

Holy Bible

Aionian Edition®

Rotherham Emphasized Bible
New Testament

Holy Bible Aionian Edition ®
Rotherham Emphasized Bible
New Testament
Language: English
UK, USA, Canada, Australia, New Zealand

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Celebrate Jesus Christ's victory of grace!

Preface

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

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

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

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

History

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- 06/21/75 - Two boys, P. and J., wonder if Jesus saves all and pray.
- 04/15/85 - Aionian Bible conceived as B. and J. pray.
- 12/18/13 - Aionian Bible announced as J. and J. pray.
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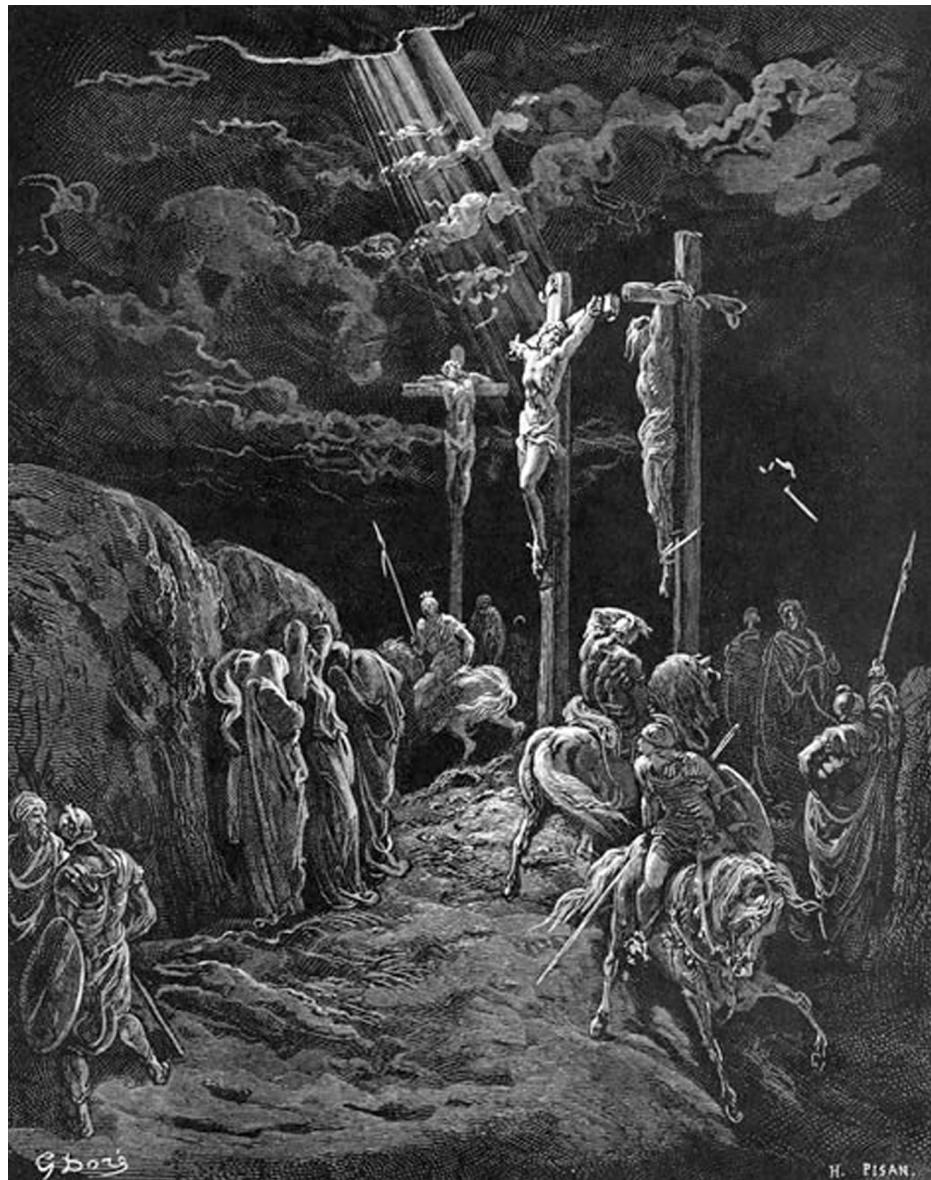
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NEW TESTAMENT



The Crucifixion

But, Jesus, was saying—Father! forgive them; for they know not what they do.

And, when they were parting his garments, they cast lots.

Luke 23:34

Matthew

1 The Lineage Roll of Jesus Christ, —Son of David,

Son of Abraham. 2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob, begat Judah and his brethren; 3 And Judah begat Perez and Zarah of Tamah, and Perez begat Hezron, and Hezron begat Ram; 4 And Ram begat Amminadab, and Amminadab begat Nashon, and Nashon begat Salmon; 5 And Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse; 6 And Jesse begat David the King. And David begat Solomon of her [that had been the wife] of Uriah; 7 And Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa; 8 And Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah; 9 And Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah: 10 And Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah; 11 And Josiah begat Jechoniah, and his brethren, —upon the removal to Babylon. 12 And, after the removal to Babylon, Jechoniah begat Shealtiel, and Shealtiel begat Zerubbabel; 13 And Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor; 14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud; 15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob; — 16 And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, —who is called Christ. 17 So then, all the generations from Abraham unto David, are, fourteen, generations, and, from David unto the removal to Babylon, fourteen, generations; and, from the removal to Babylon unto the Christ, fourteen, generations. 18 Now the birth, of [Jesus] Christ, was, thus: His mother Mary having been betrothed to Joseph, —before they came together, she was found with child by [the] Holy Spirit. 19 Moreover, Joseph her husband, being, righteous, and yet unwilling to expose her, —intended, privately, to divorce her. 20 But, when, these things, he had pondered, lo! a messenger of the Lord, by dream, appeared to him, saying, —Joseph, son of David! do not fear to take unto thee Mary thy wife, for, that which, in her, hath been begotten, is of [the], Holy, Spirit. 21 Moreover she shall bring forth a son, and thou shalt call his name Jesus, —for, he,

will save his people from their sins. 22 But, all this, hath come to pass, that it might be fulfilled which was spoken by the Lord, through the prophet, saying: 23 Lo! a Virgin, shall be with child, and shall bring forth a son, —and they shall call his name Emmanuel; which is, being translated, God with us. 24 And Joseph, awaking, from his sleep, did as the messenger of the Lord directed him, —and took unto him his wife; 25 and knew her not, until she had brought forth a son, —and he called his name Jesus.

2 Now, when, Jesus, was born in Bethlehem of

Judea, in the days of Herod the king, lo! wise men from eastern parts, came into Jerusalem: 2 saying—Where is he that hath been born king of the Jews? for we saw his star in the east, and have come to bow down to him. 3 But, when King Herod heard, he was troubled, and all Jerusalem with him; 4 and, assembling all the high-priests and scribes of the people, he was enquiring of them—Where is, the Christ, to be born? 5 And, they, said to him, In Bethlehem of Judea, —for, so, is it written through the prophet: 6 And, thou, Bethlehem, land of Judah, by no means least, art thou, among the governors of Judah, —For, out of thee, shall one come forth to govern, Who shall shepherd my people Israel. 7 Then Herod, privately, calling the wise men, ascertained from them the time of the appearing star; 8 and sending them to Bethlehem, said—Go search out accurately concerning the child, —and, as soon as ye find it, bring report unto me, that, I also, may come and bow myself down to it. 9 Now, they, hearing the king, went, and lo! the star which they had seen in the east, was going before them, until it went and stood over where the child was; 10 and, seeing the star, they rejoiced with exceeding great joy; 11 and, coming into the house, they saw the child, with Mary its mother, —and, falling down, prostrated themselves unto it, and, opening their treasures, offered unto it gifts—gold and frankincense and myrrh; 12 and, being instructed by dream, not to return unto Herod, by another way, retired they unto their own country. 13 Now, when they had retired, lo! a messenger of the Lord, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee, —for Herod is about to seek the child, to destroy it. 14

And, he, arising, took unto him the child and its therefore, fruit worthy of repentance; **9** and think mother, by night, and retired into Egypt; **10** and was not to be saying within yourselves, —As our father, there, until the death of Herod, —that it might be we have, Abraham; for, I say unto you, that God is fulfilled which was spoken by the Lord through the able, out of these stones, to raise up children unto prophet, saying, Out of Egypt, called I my son. **11** Abraham. **10** Already also, the axe, unto the root of Then Herod, seeing that he had been mocked by the trees, is being laid, —every tree, therefore, not wise men, was exceedingly enraged, —and sent and bringing forth good fruit, is to be hewn down, and, slew all the male children that were in Bethlehem, into fire, to be cast. **11** I, indeed, am immersing you, and in all its bounds, from two years old and under, in water, unto repentance, —but, he who, after me, according to the time which he had ascertained from cometh is, mightier than I, whose, sandals, I am not the wise men. **12** Then was fulfilled, that which was worthy to bear, he, will immerse you, in Holy Spirit spoken through Jeremiah the prophet, saying: **13** and fire: **12** Whose fan is in his hand, and he will clear A voice, in Ramah, was heard, weeping and great out his threshing-floor, —and will gather his wheat mourning, —Rachel weeping for her children, and into the granary, but, the chaff, will he burn up with fire would not be comforted, —because they are not. unquenchable. **13** Then, cometh Jesus, from Galilee **14** But, when Herod was, dead, lo! a messenger of to the Jordan, unto John, —to be immersed by him. the Lord, appeareth by dream unto Joseph in Egypt; **14** But, he, would have hindered him, saying—I, have, **20** saying—Arise! and take unto thee the child and need, by thee, to be immersed, —and dost, thou, its mother, and be journeying into the land of Israel, come unto me? **15** But Jesus answering, said unto —for they are dead, who were seeking the life of the him, Suffer [me] even now, —for, thus, it becometh child. **21** And, he, arising, took unto him the child and us, to fulfil, all righteousness; then, he suffered him. its mother, and entered into the land of Israel. **22** **16** And Jesus, having been immersed, straightway, Hearing, however, that, Archelaus, was reigning over went up from the water, —and lo! the heavens were Judaea instead of his father Herod, he was afraid, opened and he saw the Spirit of God, descending like thither, to go, —and so, being instructed by dream, a dove coming upon him; **17** and lo! a voice out of the he retired into the parts of Galilee; **23** and came and heavens, —saying, This, is my Son, the Beloved, in fixed his dwelling in a city called Nazareth, —that whom I delight.

it might be fulfilled which was spoken through the prophets—A Nazarene, shall he be called.

4 Then, Jesus was led up into the wilderness, by the Spirit, to be tempted by the adversary; **2** and,

3 Now, in those days, came John the Immerser, proclaiming in the wilderness of Judaea; **2** saying, Repent ye, —for the kingdom of the heavens hath drawn near. **3** For, this, is he who was spoken of through Isaiah the prophet, saying, A voice, of one crying aloud! In the wilderness, prepare ye the way of the Lord, straight, be making his paths. **4** But John, himself, had his raiment of camel's hair, and a leathern girdle about his loins, —while, his food, was locusts and wild honey. **5** Then, were going forth unto him—Jerusalem, and all Judaea, and all the country round about the Jordan: **6** and were being immersed in the Jordan river, by him, openly confessing their sins. **7** But, seeing, many of the Pharisees and Sadducees, coming unto his immersion, he said to them, —Broods of vipers! who suggested to you, to be fleeing from the coming wrath? **8** Bring forth,

fasting forty days and forty nights, —afterwards, he hungered. **3** And, coming near, the tempter said to him, —If thou art God's, Son, speak! that, these stones, may become, loaves. **4** But, he, answering, said, It is written, —Not on bread alone, shall man live, but on every declaration coming forth through the mouth of God. **5** Then, the adversary taketh him with him, unto the holy city, —and he set him upon the pinnacle of the temple; **6** and saith to him—If thou art God's, Son, cast thyself down, —for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot. **7** Jesus said to him, Again, it is written, —Thou shalt not put to the test, the Lord thy God. **8** Again, the adversary taketh him with him, into an exceeding high mountain, —and pointeth out to him all the kingdoms of the world, and

