the grapevine till when the kingdom of God comes. <sup>19</sup>And after taking bread, having expressed thanks, he broke in pieces, and gave to them, saying, This is my body that is given for you. Do ye this in my memory. <sup>20</sup>Likewise also the cup after dining, saying, This cup is the new covenant in my blood being shed for you. <sup>21</sup>Nevertheless behold, the hand of the man who betrays me is with me on the table. <sup>22</sup>And the Son of man indeed goes according to that which has been determined, nevertheless woe to that man through whom he is betrayed! <sup>23</sup>And they began to question among themselves who then of them would be going do this thing. <sup>24</sup>And also a dispute develop among them, which of them is considered to be greater. <sup>25</sup>And he said to them, The kings of the Gentiles have dominion over them, and those who exercise authority over them are called Benefactors. <sup>26</sup>But ye are not this way. Rather, the greater among you, shall become as the newer, and he who leads, as he who serves. <sup>27</sup>For who ranks higher, he who sits dining, or he who serves? Is it not he who sits dining? But I am in the midst of you as he who serves. <sup>28</sup>But ye are those who have continued with me in my trials. <sup>29</sup>And I appoint to you, just as my Father appointed to me a kingdom, <sup>30</sup>that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

<sup>31</sup>And the Lord said, Simon, Simon, behold, Satan demanded to have you to sift you as wheat, <sup>32</sup>but I prayed for thee, so that thy faith may not fail. And thou, when thou have returned, strengthen thy brothers. <sup>33</sup>And he said to him, Lord, I am ready to go with thee both to prison and to death. <sup>34</sup>And he said, I say to thee, Peter, a cock will, no, not sound today, before thou will thrice deny that thou know me. <sup>35</sup>And he said to them, When I sent you without bag and pouch and shoes, did ye lack anything? And they said, Nothing. <sup>36</sup>Then he said to them, But now, he who has a bag, let him take it, and likewise a pouch. And he who has no sword, let him sell his cloak and buy. <sup>37</sup>For I say to you, that this that is written is still necessary to be completed in me, And he was counted with lawless men, for these things about me also have fulfillment. <sup>38</sup>And they said, Lord, behold, here are two swords. And he said to them, It is enough. <sup>39</sup>And having come out, he proceeded according to his habit to the mount of Olives, and his disciples also followed him. <sup>40</sup>And when he came at the place, he said to them, Pray ye not to enter into temptation. <sup>41</sup>And he was withdrawn from them about a stone's throw. And he knelt down and prayed, <sup>42</sup>saying, Father, if thou want, remove this cup from me. Nevertheless not my will, but thine be done. <sup>43</sup>And an agent from heaven appeared to him, strengthening him. <sup>44</sup>And having become in agony he prayed more intensely, and his sweat became like drops of blood falling down to the ground. <sup>45</sup>And after rising up from his prayer, having come to the disciples, he found them sleeping from sorrow. <sup>46</sup>And said to them, Why sleep ye? Having risen, pray that ye may not enter into temptation. <sup>47</sup>While he yet spoke, behold, a multitude, and the man called Judas, one of the twelve, went before them. And he came near to Jesus to kiss him. <sup>48</sup>But Jesus said to him, Judas, thou betray the Son of man with a kiss? <sup>49</sup>And when those who were around him saw what would be, they said, Lord, shall we strike with

the sword? <sup>50</sup>And a certain one of them struck the bondman of the high priest, and cut off his right ear. <sup>51</sup>But having answered, Jesus said, Allow ye as far as this. And having touched his ear, he healed him. <sup>52</sup>And Jesus said to the chief priests, and captains of the temple, and elders, who came to him, Have ye come out, as against a robber, with swords and clubs? <sup>53</sup>When I was with you daily in the temple, ye did not stretch forth hands against me. But this is your hour, and the power of darkness. <sup>54</sup>And having seized him, they led him, and brought him into the high priest's house. But Peter followed from afar. <sup>55</sup>And having kindled a fire in the midst of the court, and having sat down together, Peter sat in the midst of them. <sup>56</sup>But a certain servant girl having seen him sitting near the light, and having looked intently upon him, she said, This man was also with him. <sup>57</sup>But he denied him, saying, Woman, I do not know him. <sup>58</sup>And after a little while, another man having seen him, said, Thou also are from them. And Peter said, Man, I am not. <sup>59</sup>And about one hour having passed, some other man insisted, saying, In truth this man was also with him, for he is also a Galilean. <sup>60</sup>And Peter said, Man, I do not know what thou are saying. And immediately, while he still spoke, a cock sounded. <sup>61</sup>And having turned, the Lord looked on Peter. And Peter remembered the word of the Lord, how he said to him, Before a cock sounds thou will deny me thrice. <sup>62</sup>And having gone outside, Peter wept bitterly. <sup>63</sup>And the men who held Jesus mocked him, while striking him. <sup>64</sup>And having covered him, they struck his face, and demanded him, saying, Prophecy! Who is he who struck thee? <sup>65</sup>And they spoke many other things against him, railing against him. <sup>66</sup>And when it became day, the eldership of the people, the chief priests, and the scholars, came together, and led him into their council, saying, <sup>67</sup>If thou are the Christ, tell us. And he said to them, If I tell you, ye will not believe, <sup>68</sup>and if I also ask, ye will, no, not answer nor release. <sup>69</sup>From henceforth the Son

of man will be sitting at the right hand of the power of God. <sup>70</sup>And they all said, Therefore thou art the Son of God? And he said to them, Ye say that I am. <sup>71</sup>And they said, What further need have we of testimony? For we have heard from his mouth.

## Chapter 23

**A**nd having risen, the whole company of them led him to Pilate. <sup>2</sup>And they began to accuse him, saying, We found this man perverting the nation, and forbidding to give tribute to Caesar, saying himself to be Christ, a king. <sup>3</sup>And Pilate questioned him, saying, Art thou the king of the Jews? And having answered him, he said, Thou sayest. <sup>4</sup>And Pilate said to the chief priests and the multitudes, I find nothing guilty in this man. <sup>5</sup>But they were emphatic, saying, He stirs up the people, teaching throughout all Judea, having begun from Galilee as far as here. <sup>6</sup>And when Pilate heard Galilee, he questioned if the man is a Galilean. <sup>7</sup>And when he perceived that he is from Herod's jurisdiction, he sent him to Herod, who was himself also in Jerusalem in these days. <sup>8</sup>Now when Herod saw Jesus, he was exceedingly glad, for he was wanting of a considerable time to see him, because of hearing many things about him, and he hoped to see some sign happening by him. <sup>9</sup>And he interrogated him in considerable words, but he answered him nothing. <sup>10</sup>And the chief priests and the scholars had stood, vehemently accusing him. <sup>11</sup>But Herod having disdained him with his soldiers, and having mocked him, having arraying him in a bright robe, he sent him back to Pilate. <sup>12</sup>And both Pilate and Herod became friends with each other on the same day, for they were formerly being at enmity toward themselves. <sup>13</sup>And Pilate having called together the chief priests, and the rulers, and the people, <sup>14</sup>said to them, Ye brought this man to me as turning away the people. And behold, I, having examined him before you, found nothing guilty in this man of what ye accuse

against him. <sup>15</sup>But not even Herod, for I sent you back to him, and lo, nothing having been done by him is worthy of death. <sup>16</sup>Therefore, having scourged I will release him. <sup>17</sup>Now he had need to release one man to them at every feast. <sup>18</sup>But they cried out all together, saying, Take away this man, and release to us Barabbas <sup>19</sup>(a man who was cast into prison because of a certain insurrection that occurred in the city, and for murder). <sup>20</sup>Again therefore Pilate called out wanting to release Jesus, <sup>21</sup>but they shouted, saying, Crucify, crucify him. <sup>22</sup>And he said to them a third time, For what evil did this man do? I have found nothing guilty of death in him. I will therefore, having scourged, release him. <sup>23</sup>But they were relentless with loud voices demanding him to be crucified. And their voices and those of the chief priests prevailed. <sup>24</sup>And Pilate decreed their request to happen. <sup>25</sup>And he released the man who had been cast into prison because of insurrection and murder, whom they asked for, but he delivered Jesus to their will. <sup>26</sup>And when they led him away, having taken hold of a certain Simon, a Cyrenian coming from the countryside, they laid the cross on him to bring behind Jesus. <sup>27</sup>And a great multitude of the people followed him, and also of women who bewailed and lamented him. <sup>28</sup>But having turning to them, Jesus said, Daughters of Jerusalem, weep not for me, instead weep for yourselves and for your children. <sup>29</sup>Because, behold, the days are coming, during which they will say, Blessed are the barren, and the bellies that gave no birth, and the breasts that did not suckle. <sup>30</sup>Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. <sup>31</sup>Because if they do these things in the green tree, what will happen in the dry? <sup>32</sup>And two other men, malefactors, were also led with him to be executed. <sup>33</sup>And when they came to the place called Skull, there they crucified him, and the malefactors, one at the right hand and the other at the left. <sup>34</sup>And Jesus said, Father, forgive them, for they know not what

they are doing. And dividing his garments, they cast a lot. <sup>35</sup>And the people had stood watching. And also the rulers with them sneered, saying, He saved others. He should save himself, if this is the Christ, the chosen of God. <sup>36</sup>And the soldiers also mocked him, approaching, and bringing him vinegar, <sup>37</sup>and saying, If thou are the king of the Jews, save thyself. <sup>38</sup>And there was also an inscription over him written in letters, in Greek and Latin and Hebrew: THIS IS THE KING OF THE JEWS. <sup>39</sup>And one of the malefactors who were hanged railed him, saying, If thou are the Christ, save thyself and us. <sup>40</sup>But the other man having answered, rebuking him, saying, Thou fear not even God, since thou are in the same condemnation? <sup>41</sup>And we indeed justly, for we receive worthy of what we did, but this man did nothing amiss. <sup>42</sup>And he said to Jesus, Remember me, Lord, when thou come into thy kingdom. <sup>43</sup>And Jesus said to him, Truly I say to thee, today thou will be with me in the paradise. <sup>44</sup>And it was about the sixth hour, and darkness occurred over the whole land until the ninth hour. <sup>45</sup>And the sun was darkened, and the curtain of the temple was torn in the middle. <sup>46</sup>And Jesus, having sounded out in a great voice, said, Father, into thy hands I entrust my spirit. And having said these things, he expired. <sup>47</sup>And when the centurion saw that which happened, he glorified God, saying, Certainly this man was righteous. <sup>48</sup>And all the multitudes who came together to this scene, watching that which happened, turned back, beating their breasts. <sup>49</sup>And all his acquaintances, and the women who accompanied him from Galilee, had stood from afar, seeing these things. <sup>50</sup>And behold a man named Joseph, a council member, being a good and righteous man <sup>51</sup>(this man not having consented to their purpose and deed), was from Arimathaea, a city of the Jews, who also himself awaited the kingdom of God. <sup>52</sup>This man having gone to Pilate, requested the body of Jesus. <sup>53</sup>And having taken it down, he wrapped it in linen, and

laid it in a sepulcher cut in rock, of which no man was yet lain. <sup>54</sup>And the day was Preparation; sabbath was beginning. <sup>55</sup>And having followed closely, the women who were gathered to him out of Galilee, they saw the sepulcher, and how his body was laid. <sup>56</sup>And having returned, they prepared spices and ointments. And they indeed rested on the sabbath according to the commandment.

## Chapter 24

**A**nd on the first day of the week, very early morning, they came to the sepulcher bringing the spices that they prepared, and some women with them. <sup>2</sup>And they found the stone rolled away from the sepulcher. <sup>3</sup>And having entered in, they did not find the body of the Lord Jesus. <sup>4</sup>And it came to pass while they were bewildered about this, that behold, two men stood near them in shining apparel. <sup>5</sup>And since they became frightened and bowing down their face to the ground, they said to them, Why seek ye the living among the dead? <sup>6</sup>He is not here, but was raised. Remember how he spoke to you when he was still in Galilee, <sup>7</sup>saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day to rise. <sup>8</sup>And they remembered his sayings. <sup>9</sup>And having returned from the sepulcher, they reported all these things to the eleven, and to all the others. <sup>10</sup>Now they were Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them who told these things to the apostles. <sup>11</sup>And their sayings appeared before them as idle talk, and they disbelieved them. <sup>12</sup>But having risen, Peter ran to the sepulcher. And having stooped down, he sees the linen cloths laying alone. And he departed, wondering to himself at that which happened. <sup>13</sup>And behold, two of them were going the same day to a village that was sixty furlongs away from Jerusalem, which name was Emmaus. <sup>14</sup>And they conversed with each other about all these things that happened. <sup>15</sup>And it

came to pass, while they conversed and discussed, that Jesus himself also having approached, went along with them. <sup>16</sup>But their eyes were held, not to recognize him. <sup>17</sup>And he said to them, What are these words that ye toss back to each other, while walking and are looking sad. <sup>18</sup>And one, whose name was Cleopas, having answered, said to him, Thou only visit Jerusalem and do not know the things that happened in it during these days? <sup>19</sup>And he said to them, What? And they said to him, The things about Jesus the Nazarene, who became a prophet, a mighty man in work and word before God and all the people, <sup>20</sup>and how our chief priests and rulers delivered him up for condemnation of death, and crucified him. <sup>21</sup>But we hoped that he is the man who is going to redeem Israel. But even with all these things, it brings this third day today from which time these things happened. <sup>22</sup>But also some of our women astonished us, having come to be at the sepulcher early morning. <sup>23</sup>And not having found his body, they came, saying also to have seen a vision of agents who say he is alive. <sup>24</sup>And some of those with us went to the sepulcher, and found it this way, just as also the women said, but they did not see him. <sup>25</sup>And he said to them, O foolish men, and slow of heart to believe in all that the prophets spoke. <sup>26</sup>Was it not necessary for the Christ to suffer these things, and to enter into his glory? <sup>27</sup>And having begun from Moses and from all the prophets, he expounded to them in all the scriptures the things about himself. <sup>28</sup>And they came near to the village where they were going, and he pretended to go further. <sup>29</sup>And they constrained him, saying, Remain with us, because it is toward evening, and the day has declined. And he went in to remain with them. <sup>30</sup>And it came to pass during his dining with them, that, having taken the bread, he blessed, and having broken in pieces he gave to them. <sup>31</sup>And their eyes were opened, and they recognized him. And he became invisible from them. <sup>32</sup>And they said to each

other, Was not our heart burning within us while he spoke to us on the way, while he opened to us the scriptures? <sup>33</sup>And having risen up the same hour, they returned to Jerusalem. And they found the eleven gathered together, <sup>34</sup>and those who were with them who said, The Lord really was raised, and was seen by Simon. <sup>35</sup>And they reported the things on the road, and how he was made known to them during the breaking of the bread. <sup>36</sup>And as they spoke these things, Jesus himself stood in the midst of them, and says to them, Peace to you. <sup>37</sup>But having been startled, and having become frightened, they presumed to see a spirit. <sup>38</sup>And he said to them, Why are ye troubled, and why do thoughts arise in your hearts? <sup>39</sup>See my hands and my feet, that it is I myself. Handle me and see, because a spirit does not have flesh and bones, as ye see me having. <sup>40</sup>And having said this, he displayed to them his hands and feet. <sup>41</sup>And while they still disbelieved from joy and wondering, he said to them, Have ye anything to eat here? <sup>42</sup>And they gave him a piece of a broiled fish and from a bees honeycomb. <sup>43</sup>And having taken it, he ate before them. <sup>44</sup>And he said to them, These are the words that I spoke to you while still being with you, that it is necessary for all things that are written in the law of Moses, and the prophets, and the psalms about me to be fulfilled. <sup>45</sup>Then he opened their mind to understand the scriptures. <sup>46</sup>And he said to them, Thus it is written, and thus it was necessary for the Christ to suffer, and to rise from the dead the third day, <sup>47</sup>and to proclaim in his name repentance and remission of sins for all the nations, having begun from Jerusalem. <sup>48</sup>And ye are witnesses of these things. <sup>49</sup>And behold, I send forth the promise of my Father upon you. But stay ye in the city until ye are clothed with power from on high. <sup>50</sup>And he led them outside as far as to Bethany, and having lifted up his hands, he blessed them. <sup>51</sup>And it came to pass while he blessed them, he parted from them, and was brought up into heaven. <sup>52</sup>And having worshiping him,

they returned to Jerusalem with great joy, <sup>53</sup>and they were continually in the temple, praising and blessing God. Truly.



# John

## Chapter 1

**I**n the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>This man was in the beginning with God. <sup>3</sup>All things came to be through him, and apart from him not even one thing came to be that has come to be. <sup>4</sup>In him was life, and the life was the light of men. <sup>5</sup>And the light shines in the darkness, and the darkness did not comprehend it. <sup>6</sup>A man came to be who was sent from God, his name was John. <sup>7</sup>This man came for testimony so that he might testify about the light, so that all might believe through him. <sup>8</sup>That man was not the light, but that he might testify about the light. <sup>9</sup>He was the true light coming into the world that enlightens every man. <sup>10</sup>He was in the world, and the world came to be through him, and the world knew him not. <sup>11</sup>He came to his own, and his own did not accept him. <sup>12</sup>But as many as did accept him, to them he gave power to become children of God, to those who believe in his name, <sup>13</sup>who were begotten, not from blood, nor from a will of flesh, nor from a will of man, but from God. <sup>14</sup>And the Word became flesh, and dwelt among us. And we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. <sup>15</sup>John testified about him, and cried out, saying, This was he of whom I said, He who comes after me came to be before me, because he was before me. <sup>16</sup>And from his fullness we all received, even grace for grace. <sup>17</sup>Because the law was given through Moses. Grace and truth came to be through Jesus Christ. <sup>18</sup>No man has ever seen God. The only begotten Son, being in the bosom of the Father, that man reported him. <sup>19</sup>And this is the testimony of John when the Jews sent forth priests and Levites from Jerusalem so that they might ask him, Who are thou? <sup>20</sup>And he confessed, and did not deny, and confessed, I am not the Christ. <sup>21</sup>And they asked him, What therefore, are thou Elijah? And he says, I am

not. Are thou the prophet? And he answered, No. <sup>22</sup>They said therefore to him, Who are thou, so that we may give an answer to those who sent us? What do thou say about thyself? <sup>23</sup>He said, I am the voice of a man crying out in the wilderness: Make straight the way of the Lord, just as the prophet Isaiah said. <sup>24</sup>And those who were sent were from the Pharisees. <sup>25</sup>And they asked him, and said to him, Why therefore do thou immerse if thou are not the Christ nor Elijah nor the prophet? <sup>26</sup>John answered them, saying, I immerse in water, but amidst you stands him whom ye know not. <sup>27</sup>He is the man who comes after me, who has become before me, of whom I am not worthy that I might loosen the strap of his shoe. <sup>28</sup>These things occurred in Bethany beyond the Jordan where John was immersing. <sup>29</sup>On the morrow John sees Jesus coming to him, and he says, Behold, the Lamb of God who takes away the sin of the world! <sup>30</sup>This is he about whom I said, After me comes a man who has become before me, because he was before me. <sup>31</sup>And I had not known him, but that he would be made known to Israel. Because of this I came immersing in water. <sup>32</sup>And John testified, saying, I have seen the Spirit descending like a dove out of heaven, and it remained upon him. <sup>33</sup>And I had not known him. But he who sent me to immerse in water, he said to me, Upon whomever thou will see the Spirit descending and remaining on him, this is he who immerses in the Holy Spirit. <sup>34</sup>And I have seen and have testified that this is the Son of God. <sup>35</sup>Again on the morrow John stood, and two of his disciples. <sup>36</sup>And having looked upon Jesus walking, he says, Behold, the Lamb of God! <sup>37</sup>And the two disciples heard him speaking, and they followed Jesus. <sup>38</sup>And Jesus having turned, and having seen them following, says to them, What seek ye? And they said to him, Rabbi (which says, being interpreted, Teacher), where do thou dwell? <sup>39</sup>He says to them, Come and see. They came and saw where he dwelt, and remained with him that day. It was about the



tenth hour. <sup>40</sup>Andrew, Simon Peter's brother, was one of the two who heard from John and who followed him. <sup>41</sup>This man first finds his own brother Simon, and says to him, We have found the Messiah (which is, being interpreted, Christ). <sup>42</sup>And he brought him to Jesus. And having seen him, Jesus said, Thou art Simon the son of Jonah. Thou wilt be called Cephas (which is interpreted, Peter). <sup>43</sup>On the morrow he wanted to go forth into Galilee, and he finds Philip. And Jesus says to him, Follow me. <sup>44</sup>Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup>Philip finds Nathanael, and says to him, We have found him of whom Moses in the law, and the prophets wrote: Jesus the son of Joseph of Nazareth. <sup>46</sup>And Nathanael said to him, What good can be from Nazareth? Philip says to him, Come and see. <sup>47</sup>Jesus saw Nathanael coming to him, and says about him, Behold, an Israelite indeed, in whom is no deceit. <sup>48</sup>Nathanael says to him, How do thou know me? Jesus answered and said to him, Before Philip called thee, being under the fig tree, I saw thee. <sup>49</sup>Nathanael answered, and says to him, Rabbi, thou art the Son of God. Thou art the king of Israel. <sup>50</sup>Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, thou believe? Thou wilt see greater than these things. <sup>51</sup>And he says to him, Truly, truly, I say to you, henceforth ye will see the heaven opened, and the agents of God ascending and descending upon the Son of man.

## Chapter 2

**A**nd the third day a wedding occurred in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup>And Jesus also was invited, and his disciples, to the wedding. <sup>3</sup>And having lacked wine the mother of Jesus says to him, They have no wine. <sup>4</sup>And Jesus says to her, What is with me and with thee, woman? My hour is not yet here. <sup>5</sup>His mother says to the helpers, Whatever he may say to you, do. <sup>6</sup>Now there were six stone water pots laying there in

accordance with the purification of the Jews, containing two or three measures each. <sup>7</sup>Jesus says to them, Fill the water pots with water. And they filled them until over. <sup>8</sup>And he says to them, Draw out now, and carry to the feast-ruler. And they carried. <sup>9</sup>And when the feast-ruler tasted the water that became wine, and had not known from where it was (but the helpers who drew the water had known), the feast-ruler called the bridegroom, <sup>10</sup>and says to him, Every man sets out the good wine first, and when they drank much, then the lesser. Thou have kept the good wine until now. <sup>11</sup>This is the beginning of the signs Jesus did in Cana of Galilee, and he manifested his glory. And his disciples believed in him. <sup>12</sup>After this he went down to Capernaum, he and his mother and his brothers and his disciples. And they remained there not many days. <sup>13</sup>And the Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup>And he found sitting in the temple those who sell oxen and sheep and doves, and the moneychangers. <sup>15</sup>And having made a whip from cords, he drove all out from the temple, both the sheep and the oxen. And he poured out the coins of the moneychangers, and turned over their tables. <sup>16</sup>And he said to those who sell the doves, Take these things from here. Make not my Father's house a house of merchandise. <sup>17</sup>And his disciples remembered that it is written, Zeal for thy house will consume me. <sup>18</sup>The Jews therefore answered, and said to him, What sign do thou show us since thou do these things? <sup>19</sup>Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. <sup>20</sup>The Jews therefore said, This temple was forty-six years being built, and wilt thou raise it up in three days? <sup>21</sup>But that man spoke about the temple of his body. <sup>22</sup>When therefore he was raised from the dead his disciples remembered that he spoke this, and they believed the scripture and the word that Jesus said. <sup>23</sup>Now when he was in Jerusalem at the Passover during the feast, many believed in his name seeing his

signs that he did. <sup>24</sup>But Jesus did not trust himself to them, because he knew all men, <sup>25</sup>and because he had no need that any man should testify about man, for he himself knew what was in man.

## Chapter 3

**N**ow there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>This man came to him by night, and said to him, Rabbi, we know that thou have come a teacher from God, for no man can do these signs that thou do if God is not with him. <sup>3</sup>Jesus answered and said to him, Truly, truly, I say to thee, If any man is not begotten from above, he cannot see the kingdom of God. <sup>4</sup>Nicodemus says to him, How can a man be begotten, being old? Can he enter a second time into his mother's belly, and be born? <sup>5</sup>Jesus answered, Truly, truly, I say to thee, If any man is not begotten from water and Spirit, he cannot enter into the kingdom of God. <sup>6</sup>That which is begotten from the flesh is flesh, and that which is begotten from the Spirit is spirit. <sup>7</sup>Marvel not that I said to thee, ye must be begotten from above. <sup>8</sup>The wind blows where it will, and thou hear the sound of it, but know not from where it comes, and where it goes. So is every man who is begotten from the Spirit. <sup>9</sup>Nicodemus answered and said to him, How can these things happen? <sup>10</sup>Jesus answered and said to him, Thou art the teacher of Israel, and do not understand these things? <sup>11</sup>Truly, truly, I say to thee, we speak that which we know, and testify of what we have seen, and ye do not accept our testimony. <sup>12</sup>If I told you earthly things, and ye do not believe, how will ye believe if I should tell you heavenly things? <sup>13</sup>And no man has ascended into heaven, except he who came down out of heaven: the Son of man who is in heaven. <sup>14</sup>And just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, <sup>15</sup>so that every man who believes in him would not perish, but may have eternal life. <sup>16</sup>For God so

loved the world, that he gave his only begotten Son, so that every man who believes in him would not perish, but have eternal life. <sup>17</sup>For God sent the Son into the world not that he might condemn the world, but that the world might be saved through him. <sup>18</sup>He who believes in him is not condemned. He who does not believe has been condemned already, because he has not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation, that the light has come into the world, and men loved the darkness rather than the light, for their deeds were evil. <sup>20</sup>For every man who does evil hates the light, and does not come to the light, so that his works may not be exposed. <sup>21</sup>But he who does the truth comes to the light, so that his deeds may be made manifest that they are wrought in God. <sup>22</sup>After these things Jesus and his disciples came into the Judean country. And he remained there with them and immersed. <sup>23</sup>And John also was immersing in Aenon near Salim because there was much water there. And they came and were immersed. <sup>24</sup>For John was not yet cast into prison. <sup>25</sup>Therefore a debate developed from John's disciples with the Jews about purification. <sup>26</sup>And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, about whom thou have testified, behold, this man immerses, and all men come to him. <sup>27</sup>John answered and said, A man can receive nothing unless it is given to him from heaven. <sup>28</sup>Ye yourselves testify that I said, I am not the Christ, but that I am sent ahead of that man. <sup>29</sup>He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This therefore my joy is fulfilled. <sup>30</sup>It is necessary for that man to increase, but me to decrease. <sup>31</sup>He who comes from above is above all things. He who is of the earth is of the earth, and speaks of the earth. He who comes from heaven is above all things. <sup>32</sup>And what he has seen and heard, of this he testifies, and no man receives his

testimony. <sup>33</sup>He who has received his testimony has set a seal that God is true. <sup>34</sup>For he whom God sent speaks the sayings of God, for God does not give the Spirit by measure. <sup>35</sup>The Father loves the Son, and has given all things into his hand. <sup>36</sup>He who believes in the Son has eternal life, but he who disobeys the Son will not see life, but the wrath of God remains on him.

## Chapter 4

**W**hen therefore the Lord knew that the Pharisees had heard that Jesus was making and immersing more disciples than John <sup>2</sup>(although Jesus himself did not immerse, but his disciples), <sup>3</sup>he left Judea, and departed into Galilee. <sup>4</sup>And it was necessary for him to pass through Samaria. <sup>5</sup>So he comes to a city of Samaria, called Sychar, near the place that Jacob gave to his son Joseph. <sup>6</sup>And Jacob's well was there. Jesus therefore being wearied from the journey, thus was sitting on the well. It was about the sixth hour. <sup>7</sup>A woman of Samaria comes to draw water. Jesus says to her, Give me to drink. <sup>8</sup>For his disciples had gone away into the city so that they might buy food. <sup>9</sup>The Samaritan woman therefore says to him, How do thou, being Jewish, ask to drink from me, being a Samaritan woman, for Jews do not associate with Samaritans? <sup>10</sup>Jesus answered and said to her, If thou had known the gift of God, and who it is who says to thee, Give me to drink, thou would have asked him, and he would have given thee living water. <sup>11</sup>The woman says to him, Sir, thou have not even a container, and the well is deep. From where then have thou the living water? <sup>12</sup>Are thou greater than our father Jacob who gave us the well, and drank from it himself, and his sons, and his livestock? <sup>13</sup>Jesus answered and said to her, Every man who drinks of this water will thirst again, <sup>14</sup>but whoever drinks of the water that I will give him will, no, not thirst into the age. But the water that I will give him will become in him a well of water springing

up to eternal life. <sup>15</sup>The woman says to him, Give me this water, sir, that I may not thirst, nor come here to draw out. <sup>16</sup>Jesus says to her, Go, call thy husband, and come here. <sup>17</sup>The woman answered and said to him, I have no husband. Jesus says to her, Thou said correctly, I have no husband. <sup>18</sup>For thou have had five husbands, and he whom thou now have is not thy husband. This thou have said true. <sup>19</sup>The woman says to him, Sir, I perceive that thou are a prophet. <sup>20</sup>Our fathers worshiped on this mountain, and ye say that in Jerusalem is the place where it is necessary to worship. <sup>21</sup>Jesus says to her, Woman, believe me, that the hour is coming when neither on this mountain, nor in Jerusalem will ye worship the Father. <sup>22</sup>Ye worship what ye do not know. We worship what we know, because salvation is from the Jews. <sup>23</sup>But an hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for also the Father seeks such kind who worship him. <sup>24</sup>God is Spirit, and those who worship him must worship in spirit and truth. <sup>25</sup>The woman says to him, I know that Messiah comes, he who is called Christ. When that man comes he will declare all things to us. <sup>26</sup>Jesus says to her, I who speak to thee am the man. <sup>27</sup>And upon this his disciples came. And they marveled that he spoke with the woman, yet no man said, What seek thou? or, Why do thou speak with her? <sup>28</sup>The woman therefore left her water pot, and departed into the city, and says to the men, <sup>29</sup>Come, see a man who told me all, as many things as I did. Is not this the Christ? <sup>30</sup>They went out of the city, and came to him. <sup>31</sup>In the meanwhile the disciples asked him, saying, Rabbi, eat. <sup>32</sup>But he said to them, I have food to eat that ye know not. <sup>33</sup>The disciples therefore said to each other, Did any man bring him to eat? <sup>34</sup>Jesus says to them, My food is that I do the will of him who sent me, and may finish his work. <sup>35</sup>Do ye not say, There are still four months and the harvest comes? Behold, I say to you, lift up your eyes and see the fields, that they are

already white for harvest. <sup>36</sup>And he who reaps receives a wage and gathers fruit for eternal life, so that both he who sows and he who reaps may rejoice together. <sup>37</sup>For in this the saying is true, One is who sows, and another who reaps. <sup>38</sup>I sent you to reap what ye have not labored. Others have labored, and ye have entered into their labor. <sup>39</sup>And many of the Samaritans from that city believed in him because of the word of the woman, who testified, He told me all, as many things as I did. <sup>40</sup>So when the Samaritans came to him they asked him to remain with them, and he remained there two days. <sup>41</sup>And many more believed because of his word. <sup>42</sup>And they said to the woman, We no longer believe because of thy speaking, for we have heard ourselves, and know that this really is the Savior of the world, the Christ. <sup>43</sup>And after the two days he departed from there and went into Galilee. <sup>44</sup>For Jesus himself testified that a prophet has no honor in his own fatherland. <sup>45</sup>So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. <sup>46</sup>Jesus therefore came again to Cana of Galilee where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. <sup>47</sup>This man having heard that Jesus comes out of Judea into Galilee, he went to him and besought him that he would come down and heal his son, for he was going to die. <sup>48</sup>Jesus therefore said to him, Unless ye may see signs and wonders, ye will, no, not believe. <sup>49</sup>The nobleman says to him, Sir, come down before my child dies. <sup>50</sup>Jesus says to him, Go, thy son lives. And the man believed the word that Jesus said to him, and he departed. <sup>51</sup>And as he was now going down, his bondmen met him and reported, saying, Thy boy lives. <sup>52</sup>So he inquired of them the hour in which he fared well. And they said to him, Yesterday at the seventh hour the fever left him. <sup>53</sup>So the father knew that it was at that hour in which Jesus said to him, Thy son lives. And he

himself believed and his whole house. <sup>54</sup>This again is a second sign that Jesus did, having come out of Judea into Galilee.

## Chapter 5

**A**fter these things there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup>Now there is in Jerusalem by the place pertaining to sheep, a pool, which is called in Hebrew Bethesda, having five porches. <sup>3</sup>In these lay a great multitude of those who are feeble, blind, lame, withered, waiting for the movement of the water. <sup>4</sup>For an agent went down at a certain time into the pool, and agitated the water. Therefore the first man who stepped in after the agitation of the water became well from whatever affliction he had. <sup>5</sup>And a certain man was there who was thirty-eight years in the weakness. <sup>6</sup>When Jesus saw this man lying down, and knew that he fares now a long time, he says to him, Do thou desire to become well? <sup>7</sup>The infirmed man answered him, Sir, I have no man so that when the water is agitated he might put me into the pool, but while I am coming another steps down before me. <sup>8</sup>Jesus says to him, Arise, take up thy bed and walk. <sup>9</sup>And straightaway the man became well, and took up his bed and walked. Now it was sabbath on that day. <sup>10</sup>The Jews therefore said to the man who was cured, It is sabbath. It is not permitted for thee to take up the bed. <sup>11</sup>He answered them, The man who made me well, that man said to me, Take up thy bed and walk. <sup>12</sup>Therefore they asked him, Who is the man who said to thee, Take up thy bed and walk? <sup>13</sup>But the man who was healed had not known who he is, for Jesus withdrew, a multitude being in the place. <sup>14</sup>After these things Jesus finds him in the temple, and said to him, Behold, thou have become well. Sin no more, lest something worse may happen to thee. <sup>15</sup>The man departed and reported to the Jews that Jesus is the man who made him well. <sup>16</sup>And because of this the Jews persecuted Jesus, and sought to kill him, because he did

these things on a sabbath. <sup>17</sup>But Jesus answered them, My Father works until now and I work. <sup>18</sup>Because of this therefore the Jews sought even more to kill him, because not only did he relax the sabbath, but also he called God his own Father, making himself equal to God. <sup>19</sup>Jesus therefore answered and said to them, Truly, truly, I say to you, the Son can do nothing of himself, except what he sees the Father doing. For whatever he may do, the Son also does these things in like manner. <sup>20</sup>For the Father loves the Son, and shows him all things that he himself does. And he will show him works greater than these, so that ye may marvel. <sup>21</sup>For as the Father raises up the dead and makes alive, so also the Son makes alive whom he will. <sup>22</sup>For neither does the Father judge any man, but he has given all judgment to the Son, <sup>23</sup>so that all would honor the Son, even as they honor the Father. The man not honoring the Son, does not honor the Father who sent him. <sup>24</sup>Truly, truly, I say to you, that he who hears my word, and believes him who sent me, has eternal life. And he does not come into condemnation, but has passed from death into life. <sup>25</sup>Truly, truly, I say to you, that an hour comes, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup>For as the Father has life in himself, so also he gave to the Son to have life in himself. <sup>27</sup>And he also gave him authority to execute judgment because he is a son of man. <sup>28</sup>Marvel not at this, because an hour comes in which all those in the sepulchers will hear his voice, <sup>29</sup>and will come forth, those who have done right to a resurrection of life, and those who have practiced wrong to a resurrection of judgment. <sup>30</sup>I can from myself do nothing. As I hear, I judge. And my judgment is righteous because I seek not my will, but the will of the Father who sent me. <sup>31</sup>If I testify about myself, my witness is not valid. <sup>32</sup>There is another who testifies about me, and I know that the testimony that he testifies about me is valid. <sup>33</sup>Ye have sent to John, and he has testified to the

truth. <sup>34</sup>But I do not take the testimony from man. However, I say these things, so that ye may be saved. <sup>35</sup>That man was the lamp that burns and shines, and ye were willing to rejoice for an hour in his light. <sup>36</sup>But I have testimony greater than of John, for the works that the Father has given me so that I might complete them, the same works that I do, they testify about me that the Father has sent me. <sup>37</sup>And the Father, he who sent me, has testified about me. Ye have neither heard his voice, nor have ever seen his appearance. <sup>38</sup>And ye have not his word dwelling in you, because ye do not believe that man whom he sent for this. <sup>39</sup>Ye search the scriptures, because ye think to have eternal life in them, and those are testifying about me. <sup>40</sup>And ye will not come to me, so that ye may have life. <sup>41</sup>I do not receive glory from men. <sup>42</sup>But I know you, that ye have not the love of God within yourselves. <sup>43</sup>I have come in my Father's name, and ye do not accept me. If another man should come in his own name, ye will accept that man. <sup>44</sup>How can ye believe, who receive glory from each other, and seek not the glory from the only God? <sup>45</sup>Think not that I will accuse you to the Father. The man who accuses you is Moses, in whom ye have hoped. <sup>46</sup>For if ye believed Moses, ye would have believed me, for that man wrote about me. <sup>47</sup>But if ye believe not the writings of that man, how will ye believe my sayings?

## Chapter 6

**A**fter these things Jesus went to the other side of the sea of Galilee of Tiberias. <sup>2</sup>And a great multitude followed him because they saw his signs, which he did on those who are infirmed. <sup>3</sup>And Jesus went up onto the mountain, and he sat there with his disciples. <sup>4</sup>Now the Passover, the feast of the Jews, was near. <sup>5</sup>Jesus therefore having lifted up his eyes, and having seen that a great multitude comes to him, he says to Philip, From where will we buy loaves, so that these may eat? <sup>6</sup>But he said this testing him, for he himself knew what he

was going to do. <sup>7</sup>Philip answered him, Loaves of two hundred denarii of bread are not sufficient for them, so that each of them may take a little something. <sup>8</sup>One of his disciples, Andrew, Simon Peter's brother, says to him, <sup>9</sup>There is one child here that has five barley loaves and two fishes, but what are these for so many? <sup>10</sup>And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. <sup>11</sup>And Jesus took the loaves, and having expressed thanks, he distributed to the disciples, and the disciples to those who were sitting down, likewise also of the fishes as much as they wanted. <sup>12</sup>And when they were filled, he says to his disciples, Gather up the fragments that remain over, so that not anything may be lost. <sup>13</sup>So they gathered them up, and filled twelve baskets of fragments from the five barley loaves that remained over from those who have eaten. <sup>14</sup>When therefore the men saw what sign Jesus did, they said, This really is the prophet who comes into the world. <sup>15</sup>Jesus therefore having perceived that they are going to come and seize him, so that they might make him king, departed onto the mountain himself alone. <sup>16</sup>And when it became evening his disciples went down to the sea, <sup>17</sup>and having entered into the boat, they were going to the other side of the sea toward Capernaum. And it had already become dark, and Jesus had not come to them. <sup>18</sup>And the sea was being raised by a great wind blowing. <sup>19</sup>Therefore having impelled forward about twenty-five or thirty furlongs, they see Jesus walking on the sea, and coming near to the boat, and they were afraid. <sup>20</sup>But he says to them, It is I, fear not. <sup>21</sup>They were willing therefore to receive him into the boat, and straightaway the boat came to be at the land to which they were going. <sup>22</sup>On the morrow the multitude that stood on the other side of the sea, having seen that there was no other boat there except that one in which his disciples entered, and that Jesus did not go with his disciples into the

boat, but his disciples went away alone, <sup>23</sup>and other boats came from Tiberias near the place where they ate the bread after the Lord expressed thanks, <sup>24</sup>when therefore the multitude saw that Jesus is not there, nor his disciples, they entered into the boats, and came to Capernaum seeking Jesus. <sup>25</sup>And when they found him on the other side of the sea, they said to him, Rabbi, when did thou become here? <sup>26</sup>Jesus answered them and said, Truly, truly, I say to you, ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. <sup>27</sup>Work not for the food that perishes, but for the food that endures to eternal life, which the Son of man will give to you, for God the Father put a seal on this man. <sup>28</sup>They said to him therefore, What shall we do that we may work the works of God? <sup>29</sup>Jesus answered, and said to them, This is the work of God, that ye believe in that man whom he has sent. <sup>30</sup>They said to him therefore, What sign do thou, that we may see and believe in thee? What do thou work? <sup>31</sup>Our fathers ate the manna in the wilderness, just as it is written, He gave them bread out of heaven to eat. <sup>32</sup>Jesus therefore said to them, Truly, truly, I say to you, Moses did not give you the bread out of heaven, but my Father gives you the true bread out of heaven. <sup>33</sup>For the bread of God is he who comes down out of heaven, and gives life to the world. <sup>34</sup>They said to him therefore, Lord, always give us this bread. <sup>35</sup>Jesus said to them, I am the bread of life. He who comes to me will, no, not hunger, and he who believes in me will, no, not ever thirst. <sup>36</sup>But also I said to you, that ye have seen me, and yet do not believe. <sup>37</sup>All that the Father gives me will come to me, and he who comes to me I will, no, not cast out. <sup>38</sup>Because I have come down from heaven, not so that I might do my will, but the will of him who sent me. <sup>39</sup>And this is the will of the Father who sent me, that of all that he has given me I would not lose from it, but I will raise it up at the last day. <sup>40</sup>And this is the will of him who sent me, that every man

who sees the Son, and believes in him, may have eternal life, and I will raise him up at the last day. <sup>41</sup>The Jews therefore murmured about him because he said, I am the bread that came down out of heaven. <sup>42</sup>And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? Therefore how does this man say, I have come down out of heaven? <sup>43</sup>Jesus therefore answered and said to them, Murmur not among each other. <sup>44</sup>No man can come to me unless the Father who sent me draws him, and I will raise him up in the last day. <sup>45</sup>It is written in the prophets, And they will all be taught of God. Every man who hears from the Father, and having learned, comes to me. <sup>46</sup>Not that any man has seen the Father, except he who is from God. This man has seen the Father. <sup>47</sup>Truly, truly, I say to you, he who believes in me has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate the manna in the wilderness, and they died. <sup>50</sup>This is the bread that comes down out of heaven, that a man may eat of it, and not die. <sup>51</sup>I am the living bread, having come down out of heaven. If any man eats of this bread, he will live into the age. And also, the bread that I will give is my flesh, which I will give for the life of the world. <sup>52</sup>The Jews therefore contended with each other, saying, How can this man give us his flesh to eat? <sup>53</sup>Jesus therefore said to them, Truly, truly, I say to you, unless ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves. <sup>54</sup>He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. <sup>55</sup>For my flesh is truly food, and my blood is truly drink. <sup>56</sup>He who eats my flesh and drinks my blood dwells in me, and I in him. <sup>57</sup>Just as the living Father sent me, and I live because of the Father, also he who eats me, that man will also live because of me. <sup>58</sup>This is the bread that came down out of heaven, not as your fathers ate the manna and died. He who eats this bread will live into the age. <sup>59</sup>He said these things in a synagogue, as he taught in Capernaum. <sup>60</sup>Therefore many

of his disciples having heard, said, This is a hard saying. Who can listen to it? <sup>61</sup>But Jesus, knowing in himself that his disciples are grumbling about this, said to them, Does this cause you to stumble? <sup>62</sup>Then if ye should see the Son of man ascending where he was before? <sup>63</sup>It is the spirit that makes alive. The flesh benefits nothing. The sayings that I speak to you are spirit, are life. <sup>64</sup>Nevertheless, there are some of you who do not believe. For Jesus had known from the beginning who they are who do not believe, and who he is who will betray him. <sup>65</sup>And he said, Because of this I have said to you that no man is able to come to me, if it is not given to him from my Father. <sup>66</sup>From this, many of his disciples went back at these things, and walked no more with him. <sup>67</sup>Jesus said therefore to the twelve, Do ye not also want to go? <sup>68</sup>Simon Peter therefore answered him, Lord, to whom will we go? Thou have sayings of eternal life. <sup>69</sup>And we have believed and know that thou are the Christ, the Son of the living God. <sup>70</sup>Jesus answered them, Did I not choose you the twelve, and one of you is a devil? <sup>71</sup>But he spoke of Judas Iscariot son of Simon. For this man, being one of the twelve, was going to betray him.

## Chapter 7

**A**nd after these things Jesus walked in Galilee, for he did not want to walk in Judea, because the Jews sought to kill him. <sup>2</sup>Now the feast of the Jews, the feast of tabernacles, was near. <sup>3</sup>His brothers therefore said to him, Depart from here, and go into Judea so that thy disciples also may see thy works that thou do. <sup>4</sup>For no man does anything in secret, and he himself seeks to be in public. If thou do these things, show thyself to the world. <sup>5</sup>For not even his brothers believed in him. <sup>6</sup>Jesus therefore says to them, My time is not yet here, but your time is always ready. <sup>7</sup>The world cannot hate you, but it hates me because I testify about it, that its works are evil. <sup>8</sup>Go ye up to this feast. I am not yet going to this feast,

because my time is not yet fulfilled. <sup>9</sup>And having said these things to them, he remained in Galilee. <sup>10</sup>But when his brothers went up, then he also went up to the feast, not openly, but as in private. <sup>11</sup>The Jews therefore sought him at the feast, and said, Where is that man? <sup>12</sup>And there was much murmuring among the multitudes about him. Some said, He is a good man, others said, No, but he leads the multitude astray. <sup>13</sup>Yet no man spoke openly about him because of fear of the Jews. <sup>14</sup>And when it was now in the middle of the feast, Jesus went up into the temple and taught. <sup>15</sup>The Jews therefore marveled, saying, How does this man know scholarly material, not having learned? <sup>16</sup>Jesus therefore answered them and said, My doctrine is not mine, but his who sent me. <sup>17</sup>If any man wants to do his will, he will know about the doctrine, whether it is from God, or I speak from myself. <sup>18</sup>He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him, this man is true, and unrighteousness is not in him. <sup>19</sup>Did not Moses give you the law, and none of you does the law? Why do ye seek to kill me? <sup>20</sup>The multitude answered and said, Thou have a demon. Who seeks to kill thee? <sup>21</sup>Jesus answered and said to them, I did one work, and ye all marvel because of this. <sup>22</sup>Moses has given you circumcision (not that it is from Moses, but from the fathers), and ye circumcise a man on a sabbath. <sup>23</sup>If a man receives circumcision on a sabbath, so that the law of Moses may not be loosed, are ye angry with me because I made a man entirely well on a sabbath? <sup>24</sup>Judge not according to appearance, but judge righteous judgment. <sup>25</sup>Therefore some of the Jerusalemites said, Is not this he whom they seek to kill? <sup>26</sup>And lo, he speaks in public, and they say nothing to him. Perhaps the rulers really know that this really is the Christ? <sup>27</sup>However we know this man, where he is from, but when the Christ comes, no man knows where he is from. <sup>28</sup>Jesus therefore cried out in the temple, teaching and saying, Ye both

know me, and know where I am from? And I have not come of myself, but he who sent me is true, whom ye know not. <sup>29</sup>I know him, because I am from him, and he sent me. <sup>30</sup>They sought therefore to seize him, and yet no man laid a hand on him because his hour had not yet come. <sup>31</sup>But many from the crowd believed in him, and they said, When the Christ comes, will he do more signs than these that this man did? <sup>32</sup>The Pharisees heard the crowd murmuring these things about him, and the Pharisees and the chief priests sent subordinates so that they might take him. <sup>33</sup>Jesus therefore said, Yet a little time I am with you, and then I go to him who sent me. <sup>34</sup>Ye will seek me, and will not find me, and where I am, ye cannot come. <sup>35</sup>The Jews therefore said among themselves, Where is this man going to go that we will not find him? Is he going to go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup>What is this word that he said, Ye will seek me, and will not find me, and, Where I am, ye cannot come? <sup>37</sup>Now on the last day, the great day of the feast, Jesus had stood and cried out, saying, If any man thirsts, let him come to me and drink. <sup>38</sup>He who believes in me, as the scripture has said, out of his belly will flow rivers of living water. <sup>39</sup>But he spoke this about the Spirit that those who believe in him were going to receive, for the Holy Spirit was not yet, because Jesus was not yet glorified. <sup>40</sup>Many from the multitude therefore, when they heard the saying, said, This is truly the prophet. <sup>41</sup>Others said, This is the Christ. Others said, For does the Christ come out of Galilee? <sup>42</sup>Has not the scripture said that the Christ comes of the seed of David, and from Bethlehem, the village where David was? <sup>43</sup>So there became a division among the multitude because of him. <sup>44</sup>And some of them wanted to take him, but no man laid hands on him. <sup>45</sup>The subordinates therefore came to the chief priests and Pharisees. And those men said to them, Why did ye not bring him? <sup>46</sup>The subordinates answered, A man never so spoke like this man.



<sup>47</sup>The Pharisees therefore answered them, Have ye not also been led astray? <sup>48</sup>Have any of the rulers believed in him, or of the Pharisees? <sup>49</sup>But this multitude that does not know the law are accursed. <sup>50</sup>Nicodemus says to them (he who came to him by night, being one of them), <sup>51</sup>Does our law judge a man, unless it first may hear from himself and know what he does? <sup>52</sup>They answered and said to him, Are thou also from Galilee? Search and see, that out of Galilee arises no prophet. <sup>53</sup>And each man went to his house.

## Chapter 8

**B**ut Jesus went to the mount of Olives. <sup>2</sup>And at early morning he came again into the temple, and all the people came to him. And having sat down, he taught them. <sup>3</sup>And the scholars and the Pharisees bring to him a woman taken in adultery. And having stood her in the midst, <sup>4</sup>tempting, they say to him, Teacher, we found this woman committing adultery, in the act. <sup>5</sup>Now in the law, Moses commanded us such women are to be stoned. What therefore do thou say about her? <sup>6</sup>But they said this, trying him, so that they might have an accusation against him. But Jesus having stooped down, wrote on the ground with his finger, not pretending. <sup>7</sup>And when they continued asking him, after standing erect, he said to them, Let the innocent man of you first cast the stone at her. <sup>8</sup>And again having stooped down, he wrote on the ground. <sup>9</sup>And they, having heard and being convicted by their conscience, went out one by one, having begun from the elder until the last. And Jesus was left behind alone, and the woman being in the midst. <sup>10</sup>And Jesus, after standing erect, and having seen no man but the woman, he said to her, Woman, where are those accusers of thee? Did no man condemn thee? <sup>11</sup>And she said, No man, Lord. And Jesus said to her, Neither do I condemn thee. Go, and henceforth sin no more. <sup>12</sup>Again therefore Jesus spoke to them, saying, I am the light of the world. He who

follows me would, no, not walk in the darkness, but will have the light of life. <sup>13</sup>The Pharisees therefore said to him, Thou testify about thyself. Thy testimony is not valid. <sup>14</sup>Jesus answered and said to them, Even if I might testify about myself, my testimony is valid, for I know where I came from and where I go, but ye do not know where I come from and where I go. <sup>15</sup>Ye judge according to the flesh. I judge no man. <sup>16</sup>But even if I judge, my judgment is valid, because I am not alone, but I and the Father who sent me. <sup>17</sup>And also it is written in your law that the testimony of two men is valid. <sup>18</sup>I am he who testifies about myself, and the Father who sent me testifies about me. <sup>19</sup>They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father. If ye had known me, ye would have known my Father also. <sup>20</sup>Jesus spoke these sayings in the treasury as he taught in the temple, and no man seized him, because his hour had not yet come. <sup>21</sup>Jesus therefore again said to them, I go, and ye will seek me, and ye will die in your sin. Where I go, ye cannot come. <sup>22</sup>The Jews therefore said, Will he kill himself, because he says, Where I go, ye cannot come? <sup>23</sup>And he said to them, Ye are from below, I am from above. Ye are of this world, I am not of this world. <sup>24</sup>I said therefore to you that ye will die in your sins. For unless ye believe that I am he, ye will die in your sins. <sup>25</sup>They said therefore to him, Who are thou? And Jesus said to them, The beginning, something that I am even telling you. <sup>26</sup>I have many things to say and to judge about you. But he who sent me is true, and I speak to the world these things that I heard from him. <sup>27</sup>They did not understand that he spoke the Father to them. <sup>28</sup>Jesus therefore said to them, When ye have lifted up the Son of man, then ye will know that I am he, and I do nothing from myself, but I speak these things as my Father taught me. <sup>29</sup>And he who sent me is with me. The Father has not left me alone, because I always do things pleasing to him. <sup>30</sup>As he

spoke these things of him, many believed in him. <sup>31</sup>Jesus therefore said to those Jews who believed him, If ye remain in my word, ye are truly my disciples, <sup>32</sup>and ye will know the truth, and the truth will make you free. <sup>33</sup>They answered to him, We are Abraham's seed, and have been in bondage to no man, ever. How can thou say, Ye will become free? <sup>34</sup>Jesus answered them, Truly, truly, I say to you, that every man who does the sin is a bondman of the sin. <sup>35</sup>And the bondman does not remain in the house into the age. The Son remains into the age. <sup>36</sup>If therefore the Son should make you free, ye will truly be free. <sup>37</sup>I know that ye are Abraham's seed, yet ye seek to kill me, because my word has no place in you. <sup>38</sup>I speak what I have seen from my Father, and ye therefore do what ye have seen from your father. <sup>39</sup>They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham. <sup>40</sup>But now ye seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. <sup>41</sup>Ye do the works of your father. They said therefore to him, We were not begotten from fornication. We have one Father, God. <sup>42</sup>Therefore Jesus said to them, If God were your Father, ye would love me, for I came forth and have come from God. For, neither have I come for myself, but he sent me. <sup>43</sup>Why do ye not understand my speech? Because ye cannot hear my word. <sup>44</sup>Ye are from the father, the devil, and ye want to do the desires of your father. He was a man-killer from the beginning, and he has not stood in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own, because he is a liar, and the father of it. <sup>45</sup>And I, because I speak the truth, ye do not believe me. <sup>46</sup>Which of you convicts me about sin? And if I speak truth, why do ye not believe me? <sup>47</sup>He who is of God hears the sayings of God. Because of this ye do not hear, because ye are not of God. <sup>48</sup>Therefore the Jews answered and said to him, Do we not say well

that thou art a Samaritan, and have a demon? <sup>49</sup>Jesus answered, I have no demon, but I honor my Father, and ye dishonor me. <sup>50</sup>But I seek not my own glory. He is who seeks and judges. <sup>51</sup>Truly, truly, I say to you, if any man keeps my word, he will, no, not see death, into the age. <sup>52</sup>The Jews therefore said to him, Now we know that thou have a demon. Abraham died, and the prophets, and thou say, If any man keeps my word, he will, no, not taste of death, into the age. <sup>53</sup>Art thou greater than our father Abraham who died? And the prophets died. Who do thou make thyself? <sup>54</sup>Jesus answered, If I glorify myself, my glory is nothing. My Father is he who glorifies me, of whom ye say, He is our God. <sup>55</sup>And ye do not know him, but I know him. And if I should say that I do not know him, I will be a liar like you, but I do know him and keep his word. <sup>56</sup>Your father Abraham rejoiced that he could see my day, and he saw it, and was glad. <sup>57</sup>The Jews therefore said to him, Thou have not yet fifty years, and thou have seen Abraham? <sup>58</sup>Jesus said to them, Truly, truly, I say to you, before Abraham came to be, I am. <sup>59</sup>Therefore they took up stones so that they might throw at him, but Jesus was hid, and went out of the temple, having passed through the midst of them, and thus passed on.

## Chapter 9

**A**nd as he passed on, he saw a man blind from birth. <sup>2</sup>And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind? <sup>3</sup>Jesus answered, Neither this man sinned, nor his parents, but that the works of God might be manifested in him. <sup>4</sup>I must work the works of him who sent me while it is day. Night comes when no man can work. <sup>5</sup>When I am in the world, I am the light of the world. <sup>6</sup>Having said these things, he spat toward the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind man. <sup>7</sup>And he said to him, Go, wash in the pool of Siloam (which is

translated, He who has been sent). Therefore he went and washed, and came seeing. <sup>8</sup>The neighbors therefore and those who saw him formerly, that he was blind, said, Is this not he who sits and begs? <sup>9</sup>Others said, He is this man, but others said, He is like him. That man said, I am. <sup>10</sup>They said to him therefore, How were thine eyes opened? <sup>11</sup>That man answered and said, A man called Jesus made clay, and rubbed on my eyes, and said to me, Go to the pool of Siloam and wash. And after going and washing, I received sight. <sup>12</sup>Therefore they said to him, Where is that man? He says, I do not know. <sup>13</sup>They brought him to the Pharisees-the former blind man. <sup>14</sup>Now it was a sabbath when Jesus made the clay and opened his eyes. <sup>15</sup>Again therefore the Pharisees also asked him how he received sight. And he said to them, He put clay upon my eyes, and I washed, and I see. <sup>16</sup>Therefore some of the Pharisees said, This man is not from God, because he does not keep the sabbath. Other men said, How is a sinful man able to do such signs? And there was division among them. <sup>17</sup>They say again to the blind man, What do thou say about him, that he opened thine eyes? And he said, He is a prophet. <sup>18</sup>The Jews therefore did not believe about him, that he had been blind, and had received sight, until they called the parents of the man who had received sight. <sup>19</sup>And they asked them, saying, Is this your son, whom ye say that he was born blind? How then does he now see? <sup>20</sup>And his parents answered them and said, We know that this is our son, and that he was born blind, <sup>21</sup>but how he now sees, we know not. Or who opened his eyes, we know not. He has maturity, ask him. He will speak for himself. <sup>22</sup>His parents spoke these things because they feared the Jews, for the Jews had agreed already, that if any man confessed him as Christ, he should become excommunicated from the synagogue. <sup>23</sup>Because of this his parents said, He has maturity, ask him. <sup>24</sup>So they called the man who was blind, for a second time, and said to him, Give glory to God. We

know that this man is sinful. <sup>25</sup>That man therefore answered and said, If he is sinful, I know not. One thing I know, that being blind, now I see. <sup>26</sup>But again they said to him, What did he do to thee? How did he open thine eyes? <sup>27</sup>He answered them, I told you already, and ye did not listen. Why do ye want to hear it again? Do ye not also want to become his disciples? <sup>28</sup>They reviled him, and said, Thou art a disciple of that man, but we are disciples of Moses. <sup>29</sup>We know that God has spoken to Moses, but this man, we know not where he is from. <sup>30</sup>The man answered and said to them, For in this it is amazing, that ye know not where he is from, and yet he opened my eyes. <sup>31</sup>And we know that God does not listen to sinners, but if any man is a worshiper of God, and does his will, he listens to this man. <sup>32</sup>From the age, it was not heard that any man opened the eyes of a man who was born blind. <sup>33</sup>If this man were not from God, he could do nothing. <sup>34</sup>They answered and said to him, Thou were born entirely in sins, and thou teach us? And they cast him outside. <sup>35</sup>Jesus heard that they cast him outside. And having found him, he said to him, Do thou believe in the Son of God? <sup>36</sup>That man answered and said, And who is he, Lord, that I may believe in him? <sup>37</sup>And Jesus said to him, Thou have both seen him, and he is that man who speaks with thee. <sup>38</sup>And he affirmed, Lord, I believe. And he worshiped him. <sup>39</sup>And Jesus said, For judgment I came into this world, so that those not seeing might see, and those who see might become blind. <sup>40</sup>And those of the Pharisees who were with him heard these things, and they said to him, Are we also blind? <sup>41</sup>Jesus said to them, If ye were blind, ye would have no sin, but now ye say, We see, therefore your sin remains.

## Chapter 10

**T**ruly, truly, I say to you, he who does not enter in by the door into the fold of the sheep, but goes up some other way, that man is a thief and a robber. <sup>2</sup>But he who enters in by

the door is the shepherd of the sheep. <sup>3</sup>The gatekeeper opens to this man. And the sheep hear his voice, and he calls his own sheep by name, and leads them out. <sup>4</sup>And when he puts forth his own sheep, he goes before them. And the sheep follow him because they know his voice. <sup>5</sup>And they will, no, not follow a stranger, but will flee from him, because they do not recognize the voice of strangers. <sup>6</sup>Jesus spoke this allegory to them, but those men did not understand what it was that he spoke to them. <sup>7</sup>Jesus therefore said to them again, Truly, truly, I say to you, that I am the door of the sheep. <sup>8</sup>All, as many as came before me are thieves and robbers, but the sheep did not hear them. <sup>9</sup>I am the door. If any man enters in by me, he will be saved, and will come in and go out, and will find pasture. <sup>10</sup>The thief comes not, except that he might steal and kill and destroy. I came so that they might have life, and have it more abundantly. <sup>11</sup>I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup>But the hired man, and not being the shepherd, whose sheep are not his own, sees the wolf coming, and leaves the sheep and flees. And the wolf catches them, and scatters the sheep. <sup>13</sup>But the hireling flees because he is a hireling, and it is no care to him about the sheep. <sup>14</sup>I am the good shepherd, and I know mine, and I am known by mine. <sup>15</sup>Just as the Father knows me, I also know the Father, and I lay down my life for the sheep. <sup>16</sup>And I have other sheep that are not of this fold. I must bring those also, and they will hear my voice. And there will become one flock, one shepherd. <sup>17</sup>Because of this the Father loves me, because I lay down my life, so that I may take it again. <sup>18</sup>No man takes it from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father. <sup>19</sup>Therefore again there became a division among the Jews because of these words. <sup>20</sup>And many of them said, He has a demon, and is mad. Why do ye listen to him? <sup>21</sup>Others said, These are

not the sayings of a man possessed with a demon. Can a demon open the eyes of the blind? <sup>22</sup>And the feast of the dedication happened at Jerusalem, and it was winter. <sup>23</sup>And Jesus was walking in the temple in Solomon's porch. <sup>24</sup>The Jews therefore surrounded him, and said to him, When do thou lift up our soul? If thou are the Christ, tell us plainly. <sup>25</sup>Jesus answered them, I told you, and ye did not believe. The works that I do in my Father's name, these testify about me. <sup>26</sup>But ye do not believe, for ye are not of my sheep, as I said to you. <sup>27</sup>My sheep hear my voice, and I know them, and they follow me. <sup>28</sup>And I give them eternal life, and they will, no, not perish into the age, and not any will snatch them out of my hand. <sup>29</sup>My Father who has given to me, is greater than all, and not one is able to snatch out of my Father's hand. <sup>30</sup>I and the Father are one. <sup>31</sup>Therefore again the Jews took up stones so that they might stone him. <sup>32</sup>Jesus answered them, I have shown you many good works from my Father. Because of them, which work do ye stone me? <sup>33</sup>The Jews answered him, saying, We stone thee not about a good work, but about blasphemy, and because thou, being a man, make thyself God. <sup>34</sup>Jesus answered them, Is it not written in your law, I said, ye are gods? <sup>35</sup>If he designated those men gods, for whom the word of God came to be (and the scripture cannot be broken), <sup>36</sup>whom the Father made holy and sent into the world, do ye say, Thou blaspheme, because I said, I am the Son of God? <sup>37</sup>If I am not doing the works of my Father, do not believe me. <sup>38</sup>But if I am doing them, even though ye do not believe me, believe the works, that ye may know and believe that the Father is in me, and I in him. <sup>39</sup>Therefore they sought again to take him, and he went forth out of their hand. <sup>40</sup>And he departed again beyond the Jordan into the place where John was first immersing, and he stayed there. <sup>41</sup>And many came to him, and they said, John indeed did not one sign, but all, as many things as John spoke about this man,

were true. <sup>42</sup>And many believed in him there.

## Chapter 11

**N**ow a certain Lazarus, from Bethany of the village of Mary and her sister Martha, was sick. <sup>2</sup>And Mary was the woman who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup>The sisters therefore sent to him, saying, Lord, behold, he whom thou love is sick. <sup>4</sup>But when Jesus heard, he said, This sickness is not about death, but for the glory of God, so that the Son of God may be glorified by it. <sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>When therefore he heard that he is sick, then he actually remained two days in that place he was. <sup>7</sup>Later after this he says to the disciples, Let us go into Judea again. <sup>8</sup>The disciples say to him, Rabbi, the Jews were now seeking to stone thee, and thou go there again. <sup>9</sup>Jesus answered, Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world. <sup>10</sup>But if any man walks in the night, he stumbles, because the light is not in him. <sup>11</sup>He spoke these things, and after this he says to them, Our friend Lazarus has become asleep, but I go that I may awake him. <sup>12</sup>His disciples therefore said, Lord, if he has become asleep, he will be healed. <sup>13</sup>But Jesus had spoken about his death, but those men thought that he was speaking about the restfulness of sleep. <sup>14</sup>Therefore Jesus then said to them plainly, Lazarus died. <sup>15</sup>And I am glad for your sakes that I was not there, so that ye may believe. Nevertheless let us go to him. <sup>16</sup>Therefore Thomas, called Didymus, said to his fellow disciples, Let us also go, that we may die with him. <sup>17</sup>So when Jesus came, he found him already four days being kept in the sepulcher. <sup>18</sup>Now Bethany was near Jerusalem, about fifteen furlongs away from it, <sup>19</sup>and many of the Jews had come to the women, about Martha and Mary, so that they might console them about their brother. <sup>20</sup>Therefore Martha, when

she heard that Jesus was coming, met him, but Mary was sitting in the house. <sup>21</sup>Martha therefore said to Jesus, Lord, if thou were here, my brother would not have died. <sup>22</sup>But I know even now that as many things as thou may ask of God, God will give to thee. <sup>23</sup>Jesus says to her, Thy brother will rise. <sup>24</sup>Martha says to him, I know that he will rise in the resurrection at the last day. <sup>25</sup>Jesus said to her, I am the resurrection and the life. He who believes in me, even though he died, he will live. <sup>26</sup>And every man who lives and believes in me will, no, not die, into the age. Do thou believe this? <sup>27</sup>She says to him, Yes, Lord, I have believed that thou are the Christ, the Son of God who comes into the world. <sup>28</sup>And when she said these things, she departed and called Mary her sister privately, saying, The teacher is here and calls thee. <sup>29</sup>When that woman heard, she rises quickly, and comes to him. <sup>30</sup>(Now Jesus had not yet come into the village, but was in the place where Martha met him.) <sup>31</sup>The Jews therefore being with her in the house and consoling her, having seen Mary, that she rose up quickly and went out, followed her, saying that she was going to the sepulcher that she may weep there. <sup>32</sup>Therefore when Mary came where Jesus was, after seeing him, she fell down at his feet, saying to him, Lord, if thou were here, my brother would not have died. <sup>33</sup>When Jesus therefore saw her weeping, and the Jews who gathered with her, weeping, he groaned in the spirit, and was himself troubled. <sup>34</sup>And he said, Where have ye laid him? They said to him, Lord, come and see. <sup>35</sup>Jesus wept. <sup>36</sup>The Jews therefore said, Behold how he loved him. <sup>37</sup>But some of them said, This man who opened the eyes of the blind man, was he not also able to cause that this man also would not die? <sup>38</sup>Jesus therefore again groaning in himself comes to the sepulcher. Now it was a cave, and a stone lay against it. <sup>39</sup>Jesus says, Take ye away the stone. Martha, the sister of the man who came to end, says to him, Lord, he smells now, for it is the fourth day. <sup>40</sup>Jesus says to her, Did I not

to say thee, that if thou believed, thou will see the glory of God? <sup>41</sup>So they took away the stone where the man who died was laying. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heard me. <sup>42</sup>And I had known that thou always hear me, but because of the multitude that stands by I spoke, so that they may believe that thou sent me. <sup>43</sup>And having said these things, he cried out with a great voice, Lazarus, come out. <sup>44</sup>And the man who died came forth, wrapped hands and feet with grave-clothes, and his face had been wrapped around with a face cloth. Jesus says to them, Loose him, and allow him to go. <sup>45</sup>Therefore many of the Jews who came to Mary, and who saw what Jesus did, believed in him. <sup>46</sup>But some of them went away to the Pharisees, and told them what things Jesus did. <sup>47</sup>Therefore the chief priests and the Pharisees gathered a council, and said, What are we doing? Because this man does many signs. <sup>48</sup>If we allow him this way, all men will believe in him, and the Romans will come and take away both our place and the nation. <sup>49</sup>And a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing at all, <sup>50</sup>nor do ye consider that it is expedient for us that one man should die for the people, and not the whole nation should perish. <sup>51</sup>Now he said this not from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation. <sup>52</sup>And not for the nation only, but also that he might gather together into one the children of God who are scattered abroad. <sup>53</sup>So from that day they consulted together so that they might kill him. <sup>54</sup>Jesus therefore no longer walked openly among the Jews, but departed from there into the region near the wilderness into a city called Ephraim, and he stayed there with his disciples. <sup>55</sup>Now the Passover of the Jews was near, and many went up to Jerusalem out of the countryside before the Passover, so that they might purify themselves. <sup>56</sup>Therefore they sought Jesus, and spoke with each other as they stood in the

temple, What does it seem to you? That he will, no, not come to the feast? <sup>57</sup>Now also the chief priests and the Pharisees had given commandment, that if any man knew where he is, he should disclose it, so that they might take him.