their glory; 9 and said to him, All these things, will I destitute, in spirit; for, theirs, is the kingdom of the give thee, —if thou wilt fall down and worship me. 10 heavens; 4 Happy, they who mourn; for, they, shall be Then saith Jesus unto him, Withdraw, Satan! for it comforted: 5 Happy, the meek; for, they, shall inherit is written, —The Lord thy God, shalt thou worship, the earth: 6 Happy, they who hunger and thirst for and, to him alone, render divine service. 11 Then, righteousness; for, they, shall be filled: 7 Happy, the the adversary leaveth him, —and lo! messengers merciful; for, they, shall receive mercy: 8 Happy, the came near, and began ministering unto him. 12 And, pure, in heart; for, they, shall, see God: 9 Happy, hearing that, John, had been delivered up, he retired the peacemakers; for, they, shall be, called sons of into Galilee; 13 and, forsaking Nazareth, he came and God: 10 Happy, they who have been persecuted for fixed his dwelling in Capernaum, which was by the righteousness' sake; for, theirs, is the kingdom of the lake, —within the bounds of Zebulun and Naphtali: 14 heavens. 11 Happy, are ye, whosoever they may that it might be fulfilled, which was spoken through reproach you and persecute you, and say every evil Isaiah the prophet, saying: 15 Land of Zebulun, and thing against you, falsely, for my sake: 12 Rejoice and land of Naphtali, the lake-way across the Jordan, exult, because, your reward, is great in the heavens; —Galilee of the nations, 16 The people that was for, so, persecuted they the prophets who were before sitting in darkness, a great light, beheld, —and, on you. 13 Ye, are the salt of the earth; but, if the salt them who were sitting in land and shade of death, become tasteless, wherewith shall it be salted? it is Light rose on them. 17 From that time, began Jesus good, for nothing, any more, save, being cast out, to to be making proclamation, and saying, —Repent be trampled on by men. 14 Ye, are the light of the ye, for the kingdom of the heavens hath drawn near. world: it is impossible for a city to be hid, on the top 18 And, walking round beside the sea of Galilee, he of a mountain, lying. 15 Neither light they a lamp, and saw two brethren—Simon who is called Peter, and place it under the measure; but upon the lampstand, Andrew his brother, —casting a large fishing-net into and it giveth light to all that are in the house. 16 In like the sea, for they were fishers; 19 and he saith unto manner, let your light shine before men, —that they them, Come after me, —and I will make you fishers, may see your good works, —and glorify your Father of men. 20 And, they, straightway, leaving the nets, who is in the heavens. 17 Do not think, that I came to followed him. 21 And, going forward from thence, he pull down the law, or the prophets, —I came not to saw other two brethren—James the son of Zebedee, pull down, but to fulfil. 18 For, verily, I say unto you, and John his brother—in the boat with Zebedee their until the heaven and the earth shall pass away, one father, putting in order their nets, —and he called least letter, or one point, may in nowise pass away them. 22 And, they, straightway, leaving the boat from the law, till all be accomplished. 19 Whosoever, and their father, followed him. 23 And Jesus was therefore, shall relax one of these commandments, going round throughout all Galilee, teaching in their the least, and teach men so, shall be called, least, in synagogues, and proclaiming the glad-message of the kingdom of the heavens; but, whosoever shall the kingdom, —and curing every disease, and every do and teach, the same, shall be called, great, in infirmity, among the people. 24 And forth went the the kingdom of the heavens. 20 For I say unto you, report of him into all Syria; and they brought unto him that, unless your righteousness exceed that of the all who were sick, with divers diseases and tortures, Scribes and Pharisees, in nowise, may ye enter into distressed, demonized and lunatic and paralyzed, the kingdom of the heavens. 21 Ye have heard, that it —and he cured them. 25 And there followed him was said, to them of olden time, —Thou shalt not large multitudes—from Galilee, and Decapolis, and commit murder, and, whosoever shall commit murder, Jerusalem, and Judaea, and across the Jordan. shall be, liable, to judgment. 22 But, I, say unto you, that, every one who is angry with his brother, shall be, liable, to judgment, —and, whosoever shall say to his brother, Worthless one!, shall be, liable, to the high council; and, whosoever shall say, Rebel!, shall be, liable, unto the fiery gehenna. (Geenna g1067) 23 If,

5 But, seeing the multitudes, he went up into a mountain, —and, when he had taken a seat, his disciples came unto him; 2 and, opening his mouth, he began teaching them, saying: — 3 Happy, the

therefore, thou be bearing thy gift towards the altar, who is desiring from thee to borrow, do not thou turn and, there, shouldst remember that, thy brother, hath away. 43 Ye have heard, that it was said, Thou shalt aught against thee, 24 leave, there, thy gift before the love thy neighbour, and hate thine enemy. 44 But, I, altar, and withdraw, —first, be reconciled unto thy say unto you, Be loving your enemies, and praying brother, and, then, coming, be offering thy gift. 25 for them who are persecuting you: 45 That ye may Be making agreement with thine adversary, quickly, become sons of your Father who is in the heavens: while thou art with him, in the way, —lest once thine because, his sun, he maketh arise on evil and good, adversary deliver thee up unto the judge, and the and sendeth rain, on just and unjust. 46 For, if ye love judge, unto the officer, and, into prison, thou be cast. them that love you, what reward have ye? are not, 26 Verily, I say unto thee, In nowise, mayest thou come even the tax-collectors, the same thing, doing? 47 out from thence, until thou pay the last halfpenny. 27 And, if ye salute your brethren only, what, more than Ye have heard, that it was said, Thou shalt not commit common, are ye doing? are not, even the nations, the adultery: 28 But, I, say unto you, that, Every one who looketh on a woman so as to covet her, already, hath perfect: as, your heavenly Father, is perfect.

committed adultery with her, in his heart. 29 And, if, thy right eye, is causing thee to stumble, pluck it out, and cast it from thee, —for it profiteth thee, that, one of thy members, should perish, and not, thy whole body, be cast into gehenna. (Geenna g1067) 30 And, if, thy right hand, is causing thee to stumble, cut it off, and cast it from thee, —for it profiteth thee, that, one of thy members, should perish, and not, thy whole body, into gehenna, depart. (Geenna g1067) 31 It was said, moreover, Whosoever shall divorce his wife, let him give her a writing of divorcement; 32 But, I, say unto you, that, Everyone who divorceth his wife—saving for unfaithfulness, causeth her to be made an adulteress, —[and, whosoever shall marry a divorced woman, committeth adultery]. 33 Again, ye have heard that it was said, to them of olden time, Thou shalt not swear falsely, —but shalt render unto the Lord, thine oaths. 34 But, I, tell you—not to swear, at all: Neither by heaven, because it is the, throne of God, — 35 Nor by the earth, because it is his, footstool; nor by Jerusalem, because, it is the, city, of the Great King; 36 Nor, by thine own head, mayest thou swear, because thou art not able to make, one hair, white or black. 37 But let your word be, Yea, yea, —Nay, nay; and, what goeth beyond these, is, of evil. 38 Ye have heard, that it was said, —Eye for eye, and tooth for tooth. 39 But, I, tell you, not to resist evil, —Nay, whoever is smiting thee on the right cheek, turn to him, the other also; 40 And, him who is desiring thee to be judged, and to take, thy tunic, let him have, thy mantle also. 41 And, whoever shall impress thee one mile, go with him two: 42 To him who is asking thee, give; and, him

6 [But] take heed, that ye do not, your righteousness, before men, to be gazed at by them, —otherwise at least, reward, have ye none, with your Father who is in the heavens. 2 When, therefore, thou mayest be doing an alms, do not sound a trumpet before thee, just as, the hypocrites, do in the synagogues and in the streets—that they may be glorified by men, —Verily, I say unto you, they are getting back their reward. 3 But, thou, when doing an alms, let not, thy left hand, know what thy right hand is doing; 4 that thine alms may be in secret, —and, thy Father, who seeth in secret, will give it back to thee. 5 And, when ye may be praying, ye shall not be as the hypocrites, because they love, in the synagogues, and at the corners of the broad ways, to take their stand and pray, that they may shine before men; Verily, I say unto you, they are getting back their reward. 6 But, thou, when thou wouldest pray, enter into thy closet, and, fastening thy door, pray unto thy Father who is in secret, —and, thy Father who seeth in secret, will reward thee. 7 And, being at prayer, use not vain repetitions, just like the nations, —for they think, that, in their much speaking, they shall be hoard; 8 do not, therefore, make yourselves like them, for [God] your Father knoweth of what things ye have, need, before ye ask him. 9 Thus, therefore pray, ye: Our Father, who art in the heavens, —Hallowed be thy name, 10 Come may thy kingdom, —Accomplished be thy will, as in heaven, also on earth: 11 Our needful bread, give us, this day; 12 And forgive us our debts, as, we also, have forgiven our debtors; 13 And bring us not into temptation, but rescue us from the evil

one. **14** For, if ye forgive men their faults, Your Father heavenly Father, knoweth, that ye are needing, all who is in the heavens, will forgive, even you; **15** But, these things. **33** But be seeking first, the kingdom and if ye forgive not men [their faults], neither will your Father forgive, your faults. **16** And, when ye may he fasting, become not ye, as the hypocrites, of sullen countenance, —for they darken their looks, that they may appear, unto men, to be fasting: Verily, I say unto you, they are getting back their reward. **17** But, when, thou, art fasting, anoint thy head, and, thy face, wash, — **18** that thou do not appear, unto men, to be fasting, but to thy Father who is in secret,—and, thy Father who seeth in secret, will reward thee. **19** Be not laying up for yourselves treasures upon the earth, where, moth and rust, do tarnish, and where, thieves, dig through and steal; **20** but be laying up or yourselves treasures in heaven, where, neither moth nor rust, doth tarnish, and where, thieves, dig not through nor steal: **21** for, where, thy treasure, is, there, will be, thy heart [also]. **22** The lamp of the body, is the eye: if therefore thine eye be single, thy whole body, shall be, lighted up; **23** But, if thine eye be, evil, thy whole body, shall be, in the dark; —if therefore, the light which is in thee, is, darkness, the darkness, how great! **24** No one, unto two masters, can be in service; for either, the one, he will hate, and, the other, love, or, one, he will hold to, and, the other, despise: Ye cannot be in service, unto God, and, unto Riches. **25** For this cause, I say unto you: Be not anxious for your life, what ye shall eat [or what ye shall drink], —or for your body, what ye shall put on: Is not, the life, more than, the food? And, the body, than, the raiment? **26** Observe intently, the birds of the heaven, —that they neither sow, nor reap, nor gather into barns, and yet, your heavenly Father, feedeth, them: Are no, ye, much better than, they? **27** But who from among you, being anxious, can add to his stature one cubit? **28** And, about clothing, why are ye anxious? Consider well the lilies of the field, how they grow, —they toil not neither do they spin; **29** And yet, I say unto you, not even Solomon, in all his glory, was arrayed like, one of these! **30** Now, if the grass of the field—which to-day, is, and, tomorrow, into an oven, is cast—God thus adorneth, not much rather, you, little of faith? **31** Do not then be anxious saying, What shall we eat? or What shall we drink? or Wherewithal shall we be arrayed? **32** For, all these things, the nations, seek after, —for your

its righteousness, —and, all these things, shall be added unto you. **34** Do not, then, be anxious for the

morrow; for the morrow, will be anxious, for itself: Sufficient for the day, is the evil thereof.

7 Judge not, that ye be not judged; — **2** For, with what judgment ye judge, shall ye be judged, —and, with what measure ye mete, shall it be measured unto you. **3** Why, moreover, beholdest thou the mote, in the eye of thy brother, —while, the beam in thine own eye, thou dost not consider? **4** Or how wilt thou say unto thy brother, Let me cast the mote out of thine eye, —when lo! a beam, is in thine own eye? **5** Hypocrite! cast first, out of thine own eye, the beam, —and, then, shalt thou see clearly to cast the mote, out of the eye of thy brother. **6** Do not give what is holy unto dogs, neither cast ye your pearls before swine, —lest once they trample, them, down with their feet, and, turning, tear, you. **7** Be asking, and it shall be given you, Be seeking, and ye shall find, —Be knocking, and it shall be opened unto you. **8** For, whosoever asketh, receiveth, and, he that seeketh, findeth, —and, to him that knocketh, shall it be opened. **9** Or what man, from among yourselves, whom his son shall ask for a loaf, —a stone, will give him? **10** Or, a fish also, shall ask, —a serpent, will give him? **11** If then, ye, being, evil, know how, good gifts, to be giving unto your children, how much more, will, your Father who is in the heavens, give good things to them that ask, him? **12** Whatsoever things, therefore, ye would, that men be doing unto you, so, be, ye also, doing, unto them, —for, this, is the law and the prophets. **13** Enter ye in at, the narrow gate; because broad and roomy is the way that leadeth unto destruction, —and, many, are they who enter thereby: **14** Because, narrow, is the gate, and, confined, the way, that leadeth unto life, —and, few, are they who find, it. **15** Beware of false prophets, who come unto you in clothing of sheep, —while, within, they are ravening wolves. **16** By their fruits, shall ye find, them, out, —unless perhaps men gather—from thorns, grapes! or, from thistles, figs! **17** So, every good tree, fine fruit, produceth, —whereas, the worthless tree, evil fruit, produceth: **18** It is, impossible, for a, good tree, to be bearing, evil fruit, neither doth, a worthless tree, produce, fine

fruit. 19 Every tree that beareth not fine fruit, is hewn —and I say to this one, Go! and he goeth, and to down, and, into fire, is cast. 20 After all then, by another, Come! and he cometh, and, to my servant, their fruits, shall ye find, them, out. 21 Not every one Do this! and he doeth it. 10 Now Jesus, hearing, that saith unto me, Lord! Lord! shall enter into the marveled, and said to them that followed, —Verily, kingdom of the heavens, —but he that doeth the will I say unto you, With no one in Israel, such faith as of my Father who is in the heavens. 22 Many, will say this, have I found. 11 But I say unto you, Many from unto me, in, that, day, Lord! Lord! did we not, in thy east and west, will have come, and shall recline with name, prophesy, and, in thy name, cast, demons, out, Abraham and Isaac and Jacob, in the kingdom of —and, in thy name, many works of power, perform? the heavens; 12 Whereas, the sons of the kingdom, 23 And, then, will I confess unto them, Never, have I shall be cast forth into the darkness outside, —There, acknowledged you, —Depart from me, ye workers of will be wailing and gnashing of teeth. 13 And Jesus lawlessness! 24 Every one, therefore, who heareth said unto the centurion, Withdraw! and, as thou [these] my words, and doeth them, shall be likened to hast believed, be it done for thee. And healed was a prudent man, who built his house upon the rock; 25 the servant in that hour. 14 And Jesus, coming And the rain descended, and the streams came, and into the house of Peter, saw his mother-in-law laid the winds blew, and rushed against that house, and it prostrate and in a fever, 15 and he touched her hand, fell not; for it had been founded upon the rock. 26 and the fever left her, —and she arose, and began And every one who heareth these my words, and ministering unto him. 16 But, when, evening, came, doeth them not, shall be likened unto a foolish man, they brought unto him many demonized, —and he who built his house upon the sand; 27 And the rain cast out the spirits with a word, and, all who were descended, and the streams came, and the winds sick, he cured: 17 that it might be fulfilled, which was blew, and dashed against that house, and it fell; and, spoken through Isaiah the prophet, saying, —Himself, the fall thereof, was, great. 28 And it came to pass, our weaknesses, took, and, diseases, bare. 18 Now when Jesus ended these words, with astonishment Jesus, seeing a multitude about him, gave orders to were the multitudes being struck at his teaching; 29 depart unto the other side. 19 And a certain scribe, for he was teaching them as one having, authority, and not as their Scribes.

8 And when he came down from the mountain, there followed him large multitudes. 2 And lo! a leper, coming near, began to bow down to him saying, —Lord! if thou be willing, thou canst cleanse me. 3 And, stretching forth the hand, he touched him, saying, —I am willing, be cleansed! And, straightway, cleansed was his leprosy. 4 And Jesus saith unto him, Mind! tell, no one, —but withdraw, thyself, shew to the priest, and offer the gift which Moses directed, for a witness unto them. 5 And, when he entered into Capernaum, there came near unto him a centurion, beseeching him, 6 and saying, Lord! my servant, is laid prostrate in the house, a paralytic, fearfully tortured. 7 He saith unto him, I, will come and cure him. 8 But the centurion, answering, said, Lord! I am of no consideration, that, under my roof, thou shouldst enter, —but, only say with a word, and healed shall be my servant. 9 For, I also, am a man [set] under authority, having under myself, soldiers,

unto him: The foxes, have, dens, and, the birds of the heavens, nests, —but, the Son of Man, hath not where, his head he may recline. 21 And, another of the disciples, saith unto him, —Lord! suffer me, first, to depart, and bury my father. 22 But, Jesus, saith unto him, —Be following me, and leave, the dead, to bury, their own dead. 23 And, when he, entered, into a boat, his disciples followed him. 24 And lo! a great squall, arose in the sea, so that, the boat, was being covered, by the waves, —but, he, was sleeping. 25 And, coming near, they aroused him, saying, Master! save, we perish! 26 And he saith unto them, Why, are ye, fearful, little of faith? Then, aroused, he rebuked the winds and the sea, —and it became a great calm. 27 But, the men, marveled, saying, Whence is this one, —that, both the winds and the sea, unto him, give ear? 28 And, when he, came, unto the other side, into the country of the Gadarenes, there met him, two men demonized, out of the tombs, coming forth, —fierce exceedingly, so that no one could pass

that way; **29** and lo! they cried aloud, saying, What **14** Then come near unto him the disciples of John, have we in common with thee, O Son of God? Hast **15** saying, —Wherefore do, we, and the Pharisees, fast, thou come hither, before the right time, to torment whereas, thy disciples, fast not? **16** And Jesus said us? **30** Now there was, far from them, a herd of unto them, —Can, the sons of the bridechamber, many swine, feeding; **31** and, the demons, began to mourn, so long as, the bridegroom, is, with them? But beseech him, saying, If thou dost cast us out, send days will come, when the bridegroom, shall be taken us away, into the herd of swine. **32** And he said unto from them, and, then, will they fast. **16** Howbeit, no them, Withdraw! So, they, going out, departed into one, layeth on a patch of unshrunken cloth, upon an old the swine, —and lo! all the herd rushed down the cliff, garment, —for the shrinking of it teareth away from into the sea, and died in the waters. **33** And, they who the garment, and, a worse rent, is made. **17** Neither were feeding them, fled, —and, departing into the city, reported all things, and what concerned them who had been demonized. **34** And lo! all the city, pour they new wine into old skins: otherwise at least, came out to meet Jesus, —and, seeing him, they the skins are burst, and, the wine, runneth out, and besought that he would pass on from their bounds. unused skins, and, both, are together preserved. **18**

9 And, entering into a boat, he crossed over, and came into his own city. **2** And lo! they were bringing unto him a paralytic, on a couch, laid prostrate; and Jesus, seeing, their faith, said to the paralytic, —Take courage! child, forgiven are thy sins. **3** And lo! certain of the scribes, said within themselves, —This man, speaketh profanely! **4** And Jesus, knowing, their inward thoughts, said, —To what end are ye cherishing evil thoughts within your hearts? **5** For which is easier—To say, Forgiven are thy sins, —or to say, Rise and be walking! **6** But, that ye may know, that the Son of Man hath, authority, upon the earth, to be forgiving sins, then, saith he to the paralytic, —Rise! take up thy couch, and withdraw unto thy house. **7** And, rising, he departed unto his house. **8** Now the multitudes, seeing, were struck with fear, and glorified the God who had given authority, such as this, unto men. **9** And Jesus, passing aside from thence, saw a man presiding over the tax-office, called, Matthew, and saith unto him, —Be following me. And, arising, he followed him. **10** And it came to pass, as he was reclining in the house, that lo! many tax-collectors and sinners, came, and were reclining together with Jesus and his disciples. **11** And, the Pharisees, observing it, began to say unto his disciples, —Wherfore, with tax-collectors and sinners, doth your Teacher eat? **12** And, he, hearing it, said, —No need have the strong, of a physician, but they who are sick. **13** But go ye, and learn what this meaneth, —Mercy, I desire, and not, sacrifice; For I came, not to call the righteous, but sinners.

14 Then come near unto him the disciples of John, saying, —Wherefore do, we, and the Pharisees, fast, whereas, thy disciples, fast not? **15** And Jesus said from them, and, then, will they fast. **16** Howbeit, no one, layeth on a patch of unshrunken cloth, upon an old the swine, —and lo! all the herd rushed down the cliff, garment, —for the shrinking of it teareth away from into the sea, and died in the waters. **17** Neither the garment, and, a worse rent, is made. **18** Neither pour they new wine into old skins: otherwise at least, the skins are burst, and, the wine, runneth out, and unused skins, and, both, are together preserved. **19** While, these things, he was speaking unto them, lo! a [certain] ruler, came, and began bowing down to him, saying, —My daughter, just now died! But come, and lay thy hand upon, her, and she shall live. **20** And Jesus, arising, was following him, also his disciples. **21** For she kept saying within herself, —If only I touch his mantle, I shall be made well! **22** And, Jesus, turning and seeing her, said, —Take courage! daughter, Thy faith, hath made thee well. And the woman was made well, from that hour. **23** And, Jesus, coming, into the house of the ruler, and seeing the flute-players and the multitude in confusion, was saying: **24** Give place! for the maiden died not, but is sleeping. And they began to deride him. **25** But, when the multitude had been put forth, he went in, and grasped her hand, —and the maiden arose. **26** And forth went this report, into the whole of that land. **27** And, as Jesus, was passing aside from thence, there followed him, two blind men, crying aloud and saying, —Have mercy on us, O Son of David! **28** And, when he entered the house, the blind men came unto him, —and Jesus saith unto them, Believe ye, that I can, do this? They say unto him, Yea, Lord! **29** Then touched he their eyes, saying, According to your faith, be it done unto you. **30** And their eyes were opened. And Jesus, sternly charged them, saying, Mind! let no one know! **31** They, however, going forth, made him known throughout the whole of that land. **32** And, as, they, were going forth, lo! there was brought to him, a dumb man, demonized. **33** And, the demon being cast out, the dumb man spake; and the multitudes marvelled,

saying, —Never, was it seen thus, in Israel. 34 [But, wolves; become ye therefore—prudent, as serpents, the Pharisees, beg to say, In the ruler of the demons, and simple, as doves. 17 But beware of men; for they is he casting out the demons.] 35 And Jesus was will deliver you up into high-councils, and, in their going round all the cities and the villages, teaching in synagogues, will they scourge you, — 18 And, before their synagogues, and proclaiming the glad-message both governor and kings, shall ye be brought, for my of the kingdom, —and curing every disease, and sake—for a witness to them and the nations. 19 And, every infirmity. 36 But, seeing the multitudes, he was when they deliver you up, be not anxious how or moved with compassion concerning them, because what ye shall speak, —for it shall be given you in they were torn and thrown down, like sheep hating no that hour what ye shall speak; 20 For it is not, ye, shepherd. 37 Then, saith he unto his disciples, The who are speaking, but, the Spirit of your Father, that harvest, indeed, is great, but, the labourers, few; 38 is speaking in you. 21 And, brother, will deliver up, Beg ye, therefore, of the Lord of the harvest, —That brother, unto death, and, father, child, —and, children, he would thrust forth labourers, into his harvest. will rise up, against parents, and will put them to death. 22 And ye will be hated by all, because of my name, —but, he that endureth throughout, the same, shall be saved. 23 And, when they persecute you in this city, flee into another, —for, verily, I say unto you, in nowise shall ye finish the cities of Israel, till, he Son of Man, come. 24 A, disciple, is not above, the teacher, nor, a servant, above, his lord: 25 Sufficient for the disciple, that he become, as his teacher, and, the servant, as, his lord. If, the master of the house, Beelzebul, they called, how much more, the men of his house! 26 Then do not fear them, —for, nothing hath been covered, which shall not be, uncovered, and, hidden, which shall not be, made known. 27 What I am saying to you in the darkness, tell ye in the light, —and, what [whispered] into the ear ye are hearing, proclaim ye on the housetops. 28 And be not in fear, by reason of them that are killing the body, —and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy in gehenna! (Geenna g1067) 29 Are not, two sparrows, for a farthing, sold? And, one from among them, shall not fall upon the ground, without your Father; 30 But, even the hairs of, your, head, have all been numbered. 31 Then be not in fear—than many sparrows, better are, ye! 32 Every one therefore who shall confess me before men, I also, will confess, him, before my Father who is in the heavens; 33 But, whoever shall deny me before men, I also, will deny, him, before my Father who is in the heavens. 34 Do not think, that I came to thrust peace upon the earth, —I came not to thrust, peace, but, a sword; 35 For I came to set at variance—a man, against, his father, and, a daughter, against, her mother, and, a bride, against, her mother-in-law; 36 And, a man foes, are, they of

10 And, calling near his twelve disciples, he gave them authority over impure spirits, —so as to be casting them out, and curing every disease and every infirmity. 2 Now, the twelve apostles' names, are these: —first Simon, who is called Peter, and Andrew his brother, —and James, the son of Zebedee, and John, his brother; 3 Philip, and Bartholomew, —Thomas, and Matthew, the tax-collector; James, the son of Alphaeus, and Thadaeus; 4 Simon, the zealot, and Judas Iscariot, who also delivered him up. 5 These twelve, Jesus sent forth, charging them, saying: —Into any way to the nations, do not depart, —and, into any city of Samaritans, do not enter; 6 But be going, rather, unto the lost sheep of the house of Israel. 7 And, as ye go, proclaim, saying, The kingdom of the heavens hath drawn near! 8 Be curing, the sick, raising, the dead, —cleansing, lepers, casting out, demons: freely, ye have, received, freely, give. 9 Ye may procure—neither gold, nor silver, nor copper, for your belts, — 10 neither satchel for journey, nor two tunics, nor sandals, nor staff; for, worthy, is the labourer, of his maintenance. 11 And, into whatsoever city or village ye enter, search out who in it is, worthy, and, there, abide, till ye go forth. 12 And, as ye enter the house, salute it; 13 And, if the house be worthy, let your peace come upon it, but, if it be not worthy, let your peace, unto you, return. 14 And, whosoever shall neither welcome you, nor hear your words, as ye go forth outside that house or city, shake off the dust of your feet: 15 Verily, I say unto you, —More tolerable, will it be, for the land of Sodom and Gomorrha in the day of judgment, than for, that, city! 16 Lo! I, send you forth as sheep amidst

his own house. **37** He that loveth father or mother above me, is not, worthy, of me, —and, he that loveth son or daughter above me, is not, worthy, of me; **38** And, he that doth not take his cross and follow after me, is not, worthy, of me. **39** He that hath found his life, shall lose it, —and, he that hath lost his life, for my sake, shall find it. **40** He that giveth welcome unto you, unto me, giveth welcome, and, he that, unto me, giveth welcome, giveth welcome—unto him that sent me forth. **41** He that giveth welcome unto a prophet, in the name of a prophet, the reward of a prophet, shall receive; and, he that giveth welcome unto a righteous man, in the name of a righteous man, shall receive; — **42** And, whosoever shall give to drink—unto one of these little ones—a cup of cold water only, in the name of a disciple, Verily, I say unto you, in nowise, shall lose his reward!