## Chapter 12

**T**herefore six days before the Passover Jesus came to Bethany where Lazarus was, the man who died whom he raised from the dead. <sup>2</sup>So they made a supper for him there, and Martha served, and Lazarus was one of those who sat dining with him. <sup>3</sup>Mary therefore, after taking a pound of ointment of very costly genuine spikenard, anointed the feet of Jesus and wiped his feet with her hair. And the house was filled of the aroma of the ointment. <sup>4</sup>Therefore one of his disciples, Judas Iscariot, son of Simon, the man who was going to betray him, says, <sup>5</sup>Why was this ointment not sold for three hundred denarii, and given to the poor? <sup>6</sup>Now he said this, not because it was a concern to him about the poor, but because he was a thief, and he had the purse and removed things that were put in. <sup>7</sup>Jesus therefore said, Let her alone. She has keep it for the day of my burial. <sup>8</sup>For ye always have the poor with you, but ye do not always have me. <sup>9</sup>Therefore a great multitude of the Jews knew that he is there. And they came, not only because of Jesus, but that they might also see Lazarus whom he had raised from the dead. <sup>10</sup>But the chief priests decided that they should kill Lazarus also, <sup>11</sup>since because of him many of the Jews were going and were believing in Jesus. <sup>12</sup>On the morrow a great multitude having come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel! <sup>14</sup>And Jesus, having found a young donkey, sat on it, as it is written, <sup>15</sup>Fear not, daughter of Zion. Behold, thy King comes,

sitting on a donkey's colt. <sup>16</sup>Now his disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these were things written because of him, and they did these things to him. <sup>17</sup>Therefore the multitude, the one that was with him when he called Lazarus from the sepulcher, and raised him from the dead, testified. <sup>18</sup>Also because of this the multitude met him, because they heard of him doing this sign. <sup>19</sup>The Pharisees therefore said among themselves, Do ye see that ye accomplish nothing. Behold, the world has gone after him. <sup>20</sup>Now some Greeks were from those who came up so that they might worship at the feast. <sup>21</sup>These men therefore came to Philip, the man from Bethsaida of Galilee, and asked him, saying, Sir, we want to see Jesus. <sup>22</sup>Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. <sup>23</sup>And Jesus answered them saying, The hour has come that the Son of man should be glorified. <sup>24</sup>Truly, truly, I say to you, unless the grain of wheat that falls into the ground dies, it remains alone, but if it dies it bears much fruit. <sup>25</sup>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. <sup>26</sup>If any man serves me, let him follow me, and where I am, there my helper will also be. And if any man serves me, the Father will honor him. <sup>27</sup>Now is my soul troubled, and what shall I say? Father, save me from this hour. But because of this I came to this hour. <sup>28</sup>Father, glorify thy name. A voice therefore came out of heaven, saying, I both glorified it, and I will glorify again. <sup>29</sup>The multitude therefore that stood by and heard, said thunder occurred, others said, An agent has spoken to him. <sup>30</sup>Jesus answered and said, This voice occurred not for my sake, but for your sakes. <sup>31</sup>Now is the judgment of this world. Now the ruler of this world will be cast out. <sup>32</sup>And I, if I am lifted up from the earth, I will draw all men to myself. <sup>33</sup>And he said this, signifying by what death he was going to die. <sup>34</sup>The multitude answered him, We have heard from the

law that the Christ remains into the age. And how can thou say, The Son of man must be lifted up? Who is this Son of man? <sup>35</sup>Jesus therefore said to them, Yet a little time the light is with you. Walk while ye have the light, so that darkness may not overcome you. And he who walks in the darkness knows not where he is going. <sup>36</sup>While ye have the light, believe in the light, so that ye may become sons of light. Jesus spoke these things, and after departing, he was hid from them. <sup>37</sup>But although having done so many signs before them, they did not believe in him, <sup>38</sup>so that the word of Isaiah the prophet that he spoke might be fulfilled: Lord, who has believed our report? And to whom has the arm of the Lord been revealed? <sup>39</sup>Because of this they could not believe. Because Isaiah said again, <sup>40</sup>He has blinded their eyes, and has hardened their heart, so that they would not see with their eyes, and understand with their heart, and be turned, and I would heal them. <sup>41</sup>Isaiah said these things when he saw his glory, and spoke about him. <sup>42</sup>Yet, nevertheless, even many of the rulers believed in him, but because of the Pharisees they did not confess, so that they would not become excommunicated from the synagogue, <sup>43</sup>for they loved the praise of men more than the praise of God. <sup>44</sup>And Jesus cried out and said, He who believes in me, believes not in me, but in him who sent me. <sup>45</sup>And he who sees me sees him who sent me. <sup>46</sup>I have come a light into the world, so that every man who believes in me may not remain in the darkness. <sup>47</sup>And if any man hears my sayings, and will not believe, I do not judge him, for I came not so that I might judge the world, but that I might save the world. <sup>48</sup>He who rejects me and does not receive my sayings, has that which judges him: the word that I spoke, that will judge him in the last day. <sup>49</sup>Because I spoke not from myself, but the Father who sent me, he gave me commandment, what I should say, and what I should speak. <sup>50</sup>And I know that his commandment is eternal life. Therefore what

things I speak, just as the Father has said to me, so I speak.

## Chapter 13

**N**ow before the feast of the Passover, Jesus, having seen that his hour has come that he would depart out of this world to his Father, having loved his own in the world, he loved them to the end. <sup>2</sup>And supper having occurred, the devil having now put into the heart of Judas Iscariot, Simon's son, that he would betray him, <sup>3</sup>Jesus, having seen that the Father has given all the things to him, into his hands, and that he came from God, and goes to God, <sup>4</sup>risers from supper, and set his garments aside, and after taking a towel, he girded himself. <sup>5</sup>Then he pours water into the wash-basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. <sup>6</sup>So he comes to Simon Peter, and that man says to him, Lord, do thou wash my feet? <sup>7</sup>Jesus answered and said to him, What I do thou do not know now, but thou wilt understand after these things. <sup>8</sup>Peter says to him, Thou may, no, not wash my feet into the age. Jesus answered him, If I may not wash thee, thou have no part with me. <sup>9</sup>Simon Peter says to him, Lord, not my feet only, but also my hands and head. <sup>10</sup>Jesus says to him, He who is bathed has no need to wash the feet either, but is entirely clean. And ye are clean, but not all. <sup>11</sup>For he knew the man betraying him. Because of this he said, Ye are not all clean. <sup>12</sup>When therefore he washed their feet, and took his garments, having sat down again, he said to them, Do ye understand what I have done to you? <sup>13</sup>Ye call me, Teacher, and, Lord. And ye say well, for I am. <sup>14</sup>If I then, the Lord and the teacher, have washed your feet, ye also ought to wash each other's feet. <sup>15</sup>For I have given you an example, so that just as I have done to you ye also should do. <sup>16</sup>Truly, truly, I say to you, a bondman is not greater than his lord, nor is an apostle greater than he who sent him. <sup>17</sup>If ye have seen these things, blessed are ye if ye do them.

<sup>18</sup>I speak not about you all. I have seen whom I chose, but that the scripture may be fulfilled, He who eats bread with me lifted up his heel against me. <sup>19</sup>From henceforth I tell you before it happens, so that when it happens, ye may believe that I am. <sup>20</sup>Truly, truly, I say to you, he who receives any man whomever I may send, receives me, and he who receives me receives him who sent me. <sup>21</sup>Having said these things, Jesus was troubled in the spirit, and testified and said, Truly, truly, I say to you, that one of you will betray me. <sup>22</sup>Therefore the disciples looked at each other, being uncertain about whom he speaks. <sup>23</sup>And one of his disciples whom Jesus loved was sitting at Jesus' bosom. <sup>24</sup>Simon Peter therefore gestured to this man to inquire whoever he may be about whom he speaks. <sup>25</sup>And that man, having leaned thus toward Jesus' breast, says to him, Lord, who is he? <sup>26</sup>Jesus replies, He is that man to whom I, having dipped the morsel, will give. And when he dipped the morsel, he gives it to Judas Iscariot, the son of Simon. <sup>27</sup>And after the morsel, then Satan entered into that man. Jesus therefore says to him, What thou do, do more quickly. <sup>28</sup>But no man who was sitting knew why he said this to him. <sup>29</sup>For some thought, since Judas had the purse, that Jesus said to him, Buy what things we have need of for the feast, or that he should give something to the poor. <sup>30</sup>Therefore having received the morsel, straightaway that man went out, and it was night. <sup>31</sup>When he went out, Jesus says, Now the Son of man is glorified, and God is glorified in him. <sup>32</sup>If God is glorify in him, God will also glorify him in himself, and he will glorify him straightaway. <sup>33</sup>Little children, yet a little while I am with you. Ye will seek me, and as I said to the Jews, Where I go, ye cannot come, I also now say to you. <sup>34</sup>A new commandment I give to you, that ye should love each other, just as I loved you, so that ye also should love each other. <sup>35</sup>By this all men will know that ye are my disciples, if ye have love among each other. <sup>36</sup>Simon Peter says to him, Lord, where do thou



go? Jesus answered him, Where I go, thou cannot follow me now, but thou will follow me afterwards. <sup>37</sup>Peter said to him, Lord, why cannot I follow thee now? I will lay down my life for thee. <sup>38</sup>Jesus answered him, Will thou lay down thy life for me? Truly, truly, I say to thee, A cock will, no, not sound, until thou will deny me thrice.

## Chapter 14

**L**et not your heart be troubled. Ye believe in God, believe also in me. <sup>2</sup>In my Father's house are many dwellings, and if not, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I come again, and will take you along to myself, so that where I am, ye may be also. <sup>4</sup>And ye know where I go, and ye know the way. <sup>5</sup>Thomas says to him, Lord, we know not where thou go. How can we know the way? <sup>6</sup>Jesus says to him, I am the way, and the truth, and the life. No man comes to the Father, except by me. <sup>7</sup>If ye had known me, ye would have known my Father also. And from henceforth ye know him, and have seen him. <sup>8</sup>Philip says to him, Lord, show us the Father, and it is enough for us. <sup>9</sup>Jesus says to him, Have I been so long a time with you, and thou do not know me, Philip? He who has seen me has seen the Father. And how can thou say, Show us the Father? <sup>10</sup>Do thou not believe that I am in the Father, and the Father in me? The sayings that I speak to you I speak not from myself, but the Father who dwells in me, he does the works. <sup>11</sup>Believe me that I am in the Father, and the Father in me. But if not, believe me because of the works themselves. <sup>12</sup>Truly, truly, I say to you, he who believes in me, the works that I do, that man will also do. And he will do greater than these, because I go to the Father. <sup>13</sup>And anything whatever ye may ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup>If ye will ask me anything in my name, I will do it. <sup>15</sup>If ye love me, keep my commandments. <sup>16</sup>And I will ask the

Father, and he will give you another helper, so that he may dwell with you into the age, <sup>17</sup>the Spirit of truth, which the world cannot receive, because it does not see nor know it. But ye know it, because it dwells with you, and will be in you. <sup>18</sup>I will not leave you orphaned. I am coming to you. <sup>19</sup>Yet a little while, and the world sees me no more, but ye see me. Because I live, ye will also live. <sup>20</sup>In that day ye will know that I am in my Father, and ye in me, and I in you. <sup>21</sup>He who has my commandments, and keeps them, that man it is who loves me. And he who loves me will be loved by my Father, and I will love him, and will manifest myself to him. <sup>22</sup>Judas (not Iscariot) says to him, Lord, and what has happened that thou are going to manifest thyself to us, and not to the world? <sup>23</sup>Jesus answered and said to him, If any man loves me, he will keep my word, and my Father will love him, and we will come to him and make a dwelling with him. <sup>24</sup>He who does not love me does not keep my words. And the word that ye hear is not mine, but the Father's who sent me. <sup>25</sup>I have spoken these things to you while remaining with you. <sup>26</sup>But the helper, the Holy Spirit that the Father will send in my name, he will teach you all things, and will remind you of all that I said to you. <sup>27</sup>Peace I leave with you. My peace I give to you, not as the world gives, do I give to you. Let not your heart be troubled, nor let it be cowardly. <sup>28</sup>Ye heard that I said to you, I go, and I come to you. If ye loved me, ye would have rejoiced because I said I go to the Father, because my Father is greater than I. <sup>29</sup>And now I have told you before it happens, so that when it happens, ye might believe. <sup>30</sup>I will no longer speak many things with you, for the ruler of the world comes. And he has nothing on me, <sup>31</sup>but that the world may know that I love the Father. And as the Father commanded me, thus I do. Arise, let us go from here.

## Chapter 15

**I** am the true grapevine, and my Father is the farmer. <sup>2</sup>Every branch in me not bearing fruit, he removes it. And every branch that bears fruit, he prunes it, so that it may bear more fruit. <sup>3</sup>Now ye are clean because of the word that I have spoken to you. <sup>4</sup>Dwell in me, and I in you. Just as the branch cannot bear fruit of itself, unless it dwells in the grapevine, so neither ye, if ye do not dwell in me. <sup>5</sup>I am the grapevine, ye are the branches. He who dwells in me, and I in him, this man bears much fruit, because without me ye can do nothing. <sup>6</sup>If any man does not dwell in me, he is cast out as a branch and is withered. And they gather them, and cast them into the fire, and are burned. <sup>7</sup>If ye dwell in me, and my sayings dwell in you, ye will ask whatever ye may want, and it will be done to you. <sup>8</sup>By this my Father is glorified, that ye may bear much fruit, and ye will become my disciples. <sup>9</sup>As the Father has loved me, I also have loved you. Dwell ye in my love. <sup>10</sup>If ye keep my commandments, ye will dwell in my love, just as I have kept my Father's commandments, and dwell in his love. <sup>11</sup>These things I have spoken to you that my joy may dwell in you, and your joy may be full. <sup>12</sup>This is my commandment, that ye love each other, just as I have loved you. <sup>13</sup>Greater love has no man than this, that some man lay down his life for his friends. <sup>14</sup>Ye are my friends, if ye do as many things as I command you. <sup>15</sup>I no longer call you bondmen, because the bondman does not know what his lord does. But I have called you friends, because all things that I heard from my Father, I made known to you. <sup>16</sup>Ye did not choose out me, but I chose out you, and appointed you, so that ye should go and bear fruit, and that your fruit may remain, so that anything whatever ye may ask of the Father in my name, he may give you. <sup>17</sup>These things I command you, so that ye may love each other. <sup>18</sup>If the world hates you, know that it has hated me before you. <sup>19</sup>If ye were of the world, the

world would love its own, but because ye are not of the world (instead I chose you out of the world), because of this the world hates you. <sup>20</sup>Remember the word that I said to you, A bondman is not greater than his lord. If they persecuted me, they will persecute you also. If they kept my word, they will keep yours also. <sup>21</sup>But all these things they will do to you because of my name, because they have not known him who sent me. <sup>22</sup>If I had not come and spoken to them, they would not have had sin, but now they have no excuse for their sin. <sup>23</sup>He who hates me hates my Father also. <sup>24</sup>If I had not done among them the works that no other man has done, they would not have had sin, but now they have both seen and hated both me and my Father. <sup>25</sup>But, that the word that is written in their law may be fulfilled, They hated me without cause. <sup>26</sup>But when the helper comes whom I will send to you from the Father, the Spirit of truth that proceeds from the Father, that will testify about me. <sup>27</sup>And ye also testify, because ye have been with me from the beginning.

## Chapter 16

**I** have spoken these things to you, so that ye may not be caused to stumble. <sup>2</sup>They will make you excommunicated from the synagogues. But the hour comes that every man who kills you will presume to be offering service to God. <sup>3</sup>And they will do these things, because they have not known the Father nor me. <sup>4</sup>But I have told you these things, so that when the hour comes, ye may remember that I told you of them. But I did not tell you these things from the beginning because I was with you. <sup>5</sup>But now I go to him who sent me, and none of you asks me, Where do thou go? <sup>6</sup>But because I have spoken these things to you, sorrow has filled your heart. <sup>7</sup>Nevertheless I tell you the truth, it is expedient for you that I depart, for if I do not depart, the helper will not come to you. But whenever I go, I will send him to you. <sup>8</sup>And having come, that will

convict the world about sin, and about justice, and about judgment. <sup>9</sup>About sin because they truly did not believe in me, <sup>10</sup>and about justice because I go to the Father, and ye see me no more, <sup>11</sup>and about judgment because the ruler of this world has been judged. <sup>12</sup>I have yet many things to say to you, but ye cannot bear them now. <sup>13</sup>However when that, the Spirit of truth, comes, he will guide you into all the truth. For he will not speak from himself, but as many things as he may hear, he will speak. And he will report to you the things that are coming. <sup>14</sup>He will glorify me because he will receive from me, and will report to you. <sup>15</sup>All things, as many as the Father has are mine. Because of this I said that he takes from me, and will report to you. <sup>16</sup>A little while, and ye do not see me. Again a little while, and ye will look at me, because I go to the Father. <sup>17</sup>Therefore some of his disciples said among themselves, What is this that he says to us, A little while, and ye do not see me, and, Again a little while, and ye will look at me, and, Because I go to the Father? <sup>18</sup>They said therefore What is this that he says, A little while? We know not what he says. <sup>19</sup>Therefore Jesus knew that they wanted to ask him, and he said to them, Do ye inquire among yourselves about this, because I said, A little while, and ye do not see me, and, Again a little while, and ye will look at me? <sup>20</sup>Truly, truly, I say to you, that ye will weep and lament, but the world will rejoice. Ye will be sorrowful, but your sorrow will become into joy. <sup>21</sup>When a woman brings forth she has pain because her hour has come. But when she has given birth to the child she no longer remembers the anguish because of the joy that a man was born into the world. <sup>22</sup>And now therefore indeed ye have sorrow, but I will see you again, and your heart will rejoice, and no man takes your joy away from you. <sup>23</sup>And in that day ye will ask me nothing. Truly, truly, I say to you, that as many things as ye may ask the Father in my name, he will give you. <sup>24</sup>Until now ye have asked nothing in my name. Ask, and ye

will receive, so that your joy may be made full. <sup>25</sup>These things I have spoken to you in veiled words. The hour comes, when I will no more speak to you in veiled words, but will inform you plainly about the Father. <sup>26</sup>In that day ye will ask in my name, and I do not say to you, that I will pray the Father about you, <sup>27</sup>for the Father himself loves you, because ye have loved me, and have believed that I came forth from God. <sup>28</sup>I came forth from the Father, and have come into the world. Again I leave the world, and go to the Father. <sup>29</sup>His disciples say to him, Lo, now thou speak plainly, and speak not one veiled word. <sup>30</sup>Now we know that thou know all things, and have no need that any man should question thee. By this we believe that thou came forth from God. <sup>31</sup>Jesus answered them, Do ye now believe? <sup>32</sup>Behold, the hour comes, and now has come, that ye will be scattered, each man to his own things, and ye will leave me alone. And yet I am not alone, because the Father is with me. <sup>33</sup>These things I have spoken to you, so that in me ye might have peace. In the world ye have tribulation. But cheer up, I have overcome the world.

## Chapter 17

**J**esus spoke these things, and he lifted up his eyes to heaven, and said, Father, the hour has come. Glorify thy Son, that the Son may also glorify thee, <sup>2</sup>just as thou gave him authority over all flesh, so that all things that thou have given him, he will give them eternal life. <sup>3</sup>And this is eternal life, that they should know thee the only true God, and Jesus Christ whom thou sent. <sup>4</sup>I glorified thee on the earth. I finished the work which thou have given me that I should do. <sup>5</sup>And now, Father, glorify thou me with thyself with the glory that I had with thee before the world was. <sup>6</sup>I manifested thy name to the men whom thou gave me out of the world. They were thine, and thou gave them to me, and they have kept thy word. <sup>7</sup>Now they know that all things, as many as thou gave me are from thee. <sup>8</sup>Because the

sayings that thou gave to me, I gave to them. And they received them, and knew truly that I came forth from thee, and they believed that thou sent me. <sup>9</sup>I pray about them. I do not pray about the world, but about whom thou have given me, because they are for thee. <sup>10</sup>And all my things are thy things, and thy things are my things, and I am glorified in them. <sup>11</sup>And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name that thou have given to me, so that they may be one, just as we. <sup>12</sup>While I was with them in the world, I kept them in thy name. Whom thou gave to me, I kept, and none of them was destroyed, except the son of destruction, so that the scripture might be fulfilled. <sup>13</sup>And now I come to thee. And I speak these things in the world, so that they may have my joy fulfilled in them. <sup>14</sup>I have given them thy word, and the world hated them, because they are not of the world, just as I am not of the world. <sup>15</sup>I pray not that thou should take them out of the world, but that thou should keep them from the evil. <sup>16</sup>They are not of the world just as I am not of the world. <sup>17</sup>Sanctify them in thy truth. Thy word is truth. <sup>18</sup>Just as thou sent me into the world, so also I sent them into the world. <sup>19</sup>And for their sakes I sanctify myself, so that they may also themselves be sanctified in truth. <sup>20</sup>And I pray not about these only, but also about those who believe in me through their word, <sup>21</sup>so that they may all be one, just as thou, Father, are in me, and I in thee, that they also may be in us, so that the world may believe that thou sent me. <sup>22</sup>And I, the glory that thou have given me, I have given to them, so that they may be one, just as we are one, <sup>23</sup>I in them, and thou in me, that they may be fully perfected in one, and so that the world may know that thou sent me, and loved them, just as thou loved me. <sup>24</sup>Father, whom thou gave to me, I desire that where I am, they also may be with me, so that they may see my glory that thou have given me, because thou loved me before the foundation

of the world. <sup>25</sup>And righteous Father, the world does not know thee, but I know thee, and these know that thou sent me. <sup>26</sup>And I made known to them thy name, and I will make it known, so that the love that thou loved me may be in them, and I in them.

## Chapter 18

**A**fter speaking these things, Jesus went forth with his disciples on the other side of the brook Kidron, where there was a garden into which he entered, he and his disciples. <sup>2</sup>Now Judas, the man betraying him, had also known the place, because Jesus also often gathered there with his disciples. <sup>3</sup>Judas therefore having received the band and subordinates from the chief priests and the Pharisees, comes there with lanterns and torches and weapons. <sup>4</sup>Jesus therefore knowing all the things that were coming upon him, after going forth, he says to them, Whom seek ye? <sup>5</sup>They answered him, Jesus the Nazarene. Jesus says to them, I am he. And Judas, the man betraying him had also stood with them. <sup>6</sup>When therefore he said to them, I am he, they went backward and fell to the ground. <sup>7</sup>Again therefore he questioned them, Whom seek ye? And they said, Jesus the Nazarene. <sup>8</sup>Jesus answered, I told you that I am. If therefore ye seek me, allow these men to go, <sup>9</sup>so that the word that he spoke might be fulfilled, Of whom thou have given me, I lost, no, not one of them. <sup>10</sup>Simon Peter therefore, having a sword, drew it and struck the high priest's bondman, and cut off his right ear. Now the servant's name was Malchus. <sup>11</sup>Jesus therefore said to Peter, Put up thy sword into the sheath. The cup that the Father has given me, shall I, no, not drink it? <sup>12</sup>So the band, and the chief captain, and the subordinates of the Jews, arrested Jesus and bound him, <sup>13</sup>and led him away first to Annas. For he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup>Now Caiaphas was the man who counseled the Jews that it was expedient for one man to die on behalf of the people. <sup>15</sup>And Simon Peter

followed Jesus, also the other disciple. But that disciple was known to the high priest, and he went in with Jesus into the courtyard of the high priest. <sup>16</sup>But Peter had stood near the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought in Peter. <sup>17</sup>Therefore the servant girl (the doorkeeper) says to Peter, Are thou not also of this man's disciples? That man says, I am not. <sup>18</sup>Now the bondmen and the subordinates had stood, having made a fire of coals because it was cold, and they were warming themselves. And Peter was also standing with them warming himself. <sup>19</sup>The high priest therefore asked Jesus about his disciples, and about his doctrine. <sup>20</sup>Jesus answered him, I spoke in public to the world. I always taught in a synagogue, and in the temple where the Jews always gather together, and I spoke nothing in secret. <sup>21</sup>Why question thou me? Question those who have heard what I said to them. Behold, these know the things that I said. <sup>22</sup>And when he said these things, one of the subordinates standing by gave a slap to Jesus, saying, Answer thou the high priest this way? <sup>23</sup>Jesus answered him, If I spoke wrongly, testify about the wrong, but if correctly, why strike me? <sup>24</sup>Annas sent him bound to Caiaphas the high priest. <sup>25</sup>Now Simon Peter was standing and warming himself. Therefore they said to him, Are thou not also of his disciples? That man therefore denied, and said, I am not. <sup>26</sup>One of the bondmen of the high priest, being a kinsman of him whose ear Peter cut off, says, Did I not see thee in the garden with him? <sup>27</sup>Peter therefore denied again, and straight-away a cock sounded. <sup>28</sup>They lead Jesus therefore from Caiaphas to the Praetorium. And it was early, and they did not enter into the Praetorium, so that they would not be defiled, but that they might eat the Passover. <sup>29</sup>Pilate therefore went out to them, and said, What accusation do ye bring against this man? <sup>30</sup>They answered and said to him, If this man were not an evildoer, we would not have delivered him

up to thee. <sup>31</sup>Pilate therefore said to them, Take ye him, and judge him according to your law. The Jews therefore said to him, It is not permitted for us to kill any man, <sup>32</sup>so that the word of Jesus might be fulfilled that he spoke, signifying what kind of death he was going to die. <sup>33</sup>Pilate therefore again entered into the Praetorium, and called Jesus, and said to him, Are thou the king of the Jews? <sup>34</sup>Jesus answered, Do thou say this of thyself, or did others tell thee about me? <sup>35</sup>Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee to me. What have thou done? <sup>36</sup>Jesus answered, My kingdom is not of this world. If my kingdom were of this world my subordinates would have fought so that I would not be delivered to the Jews, but now my kingdom is not from here. <sup>37</sup>Pilate therefore said to him, Then thou are a king? Jesus answered, Thou say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Every man who is of the truth hears my voice. <sup>38</sup>Pilate says to him, What is truth? And having said this, he went out again to the Jews, and says to them, I find not one cause in him. <sup>39</sup>But there is a custom for you that I should release to you one man at the Passover. Do ye wish therefore I would release to you the king of the Jews? <sup>40</sup>They all cried out again therefore, saying, Not this man, but Barabbas. But Barabbas was a robber.

## Chapter 19

**T**herefore Pilate then took Jesus and scourged him. <sup>2</sup>And the soldiers having woven a crown of thorns, they put it on his head, and put around him a purple garment. <sup>3</sup>And they said, Hail, king of the Jews! And they gave him slaps. <sup>4</sup>Therefore Pilate again went forth outside, and says to them, Behold, I bring him out to you, so that ye may know that I find not one cause in him. <sup>5</sup>Jesus therefore came outside, wearing the thorny crown and the purple robe. And he says to them, Look at the man! <sup>6</sup>When therefore the chief priests and

the subordinates saw him, they cried out, saying, Crucify, crucify him! Pilate says to them, Ye take him and crucify, for I find no cause in him. <sup>7</sup>The Jews answered him, We have a law, and according to our law he ought to die because he made himself the Son of God. <sup>8</sup>When Pilate therefore heard this word, he was more afraid. <sup>9</sup>And he went into the Praetorium again, and says to Jesus, Where are thou from? But Jesus gave him no answer. <sup>10</sup>Pilate therefore says to him, Thou do not speak to me? Know thou not that I have authority to crucify thee, and I have authority to release thee? <sup>11</sup>Jesus answered him, Thou would have no authority against me, unless it were given thee from above. Because of this he who delivered me to thee has greater sin. <sup>12</sup>From this Pilate sought to release him, but the Jews cried out, saying, If thou release this man, thou are not Caesar's friend. Every man who makes himself a king speaks against Caesar. <sup>13</sup>When Pilate therefore heard this word, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. <sup>14</sup>Now it was the Preparation of the Passover, and about the sixth hour. And he says to the Jews, Look at your king! <sup>15</sup>But they cried out, Away, away, crucify him! Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king except Caesar. <sup>16</sup>Therefore he then delivered him to them, so that he might be crucified, and they took and led Jesus away. <sup>17</sup>And he went out bearing his cross to a place called, of a Skull, a place that is called in Hebrew, Golgotha, <sup>18</sup>where they crucified him, and two others with him, on this side and that, and Jesus in the middle. <sup>19</sup>And Pilate also wrote a title, and put it on the cross. And it was written, JESUS THE NAZARENE, THE KING OF THE JEWS. <sup>20</sup>Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Greek, in Latin. <sup>21</sup>Therefore the chief priests of the Jews said to Pilate, Do not

write, The king of the Jews, but, That man said I am king of the Jews. <sup>22</sup>Pilate answered, What I have written I have written. <sup>23</sup>The soldiers therefore when they crucified Jesus, took his garments and made four parts, to each soldier a part, and also the tunic. But the tunic was a seamless weave, from the top throughout. <sup>24</sup>They said therefore among themselves, Let us not divide it, but cast a lot for it, whose it will be, so that the scripture might be fulfilled, which says, They parted my garments among them, and for my clothing they cast a lot. Therefore the soldiers indeed did these things. <sup>25</sup>And his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene had stood near the cross of Jesus. <sup>26</sup>When Jesus therefore saw his mother, and the disciple whom he loved standing by, he says to his mother, Woman, behold thy son. <sup>27</sup>Then he says to the disciple, Behold, thy mother. And from that hour the disciple took her to his own place. <sup>28</sup>After this, Jesus, having seen that all things are now completed, so that the scripture might be fully complete, says, I thirst. <sup>29</sup>Therefore a vessel full of vinegar was set there. And having filled a sponge with the vinegar, and having put it around a hyssop, they brought it to his mouth. <sup>30</sup>When therefore Jesus received the vinegar, he said, It is finished, and after bowing his head, he gave up the spirit. <sup>31</sup>The Jews therefore, so that the bodies would not remain on the cross on the sabbath, since it was Preparation (for it was the high day of that sabbath), they besought Pilate that their legs might be broken, and they might be removed. <sup>32</sup>The soldiers therefore came, and indeed broke the legs of the first, and of the other man who was crucified with him. <sup>33</sup>But having come to Jesus, when they saw him now having died, they did not break his legs. <sup>34</sup>But one of the soldiers pierced his side with a spear, and straightaway blood and water came out. <sup>35</sup>And he who has seen has testified, and his testimony is true. And that man knows that he speaks true, so that ye may believe. <sup>36</sup>For these things

happened so that the scripture might be fulfilled, Not a bone of him will be broken. <sup>37</sup>And again another scripture says, They will look toward whom they pierced. <sup>38</sup>And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly because of fear of the Jews, besought Pilate that he might remove the body of Jesus, and Pilate allowed him. Therefore he came and removed the body of Jesus. <sup>39</sup>And Nicodemus also came (he who at the first came to Jesus by night) bringing a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup>So they took the body of Jesus, and wrapped it in linen cloths with the spices, just as is the custom of the Jews to bury. <sup>41</sup>Now a garden was in the place where he was crucified, and in the garden a new sepulcher in which no man was yet laid. <sup>42</sup>Therefore because of the Jews' Preparation (because the sepulcher was near) they laid Jesus there.

## Chapter 20

**N**ow on the first day of the week Mary Magdalene comes early, while it was still darkness, to the sepulcher, and sees the stone taken away from the sepulcher. <sup>2</sup>Therefore she runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. <sup>3</sup>Peter therefore went forth, and the other disciple, and they went toward the sepulcher. <sup>4</sup>And the two men ran together, and the other disciple ran ahead quicker than Peter and came first to the sepulcher. <sup>5</sup>And after stooping down, he sees the linen cloths lying, yet he entered not. <sup>6</sup>Simon Peter therefore comes following him, and he entered into the sepulcher. And he sees the linen cloths lying, <sup>7</sup>and the face cloth that was on his head, not lying with the linen cloths, but wrapped up in one place separately. <sup>8</sup>Therefore then the other disciple who came first to the sepulcher, also entered in, and he saw and believed. <sup>9</sup>For they had not yet known the scripture that he must

rise from the dead. <sup>10</sup>So the disciples departed again to themselves. <sup>11</sup>But Mary had stood outside near the sepulcher weeping. So, as she wept, she stooped down to the sepulcher. <sup>12</sup>And she sees two agents in white, sitting, one at the head and one at the feet, where the body of Jesus was lain. <sup>13</sup>And those men say to her, Woman, why weep thou? She says to them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup>And having said these things, she turned backward, and sees Jesus standing. And she had not known that it is Jesus. <sup>15</sup>Jesus says to her, Woman, why weep thou? Whom seek thou? That woman, supposing that he is the gardener, says to him, Sir, if thou have taken him, tell me where thou have laid him, and I will take him away. <sup>16</sup>Jesus says to her, Mary. After turning around, that woman says to him, Rabboni, which says, Teacher. <sup>17</sup>Jesus says to her, Do not touch me, for I have not yet ascended to my Father. But go to my brothers, and say to them, I ascend to my Father and your Father, and my God and your God. <sup>18</sup>Mary Magdalene comes informing the disciples that she has seen the Lord, and he spoke these things to her. <sup>19</sup>Therefore being evening that day, the first day of the week, and the doors having been shut where the disciples were who assembled because of fear of the Jews, Jesus came and stood in the midst, and says to them, Peace to you. <sup>20</sup>And having said this, he showed them his hands and side. His disciples therefore rejoiced when they saw the Lord. <sup>21</sup>Jesus therefore said to them again, Peace to you. As the Father has sent me, I also send you. <sup>22</sup>And after saying this, he breathed on them, and says to them, Receive ye the Holy Spirit. <sup>23</sup>If ye forgive the sins of any, they are forgiven them. If ye retain of any, they are retained. <sup>24</sup>But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup>The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I may see the mark of the nails in his hands, and put my finger into

the mark of the nails, and put my hand into his side, I will, no, not believe. <sup>26</sup>And after eight days his disciples were again inside, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst, and said, Peace to you. <sup>27</sup>Then he says to Thomas, Bring thy finger here, and see my hands, and bring thy hand, and put into my side, and do not become faithless, but believing. <sup>28</sup>Thomas answered and said to him, My Lord and my God. <sup>29</sup>Jesus says to him, Because thou have seen me, thou have believed. Blessed are those who have not seen, and have believed. <sup>30</sup>And indeed therefore many other signs Jesus did in the presence of his disciples, which are not written in this book. <sup>31</sup>But these are written, so that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.

## Chapter 21

**A**fter these things Jesus manifested himself again to his disciples at the sea of Tiberias. And he revealed himself this way. <sup>2</sup>There were together, Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other men of his disciples. <sup>3</sup>Simon Peter says to them, I am going to harvest fish. They say to him, We also go with thee. They went forth, and straightaway entered into the boat. And in that night they caught nothing. <sup>4</sup>But having now become morning, Jesus stood on the shore. However the disciples had not seen that it was Jesus. <sup>5</sup>Therefore Jesus says to them, Children, have ye anything eatable? They answered him, No. <sup>6</sup>And he said to them, Cast the net on the right side of the boat, and ye will find. Therefore they cast, and they were no longer able to draw it for the magnitude of fishes. <sup>7</sup>That disciple therefore whom Jesus loved says to Peter, It is the Lord. So when Simon Peter heard that it is the Lord, he tied the coat around himself (for he was undressed), and threw himself into the sea. <sup>8</sup>And the other

disciples came in the skiff (for they were not far from the land, but about two hundred cubits off), dragging the net of the fishes. <sup>9</sup>So when they came to the land, they saw a fire of coals set, and fish laying on it, and bread. <sup>10</sup>Jesus says to them, Bring from the fishes that ye now caught. <sup>11</sup>Simon Peter went up, and drew the net to land, full of great fishes, a hundred and fifty-three. And being so many, the net was not broken. <sup>12</sup>Jesus says to them, Come, eat breakfast. And none of the disciples dared to query him, Who are thou? knowing that it is the Lord. <sup>13</sup>Jesus therefore comes, and takes the bread, and gives to them, and the fish likewise. <sup>14</sup>This is now a third time Jesus was manifested to his disciples after being raised from the dead. <sup>15</sup>So when they ate breakfast, Jesus says to Simon Peter, Simon, son of Jonah, do thou love me more than these things? He says to him, Yea, Lord. Thou know that I love thee. He says to him, Feed my lambs. <sup>16</sup>He says to him again a second time, Simon, son of Jonah, do thou love me? He says to him, Yea, Lord. Thou know that I love thee. He says to him, Feed my sheep. <sup>17</sup>He says to him the third time, Simon, son of Jonah, do thou love me? Peter was grieved because he said to him the third time, Do thou love me? And he said to him, Lord, thou know all things. Thou know that I love thee. Jesus says to him, Feed my sheep. <sup>18</sup>Truly, truly, I say to thee, When thou were younger, thou girded thyself, and walked where thou would, but when thou become old, thou will stretch forth thy hands, and another will gird thee, and carry thee where thou do not want. <sup>19</sup>Now he said this, signifying by what kind of death he will glorify God. And after saying this, he says to him, Follow me. <sup>20</sup>But Peter, having turned around, sees the disciple whom Jesus loves, following, who also leaned near his chest at the supper, and said, Lord, who is the man betraying thee? <sup>21</sup>Having seen this man, Peter says to Jesus, Lord, and what of this man? <sup>22</sup>Jesus says to him, If I want him to remain until I come, what is it to thee?



Follow thou me. <sup>23</sup>This saying therefore went forth among the brothers, that that disciple does not die. And yet Jesus did not say to him, that he does not die, but, If I want him to remain until I come, what is it to thee? <sup>24</sup>This is the disciple who testifies about these things, and who wrote these things. And we know that his testimony is true. <sup>25</sup>And there are also many other things, as many as Jesus did, which if they would be written every one, I suppose not even the world itself to make room for the books being written. Truly.



# Acts

## Chapter 1

**I**n indeed made the former treatise, O Theophilus, about all things that Jesus began both to do and to teach, <sup>2</sup>until a day in which he was taken up, having commanded, through the Holy Spirit, the apostles whom he chose, <sup>3</sup>to whom he also presented himself living, after his suffering, by many infallible proofs, being seen by them during forty days, and speaking the things about the kingdom of God. <sup>4</sup>And being assembled together, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, Which, he said, ye heard from me. <sup>5</sup>Because John indeed immersed in water, but ye will be immersed in the Holy Spirit after not many of these days. <sup>6</sup>Indeed therefore having come together, they questioned him, saying, Lord, do thou restore the kingdom to Israel at this time? <sup>7</sup>And he said to them, It is not for you to know times or seasons, which the Father established in his own authority. <sup>8</sup>But ye will receive the power of the Holy Spirit that comes upon you. And ye will be witnesses to me both in Jerusalem, and in all Judea and Samaria, and as far as of the extremity of the earth. <sup>9</sup>And having said these things, as they were watching, he was taken up, and a cloud received him from their eyes. <sup>10</sup>And while they were gazing at his going into the sky, behold, two men had also stood by them in white apparel, <sup>11</sup>who also said, Men, Galileans, why stand ye gazing into the sky? This Jesus who was taken up from you into the sky will so come, in that same way as ye saw him going into the sky. <sup>12</sup>Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem having a sabbath day journey. <sup>13</sup>And when they came in, they went up into the upper floor where they were lodging, including, Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas son

of James. <sup>14</sup>All these men were continuing with one accord in prayer and supplication, with women, and Mary the mother of Jesus, and with his brothers. <sup>15</sup>And in those days, Peter, having stood up in the midst of the disciples (and there was a multitude of names at the same place, about a hundred twenty), he said, <sup>16</sup>Men, brothers, it was necessary for this scripture to be fulfilled, which the Holy Spirit foretold through the mouth of David about Judas, who became a guide to those who arrested Jesus, <sup>17</sup>because he was numbered with us, and received a share of this ministry. <sup>18</sup>(Indeed therefore this man obtained a field from the reward of his unrighteousness, and having become headlong, he burst open in the middle and all his bowels gushed out. <sup>19</sup>And it became known to all those dwelling at Jerusalem, so as to call that field in their own dialect, Akeldama, that is, The field of blood.) <sup>20</sup>For it is written in the book of Psalms, Let his habitation become desolate, and let no man be dwelling in it, and, Let another take his office. <sup>21</sup>It is necessary therefore, of the men who accompanied us during all the time during which the Lord Jesus went in and went out among us, <sup>22</sup>having begun from the immersion of John to the day that he was taken up from us, for one of these to become a witness with us of his resurrection. <sup>23</sup>And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. <sup>24</sup>And having prayed, they said, Thou, Lord, knowing the hearts of all men, show which one of these two thou have chosen <sup>25</sup>to take the place in this ministry and apostleship from which Judas transgressed to go to his own place. <sup>26</sup>And they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

## Chapter 2

**A**nd while fulfilling the day of Pentecost, they were all together at the same place. <sup>2</sup>And suddenly there developed a sound from the sky as of a forceful wind moving, and it

filled the entire house where they were sitting. <sup>3</sup>And there appeared to them dividing tongues, as of fire, and they settled upon each one of them. <sup>4</sup>And they were all filled of the Holy Spirit, and began to speak with other tongues, as the Spirit gave them to declare. <sup>5</sup>Now there were dwelling at Jerusalem, Jews, devout men from every nation under heaven. <sup>6</sup>And the sound of this that happened brought the multitude together. And it was bewildered because each one heard them speaking in his own language. <sup>7</sup>And they were amazed and marveled, saying to each other, Behold, are not all these men who speak Galileans? <sup>8</sup>And how do we each hear our own language in which we were born? <sup>9</sup>Parthians and Medes and Elamites, and those dwelling in Mesopotamia, and Judea and Cappadocia, Pontus and Asia, <sup>10</sup>and Phrygia and Pamphylia, Egypt and the parts of Libya along Cyrene, and those Roman aliens, including Jews and proselytes, <sup>11</sup>Cretes and Arabians. We hear them speaking in our tongues the great things of God. <sup>12</sup>And they were all amazed, and were perplexed, others saying to others, Whatever does this intend to be? <sup>13</sup>But others, mocking said, They are filled of wine. <sup>14</sup>But Peter having stood up with the eleven, raised his voice and spoke out to them, saying, Jewish men, and all who dwell at Jerusalem, be this known to you, and listen to my sayings. <sup>15</sup>For these men are not drunken, as ye suppose, for it is the third hour of the day. <sup>16</sup>But this is that which was spoken through the prophet Joel: <sup>17</sup>And it will be in the last days, says God, I will pour out from my Spirit upon all flesh. And your sons and your daughters will prophesy, and your young men will see visions, and your elders will dream dreams. <sup>18</sup>And also on my bondmen and on my bondmaids in those days I will pour out from my Spirit, and they will prophesy. <sup>19</sup>And I will give wonders in the heaven above, and signs on the earth beneath, blood, and fire, and vapor of smoke. <sup>20</sup>The sun will be changed into darkness, and the moon into blood, before that

great and wonderful day of the Lord comes. <sup>21</sup>And it will be, that every man, whoever may call on the name of the Lord will be saved. <sup>22</sup>Men, Israelites, hear ye these words. Jesus the Nazarene, a man shown by God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, <sup>23</sup>this man, having been designated (by the purpose and foreknowledge of God) a man delivered up, ye, having taken by lawless hands, killed, having crucified, <sup>24</sup>whom God raised up, having loosed the pangs of death, because it was not possible for him to be held by it. <sup>25</sup>For David speaks for him: I beheld the Lord always before me, because he is at my right hand, so that I may not be moved. <sup>26</sup>Because of this my heart rejoiced, and my tongue was glad. And moreover my flesh will also rest in hope. <sup>27</sup>Because thou wilt not leave my soul in Hades, nor wilt thou give thy Holy man to see decay. <sup>28</sup>Thou made known to me the paths of life. Thou wilt fill me of joy with thy countenance. <sup>29</sup>Men, brothers, being permitted to speak to you with openness about the patriarch David, that he both perished and was buried, and his sepulcher is with us to this day. <sup>30</sup>Being therefore a prophet, and knowing that God had sworn with an oath to him, to raise the Christ from the fruit of his loins according to flesh to sit upon his throne. <sup>31</sup>Having foreseen this, he spoke about the resurrection of the Christ, that his soul was not left behind in Hades, nor did his flesh see decay. <sup>32</sup>This Jesus, God raised up, of which we are all witnesses. <sup>33</sup>Therefore, exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, he poured out this that ye now see and hear. <sup>34</sup>For David did not ascend into the heavens, but he himself says, The Lord said to my Lord, Sit thou at my right hand <sup>35</sup>until I place thine enemies a footstool of thy feet. <sup>36</sup>Therefore let all the house of Israel know assuredly, that God has made him, this Jesus whom ye crucified, both Lord and Christ. <sup>37</sup>Now having heard this, they were pierced in

the heart, and said to Peter and the other apostles, Men, brothers, what will we do? <sup>38</sup>And Peter said to them, Repent ye, and be immersed each of you in the name of Jesus Christ for the remission of sins, and ye will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is to you, and to your children, and to all those in afar, as many as the Lord our God may call. <sup>40</sup>And with many more other words he testified and exhorted them, saying, Be saved from this crooked generation. <sup>41</sup>Indeed therefore those who received his word gladly, were immersed. And there were added in that day about three thousand souls. <sup>42</sup>And they were continuing steadfastly in the apostles doctrine, and in fellowship, and in the breaking of bread, and the prayers. <sup>43</sup>And fear developed in every soul. And many wonders and signs occurred through the apostles. <sup>44</sup>And all who believed were together, and had all things common. <sup>45</sup>And they sold properties and possessions, and divided them to all, according as any man had need. <sup>46</sup>And continuing steadfastly, daily with one accord in the temple, and breaking bread from house to house, they partook of nourishment in gladness and evenness of heart, <sup>47</sup>praising God, and having favor with the whole populace. And the Lord was adding to the church daily those being saved.

## Chapter 3

**N**ow at the same time Peter and John were going up into the temple, at the hour of prayer, the ninth. <sup>2</sup>And a certain man, being lame from his mother's belly, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask charity from those who entered into the temple, <sup>3</sup>who, having seen Peter and John intending to go into the temple, asked charity. <sup>4</sup>And Peter, having gazed intently at him, with John, said, Look at us. <sup>5</sup>And he gave attention to them expecting to receive something from them. <sup>6</sup>But Peter said, No silver and gold exists to me, but what I have, this I give thee. In the name of Jesus

Christ the Nazarene, rise up and walk. <sup>7</sup>And after taking him by the right hand, he lifted him up. And immediately his feet and his ankles were strengthened. <sup>8</sup>And leaping up, he stood and walked. And he entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup>And all the people saw him walking and praising God, <sup>10</sup>and they recognized him, that this was the man who sat for charity at the Beautiful Gate of the temple. And they were filled of astonishment and amazement at that which happened to him. <sup>11</sup>And as the lame man who was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's, amazed. <sup>12</sup>And Peter having seen, he responded to the people, Men, Israelites, why do ye marvel at this man? Or why do ye stare at us, as by our own power or piety we have made him to walk? <sup>13</sup>The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Boy Jesus, whom ye actually delivered up, and denied him in the presence of Pilate who preferred to release that man. <sup>14</sup>But ye denied the Holy and Righteous, and asked for a man, a murderer to be granted to you. <sup>15</sup>And ye killed the Pathfinder of life, whom God raised from the dead, of which we are witnesses. <sup>16</sup>And by faith in his name, this man whom ye see and know, his name has made strong. And faith through him has given him this complete soundness in the presence of you all. <sup>17</sup>And now, brothers, I know that ye did it from ignorance, as also your rulers. <sup>18</sup>But this way God fulfilled what things were foretold, through the mouth of all his prophets, the Christ was to endure. <sup>19</sup>Repent ye therefore, and be converted in order to wipe away your sins, so that times of refreshing may come from the presence of the Lord. <sup>20</sup>And he may send Christ Jesus who has been pre-ordained for you, <sup>21</sup>whom heaven must indeed receive until the times of restoration of all things, of which God spoke through the mouth of all his holy prophets from the age. <sup>22</sup>For Moses indeed said to the fathers,

The Lord our God will raise up a prophet for you, from your brothers, like me. Ye shall hear him in all things, as many as he might speak to you. <sup>23</sup>And every soul, whichever it will be, if it will not hear that prophet will be utterly destroyed from the people. <sup>24</sup>And also all the prophets from Samuel and those in succession, as many as spoke, also proclaimed these days. <sup>25</sup>Ye are sons of the prophets, and of the covenant that God made for our fathers, saying to Abraham, And in thy seed all the patriarchies of the earth will be blessed. <sup>26</sup>To you first, having raised up his Boy Jesus, God sent him blessing you, in turning away each man from your evils.

## Chapter 4

**A**nd as they spoke to the people, the priests and the captain of the temple and the Sadducees approached them, <sup>2</sup>being greatly annoyed because of their teaching the people, and proclaiming in Jesus the resurrection of the dead. <sup>3</sup>And they threw hands on them, and put them in custody for the morrow, for it was now evening. <sup>4</sup>But many of those who heard the word believed, and the number of the men became about five thousand. <sup>5</sup>And it came to pass on the morrow, to be assembled in Jerusalem, their rulers, and elders, and scholars, <sup>6</sup>and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the high priestly family. <sup>7</sup>And after placing them in the midst, they inquired, By what power, or in what name, have ye done this? <sup>8</sup>Then Peter being filled with the Holy Spirit, said to them, Rulers of the people, and elders of Israel, <sup>9</sup>if we are examined today about a good deed, of a feeble man, by what this man has been healed, <sup>10</sup>be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, by this, this man stands here before you healthy. <sup>11</sup>This is the stone that was rejected by you who build, which became into the head of the corner.

<sup>12</sup>And salvation is not in any other man, for there is no other name under the heaven, that has been given among men, by which we must be saved. <sup>13</sup>Now when they saw the boldness of Peter and John, and having perceived that they are illiterate and uneducated men, they marvelled. And they recognized them, that they had been with Jesus. <sup>14</sup>And seeing the man who was healed standing with them, they had nothing to contradict. <sup>15</sup>But after commanding them to go outside of the council, they conferred among each other, <sup>16</sup>saying, What will we do to these men? For that indeed a notable sign has happened by them, is apparent to all who dwell in Jerusalem, and we cannot deny it. <sup>17</sup>But that it may not spread on further among the people, let us threaten them with threats to speak no longer in this name, to not one man. <sup>18</sup>And having called them, they commanded them entirely, not to utter nor to teach in the name of Jesus. <sup>19</sup>But Peter and John having replied to them, they said, Whether it is right in the sight of God to hearken to you rather than God, judge ye. <sup>20</sup>For we are not able not to speak what we saw and heard. <sup>21</sup>And they, having further threatened, released them, finding nothing how they might punish them, because of the people. Since all glorified God for that which happened. <sup>22</sup>For the man was more than forty years old on whom this sign of healing had occurred. <sup>23</sup>And after being released, they went to their own men, and reported as many things as the chief priests and the elders said to them. <sup>24</sup>And those who heard lifted up a voice to God with one accord, and said, Thou Master, the God who made the heaven and the earth and the sea, and all things in them. <sup>25</sup>He who said through the mouth of thy boy David, Why do the nations rage, and the peoples meditate vain things? <sup>26</sup>The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. <sup>27</sup>For in truth, against thy holy Boy Jesus, whom thou anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were

gathered together, <sup>28</sup>to do as many things as thy hand and thy purpose predetermined to happen. <sup>29</sup>And now, Lord, look upon their threats, and grant to thy bondmen with all boldness to speak thy word, <sup>30</sup>by thy stretching forth thy hand for healing, and signs and wonders to happen through the name of thy holy Boy Jesus. <sup>31</sup>And when they prayed, the place in which they were assembled was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. <sup>32</sup>And the multitude of those who believed were of one heart and soul. And not even one man said that anything of the things that was possessed by him was his own, but all things were common to them. <sup>33</sup>And with great power the apostles gave back the testimony of the resurrection of the Lord Jesus, and great grace was upon them all. <sup>34</sup>For not even any needy was among them, for as many as were owners of lands or houses, selling, they brought the proceeds of the things that were sold, <sup>35</sup>and placed them at the apostles' feet. And it was distributed to each, according as any man had need. <sup>36</sup>And Joses, who was surnamed by the apostles, Barnabas (which is, being translated, son of encouragement), a Levite, a Cypriot by nationality, <sup>37</sup>having sold a field that was possessed by him, brought the money and placed it at the apostles' feet.

## Chapter 5

**B**ut a certain man named Ananias, with Sapphira his wife, sold property, <sup>2</sup>and kept back from the price, his wife also having joint awareness. And having brought a certain part, he placed it at the apostles' feet. <sup>3</sup>But Peter said, Ananias, why did Satan fill thy heart for thee to lie to the Holy Spirit, and to keep back from the price of the land? <sup>4</sup>While it remained, did it not remain to thee? And after it was sold, it was in thine authority. Why is it that thou have placed this matter in thy heart? Thou have not lied to men, but to God. <sup>5</sup>And Ananias hearing these words, after falling down he

expired. And great fear developed in all who heard these things. <sup>6</sup>And after rising the young men wrapped him, and having carried him out they buried him. <sup>7</sup>And it came to pass after an interval of three hours, his wife also came in, not knowing that which happened. <sup>8</sup>And Peter responded to her, Tell me whether ye sold the land for so much. And she said, Yes, for so much. <sup>9</sup>But Peter said to her, How is it that it was agreed by you to challenge the Spirit of the Lord? Behold, the feet of those who buried thy husband are at the door, and they will carry thee out. <sup>10</sup>And immediately she fell down at his feet and expired. And after coming in the young men found her dead, and having carried her out, they buried her by her husband. <sup>11</sup>And great fear developed in the whole church, and in all who heard these things. <sup>12</sup>And by the hands of the apostles many signs and wonders happened among the people. And they were all with one accord in Solomon's porch. <sup>13</sup>But of the rest no man dared join them, but the people magnified them. <sup>14</sup>And more who believe were added to the Lord, multitudes both of men and women, <sup>15</sup>so as to bring the feeble to the thoroughfares, and to place them on cots and mats, so that while coming, the shadow of Peter might at the least overshadow some of them. <sup>16</sup>And also the populace of the cities round about came together to Jerusalem bringing the feeble, and those tormented by unclean spirits, who were all healed. <sup>17</sup>But after rising up, the high priest and all those with him (being the sect of the Sadducees) were filled of envy. <sup>18</sup>And they threw their hands on the apostles, and put them in the public prison. <sup>19</sup>But an agent of the Lord opened the prison doors by night, and after leading them out, he said, <sup>20</sup>Go ye, and after standing in the temple, speak to the people all the sayings of this Life. <sup>21</sup>And having heard, they entered into the temple at early morning, and taught. But the high priest having arrived, and those with him, they called the council together, and all the senate of the sons of Israel. And they sent to the prison for

them to be brought. <sup>22</sup>But the subordinates who came did not find them in the prison. And having returned, they reported, <sup>23</sup>saying, We found the prison indeed shut in all security, and the guards standing before the doors, but after opening, we found no man inside. <sup>24</sup>Now when they heard these words, the high priest, and the captain of the temple, and the chief priests, were perplexed about them, whatever this would become. <sup>25</sup>But a certain man who arrived, reported to them, Behold, the men whom ye put in the prison are standing in the temple and teaching the people. <sup>26</sup>Then after departing, the captain with the subordinates brought them, not with violence, for they feared the people, lest they would be stoned. <sup>27</sup>And having brought them, they placed them in the council. And the high priest demanded them, <sup>28</sup>saying, Did we not command by an order for you not to teach in this name? And behold, ye have filled Jerusalem of your doctrine, and intend to bring upon us this man's blood. <sup>29</sup>And Peter and the apostles having answered, they said, We must obey God rather than men. <sup>30</sup>The God of our fathers raised up Jesus, whom ye murdered, having hung on a tree. <sup>31</sup>God exalted this man with his right hand, a Pathfinder and a Savior to give repentance to Israel and remission of sins. <sup>32</sup>And we are his witnesses of these things, and also the Holy Spirit whom God has given to those who obey him. <sup>33</sup>And when they heard this, they were as being split with a saw, and wanted to annihilate them. <sup>34</sup>But after standing up in the council, a certain Pharisee named Gamaliel, a law teacher, esteemed by all the people, commanded to make the apostles be outside a little while. <sup>35</sup>And he said to them, Men, Israelites, take heed to yourselves what ye are going to do against these men. <sup>36</sup>For before these days Theudas rose up saying himself to be somebody, to whom a number of men, about four hundred, bonded themselves, who was killed. And all, as many as were persuaded by him, were dispersed and developed into nothing.

<sup>37</sup>After this man Judas the Galilean rose up in the days of the registration, and drew a considerable crowd behind him. That man was also destroyed, and all, as many as were persuaded by him, were scattered. <sup>38</sup>And now I say to you, keep away from these men, and let them go, because if the project or this work is from men, it will be overthrown, <sup>39</sup>but if it is from God, ye cannot overthrow it, and perhaps ye may be found to be fighting against God. <sup>40</sup>And they were persuaded by him. And after summoning the apostles, having beat them, they commanded them not to speak in the name of Jesus, and released them. <sup>41</sup>Indeed therefore they departed from the presence of the council, rejoicing that they were considered worthy to be treated shamefully for the name of Jesus. <sup>42</sup>And every day, in the temple and from house to house, they ceased not teaching and preaching good news, Jesus, the Christ.

## Chapter 6

**N**ow in those days, the disciples being multiplied, there developed a murmuring of the Hellenists against the Hebrews because their widows were neglected in the daily assistance. <sup>2</sup>And the twelve, having summoned the multitude of the disciples, they said, It is not right for us, having left the word of God behind, to serve tables. <sup>3</sup>Therefore, brothers, seek ye out seven men from you being well reported, full of the Holy Spirit and of wisdom, whom we may appoint over this need. <sup>4</sup>But we will continue steadfastly in prayer, and in the service of the word. <sup>5</sup>And the word was pleasing before all the multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte, a citizen of Antioch, <sup>6</sup>men whom they placed before the apostles. And having prayed, they laid hands upon them. <sup>7</sup>And the word of God increased, and the number of the disciples multiplied greatly in Jerusalem, and a large company of the priests were obedient to the



faith. <sup>8</sup>And Stephen, full of faith and power, did great wonders and signs among the people. <sup>9</sup>But some of those from the synagogue called Libertines, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up disputing with Stephen. <sup>10</sup>And they were not able to withstand the wisdom and the spirit by which he spoke. <sup>11</sup>Then they instigated men who said, We have heard him speaking blasphemous sayings against Moses and God. <sup>12</sup>And they incited the people, and the elders, and the scholars. And after approaching, they seized him, and brought him to the council. <sup>13</sup>And they put forward false witnesses who said, This man does not cease speaking blasphemous sayings against the holy place, and the law. <sup>14</sup>For we have heard him saying that this Jesus the Nazarene will destroy this place, and will change the customs that Moses delivered to us. <sup>15</sup>And all who sat in the council, having gazed upon him, saw his face like a face of an agent.

## Chapter 7

**A**nd the high priest said, Are these things so? <sup>2</sup>And he said, Men! Brothers and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran. <sup>3</sup>And he said to him, Go forth out of thy land, and from thy kinfolk, and come into a land that I will show thee. <sup>4</sup>Then after coming out of the land of the Chaldeans, he dwelt in Haran. And from there, after his father died, God resettled him in this land in which ye now dwell. <sup>5</sup>And he gave him no inheritance in it, not even a footstep. And he promised to give it to him for a possession, and to his seed after him, although there was no child by him. <sup>6</sup>And God spoke thus: His seed would be alien in a foreign land, and they would enslave and mistreat them four hundred years. <sup>7</sup>And I will judge the nation to whomever they will be in bondage, God said, and after these things they will come forth and serve me in this place. <sup>8</sup>And he gave

him the covenant of circumcision. And so he begot Isaac, and circumcised him the eighth day. And Isaac begot Jacob, and Jacob the twelve patriarchs. <sup>9</sup>And the patriarchs, being envious, sold Joseph into Egypt. And God was with him, <sup>10</sup>and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt. And he appointed him governor over Egypt and his entire house. <sup>11</sup>Now a famine came on all Egypt and Canaan, and great affliction, and our fathers found no sustenance. <sup>12</sup>But when Jacob heard of grain being in Egypt, he sent forth our fathers the first time. <sup>13</sup>And during the second time Joseph was made known to his brothers, and Joseph's race became manifest to Pharaoh. <sup>14</sup>And Joseph having sent forth, he summoned Jacob his father. And all his kinfolk, in souls, were seventy-five. <sup>15</sup>And Jacob went down into Egypt, and he perished, he and our fathers. <sup>16</sup>And they were carried into Shechem, and laid in the sepulcher that Abraham bought for a price of silver from the sons of Hamor of Shechem. <sup>17</sup>But as the time of the promise approached that God swore to Abraham, the people grew and multiplied in Egypt, <sup>18</sup>until another king arose who had not known Joseph. <sup>19</sup>This man, who cunningly victimized our race, mistreated our fathers to make their infants be placed outside in order not to keep alive. <sup>20</sup>During which time Moses was born (and he was well-formed by God) who was reared three months in his father's house. <sup>21</sup>And when he was exposed, Pharaoh's daughter took him away, and reared him for a son to herself. <sup>22</sup>And Moses was reared in all the wisdom of the Egyptians, and he was mighty in his words and deeds. <sup>23</sup>But when a forty year time span was fulfilled by him, it came into his heart to go help his brothers, the sons of Israel. <sup>24</sup>And after seeing a certain man suffering wrong, he defended him, and did vengeance for the man being oppressed, having smitten the Egyptian. <sup>25</sup>And he presumed his brothers understood that, by his hand, God was giving

them salvation, but they did not understand. <sup>26</sup>And on the next day he was seen by them as they fought, and he was reconciling them for peace, having said, Men, ye are brothers. Why is it that ye wrong each other? <sup>27</sup>But the man doing wrong to his neighbor thrust him away, having said, Who appointed thee a ruler and a judge over us? <sup>28</sup>Do thou not want to kill me, as thou killed the Egyptian yesterday? <sup>29</sup>And Moses fled at this word, and became an alien in the land of Midian, where he begot two sons. <sup>30</sup>And forty years having been fulfilled, an agent of the Lord appeared to him in the wilderness of Mount Sinai in a flame of fire of a bush. <sup>31</sup>And when Moses looked, he wondered at the sight. And as he approached to examine, a voice of the Lord came to him, <sup>32</sup>I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. But Moses, who developed trembling, dared not examine. <sup>33</sup>And the Lord said to him, Put off the shoes from thy feet, for the place on which thou stand is holy ground. <sup>34</sup>Having looked, I saw the oppression of my people in Egypt, and I heard their groaning, and I came down to deliver them. And now come, I will send thee into Egypt. <sup>35</sup>This Moses whom they refused, having said, Who appointed thee a ruler and a judge? This man God sent, a ruler and a liberator by the hand of the agent who appeared to him in the bush. <sup>36</sup>This man brought them forth after performing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. <sup>37</sup>This is the Moses who said to the sons of Israel, The Lord our God will raise up a prophet for you, from your brothers, like me. <sup>38</sup>This is he who became in the congregation in the wilderness with the agent who spoke to him on the mount Sinai, and of our fathers who received living oracles to give to us. <sup>39</sup>To whom our fathers did not want to become obedient, but they thrust away, and turned back in their heart to Egypt, <sup>40</sup>after saying to Aaron, Make gods for us who will lead us. For this Moses, who brought us

out of the land of Egypt, we know not what has happened to him. <sup>41</sup>And they made a calf in those days, and offered up sacrifice to the idol, and rejoiced in the works of their hands. <sup>42</sup>But God turned, and gave them over to serve the host of heaven, just as it is written in the book of the prophets, Did ye offer to me slain beasts and sacrifices forty years in the wilderness, O house of Israel? <sup>43</sup>And ye took up the tabernacle of Moloch, and the star of your god Remphan, the images that ye made to worship them. And I will deport you beyond Babylon. <sup>44</sup>The tabernacle of the testimony was with our fathers in the wilderness, just as he arranged (he who spoke to Moses), to make it according to the pattern that he had seen. <sup>45</sup>Which also our fathers, having received in succession, brought in with Joshua into the possession of the nations whom God drove out from the presence of our fathers, until the days of David <sup>46</sup>who found favor in the sight of God. And he asked to find a habitation for the God of Jacob. <sup>47</sup>But Solomon built him a house. <sup>48</sup>However the Most High does not dwell in man-made temples, just as the prophet says, <sup>49</sup>The heaven is to me a throne, and the earth a footstool of my feet. What house will ye build for me? says the Lord. Or what is the place of my rest? <sup>50</sup>Did not my hand make all these things? <sup>51</sup>Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit. As your fathers, ye also. <sup>52</sup>Which of the prophets did your fathers not persecute? And they killed those who foretold about the coming of the Righteous man, of whom ye now have become betrayers and murderers, <sup>53</sup>who received the law at directions of agents, and did not keep it. <sup>54</sup>Now when they heard these things, they were split with a saw in their hearts, and they gnashed their teeth against him. <sup>55</sup>But being full of the Holy Spirit, having gazed into heaven, he saw the glory of God, and Jesus standing at the right hand of God. <sup>56</sup>And he said, Look, I see the heavens opened, and the Son of Man standing at the right hand of God.

<sup>57</sup>But they, having cried out in a great voice, held their ears shut, and rushed upon him with one accord. <sup>58</sup>And having expelled him out of the city, they stoned him. And the witnesses laid down their garments beside the feet of a young man called Saul. <sup>59</sup>And they stoned Stephen, who was calling and saying, Lord Jesus, receive my spirit. <sup>60</sup>And having knelt down, he cried out in a great voice, Lord, place not this sin to them. And after saying this, he slept.

## Chapter 8

**A**nd Saul was approving the killing of him. And on that day there developed a great persecution against the church at Jerusalem. And they were all scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup>And devout men arranged to bury Stephen, and they made great lamentation over him. <sup>3</sup>But Saul was ravaging the church, entering from house to house. Dragging both men and women, he gave them over to prison. <sup>4</sup>Indeed therefore those who were scattered abroad passed through proclaiming the good news, the word. <sup>5</sup>And Philip, who went down to a city of Samaria, proclaimed the Christ to them. <sup>6</sup>And the multitudes unanimously heeded the things that were spoken by Philip during their listening and seeing the signs that he did. <sup>7</sup>For of many of those who had unclean spirits, they came out, crying in a great voice. And many who were paralyzed, and who were lame, were healed. <sup>8</sup>And there became great joy in that city. <sup>9</sup>But a certain man in the city, Simon by name, was formerly practicing sorcery, and fascinating the nation of Samaria, saying himself to be some great man, <sup>10</sup>to whom they gave heed, from small to great, saying, This man is the great power of God. <sup>11</sup>And they heeded him, because he fascinated them for a considerable time with the sorceries. <sup>12</sup>But when they believed Philip preaching good news, the things about the kingdom of God and the name of Jesus Christ, they were

immersed, both men and women. <sup>13</sup>And Simon himself also believed. And after being immersed, he was continuing with Philip. And seeing miracles and signs occurring, he was astonished. <sup>14</sup>Now when the apostles at Jerusalem heard that Samaria has received the word of God, they sent Peter and John to them, <sup>15</sup>who, when they came down, prayed for them, so that they might receive the Holy Spirit, <sup>16</sup>for it was not yet fallen upon any of them. They were only immersed in the name of the Christ Jesus. <sup>17</sup>Then they laid hands on them, and they received the Holy Spirit. <sup>18</sup>Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he brought money to them, <sup>19</sup>saying, Give me also this power, so that on whomever I lay hands, he may receive the Holy Spirit. <sup>20</sup>But Peter said to him, Thy silver with thee, may it be for destruction, because thou thought to obtain the gift of God by money. <sup>21</sup>There is no part nor lot for thee in this matter, for thy heart is not straight in the sight of God. <sup>22</sup>Repent therefore from this thine evil, and beg God, if perhaps the thought of thy heart will be forgiven thee. <sup>23</sup>For I perceive that thou art in the gall of bitterness and the bond of unrighteousness. <sup>24</sup>And having answered, Simon said, Beg ye to the Lord for me, so that none of which things ye have spoken may come upon me. <sup>25</sup>Indeed therefore, having solemnly testified and spoken the word of the Lord, they returned to Jerusalem, and preached the good news in many villages of the Samaritans. <sup>26</sup>And an agent of the Lord spoke to Philip, saying, Arise, and go toward the south to the road that goes down from Jerusalem to Gaza. This is a desolate region. <sup>27</sup>And after rising, he went. And behold a man, an Ethiopian, a eunuch, a high official of Candace the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship. <sup>28</sup>And he was returning, and sitting in his chariot, and reading the prophet Isaiah. <sup>29</sup>And the Spirit said to Philip, Go near, and be joined to this

chariot. <sup>30</sup>And after running near, Philip heard him reading the prophet Isaiah. And he said, Do thou also really understand the things that thou read? <sup>31</sup>And he said, For how can I unless some man may guide me? And he encouraged Philip, after coming up, to sit with him. <sup>32</sup>Now the passage of the scripture that he was reading was this: He was led as a sheep to slaughter, and as a lamb, mute before shearing him, thus he opened not his mouth. <sup>33</sup>In his lowly condition his justice was taken away. And who will describe his generation, because his life was taken from the earth? <sup>34</sup>And having answered, the eunuch said to Philip, I ask thee, about whom does the prophet say this, about himself, or about some other man? <sup>35</sup>And Philip having opened his mouth, and having begun from this scripture, he preached the good news to him—the man Jesus. <sup>36</sup>And as they went on the way, they came to some water, and the eunuch says, Look, water! What prevents me to be immersed? <sup>37</sup>[This verse is not in the majority of the Greek manuscripts.] <sup>38</sup>And he commanded the chariot to stand still. And they both went down into the water, both Philip and the eunuch, and he immersed him. <sup>39</sup>And when they came up out of the water, Spirit of the Lord caught away Philip, and the eunuch saw him no more, for he went on his way rejoicing. <sup>40</sup>But Philip was found at Azotus. And passing through all the cities he preached the good news until he came to Caesarea.

## Chapter 9

**B**ut Saul, still breathing threat and slaughter against the disciples of the Lord, after going to the high priest, <sup>2</sup>he requested letters from him for Damascus, to the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem. <sup>3</sup>And on going, it came to pass for him to approach Damascus. And suddenly there shone around him a light out of heaven. <sup>4</sup>And after falling to the ground, he heard a voice saying to him, Saul, Saul, why do thou

persecute me? <sup>5</sup>And he said, Who are thou, Lord? And the Lord said, I am Jesus whom thou persecute. <sup>6</sup>But arise, and enter into the city, and it will be told thee what thou must do. <sup>7</sup>And the men who traveled with him had stopped, speechless, indeed hearing the voice, but seeing no man. <sup>8</sup>And Saul arose from the ground. And when his eyes were opened, he saw no man. But they brought him into Damascus, leading him by the hand. <sup>9</sup>And he was three days not seeing, and did not eat or drink. <sup>10</sup>Now there was a certain disciple in Damascus, named Ananias, and the Lord said to him in a vision, Ananias. And he said, Behold me, Lord. <sup>11</sup>And the Lord said to him, After rising, go into the street called Straight, and seek in the house of Judas, a man named Saul of Tarsus, for behold, he is praying. <sup>12</sup>And he saw in a vision a man named Ananias who came in and laid a hand on him, so that he might receive sight. <sup>13</sup>But Ananias answered, Lord, I have heard from many about this man, how many evil things he did to thy sanctified at Jerusalem. <sup>14</sup>And here he has authority from the chief priests to bind all who call upon thy name. <sup>15</sup>But the Lord said to him, Go, because this man is a chosen vessel to me, to bear my name before Gentiles and kings, and sons of Israel. <sup>16</sup>For I will give him a glimpse of how many things it is necessary for him to suffer for my name. <sup>17</sup>And Ananias departed and entered into the house. And having laid hands on him he said, Brother Saul, the Lord, he who appeared to thee on the road on which thou came, has sent me so that thou may receive sight, and be filled of the Holy Spirit. <sup>18</sup>And straightaway there fell from his eyes, like scales, and he looked up. And immediately after rising up, he was immersed. <sup>19</sup>And having received nourishment, he was strengthened. And Saul became with the disciples in Damascus some days. <sup>20</sup>And straightaway he proclaimed the Christ in the synagogues, that this man is the Son of God. <sup>21</sup>And all those who heard were amazed, and said, Is this not the

man who destroyed those in Jerusalem who call on this name? And he has come here for this, so that he might bring them bound to the chief priests. <sup>22</sup>But Saul was strengthened more, and was confounding the Jews who dwell at Damascus, proving that this is the Christ. <sup>23</sup>And after considerable days were fulfilled, the Jews plotted to destroy him, <sup>24</sup>but their plot was known to Saul. And they watched the gates both day and night so that they might destroy him. <sup>25</sup>But the disciples, after taking him by night, let him down through the wall, having lowered him in a hamper. <sup>26</sup>And when Saul arrived in Jerusalem, he attempted to join with the disciples, and they all feared him, not believing that he is a disciple. <sup>27</sup>But Barnabas having taken him, he brought him to the apostles. And he related to them how he saw the Lord on the road, and that he spoke to him, and how he spoke boldly at Damascus in the name of Jesus. <sup>28</sup>And he was with them coming in and going out at Jerusalem, and speaking boldly in the name of the Lord Jesus. <sup>29</sup>And he spoke and disputed against the Hellenists, but they attempted to destroy him. <sup>30</sup>But when the brothers knew it, they brought him down to Caesarea, and sent him away to Tarsus. <sup>31</sup>Indeed therefore the congregations throughout the whole of Judea and Galilee and Samaria had peace, being edified. And, going in the fear of the Lord and in the encouragement of the Holy Spirit, they were multiplied. <sup>32</sup>And it came to pass, Peter, passing through all parts, to also come down to the sanctified who dwell at Lydda. <sup>33</sup>And he found there a certain man named Aeneas, who was paralyzed, laying on a bed for eight years. <sup>34</sup>And Peter said to him, Aeneas, Jesus the Christ heals thee. Arise and make thy bed. And straightaway he arose. <sup>35</sup>And all those dwelling at Lydda and Sharon who saw him, turned to the Lord. <sup>36</sup>Now at Joppa there was a certain disciple named Tabitha, which, being translated, is called Dorcas. This woman was full of good works and charities that she did. <sup>37</sup>And in

those days, having been ill, she happened to die. And after washing her, they laid her in an upper chamber. <sup>38</sup>And since Lydda is near Joppa, the disciples, having heard that Peter is in it, they sent two men to him, exhorting him not to delay to go through to them. <sup>39</sup>And after rising, Peter went with them, whom, after coming, they brought into the upper chamber. And all the widows stood by him weeping, and exhibiting the coats and garments, as many things as Dorcas made being with them. <sup>40</sup>But Peter, having sent them all out, having knelt down, he prayed. And having turned to the body, he said, Tabitha, arise. And the woman opened her eyes. And when she saw Peter, she sat up. <sup>41</sup>And having given her a hand, he raised her up. And after calling the sanctified and the widows, he presented her alive. <sup>42</sup>And it became known throughout the whole of Joppa, and many believed in the Lord. <sup>43</sup>And it came to pass for him to remain considerable days at Joppa with a certain Simon, a tanner.