11 And it came to pass, when Jesus had finished giving instructions to his twelve disciples, he passed on from thence, to be teaching and proclaiming in their cities. **2** Now, John, hearing in the prison the works of the Christ, sending through his disciples, **3** said unto him, Art thou, the coming one? or, a different one, are we to expect? **4** And, answering, Jesus said unto them—Go report unto John what ye do hear and see: — **5** The, blind, recover sight, and, the lame, walk, lepers, are cleansed, and, the deaf, hear, —and, the dead, are raised, and, the destitute, are told the joyful tidings; **6** And, happy, is he, whosoever shall not find cause of stumbling, in me. **7** But, as these were going their way, Jesus began to say unto the multitudes, concerning John, —What went ye forth into the wilderness to gaze at? A reed, by a wind, shaken? **8** But what went ye forth to see? A man, in soft clothing, arrayed? Lo! they who soft clothing do wear, are in the houses of kings. **9** But why went ye forth? A prophet, to see? Yea, I say unto you, and much more than a prophet. **10** This, is he, concerning whom it is written, —Lo! I, send my messenger before thy face, who shall make ready thy way before thee! **11** Verily, I say unto you—There hath not arisen, among such as are born of women, a greater than John the Immerser, —yet, he that is less in the kingdom of the heavens, is, greater than he. **12** But, from the days of John the Immerser, until even

now, the kingdom of the heavens, is being invaded, and, invaders, are, seizing upon it. **13** For, all the prophets and the law, until John, did prophesy; **14** And, if ye are willing to accept it, he, is Elijah—the one destined to come. **15** He that hath ears, let him hear! **16** But, unto what, shall I liken this generation? It is, like, unto children, sitting the market-places, who, calling unto the others, **17** say, We played the flute to you, and ye danced not,—we sang a lament, and ye beat not the breast. **18** For, John, came, neither eating nor drinking, and they say—A demon, he hath! **19** The Son of Man, came, eating and drinking, and they say, Lo! a gluttonous man and a wine-drinker! a friend of tax-collectors, and sinners! And yet wisdom hath been justified by her works. **20** Then, began he to upbraid the cities, in which had been done his noblest mighty works; because they repented not: — **21** Alas for thee, Chorazin! Alas for thee, Bethsaida! Because, if, in Tyre and Zidon, had been done the works of power, which were done in you, of old, in sackcloth and ashes, had they repented. **22** Moreover, I say unto you, For Tyre and Zidon, more tolerable, will it be, in the day of judgment, than for you. **23** And, thou, Capernaum! Unto heaven, shalt thou be uplifted? Unto hades, thou shall be brought down; because, if, in Sodom, had been done the works of power, which were done in thee, it would, in that case, have remained until this day. (**Hades** g86) **24** Moreover, I say unto you—For the land of Sodom, more tolerable, will it be in a day of judgment, than, for thee. **25** In that season, answered Jesus, and said—I openly give praise unto thee, Father, Lord of heaven and earth, —in that thou hast hid these things from the wise and discerning, and hast revealed them unto babes; **26** Yea, O Father! That, so, it hath become, a delight, before thee. **27** All things, unto me, have been delivered up by my Father; and, no one, fully knoweth the Son, save the rasher, neither doth any one fully know, the Father, save, the Son, and he to whomsoever the Son, may be minded, to reveal, him. **28** Come unto me! all ye that toil and are burdened, and, I, will give you rest: **29** Take my yoke upon you, and learn of me, —because, meek, am I and lowly, in heart, and ye shall find rest unto your souls; **30** For, my yoke, is easy, and, my burden, light.

12 In that season, went Jesus, on, the sabbath, And all the multitudes were beside themselves, and through the cornfields, —and, his disciples, were saying, Can, this one, be, the Son of David? **24** hungered, and began to pluck ears of corn, and to But, the Pharisees, hearing it, said, This one, doth eat. **2** But, the Pharisees, observing it, said unto him, not cast out the demons, save in Beelzebul ruler of Lo! thy disciples, are doing what is not allowed to do, the demons. **25** And, knowing their inward thoughts, on sabbath. **3** And he said unto them, have ye never he said unto them, Every kingdom divided against read what, David, did, when he hungered, and they itself, is laid waste, —and, no city or house divided who were with him? how **4** he entered into the house against itself, will stand; **26** And, if, Satan, is casting, of God and, the presence-bread, did eat, which it Satan, out, against himself, hath he become divided, was not, allowable, for him to eat, nor for them who —How then shall, his kingdom, stand? **27** And, if, I, were with him, —save for the priests, alone? **5** Or in Beelzebul, am casting out the demons, In whom have ye not read, in the law, that, on the sabbaths, are, your sons, casting them out? Wherefore, they, the priests, in the temple, the sabbath, profane, and shall be, judges of you. **28** But, if, in God's Spirit, are, blameless? **6** But I say unto you, —Something I, am casting out the demons, then doubtless hath greater than the Temple, is here! **7** If, however, ye come upon you unawares, the kingdom of God! **29** had known what this meaneth—Mercy, I desire, and Or how can one enter the house of the mighty and, not, sacrifice, ye would not have condemned the seize his goods, unless, first, he bind the mighty one? blameless; **8** For, the Son of Man, is, Lord of the and, then, his house, he will plunder. **30** He that is no Sabbath. **9** And, passing on from thence, he came with me, is, against me, —and, he that gathereth not into their synagogue; **10** and lo! a man having, a with me, scattereth **31** Wherefore, I say unto you, withered hand, and they questioned him, saying, Is it All sin and profane speaking, shall be forgiven unto allowable, on the sabbath, to heal? that they might men, —but, the speaking profanely of the Spirit, shall accuse him. **11** And said unto them, What man, from not be forgiven; **32** And, whosoever shall speak a among yourselves, [shall there be], —Who shall have word against the Son of Man, it shall be forgiven him, one sheep, and, if this should fall, on the sabbath, —but, whosoever shall speak against the Holy Spirit, into a pit, will not lay hold of it, and raise it? **12** How it shall not be forgiven him, either in this age, or the much better, then, a man, than, a sheep? So that it coming. (*aiōn g165*) **33** Either make the tree good, and is allowable, on the sabbath, nobly, to act. **13** Then its fruit good, or make the tree worthless, and its fruit saith he unto the man, Stretch forth thy hand! And worthless; for, from the fruit, the tree is known. **34** he stretched it forth, —and it was restored, whole, Broods of vipers! How can ye speak, good things, as the other. **14** And the Pharisees, going forth, being, evil? For, out of the abundance of the heart, took, counsel, against him, to the end that, him, they the mouth speaketh. **35** The good man, out of the might destroy. **15** But, Jesus, taking note, retired from good treasure, putteth forth, good things; and, the thence, —and many followed him, and he cured them evil man, out of the evil treasure, putteth forth, evil all; **16** and straitly charged them, lest they should things. **36** But I say unto you, That, every useless make him, manifest: **17** that it might be fulfilled, which expression that men shall utter, they shall render, was spoken through Isaiah the prophet, saying: — **18** concerning it, an account, in a day of judgment; **37** Lo! my servant, whom I have chosen, My beloved, in For, by thy words, shalt thou be, justified, and, by thy whom, my soul, delighteth, —I will put my Spirit upon words, shalt thou be condemned. **38** Then, answered him, and, justice, unto the nations, will he report: **19** him, certain of the Scribes and Pharisees, saying, He will not strive, nor will he cry out, nor shall any Teacher! we desire of thee, a sign, to behold. **39** hear, in the broadways, his voice: **20** A bruised cane, But, he, answering, said unto them, A wicked and will he not break, and, a smoking wick, will he not adulterous generation, a sign, doth seek, and, a sign, quench, —until he urge on, justice, to victory, **21** And, will not be, given, it, save the sign of Jonah the in his name, shall nations hope. **22** Then they brought prophet. **40** For, just as was Jonah in the belly of the unto him, one demonized, blind and dumb, —and he sea-monster three days and three nights, so, will be cured him, so that the dumb did speak and see. **23** the Son of Man, in the heart of the earth, three days

and three nights. **41** Men of Nineveh, will rise up in coming near, said to him, Wherefore, in parables, the judgment, with this generation, and will condemn art thou speaking to them? **11** And, he, answering, it,—because they repented into the proclamation of said, Because, unto you, hath it been given, to get Jonah; and lo! something greater than Jonah, here. to know the sacred secrets of the kingdom of the **42** The queen of the south, will arise in the judgment heavens, —whereas, unto them, hath it not been with this generation and will condemn it—because given. **12** For, whosoever hath, it shall be given, to she came out of the ends of the earth, to hear him, and he shall be made to abound, —but, whoever the wisdom of Solomon; and lo! something greater hath not, even what he hath, shall be taken from than Solomon, here. **43** But, when the impure spirit him? **13** For this reason, in parables, unto them, do I goeth out of the man, it passeth through waterless speak, —because, seeing, they see not, and, hearing, places, seeking rest, —and findeth it not. **44** Then, they hear not, —neither do they understand. **14** And, it saith, Into my house, will I return whence I came again is being fulfilled in them, the prophecy of Isaiah, out, —and, coming, findeth it empty [and] swept and which saith, —They shall, surely hear, and yet will not adorned. **45** Then, it goeth, and taketh along with understand, and, surely see, and yet not perceive; itself, seven diverse spirits, more wicked than itself, **15** For the heart of this people hath become dense, —and, entering, abideth there; and, the last state of and, with their ears, heavily have they heard, and, that man, becometh, worse than the first. So, shall their eyes, have they closed, —lest, once they should it be, with this, wicked, generation. **46** While yet he see with their eyes, and, with their ears, should hear, was speaking unto the multitudes, lo! his mother and and, with their hearts, should understand, and return; brethren, were standing without, seeking to speak when I would certainly heal them. **16** But happy are, with him. **47** [And one said to him, Lo! thy mother your, eyes, that they see, and your ears, that they and thy brethren, without, are standing, seeking, to hear; **17** For, verily, I say unto you—Many prophets speak, with thee.] **48** But, he, answering, said unto and righteous men, have coveted to see what ye see, him that was telling him, Who is my mother? and who and have not seen, and to hear what ye hear, and are my brethren? **49** And, stretching forth his hand have not heard. **18** Hear, ye, then, the parable of him towards his disciples, he said, Lo! my mother and my that sowed: — **19** When anyone heareth the word of brethren! **50** For, whosoever shall do the will of my the kingdom, and understandeth it not, the wicked Father who is in the heavens, he, is my, brother, and one cometh, and catcheth up that which hath been sister, and mother.

13 On that day, Jesus, going out of the house, was sitting near the sea: **2** and there were gathered unto him, large multitudes, so that, he, into a boat, entered, and was sitting, and, all the multitude, on the beach was standing. **3** And he spake unto them many things, in parables, saying: Lo! the sower went forth to sow, — **4** and, as he sowed, some, indeed, fell by the pathway, and, the birds, came, and devoured it; **5** And, some, fell on the rocky places, where it had not much earth, —and, straightway, it sprang up, because if had no depth of earth; **6** and, the sun arising, it was scorched, and, because it had no root, it withered away; **7** And, some, fell upon the thorns, and the thorns came up, and choked it; **8** But, some, fell upon the good ground, and did yield fruit, —this, indeed a hundred fold, and, that, sixty, and, the other, thirty. **9** He that hath ears, let him hear. **10** And the disciples,

he that, heareth the word, and, straightway, with joy, receiveth it; **21** yet hath he no root in himself, but is, only for a season, —and, there arising, tribulation or persecution because of the word, straightway, he findeth cause of stumbling. **22** And, he among the thorns sown, the same, is he that, heareth the word, —and, the anxiety of the age and the deceit of riches, choke up the word, and, unfruitful, it becometh. **(aiōn g165)** **23** But, he on the good ground sown, the same, is he who doth hear and understand the word, who, indeed, beareth fruit and produceth, —this, a hundred, and, that, sixty, and, the other, thirty. **24** Another parable, put he before them, saying—The kingdom of the heavens hath become like a man sowing good seed in his field; **25** and, while men were sleeping, his enemy came, and sowed over darnel, in among the wheat, —and away he went. **26** And,

when the blade shot up, and brought forth, fruit, then, the sun, in the kingdom of their Father. He that hath appeared, the darnel also. 27 And the servants of ears, let him hear! 44 The kingdom of the heavens is the householder, coming near, said to him, —Sir! like unto, a treasure hid in the field, which a man, was it not, good seed, thou didst sow in thy field? finding, hid, —and, by reason of his joy, withdraweth Whence then hath it, darnel? 28 And he said unto and selleth whatsoever he hath, and buyeth that them—An enemy, hath, done this. And they say, unto field. 45 Again, the kingdom of the heavens is, like, him—Wilt thou, then, that we go and collect it? 29 unto, a merchant, seeking beautiful pearls, — 46 and, And, he, saith—Nay! lest, at any time, while collecting finding one very precious pearl, departing, he at once the darnel, ye uproot, along with it, the wheat: 30 sold all things, whatsoever he had, and bought it. Suffer both to grow together until the harvest, and at, 47 Again, the kingdom of the heavens is like unto, harvest time, I will say unto the reapers, —Collect ye a large drag-net, cast into the sea and gathering first, the darnel, and bind it into bundles, with a view of every kind, — 48 which, when it was filled, they to the burning it up; but, the wheat, be gathering it dragged up on the beach, and, sitting down, collected into my barn. 31 Another parable, put he before them, the good into vessels, but, the worthless, forth they saying—The kingdom of the heavens is like unto, a cast. 49 So, will it be in the conclusion of the age: The grain of mustard seed, which a man took and sowed messengers will come forth, and separate the wicked in his field; 32 which, indeed, is, less, than all seeds, from among the righteous; (*aiōn g165*) 50 and will cast but, when grown, is greater than garden-plants, and them into the furnace of fire: there, will be wailing and becometh a tree, —so that the birds of heaven gnashing of teeth. 51 Have ye understood all these come, and lodge among its branches. 33 Another things? They say unto him, Yea! 52 And, he, said unto parable, [spake he unto them]: —The kingdom of the them—Wherfore, every scribe, discipled unto the heavens is like, unto leaven, which a woman took kingdom of the heavens, is like unto a householder, and hid in three measures of flour until, the whole, who putteth forth out of his treasure, things new and was leavened. 34 All these things, spake Jesus in old. 53 And it came to pass, when Jesus had finished parables, unto the multitudes, and, without a parable, these parables, he removed from thence; 54 and, was he speaking, nothing, unto them: 35 that it might coming into his own city, began teaching them in be fulfilled, which was spoken through the prophet, their synagogue, so that with astonishment were they saying—I will open, in parables, my mouth, I will being struck, and were saying—Whence, hath, this bring up things hidden from the foundation! 36 Then, one, this wisdom, and the mighty works? 55 Is not, dismissing the multitudes, he went into the house, this one, the carpenter's, son? Is not, his mother, and his disciples came near to him, saying—Make called Mary, and are not his brethren—James and quite plain to us the parable of the darnel of the field. Joseph, and Simon, and Judas? 56 and, his sisters, 37 And, he, answering, said—He that soweth the good are they not all with us? Whence, then hath, this one, seed, is the Son of Man; 38 And, the field, is the all these things? 57 And they began to find cause world, and, the good seed, these are the sons of the of stumbling in him. But, Jesus, said unto them—A kingdom, —and, the darnel seeds, are the sons of prophet is not without honour, save in his city, and in the evil one; 39 And, the enemy that sowed them, is his house. 58 And he did not, there, many mighty the adversary, and, the harvest, is, the conclusion works, because of their unbelief.

of an age, and, the reapers, are, messengers. (*aiōn g165*) 40 Just, therefore, as collected is the darnel, and, with fire is burned, so, will it be in the conclusion of the age: — (*aiōn g165*) 41 The Son of Man will send forth his messengers, and they will collect, out of his kingdom, all the causes of stumbling, and the doers of lawlessness, 42 and will cast them into the furnace of fire: there, will be wailing and gnashing of teeth. 43 Then, the righteous, will shine forth as

14 In that season, heard Herod the tetrarch, the fame of Jesus: 2 and he said unto his servants—This, is John the Immerser, —he hath arisen from the dead, for this cause, are the powers working mightily within him. 3 For, Herod, seizing John, had bound him, and, in prison, put him away, —because of Herodias, the wife of Philip his brother; 4 for John had been saying to him, It is not allowed

thee, to have her. 5 And desiring, to kill, him, he upon the sea. 26 And, the disciples, seeing him, feared the multitude, because, as a prophet, they upon the lake walking, were troubled,—saying—It held him. 6 But, a birthday feast of Herod taking is, a ghost; and, by reason of their fear, they cried place, the daughter of Herodias danced in the midst, out. 27 And, straightway, Jesus spake unto them, and pleased Herod; 7 wherefore, with an oath, he saying—Take courage! it is, I,—be not afraid. 28 promised to give her, whatsoever she should ask And, making answer, Peter said unto him, —Lord! if it for herself; 8 and, she, being led on by her mother, is, thou, bid me come unto thee, upon the waters. —Give me (saith she) here, upon a charger, the head 29 And, he, said—Come! And, descending from the of John the Immerser. 9 And the king, though grieved, boat, Peter walked upon the waters, and came unto yet, because of the oaths and the guests, ordered it Jesus. 30 But, seeing the wind, he was affrighted, to be given; 10 and sent and beheaded John in the and, beginning to sink, cried out, saying—Lord! save prison. 11 And his head was brought upon a charger, me! 31 And, straightway, Jesus, stretching forth his and given unto the maiden, and she brought it to her hand, laid hold upon him and saith unto him—O little-mother. 12 And his disciples, going near, bare away of-faith! why didst thou doubt? 32 And, when they the corpse, and buried him, and came and brought came up into the boat, the wind abated. 33 And, they tidings unto Jesus. 13 And Jesus, hearing it, retired in the boat, bowed down to him, saying—Truly, God's from thence in a boat, into a desert place, apart, Son, thou art! 34 And, going across, they came up—and the multitudes, hearing of it, followed him on the land, into Gennesaret. 35 And, recognizing him, foot from the cities. 14 And, coming forth, he saw a great multitude, —and was moved with compassion and they brought unto him all who were sick; 36 and over them, and cured their sick. 15 And, evening, were beseeching [him], that they might, only, touch arriving, the disciples came unto him, saying—The the border of his mantle, and, as many as touched, place is, a desert, and, the hour, hath already passed, were made quite well.

—dismiss the multitudes, that they may go away into the villages, and buy themselves food. 16 But, Jesus, said unto them, No need, have they to go away, —give, ye, them to eat. 17 But, they, say unto him—We have nothing here, save five loaves and two fishes. 18 But, he, said—Bring, them, to me, here. 19 And, giving orders that the multitudes should recline upon the grass, —taking the five loaves and the two fishes, —looking up into the heaven, he blessed; and, breaking, gave, the disciples, the loaves, and the disciples unto the multitude. 20 And they did all eat, and were filled, —and they took up the remainder of the broken pieces, twelve baskets, full. 21 And, they who did eat, were about five thousand, men, besides women and children. 22 And [straightway] constrained he the disciples to enter into a boat, and be going before him unto the other side, while he dismissed the multitudes. 23 And, dismissing the multitudes, he went up into the mountain, apart, to pray, —and when, evening, came, alone, was he, there. 24 Now, the boat, still many furlongs from the land, was holding off, being distressed by the waves, —for, the wind, was, contrary. 25 And, in the fourth watch of the night, he came unto them, walking

15 Then, there come unto Jesus from Jerusalem Pharisees and Scribes, saying— 2 Wherefore do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread! 3 But, he, answering, said unto them—Wherefore do, ye also, transgress the commandment of God for the sake of your tradition? 4 For, God, said—Honour thy father and thy mother, and—He that revileth father or mother, let him, surely die! 5 But, ye, say—Whosoever shall say to his father or his mother—A gift! Whosoever, out of me, thou mightest be profited, 6 in nowise, shall honour his father or his mother—and so ye have cancelled, the word of God, for the sake of your tradition. 7 Hypocrites! well prophesied concerning you, Isaiah, saying— 8 This people, with the lips, do, honour, me, while, their heart, far off, holdeth from me; 9 But, in vain, do they pay devotions unto me, teaching, for teachings, the commandments of men. 10 And, calling near the multitude, he said to them—Hear and understand! 11 Not that which entereth into the mouth, defileth the man, but, that which proceedeth out of the mouth, the same, defileth the man, 12 Then, coming near, his disciples say

unto him—Knowest thou, that the Pharisees, hearing now], three days, abide they with me, and they have the word, were caused to stumble? 13 And, he, nothing to eat, —and, to dismiss them fasting, I answering, said—Every plant which my heavenly am not willing, lest by any means they faint in the Father hath not planted, will be uprooted: 14 Let them way. 33 And his disciples say unto him—Whence, to alone! they are, blind leaders; and, if the, blind, lead us, in a wilderness, loaves in such numbers as to the, blind, both, into a ditch, will fall. 15 And Peter, fill a multitude, so great? 34 And Jesus saith unto answering, said unto him, Declare to us the parable. them—How many, loaves have ye? And, they, said, 16 And, he, said, To this moment, are, ye also, without —Seven, and a few small fishes. 35 And, sending discernment? 17 Perceive ye not that, every thing word to the multitude to recline upon the ground, 36 which entereth into the mouth, into the stomach, he took the seven loaves, and the fishes, and, giving findeth way, and, into the draught, is passed; 18 thanks, brake, —and began giving to his disciples, while, the things which proceed out of the mouth, and, the disciples, to the multitudes. 37 And they all out of the heart, come forth, and, they, defile the did eat and were filled, —and, the remainder of the man. 19 For, out of the heart, come forth wicked broken pieces, took they up, seven hampers, full. designs,—murders, adulteries, fornications, thefts, 38 And, they who did eat, were four thousand men, false testimonies, profane speakings: 20 these, are besides women and children. 39 And, dismissing the the things which defile the man, but, the eating with multitudes, he went up into the boat, —and came into unwashed hands, doth not defile the man. 21 And, the bounds of Magadan.

going forth from thence, Jesus retired into the parts of Tyre and Zidon. 22 And lo! a Canaanite woman, from those bounds, coming forth, began crying out, saying, Have mercy on me, Lord, Son of David! My daughter, is miserably demonized. 23 But, he, answered her no a word. And his disciples, coming forward began requesting him, saying—Dismiss her, because she is crying out after us. 24 But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel. 25 And, she, coming, began bowing down to him, saying, Lord! help me. 26 But, he, answering, said, It is, not seemly, to take the loaf of, the children, and cast, to the little dogs. 27 And, she, said, True, Lord! [for], even the little dogs, eat of the crumbs which are falling from the table of, their masters. 28 Then, answering, Jesus said to her—O woman! great, is, thy faith! Be it, done, for thee, as thou desirest. And her daughter was healed, from that hour. 29 And, passing on from thence, Jesus came near the sea of Galilee, and, going up into the mountain, was sitting there. 30 And there came unto him large multitudes, having with themselves the lame, the maimed, the blind, the dumb, and many others, —and they cast them near his feet, and he cured them; 31 so that the multitude marvelled, seeing the dumb speaking, the lame walking, and the blind seeing, —and they glorified the God of Israel. 32 But, Jesus, calling near his disciples, said—My compassions are moved towards the multitude, because [even

16 And, the Pharisees and Sadducees coming near, putting him to the test, requested him, a sign out of the heaven, to shew unto them. 2 But, he, answering said unto them— When evening cometh ye say, Fair! for fiery is the heaven; 3 And at morn, To-day, a storm! for fiery, and yet sad, is the heaven. The face of the heaven indeed, ye learn to distinguish, —but, the signs of the times, ye cannot. 4 A wicked and adulterous generation, a sign, doth seek after, and, a sign, will not be given it, —save the sign of Jonah. And, leaving them behind, he departed. 5 And the disciples coming, to the other side, had forgotten to take loaves. 6 And, Jesus, said unto them—Mind! and beware, of the leaven of the Pharisees and Sadducees. 7 And, they, began to deliberate among themselves, saying—Because, loaves, we took not. 8 And, observing it, Jesus said—Why are ye deliberating among yourselves, ye little-of-faith! because, loaves, ye have not? 9 Not yet, perceive ye, neither remember, —The five loaves of the five thousand, and how many baskets ye received? 10 Nor the seven loaves of the four thousand, and how many hampers ye received? 11 How is it ye perceive not, that, not concerning loaves, spake I unto you, —but beware of the leaven, of the Pharisees and Sadducees? 12 Then, understood they that he did not bid them beware of [the] leaven [of loaves] but of, the teaching, of the Pharisees and

Sadducees. 13 And, Jesus coming into the parts of Caesarea of Philip, began questioning his disciples, saying—Who are men saying that, the Son of Man, is? 14 And, they, said—Some, indeed, John the Immerser, and others, Elijah, —but, others, Jeremiah, or one of the prophets. 15 He saith unto them—But who say, ye, that I am? 16 And, Simon Peter, answering, said—Thou, art the Christ, the Son of the Living God. 17 And Jesus, answering, said to him—Happy, art thou, Simon Bar-yona, —because, flesh and blood, revealed it not unto thee, but my Father who is in the heavens. 18 And, I also, unto thee, say—Thou, art and, upon this rock, will I build my assembly, and the gates of hades, shall not prevail against it. (Hades g86) 19 I will give thee, the keys of the kingdom of the heavens, —and, whatsoever thou shalt bind exceedingly. 20 Then, straitly charged he the disciples, lest, to any man, they should say—He, is, the Christ. 21 From that time, began Jesus Christ to be pointing out to his disciples that he must needs, from among the dead shall arise. 22 And, taking him aside, Peter began to rebuke him, saying—Mercy will restored all things; 23 Elijah, just now, came, —and they recognised him But, he, turning, said to Peter—Withdraw behind me, not, but did with him, whatsoever they pleased: Thus, Satan! A snare, art thou of mine, because thou art not the Son of Man also, is destined to suffer by them. 24 Then, Jesus said unto his disciples—if any one the Immerser, he spake to them. 25 For, man, falling on his knees to him, whosoever intendeth, his life, to save, shall lose it, —but, whosoever shall lose his life, for my sake, shall and take up his cross, and be following me; 26 For what shall a man be profited, though, he into the fire, and, many times, into the water. 27 not cure, him. 28 Verily, I say unto you—There are some of those, here standing, who, indeed, shall in nowise taste of death, until they see the Son of Man, coming from that hour. 29 Then, the disciples, coming near, to Jesus, privately, said—Wherefore could, we, not in his kingdom.