## Chapter 10

**N**ow a certain man was in Caesarea, Cornelius by name, a centurion of the band called Italian, <sup>2</sup>a devout man, and fearing God with all his house, and doing many charities for the people, and beseeching God always. <sup>3</sup>He saw plainly in a vision about the ninth hour of the day, an agent of God coming in to him, and saying to him, Cornelius. <sup>4</sup>And after gazing at him, and having become afraid, he said, What is it, Lord? And he said to him, Thy prayers and thy charities have come up for a memorial before God. <sup>5</sup>And now send men to Joppa and summon Simon, who is surnamed Peter. <sup>6</sup>This man lodges with a certain Simon, a tanner, whose house is beside the seaside. <sup>7</sup>And when the agent speaking to Cornelius departed, having called two of his housemen, and a devout soldier of those who personally served him, <sup>8</sup>and after reporting all things to them, he sent them to Joppa. <sup>9</sup>Now on the morrow, while those men were traveling and approaching the

city, Peter went up upon the housetop to pray, about the sixth hour. <sup>10</sup>And he became very hungry and wanted to eat. But while those men prepared, a trance fell upon him. <sup>11</sup>And he sees heaven opened, and a certain container descending to him, like a great sheet bound at four corners, and being lowered to the earth, <sup>12</sup>in which were all the four-footed things of the earth, and the wild beasts, and the creeping things, and the birds of the sky. <sup>13</sup>And a voice came to him, After rising, Peter, kill and eat. <sup>14</sup>But Peter said, Not so, Lord, because I have never eaten anything profane or unclean. <sup>15</sup>And a voice again for a second time, What God has cleansed, thou shalt not make profane. <sup>16</sup>And this happened thrice, and again the vessel was taken up into heaven. <sup>17</sup>Now while Peter was bewildered in himself whatever the vision which he saw might be, that lo, the men who were sent from Cornelius, having inquired the house of Simon, stood at the gate. <sup>18</sup>And after calling out they asked whether Simon, who was surnamed Peter, lodges here. <sup>19</sup>And while Peter thought about the vision, the Spirit said to him, Behold, men seek thee. <sup>20</sup>But after rising, go down, and go with them, doubting nothing, because I have sent them. <sup>21</sup>And having gone down to the men, Peter said, Behold, I am he whom ye seek. What is the cause for which ye are here? <sup>22</sup>And they said, Cornelius, a centurion, a righteous man, and fearing God, and being well testified by the whole nation of the Jews, was divinely warned by a holy agent to summon thee to his house, and to hear sayings from thee. <sup>23</sup>So, having invited them in, he lodged them. And on the morrow Peter went forth with them, and certain of the brothers from Joppa went with him. <sup>24</sup>And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and close friends. <sup>25</sup>And when it came about for Peter to enter, Cornelius, having met him, after falling down at his feet, worshiped. <sup>26</sup>But Peter lifted him up, saying, Stand up. I am also myself a man. <sup>27</sup>And as he

conversed with him, he went in and found many who came together. <sup>28</sup>And he said to them, Ye understand how it is unlawful for a Jewish man to fraternize or to visit with a foreign man, and yet God demonstrated to me not to call one man profane or unclean. <sup>29</sup>And so I came without objection when summoned. I ask therefore for what matter ye summoned me. <sup>30</sup>And Cornelius said, Four days ago I was fasting until this hour, and the ninth hour praying in my house. And behold, a man stood before me in bright apparel. <sup>31</sup>And he says, Cornelius, thy prayer was heard, and thy charities are remembered before God. <sup>32</sup>Send therefore to Joppa, and summon Simon, who is surnamed Peter. This man lodges in the house of Simon, a tanner, beside the sea, who, after coming, will speak to thee. <sup>33</sup>Immediately therefore I sent to thee, and thou did well having come. Now therefore we are all present in the sight of God, to hear all the things commanded thee by God. <sup>34</sup>And having opened his mouth, Peter said, In truth, I am overwhelmed that God is not partial, <sup>35</sup>but in every nation, he who fears him, and works righteousness, is acceptable to him. <sup>36</sup>The word that he sent forth to the sons of Israel, preaching good news, peace by Jesus Christ (this man is Lord of all), <sup>37</sup>ye know, the word having occurred throughout the whole of Judea beginning from Galilee after the immersion that John preached- <sup>38</sup>Jesus of Nazareth- how God anointed him with the Holy Spirit and with power, who passed through doing good, and healing all those who were oppressed by the devil, because God was with him. <sup>39</sup>And we are witnesses of all that he did both in the country of the Jews, and in Jerusalem, whom also they killed, having hung on a tree. <sup>40</sup>This man God raised up the third day, and granted him to become manifest, <sup>41</sup>not to all the people, but to witnesses who were previously chosen by God, to us, who ate and drank with him after he arose from the dead. <sup>42</sup>And he commanded us to preach to the people, and to solemnly testify that this is the man

designated by God, judge of the living and the dead. <sup>43</sup>To this man all the prophets testify, that every man who believes in him, to receive remission of sins through his name. <sup>44</sup>While Peter still spoke these sayings, the Holy Spirit fell on all those who heard the word. <sup>45</sup>And the faithful men of circumcision were astonished, as many as came with Peter, because also on the Gentiles the gift of the Holy Spirit was poured out. <sup>46</sup>For they heard them speaking in tongues and magnifying God. Then Peter answered, <sup>47</sup>Can any man forbid the water for these not to be immersed, who have received the Holy Spirit as we also? <sup>48</sup>And he commanded them to be immersed in the name of the Lord. Then they asked him to remain some days.

## Chapter 11

**N**ow the apostles and the brothers who were in Judea heard that the Gentiles also received the word of God. <sup>2</sup>And when Peter came up to Jerusalem, the men of circumcision contended against him, <sup>3</sup>saying, Thou went in to uncircumcised men, having also eaten with them. <sup>4</sup>But when Peter began, he expounded to them in order, saying, <sup>5</sup>I was in the city of Joppa praying, and in a trance I saw a vision, a certain container descending, as a great sheet being lowered from heaven by four corners, and it came as far as to me, <sup>6</sup>having gazed at which, I was examining. And I saw the four footed things of the earth, and the wild beasts, and the creeping things, and the birds of the sky. <sup>7</sup>And I heard a voice saying to me, Having risen, Peter, kill and eat. <sup>8</sup>But I said, Not so, Lord, because nothing profane or unclean has ever entered into my mouth. <sup>9</sup>But a voice answered me for a second time out of heaven, What God has cleansed, thou shall not make profane. <sup>10</sup>And this happened thrice, and all were drawn up again into heaven. <sup>11</sup>And behold, immediately three men stood at the house in which I was, who were sent from Caesarea to me. <sup>12</sup>And the Spirit told me to go

with them, doubting nothing. And these six brothers also went with me, and we entered into the man's house. <sup>13</sup>And he informed us how he saw the agent in his house, who stood and said to him, Send forth men to Joppa, and summon Simon, the man surnamed Peter, <sup>14</sup>who will speak sayings to thee, by which thou will be saved, thou and all thy house. <sup>15</sup>And as I began to speak, the Holy Spirit fell on them, just as also on us at the beginning. <sup>16</sup>And I remembered the saying of the Lord, how he said, John indeed immersed in water, but ye will be immersed in the Holy Spirit. <sup>17</sup>If then God gave to them the identical gift as also to us who believed in the Lord Jesus Christ, but what power was I to hinder God? <sup>18</sup>And when they heard these things, they relaxed and glorified God, saying, Then God has also granted to the Gentiles repentance to life. <sup>19</sup>Indeed therefore those who were scattered abroad from the persecution that occurred against Stephen passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews only. <sup>20</sup>And some of them were men, Cyprians and Cyrenians, who, having come to Antioch, spoke to the Hellenists, preaching good news, the Lord Jesus. <sup>21</sup>And the hand of the Lord was with them, and a great number who believed turned to the Lord. <sup>22</sup>And the word about them was heard in the ears of the church at Jerusalem, and they dispatched Barnabas to pass through as far as Antioch, <sup>23</sup>who, having arrived, and having seen the grace of God, rejoiced. And he encouraged all, with purpose of heart, to remain in the Lord. <sup>24</sup>Because he was a good man, and full of the Holy Spirit and of faith. And a considerable multitude was added to the Lord. <sup>25</sup>And Barnabas departed to Tarsus to seek Saul, <sup>26</sup>and when he found him, he brought him to Antioch. And it came to pass a whole year for them to be assembled in the congregation, and to teach a considerable multitude, and to call the disciples Christians, first at Antioch. <sup>27</sup>Now in these days prophets came

down from Jerusalem to Antioch. <sup>28</sup>And one of them named Agabus, after standing up, signified by the Spirit there was going to be a great famine in the whole world, which also happened under Claudius Caesar. <sup>29</sup>And the disciples, as any man prospered, determined, each of them regarding aid, to send to the brothers who dwell in Judea, <sup>30</sup>which also they did, having sent it to the elders by the hand of Barnabas and Saul.

## Chapter 12

**N**ow about that time Herod the king threw on hands to harm some of those from the church. <sup>2</sup>And he killed James the brother of John with the sword. <sup>3</sup>And after seeing that it was pleasing the Jews, he proceeded to arrest Peter also (and those were the days of unleavened bread), <sup>4</sup>whom, having also arrested, he put in prison, having delivered to four quaternions of soldiers to guard him, intending after the Passover to bring him forth to the people. <sup>5</sup>Indeed therefore Peter was kept in the prison, but fervent prayer was being made by the church to God for him. <sup>6</sup>And when Herod was about to bring him forth, that night Peter was sleeping between two soldiers, bound by two chains. And guards in front of the door guarded the prison. <sup>7</sup>And behold, an agent of the Lord stood near, and light shone in the room. And after striking the side of Peter, he raised him up, saying, Get up quickly. And his chains fell off from his hands. <sup>8</sup>And the agent said to him, Gird thyself, and tie on thy sandals. And he did so. And he says to him, Throw on thy garment, and follow me. <sup>9</sup>And after going out, he followed him. And he had not seen that the thing happening by the agent was true, but presumed to see a vision. <sup>10</sup>And when they passed a first and a second watch, they came to the iron gate, the one leading to the city, which opened spontaneously to them. And after going out, they advanced one street. And straightaway the agent withdrew from him. <sup>11</sup>And when Peter came to himself, he

said, Now I know truly, that the Lord dispatched his agent and delivered me out of the hand of Herod and all the expectation of the people of the Jews. <sup>12</sup>And having realized it, he came to the house of Mary the mother of John, surnamed Mark, where a considerable were gathered and praying. <sup>13</sup>And when Peter knocked the door of the gate, a servant girl named Rhoda came to hear. <sup>14</sup>And after recognizing Peter's voice, she did not open the gate for joy, but having ran in, she reported Peter was standing in front of the gate. <sup>15</sup>And they said to her, Thou are mad. But she insisted to have it so. But they said, It is his agent. <sup>16</sup>But Peter continued knocking, and when they opened, they saw him, and were astonished. <sup>17</sup>But after motioning to them with the hand to be silent, he described to them how the Lord brought him out of the prison. And he said, Report these things to James, and to the brothers. And having departed, he went to a different place. <sup>18</sup>But having become day, there was no small stir among the soldiers what then became of Peter. <sup>19</sup>And Herod, who sought for him, and not having found, having examined the guards, he commanded them to be led away. And going down from Judea to Caesarea, he remained there. <sup>20</sup>Now Herod was angry at the Tyrians and Sidonians. But they came with one accord to him, and, having persuaded Blastus the man over the king's bedchamber, they requested peace, because their country was sustained from the monarchy. <sup>21</sup>And at a set day Herod, having arrayed himself in royal apparel, and having sat on the tribunal, he made an oration to them. <sup>22</sup>And the populace shouted, The voice of a god, and not of a man. <sup>23</sup>And immediately an agent of the Lord struck him, because he did not give glory to God. And after becoming worm-eaten, he expired. <sup>24</sup>But the word of God grew and multiplied. <sup>25</sup>And Barnabas and Saul turned back in Jerusalem after fulfilling the service, also having taken along John who was surnamed Mark.



## Chapter 13

**N**ow there were some men from the congregation that was in Antioch, prophets and teachers, including Barnabas, and Simeon called Niger, and Lucius the Cyrenian, and Manaen reared with Herod the tetrarch, and Saul. <sup>2</sup>And while they were serving the Lord, and fasting, the Holy Spirit said, Separate to me now Barnabas and Saul for the work that I have called them. <sup>3</sup>Then, having fasted and prayed and laid hands on them, they sent them away. <sup>4</sup>Indeed therefore these men, having been sent forth by the Holy Spirit, went down to Seleucia, and from there they sailed for Cyprus. <sup>5</sup>And after becoming in Salamis, they proclaimed the word of God in the synagogues of the Jews, and they also had John for a helper. <sup>6</sup>And after going through the island as far as Paphos, they found a certain sorcerer, a Jewish false prophet, whose name was Barjesus, <sup>7</sup>who was with the proconsul, Sergius Paulus, an intelligent man. This man, having summoned Barnabas and Saul, sought to hear the word of God. <sup>8</sup>But Elymas the sorcerer (for so his name is translated) opposed them, seeking to deviate the proconsul from the faith. <sup>9</sup>But Saul (the man is also Paul) having been filled with the Holy Spirit, and having gazed on him, <sup>10</sup>said, O man full of all deceit and all recklessness, thou son of the devil, thou enemy of all righteousness, will thou not cease distorting the straight ways of the Lord? <sup>11</sup>And now, behold, a hand of the Lord is upon thee, and thou wilt be blind, not seeing the sun until a time. And immediately there fell on him gloom and darkness, and going around he sought hand-guides. <sup>12</sup>Then the proconsul, who saw that which happened, believed, being astonished at the doctrine of the Lord. <sup>13</sup>Now those around Paul, having launched from Paphos, they came to Perga in Pamphylia. But John, having departed from them, returned to Jerusalem. <sup>14</sup>And they, having passed through from Perga, arrived at Antioch of Pisidia, and after entering into the synagogue on the

sabbath day, they sat down. <sup>15</sup>And after the reading of the law and the prophets the synagogue rulers sent to them, saying, Men, brothers, if there is among you a word of exhortation for the people, speak. <sup>16</sup>And Paul having stood up, and having motioned with the hand, he said, Men! Israelites and those who fear God, listen. <sup>17</sup>The God of this people Israel chose our fathers, and raised up the people during the sojourn in the land of Egypt. And with a lofty arm he brought them out of it. <sup>18</sup>And for about a forty-year time he was patient with them in the wilderness. <sup>19</sup>And having destroyed seven nations in the land of Canaan, he allotted their land to them. <sup>20</sup>And after these things he gave them judges about four hundred and fifty years until Samuel the prophet. <sup>21</sup>And afterward they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup>And having removed him, he raised up David for a king to them, also about whom he said, when he testified, I have found David the son of Jesse, a man according to my heart, who will do all my purposes. <sup>23</sup>From this man's seed according to promise, God brought salvation to Israel, <sup>24</sup>John having earlier proclaimed, before his coming presence, the immersion of repentance to Israel. <sup>25</sup>And as John was fulfilling his course, he said, Whom do ye suppose me to be? I am not, but behold, he comes after me of whom I am not worthy to loose the shoes of his feet. <sup>26</sup>Men, brothers, sons of the race of Abraham, and those among you who fear God, to you the word of this salvation was sent. <sup>27</sup>For those who dwell in Jerusalem, and their rulers, not having known this and the voices of the prophets being read at every sabbath, they fulfilled, having condemned him. <sup>28</sup>And not having found one cause of death in him, they asked for Pilate to kill him. <sup>29</sup>And when they completed all the things written about him, having taken him down from the tree, they laid him in a tomb. <sup>30</sup>But God raised him from the dead, <sup>31</sup>who was seen for more days by those

who came up with him from Galilee to Jerusalem, who are witnesses of him to the people. <sup>32</sup>And we proclaim good news to you: the promise to the fathers, which happened because God has fulfilled this to us their children, having raised up Jesus, <sup>33</sup>as also it is written in the second psalm, Thou are my Son, today I have begotten thee. <sup>34</sup>And because he raised him from the dead, no longer going to return to decay, he has spoken this way: I will give to you the faithful holy things of David. <sup>35</sup>Therefore also he says in another, Thou will not give thy Holy Man to see decay. <sup>36</sup>For indeed David, who served his own generation in the plan of God, became asleep, and was added near his fathers, and saw decay. <sup>37</sup>But he whom God raised up saw no decay. <sup>38</sup>Be it known to you therefore, men, brothers, that through this man remission of sins is proclaimed to you. <sup>39</sup>And from all things of which ye could not be make righteous by the law of Moses, in this man every man who believes is made righteous. <sup>40</sup>Watch therefore, lest that which is spoken in the prophets should come upon you: <sup>41</sup>Behold, ye scoffers, and wonder, and perish, because I work a work in your days, which ye would, no, not believe, if some man should fully narrate it to you. <sup>42</sup>And as they went out from the synagogue of the Jews, the Gentiles urged that these sayings be spoken to them the next sabbath. <sup>43</sup>Now after the synagogue was dismissed, many of the Jews and of the devout proselytes followed Paul and Barnabas, who, while conversing, persuaded them to continue in the grace of God. <sup>44</sup>And on the coming sabbath almost all the city was assembled to hear the word of God. <sup>45</sup>But when the Jews saw the multitudes, they were filled of envy, and contradicted the things spoken by Paul, contradicting and slandering. <sup>46</sup>But having spoken boldly, Paul and Barnabas said, It was necessary for the word of God to be spoken first to you, but since ye thrust it away, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. <sup>47</sup>For so the Lord has

commanded us: I have placed thee for a light of Gentiles, for thee to be for salvation as far as the extremity of the earth. <sup>48</sup>And hearing this, the Gentiles were glad and glorified the word of the Lord. And as many as were appointed for eternal life believed. <sup>49</sup>And the word of the Lord was spread abroad through the whole region. <sup>50</sup>But the Jews incited the religious women, and the prominent women, and the principle men of the city, and raised up a persecution against Paul and Barnabas. And they threw them out of their boundaries. <sup>51</sup>But after shaking off the dust of their feet against them, they came to Iconium. <sup>52</sup>And the disciples were filled with joy and the Holy Spirit.

## Chapter 14

**A**nd it came to pass in Iconium according to the same thing, for them to enter into the synagogue of the Jews, and to speak so as for a great quantity to believe, both of Jews and of Greeks. <sup>2</sup>But the disobedient Jews aroused the souls of the Gentiles, and made them evil against the brothers. <sup>3</sup>Indeed therefore they remained a considerable time speaking boldly in the Lord-him testifying to the word of his grace, granting signs and wonders to occur by their hands. <sup>4</sup>But the majority of the city was divided, and verily there were those with the Jews, and those with the apostles. <sup>5</sup>And as a violent movement developed, both of the Gentiles and of the Jews, with their rulers, to denounce and to stone them, <sup>6</sup>having become aware of it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the neighboring region. <sup>7</sup>And there they were preaching the good news. <sup>8</sup>And a certain man was sitting in Lystra, disabled in his feet, being a cripple from his mother's belly, who had never walked. <sup>9</sup>This man was listening to Paul speaking, who, having gazed at him, and having seen that he has faith to be healed, <sup>10</sup>said with a great voice, Stand correctly on thy feet. And he leaped up and walked. <sup>11</sup>And the multitudes who saw what Paul did, lifted up their voice, speaking

Lycaonian, The gods came down to us, having become like men. <sup>12</sup>And they actually called Barnabas, Zeus, and Paul, Hermes, because he was the man who led the word. <sup>13</sup>And the priest of Zeus, being in front of their city, after bringing oxen and garlands to the gates, wanted to sacrifice to the multitudes. <sup>14</sup>But when the apostles, Barnabas and Paul, heard, having torn their garments, they rushed into the crowd, crying out <sup>15</sup>and saying, Men, why are ye doing these things? We also are men of like nature with you, proclaiming good news to you, to turn from these vain things to the living God, who made the heaven and the earth and the sea, and all the things in them, <sup>16</sup>who in the generations that have passed allowed all the nations to go in their own ways, <sup>17</sup>although he did not leave himself without evidence, doing good and giving you rains from heaven and fruitful seasons, filling our hearts of food and gladness. <sup>18</sup>And saying these things, they scarcely restrained the multitudes not to sacrifice to them. <sup>19</sup>But Jews came from Antioch and Iconium. And having persuaded the crowds, and having stoned Paul, they dragged him out of the city, after presuming him to be dead. <sup>20</sup>But the disciples having surrounded him, after rising, he came into the city. And on the morrow he departed with Barnabas to Derbe. <sup>21</sup>And having preached the good news to that city, and having made considerable disciples, they returned to Lystra, and to Iconium, and to Antioch, <sup>22</sup>strengthening the souls of the disciples, exhorting them to continue in the faith, and that it was necessary for us to enter into the kingdom of God through many tribulations. <sup>23</sup>And having appointed elders for them in every congregation, having prayed with fasting, they entrusted them to the Lord, in whom they had believed. <sup>24</sup>And after passing through Pisidia, they came to Pamphylia. <sup>25</sup>And when they spoke the word in Perga, they went down to Attalia, <sup>26</sup>and from there they sailed to Antioch, from where they were delivered to the grace of God for the work that they fulfilled.

<sup>27</sup>And after arriving, and after gathering the assembly together, they reported as many things as God did with them, and that he opened a door of faith to the Gentiles. <sup>28</sup>And they remained there no little time with the disciples.

## Chapter 15

**A**nd certain men, who came down from Judea, taught the brothers, Unless ye will be circumcised in the custom of Moses, ye cannot be saved. <sup>2</sup>Therefore, no small dissension and debate having developed with Paul and Barnabas against them, they appointed Paul and Barnabas, and some other men from them, to go up to Jerusalem to the apostles and elders in Jerusalem about this issue. <sup>3</sup>Indeed therefore, having been helped for the trip by the congregation, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles. And they caused great joy to all the brothers. <sup>4</sup>And after arriving in Jerusalem, they were received by the church and the apostles and the elders. And they reported as many things as God did with them. <sup>5</sup>But some of the men who believed from the sect of the Pharisees rose up, saying, It is necessary to circumcise them, and to command them to keep the law of Moses. <sup>6</sup>And the apostles and the elders were assembled together to see about this matter. <sup>7</sup>And when much debate occurred, Peter having risen up, he said to them, Men, brothers, ye know that from past days among us, God chose the Gentiles to hear through my mouth the word of the good news, and to believe. <sup>8</sup>And God, who knows the heart, testified to them, having given them the Holy Spirit, just as also to us. <sup>9</sup>And he made not one distinction between both us and them, having purified their hearts by faith. <sup>10</sup>Now therefore why do ye challenge God, to place a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup>But through the grace of the Lord Jesus, we believe to be saved, in the same way as those men also.

<sup>12</sup>And all the multitude kept silent, and they heard Barnabas and Paul describing how many signs and wonders God did among the Gentiles through them. <sup>13</sup>And after they were quiet, James answered, saying, Men, brothers, hear me. <sup>14</sup>Simeon described how God first came to help, to take from the Gentiles a people for his name. <sup>15</sup>And to this the words of the prophets agree, as it is written, <sup>16</sup>After these things I will return, and I will rebuild the tabernacle of David that has fallen. And I will rebuild the things of it that have been demolished, and I will restore it, <sup>17</sup>so that the rest of men might seek the Lord, and all the Gentiles upon whom my name is called upon them, says the Lord, who does these things. <sup>18</sup>Known to God from the age are all his works. <sup>19</sup>Therefore I judge not to trouble those from the Gentiles who are turning to God, <sup>20</sup>but to write to them, to abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. <sup>21</sup>For Moses from generations past, has from city to city those who preach him, being read in the synagogues on every sabbath. <sup>22</sup>Then it was decided by the apostles and the elders, with the whole assembly, to send men chosen from them to Antioch with Paul and Barnabas, namely, Judas called Barsabbas, and Silas, leading men among the brothers, <sup>23</sup>after writing by their hand these things: The apostles, and the elders, and the brothers, to those down in Antioch and Syria and Cilicia, to the brothers of the Gentiles, greeting. <sup>24</sup>Since we have heard that certain men who went out from us have troubled you with words, disturbing your souls, saying to be circumcised, and to keep the law, to whom we did not command, <sup>25</sup>it was decided by us, having become unanimous, to send chosen men to you with our beloved Barnabas and Paul, <sup>26</sup>men who have given over their lives for the name of our Lord Jesus Christ. <sup>27</sup>We have therefore sent Judas and Silas, themselves also declaring the same things by speech. <sup>28</sup>For it was decided by the Holy Spirit, and by us, to lay upon you not one

greater burden than these necessary things: <sup>29</sup>to abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication, keeping yourselves from which, ye will do well. Be strong. <sup>30</sup>Indeed therefore after being dismissed, they came to Antioch, and having gathered the multitude together, they delivered the letter. <sup>31</sup>And after reading it, they rejoiced for the encouragement. <sup>32</sup>And Judas and Silas, being themselves also prophets, exhorted the brothers by much speech, and strengthened them. <sup>33</sup>And after spending some time, they were dismissed with peace from the brothers to the apostles. <sup>34</sup>[This verse is not in the majority of the Greek manuscripts.] <sup>35</sup>But Paul and Barnabas continued in Antioch, teaching and preaching good news, the word of the Lord, with many others also. <sup>36</sup>And after some days Paul said to Barnabas, After returning, surely we could help our brothers in every city in which we proclaimed the word of the Lord, how they fare. <sup>37</sup>And Barnabas wanted to take along John called Mark. <sup>38</sup>But Paul thought it not worthy to bring along this man who withdrew from them from Pamphylia, and not having gone with them to the work. <sup>39</sup>Therefore a provocation developed, so as for them to separate from each other, and Barnabas to sail for Cyprus, after taking Mark, <sup>40</sup>but Paul, having selected Silas, went forth after being delivered to the grace of God by the brothers. <sup>41</sup>And he passed through Syria and Cilicia, encouraging the congregations.

## Chapter 16

**A**nd he came to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain faithful Jewish woman, but of a Greek father, <sup>2</sup>who was well reported of by the brothers at Lystra and Iconium. <sup>3</sup>Paul wanted this man to go forth with him. And having taken him, he circumcised him because of the Jews who were in those regions, for they had all seen that his father was a Greek. <sup>4</sup>And as they were going

through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. <sup>5</sup>Indeed therefore the congregations were strengthened in the faith, and increased in number daily. <sup>6</sup>But having passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia, <sup>7</sup>having come toward Mysia, they attempted to go toward Bithynia. And the Spirit did not allow them. <sup>8</sup>And after passing by Mysia, they came down to Troas. <sup>9</sup>And a vision appeared to Paul during the night. A certain Macedonian man was standing, imploring him, and saying, After crossing over into Macedonia, help us. <sup>10</sup>And after he saw the vision, straightaway we sought to go forth into Macedonia, concluding that the Lord called us to preach the good news to them. <sup>11</sup>Therefore, having launched from Troas, we took a straight course to Samothrace, and the next day to Neapolis, <sup>12</sup>and from there to Philippi, which is a principle city of the district of Macedonia colony. And we were in the same city remaining some days. <sup>13</sup>And on the sabbath day we went outside the city beside a river, where it was customary for prayer to be. And having sat down, we spoke to the women who came together. <sup>14</sup>And a certain woman named Lydia, a seller of purple of the city of Thyatira, a woman who worshiped God, was listening, whose heart the Lord opened to heed the things being spoken by Paul. <sup>15</sup>And when she was immersed, and her household, she urged us, saying, If ye have judged me to be faithful to the Lord, after coming into my house, remain. And she constrained us. <sup>16</sup>And it came to pass, as we were going to prayer, for a certain servant girl having a spirit of divination to meet us, who brought her masters much business by soothsaying. <sup>17</sup>This woman having followed Paul and us was crying out, saying, These men are bondmen of the Most High God, who proclaim to us the way of salvation. <sup>18</sup>And she did this on many days. But Paul, after being

exasperated, and having turned, he said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour. <sup>19</sup>But when her masters saw that the hope of their business was gone, having seized Paul and Silas, they dragged them into the marketplace to the rulers. <sup>20</sup>And after bringing them to the magistrates, they said, These men, being Jews, disturb our city, <sup>21</sup>and proclaim customs that are not permitted for us to receive nor to do, being Romans. <sup>22</sup>And the multitude rose up together against them. And the magistrates, having torn off their clothes, commanded to beat them with rods. <sup>23</sup>And having laid many blows upon them, they cast them into prison, having ordered the jailor to guard them securely, <sup>24</sup>who, having received such an order, threw them into the inner prison, and fastened their feet in the stocks. <sup>25</sup>Now toward midnight Paul and Silas, while praying, were singing praises to God, and the prisoners were listening to them. <sup>26</sup>And suddenly a great earthquake occurred, so as for the foundations of the prison to shake. And immediately all the doors were opened, and the bonds of all the men were unfastened. <sup>27</sup>And the jailor, who became awake and who saw the prison doors opened, having drawn out a sword was going to kill himself, supposing the prisoners to have fled. <sup>28</sup>But Paul cried out in a great voice, saying, Do nothing harmful to thyself, for we are all here. <sup>29</sup>And having asked for lights, he rushed in, and having become trembling, he fell down before Paul and Silas. <sup>30</sup>And after bringing them outside, he said, Sirs, what must I do so that I may be saved? <sup>31</sup>And they said, Believe in the Lord Jesus, and thou wilt be saved, thou and thy household. <sup>32</sup>And they spoke the word of the Lord to him, and to all those in his house. <sup>33</sup>And having taken them in that hour of the night, he washed from the stripes, and was immersed, he and all those of him, immediately. <sup>34</sup>And having brought them into his house, he set out a table, and rejoiced, having believed in God with all his house.

<sup>35</sup>But when it became day, the magistrates sent out the police, saying, Release those men. <sup>36</sup>And the jailor reported these words to Paul: The magistrates have sent out so that ye may be released. Now therefore after coming out, go in peace. <sup>37</sup>But Paul said to them, Having beaten us publicly, uncondemned men, being Romans, they cast us into prison, and now they thrust us out privately? Certainly not, but after coming, they shall lead us out. <sup>38</sup>And the police reported these sayings to the magistrates, and they were afraid when they heard that they were Romans. <sup>39</sup>And having come they besought them, and when they brought them out, they asked them to go out of the city. <sup>40</sup>And having departed from the prison, they came in to Lydia. And after seeing the brothers, they encouraged them, and departed.

## Chapter 17

**N**ow after passing through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews. <sup>2</sup>And according to Paul's custom, he went in to them, and for three sabbaths he discoursed with them from the scriptures, <sup>3</sup>explaining and pointing out that it was necessary for the Christ to suffer, and to rise from the dead, and, This Jesus, whom I proclaim to you, is the Christ. <sup>4</sup>And some of them were persuaded, and joined with Paul and Silas, and of the devout Greeks a great quantity, and of the prominent women not a few. <sup>5</sup>But the disobedient Jews having taken along certain evil men of the marketplaces, and having gathered a mob, were rioting the city. And having stood by the house of Jason, they sought to bring them out to the populace. <sup>6</sup>And not having found them, they dragged Jason and some brothers to the city rulers, shouting, The men who have agitated the world, these are present here also, <sup>7</sup>whom Jason has received. And all these men are acting against the decrees of Caesar, asserting another man to be king, Jesus. <sup>8</sup>And they disturbed the multitude and the city rulers when

they heard these things. <sup>9</sup>And after taking bond from Jason and the other men, they released them. <sup>10</sup>And the brothers straightaway sent both Paul and Silas away through the night to Berea, who, when they arrived, went into the synagogue of the Jews. <sup>11</sup>But these were more noble than those in Thessalonica, who received the word with all willingness, examining the scriptures daily, if it has these things this way. <sup>12</sup>Indeed therefore many of them believed, also of the prominent Greek women, and of men, not a few. <sup>13</sup>But when the Jews of Thessalonica also learned that the word of God was proclaimed by Paul at Berea, they came there also, agitating the crowds. <sup>14</sup>But then straightaway the brothers sent Paul away to go as far as to the sea, but both Silas and Timothy remained there. <sup>15</sup>And those who brought Paul led him as far as Athens. And after taking a command for Silas and Timothy, that they should come to him quickly, they departed. <sup>16</sup>But while Paul waited for them in Athens, his spirit was aroused within him, seeing the city being completely idolatrous. <sup>17</sup>Indeed therefore he was discoursing in the synagogue with the Jews, and with those who worship, and in the marketplace every day with those who happened by. <sup>18</sup>And also some of the Epicurean and Stoic philosophers encountered him. And some said, Whatever does this babbler want to say? But others, He seems to be a proclaimer of strange deities, because he brought the good news—Jesus and the resurrection. <sup>19</sup>And having taken him, they brought him to the Areopagus, saying, Can we understand what this new doctrine is, being spoken by thee? <sup>20</sup>For thou bring some surprising things to our ears. Therefore, we want to know whatever these things aim to be. <sup>21</sup>Now all the Athenians, and the foreigners who dwell alien there, were at leisure in nothing else, than to tell or to hear something new. <sup>22</sup>And having stood in the middle of the Areopagus, Paul said, Athenian men, I perceive you as deity-fearing in all things. <sup>23</sup>For, passing through and examining your religious objects,

I also found an altar on which had been engraved, TO AN UNKNOWN GOD. Whom therefore ye worship unknowingly, him I proclaim to you. <sup>24</sup>The God who made the world and all things in it, he, being Lord of heaven and earth, dwells not in temples made with hands, <sup>25</sup>nor is he served by the hands of men, as needing anything, since he himself gives to all life, and breath, with all things. <sup>26</sup>And he made from one blood every nation of men to dwell upon all the face of the earth, having determined prescribed times, and the limits of their occupancy, <sup>27</sup>to search for the Lord, if indeed perhaps they might grope for him and find him, although being not far from each one of us. <sup>28</sup>For in him we live, and move, and exist, as also some of the performers from you have said, For of him we are also offspring. <sup>29</sup>Being therefore offspring of God, we ought not think the Divine to be like gold, or silver, or stone handiwork of the skill and thought of man. <sup>30</sup>Indeed therefore having overlooked the times of ignorance, God now commands for all men everywhere to repent. <sup>31</sup>Because he appointed a day during which he is going to judge the world in righteousness by a man whom he appointed, having provided assurance to all men because he raised him from the dead. <sup>32</sup>But when they heard the resurrection of the dead, of course they mocked, but others said, We will hear thee again about this. <sup>33</sup>And so Paul departed from among them. <sup>34</sup>But some men, having joined with him, believed, among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

## Chapter 18

**A**nd after these things Paul having separated from Athens, he came to Corinth. <sup>2</sup>And having found a certain Jew named Aquila, a man of Pontus by origin, who recently came from Italy, and his wife Priscilla, because Claudius arranged for all the Jews to separate from Rome, he came to them. <sup>3</sup>And

because he was of the same craft, he abode with them, and was working, for they were of the tentmakers craft. <sup>4</sup>And he was discoursing in the synagogue every sabbath, and was persuading Jews and Greeks. <sup>5</sup>And when both Silas and Timothy came down from Macedonia, Paul was being held by the Spirit, fully testifying to the Jews, Jesus the Christ. <sup>6</sup>But when they opposed and slandered him, having shaken out his clothes, he said to them, Your blood is upon your heads. I am clean. From henceforth I will go to the Gentiles. <sup>7</sup>And having departed from there, he went into the house of a certain man named Justus, who worships God, whose house was adjoining the synagogue. <sup>8</sup>And Crispus, the synagogue ruler, believed in the Lord with his whole household, and many of the Corinthians who heard believed, and were immersed. <sup>9</sup>And the Lord spoke to Paul by a vision at night, Fear not, but speak, and be not silent, <sup>10</sup>because I am with thee, and no man will lay upon thee to harm thee, because many people are for me in this city. <sup>11</sup>And he remained a year and six months, teaching the word of God among them. <sup>12</sup>But Gallio being proconsul of Achaia, the Jews with one accord attacked Paul and brought him to the judgment seat, <sup>13</sup>saying, This man is persuading men to worship God against the law. <sup>14</sup>But when Paul was going to open his mouth, Gallio said to the Jews, If therefore indeed it were some crime or evil reckless deed, O ye Jews, I would have tolerated you according to the matter. <sup>15</sup>But if it is an issue about a word and names and the law from you, look ye yourselves, for I do not intend to be a judge of these things. <sup>16</sup>And he drove them from the judgment seat. <sup>17</sup>But all the Greeks, having taken Sosthenes the synagogue ruler, were beating him in front of the judgment seat. And Gallio was not going to judge, even of these things. <sup>18</sup>But Paul, who still remained considerable days with the brothers, having separated, sailed away to Syria (and with him Priscilla and Aquila), having shaved his head in Cenchrea,

for he had a vow. <sup>19</sup>And he came to Ephesus and left behind those there, but having entered into the synagogue himself, he discoursed with the Jews. <sup>20</sup>And when they asked him to remain on more time with them, he did not consent, <sup>21</sup>but separated from them, having said, I must definitely keep the coming feast at Jerusalem, but I will return again to you, God willing. And he launched from Ephesus. <sup>22</sup>And after coming down to Caesarea, having gone up and greeted the church, he went down to Antioch. <sup>23</sup>And after spending some time, he departed, passing through the region of Galatia and Phrygia, successively, strengthening all the disciples. <sup>24</sup>Now a certain Jew named Apollos, an Alexandrian by origin, an eloquent man, came to Ephesus, being mighty in the scriptures. <sup>25</sup>This was a man who was instructed in the way of the Lord. And being fervent in the Spirit, he was speaking and teaching accurately the things about the Lord, knowing only the immersion of John. <sup>26</sup>And this man began to speak boldly in the synagogue, but when Aquila and Priscilla heard him, they took him aside, and expounded to him the way of God more accurately. <sup>27</sup>And when he intended to pass through into Achaia, the brothers wrote, having encouraged the disciples to receive him, who, when he arrived, assisted much those who believed through the grace. <sup>28</sup>For he forcibly refuted the Jews in public, demonstrating by the scriptures Jesus to be the Christ.

## Chapter 19

**A**nd it came to pass while Apollos was at Corinth, for Paul, having passed through the upper regions, to come to Ephesus. And having found some disciples, <sup>2</sup>he said to them, Did ye receive the Holy Spirit when ye believed? And they said to him, But we have not even heard if there is a Holy Spirit. <sup>3</sup>And he said to them, Into what then were ye immersed? And they said, Into John's immersion. <sup>4</sup>And Paul said, John indeed immersed an immersion of repentance, saying to the people

that they should believe in him who was coming after him, that is, in Jesus, the Christ. <sup>5</sup>And when they heard this, they were immersed in the name of the Lord Jesus. <sup>6</sup>And Paul having laid hands on them, the Holy Spirit came on them, and they spoke in tongues, and prophesied. <sup>7</sup>And all the men were about twelve. <sup>8</sup>And after entering into the synagogue, he spoke boldly for three months, discoursing and persuading the things about the kingdom of God. <sup>9</sup>But when some were hardened and disobedient, speaking evil of the Way before the multitude, having withdrawn from them, he separated the disciples, discoursing daily in the school of a certain Tyrannus. <sup>10</sup>And this happened for two years, so as for all those dwelling in Asia to hear the word of the Lord Jesus, both Jews and Greeks. <sup>11</sup>And God was doing extraordinary miracles by the hands of Paul, <sup>12</sup>so as to even bring handkerchiefs or aprons from his skin to those who were incapacitated and to free their infirmities from them, and the evil spirits to go out from them. <sup>13</sup>But some of the wandering Jewish exorcists, attempted to name the name of the Lord Jesus over those who had the evil spirits, saying, We adjure you by Jesus whom Paul proclaims. <sup>14</sup>And there were some sons of Sceva, a Jewish chief priest, seven doing this. <sup>15</sup>And having answered, the evil spirit said, I know Jesus and I recognize Paul, but who are ye? <sup>16</sup>And the man in whom was the evil spirit, leaping on them, and having overpowered them, he prevailed against them, so as for them to flee out of that house naked and wounded. <sup>17</sup>And this became known to all, both Jews and Greeks, to those who dwell at Ephesus. And fear fell upon them all, and the name of the Lord Jesus was magnified. <sup>18</sup>And many of those who have believed came, confessing, and reporting their practices. <sup>19</sup>And a considerable number of those who practiced magical things, having brought their books together, burned them in the sight of all. And they counted the price of them, and found it fifty thousand



pieces of silver. <sup>20</sup>Thus the word of the Lord was growing mightily and was prevailing. <sup>21</sup>Now when these things were fulfilled, Paul decided in the spirit, after passing through Macedonia and Achaia, to go to Jerusalem, having said, After becoming there, I must also see Rome. <sup>22</sup>And having sent into Macedonia two of those who help him, Timothy and Erastus, he himself stayed in Asia for a while. <sup>23</sup>And about that time there developed no small stir about the Way. <sup>24</sup>For a certain silversmith named Demetrius who makes silver shrines of Artemis, brought no little work to the craftsmen, <sup>25</sup>to whom also (having assembled the workmen about such things) he said, Men, ye know that our prosperity is from this work. <sup>26</sup>And ye see and hear, that not only at Ephesus, but almost in all Asia, this man Paul, having persuaded them, turned away a considerable multitude, saying that there are no gods made by hands. <sup>27</sup>And not only is this our part liable to come into disrepute, but also the temple of the great goddess Artemis is going to be regarded for nothing, and also her magnificence be destroyed, whom all Asia and the world worship. <sup>28</sup>And when they heard this, having become full of wrath, they cried out, saying, The great Artemis of Ephesians. <sup>29</sup>And the whole city was filled with the confusion. And they rushed with one accord into the theatre, having seized Gaius and Aristarchus, Macedonians, traveling companions of Paul. <sup>30</sup>And when Paul wanted to enter in to the crowd, the disciples did not let him. <sup>31</sup>And also some of the Asian officers, being their friends, having sent to him, implored him not to give himself into the theatre. <sup>32</sup>Indeed therefore some cried out one thing, some another, for the assembly was confused, and most had not seen why they had come together. <sup>33</sup>And they urged forward Alexander out of the multitude, having put him forward from the Jews. And Alexander having waved his hand, wanted to make a defense to the crowd. <sup>34</sup>But after recognizing that he was a Jew, one voice developed from

them all, crying out for about two hours, The great Artemis of Ephesians. <sup>35</sup>And when the town clerk calmed the multitude, he says, Ephesian men, now who is the man who does not know the city of the Ephesians being temple-guardian of the great goddess Artemis, and of what fell from Zeus? <sup>36</sup>Therefore these things being undeniable, ye ought to be restrained, and do nothing rash. <sup>37</sup>For ye brought these men, who are neither sacrilegious nor blaspheming your goddess. <sup>38</sup>Indeed therefore if Demetrius, and the craftsmen with him, have a matter against any man, forums are brought, and there are proconsuls. Let them accuse each other. <sup>39</sup>And if ye seek anything about other things, it will be decided in the assembly within law. <sup>40</sup>For we are also in danger to be accused about the uproar today, there being no cause about which we can give account of this commotion. <sup>41</sup>And having said these things, he dismissed the assembly.

## Chapter 20

And after the uproar ceased, Paul having summoned the disciples and having embraced them, he departed to go into Macedonia. <sup>2</sup>And having passed through those parts, and having exhorted them with many words, he came into Greece. <sup>3</sup>And having spent three months there, and a conspiracy having developed against him by Jews, intending to go up into Syria, a decision developed to return through Macedonia. <sup>4</sup>And there accompanied him as far as Asia, Sopater a Berean, and of the Thessalonians, Aristarchus and Secundus, and Gaius a Derbean, and Timothy, and the Asians, Tychicus and Trophimus. <sup>5</sup>These men, who went ahead, awaited us at Troas. <sup>6</sup>And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas within five days, where we stayed seven days. <sup>7</sup>And upon the first day of the week, the disciples having come together to break bread, Paul discoursed with them, intending to depart on the morrow. And he prolonged his speech until

midnight. <sup>8</sup>And there were considerable lights in the upper floor where we were gathered together. <sup>9</sup>And a certain young man named Eutychus sitting in the window, being carried away by deep sleep (Paul discoursing on more), being carried away by sleep, he fell down below from the third floor, and was taken up dead. <sup>10</sup>But Paul having come down, he fell on him, and having embraced him he said, Be not troubled, for his life is in him. <sup>11</sup>And after getting up, and having broken bread and eaten, and having conversed for a considerable time, until dawn, thus he departed. <sup>12</sup>And they brought the boy alive, and were not a little comforted. <sup>13</sup>But we, having gone ahead to the ship, went up to Assos, intending from there to take up Paul, for so it was arranged, he himself intending to go on foot. <sup>14</sup>And when he met with us at Assos, having taken him up, we came to Mitylene. <sup>15</sup>And having sailed from there on the next day, we arrived opposite Chios, and the next day we came near to Samos. And having remained in Trogyllium, on the following day we came to Miletus. <sup>16</sup>For Paul determined to sail past Ephesus, so that he might not happen to lose time in Asia. For he was hastening, if it were possible, for him to become at Jerusalem the day of Pentecost. <sup>17</sup>And from Miletus having sent to Ephesus, he summoned the elders of the congregation. <sup>18</sup>And when they came to him, he said to them, Ye know, from the first day in which I stepped in Asia, how I became with you all the time, <sup>19</sup>serving the Lord with all humility, and many tears and trials that befell me by the conspiracies of the Jews. <sup>20</sup>How I kept back nothing of these things that are beneficial, not to inform you, and to teach you in public, and from house to house, <sup>21</sup>testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus. <sup>22</sup>And now behold, I, bound in the spirit, am going to Jerusalem, not knowing the things that will happen to me in it, <sup>23</sup>except that the Holy Spirit testifies from city to city, saying that bonds and afflictions await

me. <sup>24</sup>But I make nothing of the matter, nor do I hold my life precious to myself, so as to fully complete my course with joy, and the ministry that I received from the Lord Jesus, to solemnly testify the good news of the grace of God. <sup>25</sup>And now behold, I have seen that ye will no longer see my face, ye all among whom I passed through preaching the kingdom of God. <sup>26</sup>Therefore I solemnly declare to you this day, that I am clean from the blood of all men. <sup>27</sup>For I did not withdraw from declaring to you the whole plan of God. <sup>28</sup>Take heed therefore to yourselves, and to all the flock, among which the Holy Spirit placed you guardians, to tend the church of the Lord and God, which he purchased by his own blood. <sup>29</sup>For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock. <sup>30</sup>And from you yourselves men will rise up, speaking distorted things, to draw away the disciples after them. <sup>31</sup>Therefore watch ye, remembering that for three years, night and day, I did not cease warning each one with tears. <sup>32</sup>And now brothers, I commit you to God, and to the word of his grace, which is able to build up, and to give you an inheritance among all those who have been sanctified. <sup>33</sup>I coveted no man's silver, or gold, or apparel. <sup>34</sup>Ye yourselves know that these hands served my needs, and to those who were with me. <sup>35</sup>I gave you a glimpse of all things, that so laboring ye ought to aid the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. <sup>36</sup>And having spoken these things, having knelt down, he prayed with them all. <sup>37</sup>And there developed considerable weeping of all. And having fallen on Paul's neck, they kissed him much, <sup>38</sup>sorrowing especially for the word that he had spoken, that they were going to see his face no more. And they accompanied him to the ship.

## Chapter 21

**A**nd when it came to pass to launch us, after being drawn away from them, after going a straight course, we came to Cos, and the next day to Rhodes, and from there to Patara. <sup>2</sup>And having found a ship crossing over to Phoenicia, having gotten on, we launched. <sup>3</sup>And having sighted Cyprus, and having left it behind on the left side, we sailed to Syria and came down to Tyre, for there the ship was unloading the merchandise. <sup>4</sup>And having found disciples we remained there seven days, who said to Paul through the Spirit not to go up to Jerusalem. <sup>5</sup>And when it came to pass for us to finish the days, having gone forth, we were departing, all accompanying us, with women and children, as far as outside the city. And having knelt on the beach we prayed. <sup>6</sup>And having bid farewell to each other, we went up in the ship, and those men returned to their own things. <sup>7</sup>And when we finished the voyage from Tyre, we came to Ptolemais. And having greeted the brothers, we remained with them one day. <sup>8</sup>And on the morrow, after going forth, those around Paul came to Caesarea. And having entered into the house of Philip the evangelist, being of the seven, we dwelt with him. <sup>9</sup>Now four virgin daughters who prophesied were with this man. <sup>10</sup>And as we remained more days, a certain prophet named Agabus came down from Judea. <sup>11</sup>And having come to us, and having taken Paul's belt, having bound both his feet and hands, he said, The Holy Spirit says these things: Thus the Jews in Jerusalem will bind the man whose belt this is, and will deliver him into the hands of Gentiles. <sup>12</sup>And when we heard these things, both we and those local men urged him not to go up to Jerusalem. <sup>13</sup>And Paul answered, What are ye doing, weeping and breaking my heart? For I fare ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus. <sup>14</sup>And since he was not persuaded, we were quiet, having said, May the will of the Lord happen. <sup>15</sup>And after these days, having made

preparation, we went up to Jerusalem. <sup>16</sup>And also the disciples from Caesarea went together with us, bringing a certain Mnason, a Cypriot, an old disciple with whom we would lodge. <sup>17</sup>And when we came to Jerusalem, the brothers received us gladly. <sup>18</sup>And on the following day Paul went in with us to James, and all the elders were present. <sup>19</sup>And having greeted them, he reported one by one what God did among the Gentiles through his ministry. <sup>20</sup>And when the men heard, they glorified God, having said to him, Thou see, brother, how many thousands there are of the Jews who have believed, and they are all zealots of the law. <sup>21</sup>And they were informed about thee, that thou teach all the Jews throughout the nations desertion from Moses, telling them not to circumcise the children nor to walk by the customs. <sup>22</sup>What is it therefore? Certainly the multitude needs to get together, for they will hear that thou have come. <sup>23</sup>Therefore do this that we say to thee. Four men are with us who have a vow on themselves. <sup>24</sup>Having taken these, be purified with them. And pay expenses for them, so that they may shave the head. And all may know, that things of which they have been informed about thee, are nothing, but thou thyself also walk orderly, keeping the law. <sup>25</sup>And about the Gentiles who have believed, we sent word, having decided for them to keep no such thing, except for them to guard against what is sacrificed to idols, and from blood, and from what is strangled, and from fornication. <sup>26</sup>Then Paul, having taken the men on the following day, having been purified with them, entered into the temple, declaring the fulfillment of the days of purification, until the offering was offered for each one of them. <sup>27</sup>And when the seven days were about to be completed, the Jews from Asia, when they saw him in the temple, stirred up all the people and threw hands on him, <sup>28</sup>crying out, Men, Israelites, help. This is the man who teaches all men everywhere against the people, and the law, and this place. And besides he also brought

Greeks into the temple, and has defiled this holy place. <sup>29</sup>For they were men who saw Trophimus the Ephesian in the city with him, whom they supposed that Paul brought into the temple. <sup>30</sup>And the whole city was moved, and there developed a running together of the people. And having taken Paul they dragged him out of the temple, and straightaway the doors were shut. <sup>31</sup>And while seeking to kill him, a report went up to the chief captain of the band, that all Jerusalem has been stirred up. <sup>32</sup>And immediately after taking soldiers and centurions, he ran down to them. And they, when they saw the chief captain and the soldiers, stopped beating Paul. <sup>33</sup>And the chief captain having come near, he seized him, and commanded him to be bound with two chains. And he inquired whoever he may be, and what it is he has been doing. <sup>34</sup>And some among the crowd shouted out one thing, some another. And not being able to know the certainty because of the uproar, he commanded him to be carried into the fort. <sup>35</sup>And it came to pass when on the steps (it happened for him to be carried by the soldiers because of the violence of the crowd, <sup>36</sup>for the mass of the people followed, crying out, Away with him), <sup>37</sup>and as Paul was going to be brought into the fort, he says to the chief captain, Is it permitted for me to speak to thee? And he said, Thou know Greek? <sup>38</sup>Then thou are not the Egyptian who revolted before these days, and who led out into the wilderness the four thousand men of the Assassins? <sup>39</sup>But Paul said, I am really a Jewish man of Tarsus of Cilicia, a citizen of no insignificant city. And I beg thee, allow me to speak to the people. <sup>40</sup>And having permitted him, Paul, having stood on the steps, motioned his hand to the people. And when a great hush developed, he called out in the Hebrew language, saying,

## Chapter 22

**M**en, brothers, and fathers, hear now my defense to you. <sup>2</sup>And having heard that he called out to them in the Hebrew language,

they offered more silence. And he says, <sup>3</sup>I am indeed a Jewish man, born in Tarsus of Cilicia, but reared in this city at the feet of Gamaliel, reared accurately in the paternal law, being a zealot of God, as ye all are today. <sup>4</sup>And I persecuted this Way as far as death, binding and delivering into prisons both men and women. <sup>5</sup>As also the high priest testifies about me, and all the senior council, from whom also having received letters to the brothers in Damascus, I was going to bring bound even those who were there to Jerusalem so that they might be punished. <sup>6</sup>And there happened to me, while going and approaching Damascus about noon, suddenly to flash forth from heaven a great light around me. <sup>7</sup>And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do thou persecute me? <sup>8</sup>And I answered, Who are thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecute. <sup>9</sup>And those who were with me indeed saw the light and became afraid, but they heard not the voice of him who spoke to me. <sup>10</sup>And I said, What shall I do, Lord? And the Lord said to me, After rising, go into Damascus, and there it will be told thee about all things that have been assigned for thee to do. <sup>11</sup>And as I was not seeing from the splendor of that light, I came into Damascus, being led by hand by those who accompanied me. <sup>12</sup>And a certain Ananias, a devout man according to the law, having a good report by all the Jews who dwell there, <sup>13</sup>having come near me, and having stood by, he said to me, Brother Saul, look up. And I looked up on him the same hour. <sup>14</sup>And he said, The God of our fathers appointed thee to know his will, and to see the Righteous Man, and to hear a voice from his mouth, <sup>15</sup>because thou wilt be a witness for him to all men of the things that thou have seen and heard. <sup>16</sup>And now what is it going to be? Having arisen, immerse and wash away thy sins, calling on the name of the Lord. <sup>17</sup>And it came to pass, my having returned to Jerusalem and while I prayed in the temple, for me to become in a trance. <sup>18</sup>And I saw him

saying to me, Hurry and depart in haste out of Jerusalem, because they will not accept thy testimony about me. <sup>19</sup>And I said, Lord, they know that I was imprisoning and beating in every synagogue those who believe in thee. <sup>20</sup>And when the blood of Stephen thy witness was shed, I myself also was standing by, and approving his killing, and keeping the garments of those who killed him. <sup>21</sup>And he said to me, Depart, because I will send thee far away to Gentiles. <sup>22</sup>And they heard him until this word. And they lifted up their voice, saying, Away with such a man from the earth, for he is not fit to live. <sup>23</sup>And of them crying out, and throwing off their garments, and casting dust into the air, <sup>24</sup>the chief captain commanded him be brought into the fort, having said to examine him by scourging, so that he might know for what reason they shouted against him this way. <sup>25</sup>And as they stretched him out with the thongs, Paul said to the centurion who stood by, Is it permitted for you to scourge a Roman man, and uncondemned? <sup>26</sup>And when the centurion heard, having come to the chief captain, he reported, saying, Look! What are thou about to do? For this man is a Roman. <sup>27</sup>And the chief captain having come, he said to him, Tell me if thou are a Roman. And he said, Yes. <sup>28</sup>And the chief captain answered, Of a great sum I obtained this citizenship. And Paul said, But then I was born so. <sup>29</sup>Straightaway therefore those who were about to examine him withdrew from him. And the chief captain was also afraid when he learned that he was a Roman, and because he was who bound him. <sup>30</sup>But on the morrow, wanting to know the certainty of why he was accused by the Jews, he loosed him from the bonds, and commanded the chief priests and all their council to come. And having brought Paul down, he set him before them.

## Chapter 23

**A**nd Paul, after looking intently at the council, said, Men, brothers, I have been

a citizen in all good conscience to God until this day. <sup>2</sup>And the high priest Ananias ordered those who stood by him to strike his mouth. <sup>3</sup>Then Paul said to him, God is going to smite thee, a whitewashed wall. Thou even sit judging me according to the law, and violating law, thou command me to be struck? <sup>4</sup>And those who stood by said, Thou revile God's high priest? <sup>5</sup>And Paul said, I had not known, brothers, that he is a high priest, for it is written, Thou shall not speak ill of a ruler of thy people. <sup>6</sup>But when Paul ascertained that the one part were Sadducees and the other Pharisees, he cried out in the council, Men, brothers, I am a Pharisee, son of a Pharisee. About the hope and resurrection of the dead I am judged. <sup>7</sup>And when he said this, there developed a conflict of the Pharisees and Sadducees, and the group was divided. <sup>8</sup>For in fact Sadducees say to be no resurrection nor agent nor spirit, but Pharisees acknowledge them all. <sup>9</sup>And there developed a great clamor. And some of the scholars of the Pharisees part having risen, they argued vehemently, saying, We find nothing wrong in this man. But if a spirit spoke to him, or an agent, we should not fight against God. <sup>10</sup>And a great conflict having developed, the chief captain, having been alarmed lest Paul might be torn apart by them, commanded the soldiers to go down and take him away from the midst of them, and bring him into the fort. <sup>11</sup>And the following night the Lord, having stood by him, said, Cheer up, Paul, for as thou have testified these things about me at Jerusalem, so thou must testify also at Rome. <sup>12</sup>And when it became day, some of the Jews, having made a conspiracy, put themselves under a curse, saying neither to eat nor to drink until they would kill Paul. <sup>13</sup>And there were more than forty who made this conspiracy, <sup>14</sup>who, having come near to the chief priests and the elders, said, We have put ourselves under a curse, a curse to taste of nothing until we would kill Paul. <sup>15</sup>Now therefore ye with the council report to the chief captain that tomorrow he may bring

him down to you, as though going to inquire more accurately the things about him. And we, before he comes near, are prepared to kill him. <sup>16</sup>But the son of Paul's sister, having heard of the ambush, having come and entered into the fort, he informed Paul. <sup>17</sup>And Paul, having called one of the centurions, said, Take this young man to the chief captain, for he has something to inform him. <sup>18</sup>Indeed therefore having taken him, he brought him to the chief captain, and says, Paul the prisoner, having called me, asked me to bring this young man to thee, who has something to say to thee. <sup>19</sup>And the chief captain having grasped his hand, and having gone in private, he asked him, What is it that thou have to inform me? <sup>20</sup>And he said, The Jews have agreed to ask thee that tomorrow thou would bring Paul down to the council, as though going to inquire something more accurately about him. <sup>21</sup>Therefore thou should not be persuaded by them, for more than forty men of them wait to ambush him, who have put themselves under an oath, neither to eat nor drink until they have killed him. And now they are ready, expecting the promise from thee. <sup>22</sup>Indeed therefore the chief captain dismissed the young man, having ordered, Tell no man that thou have shown these things to me. <sup>23</sup>And having summoned a certain two of the centurions, he said, Prepare two hundred soldiers that they may go to Caesarea, and seventy horsemen, and two hundred spearmen at the third hour of the night. <sup>24</sup>And provide beasts, so that after mounting Paul, they may bring him safely to Felix the governor, <sup>25</sup>after writing a letter containing this form: <sup>26</sup>Claudius Lysias to the eminent governor Felix, greeting. <sup>27</sup>This man who was seized by the Jews, and was going to be killed by them, having stood by with the soldiers, I rescued him, having learned that he is a Roman. <sup>28</sup>And wanting to know for what reason they accused him, I brought him down to their council, <sup>29</sup>whom I found accusing about issues of their law, having not one accusation worthy of death or of bonds. <sup>30</sup>And

when it was reported to me of a plot going to be against the man by the Jews, I immediately sent him to thee, also having commanded the accusers to speak before thee the things against him. Be strong. <sup>31</sup>Indeed therefore, the soldiers, according to that which was precisely arranged for them, having taken Paul, they brought him through the night to Antipatris. <sup>32</sup>But on the morrow they returned to the fort, having allowed the horsemen to depart with him, <sup>33</sup>who, after coming to Caesarea and having delivered the letter to the governor, also presented Paul to him. <sup>34</sup>And the governor having read it, and having questioned from what province he was, and having found out that he was from Cilicia, <sup>35</sup>he said, I will hear thee when thine accusers also will arrive. And he commanded him to be kept in the Praetorium of Herod.

## Chapter 24

**A**nd after five days Ananias the high priest came down with the elders, and a certain orator, Tertullus, who appeared to the governor against Paul. <sup>2</sup>And when he was called, Tertullus began to accuse him, saying, Experiencing much peace because of thee, and worthy deeds happening to this nation because of thy foresight, <sup>3</sup>we welcome, both always and everywhere, eminent Felix, with all thankfulness. <sup>4</sup>But, that I may not detain thee on more, I entreat thee in thy clemency to hear us briefly. <sup>5</sup>For we have found this man a plague, who even instigates sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, <sup>6</sup>who also attempted to profane the temple, whom also we took, <sup>7</sup>[This verse is not in the majority of the Greek manuscripts.] <sup>8</sup>from whom thou will be able, having examined him, to learn about all these things of which we accuse him. <sup>9</sup>And the Jews also agreed, claiming to have these things this way. <sup>10</sup>And when the governor gestured to him to speak, Paul answered, Knowing for many years thou being a judge to this nation, I gladly

make a defense of these things about myself, <sup>11</sup>thou being able to learn that there are for me not more than twelve days from which I went up to worship in Jerusalem. <sup>12</sup>And they found me neither in the temple disputing against any man, nor making a gang of a group, nor in the synagogues, nor in the city. <sup>13</sup>Neither can they prove against me of which things they now accuse me. <sup>14</sup>But this I confess to thee, that according to the Way that they call a sect, so serve I the paternal God, believing all things written according to the law and the prophets, <sup>15</sup>having hope toward God, which they themselves also await, to come to be a resurrection of the dead, both of the just and unjust. <sup>16</sup>And in this I fashion myself, having a conscience always non-stumbling before God and men. <sup>17</sup>Now after more years I came, going to make donations to my nation, and offerings, <sup>18</sup>during which certain Jews from Asia found me purified in the temple, not with a crowd or with a tumult, <sup>19</sup>who ought to be here before thee, and to accuse, if they would have anything against me. <sup>20</sup>Or let these men themselves say what wrongdoing they found in me, having stood before the council, <sup>21</sup>or about this one voice that I cried out standing among them: About a resurrection of the dead I am judged by you this day. <sup>22</sup>Now Felix, having heard these things, having known more precisely the things about the Way, he deferred them, having said, When Lysias the chief captain comes down, I will determine the things toward you. <sup>23</sup>He also arranged for the centurion to guard Paul, and to have reduced confinement, and to forbid none of his own men to serve or to come to him. <sup>24</sup>And after some days, Felix having arrived with Drusilla, his wife being Jewish, he summoned Paul, and heard him about the faith in Christ. <sup>25</sup>And as he discoursed about righteousness, and self-control, and the judgment going to be, Felix, having become afraid, answered, Go now, and having a convenient time, I will summon thee. <sup>26</sup>He also hoped simultaneously that money would be given him by Paul so that

he might free him. And so, summoning him more frequently, he conversed with him. <sup>27</sup>But two years having been fulfilled, Felix received a successor, Porcius Festus. And wanting to lay down favors to the Jews, Felix left behind Paul bound.

## Chapter 25

**F**estus therefore having entered into the province, after three days he went up to Jerusalem from Caesarea. <sup>2</sup>And the high priest and the principal men of the Jews appeared to him against Paul, and urged him, <sup>3</sup>asking a favor against him, that he would summon him to Jerusalem, making an ambush to kill him on the way. <sup>4</sup>Indeed therefore Festus answered to keep Paul in Caesarea, and he himself was going to go out quickly. <sup>5</sup>Therefore he says, Let the able men among you, after coming down together, accuse him if there is anything in this man. <sup>6</sup>And after remaining among them more than ten days, having gone down to Caesarea, on the morrow having sat on the judgment seat, he commanded Paul to be brought. <sup>7</sup>And when he arrived, the Jews who came down from Jerusalem stood around, bringing many and serious accusations against Paul, which they could not prove, <sup>8</sup>while he was defending, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I transgressed anything. <sup>9</sup>But Festus, wanting to lay down a favor to the Jews, having answered Paul, said, Are thou willing, after going up to Jerusalem, to be judged there about these things before me? <sup>10</sup>But Paul said, I am standing at the judgment seat of Caesar, where I ought to be judged. I did nothing wrong Jewish, as thou also very well know. <sup>11</sup>For if I am indeed wrong, and have done anything worthy of death, I do not refuse to die, but if there is nothing of what these men accuse me, no man can give me to them freely. I appeal Caesar. <sup>12</sup>Then Festus, when he conferred with the council, answered, Thou have appealed Caesar, to Caesar thou will go. <sup>13</sup>Now some days

having passed, Agrippa the king and Bernice arrived at Caesarea, greeting Festus. <sup>14</sup>And as he was remaining there more days, Festus declared to the king the things concerning Paul, saying, There is a certain man who was left behind a prisoner by Felix, <sup>15</sup>about whom, when I became in Jerusalem, the chief priests and the elders of the Jews revealed, asking judgment against him. <sup>16</sup>To whom I answered, that it is not a custom by Romans to give any man freely for destruction, before the man being accused has the accusers in person, and receives an occasion of defense about the accusation. <sup>17</sup>When therefore they assembled here, not having made one delay, next in order, having sat on the judgment seat, I commanded the man to be brought. <sup>18</sup>About whom, when the accusers stood up, they brought not one cause of what I supposed, <sup>19</sup>but had certain issues against him about his own religion, and about a certain Jesus, who has died, whom Paul was claiming to be alive. <sup>20</sup>And I, being uncertain of the controversy about this man, asked whether he wants to go to Jerusalem and be judged there about these things. <sup>21</sup>But when Paul appealed to be kept for the decision of Augustus, I commanded him to be kept until I might send him to Caesar. <sup>22</sup>And Agrippa said to Festus, I also want to hear the man myself. And tomorrow, he says, thou will hear him. <sup>23</sup>Therefore on the morrow, Agrippa and Bernice having come with great pomp, and having entered into the courtroom, and with the chief captains and the men of prominence who were of the city, and Festus who commanded, Paul was brought in. <sup>24</sup>And Festus says, King Agrippa, and all who are present with us, ye see this man about whom all the multitude of the Jews appealed to me, both at Jerusalem and here, shouting he ought not to live any longer. <sup>25</sup>But I, having understood him to have done nothing worthy of death, and also him, this man, having appealed Augustus I decided to send him. <sup>26</sup>About whom I do not have anything certain to write to the lord. Therefore I

brought him before you, and especially before thee, King Agrippa, so that, an examination having occurred, I may have something to write. <sup>27</sup>For it seems to me unreasonable, sending a prisoner, and not to specify the causes against him.