17 And, after six days, Jesus taketh with him, Peter and James and John his brother, and bringeth them up into a high mountain, apart; 2 and was transformed before them, —and his face shone as the sun, and, his garments, became white as the light. 3 And lo! there appeared to them Moses and Elijah, one, and, for Moses, one, and, for Elijah, one. 4 And Peter, answering, said unto Jesus—Lord! it is, delightful, for us, to be here, 5 While yet he was speaking, lo! a brightly shining cloud, overshadowed them, and lo! a voice, out of the cloud, saying—This, is, my Son, the Beloved, in whom I delight, —Be hearkening to him. 6 And, hearing it, the disciples fell upon their face, and were caused to fear exceedingly. 7 And Jesus came near, and, touching them, said—Arise! and be not afraid. 8 And, lifting up their eyes, no one, saw them, save Jesus, himself, loosed in the heavens. 9 And, as they were coming down out of the mountain, Jesus commanded them, saying—Unto is, the Christ. 10 And the disciples asked him, saying—Why then do, the Scribes, from the elders and chief priests and scribes, and be say, that, Elijah, must needs come, first? 11 And, slain, —and on, the third day, arise. 12 But, I say unto you—that, on thee Lord! In nowise, shall, this, befall thee. 13 Elijah, just now, came, —and they recognised him But, he, turning, said to Peter—Withdraw behind me, not, but did with him, whatsoever they pleased: Thus, Satan! A snare, art thou of mine, because thou art not the Son of Man also, is destined to suffer by them. 14 And, when they intended, after me, to come, let him deny himself, came unto the multitude, there approached him a and in a grievous condition; For, many times, falleth find it. 15 And saying—Lord! what shall a man give, in exchange for his life? 16 For what shall a man be profited, though, he into the fire, and, many times, into the water. 17 And Jesus, answering, said—O the whole world, he gain, and, his life, he forfeit? Or For the Son of Man is destined to be coming, in the faithless and perverted generation! How long shall I glory of his Father, with his messengers, —and, then, be with you? How long shall I bear with you? Bring will he give back unto each one, according to his practice. 18 And Jesus rebuked it; and the demon came out of him, —and cured was the boy, from that hour. 19 Then, the disciples, coming near, to Jesus, privately, said—Wherefore could, we, not cast it out? 20 And, he, saith unto them—Because of your little faith. For, verily, I say unto you—if ye have faith as a grain of mustard seed, ye shall say

to this mountain, remove hence yonder; and it shall gehenna. (Geenna g1067) 10 Beware! do not despise be removed, and, nothing, shall be impossible to one of these little ones; For I say unto you—that, you. 22 And, as they were being gathered together in their messengers in the heavens, do, continually, Galilee, Jesus said unto them—The Son of Man is behold the face of my Father in the heavens. 12 about to be delivered up into the hands of men; 23 How, to you, doth it seem? If a certain man come to And they will slay him, and, on the third day, will he, have a hundred sheep and one from among them arise. And they were grieved exceedingly. 24 And, go astray, Will he not leave the ninety-nine upon the when they came into Capernaum, they who, the half mountains, and going, seek the straying one? 13 shekel, were receiving, came near unto Peter, and And, if it should be that he find it, Verily, I say unto said, Your teacher, doth he not pay the half shekel? you—He rejoiceth over it, more than over the ninety- 25 He saith—Yea. And, coming into the house, Jesus nine that have not gone astray. 14 Thus, there is no anticipated him, saying, How, to thee, doth it seem, desire, in the presence of my Father who is in the Simon? The kings of the earth, of whom receive they heavens, that, one of these little ones, should be dues or tax? from their sons, or from the aliens? 26 lost. 15 But, if thy brother sin, withdraw, convince And, when he said, From the aliens, Jesus said unto him, betwixt thee and him, alone, —If unto thee he him, Well then, free, are the sons! 27 But, that we hearken, thou hast gained thy brother; 16 But, if may not cause them to stumble, go unto the sea, he do not hearken, take with thee, yet one or two, and cast in a hook, and, the first fish that cometh up, that, at the mouth of two witnesses or three, every take, and, opening its mouth, thou shalt find a shekel, declaration, maybe established; 17 But, if he hear —that, take, and give to them for me and thee.

18 In that hour came, the disciples unto Jesus, saying—Who then is, greatest, in the kingdom of the heavens? 2 And, calling near a child, he set it in the midst of them, 3 and said—Verily, I say unto you, Except ye turn and become as the children, in nowise, shall ye enter into the kingdom of the heavens. 4 Whosoever therefore shall humble himself as this child, the same, is the greatest, in the kingdom of the heavens; 5 And, whosoever shall give welcome unto one such child as this, upon my name, unto me, giveth welcome. 6 And, whosoever shall cause to stumble one of these little ones who believe in me, it profiteth him, that there be hung a large mill-stone about his neck, and he be sunk in the wide main of the sea. 7 Alas for the world! by reason of the causes of stumbling; for it is, necessary, that the causes of stumbling come, —nevertheless, alas for the man through whom the cause of stumbling cometh! 8 But, if, thy hand or thy foot, be causing thee to stumble, cut it off, and cast it from thee: It is, seemly for thee, to enter into life, maimed or lame, rather than, having two hands or two feet, to be cast into the age-abiding fire. (aiōnios g166) 9 And, if, thine eye, causeth thee to stumble, pluck it out, and cast it from thee: It is, seemly, for thee, one-eyed, into life, to enter, rather than, having two eyes, to be cast into the fiery

one of these little ones; For I say unto you—that, you. 22 And, as they were being gathered together in their messengers in the heavens, do, continually, Galilee, Jesus said unto them—The Son of Man is behold the face of my Father in the heavens. 12 about to be delivered up into the hands of men; 23 How, to you, doth it seem? If a certain man come to And they will slay him, and, on the third day, will he, have a hundred sheep and one from among them arise. And they were grieved exceedingly. 24 And, go astray, Will he not leave the ninety-nine upon the when they came into Capernaum, they who, the half mountains, and going, seek the straying one? 13 shekel, were receiving, came near unto Peter, and And, if it should be that he find it, Verily, I say unto said, Your teacher, doth he not pay the half shekel? you—He rejoiceth over it, more than over the ninety- 25 He saith—Yea. And, coming into the house, Jesus nine that have not gone astray. 14 Thus, there is no anticipated him, saying, How, to thee, doth it seem, desire, in the presence of my Father who is in the Simon? The kings of the earth, of whom receive they heavens, that, one of these little ones, should be dues or tax? from their sons, or from the aliens? 26 lost. 15 But, if thy brother sin, withdraw, convince And, when he said, From the aliens, Jesus said unto him, betwixt thee and him, alone, —If unto thee he him, Well then, free, are the sons! 27 But, that we hearken, thou hast gained thy brother; 16 But, if may not cause them to stumble, go unto the sea, he do not hearken, take with thee, yet one or two, and cast in a hook, and, the first fish that cometh up, that, at the mouth of two witnesses or three, every take, and, opening its mouth, thou shalt find a shekel, declaration, maybe established; 17 But, if he hear —that, take, and give to them for me and thee.

them amiss, tell it to the assembly, —And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector. 18 Verily, I say unto you—Whatsoever things ye shall bind on the earth, shall be bound in heaven; and, whatsoever things ye shall loose on the earth, shall be loosed in heaven. 19 Again, [verily] I say unto you—if two from among you shall agree upon the earth concerning any matter, whatsoever they shall ask, it shall be brought to pass for them, from my Father who is in the heavens; 20 For, where there are two or three, gathered together into my name, there, am I, in their midst. 21 Then, coming near, Peter said [to him]—Lord! how many times, shall my brother sin against me, and I forgive him? Until, seven, times? 22 Jesus saith to him—I say not unto thee, unto, seven, times, but, until seventy times seven. 23 For this cause, hath the kingdom of the heavens become like unto a man, a king, who wished to settle an account with his servants; 24 And, when he, began, to settle, there was brought unto him a, certain, debtor, of a thousand talents; 25 and, he, not having, wherewith to pay, the master ordered him to be sold, and the wife, and the children, and whatsoever he had, —and payment to be made. 26 The servant therefore, falling down, began to do homage unto him, saying—Have patience with me, and, all, will I pay thee. 27 And, moved with compassion, the master of that servant

released him, and, the loan, he, forgave, him. 28 But, he, said unto them—Not all, find room for he But that servant, going out, found one of his fellow- word, save they to whom it hath been given; 12 For servants, who owed him, a hundred denaries, and, there, are, eunuchs, who, from their mother's womb, laying hold of him, he began seizing him by the throat, were born so, and there, are, eunuchs, who were saying, Pay! if anything thou owest. 29 His fellow servant, therefore, falling down, began beseeching who have made, themselves, eunuchs, for the sake him, saying, Have patience with me! And I will pay the kingdom of the heavens: He that is able to find thee. 30 He, however, would not, but went away and room, let him find room. 13 Then, were brought unto cast him into prison, —until he should pay what was him children, —that he might lay his hands upon owing. 31 His fellow-servants, therefore, seeing, the them, and pray. And, the disciples, rebuked them. 14 things that were done, were grieved exceedingly, But, Jesus, said—Suffer the children—and do not —and went and made quite plain to their master all hinder them—to come unto me, —for, of such, is the the things which had been done. 32 Then, calling him kingdom of the heavens. 15 And, laying his hands near, his master saith unto him—O wicked servant! All upon them, he went his way from thence. 16 And lo! that debt, forgave I thee, because thou didst beseech (aiōnios g166) 17 And, he, said unto him—Why dost had mercy? 34 And, provoked to anger, his master thou question me concerning that which is good? delivered him up to the torturers, until he should pay There is, One, that is good! But, if thou desirest, all that was owing. 35 Thus, my heavenly Father also, into life, to enter, be keeping the commandments. will do unto you, if ye forgive not each one his brother, 18 He saith unto him, Which? Jesus, said—These: from your hearts.

19 And it came to pass, when Jesus ended these words, he removed from Galilee and came into the bounds of Judaea beyond the Jordan. 2 And there followed him large multitudes, and he cured them there. 3 And there came unto him Pharisees, testing him, and saying, —Whether is it allowed a man to divorce his wife, for every cause? 4 And, he, answering, said—Did ye never read—He who created at the beginning, Male and female, made them, — 5 and said—For this cause, will a man leave his father and his mother, and be united to his wife, —and, the two, will become, one flesh; 6 So that, the longer, are they, two, but, one flesh, What, therefore, God, hath yoked together, Let not, a man, put asunder. 7 They say unto him—Why then did, Moses, command, to give a writing of repudiation and to divorce? 8 He saith unto them—Moses, in view of your hardness of heart, permitted you to divorce your wives; From the beginning however, hath it not been done, thus. 9 And I say unto you—Whosoever shall divorce his wife, saving for unfaithfulness, and shall marry another, committeth adultery. 10 The disciples say unto him—If, so, is the cause of the husband with the wife, it is not expedient to marry. 11

Thou shalt not commit murder, Thou shalt not commit adultery, Thou shalt not steal, —Thou shalt not bear false witness; 19 Honour thy father and thy mother, —and—Thou shalt love thy neighbour as, thyself. 20 The young man saith unto him—These all, have I kept, —What, further, do I lack? 21 Jesus said unto him—if thou desirest to be perfect, Withdraw! sell thy substance, and give to the destitute, —and thou shalt have treasure in the heavens; and come! be following me. 22 And the young man, hearing, this word, went away sorrowing, —for he was holding large possessions. 23 And, Jesus, said unto his disciples—Verily, I say unto you, A rich man, with difficulty, shall enter into the kingdom of the heavens. 24 Again I say unto you—Easier, is it for, a camel, through the eye of a needle, to enter, than a rich man—into the kingdom of God. 25 And, hearing it, the disciples were being struck with the greatest astonishment, saying—Who then can be saved? 26 And, looking intently, Jesus said unto them—with men, this is, impossible, but, with God, all things are possible. 27 Then, making answer, Peter said unto him—Lo! we, have left all, and followed thee, —What then shall there be, for us? 28 And, Jesus, said unto them—Verily, I say unto you, As for you who followed me in the regeneration, When the Son of Man shall

take his seat on his throne of glory, ye also, shall be seated upon twelve thrones, judging the twelve tribes of Israel. **29** And, whosoever left houses, or brethren, or sisters, or father, or mother, or children, or lands, for sake of my name, manifold, shall receive, and life, age-abiding, shall inherit. (aiōnios g166) **30** But many shall be—first-last, and last-first.

condemn him, [to death]. **19** And deliver him up unto the nations, to mock and to scourge and to crucify, —and, on the third day, he will, arise. **20** Then came unto him the mother of the sons of Zebedee, with her sons, bowing down, and asking something from him. **21** And, he, said to her—What desirest thou? She saith unto him—Bid, that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom. **22** But Jesus, answering, said—Ye know not what ye are asking: Are ye able to drink the cup, which, I, am about to drink; They say unto him—We are able. **23** He saith unto them—My cup, indeed, ye shall drink; but, to sit on my right hand and on my left, is not mine to give, —except unto those for whom it hath been prepared by my Father. **24** And the ten, hearing, were sorely displeased, concerning the two brethren. **25** But, Jesus, calling them near, said—Ye know that, the rulers of the nations, lord it over them, and, the great ones, wield authority over them: **26** Not so, is it, among you, —but, whosoever shall desire, among you, to become, great, shall be, your minister; **27** And, whosoever shall desire, among you, to be first, shall be, your servant: — **28** Just as, the Son of Man, came not to be ministered unto, but to minister, and to give his life a ransom instead of many. **29** And, as they were going forth from Jericho, there followed him a great multitude; **30** and lo! two blind men, sitting beside the road, hearing that Jesus was passing by, cried aloud saying—Lord! have mercy on us! Son of David! **31** But the multitude rebuked them, that they might hold their peace. But, they, the more, cried aloud, saying—Lord, have mercy on us! Son of David! **32** And, standing still, Jesus called them, and said—What desire ye I should do for you? **33** They say unto him—Lord! that, our eyes, may open. **34** And, moved with compassion, Jesus touched their eyes, —and, straightway, they recovered sight, and followed him.

20 For the kingdom of the heavens, is like, a man, a householder, —who went forth with the morning, to hire labourers into his vineyard; **2** and, when he had agreed with the labourers for a denary the day, he sent them into his vineyard. **3** And, going forth about the third hour, he saw others, standing in the market-place, unemployed; **4** and, to them, he said—ye also, go your way into the vineyard, and, whatsoever may be right, I will give you; **5** and, they, departed. And, again, going forth about the sixth and ninth hour, he did likewise. **6** And, about the eleventh, going forth, he found others, standing, and saith unto them—Why, here, stand ye, all the day, unemployed? **7** They say unto him—Because, no one, hath hired, us. He saith unto them—Ye also, go your way into the vineyard. **8** And, when evening came, the master of the vineyard saith unto his steward—Call the labourers, and pay the hire, —beginning from the last, unto the first. **9** And they of the eleventh hour, coming, received severally a denary. **10** And, when the first came, they supposed that, more, they should receive, —and, they also, received severally a denary. **11** And, having received it, they began to murmur against the householder, saying— **12** These last, one hour, wrought, and thou hast made them, equal unto us, who have borne the burden of the day, and the scorching heat. **13** And, he, answering, unto one of them, said, —Friend! I wrong thee not: Was it not, for a denary, thou didst agree with me? **14** Take thine own, and go thy way; but I please, unto this last, to give, as also to thee: **15** Is it not allowed me to do, what I please, with my own? or is, thine eye, evil, because I good? **16** Thus, shall be—The last first, and the first last. **17** And, Jesus, being about to go up unto Jerusalem, took unto him the twelve [disciples], apart, and, in the way, he said unto them— **18** Lo! we are going up unto Jerusalem; and, the Son of Man, will be delivered up unto the chief-priests and Scribes, and they will

21 And, when they drew near unto Jerusalem, and came unto Bethphage, unto the Mount of Olives, then, Jesus sent forth two disciples; **2** saying unto them—Be going into the village that is over against you, and, straightway, ye shall find an ass, bound, and a colt with her, —loose them, and lead them unto me. **3** And, if anyone, unto you, say aught, ye shall say—Their Lord, hath, need, —and, straightway, he

will send them. 4 But, this, hath come to pass, that shall say, Be lifted up, and be cast into the sea, it might be fulfilled, which was spoken through the shall be done. 22 And, all things whatsoever ye shall prophet, saying: 5 Tell ye the daughter of Zion, Lo! ask in prayer, believing, ye shall receive. 23 And, thy King, is coming unto thee, meek and mounted when he, entered, the temple, the Chief-priests and upon an ass, and upon a colt the foal of a toiling ass. the Elders of the people, came unto him as he was 6 And the disciples, went, and did as Jesus directed teaching, saying, By what authority, these things, art them; 7 and led the ass and the colt, and laid upon thou doing? and, who, to thee, gave, this authority? them their garments, and he took his seat upon them. 24 And, making answer, Jesus said unto them—I also, 8 And, the chief multitude, spread their own mantles in will ask, you, one thing,—which if ye tell me, I also, the way, and, others, were cutting off young branches will tell, you, by what authority, these things, I am from the trees, and spreading them in the way; 9 doing: — 25 The immersion by John, whence was it? and the multitudes, they who were going before him Of heaven, or of men? But, they, began to deliberate and they who were following after, were crying aloud, among themselves, saying—If we say, Of heaven; He saying—Hosanna! to the Son of David, Blessed is he will say unto us, Wherefore then did ye not believe that is coming in the name of the Lord, Hosanna in him? 26 But, if we say, Of men, we fear the multitude, the highest. 10 And, when he entered into Jerusalem, for, all, as a prophet, are holding John. 27 And, all the city was startled, saying—Who is this? 11 And, making answer to Jesus, they said—We know not. He the multitudes, were saying—This, is the prophet also, said unto them—Neither do, I, tell, you, by what Jesus, —He from Nazareth of Galilee. 12 And Jesus authority, these things, I am doing. 28 But how, to you, entered into the temple, and cast out all who were doth it seem? A man, had two sons: coming unto the selling and buying in the temple, —and, the tables of first, he said, Son! go thy way, to-day, be working in the money-changers, he overthrew, and the seats the vineyard. 29 And, he, answering, said, I, sir! and of them who were selling doves; 13 and saith unto went not; 30 And, coming unto the second, he spake, them—It is written, My house, a house of prayer, shall in like manner, —and, he, answering, said, I will not: be called; but, ye, are making it, A den of robbers! afterwards, smitten with regret, he went. 31 Which 14 And there came unto him blind and lame, in the of the two, did the will of the father? They say, The temple, and he cured them. 15 But the Chief-priests latter. Jesus saith unto them—Verily, I say unto you, and the Scribes, seeing, the marvels that he wrought, the tax-collectors and the harlots, are going before and the boys who were crying aloud in the temple, you, into the kingdom of God; 32 For John came unto and saying, Hosanna to the Son of David! were you, in a way of righteousness, and ye believed him greatly displeased; 16 and said unto him—Hearest not, —but, the tax-collectors and the harlots, believed thou what these are saying? And, Jesus, saith unto him; and, ye, seeing it, were not even smitten with them—Yea: Have ye never read, Out of the mouth regret, afterwards, so as to believe him. 33 Another of babes and sucklings, hast thou prepared praise? parable, hear ye: —A man there was, a householder, 17 And, leaving them behind, he went forth outside who planted a vineyard, and, a wall around it, placed, the city into Bethany, and spent the night there. 18 and digged in it a wine-vat, and built a tower, and And, early, returning into the city, he hungered; 19 let it out to husbandmen, —and left home. 34 And, and, seeing one fig-tree by the way, he came up to it, and nothing, found he thereon, save leaves only, —and he saith unto it—No more, from thee, let fruit spring forth, unto times age-abiding, —and the fig-tree, instantly withered away. (aiōn g165) 20 And the disciples, seeing it, marvelled, saying—How instantly, than the first, and they did unto them, likewise. 37 did the fig-tree wither away. 21 And Jesus, answering, Afterwards, however, he sent forth unto them his son, said unto them—Verily, I say unto you, If ye have saying, —They will pay deference unto my son! 38 faith, and do not doubt, not only, this of the fig-tree, But, the husbandmen, seeing the son, said among shall ye do, —but, even if, unto this mountain, ye themselves, —This, is, the heir: Come on! Let us slay

him, and have his inheritance. **39** And, taking him, how camest thou in here, not having a wedding-garment? And, he, was put to silence. **43** Then, the king said unto the ministers, Binding his hands and feet, cast him forth into the darkness, outside: **41** They say unto him—Miserable men! Miserably, There, shall be wailing and gnashing of teeth. **44** For, will he destroy them; and will let out, the vineyard, to many, are called, but, few, chosen. **45** Then, went the other husbandmen, who will render unto him the fruits Pharisées and took, counsel, that they might ensnare in their seasons. **42** Jesus saith unto them—Have him, in discourse. **46** And they sent forth to him their ye, never, read in the Scriptures, A stone which the disciples, with the Herodians, saying, Teacher! we builders rejected, the same, hath become, head of know that, true, thou art, and, the way of God, in truth, the corner: From the Lord, hath this come to pass, dost teach, and it concerneth thee not about anyone, and is marvellous in our eyes. **43** Wherefore I say —for thou lookest not unto the face of men: **47** Tell unto you, The kingdom of God, will be taken away us then, how, to thee, it seemeth? Is it allowable to from you, and given to a nation bringing forth the give tax unto Caesar, or not? **48** But Jesus, taking fruits thereof: **44** [And, he that falleth on this stone, note of their wickedness, said—Why are ye tempting will be sorely bruised; but, on whomsoever it may fall, me, hypocrites? **49** Shew me the coin appointed it will utterly destroy him.] **45** And the Chief-priests for the tax. And, they, brought unto him a denary, and the Pharisées, hearing his parables, took note, **50** And he saith unto them—Whose, is this image that, concerning them, he was speaking. **46** And, and the inscription? **51** They say—Caesar's. Then, seeking to secure him, they feared the multitudes; **52** saith he unto them—Render, therefore, the things of since, for a prophet, were they holding him.

22 And, answering, Jesus, again, spake in parables unto them, saying: — **2** The kingdom of the heavens hath become like a man, a king, —who made a marriage-feast for his son; **3** And sent his servants, to call the invited into the marriage-feast, —and they would not come. **4** Again, sent he other servants, saying—Say to the invited, Lo! my dinner, have I prepared, mine oxen and my fatlings, are slain, —and, all things, are, ready: Come ye into the marriage-feast. **5** And, they, slighting it, went off, one, indeed, into his own field, and, another, unto his merchandise, — **6** And, the rest, securing his servants, ill-treated and slew them. **7** And, the king, was provoked to anger, —and, sending his armies, destroyed those murderers, and, their city, set on fire. **8** Then, saith he unto his servants—The marriage, indeed, is ready, —but, the invited, were not, worthy; **9** Be going, therefore, into the crossways of the roads, and, as many as ye shall find, call ye into the marriage-feast. **10** And those servants, going forth, into the roads, gathered together all whom they found, both bad and good, —and filled was the bride-chamber with guests. **11** But the king, entering to view the guests, saw there a man, who had not put on a wedding-garment, — **12** And saith unto him—Friend!

Caesar, unto Caesar, —and, the things of God, unto God. **22** And, hearing, they marvelled, —and, leaving him, departed. **23** On that day, there came unto him Sadducees, who say, there is, no resurrection—and they questioned him, **24** saying—Teacher! Moses, said, If any man die not having children, his brother shall marry his wife, and raise up seed unto his brother. **25** Now there were, with us, seven brethren; and, the first, marrying, died, and not having seed, left his wife unto his brother. **26** Likewise, the second also, and the third, —unto the seven. **27** And, last of all, died, the wife. **28** In the resurrection, therefore, —Of which of the seven, shall she be wife? For, all, had her. **29** And Jesus answering, said—Ye are deceiving yourselves, knowing neither the Scriptures, nor yet the power of God. **30** For, in the resurrection, they neither marry, nor are given in marriage, but, as messengers in the heaven, are they. **31** But, as touching the resurrection of the dead—Have ye not read what was spoken unto you by God, saying— **32** I, am the God of Abraham, and the God of Isaac, and the God of Jacob?—He is not God, of the dead, but, of the living. **33** And, the multitudes, hearing, were being struck with astonishment at his teaching. **34** Now, the Pharisées, hearing that he had silenced the Sadducees, were brought together with one accord; **35** and one from among them, a lawyer, proposed a question, putting

him to the test: 36 Teacher! which commandment, is greatest in the law? 37 And, he, said unto him—Thou shalt love the Lord thy God—with all thy heart, and with all thy soul, and with all thy mind: 38 This, is the great and first commandment. 39 The second, like it, is this: Thou shalt love thy neighbour as thyself. 40 In these two commandments, all the law, is contained, and the prophets. 41 Now, the Pharisees having come together, Jesus questioned them, saying— 42 How, to you, doth it seem, concerning the Christ? Whose son, is he? They say unto him—David's. 43 He saith unto them—How then doth, David, in spirit, call him, Lord, saying— 44 The Lord, hath said unto, my Lord, —Sit thou on my right hand, until I make thy foes thy footstool? 45 If then, David, calleth him, Lord, How, is he, his son? 46 And, no one, was able to answer him a word, neither durst anyone, from that day, question him, any more.

done, ye make him a son of gehenna, twofold more than ye. (Geenna g1067) 16 Alas for you, blind guides! that say—Whosoever shall swear by the Temple, it is, nothing, but, whosoever shall swear by the gold of the Temple, is bound: 17 Foolish and blind! for is, which is, greater, The gold, or the Temple that hath hallowed the gold? 18 And, whosoever shall swear by the altar, it is, nothing, but, whosoever shall swear by together, Jesus questioned them, saying— 42 How, the gift that is upon it, is bound: 19 Blind! for which is greater, The gift, or the altar that halloweth the son, is he? They say unto him—David's. 43 He saith unto them—How then doth, David, in spirit, call him, Lord, saying— 44 The Lord, hath said unto, my Lord, —Sit thou on my right hand, until I make thy foes thy footstool? 45 If then, David, calleth him, Lord, How, is he, his son? 46 And, no one, was able to answer him a word, neither durst anyone, from that day, question him, any more.