## Chapter 26

**A**nd Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul, having stretched forth his hand, made a defense. <sup>2</sup>Concerning all things of which I am accused by the Jews, King Agrippa, I consider myself blessed, being about to make my defense before thee today. <sup>3</sup>Especially thee, being an expert of all things regarding Jews, both habits and issues. Therefore I beg thee to hear me patiently. <sup>4</sup>Indeed therefore, my manner of life from youth, having developed from the beginning among my nation at Jerusalem, all the Jews know, <sup>5</sup>having known me previously from the beginning, if they were willing to testify, that according to the strictest party of our religion I lived a Pharisee. <sup>6</sup>And now for the hope of the promise made by God to the fathers, I stand being judged, <sup>7</sup>to which our twelve tribes, serving in earnestness night and day, hope to attain, about which hope, King Agrippa, I am accused by the Jews! <sup>8</sup>Why is it judged incredible with you, if God raises the dead? <sup>9</sup>Indeed therefore I thought it necessary for myself to do many things contrary to the name of Jesus the Nazarene, <sup>10</sup>which also I did at Jerusalem. And I locked up many of the sanctified in prisons, having received authority from the chief priests. And when they were killed, I gave a vote against them. <sup>11</sup>And punishing them often at all the synagogues, I compelled them to blaspheme. And being extraordinarily furious toward them, I persecuted them even as far as to outside cities. <sup>12</sup>And during which, while going to Damascus with the authority and commission of the chief priests, <sup>13</sup>at midday, O king, I saw on the road a light from heaven, above the brightness of the



sun, which shone around me and those who went with me. <sup>14</sup>And when we all fell to the ground, I heard a voice speaking to me, and saying in the Hebrew language, Saul, Saul, why do thou persecute me? It is hard for thee to kick against the goads. <sup>15</sup>And I said, Who are thou, Lord? And he said, I am Jesus whom thou persecute. <sup>16</sup>But arise, and stand upon thy feet, for I appeared to thee for this, to appoint thee an assistant and a witness both of things that thou saw, and of the things that I will make visible to thee, <sup>17</sup>delivering thee from the people, and from the Gentiles, to whom I send thee, <sup>18</sup>to open their eyes to turn about from darkness to light and from the power of Satan to God, for them to receive remission of sins and a lot among those who have been sanctified by faith in me. <sup>19</sup>Whereupon, King Agrippa, I did not become disobedient to the heavenly vision, <sup>20</sup>but declaring first to those at Damascus and then at Jerusalem, and in all the region of Judea, and to the Gentiles, to repent and return to God, doing works worthy of repentance. <sup>21</sup>Because of these things the Jews, having seized me in the temple, tried to grasp and kill me. <sup>22</sup>Having therefore experienced the help from God, I stand to this day solemnly declaring both to small and great, saying nothing apart from what both the prophets and Moses said was going to happen, <sup>23</sup>that the suffering Christ, since first from a resurrection of the dead, is going to proclaim light to our people and to the nations. <sup>24</sup>And while he made a defense by these things, Festus said in a loud voice, Paul, thou are mad. Much scholarship is driving thee into madness. <sup>25</sup>But Paul says, I am not mad, eminent Festus, but I speak forth sayings of truth and soberness. <sup>26</sup>For the king knows about these things, before whom I also speak boldly. For I am convinced not any of these things, nothing, to be hidden from him. For this was not done in a corner. <sup>27</sup>King Agrippa, do thou believe the prophets? I know that thou believe. <sup>28</sup>And Agrippa said to Paul, By a little thou persuade me to become a

Christian. <sup>29</sup>And Paul said, I ever pray to God, both by little and by much, not only thee, but also all who hear me this day, to become such kind as I also am, apart from these bonds. <sup>30</sup>And when he spoke these things, the king rose up, and the governor, and Bernice, and those who sat with them. <sup>31</sup>And having withdrawn, they spoke to each other, saying, This man does nothing worthy of death or of bonds. <sup>32</sup>And Agrippa said to Festus, This man could have been released, if he had not appealed Caesar.

## Chapter 27

**A**nd when it was determined for us to sail for Italy, they delivered both Paul and some other prisoners to a centurion named Julius, of the band of Augustus. <sup>2</sup>And having gotten on a ship of Adramyttium that was going to sail to the places along Asia, we launched, Aristarchus, a Macedonian of Thessalonica, being with us. <sup>3</sup>And on another day we put in at Sidon. And Julius, who treated Paul kindly, allowed him to undergo care, after going to his friends. <sup>4</sup>And having launched from there, we sailed under lee of Cyprus, because the winds were contrary. <sup>5</sup>And having sailed across the depths along Cilicia and Pamphylia, we came to Myra, of Lycia. <sup>6</sup>And there, the centurion having found a ship of Alexandria sailing for Italy, he put us in it. <sup>7</sup>And sailing slowly during considerable days, and with difficulty having come along the Cnidus, the wind not allowing us further, we sailed under lee of Crete, along Salmone. <sup>8</sup>And sailing by it with difficulty, we came to a certain place called Fair Havens, near to which was Lasea City. <sup>9</sup>And considerable time having past, and the voyage now being dangerous, also because the Fast was now past, Paul urged, <sup>10</sup>saying to them, Men, I perceive that the voyage is going to be with injury and much damage, not only of the cargo and the ship, but also of our lives. <sup>11</sup>But the centurion was convinced more by the captain and the shipmaster than to those things

spoken by Paul. <sup>12</sup>And since the haven was inconvenient to winter in, the majority gave counsel to launch from there also, if somehow they might be able, after arriving at Phoenix, to winter in a haven of Crete, looking toward southwest and northwest. <sup>13</sup>And when a south wind blew gently, having presumed to have obtained their purpose, after taking up anchor, they sailed very near by Crete. <sup>14</sup>But not long after, there threw against it a cyclonic wind called the Euroclydon. <sup>15</sup>And the ship having been caught, and not being able to face the wind, having given up, we were driven. <sup>16</sup>And having sailed under lee of a certain island called Claudia, we were able with difficulty, to develop control of the skiff. <sup>17</sup>And having taken that up, they used helps, undergirding the ship. And fearing lest they might fall off into the sandbank, having lowered the vessel, they were driven this way. <sup>18</sup>And since we were exceedingly storm-tossed, on the next day they jettisoned. <sup>19</sup>And the third day we cast out by hands the tackling of the ship. <sup>20</sup>And when neither sun nor stars appeared for more days, and no small storm laying on, all remaining hope for us to be saved was taken away. <sup>21</sup>And being long without food, then Paul, who stood in the midst of them, said, Ye truly ought, O men, to have complied with me, not to launch from Crete, and gain this damage and loss. <sup>22</sup>And now I exhort you to cheer up, for there will not be one loss of life from you, except of the ship. <sup>23</sup>For there stood by me this night an agent of the God whose I am, whom also I serve, <sup>24</sup>saying, Fear not, Paul. Thou must stand before Caesar, and lo, God has granted thee all those sailing with thee. <sup>25</sup>Therefore men, cheer up, for I believe God, that it will be so in that way it has been told to me. <sup>26</sup>But we must fall off upon a certain island. <sup>27</sup>And when it became the fourteenth night, as we were driven about in the Adriatic sea, toward midnight the sailors suspected some region to come near them. <sup>28</sup>And having tossed lead, they found twenty fathoms, and having gone a little farther, and

having tossed lead again, they found fifteen fathoms. <sup>29</sup>And fearing lest somehow we might falloff on rough places, having cast off four anchors from the stern, they prayed for day to develop. <sup>30</sup>And since the sailors sought to flee out of the ship, and having lowered the skiff into the sea in pretense as going to stretch out anchors from the bow, <sup>31</sup>Paul said to the centurion and to the soldiers, Unless these men remain in the ship, ye cannot be saved. <sup>32</sup>Then the soldiers cut away the ropes of the skiff, and let it fall off. <sup>33</sup>And until day was going to develop, Paul urged them all to partake of food, saying, Today is the fourteenth day, waiting, ye continue without food, having taken nothing. <sup>34</sup>Therefore I encourage you to take of food, for this is for your safety. For not a hair will fall from the head of one of you. <sup>35</sup>And having said these things, and having taken bread, he expressed thanks to God in the presence of all. And having broke in pieces, he began to eat. <sup>36</sup>And they all, having become encouraged, also took food. <sup>37</sup>And all the souls in the ship were two hundred seventy-six. <sup>38</sup>And after being filled of food, they unloaded the ship, throwing out the wheat into the sea. <sup>39</sup>And when it became day, they did not recognize the land, but they noticed a certain bay having a beach, onto which, they decided if possible, to drive the ship. <sup>40</sup>And having cast off the anchors, they left them in the sea, at the same time unfastening the bands of the rudders. And having hoisted up the foresail to the wind, they held firm for the shore. <sup>41</sup>And having chanced upon a place where two seas meet, they ran the ship aground. And of course, the bow having become stuck, it remained immovable, but the stern was coming apart by the force of the waves. <sup>42</sup>And a decision of the soldiers developed that they should kill the prisoners, lest any man, having swam away, might escape. <sup>43</sup>But the centurion, wanting to save Paul, prevented them from their purpose, and commanded those who were able to swim, having first jumped out, to go to the land, <sup>44</sup>and

the remaining, some on boards, and some on any of the things from the ship. And so it came to pass for all to be saved to the land.

## Chapter 28

**A**nd after being saved, then they learned that the island was called Malta. <sup>2</sup>And the foreigners presented uncommon kindness to us, for, having kindled a fire, they received us all because of the present rain, and because of the cold. <sup>3</sup>And Paul having gathered a quantity of sticks, and having placed them on the fire, a viper having come out from the heat, it fastened on his hand. <sup>4</sup>And when the foreigners saw the creature hanging from his hand, they said to each other, Certainly this man is a murderer, whom, though saved from the sea, Justice did not allow to live. <sup>5</sup>Indeed therefore having shaken off the creature into the fire, he experienced nothing harmful. <sup>6</sup>But they expected he was going to swell up, or suddenly fall down dead, but when they were long expecting, and seeing nothing amiss happening to him, thinking differently, they declared him to be a god. <sup>7</sup>Now among the things around that place were fields of the chief of the island, named Publius, who, having received us kindly, lodged us three days. <sup>8</sup>And it came about for the father of Publius to be laid down, gripped by fever and dysentery, to whom Paul, having entered in, and having prayed, having laid his hands on him, healed him. <sup>9</sup>Therefore when this happened, the others also who had infirmities on the island came and were healed, <sup>10</sup>who also honored us with many honorariums. And while putting out to sea, they furnished the things for our necessities. <sup>11</sup>And after three months we set out in a ship that wintered at the island, an Alexandrian with The Twin Brothers emblem. <sup>12</sup>And after being brought down to Syracuse, we remained there three days, <sup>13</sup>from where having made a circuit, we arrived at Rhegium. And after one day, wind from the south having developed, we came a second day to Puteoli, <sup>14</sup>where, having found brothers, we

were invited to stay with them seven days. And so we went toward Rome. <sup>15</sup>And from there the brothers, who heard these things about us, came for a meeting with us as far as Appius Forum and The Three Taverns, whom, when Paul saw, having expressed thanks to God, he took courage. <sup>16</sup>And when we came to Rome, the centurion delivered the prisoners to the commandant, but Paul was allowed to dwell by himself with the soldier who guarded him. <sup>17</sup>And it came to pass after three days, for Paul to call together those who were the principle men of the Jews. And when they came together, he said to them, Men, brothers, I, having done nothing against the people, or the paternal customs, I was delivered a prisoner from Jerusalem into the hands of the Romans, <sup>18</sup>who, after examining me, wanted to release me, because there was not one cause of death in me. <sup>19</sup>But when the Jews spoke against it, I was compelled to appeal Caesar, not as having anything to accuse my nation. <sup>20</sup>Because of this reason therefore I summoned you to see and to speak with me, for because of the hope of Israel I am bound with this chain. <sup>21</sup>And they said to him, We neither received letters from Judea about thee, nor did any of the brothers who came report or speak anything bad about thee. <sup>22</sup>But we think it worthy to hear from thee what thou think. For indeed about this sect, it is known to us that everywhere it is spoken against. <sup>23</sup>And having appointed a day for him, more came to him into his lodging, to whom he expounded, solemnly testifying the kingdom of God, and persuading them of the things about Jesus, both from the law of Moses and the prophets, from morning until evening. <sup>24</sup>And some were convinced by the things that were spoken, and some disbelieved. <sup>25</sup>And being discord among each other, they departed after Paul spoke one thing, saying, Well spoke the Holy Spirit through Isaiah the prophet to our fathers, <sup>26</sup>saying, Go thou to this people, and say, Hearing ye will hear, and will, no, not understand, and seeing ye will see, and will,

no, not perceive. <sup>27</sup>For this people's heart was made fat, and they hear heavily with the ears. And they shut their eyes, lest they may perceive with the eyes, and hear with the ears, and understand with the heart, and should turn, and I would heal them. <sup>28</sup>Be it known to you therefore, that the salvation of God was sent to the Gentiles, and they will hear. <sup>29</sup>And when he said these things, the Jews departed, having much disputing among themselves. <sup>30</sup>And Paul dwelt two whole years in his own hired lodging. And he received all who came in to him, <sup>31</sup>preaching the kingdom of God, and teaching the things about the Lord Jesus Christ with all boldness, without hindrance.



# Romans

## Chapter 1

**P**aul, a bondman of Jesus Christ, a called apostle having been separated for the good news of God <sup>2</sup>(which he fore-promised through his prophets in the holy scriptures) <sup>3</sup>concerning his Son who was made from the seed of David according to flesh. <sup>4</sup>He who was designated Son of God in power, according to a spirit of holiness, from a resurrection of the dead-Jesus Christ our Lord- <sup>5</sup>through whom we received grace and apostleship for obedience of faith among all the nations on behalf of his name, <sup>6</sup>among which ye also are the called of Jesus Christ. <sup>7</sup>To all who are in Rome, beloved of God, to the called, to the sanctified: Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>8</sup>First, I indeed express thanks to my God through Jesus Christ for all of you, that your faith is proclaimed in the whole world. <sup>9</sup>For God is my witness whom I serve in my spirit in the good news of his Son, how unceasingly I make mention of you always in my prayers, <sup>10</sup>pleading, if somehow now at last I will have a prosperous journey by the will of God to come to you. <sup>11</sup>For I long to see you, so that I may impart some spiritual gift to you, in order to establish you, <sup>12</sup>and that is, to be mutually encouraged among you through each other's faith, both yours and mine. <sup>13</sup>But I do not want you to be ignorant, brothers, that I often intended to come to you (and was prevented until now), so that I might have some fruit also among you, even as among the other Gentiles. <sup>14</sup>I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. <sup>15</sup>So the willingness is in me to preach the good news also to you in Rome. <sup>16</sup>For I am not ashamed of the good news of Christ, for it is the power of God for salvation to every man who believes, both to the Jew first, and to the Greek. <sup>17</sup>For the righteousness of God is revealed in it from faith for faith, just as it is written, And the righteous man will live

from faith. <sup>18</sup>For the wrath of God is revealed from heaven against all irreverence and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup>because what is knowable of God is apparent in them, for God made it known to them. <sup>20</sup>For the invisible things of him from the creation of the world are clearly seen, being understood by the things made, both his eternal power and divinity, for them to be without excuse. <sup>21</sup>Because, although knowing God, they did not glorify him as God, nor were they thankful, but became vain in their reasonings and their heart was darkened without understanding. <sup>22</sup>Professing to be wise, they became foolish, <sup>23</sup>and changed the glory of the incorruptible God into an image like corruptible man, and of birds, and four-footed things, and creeping things. <sup>24</sup>And for this reason God gave them up in the lusts of their hearts to uncleanness, to degrade their bodies among themselves, <sup>25</sup>who changed the truth of God into the lie, and worshiped and served the creation against him who created it, who is blessed into the ages. Truly. <sup>26</sup>Because of this God gave them up to shameful passions, for even their females changed the natural use into what is against nature. <sup>27</sup>And likewise also the males, having left the natural use of the female, burned in their lust toward each other, males with males producing shamelessness, and receiving in themselves the recompense of their deviancy that was fitting. <sup>28</sup>And just as they did not approve having God in knowledge, God gave them over to an unfit mind, to do things that are not fit; <sup>29</sup>having been filled with all unrighteousness, fornication, wickedness, greed, evil; full of envy, murder, strife, deceit, malignity; <sup>30</sup>being gossips, slanderous, God-hating, aggressors, arrogant boasters, contrivers of evil things, disobedient to parents; <sup>31</sup>without understanding, untrustworthy, without natural affection, implacable, unmerciful. <sup>32</sup>Who, knowing the righteousness of God, that those who commit such things are worthy of death, not only do them, but also favor those

who do.

## Chapter 2

**T**herefore, O man, thou art without excuse, every man who judges, for in what thou judge the other man, thou condemn thyself, for the man who judges is doing the same things. <sup>2</sup>And we know that the judgment of God is in accordance with truth against those who commit such things. <sup>3</sup>And think thou this, O man who judge those who do such things and do the same, that thou wilt escape the judgment of God? <sup>4</sup>Or do thou despise the wealth of his goodness and forbearance and longsuffering, not knowing that the goodness of God guides thee to repentance? <sup>5</sup>But according to thy hardness, and thy impenitent heart, thou store up wrath to thyself in the day of wrath, and revelation, and righteous judgment of God, <sup>6</sup>who will render to each man according to his works, <sup>7</sup>to those who indeed seek by perseverance of good work, glory and esteem and immortality-eternal life- <sup>8</sup>but to those of self-interest, and who indeed disobey the truth but have confidence in unrighteousness-anger and wrath, <sup>9</sup>pressure and restriction, upon every soul of man who produces evil, both of the Jew first, and of the Greek, <sup>10</sup>but glory and esteem and peace to every man who works good, both to the Jew first, and to the Greek. <sup>11</sup>For there is no partiality with God. <sup>12</sup>For as many as have sinned without law will also be destroyed without law, and as many as have sinned in law will be judged by law. <sup>13</sup>For the hearers of the law are not righteous with God, but the doers of the law will be made righteous. <sup>14</sup>For when the Gentiles who have no law do by nature the things of the law, these men, not having law, are a law to themselves. <sup>15</sup>Who show the work of the law written in their hearts, testifying of their conscience, and their thoughts amidst each other accusing or also defending them <sup>16</sup>in a day when God judges the secrets of men by Jesus Christ, according to my good news. <sup>17</sup>Behold, thou art called a Jew, and rely upon

the law, and boast in God, <sup>18</sup>and know his will, and approve the things that are significant, being instructed out of the law. <sup>19</sup>And thou have confidence in thyself to be a guide of the blind, a light of those in darkness, <sup>20</sup>a corrector of the foolish, a teacher of the childlike, having in the law the essence of knowledge and truth, <sup>21</sup>thou therefore who teach another, do thou not teach thyself? Thou who preach not to steal, do thou steal? <sup>22</sup>Thou who say not to commit adultery, do thou commit adultery? Thou who abhor idols, do thou rob temples? <sup>23</sup>Thou who boast in law, dishonor God by thy transgression of the law. <sup>24</sup>For the name of God is blasphemed among the Gentiles because of you, just as it is written. <sup>25</sup>For circumcision is indeed beneficial if thou perform law, but if thou art a transgressor of law, thy circumcision has become uncircumcision. <sup>26</sup>If therefore a man of uncircumcision keeps the ordinances of the law, will not his uncircumcision be considered circumcision? <sup>27</sup>And the man of natural uncircumcision who fulfills the law, will judge thee, a transgressor of law through a document and circumcision. <sup>28</sup>For he is not a Jew in what is visible, nor is circumcision in what is visible, in flesh, <sup>29</sup>but he is a Jew in what is hidden, and circumcision is of the heart, in spirit not a document, whose praise is not from men but from God.

## Chapter 3

**W**hat then is the advantage of the Jew? Or what is the benefit of circumcision? <sup>2</sup>Much every way. First, because they were indeed entrusted with the oracles of God. <sup>3</sup>For what if some did not believe? Will their unbelief make the assurance of God ineffective? <sup>4</sup>May it not happen! But let it come to pass God is true, but every man a liar, as it is written, That thou may ever be justified in thy words, and may prevail when thou art criticized. <sup>5</sup>But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous inflicting wrath? (I speak

according to a man.) <sup>6</sup>May it not happen! Otherwise how will God judge the world? <sup>7</sup>For if by my lie, the truth of God abounded to his glory, why am I also still judged as sinful, <sup>8</sup>and not (as we are slandered, and as some affirm us to say) that we may do evil so that good things may come (whose condemnation is just)? <sup>9</sup>What then? Are we better? Not at all. For we already charged both Jews and Greeks to all be under sin, <sup>10</sup>as it is written, There is no righteous man, not even one. <sup>11</sup>There is no man who understands. There is no man who seeks God. <sup>12</sup>All turned away. Together they became useless. There is not a man who does goodness; there is not as much as one. <sup>13</sup>Their throat is an open grave. With their tongues they deceive. The poison of asps is under their lips, <sup>14</sup>whose mouth is full of cursing and bitterness. <sup>15</sup>Their feet are swift to shed blood. <sup>16</sup>Destruction and misery are in their ways, <sup>17</sup>and the way of peace they have not known. <sup>18</sup>There is no fear of God before their eyes. <sup>19</sup>Now we know that as many things as the law says, it says to those in the law, so that every mouth may be stopped, and all the world may become accountable to God. <sup>20</sup>Because from works of law no flesh will be made right before him, for through law is knowledge of sin. <sup>21</sup>But now a righteousness of God has been manifested independent of law, being witnessed by the law and the prophets. <sup>22</sup>And the righteousness of God through faith in Jesus Christ is for all and upon all those who believe, for there is no distinction. <sup>23</sup>For all have sinned and come short of the glory of God, <sup>24</sup>being made righteous freely by his grace, through the redemption in Christ Jesus, <sup>25</sup>whom God set forth an expiatory sacrifice through faith in his blood, for proof of his justice, because of the passing over of the sins that have formerly occurred <sup>26</sup>(in the forbearance of God), for proof of his justice at the present time, for him to be righteous, and who makes the man from Jesus' faith righteous. <sup>27</sup>Where then is the boasting? It is excluded. By what law, of works? No, but by a

law of faith. <sup>28</sup>We therefore consider a man to be made righteous by faith independent of works of law. <sup>29</sup>Or is God of Jews only and not also of Gentiles? Yes, of Gentiles also, <sup>30</sup>since God is one, who will make the man of circumcision righteous from faith, and the man of uncircumcision through faith. <sup>31</sup>Do we then make law void through faith? May it not happen! Instead, we establish law.

## Chapter 4

**W**hat then will we say Abraham, our father according to flesh, to have found? <sup>2</sup>For if Abraham was made righteous from works, he has a boast, but not before God. <sup>3</sup>For what does the scripture say? And Abraham believed God, and it was reckoned to him for righteousness. <sup>4</sup>Now to the man being employed, the wage is not reckoned according to grace, but according to obligation. <sup>5</sup>But to the man not being employed, but who believes in him who makes the impious man righteous, his faith is reckoned for righteousness. <sup>6</sup>Just as David also tells the blessedness of the man to whom God imputes righteousness independent of works, <sup>7</sup>saying, Blessed are those whose iniquities are forgiven, and whose sins are covered. <sup>8</sup>Blessed is a man to whom the Lord does, no, not impute sin. <sup>9</sup>Is this blessedness therefore upon men of circumcision, or also upon men of uncircumcision? For we say, Faith was reckoned to Abraham for righteousness. <sup>10</sup>How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>And he received the sign of circumcision, as a seal of the righteousness of his faith during uncircumcision, for him to be father of all those who believe during uncircumcision (for righteousness to also be imputed to them), <sup>12</sup>and father of those of circumcision, to those not only of circumcision, but also to those who march in the steps of faith-of that during the uncircumcision of our father Abraham. <sup>13</sup>For the promise to Abraham or to his seed, for him



to be heir of the world, was not through law, but through a righteousness of faith. <sup>14</sup>For if those from law are heirs, faith has been made void, and the promise has been made useless. <sup>15</sup>For the law works wrath. For where there is no law, neither is there transgression. <sup>16</sup>Because of this it is from faith, so that it is according to grace, in order for the promise to be sure to all the seed, not only to the seed from the law, but also to the seed from the faith of Abraham, who is father of us all <sup>17</sup>(as it is written, I have made thee a father of many nations), before him whom he believed, of God who makes the dead alive, and who calls things not existing, as existing. <sup>18</sup>Who, against hope, believed in hope, in order for him to become father of many nations according to that which was spoken, So thy seed will be. <sup>19</sup>And not being weak in faith he did not regard his body, which was now deadened (being about a hundred years old), and the deadness of Sarah's womb. <sup>20</sup>And he did not waver in unbelief at the promise of God, but became strong in faith, giving glory to God, <sup>21</sup>and being fully assured that what he promised, he was able also to perform. <sup>22</sup>And therefore it was reckoned to him for righteousness. <sup>23</sup>Now it was not written because of him alone that it was imputed to him, <sup>24</sup>but also because of us to whom it is going to be imputed, to those who believe in him who raised Jesus our Lord from the dead, <sup>25</sup>who was delivered up for our offenses, and was raised up for our justification.

## Chapter 5

**T**herefore having been made righteous from faith, we have peace toward God through our Lord Jesus Christ, <sup>2</sup>through whom also we have access by faith for this grace in which we stand, and we take pride in hope of the glory of God. <sup>3</sup>And not only so, but we also take pride in our tribulations, knowing that tribulation produces perseverance, <sup>4</sup>and perseverance, character, and character, hope. <sup>5</sup>And hope does not disappoint, because the love of

God has been poured out in our hearts through the Holy Spirit that was given to us. <sup>6</sup>For while we were yet weak, in due time Christ died for the impious. <sup>7</sup>For scarcely for a righteous man will some man die, indeed perhaps for the good man some man would even dare to die. <sup>8</sup>But God commends his love toward us, that, while we were still sinners, Christ died for us. <sup>9</sup>Much more then, now having been made righteous by his blood, we will be saved from the wrath through him. <sup>10</sup>For if, while being enemies, we were reconciled to God through the death of his Son, much more having been reconciled we will be saved by his life. <sup>11</sup>And not only so, but also taking pride in God through our Lord Jesus Christ, through whom we have now received the reconciliation. <sup>12</sup>Because of this, just as through one man sin entered into the world, and death through sin, so also death passed to all men, in that all sinned. <sup>13</sup>For until law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup>Nevertheless death reigned from Adam until Moses, even over those who did not sin in the likeness of Adam's transgression, who is a type of the coming man. <sup>15</sup>But in this way also, the gift is not as the transgression. For if by the trespass of the one man the many died, much more the grace of God, and the gift in grace of the one man, Jesus Christ, abounded for the many. <sup>16</sup>And the gift is not as through one man who sinned, for indeed the judgment from one man was for condemnation, but the gift from many offenses is for righteousness. <sup>17</sup>For if, by the offense of the one man, death reigned through the one man, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the one man, Jesus Christ. <sup>18</sup>So then, as through an offense of one man was for condemnation for all men, so also through a righteousness of one man was for justification of life for all men. <sup>19</sup>For as through the one man's disobedience the many were led sinful, so also through the obedience of the one man the many will be led

righteous. <sup>20</sup>And the law entered so that the offense might abound. But where sin abounded, grace was more abundant, <sup>21</sup>so that, as sin reigned in death, so also grace might reign, through righteousness, for eternal life through Jesus Christ our Lord.

## Chapter 6

**W**hat will we say then? We continue in sin so that grace may abound? <sup>2</sup>May it not happen! How will we who died to sin, still live in it? <sup>3</sup>Or are ye ignorant that as many as were immersed into Christ Jesus were immersed into his death? <sup>4</sup>We were buried therefore with him through the immersion into death, so that as Christ was raised up from the dead through the glory of the Father, so also we may walk in newness of life. <sup>5</sup>For if we have become co-planted in the likeness of his death, then we will also be of the resurrection. <sup>6</sup>Knowing this, that our old man was crucified with him, so that the body of sin might be inactivated, no longer to enslave us to sin. <sup>7</sup>For he who has died has been made righteous away from sin. <sup>8</sup>And if we died with Christ, we believe that we will also live with him, <sup>9</sup>knowing that Christ, having been raised from the dead, dies no more. Death no more has dominion over him. <sup>10</sup>For that he died, he died to sin once, but that he lives, he lives to God. <sup>11</sup>So also ye, reckon yourselves to be indeed dead to sin, but living to God in Christ Jesus our Lord. <sup>12</sup>Let not sin therefore reign in your mortal body in order to obey it, in its lusts. <sup>13</sup>And do not present your body-parts as instruments of unrighteousness to sin, but present yourselves to God, as living out of the dead, and your body-parts as instruments of righteousness to God, <sup>14</sup>for sin will not have dominion over you. For ye are not under law, but under grace. <sup>15</sup>What then? May we sin, because we are not under law but under grace? May it not happen! <sup>16</sup>Know ye not, that to what ye present yourselves as bondmen for obedience, ye are bondmen to what ye obey, whether of sin for death,

or of obedience for righteousness? <sup>17</sup>But thanks to God, that ye were bondmen of sin, but ye obeyed from the heart a model of doctrine for which ye were delivered. <sup>18</sup>And having been set free from sin, ye were made servile to righteousness <sup>19</sup>(I speak man-like because of the weakness of your flesh). For as ye presented your body-parts servile to uncleanness, and to lawlessness for lawlessness, so now present your body-parts servile to righteousness for sanctification. <sup>20</sup>For when ye were bondmen of sin, ye were uninhibited by righteousness. <sup>21</sup>What fruit therefore did ye have then, of which things ye are now ashamed? For the end of those things is death. <sup>22</sup>But now having been made free from sin, and having become servile to God, ye have your fruit for sanctification, and the end, eternal life. <sup>23</sup>For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

## Chapter 7

**O**r are ye ignorant, brothers (for I speak to men who know the law), that the law has dominion over the man for as long a time as he lives? <sup>2</sup>For the woman under authority to the living husband has been bound by law, but if the husband should die, she has been released from the law of the husband. <sup>3</sup>So then, of the living husband, she will be called an adulteress if she becomes to another man, but if the husband should die, she is free from the law, for her not to be an adulteress having become to another man. <sup>4</sup>Therefore, my brothers, ye also became dead to the law through the body of Christ in order for ye to become to another, to him who was raised from the dead, so that we would bear fruit to God. <sup>5</sup>For when we were in the flesh, the passions of the sins were working in our body-parts (through the law) in order to bear fruit to death. <sup>6</sup>But now we have been released from the law, having died to what we were held, so as for us to serve in newness of spirit, and not in oldness of a document. <sup>7</sup>What will we say then? The law is sin? May it not

happen! Yet I did not know sin except through law. For likewise I would not have known lust, if the law did not say, Thou shalt not covet. <sup>8</sup>But sin, having taken opportunity through the commandment, wrought in me every evil desire, for apart from law sin is dead. <sup>9</sup>And I was alive once apart from law, but when the commandment came, sin revived, and I died. <sup>10</sup>And I found to me, the commandment being for life, this is for death. <sup>11</sup>For sin, having taken opportunity through the commandment, deceived me, and by it killed me. <sup>12</sup>So the law is indeed holy, and the commandment is holy and righteous and good. <sup>13</sup>Has therefore what is good become death to me? May it not happen! Instead, it is sin, so that it might be revealed, sin working death in me through what is good, so that through the commandment sin might become sinful to extreme. <sup>14</sup>For we know that the law is spiritual, but I am carnal, having been sold under sin. <sup>15</sup>For I do not understand what I do, for I do not do this that I want, but what I hate, this I do. <sup>16</sup>But if I do this that I do not want, I agree with the law that it is good. <sup>17</sup>But now I no longer perform it, but the sin dwelling in me. <sup>18</sup>For I know that good does not dwell in me, that is, in my flesh, for to will is present in me, but to do the good, I find not. <sup>19</sup>For I do not do good that I want, instead, wrong that I do not want, this I do. <sup>20</sup>But if I do this that I do not want, I no longer perform it, but sin dwelling in me. <sup>21</sup>Consequently I find the law in my wanting to do good, that evil is present in me. <sup>22</sup>For I delight in the law of God according to the inner man, <sup>23</sup>but I see a different law in my body-parts, warring against the law of my mind, and taking me captive in the law of sin, which is in my body-parts. <sup>24</sup>I am a wretched man. Who will rescue me out of the body of this death? <sup>25</sup>I thank God through Jesus Christ our Lord. So then, I of myself in the mind indeed serve a law of God, but in the flesh a law of sin.

## Chapter 8

**C**onsequently nothing is condemnation now to those in Christ Jesus, who walk not according to flesh but according to Spirit. <sup>2</sup>For the law of the Spirit of life in Christ Jesus freed me from the law of sin and of death. <sup>3</sup>For the impotence of the law, in that it was weak because of the flesh, God, having sent his own Son in a form of flesh of sin, and concerning sin, condemned sin in the flesh, <sup>4</sup>so that the justice of the law might be fulfilled in us, those who walk not according to flesh, but according to Spirit. <sup>5</sup>For those who are according to flesh think about the things of the flesh, but those according to Spirit the things of the Spirit. <sup>6</sup>For the mentality of the flesh is death, but the mentality of the Spirit is life and peace. <sup>7</sup>Because the mentality of the flesh is enmity against God, for it is not submissive to the law of God, for neither is it able. <sup>8</sup>And those who are in flesh cannot please God. <sup>9</sup>But ye are not in flesh but in Spirit, if indeed the Spirit of God dwells in you. But if any man does not have the Spirit of Christ, this man is not of him. <sup>10</sup>And if Christ is in you, the body is indeed dead because of sin, but the spirit is life because of righteousness. <sup>11</sup>But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up the Christ from the dead will also give life to your mortal bodies through his Spirit that dwells in you. <sup>12</sup>So then, brothers, we are debtors, not to the flesh to live according to flesh. <sup>13</sup>For if ye live according to flesh, ye are going to die, but if in spirit ye kill the deeds of the body, ye will live. <sup>14</sup>For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup>For ye did not receive a spirit of bondage again for fear, but ye received a spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup>The Spirit itself testifies with our spirit, that we are children of God. <sup>17</sup>And if children, also heirs, heirs indeed of God, and joint-heirs with Christ; if indeed we suffer jointly, so that we may also be glorified jointly. <sup>18</sup>For I reckon that the sufferings of the present time are not

comparable to the glory that is going to be revealed for us. <sup>19</sup>For the eager expectation of the creation is waiting for the manifestation of the sons of God. <sup>20</sup>For the creation was made subject to futility, not willingly, but because of him who subjected it in hope. <sup>21</sup>Because the creation itself will also be freed from the bondage of corruption into the liberty of the glory of the children of God. <sup>22</sup>For we know that the whole creation is groaning and travailing together until now. <sup>23</sup>And not only so, but also ourselves who have the first fruit of the Spirit. And we ourselves groan within ourselves, waiting for adoption, the redemption of our body. <sup>24</sup>For we were saved to hope. But hope that is seen is not hope. For what is seen, why also hope for that? <sup>25</sup>But if we hope for what we do not see, we wait through patience. <sup>26</sup>And likewise also the Spirit helps our weaknesses, for we know not what we would pray for as we ought, but the Spirit itself intercedes for us with inexpressible groanings. <sup>27</sup>And he who searches the hearts knows what is the mentality of the Spirit, because he appeals to God for the sanctified. <sup>28</sup>And we know that all things work together for good to those who love God, who are the called according to purpose. <sup>29</sup>Because whom he foreknew, he also predestined to be of similar nature of the form of his Son, in order for him to be the firstborn son among many brothers. <sup>30</sup>And whom he predestined, these he also called, and whom he called, these he also made righteous, and whom he made righteous, these he also glorified. <sup>31</sup>What then will we say to these things? If God is for us, who is against us? <sup>32</sup>He who did not even spare his own Son, but delivered him up for us all, how will he not also give us all things with him? <sup>33</sup>Who will accuse against the chosen of God? God is he who makes righteous. <sup>34</sup>Who is he who will condemn? It is Christ who died, but more, who also was raised up, who also is at the right hand of God, who also appeals for us. <sup>35</sup>Who will separate us from the love of Christ? Will tribulation, or

restriction, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup>Just as it is written, For thy sake we are killed the whole day long. We are considered as sheep of slaughter. <sup>37</sup>But in all these things we are more than conquerors through him who loved us. <sup>38</sup>For I am persuaded that neither death, nor life, nor agents, nor principal positions, nor powers, nor things that have come, nor things that are coming, <sup>39</sup>nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus our Lord.

## Chapter 9

**I** say the truth in Christ, I do not lie, my conscience testifying to me in the Holy Spirit, <sup>2</sup>that great distress is in me, and unceasing sorrow in my heart. <sup>3</sup>For I wished I myself to be accursed from the Christ, for my brothers, my kinsmen according to flesh, <sup>4</sup>who are Israelites, of whom is the adoption, and the glory, and the covenants, and the lawgiving, and the divine service, and the promises, <sup>5</sup>of whom are the fathers, and from whom (according to flesh) is the Christ, God who is over all is blessed into the ages. Truly. <sup>6</sup>But it is not as that the word of God has failed. For all those from Israel, these are not Israel, <sup>7</sup>nor, because they are Abraham's seed, are they all children, rather, In Isaac a seed will be called for thee. <sup>8</sup>That is, the children of the flesh, these are not children of God, instead, the children of the promise are reckoned for seed. <sup>9</sup>For this is the word of promise: At this time I will come, and there will be a son by Sarah. <sup>10</sup>And not only so, but also Rebecca having bed from one man, our father Isaac <sup>11</sup>(for not yet having been born, nor having done anything good or bad, that the purpose of God according to selection might remain, not from works, but from him who calls), <sup>12</sup>it was said to her, The older will serve the younger. <sup>13</sup>As it is written, Jacob I loved, but Esau I regarded inferior. <sup>14</sup>What will we say then? Is there injustice from God? May it not happen! <sup>15</sup>For he says to Moses, I will be

merciful to whom I may be merciful, and I will be compassionate to whomever I may be compassionate. <sup>16</sup>So then it is not of him who wills, nor of him who runs, but of God who is merciful. <sup>17</sup>For the scripture says to Pharaoh, For this same thing I raised thee up, that I might display in thee my power, and that my name might be proclaimed in all the earth. <sup>18</sup>So then he is merciful to whom he will, and whom he will he hardens. <sup>19</sup>Thou wilt say to me therefore, Why does he still find fault? For who has resisted his purpose? <sup>20</sup>Rather, O man, who art thou answering back to God? No, will the thing formed say to him who formed it, Why didst thou make me this way? <sup>21</sup>Or has the potter no right over the clay, from the same lump certainly to make this vessel for esteem, and that for disesteem? <sup>22</sup>And if God, wanting to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath prepared for destruction, <sup>23</sup>even that he might make known the wealth of his glory upon vessels of mercy, which he previously prepared for glory, <sup>24</sup>namely us whom he called, not only from Jews but also from Gentiles. <sup>25</sup>As also he says in Hosea, I will call those not my people, my people, and her who was not beloved, beloved. <sup>26</sup>And it will be in the place where it was said to them, Ye are not my people, there they will be called, sons of the living God. <sup>27</sup>And Isaiah cries out concerning Israel, If the number of the sons of Israel may be as the sand of the sea, the remnant will be saved. <sup>28</sup>Since he is completing and finishing quickly a matter in righteousness, because a matter that has been cut short upon the earth, the Lord will perform. <sup>29</sup>And just as Isaiah has foretold, Unless the Lord of hosts had left us a seed, we would have become as Sodom, and would have been made like Gomorrah. <sup>30</sup>What will we say then? That the Gentiles who did not pursue righteousness, attained righteousness, even the righteousness from faith. <sup>31</sup>But Israel who pursued a law of righteousness, did not arrive to a law of righteousness. <sup>32</sup>Why?

Because it was not from faith but as from works of law. For they stumbled at the stone of stumbling, <sup>33</sup>just as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense. And every man who believes in him will not be shamed.

## Chapter 10

**B**rothers, truly my heart's desire and my supplication to God for Israel is for salvation. <sup>2</sup>For I testify to them that they have a zeal of God, but not according to knowledge. <sup>3</sup>For not understanding the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God. <sup>4</sup>For Christ is the end of law for righteousness, to every man who believes. <sup>5</sup>For Moses writes in the righteousness from the law, that the man that does them will live in them. <sup>6</sup>But the righteousness from faith says thus: Thou shouldst not say in thy heart, Who will ascend into heaven? (that is, to bring Christ down) <sup>7</sup>or, Who will descend into the abyss? (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say? The word is near thee, in thy mouth and in thy heart, that is, the word of faith that we preach: <sup>9</sup>that if thou wilt confess with thy mouth, the Lord Jesus, and wilt believe in thy heart that God raised him from the dead, thou wilt be saved. <sup>10</sup>For a man believes in the heart for righteousness, and he confesses with the mouth for salvation. <sup>11</sup>For the scripture says, Every man who believes in him will not be shamed. <sup>12</sup>For there is no distinction of a Jew and also of a Greek, for the same Lord is of all men, being rich toward all those who call upon him. <sup>13</sup>For every man, whoever may call upon the name of the Lord will be saved. <sup>14</sup>How then will they call on whom they have not believed? And how will they believe of whom they have not heard? And how will they hear without preaching? <sup>15</sup>And how will they preach unless they are sent? Just as it is written, How beautiful are the feet of those who proclaim good news of

peace, of those who proclaim good news of good things. <sup>16</sup>But not all were obedient to the good news, for Isaiah says, Lord, who has believed our report? <sup>17</sup>So faith is from hearing, and hearing by the word of God. <sup>18</sup>But I say, did they, no, not hear? Rather, Their voice went forth into all the earth, and their sayings to the limits of the inhabited world. <sup>19</sup>But I say, did Israel, no, not know? First Moses says, I will provoke you to jealousy toward a non-nation. Toward a foolish nation, I will make you angry. <sup>20</sup>And Isaiah is very bold and says, I was found by those not seeking me. I became manifest to those not asking for me. <sup>21</sup>But to Israel he says, The whole day I stretched forth my hands to a disobedient and rebellious people.

## Chapter 11

**I** say therefore, did God thrust away his people? May it not happen! For I also am an Israelite from the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God did not thrust away his people whom he foreknew. Or know ye not what the scripture tells by Elijah? How he encounters God about Israel. <sup>3</sup>Lord, they have killed thy prophets, and they have torn down thine altars, and I am left alone, and they seek my life. <sup>4</sup>But what does the divine response say to him? I have reserved for myself seven thousand men who have not bowed a knee to Baal. <sup>5</sup>So then also at this present time there has become a remnant according to the selection of grace. <sup>6</sup>And if it is by grace, it is no longer from works, otherwise grace becomes no longer grace. But if it is from works it is no longer grace, otherwise work is no longer work. <sup>7</sup>What then? What Israel seeks, this it did not obtain. But the chosen obtained it, and the rest were hardened, <sup>8</sup>just as it is written that God gave them a spirit of slumber: eyes not to see, and ears not to hear, until this very day. <sup>9</sup>And David says, Let their table become for a snare, and for a trap, and for a stumbling block, and for a retribution to them. <sup>10</sup>Let their

eyes be darkened, not to see, and may thou bow down their back always. <sup>11</sup>I say then, did they stumble so that they would fall? May it not happen! But in their transgression, salvation is to the Gentiles, in order to provoke them to jealousy. <sup>12</sup>Now if their transgression is wealth of the world, and their failure is wealth of Gentiles, how much more their fullness? <sup>13</sup>For I speak to you the Gentiles. Inasmuch as I am indeed an apostle of Gentiles, I enhance my ministry, <sup>14</sup>if somehow I may provoke my flesh to jealousy and may save some of them. <sup>15</sup>For if the casting away of them is reconciliation of the world, what is the acceptance except life from the dead? <sup>16</sup>And if the first fruit is holy, the branch is also. And if the root is holy, the branches are also. <sup>17</sup>And if some of the branches were broken off, and thou, being a wild olive tree, were grafted in among them, and became a joint partaker of the root of the fatness of the olive tree, <sup>18</sup>do not boast against the branches. But if thou boast, thou do not bear the root, but the root thee. <sup>19</sup>Thou wilt therefore say, Branches were broken off so that I might be grafted in. <sup>20</sup>Correct! They were broken off for their unbelief, and thou stand by thy faith. Be not high-minded but fear, <sup>21</sup>for if God spared not the natural branches, perhaps neither will he spare thee. <sup>22</sup>Behold therefore the goodness and the severity of God. Indeed toward those who fell, severity, but toward thee, goodness, if thou continue in his goodness, otherwise thou too will be cut off. <sup>23</sup>And also those, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup>For if thou were cut from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, the natural ones, be grafted into their own olive tree. <sup>25</sup>For I do not want you, brothers, to be ignorant of this mystery, lest ye should be wise according to yourselves, that a callousness in part has happened to Israel until the fullness of the Gentiles come in. <sup>26</sup>And so all Israel will be

saved, as it is written, The man who delivers will come from Zion, and will turn away impiety from Jacob. <sup>27</sup>And this is the covenant from me to them when I will take away their sins. <sup>28</sup>They are indeed enemies toward the good news for your sake, but toward selection, they are beloved for the fathers' sake. <sup>29</sup>For the gifts and the calling of God are irrevocable. <sup>30</sup>For as ye once were also disobedient to God, but now have received mercy at the disobedience of these, <sup>31</sup>so also now these have been disobedient for thy mercy, so that they also may receive mercy. <sup>32</sup>For God has confined all men in disobedience, so that he might be merciful to all. <sup>33</sup>O the depth of wealth, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond finding out! <sup>34</sup>For who has known the mind of the Lord? Or who became his counselor? <sup>35</sup>Or who first gave to him, and it will be repaid to him? <sup>36</sup>Because from him, and through him, and for him, are all things. To him is the glory into the ages. Truly.

## Chapter 12

**I** beseech you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, your reasonable service. <sup>2</sup>And be not conformed to this age, but be ye transformed by the renewal of your mind, for ye to approve what is the good and acceptable and perfect will of God. <sup>3</sup>For I say, through the grace that was given me, to every man who is among you, not to overthink beyond what he ought to think, but to think so as to think soundly, as God has apportioned to each man a measure of faith. <sup>4</sup>For just as we have many body-parts in one body, and all the body-parts have not the same function, <sup>5</sup>so we, the many, are one body in Christ, and each one body-parts of each other. <sup>6</sup>And having different gifts according to the grace that was given to us, whether prophecy, according to the proportion of faith; <sup>7</sup>or service, in the service; or he who teaches, in the teaching; <sup>8</sup>or he who

exhorts, in the exhortation; he who gives, in simplicity; he who leads, in diligence; he who does mercy, in cheerfulness. <sup>9</sup>Love without hypocrisy, abhorring what is evil, clinging to what is good, <sup>10</sup>with brotherly love toward each other, affectionate, leading each other in recognition, <sup>11</sup>not lazy in diligence, being fervent in the Spirit serving the Lord, <sup>12</sup>rejoicing in hope, enduring tribulation, persevering in prayer, <sup>13</sup>sharing for the needs of the sanctified, pursuing love for strangers. <sup>14</sup>Bless those who persecute you. Bless ye and do not curse. <sup>15</sup>Rejoice with those who rejoice, weep with those who weep, <sup>16</sup>thinking the same way toward each other, not thinking on lofty things, but accommodating to the lowly. Become not wise according to yourselves, <sup>17</sup>rendering to no man evil for evil, premeditating things right in the sight of all men. <sup>18</sup>If possible from you, keeping peace with all men, <sup>19</sup>not avenging yourselves, beloved, but give place to wrath, for it is written, Vengeance is for me, I will repay, says the Lord. <sup>20</sup>Therefore if thine enemy is hungry, feed him. If he is thirsty, give him to drink. For by doing this thou will heap coals of fire upon his head. <sup>21</sup>Be thou not overcome by evil, but overcome evil by good.

## Chapter 13

**L**et every soul be subject to offices of authority that rank higher. For there is no office of authority if not by God, and the offices of authority that are by God are those that have been instituted. <sup>2</sup>So that he who resists the office of authority has opposed the ordinance of God, and those who have opposed will receive condemnation to themselves. <sup>3</sup>For rulers are not a source of fear to the good works, but to the evil. And do thou desire not to fear the office of authority? Do what is good, and thou will have praise from it. <sup>4</sup>For he is a helper of God to thee for what is good. But if thou do what is evil, be afraid, for he does not bear the sword in vain. For he is a helper of God, vengeful for wrath to the man who

commits evil. <sup>5</sup>Therefore there is a need to be subordinate, not only because of the wrath, but also because of the conscience. <sup>6</sup>For because of this ye also fulfill taxes, for they are servants of God being devoted to this same thing. <sup>7</sup>Render therefore to all, the things due: tax to the man of tax, tribute to the man of tribute, fear to the man of fear, esteem to the man of esteem. <sup>8</sup>Owe no man anything except to love each other, for he who loves the other has fulfilled law. <sup>9</sup>For this, Thou shall not commit adultery, Thou shall not murder, Thou shall not steal, Thou shall not testify falsely, Thou shall not covet, and if there be any other commandment it is summarized in this saying, in, Thou shall love thy neighbor as thyself. <sup>10</sup>Love works no evil to the neighbor. Therefore love is the fulfillment of law. <sup>11</sup>And this, knowing the time, that the hour is now for us to awake out of sleep. For our salvation is now nearer than when we believed. <sup>12</sup>The night has advanced and the day has approached. Let us therefore cast off the works of darkness, and let us put on the weapons of light. <sup>13</sup>Let us walk decently as in the day, not in revelry and drunkenness, not in beddings and wantonness, not in strife and envy. <sup>14</sup>But clothe on the Lord Jesus Christ, and make no forethought for lusts of the flesh.

## Chapter 14

**B**ut the man who is weak in the faith, do not receive for arguments of opinions. <sup>2</sup>One man has faith to eat all things, but he who is weak eats vegetables. <sup>3</sup>The man who eats should not disdain the man who does not eat, and the man who does not eat should not criticize the man who eats, for God has received him. <sup>4</sup>Who are thou who criticizes the servant of another? To his own lord he stands or falls. And he will be made to stand, for God is able to make him stand. <sup>5</sup>One man prefers one day above another, another man prefers every day. Let each man be fully persuaded in his own mind. <sup>6</sup>He who regards the day, regards it for

the Lord. And he who does not regard the day, for the Lord he does not regard it. And he who eats, eats for the Lord, for he expresses thanks to God. And he who does not eat, for the Lord he does not eat, and expresses thanks to God. <sup>7</sup>For none of us lives to himself, and no man dies to himself. <sup>8</sup>For both if we live, we live for the Lord, and if we die, we die for the Lord. Both if we live and if we die, therefore, we are the Lord's. <sup>9</sup>For because of this Christ both died and arose, and he became alive so that he might be Lord over both the dead and the living. <sup>10</sup>But why do thou criticize thy brother? Or also why do thou disdain thy brother? For we will all stand before the judgment seat of Christ. <sup>11</sup>For it is written, I live, says the Lord, that every knee will bow to me, and every tongue will confess to God. <sup>12</sup>So then each of us will give account about himself to God. <sup>13</sup>Let us not therefore criticize each other any more, but judge ye this instead, not to place a stumbling block to the brother, or a snare. <sup>14</sup>I know and am persuaded in the Lord Jesus, that nothing is profane by itself, except to him who regards anything to be profane. To that man it is profane. <sup>15</sup>For if thy brother is distressed because of food, thou no longer walk according to love. Do not destroy with thy food that man for whom Christ died. <sup>16</sup>Therefore do not let your good be maligned. <sup>17</sup>For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup>For he who serves Christ in these things is acceptable to God, and approved by men. <sup>19</sup>So then we should pursue the things of peace, and the things of constructiveness for each other. <sup>20</sup>Do not tear down the work of God because of food. All things indeed are clean, but it is wrong to the man who eats through hindrance. <sup>21</sup>It is good not to eat meats, nor to drink wine, nor in whatever thy brother stumbles against, or is caused to stumble, or becomes weak. <sup>22</sup>The faith thou have, have in relation to thyself before God. Blessed is the man not condemning himself in what he allows. <sup>23</sup>But he



who doubts is condemned if he eats, because it is not from faith, and everything that is not from faith is sin.

## Chapter 15

**N**ow we the strong ought to bear the weaknesses of the frail, and not to please ourselves. <sup>2</sup>Let each of us please his neighbor for what is good toward edification. <sup>3</sup>For Christ also did not please himself, but as it is written, The reproaches of those who reproached thee fell upon me. <sup>4</sup>For as many things as were written previously were written for our learning, so that through perseverance and through the encouragement of the scriptures we might have hope. <sup>5</sup>Now may the God of perseverance and of encouragement grant you to think the same way among each other, in accord with Christ Jesus, <sup>6</sup>so that unanimously, with one mouth, ye may glorify the God and Father of our Lord Jesus Christ. <sup>7</sup>Therefore receive ye each other, just as Christ also received you for the glory of God. <sup>8</sup>And I say, Christ Jesus became a helper of men of circumcision, for the sake of God's truth (in order to confirm the promises of the fathers), <sup>9</sup>and the Gentiles, for the sake of mercy, to glorify God, as it is written, Because of this I will give thanks to thee among Gentiles, and will sing to thy name. <sup>10</sup>And again he says, Rejoice, O Gentiles, with his people. <sup>11</sup>And again, Praise ye the Lord all nations, and let all the peoples praise him. <sup>12</sup>And again, Isaiah says, There will be the root of Jesse, and he who arises to reign over Gentiles. In him Gentiles will hope. <sup>13</sup>Now may the God of hope fill you with all joy and peace in believing, for ye to abound in hope in the power of the Holy Spirit. <sup>14</sup>And I also myself am persuaded about you, my brothers, that ye yourselves are also full of goodness, filled with all knowledge, able also to admonish others. <sup>15</sup>But I wrote more boldly to you, brothers, in part, as reminding you because of the grace that was given to me by God, <sup>16</sup>for me to be a minister of Jesus Christ to the Gentiles, serving the

good news of God like a priest, so that the offering up of the Gentiles might become acceptable, being sanctified in the Holy Spirit. <sup>17</sup>I have therefore a boast in Christ Jesus in things toward God. <sup>18</sup>For I will not dare to speak anything of which Christ did not accomplish through me for the obedience of Gentiles, by word and work, <sup>19</sup>in the power of signs and wonders, in the power of a Spirit of God, so that for me, from Jerusalem and all around as far as Illyricum, to fully preach the good news of Christ. <sup>20</sup>And thus having aspired to proclaim the good news not where Christ was already named, so that I would not build upon a foundation belonging to another man, <sup>21</sup>but, as it is written, They will see to whom it was not reported about him, and they will understand who have not heard. <sup>22</sup>Therefore also, I was delayed these many times coming to you. <sup>23</sup>But now, having no more place in these regions, and having a great desire from many years to come to you, <sup>24</sup>whenever I go to Spain I will come to you. For I hope to see you while passing through, and there to be helped on the way by you, if first I may be partly satisfied from you. <sup>25</sup>But now I am going to Jerusalem serving the sanctified. <sup>26</sup>For Macedonia and Achaia were pleased to make a certain participation for the poor of the sanctified at Jerusalem. <sup>27</sup>For they were pleased. And they are debtors of them, for if the Gentiles were partakers in their spiritual things, they are obligated also to serve them in the carnal things. <sup>28</sup>Having therefore completed this, and having sealed this fruit for them, I will depart by you to Spain. <sup>29</sup>And I know that when I come to you, I will come in the fullness of the blessing of the good news of the Christ. <sup>30</sup>Now I beseech you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive with me in prayers to God for me. <sup>31</sup>So that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may become acceptable to the sanctified, <sup>32</sup>so that I may come to you in joy through the will

of God, and be rested with you. <sup>33</sup>And the God of peace is with you all. Truly.

## Chapter 16

**N**ow I commend to you our sister Phoebe who is a helper of the congregation at Cenchreae, <sup>2</sup>so that ye may welcome her in the Lord worthily of the sanctified, and that ye provide for her in whatever matter she may have need of you, for she also became a helper of many, and of me myself. <sup>3</sup>Salute Prisca and Aquila my co-workmen in Christ Jesus <sup>4</sup>(who laid down their own neck for my life, to whom not only I thank, but also all the congregations of the Gentiles), and the congregation associated with their house. <sup>5</sup>Salute Epaenetus my beloved who is the first fruit of Achaia for Christ. <sup>6</sup>Salute Mary who labored many things for us. <sup>7</sup>Salute Andronicus and Junias, my kinsmen and my fellow prisoners who are notable men among the apostles, who also became in Christ before me. <sup>8</sup>Salute Ampliatus my beloved in the Lord. <sup>9</sup>Salute Urbanus our co-workman in Christ, and Stachys my beloved. <sup>10</sup>Salute Apelles, a man reliable in Christ. Salute the men from those of Aristobulus. <sup>11</sup>Salute Herodion my kinsman. Salute the men from those of Narcissus who are in the Lord. <sup>12</sup>Salute Tryphaena and Tryphosa, the women who labor in the Lord. Salute the beloved Persis who labored many things in the Lord. <sup>13</sup>Salute Rufus the chosen in the Lord, and his mother and mine. <sup>14</sup>Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. <sup>15</sup>Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the sanctified with them. <sup>16</sup>Salute each other by a holy kiss. The congregations of Christ salute you. <sup>17</sup>Now I beseech you, brothers, watch out for those who make the divisions and the stumbling blocks, contrary to the doctrine that ye learned, and turn away from them. <sup>18</sup>For such kind serve not our Lord Jesus Christ, but their own belly. And by their smooth words and elegant speech they deceive

the hearts of the naive. <sup>19</sup>For your obedience reached to all men. Therefore I rejoice over you, but I want you to be indeed wise in the good and pure in the evil. <sup>20</sup>And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ is with you. <sup>21</sup>Timothy my co-workman, and Lucius and Jason and Sosipater, my kinsmen, salute you. <sup>22</sup>I Tertius, the man who transcribed the letter, salute you in the Lord. <sup>23</sup>Gaius my host, and of the whole congregation, salutes you. Erastus, the manager of the city, salutes you, and Quartus the brother. <sup>24</sup>The grace of our Lord Jesus Christ is with all of you. Truly. <sup>25</sup>Now to him who is able to establish you according to my good news, and the preaching of Jesus Christ according to a revelation of the mystery that has been kept secret for eternal times, <sup>26</sup>but that was now revealed, and by prophetic scriptures, according to a commandment of the eternal God that was made known to all the nations for obedience of faith, <sup>27</sup>to the only wise God through Jesus Christ, to whom is the glory into the ages. Truly.



# *I Corinthians*

## *Chapter 1*

**P**aul, a called apostle of Jesus Christ through the will of God, and Sosthenes the brother, <sup>2</sup>to the congregation of God that is at Corinth, to called men, to holy men who have been sanctified in Christ Jesus with all in every place who call upon the name of our the Lord Jesus Christ-both ours and theirs. <sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>4</sup>I thank my God always about you, for the grace of God that was given you in Christ Jesus, <sup>5</sup>that in everything ye were enriched in him, in all speech and in all knowledge. <sup>6</sup>Just as the testimony of Christ was confirmed in you, <sup>7</sup>so that ye come behind in not one gift, waiting for the revealing of our Lord Jesus Christ, <sup>8</sup>who will also confirm you until the end, irreproachable in the day of our Lord Jesus Christ. <sup>9</sup>God is faithful through whom ye were called for the fellowship of his Son Jesus Christ our Lord. <sup>10</sup>Now I beseech you, brothers, through the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you, but ye may be thoroughly prepared in the same mind and in the same understanding. <sup>11</sup>For it was declared to me about you, my brothers, by those of Chloe, that there are contentions among you. <sup>12</sup>Now I say this. That each of you actually say, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. <sup>13</sup>Has Christ been divided? Was Paul crucified for you, or were ye immersed in the name of Paul? <sup>14</sup>I thank God that I immersed none of you except Crispus and Gaius, <sup>15</sup>lest some man should say that I immersed in my name. <sup>16</sup>And I also immersed the household of Stephanas. Besides, I know not whether I immersed any other. <sup>17</sup>For Christ sent me not to immerse, but to preach the good news, not in wisdom of speech lest the cross of Christ would be emptied. <sup>18</sup>For the message of the cross is of course foolishness to those who are perishing, but to us who are being saved it is a

power of God. <sup>19</sup>For it is written, I will destroy the wisdom of the wise, and I will frustrate the understanding of those of understanding. <sup>20</sup>Where is a wise man? Where is a scholar? Where is a researcher of this age? Did not God make foolish the wisdom of this world? <sup>21</sup>For since in the wisdom of God the world did not know God through its wisdom, it pleased God through the foolishness of preaching to save those who believe. <sup>22</sup>And because Jews demand a sign and Greeks search for wisdom, <sup>23</sup>but we proclaim Christ crucified, it is truly to Jews a stumbling-block and to Gentiles foolishness. <sup>24</sup>But to them, to the called, both Jews and Greeks, Christ is the power of God and the wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men, and the weak thing of God is stronger than men. <sup>26</sup>For notice your calling, brothers, that not many are wise according to flesh, not many powerful, not many eminent. <sup>27</sup>But God chose the foolish things of the world, so that he might humiliate the wise, and God chose the weak things of the world, so that he might humiliate the powerful. <sup>28</sup>And God chose the common things of the world, and the disdained things, and the things that are not, so that he might make useless the things that are, <sup>29</sup>so that no flesh may boast before God. <sup>30</sup>But ye are his, in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, <sup>31</sup>so that, just as it is written, He who boasts, let him boast in the Lord.

## *Chapter 2*

**A**nd I, brothers, when I came to you, came not in eminence of speech or of wisdom proclaiming the testimony of God to you. <sup>2</sup>For I determined not to know anything among you except Jesus Christ, even this crucified man. <sup>3</sup>And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup>And my speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup>so that your faith would

not be in wisdom of men, but in the power of God. <sup>6</sup>But we speak wisdom among the fully developed, but not a wisdom of this age, nor of the rulers of this age who come to nothing. <sup>7</sup>But we speak a wisdom of God in a hidden mystery, which God predestined before the ages for our glory, <sup>8</sup>which none of the rulers of this age have known. For if they had known, they would not have crucified the Lord of glory. <sup>9</sup>But as it is written, What an eye has not seen, and an ear has not heard, and have not arisen in a heart of a man, are things that God prepared for those who love him. <sup>10</sup>But God disclosed it to us through his Spirit, for the Spirit searches all things, even the deep things of God. <sup>11</sup>For what man knows the things of the man, except the spirit of the man in him? And so nobody knows the things of God except the Spirit of God. <sup>12</sup>But we did not receive the spirit of the world, but the Spirit from God, so that we might know the things graciously given to us by God. <sup>13</sup>Which things also we speak, not in things learned from mankind, in words of wisdom, but in things learned from the Holy Spirit, comparing spiritual things with spiritual things. <sup>14</sup>Now the natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he is unable to understand because they are evaluated spiritually. <sup>15</sup>But truly the spiritual man evaluates all things, but he himself is evaluated by none. <sup>16</sup>For who has known the mind of the Lord that he will stand with him? But we have the mind of Christ.

## Chapter 3

**A**nd I, brothers, could not speak to you as to spiritual, but as to carnal, as to the childlike in Christ. <sup>2</sup>I gave you milk to drink and not solid food, for ye were not yet able. But not even yet are ye able, <sup>3</sup>for ye are still carnal. For whereas among you is envy and strife and divisions, are ye not carnal and walk according to man? <sup>4</sup>For while one may say, I am of Paul, and another, I am of Apollos, are

ye not carnal? <sup>5</sup>Who therefore is Paul and who is Apollos? But rather helpers through whom ye believed, even as the Lord gave to each man. <sup>6</sup>I planted, Apollos watered, but God caused growth. <sup>7</sup>So then neither is he who plants anything, nor he who waters, but God who causes growth. <sup>8</sup>Now he who plants and he who waters are one, but each man will receive his own payment according to his own labor. <sup>9</sup>For we are co-workmen of God. Ye are a tillage of God, an edifice of God. <sup>10</sup>According to the grace of God that was given to me, as a wise master builder, I laid a foundation and another man is building on it. But let each man take heed how he is building on it. <sup>11</sup>For no man can lay another foundation besides that which is laid, which is Jesus Christ. <sup>12</sup>And if any man builds upon this foundation, gold, silver, precious stones, wood, hay, straw, <sup>13</sup>each man's work will become manifest. For the day will make it known, because it is revealed by fire. And the fire will test each man's work of what kind it is. <sup>14</sup>If any man's work that he built on will remain, he will receive benefit. <sup>15</sup>If any man's work will be burned, he will suffer loss, but he himself will be saved, but so as through fire. <sup>16</sup>Know ye not that ye are a temple of God and the Spirit of God dwells in you? <sup>17</sup>If any man destroys the temple of God, God will destroy this man, for the temple of God is holy, which ye are. <sup>18</sup>Let not one man deceive himself. If any man among you seems to be wise in this age, let him become foolish so that he may become wise. <sup>19</sup>For the wisdom of this world is foolishness before God. For it is written, He who catches the wise in their craftiness, <sup>20</sup>and again, The Lord knows the thoughts of the wise that they are vain. <sup>21</sup>Therefore let not one man boast in men. For all things are yours, <sup>22</sup>whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things coming, all are yours, <sup>23</sup>and ye are Christ's, and Christ is God's.

## Chapter 4

**T**hus let a man regard us as of helpers of Christ, and managers of mysteries of God. <sup>2</sup>And beyond that, it is sought in managers that any man should be found faithful. <sup>3</sup>But it is a very small thing to me that I might be appraised by you or by a day of mankind. Yet neither do I appraise myself, <sup>4</sup>for I know nothing on myself. Yet I have not been made righteous in this, but he who appraises me is the Lord. <sup>5</sup>Therefore do not judge anything before the time, until the Lord comes who will both bring to light the hidden things of darkness, and make public the deliberations of the hearts. And then praise will come to each man from God. <sup>6</sup>Now these things, brothers, I applied to myself and Apollos for your sakes, so that in us ye might learn not to think above that which is written, so that ye may not be puffed up, one over the one against the other. <sup>7</sup>For who makes thee different? And what have thou that thou did not receive? And also if thou received it, why do thou boast as not having received it? <sup>8</sup>Already ye are filled. Already ye have become rich. Ye reigned without us, and O that ye did indeed reign, so that we also might reign with you. <sup>9</sup>For I think God has exhibited us the apostles least, as men sentenced to die, because we became a spectacle to the world, both to agents and to men. <sup>10</sup>We are foolish for the sake of Christ, but ye are wise in Christ. We are weak, but ye are strong. Ye are esteemed, but we are disreputable. <sup>11</sup>As far as the present hour we both hunger, and thirst, and are ill clothed, and are treated roughly, and are homeless. <sup>12</sup>And we toil, working with our own hands. Being reviled, we bless; being persecuted, we endure; <sup>13</sup>being slandered, we entreat. We became as trash of the world, an offscouring of all things, until now. <sup>14</sup>I do not write these things shaming you, but I warn you as my beloved children. <sup>15</sup>For though ye have countless instructors in Christ, yet not many fathers. For in Christ Jesus I begot you through the good news. <sup>16</sup>I beseech you therefore,

become followers of me. <sup>17</sup>Because of this I sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways in Christ, just as I teach everywhere in every congregation. <sup>18</sup>But as of me not coming to you, some men are puffed up. <sup>19</sup>But I will come to you shortly, if the Lord should will, and I will know, not the word of those who are puffed up, but the power. <sup>20</sup>For the kingdom of God is not in word, but in power. <sup>21</sup>What do ye want? Should I come to you with a rod, or in love and a spirit of meekness?

## Chapter 5

**F**ornication is actually heard among you, and such fornication that is not even named among the Gentiles, for some man to have his father's wife. <sup>2</sup>And ye are puffed up and did not rather mourn, so that he who committed this deed might be taken away from the midst of you. <sup>3</sup>For I truly, as being absent in the body but present in the spirit, I have already, as though present, judged the man who committed this thing this way. <sup>4</sup>In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, <sup>5</sup>to deliver such a man to Satan for destruction of the flesh, so that the spirit might be saved in the day of the Lord Jesus. <sup>6</sup>Your boasting is not good. Know ye not that a little leaven leavens the whole lump? <sup>7</sup>Purge out the old leaven, so that ye may be a new lump, since ye are unleavened. For also Christ our Passover was sacrificed for us. <sup>8</sup>Therefore we should feast, not by old leaven, nor by leaven of evil and wickedness, but by non-leaven of sincerity and truth. <sup>9</sup>I wrote to you in the letter not to associate with fornicators, <sup>10</sup>and not at all with the fornicators of this world, or with greedy men, or with predators, or with idolaters, since then ye would need to go out of the world. <sup>11</sup>But now I write to you not to associate if any man who is called a brother is a fornicator, or a greedy man, or an

idolater, or a slanderer, or a drunkard, or a predator, not even to eat with such kind. <sup>12</sup>For what is in me to also judge those outside? Do ye not judge those inside? <sup>13</sup>But God judges those outside. And ye yourselves shall drive out the evil man from you.

## Chapter 6

**D**are any of you, having a matter against the other, go to law before the unrighteous and not before the sanctified? <sup>2</sup>Or know ye not that the sanctified will judge the world? And if the world is judged by you, are ye unworthy of very small legal disputes? <sup>3</sup>Know ye not that we will judge agents? Then why not mundane things? <sup>4</sup>Indeed therefore whenever ye have mundane legal disputes, men who are disdained by the church, these ye seat to judge. <sup>5</sup>I speak shame about you. So there is not among you not even one wise man who will be able to arbitrate between his brother? <sup>6</sup>But brother goes to law against brother, and this before unbelievers? <sup>7</sup>Now therefore it is indeed altogether a defeat for you because ye have legal disputes against yourselves. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup>Instead ye do wrong, and defraud, and these things to brothers. <sup>9</sup>Or know ye not that the unrighteous will not inherit the kingdom of God? Be not led astray. Neither fornicators, nor idolaters, nor adulterers, nor effeminate men, nor homosexuals, <sup>10</sup>nor greedy men, nor thieves, nor drunkards, nor the slanderous, nor the predatory will inherit the kingdom of God. <sup>11</sup>And some of you were these things, but ye were washed, but ye were sanctified, but ye were made righteous in the name of the Lord Jesus, and in the Spirit of our God. <sup>12</sup>All things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under control by anything. <sup>13</sup>The foods are for the belly and the belly for foods, but God will abolish both this and these things. But the body is not for fornication, but for the Lord, and the Lord for the

body. <sup>14</sup>And God both raised up the Lord and will raise us up through his power. <sup>15</sup>Know ye not that your bodies are body-parts of Christ? Therefore, having taken the body-parts of the Christ, should I make them body-parts of a harlot? May it not happen! <sup>16</sup>Or know ye not that he who is joined to a harlot is one body? For, The two, he says, will be in one flesh. <sup>17</sup>But he who is joined to the Lord is one spirit. <sup>18</sup>Flee fornication. Every sin, whatever a man may do, is outside the body, but he who fornicates sins against his own body. <sup>19</sup>Or know ye not that your body is a temple of the Holy Spirit in you, which ye have from God? And ye are not your own, <sup>20</sup>for ye were bought with a price. Therefore glorify God in your body and your spirit, which is of God.

## Chapter 7

**N**ow concerning the things of which ye wrote to me. It is good for a man not to touch a woman. <sup>2</sup>But because of fornications, let each man have his own wife, and let each woman have her own husband. <sup>3</sup>Let the husband render the goodwill owed to the wife, and likewise also the wife to the husband. <sup>4</sup>The wife has not the right of her private body, but the husband, and likewise also the husband has not the right of his private body, but the wife. <sup>5</sup>Do not defraud each other except from agreement for a time, so that ye may have time for fasting and prayer. And come together again for the same thing, so that Satan not tempt you because of your lack of self-control. <sup>6</sup>But I say this from concession not from commandment. <sup>7</sup>For I wish all men to be even as myself. However each man has his own gift from God, one in this way, and another after that. <sup>8</sup>But I say to the unmarried and to the widows, it is good for them if they remain even as I. <sup>9</sup>But if they have no self-control they should marry, for it is better to marry than to burn. <sup>10</sup>And to those who are married, I do not command but the Lord. The wife is not to separate from her husband. <sup>11</sup>But even if she separates, she shall remain

unmarried, or be reconciled to her husband. And a husband is not to leave his wife. <sup>12</sup>But to the rest I say, not the Lord. If any brother has an unbelieving wife, and this woman consents to dwell with him, he should not leave her. <sup>13</sup>And whichever woman has an unbelieving husband, and he consents to dwell with her, she should not leave him. <sup>14</sup>For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, then otherwise your children are unclean, but now they are holy. <sup>15</sup>But if the unbeliever separates, he shall separate. The brother or the sister has not been bound in such things. And God has called us to peace. <sup>16</sup>For how do thou know, O wife, whether thou will save thy husband? Or how will thou know, O husband, whether thou will save thy wife? <sup>17</sup>Except, as God has distributed to each man, as the Lord has called each, so let him walk. And so I command in all the congregations. <sup>18</sup>Was any man called circumcised? He should not become uncircumcised. Was any man called in uncircumcision? He should not be circumcised. <sup>19</sup>Circumcision is nothing and uncircumcision is nothing, instead, the keeping of God's commandments. <sup>20</sup>Each man, in the situation in which he was called, in this he should remain. <sup>21</sup>Were thou called being a bondman? It should not concern thee. However if also thou are able to become free, take advantage of it instead. <sup>22</sup>For he who was called in the Lord a bondman is a freedman of the Lord. Likewise also he who was called a free man is a bondman of Christ. <sup>23</sup>Ye were bought with a price, become not bondmen of men. <sup>24</sup>Brothers, each man, in what he was called, should remain in this before God. <sup>25</sup>Now concerning the virgins I have no commandment of the Lord, but I give an opinion, as having obtained mercy from the Lord to be trustworthy. <sup>26</sup>I suppose therefore this to be good because of the present distress, that it is good for a man to be this way: <sup>27</sup>Are thou bound to a wife? Do not seek separation. Are thou free from a wife? Do not seek a wife.

<sup>28</sup>But also if thou did marry thou have not sinned, and if the virgin married she has not sinned. Yet such kind will have stress in the flesh, but I spare you. <sup>29</sup>But this I say, brothers, the time is shortened. It is the remaining, so that also those who have wives may be as not having, <sup>30</sup>and those who weep, as not weeping, and those who rejoice, as not rejoicing, and those who buy, as not possessing, <sup>31</sup>and those who use this world, as not making full use, for the form of this world passes away. <sup>32</sup>But I want you to be without worry. The unmarried man cares for things of the Lord, how he will please the Lord. <sup>33</sup>But he who is married cares for things of the world, how he will please his wife. <sup>34</sup>And the wife and the virgin are differentiated. The unmarried woman is concerned for the things of the Lord, so that she may be holy both in body and in spirit. But she who is married is concerned for the things of the world, how she will please her husband. <sup>35</sup>And I say this for your own benefit, not that I may cast restraint upon you, but for what is respectable and assiduous toward the Lord, undistracted. <sup>36</sup>But if any man thinks to behave improperly toward his virgin, if it is past the best time, and so ought to happen, she should do what she wants, she does not sin, they should marry. <sup>37</sup>But he who stands firm in his heart, not having necessity, but has power based upon his own will, and has decided this in his heart, to keep his own celibacy, does well. <sup>38</sup>And therefore he who gives in marriage does well, but he who does not give in marriage does better. <sup>39</sup>A wife is bound by law as long a time as her husband lives, but also if the husband should sleep, she is free to be married to whom she desires, only in the Lord. <sup>40</sup>But she is more blessed if she remains this way according to my opinion. And I also seem to have Spirit of God.

## Chapter 8

**N**ow about the things sacrificed to idols. We know that all have knowledge.



Knowledge puffs up, but love builds up. <sup>2</sup>If any man presumes to know anything, he knows nothing yet as he ought to know. <sup>3</sup>But if any man loves God, this man is known by him. <sup>4</sup>Therefore about eating the things sacrificed to idols, we know that an idol is nothing in the world, and that there is no other God except one. <sup>5</sup>For also since there are things called gods, whether in heaven or on the earth, as there are many gods and many lords, <sup>6</sup>yet to us there is one God, the Father, from whom are all things, and we for him, and one Lord, Jesus Christ, through whom are all things, and we through him. <sup>7</sup>Nevertheless the knowledge is not in all men, but some, with conscience of the idol until now, eat as sacrificed to idols, and their weak conscience is defiled. <sup>8</sup>But food does not present us to God, for neither if we eat are we ahead, nor if we do not eat are we behind. <sup>9</sup>But take heed lest somehow this privilege of yours becomes a stumbling-block to those who are weak. <sup>10</sup>For if some man sees thee, who has knowledge, dining in an idol-temple, will not his conscience, being weak, be strengthened to eat things sacrificed to idols? <sup>11</sup>And by thy knowledge the brother, being weak, will be ruined, for whom Christ died. <sup>12</sup>And sinning this way against the brothers, and wounding their weak conscience, ye sin against Christ. <sup>13</sup>Therefore if food causes my brother to stumble, I will no, not eat meat into the age, so that I may not cause my brother to stumble.

## Chapter 9

**A**m I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? <sup>2</sup>If I am not an apostle to others, yet at least I am to you, for ye are the seal of my apostleship in the Lord. <sup>3</sup>My defense to those who examine me is this. <sup>4</sup>Have we no, not a right to eat and to drink? <sup>5</sup>Have we no, not a right to lead about a sister wife, as also the other apostles, and the brothers of the Lord, and Cephas? <sup>6</sup>Or have only I

and Barnabas no right not to be occupied earning a living? <sup>7</sup>Who ever enlists in an army at his own wage? Who plants a vineyard and does not eat from the fruit of it? Or who feeds a flock and does not eat from the milk of the flock? <sup>8</sup>Do I say these things according to man, or does not the law also say these things? <sup>9</sup>For it is written in the law of Moses thou shall not muzzle an ox threshing grain. Is God concerned about oxen, <sup>10</sup>or does he speak altogether for our sake? For our sake, for it was written, He who plows ought to plow with hope, and he who threshes with his hope, with hope to share. <sup>11</sup>If we sowed spiritual things to you, is it a great thing if we will reap your carnal things? <sup>12</sup>If others are partakers of the right from you, are not we more? Nevertheless we did not use this right, but we cover all things, so that we may not give any hindrance to the good news of the Christ. <sup>13</sup>Know ye not that those being employed at the sacred things eat from the temple, and those who serve at the altar are partakers at the altar? <sup>14</sup>And so the Lord commanded those who proclaim the good news to live from the good news. <sup>15</sup>But I have used none of these things, and I did not write these things so that it should be done to me this way. For it is good for me rather to die, than that any man should make my boasting empty. <sup>16</sup>For if I preach the good news, it is not a source of pride for me, for an obligation is laid upon me. And woe is to me if I do not preach the good news. <sup>17</sup>For if I do this voluntarily, I have a reward, but if involuntarily, I have been entrusted with a commission. <sup>18</sup>What then is my reward? That, while preaching the good news, I may make the good news of the Christ without charge, in order not to make full use of my right in the good news. <sup>19</sup>For although being free from all men, I made myself a servant to all, so that I might gain the more. <sup>20</sup>And to the Jews I became as a Jew, so that I might gain Jews, to those under law, as under law, so that I might gain those under law, <sup>21</sup>to those without law, as without law (not being without

law to God, but within law to Christ), so that I might gain men without law. <sup>22</sup>To the weak I became as weak, so that I might gain the weak. I have become all things to all men, so that by all means I might save some. <sup>23</sup>And I do this for sake of the good news, so that I might become a fellow participant of it. <sup>24</sup>Know ye not that those who run in an arena, indeed all run, but one receives the prize? So run that ye may seize it. <sup>25</sup>And every man who strives for mastery exercises self-control in all things. Indeed therefore those men do it so that they might obtain a perishable crown, but we an imperishable. <sup>26</sup>I therefore run this way, not as aimlessly. I fight this way, not as flaying air. <sup>27</sup>But I give my body a black eye and subdue it, lest somehow having preached to others, I myself might become disqualified.

## Chapter 10

**B**ut I want you not to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, <sup>2</sup>and all in Moses were immersed in the cloud and in the sea. <sup>3</sup>And they all ate the same spiritual food, <sup>4</sup>and they all drank the same spiritual drink, for they drank from a spiritual rock that followed them. And the rock was the Christ. <sup>5</sup>However with most of them God was not well pleased, for they were strewn in the wilderness. <sup>6</sup>But these things became our examples, for us not to be men who lust for evil things as those also lusted. <sup>7</sup>Neither become ye idolaters as some of them, as it is written, The people sat down to eat and drink, and rose up to revel. <sup>8</sup>Nor should we fornicate as some of them fornicated, and twenty-three thousand fell in one day. <sup>9</sup>Nor should we challenge the Christ as some of them also challenged, and were destroyed by the serpents. <sup>10</sup>And ye should not grumble as some of them grumbled, and were destroyed by the destroyer. <sup>11</sup>Now all these things happened to those men for examples, and they were written for our admonition, to whom the ends of the ages came. <sup>12</sup>Therefore let him who

seems to stand take heed lest he fall. <sup>13</sup>No temptation has taken you except is common to man. But God is faithful who will not allow you to be tempted above what ye are able, but with the temptation will also make the way to escape, to enable you to endure. <sup>14</sup>Therefore, my beloved, flee from idolatry. <sup>15</sup>I speak as to wise men, judge ye what I say. <sup>16</sup>The cup of the blessing that we bless, is it not a participation of the blood of the Christ? The bread that we break, is it not a participation of the body of the Christ? <sup>17</sup>Because we, the many, are one bread, one body, for we are all partakers of the one bread. <sup>18</sup>Look at Israel according to flesh. Those who eat the sacrifices, are they not partakers of the altar? <sup>19</sup>What therefore do I say, that an idol is anything, or that a sacrifice to an idol is anything? <sup>20</sup>Rather, that which the Gentiles sacrifice, they sacrifice to demons and not to God, and I do not want you to become partakers of demons. <sup>21</sup>Ye cannot drink the cup of the Lord, and the cup of demons. Ye cannot be partakers of a table of the Lord, and of a table of demons. <sup>22</sup>Or do we provoke the Lord to jealousy? Are we stronger than he? <sup>23</sup>All things are permitted for me, but not all things are expedient. All things are permitted for me, but not all things are constructive. <sup>24</sup>Let not one man seek that of himself, but each man that of the other. <sup>25</sup>Eat everything being sold in a meat market, inquiring of nothing because of the conscience, <sup>26</sup>for the earth is the Lord's, and the fullness of it. <sup>27</sup>If any of those unbelievers invites you, and ye want to go, eat everything being set before you, inquiring of nothing because of the conscience. <sup>28</sup>But if any man says to you, This is a sacrifice to an idol, do not eat for the sake of that man who informed, and the conscience, for the earth is the Lord's, and the fullness of it. <sup>29</sup>And I say conscience, not the one of himself, but the one of the other man. For why is my liberty judged by another conscience? <sup>30</sup>If I partake with thankfulness, why am I maligned about which I express thanks? <sup>31</sup>Therefore whether ye eat, or drink, or

anything ye do, do all to the glory of God. <sup>32</sup>Become ye inoffensive both to Jews and to Greeks, and to the church of God, <sup>33</sup>just as I also strive to please in all things for all men, not seeking my own advantage, but that of the many, so that they may be saved.

## Chapter 11

**B**ecome ye followers of me, even as I also am of Christ. <sup>2</sup>Now I praise you, brothers, that ye remember me in all things and keep the traditions, just as I delivered them to you. <sup>3</sup>But I want you to know that the head of every man is the Christ, and the head of a woman is the man, and the head of Christ is God. <sup>4</sup>Every man praying or prophesying having something upon his head dishonors his head. <sup>5</sup>But every woman praying or prophesying with her head uncovered dishonors her head, for it is one and the same thing as the woman who has been shaven. <sup>6</sup>For if a woman is not covered, let her also shear herself. But if it is an ugly thing for a woman to shear herself or be shaven, she should be covered. <sup>7</sup>For a man indeed ought not to cover his head, being an image and glory of God, but woman is a glory of man. <sup>8</sup>For man is not from woman, but woman from man. <sup>9</sup>For also man was not created for the woman, but woman for the man. <sup>10</sup>Because of this the woman ought to have authority over her head, because of the agents. <sup>11</sup>Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. <sup>12</sup>For just as the woman is from the man, so also the man is through the woman. But all things are from God. <sup>13</sup>Judge ye among yourselves, is it proper for a woman to pray to God uncovered? <sup>14</sup>Or does not nature itself teach you that if a man actually wears long hair it is a disgrace to him? <sup>15</sup>But if a woman wears long hair, it is a glory to her, because her hair has been given for a cloak. <sup>16</sup>But if any man appears to be a lover of strife, we have no such custom, nor the congregations of God. <sup>17</sup>Now in this that is commanded, I do not praise you, because ye do not

assemble for the better but for the worse. <sup>18</sup>For indeed first, when ye come together in a congregation, I hear divisions are present among you, and I partly believe it. <sup>19</sup>For there must also be factions among you, so that the genuine may become apparent among you. <sup>20</sup>When therefore ye come together in the same place, it is not to eat the Lord's supper. <sup>21</sup>For each man proceeds to eat his own meal, and one is hungry and another is drunken. <sup>22</sup>For have ye no houses to eat and to drink in? Or do ye disparage the church of God, and humiliate those not having? What shall I say to you? Shall I praise you in this? I do not praise you. <sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus in the night in which he was betrayed took bread, <sup>24</sup>and having expressed thanks, he broke in pieces, and said, Take ye, eat, this is my body broken for you. This do ye for my memorial. <sup>25</sup>Likewise also the cup after the supper, saying, This cup is the new covenant in my blood. This do, as often as ye drink it, for my memorial. <sup>26</sup>For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death until he comes. <sup>27</sup>Therefore whoever may eat this bread or drink the cup of the Lord unworthily of the Lord, will be guilty of the body and the blood of the Lord. <sup>28</sup>But let a man examine himself, and let him so eat of the bread, and drink of the cup. <sup>29</sup>For he who eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the body of the Lord. <sup>30</sup>Because of this many are weak and sickly among you, and a considerable sleep. <sup>31</sup>But if we were discerning ourselves we would not be judged. <sup>32</sup>But when we are judged by the Lord, we are chastened so that we may not be condemned with the world. <sup>33</sup>Therefore, my brothers, when ye come together to eat, await each other. <sup>34</sup>And if any man is hungry, let him eat at home so that ye may not come together for condemnation. And the rest I will set in order as soon as I come.

## Chapter 12

**N**ow concerning the spiritual things, brothers, I do not want you to be ignorant. <sup>2</sup>Ye know that, while Gentiles, ye were being carried away to the voiceless idols, as ye were led. <sup>3</sup>Therefore I make known to you, that no man speaking by the Spirit of God says, Jesus is accursed, and no man can say, Jesus is Lord, except by the Holy Spirit. <sup>4</sup>Now there are varieties of gifts, but the same Spirit. <sup>5</sup>And there are varieties of services, and the same Lord. <sup>6</sup>And there are varieties of functions, but it is the same God who works all in all. <sup>7</sup>But the manifestation of the Spirit is given to each man toward that which is beneficial. <sup>8</sup>For to one, the word of wisdom is given through the Spirit, and to another, the word of knowledge according to the same Spirit, <sup>9</sup>to a different man, faith by the same Spirit, and to another, gifts of healings by the same Spirit, <sup>10</sup>and to another, workings of miracles, and to another, prophecy, and to another, discerning of spirits, and to a different man, kinds of tongues, and to another, the interpretation of tongues. <sup>11</sup>But the one and the same Spirit works all these things, distributing to each man individually as it wills. <sup>12</sup>For just as the body is one and has many parts, and all the parts of the body, being many, are one body, so also is the Christ. <sup>13</sup>For also by one Spirit we are all immersed into one body, whether Jews or Greeks, whether bondmen or freemen, and we were all made to drink into one Spirit. <sup>14</sup>For the body also is not one part, but many. <sup>15</sup>If the foot should say, Because I am not a hand I am not of the body, it is not by this not of the body. <sup>16</sup>And if the ear should say, Because I am not an eye I am not of the body, it is not by this not of the body. <sup>17</sup>If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? <sup>18</sup>But now God has placed the parts, each one of them, in the body just as he intended. <sup>19</sup>And if they were all one part, where would be the body? <sup>20</sup>But now of course there are many body-parts, but one

body. <sup>21</sup>And the eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you. <sup>22</sup>Instead, much more the parts of the body that seem to be more feeble are necessary. <sup>23</sup>And those things of the body presumed to be without esteem, we place around these more abundant worth. And our unrepresentable parts have more abundant propriety, <sup>24</sup>whereas our representable parts have no need. Instead, God united the body together, having given more abundant worth to the part that lacks, <sup>25</sup>so that there would be no schisms in the body, but that the parts would have the same care for each other. <sup>26</sup>And if one part suffers, all the parts suffer together, or one part is honored, all the parts rejoice together. <sup>27</sup>Now ye are the body of Christ, and body-parts individually. <sup>28</sup>And in the church God has placed men who are first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, administrations, kinds of tongues. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Do all do miracles? <sup>30</sup>Do all have gifts of healing? Do all speak with tongues? Do all interpret? <sup>31</sup>But be zealous for the better gifts. And yet I show you a more excellent way.

## Chapter 13

**I**f I speak with the tongues of men and of agents, but have not love, I have become sounding brass, or a clashing cymbal. <sup>2</sup>And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love, I am nothing. <sup>3</sup>And if I dole out all things possessed by me, and if I deliver my body so that I may be burned, and have not love, I benefit nothing. <sup>4</sup>Love is patient and is kind. Love does not envy. Love does not brag, and is not puffed up. <sup>5</sup>It does not behave improperly, does not seek the things of itself, is not made sharp, does not contemplate evil, <sup>6</sup>does not rejoice in wrong but rejoices in the truth, <sup>7</sup>covers all things, believes all things, hopes all things, endures all

things. <sup>8</sup>Love never fails. But whether prophecies, they will be abolished, whether tongues, they will cease, whether knowledge, it will be abolished. <sup>9</sup>But we know in part, and we prophesy in part, <sup>10</sup>but when the perfect comes, then what is in part will be abolished. <sup>11</sup>When I was a child, I spoke as a child, I understood as a child, I reasoned as a child, but when I became a man, I abolished the childish things. <sup>12</sup>For now we see by polished metal, in dimness, but then face to face. Now I know in part, but then I will know just as also I was known. <sup>13</sup>And now remain faith, hope, love, these three, but the greater of these is love.

## Chapter 14

**P**ursue love, and be zealous for the spiritual things, but more that ye may prophesy. <sup>2</sup>For he who speaks in a tongue speaks not to men, but to God, for no man hears, but in spirit he speaks mysteries. <sup>3</sup>But he who prophesies speaks to men edification and encouragement and comfort. <sup>4</sup>He who speaks in a tongue builds himself up, but he who prophesies builds up the congregation. <sup>5</sup>Now I want you all to speak in tongues, but more that ye may prophesy. For greater is he who prophesies than he who speaks in tongues, unless he interprets, so that the congregation may receive edification. <sup>6</sup>But now, brothers, if I come to you speaking in tongues, what will I benefit you, unless I would speak to you either in a revelation, or in knowledge, or in prophesying, or in doctrine? <sup>7</sup>Likewise lifeless things that give a sound, whether flute or harp, if they give no distinction in the sounds, how will it be known what is being piped or harped? <sup>8</sup>For also if a trumpet gives an uncertain sound, who will prepare himself for battle? <sup>9</sup>So also ye, unless ye give understandable speech by the tongue, how will that which is spoken be known? For ye will be talking into the air. <sup>10</sup>Since there are perhaps, so many kinds of voices in the world, and none of them is without significance. <sup>11</sup>If therefore I know not the force of the voice, I

will be a foreigner to him who speaks, and he who speaks will be a foreigner to me. <sup>12</sup>So also ye, since ye are zealots of spirits, seek so that ye may excel for the edification of the church. <sup>13</sup>Therefore let him who speaks in a tongue pray that he may interpret. <sup>14</sup>For if I pray in a tongue my spirit prays, but my intellect is unfruitful. <sup>15</sup>What is it therefore? I will pray with the spirit, and I will pray with the intellect also. I will sing with the spirit, and I will sing with the intellect also. <sup>16</sup>Otherwise if thou would bless with the spirit, how will the man who fills the place of the unlearned, say the Truly at thy thanksgiving, since he knows not what thou say? <sup>17</sup>For thou indeed express thanks well, but the other man is not edified. <sup>18</sup>I thank my God that I speak in tongues more than all of you. <sup>19</sup>Yet in an assembly I would rather speak five words with my intellect, so that I might also make others understand, than countless words in a tongue. <sup>20</sup>Brothers, become not children in your thoughts. Instead be childlike in wickedness, but in your thoughts become mature. <sup>21</sup>In the law it is written, In other tongues and in other lips I will speak to this people, and not even so will they hear me, says the Lord. <sup>22</sup>Therefore tongues are for a sign, not to those who believe, but to the unbelieving. But prophesying is not to the unbelieving, but to those who believe. <sup>23</sup>If therefore the whole congregation comes together in the same place, and all speak in tongues, and unlearned or unbelieving men come in, will they not say that ye are mad? <sup>24</sup>But if all prophesy, and some unbelieving or unlearned man comes in, he is convicted by all, he is called to account by all. <sup>25</sup>And so the secrets of his heart are made manifest. And so having fallen down on his face he will worship God, declaring that God is really among you. <sup>26</sup>What is it therefore, brothers? When ye come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. <sup>27</sup>If any man speaks in a tongue, be according

to two, or at the most three, and in succession. And let one interpret. <sup>28</sup>But if there is no interpreter, let him keep silence in an assembly, and let him speak to himself and to God. <sup>29</sup>And let two or three prophets speak, and let the other men pass judgment. <sup>30</sup>But if it should be revealed to another man who is seated, let the first be silent. <sup>31</sup>For ye can all prophesy one by one, so that all may learn, and all may be encouraged. <sup>32</sup>And the spirits of prophets are subject to prophets, <sup>33</sup>for God is not a God of confusion, but of peace. <sup>34</sup>As in all the churches of the sanctified, let the women keep silent in the churches. For it is not permitted for them to speak, but to be subordinate, as the law also says. <sup>35</sup>And if they want to learn anything, let them question their own husbands at home, for it is an ugly thing for women to speak in an assembly. <sup>36</sup>Or did the word of God come forth from you? Or did it come to you only? <sup>37</sup>If any man presumes to be a prophet or spiritual, let him acknowledge what I write to you, that they are commandments of the Lord. <sup>38</sup>But if any man is ignorant, let him be ignorant. <sup>39</sup>Therefore brothers, be zealous for prophesying, and do not forbid to speak in tongues. <sup>40</sup>Let all things be done decently and in order.

## Chapter 15

**A**nd, brothers, I make known to you the good news that I preached to you, which also ye received, and in which ye stand, <sup>2</sup>by which also ye are saved if ye hold firm that word I preached to you, unless ye believed in vain. <sup>3</sup>For I delivered to you at first what I also received, that Christ died for our sins according to the scriptures, <sup>4</sup>and that he was buried, and that he arose on the third day according to the scriptures, <sup>5</sup>and that he appeared to Cephas, then to the twelve. <sup>6</sup>Then he appeared to over five hundred brothers at once, of whom the greater part remain until now, but some also slept. <sup>7</sup>Then he appeared to James, then to all the apostles, <sup>8</sup>and last of all, as to the untimely

birth, he also appeared to me. <sup>9</sup>For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup>But by the grace of God I am what I am. And his grace for me did not become empty, but I labored more abundantly than them all, yet not I, but the grace of God with me. <sup>11</sup>Therefore whether I or those men, so we proclaim, and so ye believed. <sup>12</sup>Now if Christ is proclaimed that he has risen from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup>But if there is no resurrection of the dead, neither has Christ risen. <sup>14</sup>And if Christ has not risen, then our preaching is empty, and your faith is also empty. <sup>15</sup>And also we are found false witnesses of God, because we witnessed according to God that he raised up the Christ, whom he did not raise up, if therefore the dead are really not raised. <sup>16</sup>For if the dead are not raised, neither has Christ been raised. <sup>17</sup>And if Christ has not been raised, your faith is vain. Ye are still in your sins. <sup>18</sup>Then also those who slept in Christ have perished. <sup>19</sup>If we are men who have hoped in Christ in this life only, we are of all men more miserable. <sup>20</sup>But now Christ has been raised from the dead. He became the first fruit of those who are asleep. <sup>21</sup>For since death is because of a man, the resurrection of the dead is also because of a man. <sup>22</sup>For as by Adam all die, so also by Christ all will be made alive. <sup>23</sup>But each in his own order. Christ the first fruit, then those of Christ at his coming. <sup>24</sup>Afterwards the end, when he delivers up the kingdom to the God and Father, when he will abolish all rule, and all authority and power. <sup>25</sup>For he must reign until he will put all his enemies under his feet. <sup>26</sup>The last enemy abolished is death. <sup>27</sup>For he subordinated all things under his feet. But when he says that all things have been subordinated, it is clear that he who subordinated all things under him, is excepted. <sup>28</sup>And when all things are made subordinate to him, then the Son himself will also be made subordinate to him who subordinated all things

to him, so that God may be all in all. <sup>29</sup>Otherwise what will they do who are immersed for the dead? If the dead do not rise at all, why then are they immersed for the dead? <sup>30</sup>And we, why are we in peril every hour? <sup>31</sup>By the pride that belongs to you, that I keep in Christ Jesus our Lord, I die daily. <sup>32</sup>If in respect to men I fought with beasts at Ephesus, what is the benefit to me if the dead are not raised? Let us eat and drink, for tomorrow we die. <sup>33</sup>Be not led astray. Evil associations corrupt good habits. <sup>34</sup>Sober up rightly, and do not sin, for some have ignorance of God. I speak shame about you. <sup>35</sup>But some man will say, How are the dead raised, and with what kind of body do they come? <sup>36</sup>Thou foolish man, what thou sow is not made alive unless it dies. <sup>37</sup>And what thou sow, thou do not sow the body that it will become, but a bare grain, if it may happen of wheat, or of some other kind. <sup>38</sup>But God gives it a body as he wills, and to each of the seeds its own body. <sup>39</sup>All flesh is not the same flesh, but one of men, and another flesh of beasts, and another of fishes, and another of birds, <sup>40</sup>and heavenly bodies, and earthly bodies (but the glory of the heavenly is different, and the glory of the earthly is different), <sup>41</sup>another glory is of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory. <sup>42</sup>So also is the resurrection of the dead. It is sown in the perishable, it is raised in imperishability. <sup>43</sup>It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup>It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup>And so it is written, The first man Adam developed into a living soul. The last Adam a life giving spirit. <sup>46</sup>Nevertheless the spiritual is not first, but the natural, then the spiritual. <sup>47</sup>The first man was of the earth, earthly. The second man is the Lord from heaven. <sup>48</sup>As is the earthly, such also are the earthly. And as is the heavenly, such also are the heavenly. <sup>49</sup>And just as we have worn the

form of the earthly, we will also wear the form of the heavenly. <sup>50</sup>Now this I affirm, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit imperishability. <sup>51</sup>Behold, I tell you a mystery. We will actually not all sleep, but we will all be transformed, <sup>52</sup>in an instant, in the blink of an eye, at the last trumpet. For it will sound, and the dead will be raised imperishable, and we will be transformed. <sup>53</sup>For this perishable must put on imperishability, and this mortal put on immortality. <sup>54</sup>But when this perishable will have put on imperishability, and this mortal will have put on immortality, then will come to pass the saying that is written, Death was swallowed up in victory. <sup>55</sup>O death, where is thy sting? O Hades, where is thy victory? <sup>56</sup>The sting of death is sin, and the power of sin is the law. <sup>57</sup>But thanks is to God who gives us the victory through our Lord Jesus Christ. <sup>58</sup>Therefore, my beloved brothers, become ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not empty in the Lord.

## Chapter 16

**N**ow concerning the collection for the sanctified, as I arranged for the congregations of Galatia, so also do ye. <sup>2</sup>Upon the first day of the week let each of you set something aside near himself, storing up whatever he may prosper, so that when I come no collections may be made then. <sup>3</sup>And when I arrive, whomever ye may approve by letters, I will send these men to bring your gift to Jerusalem. <sup>4</sup>And if it is fitting for me to go also, they will go with me. <sup>5</sup>But I will come to you when I pass through Macedonia, for I do pass through Macedonia. <sup>6</sup>And it may be that I will remain with you, or I will even spend winter, so that ye may set me on my way wherever I go. <sup>7</sup>For I do not want to see you now in passing, but I hope to remain some time with you, if the Lord allows. <sup>8</sup>But I will remain at Ephesus until Pentecost. <sup>9</sup>For a great and effective door has

opened to me, and yet there are many who are hostile. <sup>10</sup>But if Timothy comes, see that he becomes without fear with you, for he works the work of the Lord, as I also. <sup>11</sup>Let not any man therefore disparage him, but send him forth in peace, so that he may come to me, for I expect him with the brothers. <sup>12</sup>And about Apollos the brother, I urged him much that he would come to you with the brothers, and it was not at all his will that he should come now, but he will come when he has opportunity. <sup>13</sup>Watch ye, stand firm in the faith, act like men, be strong. <sup>14</sup>Let all things of you be done in love. <sup>15</sup>Now I beseech you, brothers (ye know the house of Stephanas, that it is the first fruit of Achaia, and that they committed themselves to service for the sanctified), <sup>16</sup>that ye also be subject to such men, and to every man working together and laboring. <sup>17</sup>And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these men filled your lack. <sup>18</sup>For they refreshed my spirit and yours. Therefore acknowledge ye such men. <sup>19</sup>The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the congregation associated with their house. <sup>20</sup>All the brothers salute you. Salute each other by a holy kiss. <sup>21</sup>The salutation of Paul by my hand. <sup>22</sup>If any man does not love the Lord Jesus Christ, let him be accursed. Maranatha. <sup>23</sup>The grace of the Lord Jesus Christ is with you. <sup>24</sup>My love is with you all in Christ Jesus. Truly.





# *II Corinthians*

## *Chapter 1*

**P**aul, an apostle of Jesus Christ through the will of God, and Timothy the brother, to the congregation of God that is at Corinth, with all the sanctified who are in the whole of Achaia. <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and God of all encouragement, <sup>4</sup>who encourages us in all our affliction, in order for us to be able to encourage those in every affliction, through the encouragement of which we ourselves are encouraged by God. <sup>5</sup>Because, as the sufferings of the Christ abound to us, so also our encouragement abounds through the Christ. <sup>6</sup>But whether we are oppressed, it is for your encouragement and salvation, which works by endurance from the same sufferings that we also experience (and our hope for you is steadfast), or we are encouraged, it is for your encouragement and salvation, <sup>7</sup>knowing that, as ye are partakers of the sufferings, so also of the encouragement. <sup>8</sup>For we do not want you to be ignorant, brothers, about our affliction that happened to us in Asia, because we were extraordinarily weighed down, above strength, so as for us to despair even to be alive. <sup>9</sup>But we ourselves have had the sentence of death in ourselves, so that we should not be trusting in ourselves, but in God who raises the dead. <sup>10</sup>Who rescued us out of so great a death, and does rescue, in whom we have hoped that he will also still rescue. <sup>11</sup>And of you who help together by supplication for us (a gift for us from many persons, because of many), so that there may be gratitude about you. <sup>12</sup>For our pride is this (the testimony from our conscience), that we behave in the world in the simplicity and purity of God, not by fleshly wisdom but in the grace of God, and especially toward you. <sup>13</sup>For we write no other thing to you, but rather what ye read or also acknowledge. And I hope ye will also acknowledge

until the end, <sup>14</sup>as also ye did acknowledge us in part, because we are your boast, just as ye also are ours in the day of the Lord Jesus. <sup>15</sup>And in this confidence I intended to come to you earlier, so that ye might have a second benefit, <sup>16</sup>and to pass through you into Macedonia, and to come again from Macedonia to you, and by you to be helped on the way toward Judea. <sup>17</sup>Therefore intending this, did I accordingly employ anything in lightness? Or what I decide, do I decide according to flesh, so that it would be with me the yes, yes and the no, no? <sup>18</sup>But God is faithful, because our word toward you became not, yes and no. <sup>19</sup>For the Son of God, Jesus Christ who was proclaimed among you by us (by me and Silvanus and Timothy) became not, yes and no, but in him has become, yes. <sup>20</sup>For as many as be promises of God, in him is the Yes, and in him the Truly, for glory to God through us. <sup>21</sup>Now he who establishes us with you in Christ, and who anointed us, is God. <sup>22</sup>He also is who put a seal on us, and who gave the pledge of the Spirit in our hearts. <sup>23</sup>But I call God for a witness upon my soul, that I did not yet come to Corinth, sparing you. <sup>24</sup>Not because we lord over your faith, but are co-workmen of your joy, for by faith ye stand.

## *Chapter 2*

**B**ut I determined this in myself, not to come again to you in sadness. <sup>2</sup>For if I make you sad, who then is he who makes me glad except he who is made sad by me? <sup>3</sup>And I wrote this same thing to you, so that when I came, I would not have sadness from whom I ought to rejoice, having been confident toward you all, because my joy is of all of you. <sup>4</sup>For out of much stress and dismay of heart, through many tears, I wrote to you, not that ye would be grieved, but that ye might know the love that I have so much more for you. <sup>5</sup>But if any man has caused sadness, he has not caused me sadness, but in part (that I may not bear down) you all. <sup>6</sup>Sufficient to such a man is this

punishment by the many, <sup>7</sup>so that instead, for you rather to forgive and encourage, lest perhaps such a man would be swallowed up with too much sorrow. <sup>8</sup>Therefore I beseech you to affirm love for him. <sup>9</sup>For I also wrote for this, so that I might know the proof of you, whether ye are obedient in all things. <sup>10</sup>But to whom ye forgive anything, I too. For I also, whom I have forgiven (if anything), I have forgiven because of you in the presence of Christ, <sup>11</sup>so that we may not be exploited by Satan. For we are not ignorant of his methods. <sup>12</sup>Now having come to Troas for the good news of the Christ, and a door having been opened to me in the Lord, <sup>13</sup>I had no rest in my spirit, my not finding Titus my brother. But having departed from them, I went forth into Macedonia. <sup>14</sup>And thanks is to God who always causes us to triumph in the Christ, and who makes manifest the aroma of the knowledge of him in every place, through us. <sup>15</sup>Because we are a fragrance of Christ to God, in those being saved and in those perishing: <sup>16</sup>to the one an odor of death for death, and to the other an aroma of life for life. And who is adequate for these things? <sup>17</sup>For we are not as other men, huckstering the word of God, but as from purity. But we speak in Christ as from God in the sight of God.

## Chapter 3

**A**re we beginning again to commend ourselves? Unless we need, as some men, commendatory letters to you or commendatory from you? <sup>2</sup>Ye are our letter, written in our hearts, known and read by all men, <sup>3</sup>being seen that ye are a letter of Christ, administered by us, written not in ink, but in the Spirit of the living God, not in stony tablets, but in fleshly tablets, in hearts. <sup>4</sup>And we have such confidence toward God through Christ, <sup>5</sup>not that we are sufficient of ourselves to reckon anything as from ourselves, but our sufficiency is from God, <sup>6</sup>who also made us qualified helpers of a new covenant, not of a document, but of a Spirit, for the document kills but the Spirit

makes alive. <sup>7</sup>But if the administration of death in writings engraved on stones occurred in glory, so that the sons of Israel could not gaze upon the face of Moses because of the fading glory of his countenance, <sup>8</sup>how will the administration of the Spirit not be more in glory? <sup>9</sup>For if the administration of condemnation has glory, the administration of righteousness excels much more in glory. <sup>10</sup>For also that which has been glorified, has not been glorified in this regard, because of the glory that transcends. <sup>11</sup>For if that which is abolished was through glory, much more that which remains is in glory. <sup>12</sup>Having therefore such a hope we use great boldness, <sup>13</sup>and are not as Moses. He put a veil over his face in order for the sons of Israel not to gaze on the end of the fading. <sup>14</sup>But their minds were hardened, for to this day the same veil remains at the reading of the old testament, not being uncovered, which thing is abolished in Christ. <sup>15</sup>But to this day when Moses is read, a veil lies upon their heart. <sup>16</sup>But whenever it turns to the Lord, the veil is removed. <sup>17</sup>Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. <sup>18</sup>But we all, with unveiled face seeing by reflection the glory of the Lord, are transformed into the same likeness from glory to glory, just as from the Spirit of the Lord.

## Chapter 4

**B**ecause of this (having this ministry), in as much as we received mercy, we do not become discouraged. <sup>2</sup>But we have renounced the covert things of shame, not walking in craftiness, nor misrepresenting the word of God, but by the disclosure of the truth, commending ourselves to every conscience of men before God. <sup>3</sup>But even if our good news is concealed, it is concealed in those who are perishing, <sup>4</sup>in whom the god of this age has blinded the minds of the unbelieving, in order for the light of the good news of the glory of the Christ (who is a likeness of God) not to shine forth to them. <sup>5</sup>For we preach not ourselves,

but Christ Jesus as Lord, and ourselves are your bondmen through Jesus. <sup>6</sup>Because it is God who said, Out of darkness light is to shine, who shone in our hearts for an enlightenment of the knowledge of the glory of God in the presence of Jesus Christ. <sup>7</sup>But we have this treasure in earthen vessels, so that the excellence of the power may be of God and not from us, <sup>8</sup>restricted in everything, yet not confined, perplexed but not despairing, <sup>9</sup>persecuted but not forsaken, cast down but not destroyed. <sup>10</sup>Always carrying around in the body the dying of the Lord Jesus, so that also the life of Jesus may be made visible in our body. <sup>11</sup>For we who live are always given over to death for Jesus' sake, so that also the life of Jesus may be made visible in our mortal flesh. <sup>12</sup>So death indeed works in us, but life in you. <sup>13</sup>And having the same spirit of faith, according to that which is written, I believed, therefore I spoke, we also believe, and therefore we speak, <sup>14</sup>knowing that he who raised up the Lord Jesus will also raise us up through Jesus, and will present us with you. <sup>15</sup>For all things are for your sakes, so that the grace, which has multiplied because of the thankfulness of the many, may abound for the glory of God. <sup>16</sup>Therefore we are not discouraged, but even if the outer man of us is perishing, yet the inner man is renewed day by day. <sup>17</sup>For our slight momentary affliction works for us an eternal weight of glory from extraordinariness to extraordinariness, <sup>18</sup>while we look not at things seen, but at things not seen. For things seen are temporal, but things not seen are eternal.

## Chapter 5

**F**or we know that if the earthly house of our tent were destroyed, we have a building from God, a house not made by hands, eternal in the heavens. <sup>2</sup>For also in this we groan, longing to clothe ourselves with our habitation from heaven, <sup>3</sup>if indeed also having put it on we will not be found naked. <sup>4</sup>For also those who are in the tent groan, being burdened, not

in that we want to undress, but to clothe ourselves, so that the mortal may be swallowed up by the life. <sup>5</sup>Now he who wrought us for this same thing is God, who also gave us the pledge of the Spirit. <sup>6</sup>Therefore always being confident, and knowing that while at home in the body we are absent from the Lord, <sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>And we are confident, and are pleased rather to be absent from the body and to be at home near the Lord. <sup>9</sup>Therefore also we aspire, whether at home or away from home, to be well-pleasing to him. <sup>10</sup>For we must all appear before the judgment-seat of the Christ, so that each man may receive back about the things that he did through the body, whether good or bad. <sup>11</sup>Having seen therefore the terror of the Lord, we persuade men. But we have been manifested to God, and I hope also to have been manifested in your consciences. <sup>12</sup>For we are not commending ourselves again to you, but giving you an opportunity of boasting about us, so that ye may have for those who boast in appearance and not in heart. <sup>13</sup>For whether we are beside ourselves to God, or we are of normal mind, it is for you. <sup>14</sup>For the love of Christ holds us together, having judge this, that if one died for all, then all died. <sup>15</sup>And he died for all so that those who live would no longer live to themselves, but to him who died for them, and was raised. <sup>16</sup>So that henceforth we know no man according to flesh, and even if we have known Christ according to flesh, yet now we know him no longer. <sup>17</sup>So then if any man is in Christ, he is a new creation. The old things have passed away, behold, all things have become new. <sup>18</sup>And all things are from God who reconciled us to himself through Jesus Christ, and who gave to us the ministry of reconciliation. <sup>19</sup>How that God was in Christ reconciling the world to himself, not imputing to them their trespasses, and having committed to us the word of reconciliation. <sup>20</sup>We are therefore, ambassadors on behalf of Christ, as though God were calling through us. We plead

on behalf of Christ, be ye reconciled to God.  
<sup>21</sup>For the man who knew no sin was made sin on our behalf, so that we might become the righteousness of God in him.

## Chapter 6

**A**nd working jointly, we urge you also not to receive the grace of God in vain <sup>2</sup>(for he says, At an acceptable time I heard thee, and in a day of salvation I helped thee. Behold, now is an acceptable time. Behold, now is a day of salvation), <sup>3</sup>giving not one cause of stumbling in anything, so that the ministry may not be criticized, <sup>4</sup>but in everything commending ourselves as helpers of God, in much perseverance, in afflictions, in necessities, in restrictions, <sup>5</sup>in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in hungerings, <sup>6</sup>in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in non-hypocritical love, <sup>7</sup>in word of truth, in power of God, through the weapons of righteousness of the right hand and of the left, <sup>8</sup>through glory and disrepute, through slander and commendation; as deceitful, and yet true; <sup>9</sup>as unknown, and well known; as dying, and behold, we live; as punished, and not put to death; <sup>10</sup>as grieving, but always rejoicing; as poor, but making many rich; as having nothing, and yet possessing all things. <sup>11</sup>O Corinthians, our mouth has been opened to you, our heart has been enlarged. <sup>12</sup>Ye are not limited in us, but ye are limited in your bowels. <sup>13</sup>But I speak the same recompense as to children, be ye also enlarged. <sup>14</sup>Do not become unequally yoked with unbelievers, for what partnership has righteousness and lawlessness? And what fellowship has light with darkness? <sup>15</sup>And what agreement has Christ with Belial? Or what share have believers with non-believers? <sup>16</sup>And what mutual agreement has a temple of God with idols? For ye are a temple of the living God, just as God said, I will dwell in them, and will walk among them. And I will be their God, and they will be a people to me. <sup>17</sup>Therefore, Come ye out from

among them, and be ye separated, says the Lord, And touch no unclean thing, and I will receive you <sup>18</sup>and will be for a Father to you, and ye will be for sons and daughters to me, says the Lord Almighty.

## Chapter 7

**H**aving therefore these promises, beloved, let us cleanse ourselves from every filthiness of flesh and spirit, perfecting holiness in fear of God. <sup>2</sup>Make room for us. We wronged no man, we corrupted no man, we exploited no man. <sup>3</sup>I speak not for condemnation, for I have said before that ye are in our hearts to die together and to live together. <sup>4</sup>Great is my boldness toward you, great is my pride for you. I have been filled with encouragement. I overabound with joy in all our affliction. <sup>5</sup>For even when we came into Macedonia our flesh had not one relief, but being oppressed in everything: battles outside, fears within. <sup>6</sup>Nevertheless God, who encourages the lowly, encouraged us by the arrival of Titus. <sup>7</sup>And not only by his presence, but also by the encouragement with which he was encouraged by you, reporting to us your earnest desire, your mourning, your zeal for me, so that I rejoiced the more. <sup>8</sup>Because even though I grieved you in the letter, I am not remorseful (even though I was remorseful), for I perceive that that letter grieved you, even though for an hour. <sup>9</sup>Now I rejoice, not that ye were grieved, but that ye were grieved for repentance. For ye were grieved toward God, so that ye might suffer loss from us in nothing. <sup>10</sup>For sorrow toward God works repentance for salvation without regret, but the sorrow of the world works death. <sup>11</sup>For behold this same thing-your grieving toward God. How much eagerness it worked in you, even a defense, even indignation, even fear, even longing, even zeal, even vengeance! In everything ye demonstrated yourselves to be pure in the matter. <sup>12</sup>And so then, although I wrote to you, it was not because of the man who did wrong, nor

because of the man who was wronged, but in order to reveal to you your eagerness for us in the sight of God. <sup>13</sup>Because of this we have been encouraged. And from your encouragement, we rejoiced to a greater degree more at the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup>Because, if I have boasted anything to him about you, I am not ashamed, but as we spoke all things in truth to you, so also our boast to Titus became truth. <sup>15</sup>And his bowels are more abundant toward you, remembering the obedience of you all, how ye received him with fear and trembling. <sup>16</sup>I rejoice that I have confidence in you in everything.

## Chapter 8

**A**nd, brothers, we declare to you the grace of God that has been given in the congregations of Macedonia, <sup>2</sup>that in a great trial of affliction the abundance of their joy, even from the depth of their poverty, abounded for the wealth of their generosity, <sup>3</sup>so that according to their ability, I testify, and beyond their ability, willingly, <sup>4</sup>with much exhortation, begging of us the favor, even the fellowship of service for the sanctified. <sup>5</sup>And it was not as we expected, but first they gave themselves to the Lord and to us through the will of God, <sup>6</sup>for us to urge Titus that, as he earlier began this kindness, so he would even finish it for you also. <sup>7</sup>But as ye abound in everything, in faith, and word, and knowledge, and all diligence, and in your love to us, so that ye may also abound in this kindness. <sup>8</sup>I speak not from commandment, but because of the zeal of others, also examining the genuineness of your love. <sup>9</sup>For ye know the grace of our Lord Jesus Christ, that although he was rich he became poor for your sakes, so that by that man's poverty ye might become rich. <sup>10</sup>And in this I give judgment, for this is expedient for you who earlier began, from a year ago, not only the doing but also the intending. <sup>11</sup>And now also finish the doing, so that just as was the willingness of the

intending, so also to finish from the having. <sup>12</sup>For if the willingness is present, it is acceptable to the extent if some man has, not to the extent he does not have. <sup>13</sup>For it is not so that ease is for others and stress for you, but out of parity your abundance at the present time is for the need of those men. <sup>14</sup>So that the abundance of those men may also happen for your need, so that there may become equity, <sup>15</sup>as it is written, he of much did not abound, and he of little did not lack. <sup>16</sup>But thanks to God who gives the same eagerness for you in the heart of Titus. <sup>17</sup>Because he indeed accepted the exhortation, but his own will being more zealous, he went forth to you. <sup>18</sup>And we sent along with him the brother whose praise in the good news is throughout all the congregations. <sup>19</sup>And not only so, but who was also chosen by the congregations, a traveling companion of us with this gift administered by us, for the glory of the same Lord and our willingness. <sup>20</sup>Arranging this lest any man may criticize us in this bounty administered by us, <sup>21</sup>providing things right, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup>And we sent along with them our brother whom we often proved being diligent in many things, but is now much more diligent (with much confidence toward you) <sup>23</sup>whether on behalf of Titus my partner and co-workman for you, or our brothers, apostles of congregations, a glory of Christ. <sup>24</sup>Therefore show ye the proof of your love and our boast about you, for them in the face of the congregations.

## Chapter 9

**F**or indeed it is superfluous for me to write to you about the service for the sanctified. <sup>2</sup>For I know your willingness, which I boast about you to the Macedonians, that Achaia was prepared from a year ago. And your zeal provoked the majority. <sup>3</sup>But I sent the brothers so that our boast about you would not be empty in this regard. So that, as I said, ye may be prepared, <sup>4</sup>if somehow Macedonians should come

with me and find you unprepared, we (that we might not say, ye) would be embarrassed in this confidence of boast. <sup>5</sup>Therefore I thought it necessary to exhort the brothers that they would go ahead to you, and arrange in advance your gift that was earlier announced, for this to be ready this way as a gift and not as an exaction. <sup>6</sup>But this, he who sows sparingly will also reap sparingly, and he who sows in blessings will also reap in blessings. <sup>7</sup>Each man as he purposes in his heart, not from regret or from necessity, for God loves a cheerful giver. <sup>8</sup>And God is able to abound all grace for you, so that always in everything having all sufficiency, ye may abound for every good work, <sup>9</sup>as it is written, He has scattered abroad. He has given to the poor. His righteousness endures into the age. <sup>10</sup>And he who supplies seed to the man who sows, and bread for eating, may he supply and multiply your seed, and may he increase the fruits of your righteousness, <sup>11</sup>being enriched in everything for every generosity, which works gratitude to God through us. <sup>12</sup>Because the service of this ministry is not only supplying the needs of the sanctified, but also abounding through many thanksgivings to God <sup>13</sup>through the evidence of this service, glorifying God at the subjection of your confession toward the good news of the Christ, and at the generosity of the participation, for them and for all, <sup>14</sup>and by their supplication about you, yearning for you because of the transcending grace of God in you. <sup>15</sup>And thanks to God for his indescribable gift.

## Chapter 10

**N**ow I Paul myself entreat you by the meekness and gentleness of Christ, who indeed am lowly in presence among you, but am bold toward you when absent. <sup>2</sup>But I pray not to be bold when present with the confidence by which I consider to be valiant toward some who consider us as walking according to flesh. <sup>3</sup>For though walking in flesh, we do not war according to flesh. <sup>4</sup>For the weapons of our

warfare are not carnal, but mighty in God for the demolition of strongholds, <sup>5</sup>casting down imaginations, and every high thing exalted against the knowledge of God, and bringing every thought captive into the obedience of the Christ, <sup>6</sup>and having in readiness to avenge every disobedience, whenever your obedience is fulfilled. <sup>7</sup>Do ye look at things according to appearance. If any man has convinced himself to be of Christ, let him consider this again of himself, that, as he is of Christ, so also are we of Christ. <sup>8</sup>For even if I also should boast somewhat more abundantly about our authority (which the Lord gave us for building up and not for tearing you down), I will not be shamed, <sup>9</sup>so that I would not seem as if to terrify you by the letters. <sup>10</sup>Because, The letters, he says, are indeed weighty and powerful, but his bodily presence is weak, and his speech is disdained. <sup>11</sup>Let such a man think this, that such kind we are in word by letters when absent, we are also such kind when present in the work. <sup>12</sup>For we dare not classify or compare ourselves to some of those who commend themselves. But they, measuring themselves by themselves, and comparing themselves to themselves, do not understand. <sup>13</sup>But we will not boast in things immeasurable, but according to the measure of the standard that God apportioned to us, of a measure to reach even as far as you. <sup>14</sup>For it is not as not reaching for you. We overextend ourselves. For we even reached as far as you in the good news of the Christ, <sup>15</sup>not boasting in things immeasurable, in other men's labors, but having hope of your faith growing in you to be enlarged according to our measure for abundance, <sup>16</sup>in order to preach the good news beyond you, not to boast in another measure, in things prepared. <sup>17</sup>But he who boasts should boast in the Lord. <sup>18</sup>For he who commends himself, that man is not approved, but whom the Lord commends.

## Chapter 11

**O** that ye tolerated a little of my foolishness, but tolerate me too. <sup>2</sup>For I am jealous for you with a jealousy of God. For I betrothed you to one husband, a pure virgin to present to the Christ. <sup>3</sup>But I fear lest somehow, as the serpent enticed Eve by his craftiness, so your thoughts might be corrupted from the simplicity in the Christ. <sup>4</sup>For indeed if a man who comes, preaches another Jesus whom we did not preach, or ye receive another spirit that ye did not receive, or another good news that ye did not accept, ye well tolerated it. <sup>5</sup>For I reckon to come short in nothing of those, superlative apostles. <sup>6</sup>But even if I am unskilled in speech, yet not in knowledge, but in everything made known in all things to you. <sup>7</sup>Or did I commit a sin lowering myself so that ye might be lifted up, because I preached to you the good news of God freely? <sup>8</sup>I robbed other congregations, having taken a wage in order for your service. <sup>9</sup>And being present with you, and when needy, I was a burden to no man. For the brothers who came from Macedonia, they supplied my need. And in everything I kept and I will keep myself non-burdensome to you. <sup>10</sup>The truth of Christ is in me that this pride in me will not be stopped in the regions of Achaia. <sup>11</sup>Why? Because I do not love you? God knows. <sup>12</sup>But what I do, I also will do, so that I may cut off the opportunity of those who desire an opportunity, that in what they boast, they might appear just as we also. <sup>13</sup>For such men are false apostles, deceitful workmen, disguising themselves into apostles of Christ. <sup>14</sup>And no marvel, for even Satan disguises himself into an agent of light. <sup>15</sup>Therefore, it is no great thing if his helpers also disguise themselves as helpers of righteousness, whose end will be according to their works. <sup>16</sup>I say again, let not any man think me to be foolish, but if otherwise-even if as foolish-accept me, so that I also may boast some a little. <sup>17</sup>What I speak, I speak not according to the Lord, but as in foolishness, in this confidence of the boast. <sup>18</sup>Since

many boast according to the flesh, I too will boast. <sup>19</sup>For being wise, ye gladly tolerate the foolish. <sup>20</sup>For ye tolerate it if some man enslaves you, if some man devours you, if some man seizes you, if some man lifts himself up, if some man strikes you on the face. <sup>21</sup>I speak as from shame, that we were so weak. Yet in whatever any man may be bold in foolishness, I say I too am bold. <sup>22</sup>Are they Hebrews? I too. Are they Israelites? I too. Are they a seed of Abraham? I too. <sup>23</sup>Are they helpers of Christ? (I speak as being mad) I more: in toils, more abundantly; in stripes, countless; in prisons, more frequently; in deaths often. <sup>24</sup>From the Jews five times I received forty save one. <sup>25</sup>Thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked, I have done a night and a day in the depth, <sup>26</sup>in frequent journeys, in perils of flowing waters, in perils of bandits, in perils from my race, in perils from Gentiles, in perils in the city, in perils in the wilderness, in perils at sea, in perils among false brothers, <sup>27</sup>in toil and hardship, in frequent sleeplessness, in hunger and thirst, in frequent fasts, in cold and nakedness. <sup>28</sup>Besides the external things, crowding upon me daily is the care of all the congregations. <sup>29</sup>Who is weak, and I am not weak? Who is caused to stumble, and I am not made fiery? <sup>30</sup>If it is necessary to boast, I will boast of the things of my weakness. <sup>31</sup>The God and Father of the Lord Jesus Christ, he who is blessed into the ages, knows that I do not lie. <sup>32</sup>In Damascus the governor under Aretas the king guarded the city of the Damascenes wanting to apprehend me. <sup>33</sup>And I was lowered in a hamper through a window through the wall, and escaped his hands.

## Chapter 12

(Really, to me boasting is not helpful.) For I will come to visions and revelations of the Lord. <sup>2</sup>I know a man in Christ, fourteen years ago (whether in body, I know not, or whether outside the body, I know not, God knows) such



a man was caught up as far as the third heaven. <sup>3</sup>And I know such a man (whether in body, or whether outside the body, I know not, God knows) <sup>4</sup>that he was caught up into the paradise, and heard inexpressible sayings that are not permitted for a man to utter. <sup>5</sup>For such a man I will boast, but for myself I will not boast, except in my weaknesses. <sup>6</sup>For if I should want to boast, I will not be foolish, for I will speak the truth. But I refrain lest any man should reckon to me above what he sees of me or hears anything from me. <sup>7</sup>And so that I might not be over exalted by the extraordinariness of the revelations, there was given to me a thorn in the flesh, an agent of Satan so that he would buffet me, so that I would not be over exalted. <sup>8</sup>I besought the Lord thrice about this, that it might depart from me. <sup>9</sup>And he said to me, My grace is sufficient for thee, for my power is made fully perfect in weakness. More gladly therefore I will boast in my weaknesses, so that the power of the Christ may reside in me. <sup>10</sup>Therefore I am pleased in weaknesses, in injuries, in necessities, in persecutions, in restrictions, for the sake of Christ. For when I am weak, then I am strong. <sup>11</sup>I have become foolish, boasting. Ye compelled me, for I ought to have been commended by you. For I came short in nothing of those, superlative apostles, even though I am nothing. <sup>12</sup>Indeed the signs of the apostle were performed among you in all perseverance, in signs and wonders and mighty works. <sup>13</sup>For what is there which ye were inferior to the other congregations? Except that I myself was not burdensome to you? Forgive me this wrong. <sup>14</sup>Behold, a third time I fare readily to come to you, and I will not be burdensome to you, for I seek not the things of you, but you. For the children ought not lay up for the parents, but the parents for the children. <sup>15</sup>And I most gladly will spend, and will be spent for your souls. Even though more earnestly loving you, the worse I am loved. <sup>16</sup>But let it be. I did not burden you. Nevertheless, being clever, I caught you with bait. <sup>17</sup>Any

man of whom I have sent to you, did I exploit you through him? <sup>18</sup>I encouraged Titus, and I sent the brother with him. Did Titus exploit you in anything? Did we not walk in the same spirit, not in the same steps? <sup>19</sup>Again, do ye think that we are making defense to you? In the sight of God we speak in Christ. But all things, beloved, are for your edification. <sup>20</sup>For I fear lest somehow, having come, I may find you not such as I want, and I may be found by you such as ye do not want, lest somehow there be strifes, envyings, wraths, selfish ambitions, slanderings, whisperings, puffings up, turmoils, <sup>21</sup>lest having come again my God will make me low toward you, and I will bewail many of those who have sinned previously, and who did not repent from the trash and fornication and licentiousness that they committed.

## Chapter 13

**T**his third time I am coming to you. In the mouth of two witnesses or three every saying will be confirmed. <sup>2</sup>I have told you before, and I say in advance, as present the second time, and now absent, I write to those who have previously sinned, and to all the others, that if I come to it again, I will not spare, <sup>3</sup>since ye seek proof of the Christ speaking in me, who is not weak toward you, but is mighty in you. <sup>4</sup>For even if he was crucified from weakness, yet he lives from the power of God. For we in him are also weak, but we will live with him from the power of God toward you. <sup>5</sup>Examine yourselves whether ye are in the faith. Test yourselves. Or know ye not yourselves, that Jesus Christ is in you? Unless ye are test-failing something. <sup>6</sup>But I hope that ye will know that we are not test-failing. <sup>7</sup>Now I pray to God, to do you nothing harmful, not that we would appear test-passing, but that ye would do right, even like we might be test-failing. <sup>8</sup>For we do not have any power against the truth, but for the truth. <sup>9</sup>For we are glad when we are weak and ye are strong. And this also we pray for, your full qualification. <sup>10</sup>Because

of this I write these things while absent, so that I may not act harshly when present, according to the authority that the Lord gave me for building up and not for tearing down. <sup>11</sup>Finally brothers, farewell. Be thoroughly prepared, be encouraged, think the same way, live in peace, and the God of love and peace will be with you. <sup>12</sup>Salute each other by a holy kiss. <sup>13</sup>All the sanctified salute you. <sup>14</sup>The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, is with all of you. Truly.



# Galatians

## Chapter 1

**P**aul, an apostle (not from men, nor through man, but through Jesus Christ and God the Father who raised him from the dead), <sup>2</sup>and all the brothers with me, to the congregations of Galatia: <sup>3</sup>Grace to you and peace from God the Father, and our Lord Jesus Christ <sup>4</sup>who gave himself for our sins, so that he might rescue us, according to the will of our God and Father, out of the evil age that has come, <sup>5</sup>to whom is the glory into the ages of the ages. Truly. <sup>6</sup>I marvel that ye are so soon removed from him who called you in the grace of Christ to another good news, <sup>7</sup>which is not another, except there are some who confuse you, and who want to pervert the good news of the Christ. <sup>8</sup>But even if we, or an agent from heaven, should preach a good news to you contrary to what we preached to you, let him be accursed. <sup>9</sup>As we have said before, I now also say again, if any man preaches a good news to you contrary to what ye received, let him be accursed. <sup>10</sup>For do I now trust men or God? Or do I seek to please men? For if I were still pleasing men I would not be a bondman of Christ. <sup>11</sup>For I make known to you, brothers, the good news that was preached by me, that it is not according to man. <sup>12</sup>For I neither received it from man, nor was I taught it, but it was through revelation of Jesus Christ. <sup>13</sup>For ye heard of my former behavior in Judaism, that I persecuted the church of God to extraordinariness, and ravaged it. <sup>14</sup>And I advanced in Judaism beyond many contemporaries among my race, being a more extreme zealot of my paternal traditions. <sup>15</sup>But when it pleased God who separated me from my mother's belly, and called me through his grace, <sup>16</sup>to reveal his Son in me, so that I might preach him among the Gentiles, I did not straightaway confer with flesh and blood, <sup>17</sup>nor did I go up to Jerusalem to the apostles before me, but I went into Arabia and returned again to Damascus. <sup>18</sup>Then

after three years I went up to Jerusalem to visit with Peter, and I remained with him fifteen days. <sup>19</sup>But I did not see another of the apostles except James the Lord's brother. <sup>20</sup>Now what I write to you, behold before God, I do not lie. <sup>21</sup>Later I came into the regions of Syria and Cilicia. <sup>22</sup>And I was unknown by face to the congregations of Judea in Christ, <sup>23</sup>but they were only hearing that the man who once persecuted us now preaches the good news, the faith that he once ravaged. <sup>24</sup>And they glorified God in me.

## Chapter 2

**T**hen after fourteen years I went up again to Jerusalem with Barnabas, having taken along Titus also. <sup>2</sup>And I went up according to revelation, and I declared to them the good news that I preach among the Gentiles, but privately to those who were of repute, lest somehow I might be running or ran in vain. <sup>3</sup>But not even Titus with me, being a Greek, was compelled to be circumcised. <sup>4</sup>But that issue was because of those false brothers smuggled in, who sneaked in to spy out our liberty that we have in Christ Jesus, so that they might enslave us, <sup>5</sup>to whom we yielded in subjection not even for an hour, so that the truth of the good news might continue with you. <sup>6</sup>But from those who were reputed to be something (what kind they were formerly, it makes no difference to me, God does not accept a personage of man), for those who were of repute added nothing to me, <sup>7</sup>but to the contrary, when they saw that I was entrusted with the good news for men of uncircumcision, as Peter for men of circumcision <sup>8</sup>(for he who was working in Peter for the apostleship for men of circumcision was also working in me for the Gentiles), <sup>9</sup>and James and Cephas and John, those who were reputed to be pillars, when they understood the grace that was given to me, they gave to me and Barnabas the right hands of fellowship. So that we were for the Gentiles, and they for men of circumcision, <sup>10</sup>only that we should remember the poor,

which this same thing I also was eager to do. <sup>11</sup>But when Peter came to Antioch I opposed him to the face, because he was blameworthy. <sup>12</sup>For before certain men came from James he ate together with the Gentiles, but when they came, he withdrew and separated himself, fearing men of circumcision. <sup>13</sup>And the other Jews also joined in hypocrisy with him, so that even Barnabas went along with their hypocrisy. <sup>14</sup>But when I saw that they did not walk uprightly toward the truth of the good news, I said to Peter before all, If thou being a Jew, live as a Gentile and not as a Jew, why do thou compel the Gentiles to live as Jews? <sup>15</sup>We are Jews by nature and not sinful men of the Gentiles, <sup>16</sup>knowing that a man is not made righteous from works of law, instead through faith of Jesus Christ. And we believed in Christ Jesus, so that we might be made righteous from faith of Christ, and not from works of law, because no flesh will be made righteous from works of law. <sup>17</sup>But if, while seeking to be made righteous in Christ, we ourselves were also found sinful, then is Christ an aide of sin? May it not happen! <sup>18</sup>For if I build again these things that I tore down, I demonstrate myself a transgressor. <sup>19</sup>For I, through law, died to law, so that I might live to God. <sup>20</sup>I have been crucified with Christ, and I no longer live, but Christ lives in me. And what I now live in flesh I live by the faith of the Son of God who loved me and gave himself up for me. <sup>21</sup>I do not disregard the grace of God, for if righteousness is through law, then Christ died in vain.

## Chapter 3

**O** foolish Galatians, who bewitched you not to obey the truth, before whose eyes Jesus Christ was earlier described among you, crucified? <sup>2</sup>I only want to learn this from you. Did ye receive the Spirit from works of law, or from a listening ear of faith? <sup>3</sup>Are ye so foolish, having begun in Spirit, are ye now made perfect by flesh? <sup>4</sup>Did ye suffer so many things in vain? If it is indeed in vain. <sup>5</sup>He therefore

who supplies the Spirit to you and who works miracles among you, is it from works of law or from a listening ear of faith? <sup>6</sup>Just as Abraham believed God, and it was reckoned to him for righteousness. <sup>7</sup>Ye know therefore that those from faith, these are sons of Abraham. <sup>8</sup>And the scripture having foreseen that God makes the Gentiles righteous from faith, proclaimed the good news in advance to Abraham: In thee all the nations will be blessed. <sup>9</sup>So then those from faith are blessed with the faithful Abraham. <sup>10</sup>For as many as are from works of law are under a curse, for it is written, Cursed is every man who does not continue in all things written in the book of the law, to do them. <sup>11</sup>But that no man is made righteous by law before God, is evident, because, The righteous man will live from faith. <sup>12</sup>And the law is not from faith, but the man who does them will live in them. <sup>13</sup>Christ redeemed us from the curse of the law, having become a curse for us. For it is written, Cursed is every man who hangs on a tree. <sup>14</sup>So that the blessing of Abraham might occur for the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through the faith. <sup>15</sup>Brothers (I speak according to a man), in the same way of a man, no man annuls or adds to a contract that has been ratified. <sup>16</sup>Now the promises were spoken to Abraham and to his seed. He does not say, And to the seeds, as of many, but as of one, And to thy seed, who is Christ. <sup>17</sup>And I say this, a covenant previously confirmed by God in Christ, the law, which happened four hundred and thirty years after, does not annul in order to make the promise useless. <sup>18</sup>For if the inheritance is from law, it is no longer from promise. But God has given it to Abraham through promise. <sup>19</sup>Why then the law? It was added on account of transgressions, until the seed would come to whom it was promised, which was arranged through agents in the hand of a mediator. <sup>20</sup>Now a mediator is not of one, but God is one. <sup>21</sup>Is the law therefore against the promises of God? May it not happen! For if

a law was given that could make alive, truly righteousness would be from law. <sup>22</sup>But scripture confined all things under sin, so that the promise from faith in Jesus Christ might be given to those who believe. <sup>23</sup>But before faith came we were kept in custody under law, having been confined for faith that was going to be revealed. <sup>24</sup>So that the law became our schoolmaster for Christ, so that we might be made righteous from faith. <sup>25</sup>But faith having come, we are no longer under a schoolmaster. <sup>26</sup>For ye are all sons of God through faith in Christ Jesus. <sup>27</sup>For as many as were immersed into Christ have put on Christ. <sup>28</sup>There is no Jew nor Greek, there is no bondman nor freeman, there is no male and female, for ye are all one in Christ Jesus. <sup>29</sup>And if ye are Christ's, then ye are Abraham's seed and heirs according to promise.

## Chapter 4

**B**ut I say the heir, for as long a time as he is a child, differs nothing from a bondman though he is lord of all. <sup>2</sup>Instead he is under stewards and managers until the time appointed from the father. <sup>3</sup>And so when we were children, we were in bondage under the rudiments of the world. <sup>4</sup>But when the fullness of the time came, God sent forth his Son, born from a woman, born under law, <sup>5</sup>so that he might redeem those under law, so that we might receive the sonship. <sup>6</sup>And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>So that thou are no longer a bondman but a son, and if a son, then an heir through Christ. <sup>8</sup>But of course not knowing God then, ye were in bondage to those in nature who are not gods, <sup>9</sup>but now knowing God, but rather being known by God, how is it ye turn again to the weak and destitute elements to which ye desire again to be in bondage anew? <sup>10</sup>Ye observe days, and months, and times, and years. <sup>11</sup>I am afraid of you, lest somehow I have labored toward you in vain. <sup>12</sup>I beseech you, brothers, become like me,

because I also am like ye. Ye wronged me in nothing. <sup>13</sup>But ye know that through a weakness of the flesh I preached the good news to you the first time. <sup>14</sup>And ye did not disdain, nor did ye reject my trial in my flesh, but ye received me as an agent of God, as Christ Jesus. <sup>15</sup>Where then is your satisfaction? For I testify to you, that if possible, having plucked your eyes out, ye would have given them to me. <sup>16</sup>So then have I become your enemy telling you the truth? <sup>17</sup>They are zealous for you but not honorably. They want to exclude you, so that ye may be zealous for them. <sup>18</sup>But to be zealous of is always good in a good thing, and not only when I am present with you. <sup>19</sup>My little children, of whom I suffer birth pains again until Christ is formed in you. <sup>20</sup>But I was wishing to be present with you now and to change my tone, because I am perplexed at you. <sup>21</sup>Tell me those desiring to be under law, do ye not hear the law? <sup>22</sup>For it is written that Abraham had two sons, one from the servant girl, and one from the freewoman. <sup>23</sup>But in fact, the man from the servant girl was born according to flesh, but the man from the freewoman through promise. <sup>24</sup>Which things are allegorized, for these are two covenants, indeed one from mount Sinai giving birth for bondage, which is Hagar. <sup>25</sup>For Hagar is mount Sinai in Arabia, and it corresponds to the present Jerusalem, and is in bondage with her children. <sup>26</sup>But the Jerusalem above is free, which is mother of us all. <sup>27</sup>For it is written, Rejoice, thou barren woman not giving birth. Burst forth and shout, thou not suffering birth pains, because many more are the children of the desolate than of her who has the husband. <sup>28</sup>Now we, brothers, who correspond to Isaac, are children of promise. <sup>29</sup>But just as then, the man who was born according to flesh persecuted the man according to Spirit, so also now. <sup>30</sup>Nevertheless, what does the scripture say? Send away the servant girl and her son, for the son of the servant girl will, no, not inherit with the son of the freewoman. <sup>31</sup>So then, brothers, we

are not children of a servant girl, but of the freewoman.

## Chapter 5

**S**tand firm therefore in the liberty in which Christ freed us, and be not entangled again in a yoke of bondage. <sup>2</sup>Behold, I Paul say to you, that if ye are circumcised, Christ will benefit you nothing. <sup>3</sup>And I solemnly declare again to every man who is circumcised, that he is obligated to do the whole law. <sup>4</sup>Ye were discharged from the Christ, ye who are made righteous by law. Ye have fallen from grace. <sup>5</sup>For we through Spirit, from faith, wait for a hope of righteousness. <sup>6</sup>For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith working through love. <sup>7</sup>Ye were running well. Who hindered you, not to obey the truth? <sup>8</sup>This persuasion is not from him who calls you. <sup>9</sup>A little leaven leavens the whole lump. <sup>10</sup>I have confidence toward you in the Lord, that ye will think no other thing. But the man who troubles you will bear the verdict, whoever he may be. <sup>11</sup>But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been abolished. <sup>12</sup>O that those who trouble you would even cut it all off. <sup>13</sup>For ye, brothers, were called to liberty, only not liberty for an opportunity to the flesh, but be servants to each other through love. <sup>14</sup>For the whole law is fulfilled in one word, in this: Thou shall love thy neighbor as thyself. <sup>15</sup>But if ye bite and devour each other, watch out that ye be not consumed by each other. <sup>16</sup>But I say, walk in Spirit and ye will, no, not fulfill a lust of flesh. <sup>17</sup>For the flesh desires against the Spirit, and the Spirit is against the flesh. For these are hostile to each other, so that whatever these things are ye may want, ye may not do. <sup>18</sup>But if ye are led by Spirit ye are not under law. <sup>19</sup>Now the works of the flesh are apparent, which are, adultery, fornication, uncleanness, licentiousness, <sup>20</sup>idolatry, sorcery, hatreds, strifes, jealousies, wraths, selfish ambitions, dissensions, factions,

<sup>21</sup>envyings, murders, intoxications, revelings, and things like these, of which I forewarn you, as I also did forewarn, that those who practice such things will not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup>meekness, self-control. Against such things there is no law. <sup>24</sup>And those of the Christ have crucified the flesh with its passions and the lusts. <sup>25</sup>If we live in Spirit, we should also march in Spirit. <sup>26</sup>Let us not become conceited, provoking each other, envying each other.

## Chapter 6

**A**nd brothers, if a man is overtaken in some transgression, ye the spiritual, restore such in a spirit of meekness, looking to thyself lest thou also be tempted. <sup>2</sup>Bear the burdens of each other, and so fulfill the law of the Christ. <sup>3</sup>For if some man presumes to be something when he is nothing, he deceives himself. <sup>4</sup>But let each man examine his own work, and then he will have the boast in himself alone and not in the other man. <sup>5</sup>For each man will bear his own burden. <sup>6</sup>But let him who is taught in the word share in all good things with him who teaches. <sup>7</sup>Be not misled, God is not mocked, for whatever a man sows this he will also reap. <sup>8</sup>Because he who sows to his own flesh will from the flesh reap corruption, but he who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup>And let us not be weary doing good, for in our own time we will reap, not desponding. <sup>10</sup>So then as we have time, let us work what is good toward all men, and especially toward those belonging to a household of the faith. <sup>11</sup>See in how large letters I wrote to you with my hand. <sup>12</sup>As many as desire to make a good impression in flesh, these compel you to be circumcised, only so that they may not be persecuted for the cross of the Christ. <sup>13</sup>For not even those who have been circumcised themselves keep law, but they want you to be circumcised, so that they may boast in thy flesh.

<sup>14</sup>But may it not be from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world. <sup>15</sup>For in Christ Jesus neither circumcision avails anything nor uncircumcision, but a new creation. <sup>16</sup>And as many as will march by this standard, peace upon them, and mercy, and upon the Israel of God. <sup>17</sup>Finally, let no man cause troubles for me, for I bear in my body the marks of the Lord Jesus. <sup>18</sup>The grace of our Lord Jesus Christ is with your spirit, brothers. Truly.





# *Ephesians*

## *Chapter 1*

**P**aul, an apostle of Jesus Christ through the will of God, to the sanctified who are at Ephesus, and faithful in Christ Jesus: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly things in Christ. <sup>4</sup>Just as he chose us in him before the foundation of the world, for us to be holy and unblemished before him in love. <sup>5</sup>Who predestined us for sonship through Jesus Christ for himself, according to the desire of his will, <sup>6</sup>for appreciation of the glory of his grace, by which he blessed us in him who is beloved. <sup>7</sup>In whom we have redemption through his blood, the forgiveness of transgressions, according to the wealth of his grace, <sup>8</sup>which he abounded for us in all wisdom and intelligence. <sup>9</sup>Having made known to us the mystery of his will according to his desire, which he purposed within himself <sup>10</sup>for an administration of the fullness of the times. To gather together all things in the Christ, things in the heavens and things upon the earth, <sup>11</sup>in him in whom also we obtained an inheritance. Having been predestined according to the purpose of him who works all things according to the deliberation of his will, <sup>12</sup>for us to be for appreciation of his glory, men who have first hoped in the Christ. <sup>13</sup>In whom ye also, having heard the word of the truth, the good news of your salvation, in whom also having believed, ye were sealed with the Holy Spirit of the promise, <sup>14</sup>which is a pledge of our inheritance, for the redemption of the acquired possession, for appreciation of his glory. <sup>15</sup>Because of this I also, having heard of your faith in the Lord Jesus, and love for all the sanctified, <sup>16</sup>I cease not expressing thanks for you, making remembrance of you in my prayers. <sup>17</sup>So that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation

in knowledge of him, <sup>18</sup>having the eyes of your heart enlightened. For you to know what is the hope of his calling, and what is the wealth of the glory of his inheritance in the sanctified, <sup>19</sup>and what is the transcending greatness of his power toward us who believe, according to the working of the dominion of his might, <sup>20</sup>which he wrought in the Christ, having raised him from the dead and seated at his right hand in the heavenly things, <sup>21</sup>far above every principle office, and position of authority, and power, and lordship, and every name that is named, not only in this age, but also in that which is coming. <sup>22</sup>And he subordinated all things under his feet, and appointed him head over all things for the church, <sup>23</sup>which is his body, the fulfillment of him who fills all in all.

## *Chapter 2*

**E**ven you, who were dead in trespasses and sins <sup>2</sup>in which ye once walked according to the era of this world, according to the ruler of the power of the air, the spirit that now works in the sons of disobedience. <sup>3</sup>Among whom we also all once behaved in the lusts of our flesh, doing the intentions of the flesh and of the thoughts, and were by nature children of wrath as also the others. <sup>4</sup>But God, being rich in mercy, through his great love that he loved us, <sup>5</sup>even us being dead in the transgressions, he made alive together with the Christ (ye are saved by grace), <sup>6</sup>and raised us up together, and seated us together in the heavenly things in Christ Jesus. <sup>7</sup>So that in the coming ages he might show the transcending wealth of his grace in kindness toward us in Christ Jesus. <sup>8</sup>For ye are saved by grace through faith, and this a gift of God, not from you, <sup>9</sup>not from works, so that not any man may boast. <sup>10</sup>For we are his workmanship, created in Christ Jesus for good works, which God preordained that we should walk in them. <sup>11</sup>Remember therefore that once ye, the Gentiles in flesh, who are called uncircumcision by that which is called circumcision (in flesh, made by hands), <sup>12</sup>that

ye were at that time independent of Christ, alienated from the citizenship of Israel, and alien of the covenants of the promise, having no hope and godless in the world. <sup>13</sup>But now in Christ Jesus ye, being formerly far off, became near in the blood of the Christ. <sup>14</sup>For he is our peace, who made both one, and broke down the dividing wall of partition, <sup>15</sup>having abolished in his flesh the enmity-the law of the commandments in ordinances-so that he might create in himself the two into one new man, making peace, <sup>16</sup>and might reconcile them both in one body to God through the cross, having slain the enmity by it. <sup>17</sup>And after coming he preached good news, peace to you, to those far off and to those near, <sup>18</sup>because through him we both have the access in one Spirit to the Father. <sup>19</sup>So then ye are no more alien and foreign, but fellow citizens of the sanctified, and belonging to the household of God. <sup>20</sup>Which was built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner, <sup>21</sup>in whom the whole building joined together grows into a holy temple in the Lord, <sup>22</sup>in whom ye also are built together in Spirit into a habitation of God.

### Chapter 3

**F**or this reason I Paul, the prisoner of Christ Jesus on behalf of you Gentiles, <sup>2</sup>since indeed ye heard of the administration of the grace of God, which was given to me for you, <sup>3</sup>that according to revelation he made known to me the mystery, as I wrote before in brief. <sup>4</sup>With which reading ye can recognize my understanding in the mystery of the Christ, <sup>5</sup>which in other generations was not made known to the sons of men, as it has now been revealed by Spirit to his holy apostles and prophets. <sup>6</sup>For Gentiles to be fellow-heirs, and of the same body, and fellow partakers of his promise in the Christ through the good news. <sup>7</sup>Of which I became a helper according to the gift of that grace of God, which was given to me according to the working of his power. <sup>8</sup>To

me, a man less than the least of all the sanctified, this grace was given to preach good news among the Gentiles, the unsearchable wealth of Christ, <sup>9</sup>and to make all men see what is the administration of the mystery hidden from the ages in God who created all things through Jesus Christ. <sup>10</sup>So that now the manifold wisdom of God might be made known to the principal offices and the positions of authority in the heavenly things, through the church, <sup>11</sup>according to the purpose of the ages, which he made in Christ Jesus our Lord, <sup>12</sup>in whom we have boldness and access in confidence through his faith. <sup>13</sup>Therefore I ask that ye not become discouraged at my tribulations on your behalf, which is your glory. <sup>14</sup>For this reason I bow my knees to the Father of our Lord Jesus Christ, <sup>15</sup>from whom every patriarchy in heavens and on earth is named. <sup>16</sup>So that he would grant you, according to the wealth of his glory, to be strengthened with power through his Spirit for the inner man, <sup>17</sup>for the Christ to dwell in your hearts through faith, <sup>18</sup>having been rooted and grounded in love, so that ye may be able to grasp with all the sanctified what is the breadth and length and depth and height, <sup>19</sup>and to become aware of the love of the Christ, which transcends knowledge, so that ye may be filled in all the fullness of God. <sup>20</sup>Now to him who is able to do above extraordinary-above all things that we ask or think-according to the power that works in us, <sup>21</sup>to him is the glory in the church in Christ Jesus for all generations of the age of the ages. Truly.

### Chapter 4

**I** therefore, the prisoner in the Lord, call on you to walk worthily of the calling in which ye were called, <sup>2</sup>with all humility and meekness, with longsuffering, forbearing each other in love. <sup>3</sup>Endeavoring to keep the unity of the Spirit in the bond of peace, <sup>4</sup>one body, and one Spirit. Just as also ye were called in one hope of your calling, <sup>5</sup>one Lord, one faith, one

immersion, <sup>6</sup>one God and Father of all. He is over all, and through all, and in us all. <sup>7</sup>But the grace was given to each of us, according to the measure of the gift of the Christ. <sup>8</sup>Therefore he says, Having ascended on high, he led captivity captive, and gave gifts to men. <sup>9</sup>And what is the ascended, except that he also first descended into the lower parts of the earth? <sup>10</sup>He who descended is also the same man who ascended high above all the heavens, so that he might fill all things. <sup>11</sup>And indeed he gave the apostles, and the prophets, and the evangelists, and the shepherds and teachers <sup>12</sup>for the perfecting of the sanctified, for the work of ministry, for edification of the body of the Christ. <sup>13</sup>Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to a standard of stature of the fullness of the Christ. <sup>14</sup>So that we may no longer be childish, tossed about and carried about by every wind of doctrine by the trickery of men in craftiness with the methodology of error. <sup>15</sup>But being truthful in love, we may cause all things to grow for him who is the head-the Christ- <sup>16</sup>from whom the whole body, joined together and united together through every connection of the supply, according to the working of each one part within a standard, makes the growth of the body for the construction of itself by love. <sup>17</sup>This I say therefore, and solemnly declare in the Lord, for you to walk no longer as also the other Gentiles walk, in the vanity of their mind, <sup>18</sup>darkened in their understanding, alienated from the life of God through the ignorance that is in them, because of the callousness of their heart. <sup>19</sup>Who, having become callous, gave themselves over to licentiousness for the work of all uncleanness in greed. <sup>20</sup>But ye did not so learn the Christ, <sup>21</sup>if indeed ye heard him, and were taught in him, as truth is in Jesus, <sup>22</sup>for you to put off the old man according to your former conduct, the man who is corrupt according to the desires of deceitfulness, <sup>23</sup>and to be renewed in the spirit of your mind, <sup>24</sup>and to put on the new man

according to God, the man who was created in righteousness and piety of the truth. <sup>25</sup>Therefore having put off falsehood, let each man speak truth with his neighbor, because we are body-parts of each other. <sup>26</sup>Be ye angry, and sin not. Let not the sun go down upon your wrath, <sup>27</sup>neither give a place to the devil. <sup>28</sup>Let the man who steals steal no more, but rather let him labor, working with his hands the good, so that he may have to give to him who has need. <sup>29</sup>Let no corrupt speech go out of your mouth, rather if there is any good word for edification of a need, so that it may give grace to those who hear. <sup>30</sup>And do not grieve the Holy Spirit of God, in which ye are sealed for a day of redemption. <sup>31</sup>Let all bitterness, and wrath, and anger, and clamor, and reviling be taken away from you, with all evil. <sup>32</sup>And become good toward each other, compassionate, forgiving each other, even as also God in Christ forgave us.

## Chapter 5

**B**ecome ye therefore imitators of God, as beloved children. <sup>2</sup>And walk in love, as also the Christ loved us, and delivered himself up for us, an offering and a sacrifice to God for a fragrant aroma. <sup>3</sup>But fornication, and all uncleanness, or greed, shall not even be named among you as befits the sanctified, <sup>4</sup>also indecency, and foolish talking or jesting, things not befitting, but thankfulness instead. <sup>5</sup>For ye are men who know this, that no fornicator, or unclean man, or covetous man, who is an idolater, has any inheritance in the kingdom of the Christ and God. <sup>6</sup>Let no man deceive you by empty words, for because of these things the wrath of God comes upon the sons of disobedience. <sup>7</sup>Do not become ye therefore partakers with them. <sup>8</sup>For ye were once darkness, but now light in the Lord. Walk as children of light <sup>9</sup>(for the fruit of the Spirit is in all goodness and righteousness and truth), <sup>10</sup>proving what is acceptable to the Lord. <sup>11</sup>And do not associate with the unfruitful works of darkness, but

instead even rebuke them. <sup>12</sup>For it is disgusting even to speak of the things happening by them secretly. <sup>13</sup>But all things exposed are revealed by the light, for everything that is seen is light. <sup>14</sup>Therefore he says, Awake, thou who sleep. And arise from the dead, and the Christ will shine upon thee. <sup>15</sup>Therefore watch carefully how ye walk, not as unwise but as wise, <sup>16</sup>redeeming the time, because the days are evil. <sup>17</sup>Because of this do not become foolish, but understanding what is the will of the Lord. <sup>18</sup>And do not become intoxicated with wine, during which is debauchery, but be filled in Spirit, <sup>19</sup>speaking to yourselves in psalms and hymns and spiritual songs, singing and striking strings in your heart to the Lord, <sup>20</sup>expressing thanks always for all things in the name of our Lord Jesus Christ to the God and Father, <sup>21</sup>submitting yourselves to each other in the fear of Christ. <sup>22</sup>Wives, submit to your own husbands as to the Lord. <sup>23</sup>Because a husband is head of the wife, as also Christ is head of the church, and himself the savior of the body. <sup>24</sup>But as the church is subject to the Christ, so also the wives to their own husbands in everything. <sup>25</sup>Husbands, love your own wives even as Christ also loved the church, and delivered himself up for it, <sup>26</sup>so that he might sanctify it, having cleansed it with the washing of water by the word, <sup>27</sup>so that he might present it to himself, the glorious church, not having spot or wrinkle or any such thing, but that it should be holy and unblemished. <sup>28</sup>So ought the husbands to love their own wives as their own bodies. He who loves his own wife loves himself. <sup>29</sup>For no man ever hated his own flesh, but nourishes and cherishes it, just as also Christ the church, <sup>30</sup>because we are parts of his body, of his flesh and of his bones. <sup>31</sup>Separate from this a man will leave his father and mother behind, and will be bonded with his wife, and the two will be in one flesh. <sup>32</sup>This mystery is great, but I speak for Christ and for the church. <sup>33</sup>Nevertheless ye also, each one in particular, shall so love his own wife as himself, and the wife that

she fear her husband.

## Chapter 6

**C**hildren, obey your parents in the Lord, for this is right. <sup>2</sup>Honor thy father and mother, which is the first commandment with promise, <sup>3</sup>so that it may become well with thee, and thou wilt be long lasting on the earth. <sup>4</sup>And ye fathers, do not exasperate your children, but rear them in the training and admonition of the Lord. <sup>5</sup>Bondmen, be obedient to the masters according to flesh, with fear and trembling, in simplicity of your heart as to the Christ. <sup>6</sup>Not according to eye-service, as men-pleasers, but as bondmen of Christ, doing the will of God from the soul, <sup>7</sup>bond-serving with goodwill, as to the Lord and not to men. <sup>8</sup>Knowing that whatever good thing each may do, he will receive this from the Lord, whether bondman or freeman. <sup>9</sup>And ye masters, do the same things to them, easing up the threats, knowing also that the master of you yourselves is in the heavens, and there is no partiality from him. <sup>10</sup>Finally my brothers, be strong in the Lord and in the power of his might. <sup>11</sup>Put on the full armor of God to enable you to stand against the wiles of the devil. <sup>12</sup>Because our wrestling is not against flesh and blood, but against the principal offices, against the positions of authority, against the world-rulers of the darkness of this age, against the spiritual things of wickedness in the heavenly things. <sup>13</sup>Because of this take ye up the full armor of God, so that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup>Stand ye therefore having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup>and having shod your feet in preparation of the good news of peace. <sup>16</sup>Above all having taken up the shield of faith, by which ye will be able to quench all the fiery darts of evil. <sup>17</sup>And take the helmet of salvation, and the sword of the Spirit, which is the word of God, <sup>18</sup>praying through every prayer and entreaty at every time in spirit, and being alert in this

same thing in all perseverance and entreaty for all the sanctified, <sup>19</sup>and for me, so that utterance may be given to me in boldness in opening my mouth to make known the mystery of the good news, <sup>20</sup>for which I am an ambassador in bondage, so that in it I may speak boldly, as I ought to speak. <sup>21</sup>But that ye also may know the things concerning me, what I do, Tychicus, the beloved brother and faithful helper in the Lord, will make known all things to you. <sup>22</sup>Whom I sent to you for this same thing, so that ye might know the things about us, and that he might encourage your hearts. <sup>23</sup>Peace to the brothers, and love with faith from God the Father and the Lord Jesus Christ. <sup>24</sup>The grace is with all those who love our Lord Jesus Christ with incorruptibility. Truly.



# Philippians

## Chapter 1

**P**aul and Timothy, bondmen of Jesus Christ, to all the sanctified in Jesus Christ who are at Philippi, with the guardians and helpers: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>I thank my God upon every memory of you, <sup>4</sup>always in my every entreaty for all of you, making the entreaty with joy <sup>5</sup>for your participation in the good news from the first day until now. <sup>6</sup>Being confident of this same thing, that he who began a good work in you will complete it until the day of Christ Jesus. <sup>7</sup>Just as it is right for me to think this about all of you, because I have you in my heart, both in my bonds and in the defense and confirmation of the good news, you all being partners with me of the grace. <sup>8</sup>For God is my witness, how I long for you all in bowels of Jesus Christ. <sup>9</sup>And this I pray, that your love may abound still more and more in knowledge and all discernment <sup>10</sup>for you to examine the things that are significant. So that ye may be tested by sunlight and not stumbling toward the day of Christ, <sup>11</sup>having been filled with fruits of righteousness, through Jesus Christ, for glory and praise of God. <sup>12</sup>But I want you to know, brothers, that the things in respect to me have come more for the advancement of the good news, <sup>13</sup>in order for my bonds in Christ to become apparent in the whole Praetorium, and in all the others. <sup>14</sup>And more of the brothers in the Lord have been convinced by my bonds to be much more bold to speak the word fearlessly. <sup>15</sup>Actually some even preach the Christ because of envy and strife, and some also because of good-will. <sup>16</sup>Some indeed proclaim the Christ from selfish ambition, not sincerely, supposing to bring affliction to my bonds. <sup>17</sup>But some from love, knowing that I am set for the defense of the good news. <sup>18</sup>What then? Except in every way, whether in pretence or in truth, Christ is proclaimed, and in this I rejoice, but also I will

rejoice. <sup>19</sup>For I know that this will turn out to me for salvation (through your entreaty, and the support of the Spirit of Jesus Christ) <sup>20</sup>according to my eager expectation and hope that I will be shamed in nothing. But with all boldness, now as always, Christ will also be magnified in my body, whether through life or through death. <sup>21</sup>For to me to live is Christ, and to die is gain. <sup>22</sup>But if to live in flesh, this is fruit of labor to me, then what I will choose I know not. <sup>23</sup>And I am constrained by the two, having the desire to depart and be with Christ, being far better. <sup>24</sup>But to remain in the flesh is more necessary because of you. <sup>25</sup>And having been convinced of this, I know that I will remain, and will continue with you all for your progress and joy in the faith. <sup>26</sup>So that your pride may abound in Christ Jesus in me because of my presence with you again. <sup>27</sup>Only be citizens worthy of the good news of the Christ, so that, whether having come and having seen you or being absent, I may hear things about you that ye stand firm in one spirit, with one soul striving together for the faith of the good news. <sup>28</sup>And not being frightened in anything by those who oppose, which is indeed a sign of destruction to them, but to you of salvation, and this from God. <sup>29</sup>Because to you it was granted on behalf of Christ, not only to believe in him, but also to suffer for him, <sup>30</sup>having the same conflict such as ye saw in me, and now hear is in me.

## Chapter 2

**I**f therefore any exhortation is in Christ, if any encouragement of love, if any fellowship of spirit, if any bowels and mercies, <sup>2</sup>fulfill my joy, that ye may think the same way, having the same love, being knit in soul, thinking in oneness, <sup>3</sup>in nothing according to selfish ambition or empty conceit, but in humility considering each other surpassing yourselves. <sup>4</sup>Look ye out each man not to things of yourselves, but each man also to the things of others. <sup>5</sup>Indeed have this way to think in you, that



also was in Christ Jesus, <sup>6</sup>who, existing in the form of God, did not consider being equal to God something to seize and hold. <sup>7</sup>But he emptied himself, having taken a form of a bondman, having become in a likeness of men. <sup>8</sup>And having been found in a form like a man, he lowered himself, having become obedient until death, even of death from a cross. <sup>9</sup>Therefore God also highly exalted him and gave him the name above every name, <sup>10</sup>so that at the name of Jesus every knee should bow, of the heavenly, and the earthly, and the sub-earthly, <sup>11</sup>and that every tongue should acknowledge that Jesus Christ is Lord, to the glory of God the Father. <sup>12</sup>Therefore my beloved, just as ye have always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup>For it is God who works in you both to desire and to work for approval. <sup>14</sup>Do all things without grumbings and arguments, <sup>15</sup>so that ye may become blameless and pure children of God, blameless in the midst of a crooked and perverted generation, among whom ye shine as lights in the world. <sup>16</sup>Holding firm the word of life, for a boast by me in the day of Christ, that I did not run in vain nor labor in vain. <sup>17</sup>Yet even if I am poured out a libation upon the sacrifice and service of your faith, I am glad and rejoice with you all. <sup>18</sup>And in the same way, ye also be glad and rejoice with me. <sup>19</sup>But I hope in the Lord Jesus to send Timothy to you soon, so that I also may be cheerful when I know the things about you. <sup>20</sup>For I have no man like-minded who will genuinely care for the things about you. <sup>21</sup>For they all seek the things of themselves, not the things of Christ Jesus. <sup>22</sup>But ye know the proof of him, that, as a child to a father, he served with me for the good news. <sup>23</sup>Indeed therefore I hope to send this man immediately, whenever I may focus on the things concerning me. <sup>24</sup>And I trust in the Lord that I myself also will come soon. <sup>25</sup>But I considered it necessary to send to you Epaphroditus, my brother and co-workman and fellow

soldier, and your apostle and servant of my need, <sup>26</sup>since he was longing for you all, and distressed because ye heard that he was sick. <sup>27</sup>For also he was sick, near death, but God was merciful to him, and not only him, but also me, so that I might not have sorrow upon sorrow. <sup>28</sup>Therefore I sent him more urgently, so that having seen him again, ye may rejoice, and I may be less sorrowful. <sup>29</sup>Receive him therefore in the Lord with all gladness, and hold such men esteemed. <sup>30</sup>Because for sake of the work of the Christ he came near the point of death, handing over his life so that he might fill up the deficiency of your service toward me.

### Chapter 3

**F**inally, my brothers, rejoice in the Lord. To write the same things to you is really not irksome to me, but safe for you. <sup>2</sup>Beware of the dogs, beware of the evil workmen, beware of the excision. <sup>3</sup>For we are the circumcision, men who worship in spirit to God, and who boast in Christ Jesus, and not being confident in flesh. <sup>4</sup>Although (I having confidence also in flesh) if any other man seems to be confident in the flesh, I more: <sup>5</sup>in circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; regarding law, a Pharisee; <sup>6</sup>regarding zeal, persecuting the church; regarding the righteousness in law, having become blameless. <sup>7</sup>But whatever was gain to me, these things I regarded loss because of the Christ. <sup>8</sup>But indeed therefore I even consider all things to be loss because of things surpassing, of the knowledge of Christ Jesus my Lord, because of whom I suffered the loss of all things, and consider them to be rubbish, so that I may gain Christ, <sup>9</sup>and be found in him, not having my righteousness, that from law, but that through Christ's faith-the righteousness from God based on faith- <sup>10</sup>to know him, and the power of his resurrection, and the participation of his sufferings, being conformed to his death, <sup>11</sup>if somehow I might attain to the resurrection of the dead. <sup>12</sup>Not that I have already obtained or

have already been fully perfected, but I press forward, if also I might seize upon that for which also I was seized by Christ Jesus. <sup>13</sup>Brothers, I reckon myself not to have seized, but one thing, indeed forgetting the things behind, and reaching forward to the things ahead, <sup>14</sup>I press forward toward the goal for the prize of the high calling of God in Christ Jesus. <sup>15</sup>As many therefore as are perfect should think this way. And if ye think anything differently, this also God will reveal to you. <sup>16</sup>However in what we have attained, to march by the same standard, to think the same way. <sup>17</sup>Brothers, become fellow-imitators of me, and watch those who so walk, just as ye have us for an example. <sup>18</sup>For many walk, who (I told you often, and now also say while weeping) are enemies of the cross of Christ, <sup>19</sup>whose end is destruction, whose god is the belly, and the glory in their shame, who mind earthly things. <sup>20</sup>For our citizenship exists in the heavens, from which also we await a Savior, the Lord Jesus Christ, <sup>21</sup>who will transform the body of our lowliness, in order for it to become similar in form to the body of his glory, according to the working of his power even to subject all things to himself.

## Chapter 4

**S**o then, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord this way beloved. <sup>2</sup>I exhort Euodias, and I exhort Syntyche, to think the same way in the Lord. <sup>3</sup>Yes, I ask thee also, genuine yokefellow, help them—the women who labored with me in the good news—with Clement also, and the rest of my co-workmen whose names are in the book of life. <sup>4</sup>Rejoice in the Lord always. Again I will say, rejoice. <sup>5</sup>Let your gentleness be known to all men. The Lord is near. <sup>6</sup>Be anxious about nothing, but in everything by prayer and supplication with thankfulness make your requests known to God. <sup>7</sup>And the peace of God that surpasses all understanding will guard your hearts and your minds in

Christ Jesus. <sup>8</sup>Finally brothers, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are commendable, if anything is a virtue, and if anything is praiseworthy, think on these things. <sup>9</sup>And what ye learned and received and heard and saw in me, these things do, and the God of peace will be with you. <sup>10</sup>But I rejoiced in the Lord greatly that now at last ye have revived thinking about me, in which also ye were thinking, but ye lacked opportunity. <sup>11</sup>Not that I speak regarding need, for I have learned in what things I am to be content. <sup>12</sup>I know both how to be abased and how to abound. In everything and in all things I have learned the secret both to be full and to be hungry, both to abound and to be lacking. <sup>13</sup>I can do all things in the Christ who strengthens me. <sup>14</sup>Nevertheless ye did well having shared with my affliction. <sup>15</sup>And ye Philippians also have seen that, in the beginning of the good news when I departed from Macedonia, not one congregation shared with me in the matter of giving and receiving except ye only, <sup>16</sup>because also in Thessalonica ye sent both once and again to my need. <sup>17</sup>Not that I seek the gift, but I seek the fruit that abounds to your account. <sup>18</sup>But I receive all things, and I abound. I have been filled, having received from Epaphroditus the things from you, an aroma of fragrance, an acceptable sacrifice well-pleasing to God. <sup>19</sup>And my God will fill your every need according to his wealth in glory in Christ Jesus. <sup>20</sup>Now to our God and Father is the glory into the ages of the ages. Truly. <sup>21</sup>Salute every sanctified man in Christ Jesus. The brothers with me salute you. <sup>22</sup>All the sanctified salute you, and especially those of the house of Caesar. <sup>23</sup>The grace of the Lord Jesus Christ is with you all. Truly.



# Colossians

## Chapter 1

**P**aul, an apostle of Jesus Christ through the will of God, and Timothy the brother, <sup>2</sup>to the holy and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>We give thanks to the God and Father of our Lord Jesus Christ, always praying about you, <sup>4</sup>having heard of your faith in Christ Jesus, and the love toward all the sanctified, <sup>5</sup>because of the hope being reserved for you in the heavens, which ye heard before in the word of the truth of the good news <sup>6</sup>being present for you, just as also in all the world. And it is bearing fruit and increasing, just as also among you from the day that ye heard and recognized the grace of God in truth. <sup>7</sup>Just as also ye learned from Ephraim our beloved fellow bondman, who is a faithful helper of the Christ for you, <sup>8</sup>the man who also made clear to us your love in spirit. <sup>9</sup>Because of this we also, from the day that we heard, cease not praying for you and making request that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding. <sup>10</sup>For you to walk worthily of the Lord for every desire to please, bearing fruit in every good work, and growing in the knowledge of God, <sup>11</sup>being strengthened in every ability, according to the dominion of his glory, for all perseverance and longsuffering with joy. <sup>12</sup>Giving thanks to the Father who made us qualified for the share of the portion of the sanctified in light. <sup>13</sup>Who rescued us out of the power of darkness, and transferred us into the kingdom of the Son of his love, <sup>14</sup>in whom we have redemption through his blood, the forgiveness of sins, <sup>15</sup>who is an image of the invisible God, the firstborn of all creation. <sup>16</sup>Because in him all things were created, things in the heavens and things upon the earth, things visible and things invisible, whether thrones or lordships or principal offices or positions of authority, all things have been

created through him, and for him. <sup>17</sup>And he is before all, and in him all things hold together. <sup>18</sup>And he is the head of the body, the church, who is the beginning, the firstborn from the dead, so that he might become preeminent in all things. <sup>19</sup>Because in him it was considered good for all the fullness to dwell, <sup>20</sup>and through him to reconcile all things to himself, having made peace through the blood of his cross, through him whether things upon the earth or things in the heavens. <sup>21</sup>And you, being formerly alienated and hostile in mind, in works, in things evil. But now he has reconciled <sup>22</sup>in the body of his flesh through death, to present you holy and unblemished and unblameable before him. <sup>23</sup>If ye truly continue in the faith, founded, and steadfast, and not moved away from the hope of the good news that ye heard, which was proclaimed in all creation under heaven, of which I Paul became a helper. <sup>24</sup>I now rejoice in sufferings for you, and make complete in my flesh things lacking of the afflictions of the Christ for his body, which is the church. <sup>25</sup>Of which I became a helper according to the administration of God, which was given to me for you to fulfill the word of God, <sup>26</sup>the mystery that was hidden from the ages and from the generations, but has now been made known to his sanctified. <sup>27</sup>To whom God wanted to make known what is the wealth of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. <sup>28</sup>Whom we proclaim, admonishing every man and teaching every man in all wisdom, so that we may present every man perfect in Christ Jesus. <sup>29</sup>For which also I labor, striving according to his working, which works in me with power.

## Chapter 2

**F**or I want you to know how great a struggle I have about you, and those at Laodicea, and as many as have not seen my face in flesh. <sup>2</sup>So that their hearts may be encouraged, having been united together in

love, and for all wealth of the full assurance of understanding, to knowledge of the mystery of the God and Father of the Christ. <sup>3</sup>In whom are hidden all the treasures of wisdom and knowledge. <sup>4</sup>And I say this so that not any man may delude you with persuasive speech. <sup>5</sup>For even though I am absent in the flesh, yet I am with you in the spirit, rejoicing and seeing your orderliness, and the steadfastness of your faith for Christ. <sup>6</sup>As therefore ye received Christ Jesus the Lord, walk in him, <sup>7</sup>rooted and built up in him and established in the faith, just as ye were taught, abounding in it with thankfulness. <sup>8</sup>Take heed lest there will be any man taking you captive through the love of wisdom and empty deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ. <sup>9</sup>Because in him all the fullness of the divinity dwells bodily. <sup>10</sup>And ye are men who have been made full in him, who is the head of every principal office and position of authority. <sup>11</sup>In whom also ye were circumcised a circumcision not made with hands, in the removal of the body of the sins of the flesh by the circumcision of the Christ. <sup>12</sup>Having been buried with him in immersion, in which also ye were raised together through faith of the working of God, who raised him from the dead. <sup>13</sup>And you, being dead in transgressions and the uncircumcision of your flesh, you he made alive together with him, having forgiven us all the transgressions, <sup>14</sup>having erased the handwriting against us in the regulations that were hostile to us, and he has taken it up from the midst, having nailed it to the cross. <sup>15</sup>Having stripped the principal offices and the positions of authority, he exposed them openly, having triumphed over them by it. <sup>16</sup>Let not any man therefore judge you in eating, or in drinking, or in the matter of a festival or a new moon or sabbaths, <sup>17</sup>which are a shadow of the things coming, but the body is Christ's. <sup>18</sup>Let no man umpire against you insisting on self-mortification, and worship of the agents, intruding in things that

he has not seen, vainly puffed up by the mind of his flesh, <sup>19</sup>and not holding to the head, from whom all the body, being supplied and held together through the connections and bonds, develops its growth from God. <sup>20</sup>If ye died with Christ from the rudiments of the world, why do ye submit to rules, as though living in the world? <sup>21</sup>Do not handle, nor taste, nor touch <sup>22</sup>(which are all things for consumption by use), according to the commandments and teachings of men? <sup>23</sup>Which having, are indeed a matter of wisdom in will-worship, and self-mortification, and austerity of the body-not in any value against indulgence of the flesh.

### Chapter 3

**I**f therefore ye were raised with the Christ, I seek the things above, where Christ is, sitting at the right hand of God. <sup>2</sup>Think on the things above, not the things on the earth. <sup>3</sup>For ye died, and your life has been hidden with the Christ in God. <sup>4</sup>When the Christ, our life, is made known, then ye also will be made known with him in glory. <sup>5</sup>Put to death therefore your body-parts on the earth: fornication, uncleanness, passion, evil desire, and greed, which is idolatry. <sup>6</sup>Because of which the wrath of God comes upon the sons of disobedience, <sup>7</sup>in which ye also once walked when ye lived in them. <sup>8</sup>But now ye also, put off all these things: anger, wrath, wickedness, reviling, filthy speaking out of your mouth. <sup>9</sup>Do not lie to each other, having stripped off the old man with his practices, <sup>10</sup>and having put on the new man, being renewed in knowledge according to an image of him who created him, <sup>11</sup>where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but the all and in all, Christ. <sup>12</sup>Put on therefore, as chosen men of God, holy and beloved, bowels of compassion, kindness, humility, meekness, longsuffering, <sup>13</sup>forbearing each other, and forgiving yourselves, if any man has a complaint against any, just as also the Christ forgave you, so also ye, <sup>14</sup>and above all these

things, love, which is the bond of perfection. <sup>15</sup>And let the peace of God umpire in your hearts, for which also ye were called in one body, and become thankful. <sup>16</sup>Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs, singing by grace in your hearts to God. <sup>17</sup>And all things, anything whatever ye may do in word or in deed, do all in the name of the Lord Jesus, expressing thanks to the God and Father through him. <sup>18</sup>Wives, be ye submissive to your own husbands as is proper in the Lord. <sup>19</sup>Husbands, love the wives and do not be made bitter against them. <sup>20</sup>Children, obey the parents in all things, for this is well-pleasing in the Lord. <sup>21</sup>Fathers, do not provoke your children, so that they may not be discouraged. <sup>22</sup>Bondmen, obey in all things those masters according to flesh, not in eye-service as men-pleasers, but in simplicity of heart, fearing God. <sup>23</sup>And all things, anything whatever ye may do, work from soul as to the Lord and not to men, <sup>24</sup>knowing that from the Lord ye will receive the reward of the inheritance, for ye serve the Lord Christ. <sup>25</sup>And he who does wrong will be recompensed what he did wrong, and there is no partiality.

## Chapter 4

**M**asters, present to the bondmen what is right and equitable, knowing that ye also have a Master in heavens. <sup>2</sup>Continue in prayer, being vigilant in it with thankfulness. <sup>3</sup>Praying simultaneously about us also, so that God may open to us a door of the word, to speak the mystery of the Christ, because of which I have also been bound, <sup>4</sup>so that I may make it known as I ought to speak. <sup>5</sup>Walk in wisdom toward those outside, redeeming the time, <sup>6</sup>your speech always with grace, seasoned with salt, to know how it is fitting for you to answer each one. <sup>7</sup>Tychicus will make known to you all things about me, the beloved brother and faithful helper and fellow bondman in the Lord. <sup>8</sup>Whom I sent to you for this same thing,

so that he may know the things about you, and may encourage your hearts, <sup>9</sup>with Onesimus, the faithful and beloved brother who is of you. They will make known to you all things here. <sup>10</sup>Aristarchus my fellow prisoner salutes you, and Mark, the cousin of Barnabas (about whom ye received orders, if he comes to you, welcome him), <sup>11</sup>and Jesus who is called Justus, these being the only fellow workmen from the circumcision for the kingdom of God, men who became a comfort to me. <sup>12</sup>Epaphras, the bondman of Christ from you, salutes you, always striving for you in prayers, so that ye may stand perfect and made full in all the will of God. <sup>13</sup>For I testify about him, that he has much zeal for you, and those in Laodicea, and those in Hierapolis. <sup>14</sup>Luke, the beloved physician, and Demas salute you. <sup>15</sup>Salute the brothers in Laodicea, and Nymphas, and the assembly associated with his house. <sup>16</sup>And when the letter has been read among you, cause that it be read also in the congregation of Laodiceans, and that ye also read the one from Laodicea. <sup>17</sup>And say to Archippus, Watch the ministry that thou received in the Lord so that thou may fulfill it. <sup>18</sup>The salutation of Paul by my hand. Remember my bonds. Grace is with you. Truly.



# *I Thessalonians*

## *Chapter 1*

**P**aul and Silvanus and Timothy, to the congregation of Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>2</sup>We thank God always about all of you, making recollection of you in our prayers, <sup>3</sup>remembering without ceasing your work of faith and labor of love and steadfastness of hope of our Lord Jesus Christ, before our God and Father. <sup>4</sup>Knowing, beloved brothers, your selection by God, <sup>5</sup>because the good news from us happened to you not in word only, but also in power, and in the Holy Spirit, and in much assurance, as ye know what kind of men we became among you, because of you. <sup>6</sup>And ye became imitators of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, <sup>7</sup>in order for you to become examples to all those who believe, in Macedonia and in Achaia. <sup>8</sup>For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. <sup>9</sup>For they report about us what kind of entrance we had with you, and how ye turned to God from the idols to serve a living and true God, <sup>10</sup>and to await his Son from the heavens whom he raised from the dead-Jesus-who rescues us from the coming wrath.

## *Chapter 2*

**F**or ye yourselves know, brothers, our entrance with you, that it has not become empty. <sup>2</sup>But having suffered before and been mistreated in Philippi, as ye know, we were bold in our God to speak to you the good news of God within much conflict. <sup>3</sup>For our exhortation is not from error, nor from uncleanness, nor in deception, <sup>4</sup>but as we have been approved by God to be entrusted with the good news, thus we speak, not as pleasing men, but

God who proves our hearts. <sup>5</sup>For we came neither in word of flattery (at any time as ye know) nor a pretense of greed (God is witness) <sup>6</sup>nor seeking glory from men, neither from you nor from others. While able to bear down as apostles of Christ, <sup>7</sup>nevertheless we became gentle in the midst of you, as a nurse cherishes her own children. <sup>8</sup>Thus being desirous of you, we were pleased to impart to you, not only the good news of God, but also our own souls, because ye have become beloved to us. <sup>9</sup>For ye remember, brothers, our labor and the hardship. For, laboring night and day in order not to burden any of you, we preached to you the good news of God. <sup>10</sup>Ye are witnesses, and God, how piously and justly and blamelessly we became to you who believe, <sup>11</sup>just as ye know, as each one of you as a father of his own children, imploring you, and comforting, <sup>12</sup>and solemnly declaring for you to walk worthily of God, who calls you into his own kingdom and glory. <sup>13</sup>And because of this we thank God without ceasing, because, having received the word of God heard from us, ye received not the word of men, but as it truly is, the word of God, which also is at work in you who believe. <sup>14</sup>For ye, brothers, became imitators of the congregations of God, which are in Judea in Christ Jesus, because ye also suffered the same things by your own countrymen, just as also they by the Jews. <sup>15</sup>The men who both killed the Lord Jesus and their own prophets, and who persecuted us, and are not pleasing to God, and are contrary to all men. <sup>16</sup>Forbidding us to speak to the Gentiles so that they might be saved, in order to fill up their sins always. But wrath came upon them finally. <sup>17</sup>But we, brothers, who were orphaned from you for the time of an hour, in presence not in heart, hastened more earnestly to see your face, with much desire. <sup>18</sup>Therefore we wanted to come to you, indeed I, Paul, even once and again, and Satan hindered us. <sup>19</sup>For what is our hope or joy or crown of boast? Or is it not even ye, before our Lord Jesus at his coming? <sup>20</sup>For ye are our



glory and joy.

## Chapter 3

**T**herefore, no longer covering over it, we preferred to be left behind in Athens alone. <sup>2</sup>And we sent Timothy, our brother, and a helper of God, and our fellow workman in the good news of the Christ, in order to establish you and to encourage you about your faith, <sup>3</sup>for no man to be disturbed by these afflictions. For ye yourselves know that we are set for this. <sup>4</sup>For also when we were with you we foretold you that we were going to be oppressed, just as it also happened, and ye know. <sup>5</sup>Because of this, I too, no longer covering over it, sent in order to know your faith, lest somehow he who tempts was tempting you, and our labor became in vain. <sup>6</sup>But now of Timothy, having come to us from you, and having proclaimed good news to us of your faith and love, and that ye always have a good recollection of us, longing to see us, just as we also you, <sup>7</sup>because of this, brothers, we were encouraged toward you in all our affliction and necessity through your faith. <sup>8</sup>Because now we live, if ye stand firm in the Lord. <sup>9</sup>For what thanks can we repay God about you, for all the joy in which we rejoiced because of you before our God, <sup>10</sup>praying night and day above extraordinary in order to see your face and to mend the deficiencies of your faith? <sup>11</sup>Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you. <sup>12</sup>And may the Lord make you increase and abound in love toward each other, and toward all men, just as also we toward you, <sup>13</sup>in order to establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus with all his sanctified.

## Chapter 4

**F**inally therefore, brothers, we ask you, and summon in the Lord Jesus, that just as ye received from us how ye ought to walk and to please God, that ye may abound more. <sup>2</sup>For ye

know what commandments we gave you through the Lord Jesus. <sup>3</sup>For this is the will of God, your sanctification, for you to abstain from fornication, <sup>4</sup>for each of you to know how to possess his own vessel in sanctification and reverence, <sup>5</sup>not in passion of lust, as also the Gentiles who have not known God, <sup>6</sup>not to transgress and to cheat his brother in the affair, because the Lord is vengeful about all these things, as also we forewarned you and solemnly testified. <sup>7</sup>For God did not call us to uncleanness, but in sanctification. <sup>8</sup>Therefore he who disregards, disregards not man, but God, who also gave his Holy Spirit to you. <sup>9</sup>But about brotherly love ye have no need to write to you, for ye yourselves are taught by God in order to love each other. <sup>10</sup>For ye are also doing it toward all the brothers in all Macedonia. But we exhort you, brothers, to abound more, <sup>11</sup>and to aspire to live quietly, and to do your own things, and to work with your own hands, just as we commanded you, <sup>12</sup>so that ye may walk properly toward those outside, and may have nothing lacking. <sup>13</sup>But we do not want you to be ignorant, brothers, about those who are asleep, so that ye may not grieve, as also the others who have no hope. <sup>14</sup>For if we believe that Jesus died and arose, so also those who became asleep through Jesus, God will bring with him. <sup>15</sup>For this we say to you in the word of the Lord, that we who are alive, who remain for the coming of the Lord, will no, not precede those who became asleep. <sup>16</sup>Because the Lord himself will descend from heaven with a shout, with a voice of the arch-agent, and with a trumpet of God. And the dead in Christ will rise first, <sup>17</sup>then we who are alive, who remain, will be caught up simultaneously with them in clouds to the Lord's gathering in the air. And so we will always be with the Lord. <sup>18</sup>Therefore encourage each other with these words.

## Chapter 5

**B**ut about the times and the seasons, brothers, ye have no need to be written to you. <sup>2</sup>For ye yourselves know accurately that the day of the Lord so comes as a thief in the night. <sup>3</sup>For when they say, Peace and safety, then sudden destruction approaches them, as the woman having birth pangs in her womb, and they will, no, not escape. <sup>4</sup>But ye, brothers, are not in darkness, so that the day would seize you as a thief. <sup>5</sup>Ye are all sons of light and sons of the day. We are not of the night nor of darkness. <sup>6</sup>So then let us not sleep, as also the others, but let us watch and be sober. <sup>7</sup>For those who sleep, sleep at night, and those who are intoxicated get drunk at night. <sup>8</sup>But we, being of the day, should be sober, putting on a breastplate of faith and love, and a helmet, the hope of salvation. <sup>9</sup>Because God appointed us not for wrath, but for an acquired possession of salvation through our Lord Jesus Christ, who died for us. <sup>10</sup>So that, whether we are awake or sleep, we should live together with him. <sup>11</sup>Therefore encourage each other, and build ye up one by one, just as ye also are doing. <sup>12</sup>And we ask you, brothers, to acknowledge those who labor among you, and who lead you in the Lord, and who admonish you, <sup>13</sup>and to esteem them with exceptional love because of their work. Live peaceably among yourselves. <sup>14</sup>And we encourage you, brothers, admonish the unruly, strengthen the weak-spirited, help the infirmed, be patient toward all. <sup>15</sup>See that not any man repays evil for evil to any man, but always pursue the good, both for each other and for all. <sup>16</sup>Rejoice always. <sup>17</sup>Pray without ceasing. <sup>18</sup>In everything express thanks, for this is the will of God in Christ Jesus for you. <sup>19</sup>Do not quench the Spirit. <sup>20</sup>Do not disdain prophecies, <sup>21</sup>but examine all things. Hold firm the good. <sup>22</sup>Abstain from all appearance of evil. <sup>23</sup>And may the God of peace himself sanctify you thoroughly. And may your spirit and soul and body be preserved complete, blamelessly at the coming of our Lord Jesus Christ.

<sup>24</sup>Faithful is he who calls you, who also will do it. <sup>25</sup>Brothers, pray about us. <sup>26</sup>Salute all the brothers by a holy kiss. <sup>27</sup>I adjure you by the Lord that the letter be read to all the holy brothers. <sup>28</sup>The grace of our Lord Jesus Christ is with you. Truly.



# *II Thessalonians*

## *Chapter 1*

**P**aul and Silvanus and Timothy, to the congregation of Thessalonians in God our Father and the Lord Jesus Christ: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>We are indebted to thank God always about you, brothers, as it is fitting, because your faith is increasing greatly, and the love of each one of you all toward each other abounds. <sup>4</sup>So as for us ourselves to have pride in you in the congregations of God, for your perseverance and faith in all your persecutions and in the tribulations that ye endure, <sup>5</sup>being evidence of the righteous judgment of God, for you to be considered worthy of the kingdom of God, for which also ye suffer. <sup>6</sup>Since it is a righteous thing according to God to repay restriction to those who restrict you, <sup>7</sup>and relief with us, to you who are restricted, at the revealing of the Lord Jesus from heaven with his agents of power <sup>8</sup>in a fire of flame rendering vengeance to those who have not known God, and to those not obeying the good news of our Lord Jesus Christ. <sup>9</sup>Men who will suffer punishment, a penalty of eternal destruction from the presence of the Lord and from the glory of his might, <sup>10</sup>when he comes to be glorified in his sanctified, and to be marveled in that day by all those who believe (because our testimony among you was believed). <sup>11</sup>For which also we pray always about you, so that our God will make you worthy of the calling, and will fulfill every desire of goodness and work of faith with power. <sup>12</sup>So that the name of our Lord Jesus Christ may be glorified in you and ye in him, according to the grace of our God and the Lord Jesus Christ.

## *Chapter 2*

**N**ow we ask you, brothers, on behalf of the coming of our Lord Jesus Christ and our gathering together to him, <sup>2</sup>for ye not to be quickly shaken from your mind, nor to be

alarmed, neither by spirit, nor by word, nor by a letter as by us, as that the day of the Christ has come. <sup>3</sup>Let not any man deceive you in any way, because if not, the defection may come first, and he may be revealed-the man of sin, the son of destruction, <sup>4</sup>who opposes and exalts himself against all that is called God or an object of worship, so as for him to sit in the temple of God, as God, displaying himself that he is God. <sup>5</sup>Do ye not remember that when I was yet with you I told you these things? <sup>6</sup>And now ye know that which restrains, for him to be revealed in his own time. <sup>7</sup>For the mystery of lawlessness is already working, only he who restrains it until now will develop from the midst. <sup>8</sup>And then the lawless will be revealed, whom the Lord will consume with the spirit of his mouth, and will neutralize at the appearance of his coming. <sup>9</sup>Whose coming is according to the working of Satan with all power and signs and marvels of deceit, <sup>10</sup>and in all deception of unrighteousness in those who are perishing, in return for which, they did not accept the love of the truth in order for them to be saved. <sup>11</sup>And because of this God will send them the force of a delusion, for them to believe a lie, <sup>12</sup>so that they might be condemned-all those who did not believe the truth, but who delighted in unrighteousness. <sup>13</sup>But we are indebted to express thanks to God always about you, brothers, beloved by the Lord, because God chose you from the beginning for salvation, in sanctification of spirit and belief of truth, <sup>14</sup>for which he called you, through our good news, for an acquired possession of glory of our Lord Jesus Christ. <sup>15</sup>So then, brothers, stand firm and hold to the traditions that ye were taught, whether by word or by letter from us. <sup>16</sup>And may our Lord Jesus Christ himself, and our God and Father who loved us and gave eternal encouragement and good hope through grace, <sup>17</sup>encourage your hearts and establish you in every good word and work.

## Chapter 3

**F**inally, brothers, pray about us, so that the word of the Lord may run and be glorified, just as also with you, <sup>2</sup>and that we may be delivered from aberrant and wicked men, for the faith is not of all men. <sup>3</sup>But the Lord is faithful, who will establish you and will keep you from evil. <sup>4</sup>And we are persuaded in the Lord toward you, that what we command you, ye both are doing and will do. <sup>5</sup>And may the Lord direct your hearts for the love of God, and for the steadfastness of the Christ. <sup>6</sup>Now we command you, brothers, in the name of our Lord Jesus Christ, for you to withdraw from every brother who walks disorderly and not according to the tradition, which they received from us. <sup>7</sup>For ye yourselves know how it is necessary to imitate us. Because we did not act disorderly among you, <sup>8</sup>nor did we eat bread gratis from any man, but in labor and toil, working night and day in order not to burden any of you. <sup>9</sup>Not because we have no right, but that we might give ourselves an example to you, in order to imitate us. <sup>10</sup>For even when we were with you we commanded you this, that if any man will not work, neither let him eat. <sup>11</sup>For we hear of some who walk among you disorderly, not working at all, but being busy-bodies. <sup>12</sup>Now to such men we command and exhort by our Lord Jesus Christ, that, working with quietness, they should eat their own bread. <sup>13</sup>But ye, brothers, do not become weary doing good. <sup>14</sup>And if any man does not obey our word by this letter, note that man, and do not associate with him, so that he may be ashamed. <sup>15</sup>And yet do not regard him as an enemy, but admonish him as a brother. <sup>16</sup>Now may the Lord of peace himself give you peace through everything in every way. The Lord is with all of you. <sup>17</sup>The salutation of Paul by my hand, which is a mark in every letter I write this way. <sup>18</sup>The grace of our Lord Jesus Christ is with all of you. Truly.



# *I Timothy*

## *Chapter 1*

**P**aul, an apostle of Jesus Christ according to a commandment of God our Savior, and the Lord Jesus Christ our hope, <sup>2</sup>to Timothy, a genuine child in faith: Grace, mercy, peace, from God our Father and Christ Jesus our Lord. <sup>3</sup>As I urged thee, while going to Macedonia, remain in Ephesus, so that thou might command certain men not to teach something different, <sup>4</sup>nor to heed myths and endless genealogies, which cause controversies rather than stewardship of God in faith. <sup>5</sup>But the end of the commandment is love out of a pure heart, and a good conscience, and non-hypocritical faith. <sup>6</sup>From which some having swerved have turned aside to empty talk, <sup>7</sup>desiring to be law teachers, understanding neither what they say, nor about what they confidently assert. <sup>8</sup>But we know that the law is good, if any man uses it lawfully, <sup>9</sup>knowing this, that law is not laid down for righteous men, but for the lawless and rebellious, for the irreverent and sinful, for the impious and profane, for father killers and mother killers, for man killers, <sup>10</sup>for fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and if there is any other thing contrary to the sound doctrine <sup>11</sup>according to the good news of the glory of the blessed God, of which I was entrusted. <sup>12</sup>And I have gratitude to the Christ-Jesus our Lord-who empowered me, because he considered me faithful, having placed in service <sup>13</sup>the man who was formerly blasphemous, and a persecutor, and an aggressor. But I obtained mercy because I did it being ignorant in unbelief. <sup>14</sup>And the grace of our Lord was filled to overflowing with the faith and love in Christ Jesus. <sup>15</sup>Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinful men, of whom I am foremost. <sup>16</sup>But because of this I obtained mercy, so that in me, the foremost, Jesus Christ might show forth all longsuffering for an

example of those who were going to believe in him for eternal life. <sup>17</sup>Now to the King of the ages, immortal, invisible, alone wise, to God is honor and glory into the ages of the ages. Truly. <sup>18</sup>This command I set before thee, child Timothy, according to the prophecies leading the way for thee, so that by them thou might war the good warfare. <sup>19</sup>Holding faith and a good conscience, which some, having put away, made shipwreck about the faith, <sup>20</sup>of whom are Hymenaeus and Alexander, whom I delivered to Satan, so that they may be disciplined not to blaspheme.

## *Chapter 2*

**I** exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, <sup>2</sup>for kings and all those who are in prominence, so that we may live a quiet and peaceful life in all piety and propriety. <sup>3</sup>For this is good and acceptable in the sight of God our Savior, <sup>4</sup>who wants all men to be saved and to come to knowledge of truth. <sup>5</sup>For there is one God, and one mediator of God and men, the man Jesus Christ, <sup>6</sup>who gave himself a ransom for all, the testimony for their own times. <sup>7</sup>For which I was appointed a herald and an apostle (I speak the truth in Christ, I do not lie), a teacher of Gentiles in faith and truth. <sup>8</sup>I desire therefore the men to pray in every place, lifting up devout hands, apart from anger and argument. <sup>9</sup>And similarly, the women to adorn themselves in disciplined decorum, with reverence and sobriety, not with braided hair or gold or pearls or expensive apparel, <sup>10</sup>but (which is fitting for women professing godliness) through good works. <sup>11</sup>Let a woman learn in silence in all subjection. <sup>12</sup>But I do not allow a woman to teach, nor to have authority of a man, but to be in quietness. <sup>13</sup>For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman, having been deceived, became in transgression. <sup>15</sup>But she will be saved through childbearing, if they continue in faith and love

and sanctification with sobriety.

## Chapter 3

**F**aithful is the saying, If any man aspires to supervision, he desires a good work. <sup>2</sup>The overseer therefore must be blameless, the husband of one wife, sober, serious minded, disciplined, loving strangers, able to teach, <sup>3</sup>no drunkard, not a fighter, not greedy of base gain, but gentle, noncontentious, no lover of money, <sup>4</sup>a man who rules his own house well, having children in subjection with all propriety <sup>5</sup>(but if any man knows not how to rule his own house, how will he take care of a congregation of God?), <sup>6</sup>not a new convert, lest having been puffed up he may fall into the condemnation of the devil. <sup>7</sup>And he must also have good testimony from those outside, lest he may fall into reproach and the snare of the devil. <sup>8</sup>Helpers likewise, be honorable, not double-tongued, not attending to much wine, not greedy of base gain, <sup>9</sup>holding the mystery of the faith in a pure conscience. <sup>10</sup>And let these also first be proven, then being blameless, let them serve. <sup>11</sup>The wives likewise, be honorable, not slanderous, sober, faithful in all things. <sup>12</sup>Let helpers be husbands of one wife, ruling children and their own houses well. <sup>13</sup>For those who serve well will acquire to themselves a good standing, and much boldness in the faith in Christ Jesus. <sup>14</sup>These things I write to thee, hoping to come to thee sooner, <sup>15</sup>but if I delay, that thou may know how it is necessary to live in a house of God, which is a congregation of the living God, the pillar and foundation of the truth. <sup>16</sup>And without controversy great is the mystery of piety. God was manifested in flesh, justified in spirit, seen by agents, proclaimed among nations, believed in the world, taken up in glory.

## Chapter 4

**B**ut the Spirit says expressly that in latter times some will depart from the faith, giving heed to deceitful spirits and doctrines of

demons, <sup>2</sup>speaking lies in hypocrisy, their own conscience having been seared with a hot iron, <sup>3</sup>forbidding to marry, to abstain from foods, which God created for partaking with thankfulness by those who believe and know the truth. <sup>4</sup>Because every creation of God is good, and nothing rejected that is received with thankfulness, <sup>5</sup>for it is sanctified through the word of God and prayer. <sup>6</sup>Laying these things down to the brothers, thou wilt be a good helper of Jesus Christ, reared up in the words of the faith, and of the good doctrine that thou have followed. <sup>7</sup>But reject the profane and old wives' fables, and exercise thyself to piety. <sup>8</sup>For bodily exercise is profitable for a little, but piety is profitable for all things, having promise of the present life, and of that which is coming. <sup>9</sup>Faithful is the saying, and worthy of all acceptance. <sup>10</sup>For we both labor and are reproached for this, because we have hoped in the living God, who is the Savior of all men, especially of the faithful. <sup>11</sup>These things command and teach. <sup>12</sup>Let no man disparage thy youth, but become an example of the faithful, in word, in conduct, in love, in spirit, in faith, in purity. <sup>13</sup>Until I come, give attention to reading, to exhortation, to teaching. <sup>14</sup>Do not neglect the gift in thee, which was given thee by prophecy with the laying on of the hands of the eldership. <sup>15</sup>Think on these things-exist within these things-so that thy progress may be visible among all. <sup>16</sup>Hold firm to thyself and to the doctrine. Continue in them, for in doing this thou wilt save both thyself and those who hear thee.

## Chapter 5

**D**o not rebuke an elder man, but entreat him as a father, younger men as brothers, <sup>2</sup>elder women as mothers, younger women as sisters, in all purity. <sup>3</sup>Support widows, the real widows. <sup>4</sup>But if any widow has children or grandchildren, let them first learn to be devoted to their own house, and to give back recompense to their parents, for this is acceptable in



the sight of God. <sup>5</sup>But the real widow, and made alone, has hoped in God, and continues in entreaties and prayers night and day. <sup>6</sup>But she who is self-indulgent is dead while she lives. <sup>7</sup>And command these things, so that they may be blameless. <sup>8</sup>But if any man does not provide for his own, and especially those belonging his household, he has denied the faith, and is worse than an infidel. <sup>9</sup>Let no widow be enrolled under sixty years old, having become the wife of one man, <sup>10</sup>being testified in good works: if she has reared children, if she has been hospitable to strangers, if she has washed the feet of the sanctified, if she has relieved those who are afflicted, if she has followed every good work. <sup>11</sup>But refuse younger widows, for when they are sexually aroused, they desire of the Christ to marry, <sup>12</sup>which has condemnation because they have disregarded the original pledge. <sup>13</sup>And also at the same time they learn to be idle, roving the houses, and not only idle, but also babbling and meddlesome, speaking things that they ought not. <sup>14</sup>I desire therefore the younger women to marry, to bear children, to manage house, to give not one occasion to him who opposes on account of slander. <sup>15</sup>For some have already turned aside after Satan. <sup>16</sup>If any believing man or believing woman has widows, let them relieve them, and let not the congregation be burdened, so that it may relieve the real widows. <sup>17</sup>Let the elders who rule well be regarded worthy of double compensation, especially those who labor in the word and in teaching. <sup>18</sup>For the scripture says thou shalt not muzzle an ox that is threshing. And the workman is worthy of his wage. <sup>19</sup>Accept no accusation against an elder, except at two or three witnesses. <sup>20</sup>Those who sin, rebuke in the sight of all, so that the others may also have fear. <sup>21</sup>I solemnly testify before God, and the Lord Jesus Christ, and the chosen agents, that thou keep these things without prejudice, doing nothing from partiality. <sup>22</sup>Lay hands hastily on no man, nor contribute to other sins. Keep thyself pure. <sup>23</sup>No longer drink

water, but use a little wine because of thy stomach and thy frequent weaknesses. <sup>24</sup>The sins of some men are evident, leading to judgment, but also for some they follow after. <sup>25</sup>Likewise also good works are evident, and those faring otherwise cannot be hid.

## Chapter 6

**L**et bondmen, as many as are under a yoke, regard their own masters worthy of all respect, so that the name of God and the doctrine may not be blasphemed. <sup>2</sup>And those who have believing masters, let them not disparage them because they are brothers, instead let them serve more because they are believers and beloved—those who are recipients of the benefit. Teach and exhort these things. <sup>3</sup>If any man teaches something different, and does not associate with wholesome words, those of our Lord Jesus Christ, and to the doctrine according to piety, <sup>4</sup>he is puffed up, understanding nothing, but doting about disputes and word controversies, from which develop envy, strife, revilings, evil surmisings, <sup>5</sup>constant frictions of men corrupted in mind, and destitute of the truth, supposing piety to be a means of gain. Withdraw from such. <sup>6</sup>But piety with contentment is great gain, <sup>7</sup>for we brought nothing into the world. It is clear that neither can we carry anything out, <sup>8</sup>but having food and covering we will be content with these. <sup>9</sup>But those who want to be rich fall into a temptation and a snare and many foolish and harmful lusts, which sink men in destruction and ruin. <sup>10</sup>For the love of money is a root of all the evils, of which some aspiring have wandered from the faith, and have pierced themselves through with many sorrows. <sup>11</sup>But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, patience, meekness. <sup>12</sup>Fight the good fight of the faith. Take hold of the eternal life for which thou are called, and confessed the good confession in the sight of many witnesses. <sup>13</sup>I command thee in the sight of God, who makes all live, and of Christ Jesus,

who testified to Pontius Pilate the good confession, <sup>14</sup>that thou keep the commandment, without spot, blameless, until the appearance of our Lord Jesus Christ, <sup>15</sup>which he will show in his own times, the blessed and only Potentate, the King of those who are kings, and Lord of those who are lords, <sup>16</sup>who alone has immortality, dwelling in irreproachable light, whom no man has seen, nor can see, to whom is honor and eternal dominion. Truly. <sup>17</sup>Command the rich in the present age not to be arrogant, nor hope in the uncertainty of wealth, but in the living God, who supplies us all things abundantly for enjoyment, <sup>18</sup>to do good, to be rich in good works, to be generous, willing to share, <sup>19</sup>storing up for themselves a good foundation for that which is coming, so that they may take hold of the eternal life. <sup>20</sup>O Timothy, keep the entrustment, avoiding the profane babblings and objections of the falsely-called knowledge, <sup>21</sup>which some men professing have missed the mark concerning the faith. Grace is with thee. Truly.



# II Timothy

## Chapter 1

**P**aul, an apostle of Jesus Christ through the will of God, according to the promise of the life in Christ Jesus, <sup>2</sup>to Timothy, a beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. <sup>3</sup>I have gratitude to God whom I serve from the forefathers in a pure conscience, as I have unceasing remembrance about thee in my supplications, night and day <sup>4</sup>longing to see thee, having remembered thy tears, so that I may be filled with joy, <sup>5</sup>taking memory of the non-hypocritical faith in thee, which first dwelt in thy grandmother Lois, and thy mother Eunice, and I am persuaded that is in thee also. <sup>6</sup>Because of which reason I remind thee to rekindle the gift of God that is in thee through the laying on of my hands. <sup>7</sup>For God did not give us a spirit of cowardice, but of power, and of love, and of soberness. <sup>8</sup>Be not ashamed therefore of the testimony of our Lord nor of me his prisoner, but suffer together with the good news according to the power of God. <sup>9</sup>Who saved us and who called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal. <sup>10</sup>But which has now been manifested by the appearing of our Savior Jesus Christ, who indeed abolished death, and brought life and immortality to light through the good news, <sup>11</sup>for which I was appointed a herald, and an apostle, and a teacher of Gentiles. <sup>12</sup>Because of which reason I also suffer these things. But I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to preserve my consignment for that day. <sup>13</sup>Hold the pattern of sound words that thou heard from me, in faith and love in Christ Jesus. <sup>14</sup>Guard the good consignment through the Holy Spirit that dwells in us. <sup>15</sup>This thou know, that all those in Asia turned away from me, of whom are Phygellus and Hermogenes. <sup>16</sup>May

the Lord grant mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain. <sup>17</sup>But when he happened to be in Rome he sought me more diligently and found me <sup>18</sup>(may the Lord grant him to find mercy from the Lord in that day), and in how many things he ministered at Ephesus, thou know very well.

## Chapter 2

**T**hou therefore, my child, be strong in the grace in Christ Jesus. <sup>2</sup>And what thou have heard from me through many witnesses, these things commit thou to faithful men who will be competent to teach others also. <sup>3</sup>Thou therefore endure hardship as a good soldier of Jesus Christ. <sup>4</sup>No man who serves in the military entangles himself in the affairs of life, so that he may please the man who enlisted the army. <sup>5</sup>And also if any man competes, he is not crowned unless he competes lawfully. <sup>6</sup>The farmer who labors must be the first to partake of the fruits. <sup>7</sup>Consider what I say, for may the Lord give thee understanding in all things. <sup>8</sup>Remember Jesus Christ, raised from the dead, of the seed of David, according to my good news, <sup>9</sup>within which I suffer evil to the point of bonds as an evildoer, but the word of God is not bound. <sup>10</sup>Because of this I endure all things because of the chosen, so that they also may experience salvation in Christ Jesus, with eternal glory. <sup>11</sup>Faithful is the saying, For if we die together, we will also live together. <sup>12</sup>If we endure, we will also reign together. If we renounce him, that man will also renounce us. <sup>13</sup>If we are unfaithful, that man remains faithful. He cannot renounce himself. <sup>14</sup>Remind them of these things, solemnly testifying in the sight of the Lord, not to brawl verbally, to nothing useful, to the ruin of those who hear. <sup>15</sup>Be diligent to present thyself approved to God, an irreproachable workman, correctly traversing the word of truth. <sup>16</sup>But shun profane babblings, for they will advance to greater impiety, <sup>17</sup>and their word will have a feeding

field like gangrene, of whom are Hymenaeus and Philetus, <sup>18</sup>men who missed the mark about the truth, saying the resurrection happened already, and they overthrow the faith of some. <sup>19</sup>Nevertheless the firm foundation of God stands, having this seal, The Lord knows those who are his, and, Let every man who names the name of the Lord keep away from unrighteousness. <sup>20</sup>Now in a great house there are not only gold and silver vessels, but also wood and earthen, and some for esteem and some for disesteem. <sup>21</sup>If therefore any man purges himself from these things, he will be a vessel for esteem, sanctified and useful to the master, prepared for every good work. <sup>22</sup>And flee juvenile impulses, but pursue righteousness, faith, love, peace, with those who call upon the Lord out of a pure heart. <sup>23</sup>But shun foolish and uneducated questions, knowing that they breed quarrels. <sup>24</sup>And a bondman of the Lord must not quarrel, but be gentle to all, able to teach, patient, <sup>25</sup>in meekness correcting those who oppose. Perhaps God may grant them repentance for recognition of the truth, <sup>26</sup>and they may sober up out of the snare of the devil, having been captured by him for his will.

### Chapter 3

**B**ut know this, that in the last days perilous times will come. <sup>2</sup>For men will be lovers of self, lovers of money, boasters, arrogant, blasphemous, disobedient to parents, ungrateful, impious, <sup>3</sup>devoid of natural affection, irreconcilable, slanderous, without self-control, savage, no lovers of good, <sup>4</sup>traitors, reckless, beclouded, lovers of pleasure more than lovers of God, <sup>5</sup>having a form of piety, but repudiating the power of it. Now turn away from these men, <sup>6</sup>for from these are those who creep into houses, and take captive petty women laden with sins, being led away by various impulses, <sup>7</sup>ever learning and never able to come to knowledge of truth. <sup>8</sup>And by which way Jannes and Jambres opposed Moses, so also do these oppose the truth. Men corrupted in mind,

worthless about the faith. <sup>9</sup>But they will not advance in much more, for their folly will be evident to all men, as also that of those men came to be. <sup>10</sup>But thou have closely followed my doctrine, conduct, purpose, faith, longsuffering, love, perseverance, <sup>11</sup>persecutions, sufferings, such as happened to me at Antioch, at Iconium, at Lystra. I endured such persecutions, and the Lord rescued me out of them all. <sup>12</sup>And also all those who want to live devoutly in Christ Jesus will be persecuted. <sup>13</sup>But evil men and impostors will go forward to worse, leading astray and being led astray. <sup>14</sup>But continue thou in what thou learned and were convinced of, knowing from whom thou learned them. <sup>15</sup>And that from a babe thou have known the sacred writings, which are able to make thee wise for salvation through faith in Christ Jesus. <sup>16</sup>Every scripture is inspired by God and useful for instruction, for reproof, for correction, for discipline in righteousness, <sup>17</sup>so that the man of God may be qualified, having been completed for every good work.

### Chapter 4

**I** solemnly testify therefore before God and the Lord Jesus Christ, who is going to judge the living and the dead at his appearing and his kingdom, <sup>2</sup>preach the word, stand ready in season, out of season, reprove, rebuke, exhort, with all longsuffering and teaching. <sup>3</sup>For there will be time when they will not tolerate sound doctrine, but they will accumulate teachers to themselves according to their own desires, who tickle the ear, <sup>4</sup>and will indeed turn the ear away from the truth, and will be turned aside to myths. <sup>5</sup>But be thou sober in all things, endure afflictions, do the work of an evangelist, bring thy ministry to fullness. <sup>6</sup>For I am already poured out a libation, and the time of my dissolution is imminent. <sup>7</sup>I have fought the good fight, I have finished the course, I have kept the faith. <sup>8</sup>Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me in that day,

and not to me only, but also to all those who have loved his appearing. <sup>9</sup>Hurry to come to me quickly, <sup>10</sup>for Demas forsook me having loved the present age, and he went to Thessalonica, Crescens to Galatia, Titus to Dalmatia. <sup>11</sup>Only Luke is with me. Having taken Mark, bring him with thee, for he is useful to me for service. <sup>12</sup>But Tychicus I sent to Ephesus. <sup>13</sup>Bring the cloak that I left behind at Troas with Carpus when thou come, and the books, especially the parchments. <sup>14</sup>Alexander the coppersmith did many evil things to me. May the Lord repay him according to his works, <sup>15</sup>of whom thou also beware, for he extremely opposed our words. <sup>16</sup>At my first defense no man came with me, but all forsook me. May it not be reckoned to them. <sup>17</sup>But the Lord stood by me and strengthened me, so that through me the sacred message might be brought to fullness, and all the Gentiles might hear. And I was rescued out of the mouth of the lion. <sup>18</sup>And the Lord will rescue me from every evil work, and will save me for his heavenly kingdom, to whom is the glory into the ages of the ages. Truly. <sup>19</sup>Salute Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup>Erastus remained at Corinth, but Trophimus I left being sick at Miletus. <sup>21</sup>Hurry to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and all the brothers. <sup>22</sup>The Lord Jesus Christ is with thy spirit. Grace is with you. Truly.



# Titus

## Chapter 1

**P**aul, a bondman of God and an apostle of Jesus Christ, according to the faith of the chosen of God, and the knowledge of truth according to piety, <sup>2</sup>in hope of eternal life, which the non-lying God promised before times eternal, <sup>3</sup>but in his own times he made known his word by preaching, which I was entrusted according to the commandment of God our Savior, <sup>4</sup>to Titus, a genuine child according to the common faith: Grace, mercy, peace from God the Father and the Lord Jesus Christ our Savior. <sup>5</sup>I left thee behind in Crete on account of this: That thou should set in order the things lacking, and appoint elders in every city as I commanded thee, <sup>6</sup>if any man is blameless, the husband of one wife, having believing children, not with an accusation of debauchery or insubordinate. <sup>7</sup>For the overseer must be blameless as a steward of God, not self-willed, not prone to anger, not a drunkard, not a fighter, not greedy of base gain, <sup>8</sup>but a lover of strangers, a lover of good, serious minded, just, devout, self-controlled, <sup>9</sup>holding firm the faithful word according to the teaching, so that he may also be able to exhort by the sound doctrine, and to correct those who contradict. <sup>10</sup>For there are also many insubordinate men, vain talkers and deceivers, especially those from circumcision, <sup>11</sup>who must be muzzled, men who subvert whole houses, teaching things that they ought not, for sake of ugly profit. <sup>12</sup>A certain man of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, lazy bellies. <sup>13</sup>This testimony is true, because of which reason, reprove them harshly, so that they may be sound in the faith, <sup>14</sup>not giving heed to Jewish myths, and commandments of men who turn away from the truth. <sup>15</sup>Truly to the pure all things are pure, but to those who are defiled and unbelieving nothing is pure, but both their mind and their conscience are defiled. <sup>16</sup>They profess to know

God, but in their works they deny him, being abominable, and disobedient, and worthless for every good work.

## Chapter 2

**B**ut speak thou the things that are fitting for the sound doctrine. <sup>2</sup>Aged men are to be sober, noble, serious minded, sound in faith, in love, in perseverance. <sup>3</sup>Aged women likewise be reverent in behavior, not slanderous, not enslaved to much wine, teachers of what is good, <sup>4</sup>so that they may admonish the young women to be sensible, to love their husbands, to love their children, <sup>5</sup>to be serious-minded, pure, homemakers, good, submissive to their own husbands, so that the word of God may not be blasphemed. <sup>6</sup>Likewise exhort the younger men to be sober-minded. <sup>7</sup>Concerning all things presenting thyself a pattern of good works in the doctrine: incorruption, dignity, incorruptibility, <sup>8</sup>sound speech, irreproachable, so that the man of opposition may be ashamed, having nothing bad to say about us. <sup>9</sup>Bondmen are to be obedient to their own masters, to be well-pleasing in all things, not speaking contrary, <sup>10</sup>not pilfering, but demonstrating all good fidelity, so that they may adorn the doctrine of God our Savior in all things. <sup>11</sup>For the saving grace of God has appeared to all men, <sup>12</sup>disciplining us, so that, having denied irreverence and worldly lusts, we should live soberly and righteously and piously in the present age. <sup>13</sup>Awaiting the blessed hope and appearance of the glory of our great God and Savior Jesus Christ, <sup>14</sup>who gave himself for us, so that he might redeem us from all lawlessness, and purify to himself a special people, a zealot of good works. <sup>15</sup>These things speak and exhort and rebuke with every command. Let no man disregard thee.

## Chapter 3

**R**emind them to be submissive to principle offices and positions of authority, to be obedient, to be prepared for every good work,



<sup>2</sup>to slander no man, to be noncontentious, gentle, showing all meekness to all men. <sup>3</sup>For we also were formerly foolish, disobedient, being led astray, serving various lusts and pleasures, living in evil and envy, hateful, hating each other. <sup>4</sup>But when the kindness and philanthropy of God our Savior appeared, <sup>5</sup>he saved us, not of works in righteousness that we did, but according to his mercy through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup>which he poured out upon us abundantly, through Jesus Christ our Savior. <sup>7</sup>So that, having been made righteous by the grace of that man, we may become heirs according to the hope of eternal life. <sup>8</sup>Faithful is the saying. And I want thee to strongly insist about these things, so that those who have believed in God may be careful to manage good works. These things are good and beneficial to men. <sup>9</sup>But avoid foolish questionings, and genealogies, and contentions, and legalistic fightings, for they are useless and vain. <sup>10</sup>Shun a factious man after a first and second admonition, <sup>11</sup>knowing that such a man is perverted, and sins, being self-condemned. <sup>12</sup>When I will send Artemas to thee, or Tychicus, be diligence to come to me in Nicopolis, for I have decided to winter there. <sup>13</sup>Help Zenas the lawyer and Apollos on their way diligently, so that nothing may be lacking for them. <sup>14</sup>And also let our men learn to be in the lead of good works for the essential needs, so that they may not be unfruitful. <sup>15</sup>All those with me salute thee. Salute those who love us in faith. Grace is with all of you. Truly.



# Philemon

## Chapter 1

**P**aul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon our beloved and co-workman, <sup>2</sup>and to the beloved Apphia, and Archippus our fellow soldier, and to the congregation at thy house: <sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>4</sup>I thank my God, making recollection of thee always in my prayers, <sup>5</sup>hearing of thy love and faith, which thou have toward the Lord Jesus and for all the sanctified, <sup>6</sup>so that the fellowship of thy faith may become potent (in the knowledge of every good thing in us) for Christ Jesus. <sup>7</sup>For we have much joy and encouragement in thy love, because the bowels of the sanctified have been refreshed by thee, brother. <sup>8</sup>Therefore, though I have much boldness in Christ to command thee that which is befitting, <sup>9</sup>because of love I rather beseech, being such as aged Paul, and now also a prisoner of Jesus Christ. <sup>10</sup>I beseech thee for my child Onesimus, whom I begot in my bonds. <sup>11</sup>A man formerly unprofitable to thee, but now is profitable to thee and to me, whom I sent back. <sup>12</sup>And thou should welcome him, that is, my bowels. <sup>13</sup>Whom I wanted to keep back for myself, so that in thy behalf he might serve me in the bonds of the good news. <sup>14</sup>But I wanted to do nothing without thy mind, so that thy goodness might not be as from obligation, but from volition. <sup>15</sup>For perhaps because of this he departed for an hour, so that thou might receive him back forever, <sup>16</sup>no longer as a bondman, but above a bondman, a beloved brother, especially to me, but how much more to thee, both in flesh and in the Lord. <sup>17</sup>If then thou have me a partner, accept him as myself. <sup>18</sup>But if he has wronged thee, or owes anything, charge this to me. <sup>19</sup>I Paul write with my hand, I will repay, so that I may not say to thee that thou owe me in return even thyself. <sup>20</sup>Yes, brother, let me have a favor of thee in the Lord. Refresh my bowels in the Lord. <sup>21</sup>Being confident in thine

obedience I wrote to thee, knowing that thou will do above what I say. <sup>22</sup>But simultaneously also prepare a lodging for me, for I hope that by your prayers I will be granted to you. <sup>23</sup>Ephras, my fellow prisoner in Christ Jesus, salutes thee, <sup>24</sup>and Mark, Aristarchus, Demas, Luke, my co-workmen. <sup>25</sup>The grace of our Lord Jesus Christ is with your spirit. Truly.



# Hebrews

## Chapter 1

**G**od, who formerly spoke in many portions and in many ways to the fathers by the prophets, spoke to us in these last days by a Son, <sup>2</sup>whom he appointed heir of all things, through whom also he made the ages. <sup>3</sup>Who, being the radiance of his glory, and the exact image of his essence, and upholding all things by the word of his power, having made purification of our sins through himself, he sat down at the right hand of the Majesty in the heights. <sup>4</sup>Having become so much better than the agents, as he has inherited a more excellent name than they. <sup>5</sup>For to which of the agents did he ever say, Thou art my Son, today I have begotten thee? And again, I will be to him for a Father, and he will be to me for a Son? <sup>6</sup>And again when he brings the firstborn into the world he says, And let all the agents of God worship him. <sup>7</sup>And indeed toward the agents he says, He who makes his agents spirits, and his ministers a flame of fire. <sup>8</sup>But toward the Son, Thy throne, O God, is into the age of the age. The scepter of thy kingdom is a scepter of straightness. <sup>9</sup>Thou hast loved righteousness and hated lawlessness. Because of this, God, thy God, anointed thee with the oil of gladness above thy companions. <sup>10</sup>And thou, Lord, at the beginnings founded the earth, and the heavens are the works of thy hands. <sup>11</sup>They will perish, but thou art permanent. And they will all become old as a garment. <sup>12</sup>And thou wilt roll them up as a mantle, and they will be changed. But thou art the same, and thy years will not cease. <sup>13</sup>But to which of the agents has he ever said, Sit thou by my right hand until I place thine enemies a footstool of thy feet? <sup>14</sup>Are they not all ministering spirits sent forth for service for the sake of those who are going to inherit salvation?

## Chapter 2

**B**ecause of this we ought to give more earnest heed to the things that were heard, lest we might slip away. <sup>2</sup>For if the word spoken through agents became certain, and every transgression and disobedience received a just recompense of reward, <sup>3</sup>how will we escape, having neglected so great a salvation? Which first, having taken to be spoken by the Lord, was verified for us by those who heard; <sup>4</sup>God also testifying simultaneously by signs and wonders, and by various powers and distributions of the Holy Spirit according to his will. <sup>5</sup>For he did not subject the coming world to agents, about which we speak. <sup>6</sup>But a certain man has somewhere testified, saying, What is man, that thou remember him? Or a son of man, that thou help him? <sup>7</sup>Thou made him a little something less than the agents. Thou crowned him with glory and honor. <sup>8</sup>Thou subordinated all things under his feet. For in subordinating all things to him, he left nothing not subordinate to him. But now we do not yet see all things subordinated to him. <sup>9</sup>But we see Jesus who has been made a little something less than the agents, who, because of the suffering of death, has been crowned with glory and honor, so that by the grace of God he would taste of death for every man. <sup>10</sup>For it was fitting for him, through whom are all things, and because of whom are all things, having brought many sons to glory, to make the pathfinder of their salvation fully perfect through sufferings. <sup>11</sup>For both he who sanctifies and those being sanctified are all of one, because of which reason he is not ashamed to call them brothers, <sup>12</sup>saying, I will declare thy name to my brothers. In the midst of the congregation I will sing praise to thee. <sup>13</sup>And again, I will be a man who has trusted in him. And again, Behold, I and the children that God has given me. <sup>14</sup>Since therefore the children have partaken of flesh and blood, he also himself likewise shared the same things, so that through death he might make him who has the

power of death impotent, that is, the devil. <sup>15</sup>And he might liberate these, as many as throughout all their lifetime were deserving of bondage, with a specter of death. <sup>16</sup>For he certainly did not embrace agents, but he embraced the seed of Abraham. <sup>17</sup>Therefore he was obligated to be made like his brothers in accordance with all things, so that he might become a merciful and faithful high priest in things toward God, in order to make reconciliation for the sins of the people. <sup>18</sup>For in that he himself has suffered, having been tempted, he is able to help those being tempted.

### Chapter 3

**B**ecause of which, holy brothers, companions of a heavenly calling, consider the Apostle and High Priest of our affirmation, Jesus Christ, <sup>2</sup>who was faithful to him who appointed him, as also was Moses in all his house. <sup>3</sup>For this man was considered worthy of more glory than Moses, by so much as he who built it has more esteem than the house. <sup>4</sup>For every house is built by some man, but he who built all things is God. <sup>5</sup>And Moses was indeed faithful in all his house as a servant, for a testimony of the things that were going to be spoken, <sup>6</sup>but Christ as a Son over his house, whose house we are, if only we keep in possession our confidence and pride of hope, firm until the end. <sup>7</sup>Therefore, as the Holy Spirit says, Today if ye hear his voice, <sup>8</sup>do not harden your hearts as in the rebellion, according to the day of the trial in the wilderness, <sup>9</sup>where your fathers challenged me, tested me, and saw my works forty years. <sup>10</sup>Therefore I was angry with that generation, and said, They are always led astray in their heart, and they did not know my ways. <sup>11</sup>So I swore in my wrath, They will not enter into my rest. <sup>12</sup>Watch, brothers, lest there will be in any of you an evil heart of unbelief in withdrawing from the living God. <sup>13</sup>But exhort each other during each day, while it is called Today, lest any of you may be hardened by the deceitfulness of sin. <sup>14</sup>For we have

become companions of the Christ, if only we keep in possession the primacy of the essence, steadfast until the end, <sup>15</sup>while it is said, Today if ye will hear his voice, do not harden your hearts as in the rebellion. <sup>16</sup>For some who heard rebelled, but not all those who came out of Egypt by Moses. <sup>17</sup>But with whom was he angry forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? <sup>18</sup>And to whom did he swear were not going to enter into his rest, if not to those who were disobedient? <sup>19</sup>And we see that they were not able to enter in because of unbelief.

### Chapter 4

**L**et us be afraid therefore, lest, a promise being left behind to enter into his rest, any of you should seem to have come short. <sup>2</sup>For we also are having good news preached, just as also those men, but the word of hearing did not benefit those men, not having been mixed together with faith in those who heard. <sup>3</sup>For those who believe enter into that rest, just as he said, So I swore in my wrath, They will not enter into my rest, although the works occurred from the foundation of the world. <sup>4</sup>For he spoke somewhere about the seventh this way, And God rested during the seventh day from all his works, <sup>5</sup>and in this again, They will not enter into my rest. <sup>6</sup>Since therefore it remains for some to enter into it, and those who formerly had good news did not enter because of disobedience, <sup>7</sup>again he appoints a certain day, Today, saying in David after so long a time (as it is said), Today if ye will hear his voice, do not harden your hearts. <sup>8</sup>For if Joshua had given them rest, he would not have spoken about another day after these things. <sup>9</sup>There remains therefore a sabbath for the people of God. <sup>10</sup>For a man who has entered into his rest, he has also rested from his works, as God did from his own. <sup>11</sup>Let us therefore be diligent to enter into that rest, so that not any man may fall by the same example of disobedience. <sup>12</sup>For the word of God is living, and potent, and

sharper, above every two-edged sword, and piercing as far as the division both of soul and spirit, of both joints and marrow, and discernible of the thoughts and intentions of the heart. <sup>13</sup>And there is no creature concealed from his presence, but all things are naked and vulnerable to his eyes, before whom is the word to us. <sup>14</sup>Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us take hold of the affirmation. <sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but who was tempted in all things in the same way, without sin. <sup>16</sup>Let us therefore come near with boldness to the throne of grace, so that we may take mercy, and may find grace for timely help.

## Chapter 5

**F**or every high priest taken from men is appointed for men in things toward God, so that he may offer both gifts and sacrifices for sins. <sup>2</sup>Who can be gentle to those who are ignorant and led astray, since he himself is also encompassed with weakness. <sup>3</sup>And because of this he is obligated, as for the people, so also for himself, to offer for sins. <sup>4</sup>And not any man takes the honor to himself, but being called by God, just as also Aaron. <sup>5</sup>So also Christ did not glorify himself to become a high priest, but it was he who said to him, Thou art my Son, today I have begotten thee. <sup>6</sup>(And just as he says in another, Thou art a priest into the age according to the order of Melchizedek.) <sup>7</sup>Who, in the days of his flesh, having offered up both prayers and supplications with strong shouting and tears to him who was able to save him from death, and who was heard because of his reverence, <sup>8</sup>although being a Son, he learned obedience from the things that he suffered. <sup>9</sup>And having been fully perfected, he became the source of eternal salvation to all those who obey him, <sup>10</sup>having been designated by God a high priest according to the order of Melchizedek. <sup>11</sup>About whom, much subject

matter from us is also difficult to explain, since ye have become sluggish in hearing. <sup>12</sup>For also men who ought to be teachers because of the time, ye have need again for some man to teach you the rudiments of the beginning of the oracles of God, and have become men who have need of milk, and not of solid food. <sup>13</sup>For every man partaking of milk is unskilled in the word of righteousness, for he is childlike. <sup>14</sup>But solid food is for mature men, those having their sensibilities trained through practice for the discernment of both good and evil.

## Chapter 6

**T**herefore having left the word of the primacy of Christ, let us be brought forward to perfection, not again laying a foundation of repentance from dead works, and of faith toward God, <sup>2</sup>of doctrine of washings, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup>And this we will do, if of course God will permit. <sup>4</sup>For it is impossible for those who were once enlightened, and who tasted of the heavenly gift, and who became partakers of the Holy Spirit, <sup>5</sup>and who tasted the good word of God and the powers of the coming age, <sup>6</sup>and who fell away, to restore again to repentance, crucifying to themselves the Son of God, and disgracing him publicly. <sup>7</sup>For the soil that has drunk the rain often coming upon it, and bringing forth vegetation useful for those by whom also it is cultivated, partakes of a blessing from God. <sup>8</sup>But producing thorns and thistles it is unfit and near a curse, the end of which is for burning. <sup>9</sup>But we are persuaded better things about you, beloved, and things that have salvation, even though we speak this way. <sup>10</sup>For God is not unrighteous to forget your work, and the labor of love that ye showed toward his name, having served the sanctified, and who are serving. <sup>11</sup>And we earnestly desire each of you to show the same diligence toward the full assurance of the hope until the end, <sup>12</sup>so that ye may not become lazy, but imitators of those who,

through faith and longsuffering, inherit the promises. <sup>13</sup>For God who promised to Abraham, since he had none greater to swear by, swore by himself, <sup>14</sup>saying, Surely indeed, blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup>And this way, having patiently endured, he obtained the promise. <sup>16</sup>For men certainly swear by the greater, and of every dispute with them the oath is final for confirmation. <sup>17</sup>By which God, wanting to demonstrate more abundantly to the heirs of the promise the immutableness of his resolve, confirmed it by an oath. <sup>18</sup>So that by two immutable events, in which it is impossible for God to lie, we may have strong encouragement, having fled for refuge to seize the hope being openly displayed. <sup>19</sup>Which we have as an anchor of the soul, both sure and steadfast, and that enters into the interior of the veil, <sup>20</sup>where the forerunner, Jesus, entered for us, having become a high priest into the age according to the order of Melchizedek.

## Chapter 7

**F**or this Melchizedek, king of Salem, priest of God Most High, having met Abraham returning from the slaughter of the kings, also blessed him. <sup>2</sup>To whom also Abraham divided a tenth of all. Being actually translated, first, king of righteousness, and then also, king of Salem, which is king of peace, <sup>3</sup>without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of God, remains a priest continually. <sup>4</sup>And notice how great this man was, to whom also the patriarch Abraham gave a tenth out of the best spoils. <sup>5</sup>Now indeed those of the sons of Levi who receive the priesthood have commandment to collect tithes from the people according to the law, that is, of their brothers, although having come out of the loins of Abraham. <sup>6</sup>But the man who did not descend from them has received tithes from Abraham, and has blessed the man having the promises. <sup>7</sup>And without all contradiction the

inferior is blessed by the superior. <sup>8</sup>And here indeed, men who die receive tithes, but there, he who is testified about that he lives. <sup>9</sup>And, so to speak, Levi also, the man who receives tithes, has paid tithes through Abraham, <sup>10</sup>for he was still in the loins of his father when Melchizedek met him. <sup>11</sup>If indeed therefore perfection was through the Levitical priesthood (for under it the people had received the law), what further need is there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? <sup>12</sup>For the priesthood being changed, of necessity a change of law also occurs. <sup>13</sup>For he of whom these things are spoken pertains to another tribe, from which no man has attended to the altar. <sup>14</sup>For it is evident that our Lord arose out of Judah, regarding which tribe Moses spoke nothing about the priesthood. <sup>15</sup>And it is still far more evident, if according to the likeness of Melchizedek, there arises another priest, <sup>16</sup>who has become, not according to a law of a carnal commandment, but according to the power of an indestructible life. <sup>17</sup>For he testifies, Thou art a priest into the age according to the order of Melchizedek. <sup>18</sup>For indeed there becomes an annulment of a preceding commandment because of its weakness and uselessness <sup>19</sup>(for the law made nothing fully perfect), and an introduction of a better hope, through which we approach God. <sup>20</sup>And inasmuch as it is not without an oath. For actually those who become priests are so without an oath, <sup>21</sup>but he with an oath, because of him who says to him, The Lord swore and will not change his mind, Thou art a priest into the age according to the order of Melchizedek. <sup>22</sup>By so much, Jesus has become the surety of a better covenant. <sup>23</sup>And of course those who have become priests are more, because of being prevented to continue by death, <sup>24</sup>but he, because of his remaining into the age, has the priesthood unchangeable. <sup>25</sup>Whereupon he is able also to save to the uttermost those who come to God through him, being always alive in order



to intercede on their behalf. <sup>26</sup>For such a high priest is fitting for us, devout, innocent, undefiled, separated from sinners, and having become higher than the heavens. <sup>27</sup>Who has no need to offer up sacrifices each day, as those high priests, first for his own sins, then for those of the people, for this he did, once, when he offered up himself. <sup>28</sup>For the law appoints men high priests who have weakness, but the word of the oath after the law, a Son who has been fully perfected into the age.

## Chapter 8

**N**ow a summation about the things being spoken is, we have such a high priest who was seated at the right hand of the throne of the Majesty in the heavens, <sup>2a</sup>a minister of the holy things, and of the true tabernacle, which the Lord erected and not man. <sup>3</sup>For every high priest is appointed in order to offer both gifts and sacrifices, whereupon it is necessary for this man also to have something that he may offer. <sup>4</sup>For certainly if he were on earth, he would not even be a priest, there being the priests who offer the gifts according to the law, <sup>5</sup>who serve for an example and shadow of the heavenly things. Just as Moses who was divinely warned while going to complete the tabernacle, for he says, See thou make all things according to the pattern that was shown thee on the mountain. <sup>6</sup>But now he has obtained a superior ministry, by so much as he is also the mediator of a superior covenant, which has been enacted upon superior promises. <sup>7</sup>For if that first one was faultless, no place would have been sought for a second. <sup>8</sup>For, finding fault with them, he says, Behold, the days come, says the Lord, and I will perfect a new covenant with the house of Israel and with the house of Judah. <sup>9</sup>Not according to the covenant that I made with their fathers in the day when I took them by my hand to lead them out of the land of Egypt. Because they did not continue in my covenant, and I disregarded them, says the Lord. <sup>10</sup>Because this is the

covenant that I will ordain with the house of Israel after those days, says the Lord, giving my laws into their mind, and I will write them on their hearts. And I will be to them for a God, and they will be to me for a people. <sup>11</sup>And they will, no, not teach each man his fellow citizen, and each man his brother, saying, Know the Lord, because all will know me, from their small as far as their great. <sup>12</sup>Because I will be merciful to their iniquities, and their sins and their lawlessness I will no, not further remember. <sup>13</sup>In saying, New, he has made the first old. And what is becoming old and obsolete is near disappearance.

## Chapter 9

**N**ow indeed therefore the first had ordinances of divine service and the earthly sanctuary. <sup>2</sup>For a tabernacle was prepared, the first in which was also the lampstand, and the table, and the presentation of the loaves, which is called the Holy place. <sup>3</sup>And behind the second curtain, the tabernacle called the Holy of holies, <sup>4</sup>having a golden censer, and the ark of the covenant overlaid entirely in gold, in which was a golden pot holding the manna, and Aaron's rod that budded, and the tablets of the covenant. <sup>5</sup>And above it were cherubim of glory overshadowing the place of forgiveness, about which things it is not now to speak in detail. <sup>6</sup>And these things thus having been prepared, the priests indeed enter into the first part of the tabernacle continually, accomplishing the services. <sup>7</sup>But into the second part, the high priest alone, once a year, not without blood, which he offers for himself and for the unintentional sins of the people, <sup>8</sup>this signifying from the Holy Spirit, the way into the holy things is not yet to be made known while the first tabernacle still remains. <sup>9</sup>Which is a figure for the present time, according to which both gifts and sacrifices are offered that are not able to make the man officiating fully perfect in respect to conscience, <sup>10</sup>only in foods and drinks and various washings: carnal ordinances

imposed until a time of reformation. <sup>11</sup>But Christ, having arrived a high priest of the good things that are coming, through the greater and more perfect tabernacle not made with hands, that is, not of this creation, <sup>12</sup>and not through the blood of goats and calves, but through his own blood, he entered in once into the Holy things, having found eternal redemption. <sup>13</sup>For if the blood of bulls and goats, and the ashes of a heifer, sprinkling those who were defiled, sanctifies for the purification of the flesh, <sup>14</sup>how much more the blood of Christ, who, through the eternal Spirit, offered himself unblemished to God, will cleanse your conscience from dead works in order to serve a living God?

<sup>15</sup>And because of this he is mediator of a new covenant, so that a death having occurred for the redemption of the transgressions against the first covenant, those who are called might take the promise of the eternal inheritance. <sup>16</sup>For where a covenant is, a necessity is to present the death of the man who made the covenant. <sup>17</sup>For a covenant is effective with the dead, since it is never enforced while the man who made the covenant lives. <sup>18</sup>Whereupon neither has the first been dedicated without blood. <sup>19</sup>For of every commandment according to law that was spoken by Moses to all the people, after taking the blood of the calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, <sup>20</sup>saying, This is the blood of the covenant that God made for you. <sup>21</sup>And likewise he sprinkled with the blood both the tabernacle and all the vessels of the service. <sup>22</sup>And almost all things, according to the law, are cleansed with blood, and remission does not occur without bloodshed. <sup>23</sup>Indeed therefore, a necessity was for the models of the things in the heavens themselves to be cleansed with these, but the heavenly things with better sacrifices than these. <sup>24</sup>For the Christ entered not into a holy place made with hands, representative of the true, but into heaven itself, now to appear in the presence of God for us. <sup>25</sup>And

not so that he might offer himself often, as the high priest enters into the Holy things each year with blood by another, <sup>26</sup>since it would be necessary for him to suffer often, from the foundation of the world. But now once, at the end of the ages, he was made known for an annulment of sin by the sacrifice of himself. <sup>27</sup>And inasmuch as it is reserved to men once to die, and after this, judgment, <sup>28</sup>so also the Christ, having been offered once in order to take up the sins of many, will appear a second time, independent of sin, to those waiting for him for salvation.

## Chapter 10

**F**or the law having a shadow of the good things that are coming, not the same substance of the events, with the same sacrifices that are offered continually each year, they are never able to fully perfect those who are approaching. <sup>2</sup>Otherwise would they not have ceased being offered, because of those who worship, once having been cleansed, to have no further conscience of sins? <sup>3</sup>But in them is a reminder of sins each year. <sup>4</sup>For it is impossible for the blood of bulls and goats to take away sins. <sup>5</sup>Therefore when he comes into the world, he says, Sacrifice and offering thou did not desire, but thou prepared for me a body. <sup>6</sup>In whole burnt offerings, and for sin thou were not pleased. <sup>7</sup>Then I said, Lo, I come (in the volume of a book it is written about me) to do thy will, O God, <sup>8</sup>saying above, Sacrifice and offering and whole burnt offerings and for sin thou did not desire, nor were thou pleased with things that are offered according to the law. <sup>9</sup>Then he said, Lo, I come to do thy will, O God. He takes away the first, so that he may establish the second. <sup>10</sup>By which will we are sanctified through the one time offering of the body of Jesus Christ. <sup>11</sup>And indeed every priest stands daily serving and offering the same sacrifices often, which can never take away sins. <sup>12</sup>But this man, having offered one sacrifice on behalf of sins forever, sat down at the right

hand of God, <sup>13</sup>waiting henceforth until his enemies are placed a footstool of his feet. <sup>14</sup>For by one offering he has fully perfected forever those being sanctified. <sup>15</sup>And the Holy Spirit also testifies to us, after indeed foretelling, <sup>16</sup>This is the covenant that I will ordain with them after those days, says the Lord, giving my laws on their hearts, and on their minds I will write them, <sup>17</sup>and, Their sins and their lawlessness I will, no, not further remember. <sup>18</sup>Now where there is remission of these, there is no more offering for sin. <sup>19</sup>Having therefore, brothers, boldness for entrance into the holy things by the blood of Jesus, <sup>20</sup>which he inaugurated for us, a new and living way through the curtain, that is, his flesh, <sup>21</sup>and a great priest over the house of God, <sup>22</sup>let us approach with a true heart in full assurance of faith, our hearts sprinkled from an evil conscience, and our body washed in pure water. <sup>23</sup>Let us hold firm the affirmation of the hope unwavering, for he who promised is faithful. <sup>24</sup>And let us examine each other for provocation of love and good works. <sup>25</sup>Not forsaking the assembling together of ourselves, as is the habit of some, but exhorting, and so much the more as long as we see the day approaching. <sup>26</sup>For when we sin willfully after taking the knowledge of the truth, there remains no more a sacrifice for sins, <sup>27</sup>but a certain fearful expectation of judgment and of fire, a fervor that is going to devour the opposition. <sup>28</sup>Any man who has disregarded the law of Moses dies without mercies from two or three witnesses. <sup>29</sup>By how much worse punishment do ye think he will deserve who has trampled the Son of God, and who considered profane the blood of the covenant by which he was sanctified, and who treated the Spirit of grace contemptuously? <sup>30</sup>For we know him who said, Vengeance is for me, I will repay, says the Lord. And again, The Lord will judge his people. <sup>31</sup>It is a fearful thing to fall into the hands of the living God. <sup>32</sup>But remember the former days, in which, after being enlightened, ye endured a great

contest of sufferings, <sup>33</sup>partly made a spectacle, both by reviling and afflictions, and partly having become companions of those so treated. <sup>34</sup>For ye were both compassionate about my bonds, and ye accepted with joy the plundering of your possessions, knowing yourselves to have a superior and an enduring existence in the heavens. <sup>35</sup>Therefore do not throw off your boldness, which has great recompense of reward. <sup>36</sup>For ye have need of perseverance, so that, having done the will of God, ye may receive the promise. <sup>37</sup>For yet a very little while, he who is coming will come, and will not delay. <sup>38</sup>But the righteous man will live from faith, and if he should withdraw, my soul is not pleased with him. <sup>39</sup>But we are not of retreat for destruction, but of faith for the preservation of the soul.

## Chapter 11

**N**ow faith is the foundation of hoping, the evidence of events not being seen. <sup>2</sup>For by this the ancients were well reported. <sup>3</sup>By faith we understand the ages to have been prepared by the word of God. For the things that are seen do not come to be from that which is visible. <sup>4</sup>By faith Abel offered to God a better sacrifice than Cain, because of which he was reported to be righteous, God testifying about his gifts, and through it, he who died still speaks. <sup>5</sup>By faith Enoch was transferred to not see death, and he was not found, because God transferred him. For before his removal he was reported to be pleasing to God. <sup>6</sup>And apart from faith it is impossible to please him. For he who comes to God must believe that he is, and becomes a rewarder of those who search for him. <sup>7</sup>By faith Noah, being divinely warned about things not yet seen, moved with awe, prepared an ark for the salvation of his house, through which he condemned the world, and became an heir of righteousness according to faith. <sup>8</sup>By faith Abraham, when called, obeyed to go out to the place that he was going to take for an inheritance. And he went out, not

knowing where he was going. <sup>9</sup>By faith he lived alien in the land of promise as a foreigner, having dwelt in tents with Isaac and Jacob, the fellow heirs of the same promise. <sup>10</sup>For he anticipated the city that has the foundations, whose builder and architect is God. <sup>11</sup>By faith even Sarah herself received power for conception of seed, and she gave birth beyond the time of age, because she considered him faithful who promised. <sup>12</sup>And therefore from one man, and these things having become deadened, were begotten as the stars of the heaven for multitude, and as the sand of the seashore, countless. <sup>13</sup>All these died in faith, not having taken the promises, but who saw and greeted them from afar, and who confessed that they were foreigners and sojourners on the earth. <sup>14</sup>For those who say such things show that they are seeking a fatherland. <sup>15</sup>And if indeed they remembered that from which they came out, they would have had time to return. <sup>16</sup>But now they aspire for a superior one, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared for them a city. <sup>17</sup>By faith Abraham, being tested, offered Isaac. And he who received the promises offered his only begotten son, <sup>18</sup>about whom it was said, The seed by thee will be called in Isaac. <sup>19</sup>Having reckoned that God is able to raise up even from the dead, from where also, in a figure, he did receive him back. <sup>20</sup>By faith Isaac blessed Jacob and Esau about things coming. <sup>21</sup>By faith Jacob, while dying, blessed each of the sons of Joseph, and bowed in worship upon the top of his staff. <sup>22</sup>By faith Joseph, while perishing, remembered about the exodus of the sons of Israel, and commanded about his bones. <sup>23</sup>By faith Moses, after being born, was hid three months by his parents, because they saw the child well-formed, and they were not afraid of the king's edict. <sup>24</sup>By faith Moses, having become great, refused to be called the son of Pharaoh's daughter, <sup>25</sup>having chosen rather to be mistreated with the people of God, than to have

the pleasure of sin temporarily. <sup>26</sup>Having esteemed the vilification of the Christ greater wealth than the treasures of Egypt, for he focused toward the recompense of reward. <sup>27</sup>By faith he forsook Egypt, not having feared the wrath of the king, for he persevered as seeing the invisible. <sup>28</sup>By faith he performed the Passover and the sprinkling of the blood, so that he who was destroying the firstborn would not touch them. <sup>29</sup>By faith they passed through the Red sea as by dry land, of which the Egyptians, having taken an attempt, were drowned. <sup>30</sup>By faith the walls of Jericho fell down, having been encircled for seven days. <sup>31</sup>By faith Rahab the harlot was not destroyed with those who were disobedient, having received the spies with peace. <sup>32</sup>And what shall I say further? For the time would fail me telling about Gideon, also Barak and Samson and Jephthah, also of David and Samuel and the prophets, <sup>33</sup>who, through faith, conquered kingdoms, wrought righteousness, obtained promises, closed the mouths of lions, <sup>34</sup>quenched the force of fire, escaped the jaw of the sword. Out of weakness were made strong, became mighty in war, bowed down armies of aliens. <sup>35</sup>Women took hold of their dead from a resurrection, but others were tortured, not having accepted deliverance, so that they might experience a superior resurrection. <sup>36</sup>And others took a trial of mockings and scourgings, and moreover of bonds and imprisonment. <sup>37</sup>They were stoned, they were sawed apart, they were tempted, they died in murder by sword. They wandered about in sheepskins, in goatskins, being destitute, restricted, tormented <sup>38</sup>(of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. <sup>39</sup>And all these, having been well reported through faith, did not receive the promise, <sup>40</sup>God having foreseen something superior concerning us, so that without us they would not be made fully perfect.

## Chapter 12

**T**herefore we also, having so great a cloud of witnesses surrounding us, having put off every weight and cleverly entangling sin, let us run by perseverance the contest being set before us. <sup>2</sup>Looking to Jesus the pathfinder and perfecter of the faith, who, against the joy set before him, endured a cross, having despised the shame, and has sat down at the right hand of the throne of God. <sup>3</sup>For consider the man who endured such hostility against him by sinners, so that ye may not be weary in your souls, being disheartened. <sup>4</sup>Ye have not yet resisted as far as blood, struggling against sin. <sup>5</sup>And have ye forgotten the exhortation that reasons with you as with sons, My son, do not disparage the chastening of the Lord, nor become disheartened when punished by him? <sup>6</sup>For whom the Lord loves he chastens. And he whips every son whom he receives. <sup>7</sup>Because of chastening ye endure; God is treating you as with sons, for what son is there whom a father does not chasten? <sup>8</sup>And if ye are without chastening, of which all have become participants, then ye are bastards, and not sons. <sup>9</sup>Besides, we indeed have had chastisers-the fathers of our flesh-and we were turned around. Shall we not much more be subordinate to the Father of the spirits, and we will live? <sup>10</sup>For those men indeed for a few days chastened us according to that which seemed good to them, but he for that which is advantageous, in order to be partakers of his holiness. <sup>11</sup>But of course no chastening for the present seems to be of joy but of sorrow, yet afterward it yields peaceable fruit of righteousness to those who have been trained by it. <sup>12</sup>Therefore lift up the drooping hands, and the feeble knees, <sup>13</sup>and make straight paths for your feet, so that what is lame may not be turned away, but may be healed instead. <sup>14</sup>Pursue peace with all men, and the sanctification without which no man will see the Lord. <sup>15</sup>Looking carefully lest any man fall short, away from the grace of God, lest any root of bitterness sprouting up would

cause trouble, and by this many may be defiled, <sup>16</sup>lest a fornicator or profane man like Esau, who, in place of one meal sold his birthright. <sup>17</sup>For ye also know that wanting afterward to inherit the blessing, he was rejected, for he found no place of repentance, though having sought it with tears. <sup>18</sup>For ye have not come to a mountain being felt, and which burned with fire, and to darkness, and gloom, and a tempest, <sup>19</sup>and a sound of a trumpet, and a voice of words, of which those who heard begged that a word not be added to them. <sup>20</sup>For they did not bear that which was commanded, if even a beast should touch the mountain, it shall be stoned. <sup>21</sup>And so fearful was that which was made visible, that Moses said, I am terrified and trembling. <sup>22</sup>But ye have come to mount Zion, and to the city of a living God, a heavenly Jerusalem, and to myriads of agents, <sup>23</sup>to a festal gathering and assembly of firstborn sons who were enrolled in the heavens, and to God, a Judge of all, and to spirits of righteous men who were made fully perfect, <sup>24</sup>and to Jesus a mediator of a new covenant, and to blood of sprinkling that speaks better than Abel. <sup>25</sup>Watch, that ye not refuse him who speaks. For if those men did not escape, having refused him who spoke a divine message on earth, much more we, those who turn away from him from the heavens, <sup>26</sup>whose voice then shook the earth. But now he has promised, saying, Yet once, I shake not only the earth, but also the heaven. <sup>27</sup>And the, Yet once, signifies the removal of the things being shaken-as of things that were made-so that the things not being shaken may remain. <sup>28</sup>Therefore, receiving an immovable kingdom, we may have grace, through which we may serve God acceptably with reverence and awe. <sup>29</sup>For our God is also a consuming fire.

## Chapter 13

**L**et brotherly love abide. <sup>2</sup>Do not forget love for strangers, for by this some lodged agents, unaware. <sup>3</sup>Remember the prisoners as

being in bondage together, those who are ill-treated as also yourselves being in the body. <sup>4</sup>Marriage is precious in every way, and the undefiled bed, but God will judge fornicators and adulterers. <sup>5</sup>The Way of life is to be without love of money, being content with the things that are present, for he has said, I will, no, not leave thee, and also, I will, no, not forsake thee. <sup>6</sup>So then we have confidence to say, The Lord is a helper to me, and I will not fear. What will man do to me? <sup>7</sup>Remember those who lead you, men who spoke the word of God to you, of whom, carefully observing the outcome of their conduct, imitate the faith- <sup>8</sup>Jesus Christ, the same yesterday and today, and into the ages. <sup>9</sup>Be not carried away by various and foreign doctrines. For it is good that the heart be established with grace, not with foods by which those who walked were not benefited. <sup>10</sup>We have an altar from which they have no right to eat, those officiating at the tabernacle. <sup>11</sup>For of the beasts whose blood is brought into the holy things for sin by the high priest, the bodies of these are burned outside the camp. <sup>12</sup>Therefore Jesus also, so that he might sanctify the people through his own blood, suffered outside the gate. <sup>13</sup>Let us therefore go forth to him outside the camp, bearing his reproach. <sup>14</sup>For here we have no enduring city, but we seek that which is coming. <sup>15</sup>Through him therefore, let us offer up a sacrifice of praise to God continually, that is, fruit of lips acknowledging his name. <sup>16</sup>But do not forget benevolence and fellowship, for God is well pleased with such sacrifices. <sup>17</sup>Have confidence in those who lead you, and yield yourselves, for they watch for your souls as men who will render account, so that they may do this with joy, and not groaning, for this is unprofitable for you. <sup>18</sup>Pray about us, for we trust that we have a good conscience, desiring to behave well in all things. <sup>19</sup>But I urge you to do this even more, so that I may be restored to you sooner. <sup>20</sup>Now the God of peace, who brought up from the dead the great Shepherd of the sheep by the

blood of an eternal covenant-our Lord Jesus-<sup>21</sup>may he make you fully qualified in every good work in order to do his will, doing in you what is well-pleasing in his sight, through Jesus Christ, to whom is the glory into the ages of the ages. Truly. <sup>22</sup>And I urge you, brothers, bear with the word of exhortation, for I also wrote to you in brief. <sup>23</sup>Know ye, brother Timothy who was set free is with whom I will see you, if he comes sooner. <sup>24</sup>Salute all those who lead you, and all the sanctified. The men from Italy salute you. <sup>25</sup>Grace is with you all. Truly.



# James

## Chapter 1

**J**ames, a bondman of God and of the Lord Jesus Christ, to the twelve tribes in the Dispersion, greeting. <sup>2</sup>Consider it all joy, my brothers, when ye encounter various trials, <sup>3</sup>knowing that the testing of your faith produces perseverance. <sup>4</sup>And let perseverance have a perfect work, so that ye may be perfect and complete, falling short in nothing. <sup>5</sup>And if any of you lacks wisdom, let him ask from God who gives to all generously and not reproaching, and it will be given to him. <sup>6</sup>But let him ask in faith, doubting nothing, for he who doubts is like a wave of the sea driven by wind and tossed about. <sup>7</sup>For that man should not think that he will receive anything from the Lord, <sup>8</sup>a double-minded man, unstable in all his ways. <sup>9</sup>Now let the lowly brother boast in his exaltation, <sup>10</sup>but the rich in his lowliness, because as a flower of grass he will pass away. <sup>11</sup>For the sun rose up with the burning heat, and withered the grass. And the flower of it fell, and the beauty of its appearance perished. So also the rich man will fade away among his pursuits. <sup>12</sup>Blessed is a man who endures temptation, because, having become approved, he will receive the crown of life, which the Lord promised to those who love him. <sup>13</sup>Let no man say when he is tempted, I am tempted by God, for God is without temptation of evils, and he himself tempts no man. <sup>14</sup>But each man is tempted by his own lust, being drawn away and enticed. <sup>15</sup>Then the lust having conceived, it gives birth to sin, and after being complete the sin brings forth death. <sup>16</sup>Be not led astray, my beloved brothers. <sup>17</sup>Every good gift and every perfect endowment is from above, coming down from the Father of lights, with whom there is no variation nor shadow of turning. <sup>18</sup>Having deliberated, he begot us by the word of truth for us to be a certain first fruit of his creatures. <sup>19</sup>Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow

to wrath. <sup>20</sup>For the wrath of man does not accomplish the righteousness of God. <sup>21</sup>Therefore having put off all filthiness and profusion of evil, receive with meekness the engrafted word, which is able to save your souls. <sup>22</sup>But become ye doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup>Because if any man is a hearer of the word and not a doer, this resembles a man observing his natural face in a mirror. <sup>24</sup>For he observes himself, and goes away, and straightaway forgets what kind of man he was. <sup>25</sup>But he who stooped to look into the perfect law, the one of liberty, and who remained, this man, who did not become a forgetful hearer but a doer of work, this man will be blessed in his doing. <sup>26</sup>If any man among you seems to be religious, not bridling his tongue but deceiving his heart, this man's religion is futile. <sup>27</sup>Pure religion and undefiled from God and the Father is this, to go help the orphaned and the widows in their affliction, and to keep himself unspotted from the world.

## Chapter 2

**M**y brothers, ye should not have the faith of our Lord Jesus Christ of glory, in favoritism. <sup>2</sup>For if a man with a gold ring in bright clothing comes into your synagogue, and also a poor man in dirty clothing comes in, <sup>3</sup>and ye have regard for the man wearing the bright clothing, and say to him, Sit thou here well, and ye say to the poor man, Stand thou there, or sit here below my footstool, <sup>4</sup>then are ye not partial among yourselves, and become judges from evil thoughts? <sup>5</sup>Listen, my beloved brothers, did not God choose the poor of the world, rich in faith, and heirs of the kingdom, which he promised to those who love him? <sup>6</sup>But ye have dishonored the poor man. Do not the rich exploit you, and they themselves drag you into courts? <sup>7</sup>Do they not blaspheme the good name that was called upon you? <sup>8</sup>If ye indeed fulfill the royal law according to the scripture, Thou shall love thy neighbor as thyself, ye do well. <sup>9</sup>But if ye respect personages,



ye work sin, being convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law, and stumbles on one, he has become guilty of all. <sup>11</sup>For he who said thou shalt not commit adultery, also said thou shalt not murder. Now if thou wilt not commit adultery, but murder, thou have become a transgressor of law. <sup>12</sup>So speak ye, and so do ye, as men who are to be judged by a law of liberty. <sup>13</sup>For the judgment is merciless to him who did no mercy. Mercy triumphs over judgment. <sup>14</sup>What is the benefit, my brothers, if some man should say to have faith, but has no works? Can the faith save him? <sup>15</sup>And if a brother or sister may be unclothed, and may be destitute of daily food, <sup>16</sup>and some man of you would say to them, Go in peace, be ye warmed and fed, but ye would not give them the things necessary for the body, what is the benefit? <sup>17</sup>So also faith, if it has no works, is dead by itself. <sup>18</sup>But some man will say, Thou have faith, and I have works. Show me thy faith from thy works, and I will show thee from my works my faith. <sup>19</sup>Thou believe that there is one God, thou do well. The demons also believe, and shudder. <sup>20</sup>But do thou want to know, O vain man, that faith apart from works is dead? <sup>21</sup>Was not Abraham our father made righteous from works, having offered up Isaac his son upon the altar? <sup>22</sup>Thou see that faith was working with his works, and from the works, faith was fully perfected. <sup>23</sup>And the scripture was fulfilled, which says, And Abraham believed God, and it was reckoned to him for righteousness, and he was called a friend of God. <sup>24</sup>Ye see therefore that from works a man is made righteous, and not from faith only. <sup>25</sup>And likewise also was not Rahab the harlot made righteous from works, having received the agents, and having sent them out another way? <sup>26</sup>For as the body without a spirit is dead, so also faith without the works is dead.

## Chapter 3

**N**ot many should become teachers, my brothers, knowing that we will receive greater judgment. <sup>2</sup>For we all stumble in many things. If any man does not stumble in word, this is a perfect man, able also to bridle the whole body. <sup>3</sup>Behold we put bits into the mouths of horses for them to obey us, and we guide about their whole body. <sup>4</sup>Behold also the ships, being so great and driven by fierce winds, are guided about by a very small rudder, wherever the impulse of the man who steers determines. <sup>5</sup>So also the tongue is a little body-part, and boasts greatly. Behold a little fire, how much wood it kindles. <sup>6</sup>And the tongue is a fire, the world of unrighteousness. Thus, the tongue is made to lead among our body-parts, defiling the whole body, and setting the cycle of nature on fire, and being set on fire by hell. <sup>7</sup>For every species, both of beasts and of birds, both of creeping things and things in the sea, is tamed, and has been tamed by the human species. <sup>8</sup>But no man is able to tame the tongue of men, an unruly evil, full of deadly poison. <sup>9</sup>By it we bless the God and Father, and by it we curse men, who were made according to a likeness of God. <sup>10</sup>Out of the same mouth proceeds blessing and curse. My brothers, these things ought not to happen this way. <sup>11</sup>Does the spring pour out from the same opening the sweet and the bitter? <sup>12</sup>A fig tree, my brothers, cannot make olives, or a grapevine figs. In the same way, no one spring makes water salty and sweet. <sup>13</sup>Who is wise and understanding among you? Let him show from his good behavior his works in meekness of wisdom. <sup>14</sup>But if ye have bitter envy and selfish ambition in your heart, do not boast, and do not lie against the truth. <sup>15</sup>This wisdom is not descending from above, but is earthly, world-soul, demonic. <sup>16</sup>For where envy and selfish ambition are, there is instability and every evil deed. <sup>17</sup>But the wisdom from above is indeed first pure, then peaceful, gentle, easily entreated, full of mercy and good fruits,

impartial and non-hypocritical. <sup>18</sup>And the fruit of righteousness is sown in peace to those who make peace.

## Chapter 4

**F**rom where are wars and fightings among you? Is it not from here: from your pleasures warring in your body-parts? <sup>2</sup>Ye desire and do not have, so ye murder. And ye envy and cannot obtain, so ye fight and make war. Ye do not have, because ye do not ask. <sup>3</sup>Ye ask, and do not receive, because ye ask wrongly, so that ye may spend on your pleasures. <sup>4</sup>Ye adulterers and adulteresses, know ye not that the friendship of the world is hatred of God? Whoever therefore wants to be a friend of the world becomes an enemy of God. <sup>5</sup>Or think ye that the scripture says vainly, The Spirit that he caused to dwell in us yearns with jealousy? <sup>6</sup>But he gives greater grace. Therefore it says, God is opposed to the arrogant, but gives grace to the lowly. <sup>7</sup>Be subordinate therefore to God, but resist the devil and he will flee from you. <sup>8</sup>Approach God and he will approach you. Cleanse the hands, ye sinners, and purify the hearts, ye double-minded. <sup>9</sup>Be ye sorrowful, and mourn, and weep. Let your laughter be turned into mourning, and your joy into a downcast look. <sup>10</sup>Be ye made lower in the sight of the Lord, and he will lift you up. <sup>11</sup>Speak not against each other, brothers. He who speaks against a brother and judges his brother, speaks against law and judges law. But if thou judge law, thou are not a doer of law, but a judge. <sup>12</sup>There is one lawgiver who is able to save and to destroy, but thou, who are thou who judge the other man? <sup>13</sup>Go now, men who say, Today and tomorrow we will go into this city, and will operate one year there, and will engage in trade and will get gain- <sup>14</sup>men who know not of the morrow. For what is your life? For it will be a vapor that appears for a little while, and then also vanishes away- <sup>15</sup>in place of your saying, If the Lord should will, then we will live and do this or that. <sup>16</sup>But now ye boast in

your arrogance. All such boasting is evil. <sup>17</sup>He therefore who knows to do good, and is not doing it, to him it is sin.

## Chapter 5

**G**o now, ye rich, weep, howling for your miseries that are approaching. <sup>2</sup>Your wealth has decayed, and your garments have become moth-eaten. <sup>3</sup>Your gold and your silver have cankered, and their corrosion will be testimony against you, and will eat your flesh like fire. Ye have hoarded in the last days. <sup>4</sup>Behold the wage of the workmen who reaped your fields. The man who was defrauded by you cries out. And the outcries of those who reaped have entered into the ears of the Lord of hosts. <sup>5</sup>Ye have lived in luxury on the earth, and were self-indulgent. Ye have nourished your hearts as in a day of slaughter. <sup>6</sup>Ye have condemned, ye have murdered the righteous man. He is not hostile to you. <sup>7</sup>Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient for it, until it receives the early and latter rain. <sup>8</sup>Be ye also patient. Establish your hearts, because the coming of the Lord has approached. <sup>9</sup>Do not grumble, brothers, against each other, so that ye not be judged. Behold, the judge stands before the doors. <sup>10</sup>Take an example, my brothers, of evil-suffering and longsuffering, the prophets who spoke in the name of the Lord. <sup>11</sup>Behold, we regard those who endured, blessed. Ye have heard of the fortitude of Job, and have seen the outcome of the Lord, that he is very compassionate and merciful. <sup>12</sup>But above all things, my brothers, swear not. Neither by the heaven, nor the earth, nor any other oath, but let your yes be yes, and the no, no, so that ye may not fall into hypocrisy. <sup>13</sup>Is any man among you afflicted? Let him pray. Is any cheerful? Let him sing praise. <sup>14</sup>Is any man weak among you? Let him summon the elders of the congregation, and let them pray near him, having anointed him with olive oil in the name of the Lord. <sup>15</sup>And the

prayer of faith will rescue him who is depressed, and the Lord will rouse him. And if he should be a man who has committed sins, they will be forgiven him. <sup>16</sup>Confess ye the trespasses to each other, and pray for each other so that ye may be healed. A working supplication of a righteous man is very powerful. <sup>17</sup>Elijah was a man of the same nature as we. And by prayer, he asked for it not to rain, and it did not rain on the earth for three years and six months. <sup>18</sup>And he prayed again, and the heaven gave rain, and the earth produced its fruit. <sup>19</sup>Brothers, if any man among you may be led astray from the truth, and some man converts him, <sup>20</sup>let him know that he who converts a sinful man from his wandering way, will save a soul from death, and will hide a multitude of sins.



# *I Peter*

## *Chapter 1*

**P**eter, an apostle of Jesus Christ, to the chosen who are sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>chosen according to the foreknowledge of God the Father, in sanctification of Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace be multiplied. <sup>3</sup>Blessed is the God and Father of our Lord Jesus Christ, who begot us again according to his abundant mercy for a living hope by the resurrection of Jesus Christ from the dead, <sup>4</sup>for an inheritance imperishable, and undefiled, and unfading, reserved in heavens for you, <sup>5</sup>men being kept by the power of God through faith for a salvation ready to be revealed in the last time. <sup>6</sup>In which ye greatly rejoice, although made sorrowful in various trials. Since it is now necessary for a little while, <sup>7</sup>so that the proof of your faith, much more precious than gold that perishes, and though proven by fire, may be found for praise and esteem and for glory at the revealing of Jesus Christ. <sup>8</sup>Whom, not having seen, ye love, in whom, not now seeing but believing, ye exult in inexpressible and glorified joy, <sup>9</sup>receiving back the outcome of your faith, the salvation of souls. <sup>10</sup>About which salvation the prophets sought and searched diligently. Men who prophesied about the grace for you, <sup>11</sup>searching for what, or what kind of time the Spirit of Christ in them indicated, predicting the sufferings in Christ, and the glories after these things. <sup>12</sup>To whom it was revealed, that they were serving not themselves, but you, those things that were now reported to you by those who preached good news to you in the Holy Spirit, which was sent forth from heaven, into which things agents longed to stoop to see. <sup>13</sup>Therefore having girded up the loins of your mind, being sober, hope entirely for the grace brought to you at the revealing of Jesus Christ. <sup>14</sup>As children of obedience, not fashioning

yourselves to the former desires in your ignorance, <sup>15</sup>but according to the Holy Man, he who called you, ye yourselves also become holy in all conduct, <sup>16</sup>because it is written, Become ye holy, since I am holy. <sup>17</sup>And if ye call on a Father, him who judges impartially according to each man's work, live the time of your sojourn in fear. <sup>18</sup>Knowing that ye were redeemed from your vain behavior inherited from fathers, not with perishable silver or gold, <sup>19</sup>but by precious blood, as of a lamb unblemished and unspotted-of Christ, <sup>20</sup>who was indeed foreknown before the foundation of the world, but was manifested in the last times because of you: <sup>21</sup>men who, because of him, believe in God who raised him from the dead, and gave him glory, in order for your faith and hope to be in God; <sup>22</sup>men who have purified your souls in obedience of the truth through the Spirit for non-hypocritical brotherly love. Ye should love each other fervently from a pure heart, <sup>23</sup>begotten again, not of corruptible seed, but of incorruptible, through the word of God that lives and remains into the age. <sup>24</sup>Because all flesh is as grass, and all the glory of man as a flower of grass. The grass withers, and the flower of it falls away, <sup>25</sup>but the word of the Lord endures into the age. And this is the word, the good news that was preached to you.

## *Chapter 2*

**T**herefore, having put off all evil and all deceit and hypocrisies and envies and all evil speaking, <sup>2</sup>as newborn babes, long for the genuine intellectual milk, so that ye may grow by it, <sup>3</sup>if indeed ye have tasted that the Lord is excellent. <sup>4</sup>Coming to whom, a living stone, rejected indeed by men, but with God chosen, precious, <sup>5</sup>ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. <sup>6</sup>It is therefore contained in the scripture, Behold, I lay in Zion a chief corner stone, chosen, precious. And he who believes

in him will, no, not be shamed. <sup>7</sup>To you therefore who believe is the preciousness, but for men who disobey, A stone that the builders rejected, this became the head of the corner, <sup>8</sup>and, A stone of stumbling and a rock of offense, men who stumble at the word, being disobedient, for which also they were set. <sup>9</sup>But ye are a chosen race, a royal priesthood, a holy nation, a people for an acquired possession, so that ye might broadly proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup>Men formerly not a people, but now are a people of God. Men who had not obtained mercy, but who now have obtained mercy. <sup>11</sup>Beloved, I beseech you as aliens and sojourners, to abstain from the fleshly lusts, which war against the soul. <sup>12</sup>Having your behavior good among the Gentiles, so that, upon which they speak against you as evildoers, they may glorify God in the day of visitation, from having observed your good works. <sup>13</sup>Therefore because of the Lord, ye should submit to every human establishment, whether to a king as being supreme, <sup>14</sup>or to governors as being sent by him for vengeance of evildoers and praise of well-doers. <sup>15</sup>Because this way is the will of God, doing good to muzzle the ignorance of the foolish men. <sup>16</sup>As free, and not having your freedom as a cover-up of evil, but as bondmen of God. <sup>17</sup>Respect all men. Love the brotherhood. Fear God. Respect the king. <sup>18</sup>Household servants, submitting to the masters with all fear, not only to the good and gentle, but also to the wayward. <sup>19</sup>For this is graciousness, if, because of consciousness of God, any man endures sorrows, suffering wrongfully. <sup>20</sup>For what kind of credit is it, if, sinning and being beaten, ye will endure? But if, doing good and suffering, ye will endure, this is graciousness with God. <sup>21</sup>For ye were called for this. Because Christ also suffered for us, leaving you an example, so that ye should follow his footsteps. <sup>22</sup>Who did no sin, nor was deceit found in his mouth. <sup>23</sup>Who, being reviled, did not revile in return. Suffering, he

did not threaten, but yielded to him who judges righteously. <sup>24</sup>Who himself took up our sins in his body upon the tree, so that we, having died to sins, might live to the righteousness of him from whose wound ye were healed. <sup>25</sup>For ye were like sheep going astray, but now were returned to the Shepherd and Guardian of your souls.

### Chapter 3

**L**ikewise the wives, being subordinate to their own husbands, so that even if any are disobedient to the word, they will be gained without a word by the behavior of the wives, <sup>2</sup>observing, in fear, your pure behavior. <sup>3</sup>Of which let it not be the outward world of braiding of hair, and of wearing of gold, or of putting on apparel, <sup>4</sup>but the hidden man of the heart, in the incorruptible, of the meek and quiet spirit, which is very precious in the sight of God. <sup>5</sup>For this way formerly also, the holy women, trusting in God, adorned themselves, being subordinate to their own husbands, <sup>6</sup>as Sarah obeyed Abraham, calling him lord, whose children ye became, doing good, and not being afraid of anything fearful. <sup>7</sup>Likewise the husbands living together knowledgeably, as with a weaker vessel, apportioning worth to the female as also joint-heirs of the grace of life, for your prayers not to be hindered. <sup>8</sup>And finally, all be like-minded, sympathetic, brother-loving, compassionate, friendly, <sup>9</sup>not rendering evil for evil, or reviling for reviling, but instead giving praise, knowing that ye were called for this, so that ye might inherit a blessing. <sup>10</sup>For he who wants to love life, and see good days, let him restrain his tongue from evil, and his lips not to speak deceit. <sup>11</sup>Let him turn away from evil, and do good. Let him seek peace, and pursue it. <sup>12</sup>Because the eyes of the Lord are toward the righteous, and his ears to their supplication, but the face of the Lord is against men who do evil things. <sup>13</sup>And who is he who will harm you, if ye become imitators of the good? <sup>14</sup>But even if ye should suffer

because of righteousness, ye are blessed. But do not fear their terror nor be shaken, <sup>15</sup>but sanctify the Lord God in your hearts. And always be ready for a defense to every man who asks you a word about the hope in you, with meekness and fear. <sup>16</sup>Having a good conscience, so that, in what they speak against you as of evildoers, they may be ashamed, those who revile your good behavior in Christ. <sup>17</sup>For it is better to suffer doing good, if the will of God desires, than for doing evil. <sup>18</sup>Because Christ also once suffered for sins, a righteous man for unrighteous men, so that he might bring you to God. Having indeed been killed in flesh, but made alive in spirit, <sup>19</sup>in which also, having gone, he preached to the spirits in prison <sup>20</sup>who were disobedient formerly, when the longsuffering of God waited in the days of Noah who prepared an ark in which a few, that is, eight souls were saved through water. <sup>21</sup>Which counterpart-immersion-now also saves us, not the putting away of filth of flesh, but an appeal of a good conscience toward God, through the resurrection of Jesus Christ, <sup>22</sup>who is at the right hand of God, having gone into heaven, agents, and positions of authority, and powers having been subordinated to him.

## Chapter 4

**T**herefore of Christ having suffered in flesh for us, arm ye yourselves also with the same mentality, because he who has suffered in flesh has ceased from sin, <sup>2</sup>in order to live the remaining time in flesh, no longer by lusts of men, but by the will of God. <sup>3</sup>For enough time of life has past for you to accomplish the will of the Gentiles, having gone in debaucheries, lusts, excesses of wine, revelings, drinking parties, and lawless idolatries. <sup>4</sup>During which they think it strange of you not running together into the same pouring out of debauchery, while they slander. <sup>5</sup>Men who will give back an accounting to him who fares readily to judge the living and the dead. <sup>6</sup>For good news was preached even to the dead for this, so that they

might indeed be judged according to men in flesh, but live according to God in spirit. <sup>7</sup>But the end of all things has approached. Therefore be serious, and be sober for the prayers. <sup>8</sup>And above all having fervent love for yourselves, because love will cover a multitude of sins, <sup>9</sup>stranger-loving toward each other without complaints. <sup>10</sup>As each has received a gift, serving it for yourselves, as good stewards of the manifold grace of God. <sup>11</sup>If any man speaks, as oracles of God. If any man serves, as of ability as God supplies. So that God may be glorified in all things through Jesus Christ, to whom is the glory and the dominion into the ages of the ages. Truly. <sup>12</sup>Beloved, ye should not be surprised at the fieriness in you, which occurs for a trial to you, like a strange thing happening to you. <sup>13</sup>But rejoice in so far as ye are partakers in the sufferings of the Christ, so that also at the revealing of his glory ye may rejoice, having exceeding joy. <sup>14</sup>Blessed are ye if ye are reviled for the name of Christ, because the Spirit of glory and of God rests upon you. From them he is indeed blasphemed, but from you he is glorified. <sup>15</sup>For let not any man of you suffer as a murderer, or a thief, or an evildoer, or as a busybody. <sup>16</sup>But if as a Christian, let him not be ashamed, but let him glorify God in this regard. <sup>17</sup>Because the time to begin judgment is from the house of God, and if first from us, what is the end of those who disobey the good news of God? <sup>18</sup>And if the righteous man is scarcely saved, where will the irreverent and sinful man appear? <sup>19</sup>Therefore also let those who suffer according to the will of God entrust their souls as to a faithful Creator by well-doing.

## Chapter 5

**I**, a fellow elder and witness of the sufferings of the Christ, and a partaker of the glory going be revealed, exhort the elders among you: <sup>2</sup>Tend ye the flock of God among you, watching over, not by obligation, but willingly, nor greedily, but readily, <sup>3</sup>nor as

domineering over the lots, but becoming examples of the flock. <sup>4</sup>And when the chief Shepherd is made known, ye will receive the unfading crown of glory. <sup>5</sup>Likewise younger men should be subordinate to the elder men. And all being subordinate to each other, clothe yourselves with humility, because God sets himself against the haughty, but gives grace to the lowly. <sup>6</sup>Therefore be lowered under the mighty hand of God, so that he may lift you up in time, <sup>7</sup>having cast all your concern upon him, because he cares for you. <sup>8</sup>Be sober, be vigilant. Your opponent the devil, as a roaring lion, walks about seeking whom to devour. <sup>9</sup>Whom resist, steadfast in the faith, knowing the same sufferings are to be accomplished in the world by your brotherhood. <sup>10</sup>And may the God of all grace who called you to his eternal glory in Christ Jesus (after suffering a little while) himself thoroughly prepare you. He will establish, strengthen, and provide a foundation. <sup>11</sup>To him is the glory and the dominion into the ages of the ages. Truly. <sup>12</sup>By Silvanus, the faithful brother to you, as I reckon, I wrote because of a few things, exhorting and testifying this to be the true grace of God in which ye stand. <sup>13</sup>She in Babylon, chosen together, salutes you, and my son Mark. <sup>14</sup>Salute each other by a kiss of love. Peace to you, to all those in Christ Jesus. Truly.





# *II Peter*

## *Chapter 1*

**S**imon Peter, a bondman and apostle of Jesus Christ, to those who have received an equally precious faith with us in the righteousness of our God and Savior Jesus Christ: <sup>2</sup>Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord, <sup>3</sup>as all things of his divine power to us, things toward life and piety, which were granted through the knowledge of him who called us through glory and virtue. <sup>4</sup>Because of which, the precious and greatest promises have been given to us, so that through these ye might become companions of the divine nature, having escaped from the corruption in the world in lust. <sup>5</sup>Now this same thing also, having applied all eagerness, furnish in your faith, virtue, and in virtue, knowledge, <sup>6</sup>and in knowledge, self-control, and in self-control, perseverance, and in perseverance, piety, <sup>7</sup>and in piety, brotherly affection, and in brotherly affection, love. <sup>8</sup>For these things existing in you and abounding, it leads to not being idle nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>For he in whom these things are not present is blind, being near-sighted, having deliberately forgotten the purification of his former sins. <sup>10</sup>Therefore, brothers, instead be diligent to make your calling and selection sure, for doing these things, ye would, no, not ever stumble. <sup>11</sup>For so the entrance will be furnished to you abundantly into the eternal kingdom of our Lord and Savior Jesus Christ. <sup>12</sup>Therefore I will not neglect to always remind you about these things, although having known them, and having been established in the present truth. <sup>13</sup>But I think it right, inasmuch as I am in this tent, to arouse you in memory. <sup>14</sup>Knowing that the putting off of my tent is imminent, even as also our Lord Jesus Christ indicated to me. <sup>15</sup>And also I will endeavor for you to always have, after my departure, the memory of these things to apply. <sup>16</sup>For we revealed to you the power

and presence of our Lord Jesus Christ, not men who followed in cunningly devised myths, but men who became eyewitnesses of the majesty of that man. <sup>17</sup>For having received from God the Father honor and glory from a voice of such kind brought to him from the Majestic Glory, This is my Son, the beloved in whom I am well pleased. <sup>18</sup>And we heard this voice, which was brought out of heaven, being with him on the holy mountain. <sup>19</sup>And we have the prophetic word sure, to which ye do well giving heed, as to a lamp shining in a dark place, until the day dawns, and the daystar arises in your hearts. <sup>20</sup>Knowing this first, that no prophecy of scripture comes to pass of a personal interpretation. <sup>21</sup>For no prophecy was ever brought by a will of man, but holy men of God spoke, being led by the Holy Spirit.

## *Chapter 2*

**B**ut false prophets also developed among the people, as false teachers will also be among you, who will sneak in pernicious denominations, even denying the Master who bought them, bringing upon themselves swift destruction. <sup>2</sup>And many will follow their wantonness, because of whom the way of the truth will be blasphemed. <sup>3</sup>And they will exploit you in greed with fabricated words, whose judgment is not idle for long, and their destruction will not slumber. <sup>4</sup>For if God did not spare agents who sinned, but delivered them up to chains of darkness, having been cast into hell being reserved for judgment, <sup>5</sup>and he did not spare the ancient world, but preserved Noah, the eighth, a herald of righteousness, when he brought on a flood upon the world of the irreverent, <sup>6</sup>and he condemned the cities of Sodom and Gomorrah to destruction, being reduced to ashes, having made an example of men who were going to be irreverent, <sup>7</sup>and he rescued righteous Lot, being distressed by the conduct of the lawless in their licentiousness <sup>8</sup>(for that righteous man dwelling among them day after day, in the sight and hearing of their lawless

deeds, it anguished his righteous soul), <sup>9</sup>the Lord knows how to rescue the pious out of temptation, and to hold in reserve unrighteous men being cut off for a day of judgment. <sup>10</sup>And especially those going rear of flesh in a degenerate lust, and who despise lordship. Reckless, self-willed men, they do not tremble when speaking evil of dignities. <sup>11</sup>Whereas agents, being greater in might and power, do not bring a railing judgment against them before the Lord. <sup>12</sup>But these men, like irrational beasts of nature, having been born for capture and destruction, speaking evil at which things they do not understand, will be destroyed in their corruption, <sup>13</sup>getting back a wage of unrighteousness. Men who consider soft living in the daytime to be pleasure, spots and blemishes reveling in their deceitfulness, feasting together with you, <sup>14</sup>having eyes full of adultery, and unceasing sin, enticing unstable souls, having a heart trained in greed, children of a curse, <sup>15</sup>having forsaken a straight path, they were led astray, men who followed the way of Balaam, son of Beor, who loved the wage of unrighteousness. <sup>16</sup>But he had a rebuke of his own lawbreaking. A mute donkey, uttering in a man's voice, restrained the madness of the prophet. <sup>17</sup>These men are waterless wells, and clouds driven by a fierce wind, for whom the gloom of darkness has been reserved into an age. <sup>18</sup>For, uttering swollen things of vanity, they entice (to sensuality by lusts of flesh) those who actually escaped from those who live in error, <sup>19</sup>promising them freedom, while they themselves are bondmen of corruption, for by what any man has been overcome, of this he has also been enslaved. <sup>20</sup>For if, having escaped the defilements of the world by knowledge of the Lord and Savior Jesus Christ, and, having been again entangled in these, they are overcome, the last things have become worse for them than the first. <sup>21</sup>For it were better for them not to have known the way of righteousness, than having known it, to turn back from the holy commandment delivered to them.

<sup>22</sup>But that of the true proverb has happened to them, The dog returning to his own vomit, and the sow that washed to wallowing in mire.

## Chapter 3

**I** write to you now this second letter, beloved, in which I arouse your sincere mind by a reminder, <sup>2</sup>to remember the sayings that were earlier spoken by the holy prophets, and of the command of your apostles of the Lord and Savior. <sup>3</sup>Knowing this first, that there will come at the end of the days, scoffers, proceeding according to their own desires, <sup>4</sup>and saying, Where is the promise of his coming? For, from since the fathers became asleep, all things continue this way from the beginning of creation. <sup>5</sup>For this is willfully ignored by them, that long ago there were heavens, and an earth that came together out of water and by water by the word of God, <sup>6</sup>by which the world then perished, having been overflowed with water. <sup>7</sup>But now the heavens and the earth, which have been stored up by the same word, are being preserved for fire in a day of judgment and destruction of irreverent men. <sup>8</sup>But beloved, let not this one thing be ignored by you, that one day with the Lord is as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slack about his promise, as some regard slackness, but is patient toward us, not wanting any to perish, but all to go forward to repentance. <sup>10</sup>But the day of the Lord will come as a thief in the night, during which the heavens will pass away with a roar, and the elements, being intensely hot, will be disintegrated, and the earth and the works in it will be destroyed by fire. <sup>11</sup>Therefore, all these things being disintegrated, what kind ought ye to be in holy actions and pieties, <sup>12</sup>anticipating and hastening the coming of the day of God, by which the heavens, being made fiery hot, will be disintegrated, and the elements dissolve, being intensely hot? <sup>13</sup>But we anticipate a new heavens and a new earth according to his promise, in which righteousness dwells.

<sup>14</sup>Therefore, beloved, anticipating these things, be diligent to be found by him in peace, without spot and blameless. <sup>15</sup>And consider the longsuffering of our Lord, salvation, just as also our beloved brother Paul wrote to you according to the wisdom given to him, <sup>16</sup>as also in all his letters, speaking in them about these things, in which are some things hard to understand, which the ignorant and unstable twist, as also the other scriptures, to their own destruction. <sup>17</sup>Ye therefore, beloved, knowing in advance, keep watch, lest, having accommodated to the error of the lawless, ye fall from your own steadfastness. <sup>18</sup>But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him is the glory both now and into the day of the age. Truly.



# *I John*

## *Chapter 1*

**W**hat was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon, and our hands touched, concerning the Word of life <sup>2</sup>(and the life was made known, and we have seen, and testify, and declare to you the eternal life that was with the Father, and was made known to us), <sup>3</sup>what we have seen and heard we also declare to you, so that ye also may have fellowship with us. Even also our fellowship with the Father, and with his Son Jesus Christ. <sup>4</sup>And we write these things to you, so that our joy may be made full. <sup>5</sup>And this is the message that we have heard from him and declare to you, that God is light, and in him is no darkness at all. <sup>6</sup>If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth. <sup>7</sup>But if we walk in the light, as he is in the light, we have fellowship with each other, and the blood of Jesus Christ his Son cleanses us from every sin. <sup>8</sup>If we say that we have no sin, we lead ourselves astray, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and righteous so that he will forgive us our sins, and cleanse us from every unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

## *Chapter 2*

**M**y little children, I write these things to you so that ye may not sin. And if any man does sin, we have an advocate with the Father-righteous Jesus Christ. <sup>2</sup>And he is the atonement for our sins, and not for ours only, but also for the whole world. <sup>3</sup>And by this we know that we know him, if we keep his commandments. <sup>4</sup>He who says, I know him, and does not keep his commandments, is a liar, and the truth is not in this man. <sup>5</sup>But whoever keeps his word, truly in this man the love of God is fully perfected. By this we know that we are in him. <sup>6</sup>He who claims to abide in him he also

ought so to walk just as that man walked. <sup>7</sup>Brothers, I write no new commandment to you, but an old commandment that ye had from the beginning. The old commandment is the word that ye heard from the beginning. <sup>8</sup>Again, a new commandment I write to you, which is true in him and in you, because the darkness is passing away, and the true light now shines. <sup>9</sup>He who claims to be in the light, and hates his brother, is in the darkness until now. <sup>10</sup>He who loves his brother abides in the light, and no cause of stumbling is in him. <sup>11</sup>But he who hates his brother is in the darkness, and he goes about in the darkness, and knows not where he goes, because the darkness has blinded his eyes. <sup>12</sup>I write to you, little children, because your sins have been forgiven you through his name. <sup>13</sup>I write to you, fathers, because ye have known him from the beginning. I write to you, young men, because ye have overcome evil. I write to you, children, because ye know the Father. <sup>14</sup>I wrote to you, fathers, because ye have know him from the beginning. I wrote to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome evil. <sup>15</sup>Love not the world, nor the things in the world. If any man loves the world, the love of the Father is not in him. <sup>16</sup>Because everything in the world, the lust of the flesh, and the lust of the eyes, and the arrogance of life, is not of the Father, but is of the world. <sup>17</sup>And the world passes away, and the lust of it, but he who does the will of God abides into the age. <sup>18</sup>Children, it is the last hour. And as ye heard that the antichrist comes, and now many antichrists have developed, from which we know that it is the last hour. <sup>19</sup>They went out from us, but they were not of us. For if they were of us, they would have continued with us, but-so that they might be made known, that they are not all of us. <sup>20</sup>And ye have an anointing from the Holy, and ye know all the things. <sup>21</sup>I wrote to you not because ye know not the truth, but because ye know it, and because no lie is of the truth.

<sup>22</sup>Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. <sup>23</sup>Every man who denies the Son, also does not have the Father. <sup>24</sup>Therefore ye, let what ye heard from the beginning abide in you. If what ye heard from the beginning abides in you, ye also will abide in the Son and in the Father. <sup>25</sup>And this is the promise that he promised us: the eternal life. <sup>26</sup>I wrote these things to you concerning those who lead you astray. <sup>27</sup>And for you, the anointing that ye received from him abides in you, and ye have no need that any man teach you, but as the same anointing teaches you about all things, and is true and is no lie, and just as it taught you, ye will abide in him. <sup>28</sup>And now, little children, abide in him, so that when he is made known, we may have confidence, and not be shamed by him at his coming. <sup>29</sup>If ye know that he is righteous, know ye that every man doing righteousness has been begotten of him.

### Chapter 3

**B**ehold what kind of love the Father has given to us, that we may be called children of God. Because of this the world does not know you, because it did not know him. <sup>2</sup>Beloved, now we are children of God, and it is not yet made known what we will be. But we know that whenever he is made known we will be like him, because we will see him as he is. <sup>3</sup>And every man who has this hope in him purifies himself, just as that man is pure. <sup>4</sup>Every man doing sin also does lawlessness, and sin is lawlessness. <sup>5</sup>And ye know that that man was made known so that he might take up our sins. And in him is no sin. <sup>6</sup>Every man abiding in him does not sin. Every man who is sinning has not seen him, nor has known him. <sup>7</sup>Little children, let no man lead you astray. He who is doing righteousness is righteous, just as that man is righteous. <sup>8</sup>He who is doing sin is of the devil, because the devil sinned from the beginning. The Son of God was made known for

this, so that he might destroy the works of the devil. <sup>9</sup>Every man who has been begotten of God is not doing sin, because his seed abides in him, and he cannot sin, because he has been begotten of God. <sup>10</sup>By this the children of God are visible, and the children of the devil. Every man not doing righteousness is not of God, and he who is not loving his brother. <sup>11</sup>Because this is the message that ye heard from the beginning, that we should love each other. <sup>12</sup>Not as Cain. He was of the wicked, and murdered his brother. And why did he murder him? Because his works were wrong, and his brother's right. <sup>13</sup>Marvel not, my brothers, if the world hates you. <sup>14</sup>We know that we have passed out of death into life, because we love the brothers. He who is not loving the brother abides in death. <sup>15</sup>Every man hating his brother is a man-killer. And ye know that no man-killer has eternal life abiding in him. <sup>16</sup>By this we know love, because that man laid down his life for us. And we ought to lay down our lives for the brothers. <sup>17</sup>But whoever has the world's living, and sees his brother having need, and closes his bowels from him, how does the love of God abide in him? <sup>18</sup>My little children, we should not love in word, nor with the tongue, but in deed and in truth. <sup>19</sup>And by this we know that we are of the truth, and will assure our hearts before him. <sup>20</sup>Because if our heart should condemn us, that God is greater than our heart, and knows all things. <sup>21</sup>Beloved, if our heart should not condemn us, we have confidence toward God, <sup>22</sup>and whatever we may ask we receive from him, because we keep his commandments and do things pleasing in his sight. <sup>23</sup>And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love each other, just as he gave command. <sup>24</sup>And he who keeps his commandments abides in him, and he in him. And by this we know that he abides in us, from the Spirit that he gave us.

## Chapter 4

**B**eloved, do not believe every spirit, but examine the spirits, whether they are of God, because many false prophets have gone out into the world. <sup>2</sup>By this ye know the Spirit of God: every spirit that confesses Jesus Christ having come in flesh is of God, <sup>3</sup>and every spirit that does not confess Jesus Christ has come in flesh is not of God. And this is that of the antichrist, which ye have heard that it comes, and is now in the world already. <sup>4</sup>Ye are of God, little children, and ye have overcome them, because greater is he in you than he in the world. <sup>5</sup>They are of the world. Because of this they speak of the world, and the world hears them. <sup>6</sup>We are of God. He who knows God hears us. He who is not of God does not hear us. From this we know the spirit of truth, and the spirit of error. <sup>7</sup>Beloved, we should love each other. Because love is of God, and every man who loves has been begotten of God, and knows God. <sup>8</sup>He who does not love does not know God, because God is love. <sup>9</sup>By this the love of God was made known in us, because God sent his Son, the only begotten, into the world so that we might live through him. <sup>10</sup>In this is love, not that we loved God, but that he loved us, and sent his Son, an atonement for our sins. <sup>11</sup>Beloved, if God so loved us, we also are obligated to love each other. <sup>12</sup>No man has ever seen God. If we love each other, God abides in us, and his love is in us, having been fully perfected. <sup>13</sup>In this we know that we abide in him and he in us, because he has given us from his Spirit. <sup>14</sup>And we have seen and testify that the Father has sent the Son, a Savior of the world. <sup>15</sup>Whoever acknowledges that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup>And we know, and have believed the love that God has in us. God is love, and he who abides in love abides in God, and God abides in him. <sup>17</sup>By this love has been fully perfected with us, so that we may have boldness in the day of judgment, because just as that man is, we also are

in this world. <sup>18</sup>Fear is not in love, but perfect love casts out fear, because fear holds punishment, and he who is afraid has not been fully perfected in love. <sup>19</sup>We love him, because he first loved us. <sup>20</sup>If any man says, I love God, and hates his brother, he is a liar. For he who does not love his brother whom he has seen, how can he love God whom he has not seen? <sup>21</sup>And we have this commandment from him, so that he who loves God will also love his brother.

## Chapter 5

**E**very man who believes that Jesus is the Christ has been begotten from God, and every man who loves him who begot, also loves him who has been begotten from him. <sup>2</sup>By this we know that we love the children of God, when we love God and keep his commandments. <sup>3</sup>For this is the love of God, that we may keep his commandments. And his commandments are not burdensome. <sup>4</sup>Because everything that has been begotten from God overcomes the world. And this is the victory that overcomes the world, our faith. <sup>5</sup>And who is he who overcomes the world, if not he who believes that Jesus is the Son of God? <sup>6</sup>This is he who came by water and blood, Jesus Christ, not by the water only, but by the water and the blood. And it is the Spirit that testifies, because the Spirit is truth. <sup>7</sup>Because those who testify are three: <sup>8</sup>the Spirit, and the water, and the blood. And the three are in one. <sup>9</sup>If we accept the testimony of men, the testimony of God is greater. Because this is the testimony of God that he has testified about his Son. <sup>10</sup>He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has testified about his Son. <sup>11</sup>And this is the testimony, that God gave eternal life to us, and this life is in his Son. <sup>12</sup>He who has the Son has the life. He who does not have the Son of God does not have the life. <sup>13</sup>I wrote these things to you, those who believe



in the name of the Son of God, so that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. <sup>14</sup>And this is the confidence that we have toward him, that, if we ask anything according to his will, he hears us. <sup>15</sup>And if we know that he hears us, whatever we may ask, we know that we have the requests that we have asked from him. <sup>16</sup>If any man may see his brother sinning a sin not toward death, he will ask, and he will give life to him, to those not sinning toward death. There is sin toward death. I do not say that he should make request about that. <sup>17</sup>All unrighteousness is sin. And there is sin not toward death. <sup>18</sup>We know that every man who has been begotten from God does not sin, but he who was begotten from God keeps himself, and the evil does not touch him. <sup>19</sup>We know that we are of God, and the whole world is set in the evil. <sup>20</sup>And we know that the Son of God comes, and has given us understanding, so that we may know the true. And we are in the true, in his Son Jesus Christ. This is the true God, and the eternal life. <sup>21</sup>Little children, guard yourselves from the idols. Truly.



# *II John*

## *Chapter 1*

**T**he elder to the chosen lady and her children, whom I love in truth, and not only I, but also all those who know the truth, <sup>2</sup>because of the truth that abides in us, and will be with us into the age. <sup>3</sup>Grace, mercy, peace will be with us from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. <sup>4</sup>I rejoice exceedingly that I have found of thy children walking in truth, just as we received commandment from the Father. <sup>5</sup>And now I beseech thee, lady, not as writing a new commandment to thee, but what we had from the beginning, that we would love each other. <sup>6</sup>And this is love, that we should walk according to his commandments. This is the commandment, just as ye heard from the beginning, that ye should walk in it. <sup>7</sup>Because many deceivers have gone forth into the world, those not acknowledging Jesus Christ coming in flesh. This is the deceiver and the antichrist. <sup>8</sup>Watch yourselves, so that we may not lose what we have wrought, but may receive a full reward. <sup>9</sup>Every man transgressing, and not abiding in the doctrine of the Christ, does not have God. The man abiding in the doctrine of the Christ, this man has both the Father and the Son. <sup>10</sup>If any man comes to you, and does not bring this doctrine, do not receive him into a house, and do not speak to him to rejoice. <sup>11</sup>For he who speaks to him to rejoice, partakes of his evil works. <sup>12</sup>Having many things, I did not want to write to you by paper and ink, but I hope to come to you, and to speak mouth to mouth, so that our joy may be filled. <sup>13</sup>The children of thy chosen sister salute thee. Truly.



# *III John*

## *Chapter 1*

**T**he elder to the beloved Gaius, whom I love in truth. <sup>2</sup>Beloved, I pray for thee to prosper concerning all things, and to be healthy, just as thy soul prospers. <sup>3</sup>For I rejoiced exceedingly of brothers coming and testifying to the truth of thee, just as thou walk in truth. <sup>4</sup>I have no greater joy than these things that I hear my children walking in truth. <sup>5</sup>Beloved, thou do a faithful thing, whatever thou work for the brothers and for strangers, <sup>6</sup>who testified about thy love in sight of the congregation, whom thou will do well having helped send on their way worthily of God. <sup>7</sup>For they went forth on behalf of the Name, taking nothing from the Gentiles. <sup>8</sup>We therefore ought to welcome such men, so that we might become fellow workmen for the truth. <sup>9</sup>I wrote to the congregation, but Diotrephes, who loves to be first of them, did not accept us. <sup>10</sup>Because of this, if I come, I will remember his works that he does, prating against us with evil words. And not being satisfied in these, he himself does not even accept the brothers, and he forbids those who would, and expels them out of the congregation. <sup>11</sup>Beloved, do not imitate the evil, but the good. The man doing right is of God. The man doing wrong has not seen God. <sup>12</sup>Demetrius has been testified by all, and by the truth itself. But we also testify, and ye know that our testimony is true. <sup>13</sup>I had many things to write, but I did not want to write to thee by pen and ink. <sup>14</sup>But I hope to see thee straightaway, and we will speak mouth to mouth. Peace to thee. The friends salute thee. Salute the friends by name.



# Jude

## Chapter 1

**J**ude, a bondman of Jesus Christ, and brother of James, to the called, sanctified in God the Father, and kept for Jesus Christ: <sup>2</sup>Mercy to you and peace and love be multiplied. <sup>3</sup>Beloved, making all diligence to write to you about the common salvation, I had need to write to you exhorting you to earnestly contend for the faith that was once for all delivered to the sanctified. <sup>4</sup>For certain men have sneaked in, those written about formerly for this condemnation, irreverent men, perverting the grace of our God into licentiousness, and denying our only Master God, and our Lord Jesus Christ. <sup>5</sup>Now I want to remind you, ye having known this once, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup>And the agents who did not keep their own principality, but left their own habitation, he has kept reserved in eternal bonds under darkness for the judgment of the great day. <sup>7</sup>As Sodom and Gomorrah, and the cities around them, the same kind of way with these who indulged in fornication, and who went rear of queer flesh, are set forth an example, undergoing the punishment of eternal fire. <sup>8</sup>Nevertheless in the same way also these men who dream, indeed defile flesh, and reject lordship, and speak evil of dignities. <sup>9</sup>But Michael the arch-agent, when he disputed with the devil, contending about the body of Moses, dared not bring a railing judgment, but said, May the Lord rebuke thee. <sup>10</sup>But these men indeed revile whatever they have not seen. But whatever they understand naturally, as the irrational beasts, in these things they are corrupted. <sup>11</sup>Woe to them! Because they went in the way of Cain, and rushed to the error of Balaam's reward, and perished in the rebellion of Korah. <sup>12</sup>These are reefs in your love-feasts, feasting together, fearlessly tending to themselves, waterless clouds carried along by winds,

autumn trees without fruit, who died twice having being uprooted, <sup>13</sup>wild waves of the sea foaming out their own shame, wandering stars for whom the gloom of darkness has been reserved into an age. <sup>14</sup>And Enoch also, the seventh from Adam, prophesied about these men, saying, Behold, the Lord came with his holy myriads, <sup>15</sup>to execute judgment against all, and to convict all the irreverent of them about all the works of their own irreverence that they have done irreverently, and about all the harsh things that irreverent sinners spoke against him. <sup>16</sup>These are grumblers, fault-finders, going according to their lusts, and their mouth speaks overblown things, marveling personages for the sake of advantage. <sup>17</sup>But ye, beloved, remember the sayings previously spoken by the apostles of our Lord Jesus Christ, <sup>18</sup>that they told you that there will be scoffers during the last time, going according to their own desires of irreverences. <sup>19</sup>These are those who make divisions, world-soul men, not having Spirit. <sup>20</sup>But ye beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ for eternal life. <sup>22</sup>And on some be ye merciful-being discerning. <sup>23</sup>And in fear save some, snatching them out of the fire, hating even the garment that was stained by the flesh. <sup>24</sup>Now to him who is able to keep them non-stumbling, and to present before his glory, unblemished in gladness, <sup>25</sup>to the only wise God our Savior, is glory, majesty, dominion and power, both now and into all the ages. Truly.





# *Revelation of John*

## *Chapter 1*

**T**he Revelation of Jesus Christ that God gave him to show his bondmen what must happen quickly. And he signified it, having sent by his agent to his bondman John <sup>2</sup>who testified the word of God and the testimony of Jesus Christ, as many things as he saw. <sup>3</sup>Blessed is he who reads, and those who hear the words of the prophecy, and who keep the things written in it, for the time is near. <sup>4</sup>John, to the seven congregations in Asia: Grace to you and peace from God, who is and who was and who is coming, and from the seven Spirits that are before his throne, <sup>5</sup>and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and washed us from our sins by his blood <sup>6</sup>and made us a kingdom, priests to his God and Father, to him is the glory and the dominion into the ages of the ages. Truly. <sup>7</sup>Behold, he comes with the clouds and every eye will see him, even the men who pierced him. And all the tribes of the earth will wail against him. Yea, Truly. <sup>8</sup>I am the Alpha and the Omega, says the Lord, the God who is and who was and who is coming, the Almighty. <sup>9</sup>I John, your brother and companion in the tribulation and kingdom and perseverance in Christ Jesus, happened to be on the isle that is called Patmos because of the word of God, and because of the testimony of Jesus Christ. <sup>10</sup>I became in spirit on the Lord's day and I heard behind me a great voice like a trumpet <sup>11</sup>saying, What thou see, write in a book and send to the seven congregations: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. <sup>12</sup>And I turned there to see the voice that spoke with me. And having turned I saw seven golden lampstands. <sup>13</sup>And in the midst of the seven lampstands, resembling a son of man, he who was clothed down to the foot, and girded about with a golden belt at the breasts. <sup>14</sup>And

his head and hair were white as wool, white as snow, and his eyes as a flame of fire, <sup>15</sup>and his feet resembling highly refined metal, as in a furnace having been fiery hot, and his voice as the sound of many waters, <sup>16</sup>and having in his right hand seven stars, and a sharp two-edged sword coming out of his mouth. And the sight of him was as the sun shines in its strength. <sup>17</sup>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not, I am the first and the last, <sup>18</sup>and he who lives. And I became dead, and behold, I am living into the ages of the ages. Truly. And I have the keys of death and of Hades. <sup>19</sup>Therefore write the things that thou saw, and things that are, and things that are going to happen after these things. <sup>20</sup>The mystery of the seven stars that thou saw in my right hand, and the seven golden lampstands: the seven stars are agents of the seven congregations, and the seven lampstands that thou saw are the seven congregations.

## *Chapter 2*

**T**o the agent of the congregation in Ephesus write, These things says he who holds the seven stars in his right hand, he who walks in the midst of the seven golden lampstands: <sup>2</sup>I know thy works, and thy toil, and thy perseverance, and that thou cannot tolerate evil, and thou examined those who say themselves to be apostles, and are not, and found them false. <sup>3</sup>And thou have perseverance. And thou endured because of my name, and did not become weary. <sup>4</sup>Nevertheless, I have against thee because thou left thy first love. <sup>5</sup>Remember therefore from where thou have fallen, and repent and do the first works. And if not, I come to thee quickly, and will move thy lampstand out of its place, if thou do not repent. <sup>6</sup>But this thou have, that thou hate the works of the Nicolaitans, which I also hate. <sup>7</sup>He who has an ear, let him hear what the Spirit says to the congregations. To him who overcomes, I will give him to eat from the tree of life that is in

the midst of the paradise of my God. <sup>8</sup>And to the agent of the congregation in Smyrna write, These things says the first and the last, who became dead, and lived: <sup>9</sup>I know thy works and tribulation and poverty (but thou are rich), and the blasphemy of those who say themselves to be Jews, and are not, but are a synagogue of Satan. <sup>10</sup>Fear none of the things that thou are going to suffer. Behold, the devil is indeed going to cast some of you into prison, so that ye may be tried, and ye will have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life. <sup>11</sup>He who has an ear, let him hear what the Spirit says to the congregations. He who overcomes will, no, not be hurt from the second death. <sup>12</sup>And to the agent of the congregation in Pergamos write, These things says he who has the sharp two-edged sword: <sup>13</sup>I know thy works, and where thou dwell, where Satan's throne is. And thou hold firm my name, and did not deny my faith in the days in which Antipas was my faithful witness, who was killed among you where Satan dwells. <sup>14</sup>But I have a few things against thee, because thou have there men who adhere to the teaching of Balaam, who taught Balak to cast a snare before the sons of Israel, even to eat idol sacrifices, and to fornicate. <sup>15</sup>So also thou have men who likewise adhere to the teaching of the Nicolaitans. <sup>16</sup>Repent therefore, and if not I come to thee quickly, and will war against them with the sword of my mouth. <sup>17</sup>He who has an ear, let him hear what the Spirit says to the congregations. To him who overcomes, I will give him to eat of the hidden manna. And I will give him a white stone, and upon the stone a new name written, which none knows except he who receives it. <sup>18</sup>And to the agent of the congregation in Thyatira write, These things says the Son of God, who has his eyes as a flame of fire, and his feet resembling highly refined metal: <sup>19</sup>I know thy works, and thy love and faith and service and perseverance. And thy last works are more than the first. <sup>20</sup>Nevertheless, I have against thee that

thou tolerate thy woman Jezebel. She calls herself a prophetess, and teaches and leads astray my bondmen to fornicate, and to eat idol sacrifices. <sup>21</sup>And I gave her time so that she would repent, and she did not want to repent of her fornication. <sup>22</sup>Behold, I throw her into a bed, and those who commit adultery with her into great tribulation, if they do not repent of her works. <sup>23</sup>And I will kill her children in death. And all the congregations will know that I am he who searches the inner feelings and hearts. And I will give to you-to each-according to your works. <sup>24</sup>But I say to you, to those remaining in Thyatira, as many as have not this teaching, who do not know, as they say, the deep things of Satan, I do not cast upon you another burden. <sup>25</sup>But hold firm what ye have until I come. <sup>26</sup>And he who overcomes, and he who keeps my works until the end, to him I will give authority over the nations. <sup>27</sup>And he will tend them with a rod of iron (they will be shattered like ceramic vessels), as I also have received from my Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He who has an ear, let him hear what the Spirit says to the congregations.

### Chapter 3

**A**nd to the agent of the congregation in Sardis write, These things says he who has the seven Spirits of God, and the seven stars: I know thy works, that thou have a name that thou live, and thou are dead. <sup>2</sup>Become thou watchful, and strengthen the remaining things that thou were going to throw away, for I have not found thy works made complete before my God. <sup>3</sup>Remember therefore how thou have received and heard, and be on guard, and repent. If therefore thou will not watch, I will come upon thee as a thief, and thou will, no, not know what hour I will come upon thee. <sup>4</sup>But thou have a few names in Sardis who did not defile their garments. And they will walk with me in white, because they are worthy. <sup>5</sup>He who overcomes, this man will be clothed in white garments, and I will, no, not erase his

name out of the book of life. And I will acknowledge his name before my Father, and before his agents. <sup>6</sup>He who has an ear, let him hear what the Spirit says to the congregations. <sup>7</sup>And to the agent of the congregation in Philadelphia write, These things says the Holy, the True, he who has the key of David, who opens, and none will shut it except he who opens, and none will open: <sup>8</sup>I know thy works. Behold, I have given before thee an opened door that none is able to shut it, because thou have little power, and thou keep my word, and did not deny my name. <sup>9</sup>Behold, I give of the synagogue of Satan, those who say themselves to be Jews, and are not, but lie, behold, I will make them so that they will come and bow down before thy feet, and may know that I have loved thee. <sup>10</sup>Because thou keep the word of my perseverance, I also will keep thee from the hour of trial that is going to come upon the whole inhabited world, to try those who dwell upon the earth. <sup>11</sup>I come quickly, hold firm what thou have, so that none may take thy crown. <sup>12</sup>He who overcomes, I will make him a pillar in the temple of my God, and he will, no, not go out any more. And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem (it comes down out of the heaven from my God), and my new name. <sup>13</sup>He who has an ear, let him hear what the Spirit says to the congregations. <sup>14</sup>And to the agent of the congregation in Laodicea write, These things says the Truly, the faithful and true witness, the primacy of the creation of God: <sup>15</sup>I know thy works, that thou are neither cold nor hot. O that thou were cold or hot. <sup>16</sup>So because thou are lukewarm, and neither hot nor cold, I am going to spew thee out of my mouth. <sup>17</sup>Because thou say, I am rich, and have become wealthy, and have need of nothing, and do not know that thou are wretched and miserable and poor and blind and naked. <sup>18</sup>I counsel thee to buy from me gold refined from fire, so that thou may become wealthy, and white garments, so that thou may

clothe thyself, and the shame of thy nakedness may not be made known, and eye-salve, so that thou may anoint thine eyes, so that thou may see. <sup>19</sup>As many as I love, I rebuke and chasten. Be zealous therefore, and repent. <sup>20</sup>Behold, I stand at the door and knock. If any man hears my voice and opens the door, I will come in to him, and will dine with him, and he with me. <sup>21</sup>He who overcomes, I will give him to sit with me in my throne, as I also overcame, and sat down with my Father in his throne. <sup>22</sup>He who has an ear, let him hear what the Spirit says to the congregations.

## Chapter 4

**A**fter these things I looked, and behold, a door opened in heaven, and the first voice that I heard like a trumpet, speaking with me, saying, Come up here, and I will show thee what must happen after these things. <sup>2</sup>And straightaway I became in spirit. And behold, a throne was set in heaven, and him sitting upon the throne <sup>3</sup>similar in appearance to a jasper and a sardius stone. And a rainbow was around the throne, like an emerald in appearance. <sup>4</sup>And around the throne were twenty-four thrones, and upon the thrones were sitting twenty-four elders clothed in white garments, and golden crowns upon their heads. <sup>5</sup>And out of the throne proceeds lightnings and voices and thunders. And seven lamps of fire burned before his throne, which are the seven Spirits of God. <sup>6</sup>And before the throne was like a glassy sea similar to crystal. And in the midst of the throne, and all around the throne, were four living creatures containing eyes in front and back. <sup>7</sup>And the first living creature was similar to a lion, and the second living creature was similar to a young bull, and the third living creature having a face like a man, and the fourth living creature was similar to a flying eagle. <sup>8</sup>And the four living creatures, one by one, each having six wings, are full of eyes around and inside. And they have no cessation day and night, saying, Holy, holy, holy, Lord,

the Almighty God, he was, and who is, and who is coming. <sup>9</sup>And whenever the living creatures give glory and honor and thanks to him who sits on the throne, he who lives into the ages of the ages, <sup>10</sup>the twenty-four elders would fall down before him who sits on the throne, and would worship him who lives into the ages of the ages, and would cast their crowns before the throne, saying, <sup>11</sup>Thou art worthy, our Lord and God, the Holy, to take the glory and the honor and the power, because thou created all things, and because by thy will they are, and were created.

## Chapter 5

**A**nd I saw at the right hand of him who sits on the throne a book, written inside and outside, sealed with seven seals. <sup>2</sup>And I saw a powerful agent proclaiming in a great voice, Who is worthy to open the book, and to loose the seals of it? <sup>3</sup>And none in heaven above nor on the earth nor under the earth was able to open the book or to see in it. <sup>4</sup>And I wept much because none was found worthy to open the book or to see in it. <sup>5</sup>And one of the elders says to me, Weep not, behold, the Lion of the tribe of Judah, the Root of David, overcame to open the book and the seven seals of it. <sup>6</sup>And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, like it had been killed, having seven horns and seven eyes, which are the seven Spirits of God being sent forth into all the earth. <sup>7</sup>And he came and took it out of the right hand of him who sits on the throne. <sup>8</sup>And when he took the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp and golden bowls containing incense, which are the prayers of the sanctified. <sup>9</sup>And they sing a new song, saying, Thou art worthy to take the book and to open the seals of it, because thou wert killed and purchased us from God by thy blood, out of every tribe, and tongue, and people, and nation. <sup>10</sup>And thou made them kings

and priests to our God, and they will reign over the earth. <sup>11</sup>And I looked, and I heard as a voice of many agents all around the throne and the living creatures and the elders. And the number of them was ten thousands of ten thousands, and thousands of thousands, <sup>12</sup>saying with a great voice, Worthy is the Lamb that has been killed to receive the power, and wealth, and wisdom, and strength, and honor, and glory, and blessing! <sup>13</sup>And every creature that is in the heaven, and on the earth, and under the earth, and is in the sea, and things in them all, I heard saying, The blessing, and the honor, and the glory, and the dominion is to him who sits upon the throne, and to the Lamb, into the ages of the ages. Truly! <sup>14</sup>And the four living creatures were saying the Truly. And the elders fell down and worshiped.

## Chapter 6

**A**nd I saw that the Lamb opened one of the seven seals. And I heard one of the four living creatures saying like the sound of thunder, Come and see. <sup>2</sup>And behold, a white horse, and he who sits on it having a bow. And a crown was given to him, and he went forth conquering, and so that he might conquer. <sup>3</sup>And when he opened the second seal, I heard the second living creature saying, Come. <sup>4</sup>And another horse came forth, fiery red. And it was given to him (to him who sits on it) to take peace from the earth, so that they would kill each other. And a great sword was given to him. <sup>5</sup>And when he opened the third seal, I heard the third living creature saying, Come and see. And behold, a black horse, and he who sits on it having a balance in his hand. <sup>6</sup>And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a denarius, and three measures of barley for a denarius. And thou may not harm the olive oil and the wine. <sup>7</sup>And when he opened the fourth seal, I heard the fourth living creature saying, Come and see. <sup>8</sup>And behold, a green horse, and he who sits on top of it. His name was Death,

and Hades followed with him. And authority was given to him over the fourth part of the earth, to kill with sword, and with starvation, and with what is deadly, and by the beasts of the earth. <sup>9</sup>And when he opened the fifth seal, I saw underneath the altar the souls of those who had been killed because of the word of God, and because of the testimony of the Lamb that they held. <sup>10</sup>And they cried out in a great voice, saying, Master, Holy and True, how long do thou not judge and avenge our blood from those who dwell on the earth? <sup>11</sup>And a white robe was given to them each, and it was said to them that they should still rest a time, until also their fellow bondmen, and their brothers, and those going to be killed as they too, would be fulfilled. <sup>12</sup>And I looked when he opened the sixth seal, and a great earthquake occurred, and the sun became black as hairy sackcloth, and the whole moon became as blood. <sup>13</sup>And the stars of the sky fell to the earth as a fig tree that casts its unripe figs being shaken by a great wind. <sup>14</sup>And the sky departed as a scroll being rolled up. And every mountain and island were moved out of their places. <sup>15</sup>And the kings of the earth, and the rulers, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains. <sup>16</sup>And they say to the mountains and to the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb. <sup>17</sup>Because the great day of his wrath has come, and who is able to stand?

## Chapter 7

**A**nd after this I saw four agents standing at the four corners of the earth, restraining the four winds of the earth, so that wind would not blow on the earth, or on the sea, or upon any tree. <sup>2</sup>And I saw another agent ascending from the rising of the sun, having a seal of the living God. And he cried out in a great voice to the four agents to whom it was given to them to harm the earth and the sea, <sup>3</sup>saying, Do not

harm the earth, nor the sea, nor the trees, until we may seal the bondmen of our God on their foreheads. <sup>4</sup>And I heard the number of those sealed, a hundred and forty-four thousand sealed out of every tribe of the sons of Israel. <sup>5</sup>Twelve thousand were sealed from the tribe of Judah, twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, <sup>6</sup>twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, <sup>7</sup>twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, <sup>8</sup>twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, twelve thousand from the tribe of Benjamin, were sealed. <sup>9</sup>After these things, I looked and lo, a great multitude, which none could number, out of every nation, and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands, <sup>10</sup>and crying out in a great voice, saying, Salvation is in our God who sits upon the throne, and in the Lamb! <sup>11</sup>And all the agents had stood all around the throne, and the elders, and the four living creatures, and they fell before his throne on their faces, and worshiped God, <sup>12</sup>saying, Truly! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength, is for our God into the ages of the ages. Truly! <sup>13</sup>And one of the elders answered, saying to me, Who are these who are clothed in white robes, and where did they come from? <sup>14</sup>And I said to him, My lord, thou know. And he said to me, These are those coming out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. <sup>15</sup>Because of this they are before the throne of God, and they serve him day and night in his temple. And he who sits on the throne will dwell among them. <sup>16</sup>They will hunger no more, nor will they thirst any more. The sun will, no, not fall upon them, nor any heat.

<sup>17</sup>Because the Lamb in the midst of the throne will tend them, and will lead them to fountains of waters of life. And God will wipe away every tear from their eyes.

## Chapter 8

**A**nd when he opened the seventh seal, silence occurred in heaven, like half an hour. <sup>2</sup>And I saw the seven agents who stand before God, and seven trumpets were given to them. <sup>3</sup>And another agent came and stood at the altar, having a golden censer. And much incense was given to him, so that he would give with the prayers of all the sanctified upon the golden altar before the throne. <sup>4</sup>And the vapor of the incense, with the prayers of the sanctified, ascended before God out of the agent's hand. <sup>5</sup>And the agent who took the censer, also filled it from the fire of the altar, and cast it to the earth. And there occurred thunders, and voices, and lightnings, and an earthquake. <sup>6</sup>And the seven agents who have the seven trumpets prepared themselves so that they might sound. <sup>7</sup>And the first sounded, and there occurred hail and fire mingled with blood, and they were cast upon the earth. And the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. <sup>8</sup>And the second agent sounded, and something like a great burning mountain was cast into the sea. And the third part of the sea became blood, <sup>9</sup>and the third part of the creatures in the sea (those having lives) died, and the third part of the ships was destroyed. <sup>10</sup>And the third agent sounded, and a great star fell from the heaven burning like a torch, and it fell upon the third part of the rivers, and upon the springs of the waters. <sup>11</sup>And the name of the star is called Wormwood oil. And the third part of the waters developed into wormwood oil, and many of the men died from the waters, because they were made bitter. <sup>12</sup>And the fourth agent sounded, and the third part of the sun was struck, and the third part of the moon, and the third part of the stars,

so that the third part of them would be darkened. And the day did not shine the third part of it, and likewise the night. <sup>13</sup>And I looked, and I heard one eagle flying in mid-heaven, saying in a great voice, Woe, woe, woe, to those who dwell on the earth from the remaining sounds of the trumpet of the three agents who are going to sound.

## Chapter 9

**A**nd the fifth agent sounded, and I saw a star fallen from the sky to the earth. And the key of the pit of the abyss was given to him. <sup>2</sup>And he opened the pit of the abyss, and smoke ascended out of the pit, like smoke of a burning furnace. And the sun and the air were darkened from the smoke of the pit. <sup>3</sup>And locusts came forth out of the smoke upon the earth, and power was given to them, like the scorpions of the earth have power. <sup>4</sup>And it was told them that they should not hurt the grass of the earth, nor anything green, nor any tree, except the men who have not the seal of God on their foreheads. <sup>5</sup>And it was given them that they would not kill them, but that they would be tormented five months. And their torment was as the torment of a scorpion when it strikes a man. <sup>6</sup>And in those days men will seek death, and will, no, not find it. And they will long to die, and death will flee from them. <sup>7</sup>And the likeness of the locusts was similar to horses prepared for battle. And upon their heads were like golden crowns, and their faces were as men's faces. <sup>8</sup>And they had hair like the hair of women, and their teeth were as of lions. <sup>9</sup>And they had breastplates like iron breastplates. And the sound of their wings was like the sound of chariots of many horses running into battle. <sup>10</sup>And they have tails similar to scorpions, and stings. And in their tails they have power to hurt men five months. <sup>11</sup>Having a king over them, the agent of the abyss, whose name in Hebrew is Abaddon, but in the Greek he has the name Apollyon. <sup>12</sup>One woe is departed, behold, two woes yet come after

these. <sup>13</sup>And the sixth agent sounded, and I heard a voice, one from the four horns of the golden altar before God, <sup>14</sup>saying to the sixth agent who has the trumpet, Loose the four agents who have been bound at the great river Euphrates. <sup>15</sup>And the four agents were loosed, who were prepared for the hour and for the day and month and year, so that they would kill the third part of men. <sup>16</sup>And the number of the armies of the horsemen was ten thousands of ten thousands. I heard the number of them. <sup>17</sup>And thus I saw the horses in the vision, and those who sit on them having breastplates fiery red, and hyacinth color, and brimstone. And the heads of the horses are like heads of lions, and out of their mouths come fire and smoke and brimstone. <sup>18</sup>By these three plagues the third part of men was killed, by the fire and the smoke and the brimstone coming out of their mouths. <sup>19</sup>For the power of the horses is in their mouth, and in their tails. For their tails are similar to serpents, having heads, and by them they injure. <sup>20</sup>And the rest of the men who were not killed by these plagues, did not repent of the works of their hands, so that they would not worship the demons, and the golden and silver and brass and stone and wooden idols, which can neither see nor hear nor walk. <sup>21</sup>And they did not repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## Chapter 10

**A**nd I saw a mighty agent coming down out of heaven, clothed with a cloud, and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire, <sup>2</sup>and having in his hand an opened book. And he placed his right foot upon the sea, and the left upon the earth. <sup>3</sup>And he cried out in a great voice as a lion roars. And when he cried out, the seven thunders uttered their voices. <sup>4</sup>And when the seven thunders uttered, I was going to write. And I heard a voice from heaven saying, Seal up what the seven thunders uttered,

and do not write them. <sup>5</sup>And the agent whom I saw standing upon the sea and upon the earth raised his right hand to heaven, <sup>6</sup>and swore by him who lives into the ages of the ages, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time would be no more. <sup>7</sup>But in the days of the voice of the seventh agent, when he is going to sound, even the mystery of God is finished, as he declared the good news to his bondmen the prophets. <sup>8</sup>And the voice that I heard from heaven was again speaking with me, and saying, Go, take the little book that has been opened in the hand of the agent who stands upon the sea and upon the earth. <sup>9</sup>And I went to the agent, telling him to give me the little book. And he says to me, Take and eat it. And it will make thy belly bitter, but it will be sweet as honey in thy mouth. <sup>10</sup>And I took the book out of the agent's hand, and ate it. And it was sweet as honey in my mouth, and when I had eaten it, my belly was made bitter. <sup>11</sup>And he says to me, Thou must prophesy again against many peoples, and against nations and tongues and kings.

## Chapter 11

**A**nd there was given me a reed similar to a rod, saying, Rise, and measure the temple of God, and the altar, and those who worship in it. <sup>2</sup>And leave out the court outside the temple, and do not measure it, because it has been given to the nations. And they will trample the holy city forty-two months. <sup>3</sup>And I will give to my two witnesses, and they will prophesy a thousand two hundred and sixty days clothed in sackcloth. <sup>4</sup>These men are the two olive trees and the two lampstands, having stood before the Lord of the earth. <sup>5</sup>And if any man wants to harm them, fire comes out of their mouth and devours their enemies. And if any man wants to harm them, he must be killed this way. <sup>6</sup>These men have authority to shut the sky, so that it may not rain the days of their prophesy. And they have authority over the

waters to turn them into blood, and to strike the earth with every plague, as often as they may desire. <sup>7</sup>And when they have finished their testimony, the beast that ascends out of the abyss will make war with them, and he will overcome them and kill them. <sup>8</sup>And their corpses are in the thoroughfare of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. <sup>9</sup>And out of the peoples and tribes and tongues and nations they see their corpses three and a half days. And they will not allow their corpses to be put in a sepulcher. <sup>10</sup>And those who dwell upon the earth rejoice over them, and will celebrate, and will give gifts to each other, because these two prophets tormented those who dwell on the earth. <sup>11</sup>And after the three and a half days a spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those who watched them. <sup>12</sup>And I heard a great voice from heaven saying to them, Come up here. And they ascended up into heaven in the cloud, and their enemies watched them. <sup>13</sup>And in that day a great earthquake occurred, and the tenth part of the city fell. And seven thousand names of men were killed in the earthquake. And the rest became afraid, and gave glory to the God of heaven. <sup>14</sup>The second woe departed. Behold, the third woe comes quickly. <sup>15</sup>And the seventh agent sounded, and great voices occurred in heaven, saying, The kingdom of the world has become of our Lord, and of his Christ, and he will reign into the ages of the ages. <sup>16</sup>And the twenty-four elders who sit before the throne of God, on their thrones, fell upon their faces and worshiped God, <sup>17</sup>saying, We thank thee, Lord God Almighty, who is and was, because thou have taken thy great power and reigned. <sup>18</sup>And the nations were angry. And thy wrath came, and the time of the dead to be judged, and to give the reward to thy bondmen the prophets, and to the sanctified, and to those who fear thy name, the small and the great, and to destroy those who destroy the earth. <sup>19</sup>And the temple of God

was opened in heaven, and the ark of the covenant of the Lord was seen in his temple. And there occurred lightnings, and voices, and thunders, and great hail.

## Chapter 12

**A**nd a great sign was seen in heaven. A woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head. <sup>2</sup>And having in her womb, she cried out, suffering birth pains, and suffering to give birth. <sup>3</sup>And another sign was seen in heaven. And behold, a great fiery red dragon, having seven heads and ten horns, and seven diadems upon his heads. <sup>4</sup>And his tail drags the third part of the stars of the sky, and cast them to the earth. And the dragon stood before the woman who was going to give birth, so that when she gave birth he might devour her child. <sup>5</sup>And she gave birth to a son, a male who was going to tend all the nations with an iron rod. And her child was taken up to God and to his throne. <sup>6</sup>And the woman fled into the wilderness where she has a place there prepared by God, so that they may nourish her there a thousand two hundred sixty days. <sup>7</sup>And war developed in heaven: Michael and his agents to fight with the dragon. And the dragon and his agents fought. <sup>8</sup>And he did not prevail, nor was a place found for him any more in heaven. <sup>9</sup>And the great dragon was cast out, the ancient serpent, called the Devil and Satan, he who leads the whole world astray. He was cast out to the earth, and his agents were cast out with him. <sup>10</sup>And I heard a great voice in heaven, saying, Now it came to pass, the salvation, and the power, and the kingdom of our God, and the authority of his Christ. Because the accuser of our brothers was cast out, who accuses them before our God day and night. <sup>11</sup>And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their life to the point of death. <sup>12</sup>Rejoice because of this, O heavens, and ye who dwell in them. Woe to the earth and the sea, because



the devil has come down to you, having great wrath, knowing that he has little time. <sup>13</sup>And when the dragon saw that he was cast to the earth, he persecuted the woman who gave birth to the male. <sup>14</sup>And two wings of the great eagle were given to the woman, so that she might fly into the wilderness to her place. So that she might be nourished there for a time, and times, and half a time, from the face of the serpent. <sup>15</sup>And the serpent cast water like a river out of his mouth after the woman, so that he might make her carried away by the flood. <sup>16</sup>And the earth helped the woman. And the earth opened its mouth and swallowed the river that the dragon cast out of his mouth. <sup>17</sup>And the dragon was angry toward the woman, and went to make war with the remnant of her seed, those keeping the commandments of God, and having the testimony of Jesus.

## Chapter 13

**A**nd I stood upon the sand of the sea. And I saw a beast rising up out of the sea having ten horns, and seven heads, and ten diadems upon its horns, and upon its heads names of blasphemy. <sup>2</sup>And the beast that I saw was similar to a leopard. And its feet were like a bear, and its mouth like the mouth of a lion. And the dragon gave to it his power, and his throne, and great authority. <sup>3</sup>And one of its heads was as in death, having been killed. And its deadly wound was healed. And the whole earth marveled behind the beast. <sup>4</sup>And they worshiped the dragon who gave authority to the beast. And they worshiped the beast, saying, Who is like the beast, and who is able to war against it? <sup>5</sup>And a mouth was given to it speaking great things and blasphemy. And authority was given it to make war forty-two months. <sup>6</sup>And it opened its mouth in blasphemy against God, to blaspheme his name and his tabernacle, those who dwell in heaven. <sup>7</sup>And it was given it to make war with the sanctified, and to overcome them. And authority over every tribe and people and tongue and

nation was given to it. <sup>8</sup>And all who dwell upon the earth will worship it, whose name has not been written in the book of life of the Lamb who was killed from the foundation of the world. <sup>9</sup>If any man has an ear, let him hear. <sup>10</sup>If any man keeps in captivity, he goes. If any man kills with a sword, he must be killed with a sword. Here is the perseverance and the faith of the sanctified. <sup>11</sup>And I saw another beast coming up out of the earth, and it had two horns similar to a lamb, and it spoke like a dragon. <sup>12</sup>And it exercises all the authority of the first beast before it. And it made the earth and those who dwell in it so that they would worship the first beast, whose mortal wound was healed. <sup>13</sup>And it does great signs, so that even fire would come down out of the sky upon the earth in the sight of men. <sup>14</sup>And it leads my kind astray (those dwelling on the earth) because of the signs that were given it to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast that had the sword-wound and lived. <sup>15</sup>And it was given it to give a spirit to the image of the beast, so that the image of the beast would both speak, and would make as many as would not ever worship the image of the beast be killed. <sup>16</sup>And it makes all, the small and the great, and the rich and the poor, and the freemen and the bondmen, that they would give them marks on their right hand, or on their foreheads. <sup>17</sup>And so that not any man can buy or sell unless having the mark-the name of the beast or the number of its name. <sup>18</sup>Here is wisdom: He who has understanding, let him calculate the number of the beast, for it is a number of a man. And its number is 666.

## Chapter 14

**A**nd I looked, and lo, the Lamb standing on the mount Zion, and with it a number, a hundred and forty-four thousand, having its name and the name of his Father, written on their foreheads. <sup>2</sup>And I heard a sound from heaven as a sound of many waters, and as a

sound of great thunder. And the voice that I heard was as of harpers harping with their harps. <sup>3</sup>And they sing a new song before the throne, and before the four living creatures and the elders. And none could learn the song except the hundred and forty-four thousand, those who have been redeemed from the earth. <sup>4</sup>These are men who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were purchased by Jesus, out of men, a first fruit to God and to the Lamb. <sup>5</sup>And no lie was found in their mouth, for they are unblemished. <sup>6</sup>And I saw an agent flying in mid-heaven having eternal good news to proclaim to those who sit on the earth, and to every nation and tribe and tongue and people, <sup>7</sup>saying in a great voice, Fear God, and give him glory, because the hour of his judgment has come. And worship him who made the heaven and the earth and the sea and springs of waters. <sup>8</sup>And another, a second agent, followed, saying, Babylon the great has fallen, has fallen. She has given all the nations to drink of the wine of the wrath of her fornication. <sup>9</sup>And another agent, a third, followed them, saying in a great voice, If any man worships the beast and its image, and receives a mark on his forehead or on his hand, <sup>10</sup>he also himself will drink of the wine of the wrath of God, which was mixed undiluted in the cup of his anger. And he will be tormented with fire and brimstone before the holy agents and before the Lamb. <sup>11</sup>And the smoke of their torment ascends into the ages of ages. And they have no rest day and night, those who worship the beast and its image, and if any man receives the mark of its name. <sup>12</sup>Here is the perseverance of the sanctified. Here are those who keep the commandments of God, and the faith of Jesus. <sup>13</sup>And I heard a voice from heaven saying to me, Write, Blessed are the dead who die in the Lord from henceforth. Yea, says the Spirit, so that they may rest from their toils, and their works follow with them. <sup>14</sup>And I looked, and behold, a

white cloud. And sitting upon the cloud, like a son of man, having a golden crown on his head and a sharp sickle in his hand. <sup>15</sup>And another agent came out from the temple, crying out in a great voice to him who sits on the cloud, Send forth thy sickle and reap, because the hour has come to reap, because the harvest of the earth is ripe. <sup>16</sup>And he who sits on the cloud cast his sickle upon the earth, and the earth was reaped. <sup>17</sup>And another agent came out from the temple in heaven, also himself having a sharp sickle. <sup>18</sup>And another agent came out from the altar having power over the fire. And he cried out in a great shout to him who has the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the grapevine of the earth, because its grapes are fully ripe. <sup>19</sup>And the agent sent his sickle to the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God. <sup>20</sup>And the winepress was trampled outside the city, and blood came out from the winepress, up to the bridles of the horses, as far as a thousand and six hundred furlongs.

## Chapter 15

**A**nd I saw another sign in heaven, great and marvelous: seven agents having seven plagues, the last, because in them the wrath of God is ended. <sup>2</sup>And I saw like a glassy sea mingled with fire, and those who were victorious over the beast and over its image and over the number of its name, standing on the glassy sea, having harps of God. <sup>3</sup>And they sing the song of Moses the bondman of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, righteous and true are thy ways, thou King of the nations. <sup>4</sup>Who will, no, not fear thee, O Lord, and glorify thy name, because thou alone are holy? Because all the nations will come and worship before thee, because thy righteous deeds were made known. <sup>5</sup>And after these things I looked, and the temple of the tabernacle of the testimony in heaven was opened.

<sup>6</sup>And the seven agents came forth from the temple having the seven plagues, who were clothed in pure bright linen, and golden belts girded around their breasts. <sup>7</sup>And one of the four living creatures gave to the seven agents seven golden bowls containing the wrath of God who lives into the ages of the ages. <sup>8</sup>And the temple became full of vapor from the glory of God and from his power. And none was able to enter into the temple until the seven plagues of the seven agents were ended.

## Chapter 16

**A**nd I heard a great voice out of the temple, saying to the seven agents, Go ye and pour out the seven bowls of the wrath of God into the earth. <sup>2</sup>And the first went and poured out his bowl into the earth, and a bad and evil sore developed upon the men who have the mark of the beast and who worship its image. <sup>3</sup>And the second agent poured out his bowl into the sea, and it became blood like of a dead man, and every living soul in the sea died. <sup>4</sup>And the third agent poured out his bowl into the rivers and into the springs of the waters, and they became blood. <sup>5</sup>And I heard the agent of the waters saying, Thou are righteous who is and was-the Divine-because thou judged these things. <sup>6</sup>Because they poured out the blood of the sanctified and prophets, and thou have given them blood to drink; they are deserving. <sup>7</sup>And I heard the altar saying, Yea, Lord God Almighty, true and righteous are thy judgments. <sup>8</sup>And the fourth agent poured out his bowl upon the sun, and it was given him to scorch men with fire. <sup>9</sup>And the men were scorched with great heat. And the men blasphemed the name of God who has power over these plagues, and they did not repent to give him glory. <sup>10</sup>And the fifth agent poured out his bowl upon the throne of the beast, and its kingdom became darkened, and they gnawed their tongues from the anguish. <sup>11</sup>And they blasphemed the God of heaven from their pains and from their sores. And they did not repent

of their works. <sup>12</sup>And the sixth agent poured out his bowl upon the great river Euphrates, and the water of it was dried up, so that the way of the kings from the rising of the sun might be prepared. <sup>13</sup>And I saw out of the mouth of the dragon, and out of the mouth of the false prophet, three unclean spirits like frogs. <sup>14</sup>For they are spirits of demons, doing signs that go forth to the kings of the whole world, to gather them together to the battle of that great day of the Almighty God. <sup>15</sup>(Behold, I come as a thief. Blessed is he who watches, and keeps his garments, so that he may not walk naked, and they see his shame.) <sup>16</sup>And he gathered them together into the place called in Hebrew, Armageddon. <sup>17</sup>And the seventh agent poured out his bowl upon the air, and a great voice came forth out of the temple of heaven, out of the throne, saying, It has come to pass. <sup>18</sup>And there occurred lightnings, and thunders, and voices. And a great earthquake occurred, such as did not happen from that time men came to be upon the earth, so mighty an earthquake, so great. <sup>19</sup>And the great city became in 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 wrath of his anger. <sup>20</sup>And every island fled away, and the mountains were not found. <sup>21</sup>And great hail, like a talent weight, descended out of the sky upon men. And the men blasphemed God from the plague of the hail, because the plague of it was exceedingly great.

## Chapter 17

**A**nd one of the seven agents who had the seven bowls came and spoke with me, saying, Come, I will show thee the judgment of the great whore who sits upon the many waters <sup>2</sup>with whom the kings of the earth fornicating, and those who inhabit the earth were made drunken with the wine of her fornication. <sup>3</sup>And he carried me away in spirit into a wilderness. And I saw a woman sitting upon a scarlet-

colored beast containing names of blasphemy, having seven heads and ten horns. <sup>4</sup>And the woman was clothed in purple and scarlet, adorned with gold and precious stone and pearls, having in her hand a golden cup containing abominations and the filthy things of her fornication, <sup>5</sup>and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF WHORES AND OF THE ABOMINATIONS OF THE EARTH.

<sup>6</sup>And I saw the woman drunken from the blood of the sanctified, and from the blood of the witnesses of Jesus. And having seen her, I wondered with great amazement. <sup>7</sup>And the agent said to me, Why did thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. <sup>8</sup>The beast that thou saw was, and is not, and is going to ascend out of the abyss and go into destruction. And those who dwell on the earth will wonder, whose names have not been written in the book of life from the foundation of the world, when they see the beast that was, and is not, and will come. <sup>9</sup>Here is the mind that has wisdom: The seven heads are seven mountains where the woman sits on them. <sup>10</sup>And there are seven kings, the five are fallen, the one is, the other has not yet come, and when he comes he must remain a little while. <sup>11</sup>And the beast that was, and is not, he also is an eighth, and is of the seven, and he goes into destruction. <sup>12</sup>And the ten horns that thou saw are ten kings who have not yet received a kingdom, but they receive authority as kings one hour with the beast. <sup>13</sup>These have one mind, and they give their power and authority to the beast. <sup>14</sup>These will war against the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings. And those with him are the called and chosen and faithful. <sup>15</sup>And he says to me, The waters that thou saw, where the whore sits, are peoples, and multitudes, and nations, and tongues. <sup>16</sup>And the ten horns that thou saw, and the beast, these will hate the

whore, and will make her desolate, and will make her naked, and will eat her flesh, and will burn her with fire. <sup>17</sup>For God gave in their hearts to do his will. Even to do one will, and to give their kingdom to the beast until the words of God would be ended. <sup>18</sup>And the woman whom thou saw is the great city having reign over the kings of the earth.

## Chapter 18

**A**nd after these things I saw another agent coming down out of heaven having great authority, and the earth was illuminated from his glory. <sup>2</sup>And he cried out in a mighty voice, saying, Babylon the great has fallen, has fallen, and became a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird. <sup>3</sup>Because all the nations have drunk from the wine of the wrath of her fornication. And the kings of the earth fornicated with her, and the merchants of the earth became rich from the power of her wantonness. <sup>4</sup>And I heard another voice from heaven, saying, Come out from her, my people, so that ye may not participate with her sins, and that ye may not receive from her plagues. <sup>5</sup>Because her sins have reached as far as heaven, and God has remembered her iniquities. <sup>6</sup>Render to her as she also rendered to you, and double to her two-fold according to her works. In the cup that she mixed, mix two-fold for her. <sup>7</sup>In an amount she glorified herself and lived wantonly, give her so much torment and grief, because she says in her heart, I sit a queen, and am no widow, and will, no, not see grief. <sup>8</sup>Because of this her plagues will come in one day, death, and grief, and famine. And she will be utterly burned with fire, because strong is the Lord, the God who judged her. <sup>9</sup>And the kings of the earth who fornicated and lived wantonly with her, will weep and will beat their breasts for her when they see the smoke of her burning, <sup>10</sup>having stood from afar because of the fear of her torment, saying, Alas, alas, the great city, Babylon, the mighty

city! Because thy judgment has come in one hour. <sup>11</sup>And the merchants of the earth will weep and mourn for her, because no man buys their merchandise any more, <sup>12</sup>merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every ivory vessel, and every vessel of most precious wood, and of brass, and iron, and marble, <sup>13</sup>and cinnamon, and incense, and ointment, and frankincense, and wine, and olive oil, and fine flour, and wheat, and sheep, and cattle, and horses, and chariots, and bodies and souls of men. <sup>14</sup>And the fruit of the lust of thy soul have departed from thee. And all the fat and bright things are destroyed from thee. And thou wilt, no, not find them any more. <sup>15</sup>The merchants of these things who became rich from her will stand from afar because of the fear of her torment, weeping and mourning, <sup>16</sup>and saying, Alas, alas, the great city, which was clothed in fine linen and purple and scarlet, and adorned with gold and precious stone and pearls! <sup>17</sup>Because in one hour such great wealth was devastated. And every shipmaster, and every man who sails anywhere, and sailors, and as many as work by sea, stood from afar <sup>18</sup>and cried out seeing the smoke of her burning, saying, What is like the great city? <sup>19</sup>And they cast dust on their heads, and cried out, weeping and mourning, and saying, Alas, alas, the great city in which all who had ships in the sea became rich from her luxuriance! Because in one hour she was devastated. <sup>20</sup>Be glad over her, thou heaven, and the sanctified, and the apostles, and the prophets, because God has decreed your judgment of her. <sup>21</sup>And one mighty agent took up a stone like a great millstone and cast it into the sea, saying, Thus in violence Babylon the great city will be thrown down, and will, no, not be found any more. <sup>22</sup>And a sound of harpers and minstrels and flute-players and trumpeters will, no, not be heard in thee any more. And every craftsman of every craft will, no, not be found in thee any more. And a

sound of a millstone will, no, not be heard in thee any more. <sup>23</sup>And the light of a lamp will, no, not shine in thee any more. And a voice of a bridegroom and of a bride will, no, not be heard in thee any more. Because thy merchants were the chief men of the earth, because all the nations were led astray by thy enchantments. <sup>24</sup>And in her was found blood of prophets, and of the sanctified, and of all who have been killed upon the earth.

## Chapter 19

**A**nd after these things I heard as a great sound of a large multitude in heaven, saying, Praise the Lord, the salvation, and the power, and the glory of our God! <sup>2</sup>Because true and righteous are his judgments, because he has judged the great whore who ruined the earth by her fornication, and he has avenged the blood of his bondmen from her hand. <sup>3</sup>And a second time they said, Praise the Lord! And the smoke of her ascended into the ages of the ages. <sup>4</sup>And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, saying, Truly! Praise the Lord! <sup>5</sup>And a voice came forth from the throne, saying, Praise ye our God, all his bondmen and those who fear him, the small and the great. <sup>6</sup>And I heard as the sound of a large multitude, and as the sound of many waters, and as the sound of mighty thunders, saying, Praise the Lord! Because the Lord our God, the Almighty, reigns. <sup>7</sup>We should be glad and rejoice and give the glory to him, because the marriage of the Lamb has come, and his wife has prepared herself. <sup>8</sup>And it was given her that she clothe herself in fine linen, bright and pure. For the fine linen is the righteous deeds of the sanctified. <sup>9</sup>And he says to me, Write, Blessed are those who have been called to the supper of the marriage of the Lamb. And he says to me, These are the true sayings of God. <sup>10</sup>And I fell down before his feet to worship him. And he says to me, See thou not. I am a fellow bondman of thee and thy brothers, those who have

the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy. <sup>11</sup>And I saw the heaven opened, and behold a white horse, and he who sits upon it called Faithful and True, and in righteousness he judges and makes war. <sup>12</sup>And his eyes are a flame of fire, and upon his head are many diadems having names written, and a name written that none knows except he himself, <sup>13</sup>and clothed in a garment dipped in blood. And his name is called The Word of God. <sup>14</sup>And the armies in heaven followed him upon white horses, clothed in fine linen, pure white. <sup>15</sup>And a sharp two-edged sword comes out of his mouth, so that he would smite the nations by it. And he will tend them with a rod of iron. And he treads the winepress of the wine of the wrath of the anger of the Almighty God. <sup>16</sup>And he has on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. <sup>17</sup>And I saw one agent having stood in the sun, and he cried out in a great voice, saying to all the birds flying in mid-heaven, Come, gather together to the great supper of God, <sup>18</sup>so that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of those who sit upon them, and the flesh of all men, both freemen and bondmen, and both small and great. <sup>19</sup>And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him who sits upon the horse, and against his army. <sup>20</sup>And the beast was taken, and the false prophet with it who did the signs in its sight by which he led astray those who received the mark of the beast and those who worship its image. The two were thrown alive into the lake of fire that burns with brimstone. <sup>21</sup>And the others were killed by the sword that comes forth out of his mouth (of him who sits upon the horse), and all the birds were filled from their flesh.

## Chapter 20

**A**nd I saw an agent coming down out of heaven having the key of the abyss and a great chain in his hand. <sup>2</sup>And he seized the dragon, the old serpent, who is the Devil and Satan, who leads the whole world astray, and bound him a thousand years. <sup>3</sup>And he cast him into the abyss, and locked and sealed over him, so that he would no longer lead the nations astray until the thousand years were ended. After these things he must be loosed for a little time. <sup>4</sup>And I saw thrones, and they sat upon them. And judgment was given to them and the souls of those who were beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast nor his image, and did not receive the mark upon their forehead and upon their hand. And they lived, and reigned with the Christ the thousand years. <sup>5</sup>The rest of the dead did not live until the thousand years were ended. This is the first resurrection. <sup>6</sup>Blessed and holy is he who has part in the first resurrection. On these the second death has no power, but they will be priests of God and of the Christ, and will reign with him a thousand years. <sup>7</sup>And when the thousand years are ended, Satan will be loosed out of his prison. <sup>8</sup>And he will come forth to lead astray the nations in the four corners of the earth, Gog and Magog, to gather them together to the battle, of whom the number of them is as the sand of the sea. <sup>9</sup>And they went up on the breadth of the earth, and surrounded the encampment of the sanctified and the beloved city. And fire came down out of heaven from God, and devoured them. <sup>10</sup>And the devil who leads them astray was cast into the lake of fire and brimstone, where also were the beast and the false prophet. And they will be tormented day and night into the ages of the ages. <sup>11</sup>And I saw a great white throne, and him who sits upon it, from whose face the earth and the sky fled away, and no place was found for them. <sup>12</sup>And I saw the dead, the great and the small, standing before the throne, and books

were opened, and another book was opened, which is the one of life. And the dead were judged from the things that were written in the books, according to their works. <sup>13</sup>And the sea gave up the dead in it, and death and Hades gave up the dead in them. And they were judged, each according to their works. <sup>14</sup>And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. <sup>15</sup>And if any man was found not written in the book of life, he was thrown into the lake of fire.

## Chapter 21

**A**nd I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea is no more. <sup>2</sup>And I saw the holy city, new Jerusalem, coming down out of heaven from God, having been prepared as a bride adorned for her husband. <sup>3</sup>And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people. And God himself will be with them. <sup>4</sup>And he will wipe away every tear from their eyes. And there will not be any more death, nor grief, nor crying, nor will there be any more anguish, because the former things are gone. <sup>5</sup>And he who sits upon the throne said, Behold, I make all things new. And he says to me, Write, because these words are true and faithful. <sup>6</sup>And he said to me, I have become, I, the Alpha and the Omega, the beginning and the end. I will give to him who is thirsty of the fountain of the water of life freely. <sup>7</sup>He who overcomes will inherit these things, and I will be God to him, and he will be a son to me. <sup>8</sup>But for the cowards, and unbelieving, and sinful, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part is in the lake that burns with fire and brimstone, which is the second death. <sup>9</sup>And there came one of the seven agents who had the seven bowls containing the seven last plagues, and he spoke with me, saying, Come, I will show thee the

woman, the bride of the Lamb. <sup>10</sup>And he carried me away in spirit to a great and high mountain, and showed me the great city, holy Jerusalem, coming down out of heaven from God, <sup>11</sup>having the glory of God, the light of it similar to a most precious stone, like a jasper stone being crystal clear, <sup>12</sup>which has a great and high wall having twelve gates, and at the gates twelve agents, and names inscribed, which are the names of the twelve tribes of the sons of Israel: <sup>13</sup>from the east, three gates, and from the north, three gates, and from the south, three gates, and from the west, three gates. <sup>14</sup>And the wall of the city having twelve foundations, and on them the twelve names of the twelve apostles of the Lamb. <sup>15</sup>And he who spoke with me had a measure, a golden reed, so that he might measure the city, and the gates of it, and the walls of it. <sup>16</sup>And the city lies foursquare, and the length of it is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs, the length and the breadth and the height of it being equal. <sup>17</sup>And he measured the wall of it, a hundred and forty-four forearms, a measure of a man, that is, of an agent. <sup>18</sup>And the structure of its wall was jasper. And the city was pure gold, similar to clear glass. <sup>19</sup>And the foundations of the wall of the city adorned with every precious stone. The first foundation was jasper, the second, sapphire, the third, chalcedony, the fourth, emerald, <sup>20</sup>the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, jacinth, the twelfth, amethyst. <sup>21</sup>And the twelve gates were twelve pearls apiece, each one of the gates was of one pearl. And the thoroughfare of the city was pure gold, like transparent glass. <sup>22</sup>And I saw no temple in it, for the Lord God Almighty is the temple of it, and the Lamb. <sup>23</sup>And the city has no need of the sun, nor of the moon, so that they might shine in it, for the glory of God illuminated it, and the light of it is the Lamb. <sup>24</sup>And the nations will walk by the light of it.

And the kings of the earth bring to them the splendor and worth of the nations into it. <sup>25</sup>And the gates of it will, no, not be locked by day, for there will be no night there. <sup>26</sup>And they will bring the splendor and the worth of the nations into it. <sup>27</sup>And there will, no, not enter into it anything profane, and doing an abomination and a lie, since they are not written in the Lamb's book of life.

## Chapter 22

**A**nd he showed me a pure river of water of life, bright as crystal, coming out from the throne of God and of the Lamb, <sup>2</sup>in the middle of its thoroughfare. And on this side of the river and on that was a tree of life, bearing twelve fruits, yielding its fruit according to each month. And the leaves of the tree were for the healing of the nations. <sup>3</sup>And there will be no curse there. And the throne of God and of the Lamb will be in it, and his bondmen will serve him. <sup>4</sup>And they will see his face, and his name is on their foreheads. <sup>5</sup>And there will be no night there, and they have no need of a lamp and the light of sun, because the Lord God will illuminate them. And they will reign into the ages of the ages. <sup>6</sup>And he says to me, These words are faithful and true. And the Lord, the God of the spirits of the prophets, sent his agent to show to his bondmen the things that must quickly come to pass. <sup>7</sup>And behold, I come quickly. Blessed is he who keeps the words of the prophecy of this book. <sup>8</sup>And I am John, the man hearing and seeing these things. And when I heard and saw, I fell down to worship before the feet of the agent showing me these things. <sup>9</sup>And he says to me, See thou not. I am thy fellow bondman, and of thy brothers the prophets, and of those who keep the words of this book. Worship God! <sup>10</sup>And he says to me, Do not seal the words of the prophecy of this book, for the time is near. <sup>11</sup>Let the man doing wrong still do wrong, and let the filthy man still be filthy. And let the righteous man still do righteousness, and let the holy man still

be holy. <sup>12</sup>Behold, I come quickly, and my reward is with me to render to each man as his work will be <sup>13</sup>-I, the Alpha and the Omega, the first and the last, the beginning and the end. <sup>14</sup>Blessed are those doing his commandments, so that their right will be to the tree of life, and they may enter in the gates into the city. <sup>15</sup>Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every man who loves and makes a lie. <sup>16</sup>I, Jesus, have sent my agent to testify these things to you for the congregations. I am the root and the offspring of David, the bright, the morning star. <sup>17</sup>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, let him take the water of life freely. <sup>18</sup>I testify to every man who hears the words of the prophecy of this book, if any man should add to them, God will add to him the seven plagues that are written in this book. <sup>19</sup>And if any man takes away from the words of the book of this prophecy, God will take away his part from the tree of life, and from the holy city, the things written in this book. <sup>20</sup>He who testifies these things says, Yea, I come quickly. Truly. Yea, come, Lord Jesus! <sup>21</sup>The grace of the Lord Jesus is with all the sanctified. Truly.