23 Then, Jesus spake unto the multitudes and unto his disciples, 2 saying—Upon Moses' seat, have sat down, the Scribes and the Pharisees: 3 All things, therefore, whatsoever they tell you, do and observe, —but, according to their works, do ye not, for they, say, and do not, perform. 4 But they bind together heavy burdens, and lay upon men's shoulders, whereas, they, with their finger, are not willing to move them. 5 But, all their works, they do, to be gazed at, by men, —for they make broad their amulets, and make large their fringes, 6 And dearly love the first couch in the chief meals, and the first seats in the synagogues, 7 And the salutations in the market-places, and to be called by men, Rabbi. 8 But, ye, —do not be called Rabbi, —for, one, is your Teacher, and, all ye, are brethren; 9 And, father, be none of you called, upon the earth, for, one, is your Father, the Heavenly; 10 Neither be called leaders, for, your leader, is one, the Christ; 11 And, the greatest of you, shall be to you, a minister; 12 And, whoever shall exalt himself, shall be, abased, and, whoever shall abase himself, shall be, exalted, 13 But alas for you, Scribes and Pharisees, hypocrites; because ye are locking up the kingdom of the heavens before men, —for, ye, are not entering, neither, them who are entering, suffer ye to enter. 15 Alas for you, Scribes and Pharisees, hypocrites; because ye compass sea and dry land, to make one convert—and, when it is

done, ye make him a son of gehenna, twofold more than ye. (Geenna g1067) 16 Alas for you, blind guides! that say—Whosoever shall swear by the Temple, it is, nothing, but, whosoever shall swear by the gold of the Temple, is bound: 17 Foolish and blind! for is, which is, greater, The gold, or the Temple that hath hallowed the gold? 18 And, whosoever shall swear by the altar, it is, nothing, but, whosoever shall swear by together, Jesus questioned them, saying— 42 How, the gift that is upon it, is bound: 19 Blind! for which is greater, The gift, or the altar that halloweth the son, is he? They say unto him—David's. 43 He saith unto them—How then doth, David, in spirit, call him, Lord, saying— 44 The Lord, hath said unto, my Lord, —Sit thou on my right hand, until I make thy foes thy footstool? 45 If then, David, calleth him, Lord, How, is he, his son? 46 And, no one, was able to answer him a word, neither durst anyone, from that day, question him, any more.

tithe the mint and the anise and the cummin, —and have dismissed the weightier matters of the law—the justice, the mercy, and the faith; whereas, these, it was binding, to do, and, those, not to, dismiss. 24 Blind guides! Straining out the gnat, but, the camel, swallowing. 25 Alas for you, Scribes and Pharisees, hypocrites; because ye cleanse the outside of the cup and of the dish, —while, within, they are full of plunder and intemperance. 26 Blind Pharisee! cleanse, first, the inside, of the cup [and of the dish], that, the outside thereof, may become, clean. 27 Alas for you, Scribes and Pharisees, hypocrites; because ye make yourselves like sepulchres whitewashed, which, outside, indeed, appear, beautiful, but, within, are full, of dead men's bones and all uncleanness, — 28 Thus, ye also, outside, indeed, appear to men, righteous, but, within, are full, of hypocrisy and lawlessness. 29 Alas for you, Scribes and Pharisees, hypocrites; because ye build the sepulchres of the prophets, and adorn the monuments of the righteous, 30 and say—if we had been in the days of our fathers, we would not have been their partners in the blood of the prophets: 31 So that ye bear witness against yourselves, that ye are, sons, of them who murdered the prophets. 32 And, ye, fill ye up the measure of your fathers! 33 Serpents! broods of vipers! how should ye flee from the judgment of gehenna? (Geenna g1067) 34 For this cause, lo! I, send unto you, prophets and wise men and scribes, —some from among them, ye will slay and crucify, And some from among them ye

will—scourge in your synagogues, and pursue from city to city: 35 That there may come upon you—all righteous blood poured out upon the earth, from unto you—All these things, will have come, upon this generation. 37 Jerusalem! that slayeth the prophets, and stoneth them that have been sent unto you—All these things, will have come, upon this generation. 37 Jerusalem! that slayeth the prophets, and stoneth them that have been sent unto you—All these things, will have come, upon this generation.

38 Lo! your house is left to you; suck, in those days; 39 For I say unto you—in no wise, may ye see me, for henceforth, until ye say, Blessed, is he that cometh, in the name of the Lord!

24 And, Jesus coming forth, from the temple, was taking his departure, when his disciples came forward to point out to him the buildings of the temple. 2 But, he, answering, said unto them—Are ye not beholding all these things? Verily, I say unto you—in no wise, shall there be left here, stone upon stone, which shall not be thrown down. 3 And, as he was sitting upon the Mount of Olives, the disciples came unto him, privately, saying—Tell us, when these things shall be, —and what the sign of thy presence, and the conclusion of the age. (aiōn g165) 4 And, answering, Jesus said unto them—Be taking heed, lest anyone, deceive, you; 5 For, many, will come upon my name, saying—I, am the Christ, —and will, deceive many. 6 Moreover ye will be sure to be hearing of wars, and rumours of wars: Mind! be not alarmed, for it must needs happen, —but, not yet, is, the end; 7 For there will arise—nation against nation, and kingdom against kingdom, —and there will be famines and earthquakes, in places. 8 But, all these things, are a beginning of birth-pangs. 9 Then, will they deliver you up into tribulation, and will slay you, —and ye will be men hated by all the nations, because of my name 10 And, then, will many be caused to stumble, and, one another, will deliver up, and will hate one another; 11 And, many false prophets, will arise, and deceive, many; 12 And, because of lawlessness being brought to the full, the love of the many, will grew cold. 13 But, he that hath endured throughout, the same, shall be saved. 14 And this glad message of the kingdom will be proclaimed in all the inhabited

earth, for a witness unto all the nations, —and, then, will have come, the end. 15 Whosoever, therefore, spake of through Daniel the prophet, standing in a holy place, —he that readeth, let him think, 16 between the Temple and the altar. 36 Verily, I say Then, they who are in Judaea, let them flee into the mountains; 17 And, he that is on the house-top, let him not come down, to take away the things out of his house; 18 And, he that is in the field, let him not turn back, to take away his mantle. 19 But alas! for like as a hen gathereth her chickens under her wings, the women with child, and for them that are giving suck, in those days; 20 But be praying that your flight, may not happen in winter, nor on sabbath; 21 For there will be then, Great tribulation, such as hath not happened, from the beginning of the world, until the present time, neither in any wise shall happen. 22 And, except those days had been shortened, no flesh had been saved; but, for the sake of the chosen, those days shall be shortened. 23 Then, if any, unto you, say—Lo! here, is the Christ, or, there, Do not believe it; 24 For there will arise, false Christs, and false prophets, —and they will show great signs and wonders, so that, if possible, even the chosen, should be deceived: — 25 Lo! I have foretold you. 26 If therefore they should say unto you, Lo! in the desert, he is, Do not go forth; Lo! in the chambers, Do not believe it. 27 For, just as the lightning goeth forth from the east, and shineth unto the west, so, shall be the presence of the Son of Man. 28 Wheresoever, the corpse, shall be, there, shall be gathered, the vultures! 29 But, straightway after the tribulation of those days, the sun, will be darkened, and, the moon, will not give her brightness, and, the stars, will fall from heaven, —and, the powers of the heavens, will be shaken; 30 And, then, will be displayed—The sign of the Son of Man in heaven, and, then, will smite their breasts—all the tribes of the earth; and they will see the Son of Man—coming upon the clouds of heaven, with great power and glory. 31 And he will send forth his messengers, with a great trumpet, and they will gather together his chosen—Out of the four winds, from heavens' bounds, unto their bounds. 32 Now, from the fig-tree, learn ye, the parable: —When, already, her young branch, becometh tender, and the leaves, may be sprouting, ye observe, that, near, is, the summer: 33 Thus, ye also, when ye shall see all these things, observe ye, that, near, he is, at the

doors. **34** Verily, I say unto you—In nowise, shall this generation, pass away, until all these things, shall happen: **35** The heaven and the earth, shall pass away, but, my words, shall, in nowise, pass away. **36** **8** And, the foolish, unto the prudent, said—Give But, concerning that day and hour, no one, knoweth, neither the messengers of the heavens, nor the Son, But the prudent, answered, saying—Lest once, by —save the Father only. **37** For, just as the days of Noah, so, will be the presence of the Son of Man; **38** be going rather unto them that sell, and buy For, as they were in those days that were before the flood, feeding and drinking, marrying and being given in marriage,—until the day Noah entered into the ark; **39** And they observed not, until the flood came and door was locked. **40** Then, shall there be two men in the field,—one, is taken near, and, one, is left behind: **41** know you not. **13** Be watching, therefore, because Two women grinding at the mill, —one, is taken near, ye know, neither the day nor the hour. **14** For it is, and, one, is left behind. **42** Be watching, therefore, for just as a man, who, going from home, called his own ye know not, on what manner of day, your Lord is coming. **43** But there is, one thing, ye know—That, if the householder, had known, in what watch, the thief was coming, he would have been on the alert, according to his particular ability, and went from and not have suffered his house to be dug through. **44** Wherefore, ye also, be getting ready, because, in what hour ye are, not thinking, The Son of Man doth come. **45** Who then is the faithful and prudent servant, whom the master hath appointed over his household, to give them food in season? **46** Happy! lord. **19** And, after a long time, cometh the lord of that servant, whom his master, when he cometh, shall bring other five: **17** Likewise, he of the two, gained other two: **18** But, he who the one had received, went servant, whom the master hath appointed over his household, to give them food in season? **46** Happy! lord. **19** And, after a long time, cometh the lord of that servant, whom his master, when he cometh, shall bring other five talents, saying, —Lord! five talents, servant should say in his heart—My master, delayeth, to me, thou didst deliver up: See! other five talents, I **49** And begin to be striking his fellow-servants, and gained. **21** His lord said unto him—Well-done! good eating and drinking with the drunken, **50** The master and faithful servant, —Over a few things wast thou of that servant, will have come, on a day when he is not expecting, and in an hour when he is not observing, — **51** And will cut him asunder; and, his part, with the hypocrites, will appoint: There, shall be wailing and gnashing of teeth!

25 Then, will the kingdom of the heavens become like unto, ten virgins, who, taking their torches, went forth to meet the bridegroom. **2** Now, five of them, were foolish, and, five, prudent. **3** For, the foolish—though they took, their torches, took not with them, oil: **4** But, the prudent, took oil in their vessels, with their torches. **5** Now, the bridegroom, delaying, they all became drowsy, and were sleeping.

His lord said unto him—Well-done! good and faithful servant, —Over a few things, wast thou faithful, over many things, will I appoint thee: Enter into the joy of thy lord. **24** But he also who, the one talent, had received, coming forward, said—Lord I knew thee, that thou art a, hard, man, reaping, where thou hast not sown, —and gathering, whence thou hast not winnowed; **25** And, overcome with fear, I went away, and hid thy talent in the ground: See! thou hast what is thine! **26** And his lord, answering, said unto him—O

wicked servant, and cowardly, knewest thou that I reap, where I have not sown, and gather, whence I have not winnowed? 27 It was binding on thee, therefore, to cast my silver into the money-changers, —and, I, when I, came, might have obtained what was mine, with interest. 28 Therefore take away, from him, the talent, and give unto him that hath the ten talents; 29 For, to every one that hath, shall be given, and he shall be made to abound; but, from him that hath not, even what he hath, shall be taken away from him: 30 And, the unprofitable servant, cast ye forth into the darkness, outside: There, shall be wailing and gnashing of teeth. 31 But, whosoever the Son of Man shall come in his glory, and all the messengers with him, then will he sit on his throne of glory; 32 And there will be gathered before him, all the nations, and he will separate them one from another, just as, the shepherd! separateth the sheep from the goats, — 33 And he will set, the sheep, indeed, on his right hand, but, the goats, on the left. 34 Then, will the king say to those on his right hand: Come ye, the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world; 35 For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink, a stranger, was I, and ye took me home, 36 Naked, and ye clothed me, sick, and ye visited me, in prison, was I, and ye came unto me. 37 Then, will the righteous answer him, saying: Lord! when, saw we thee—hungry, and fed thee, or thirsty, and gave thee drink? 38 And, when, saw we thee—a stranger, and took thee home, or naked, and clothed thee? 39 And, when, saw we thee—sick, or in prison, and came unto thee? 40 And, answering, the king will say unto them: Verily, I say unto you—Inasmuch as ye did it unto one of these my least brethren, unto me, ye did it. 41 Then, will he say unto those also, on his left hand: Depart ye from me, accursed ones! Into the age-abiding fire, which hath been prepared for the adversary and his messengers; (aiōnios g166) 42 For I hungered, and ye gave me not to eat, [and] I was thirsty, and ye gave me not to drink, 43 A stranger, was I, and ye took me not home, naked, and ye clothed me not, sick, and in prison, and ye visited me not. 44 Then, will, they also, answer, saying: Lord! when saw we thee—hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not unto thee? 45 Then, will he answer them, saying:

Verily, I say unto you—Inasmuch as ye did it not, unto one of these least, neither unto me, did ye it. 46 And, these, shall go away, into, age-abiding, correction, but, the righteous, into, age-abiding, life. (aiōnios g166)

26 And it came to pass, when Jesus ended all these words, he said unto his disciples: 2 Ye know that, after two days, the passover, taketh place, —and, the Son of Man, is to be delivered up, to be crucified. 3 Then, were gathered together, the High-priests and the Elders of the people, into the court of the High-priest who was called Caiaphas; 4 and they took counsel together, in order that, Jesus, by guile, they might secure, and slay. 5 They were saying, however: Not during the feast, lest, an uproar, arise among the people. 6 But, Jesus, happening to be in Bethany, in the house of Simon the leper, 7 there came unto him a woman, holding an alabaster-jar of costly perfume, and she poured it down upon his head, as he was reclining. 8 And the disciples, seeing it, were greatly displeased, saying—To what end, this loss? 9 For this could have been sold for much, and given to the destitute. 10 But Jesus, taking note, said unto them—Why vex ye the woman? for, a seemly work, hath she wrought for me; 11 For, always, the destitute, have ye with you, —but, me, not always, have ye; 12 For, she, pouring this perfume upon my body, so as to prepare me for burial, did it. 13 Verily, I say unto you—Wheresoever this glad-message shall be proclaimed in all the world, also what she did, will be told, as a memorial of her. 14 Then, went one of the twelve, the one called Judas Iscariot, unto the High-priests, 15 and said—What are ye willing to give unto me? and, I, unto you, will deliver him up. And they appointed him thirty pieces of silver. 16 And, from that time, was he seeking a favourable opportunity that he might, deliver him up. 17 And, on the first of the days of unleavened bread, the disciples came unto Jesus, saying—Where wilt thou, that we make ready for thee to eat the passover? 18 And, he, said—Go your way into the city, unto such-a-one, and say to him, The teacher, saith, My season, is, near, with thee, will I keep the passover, with my disciples. 19 And the disciples did, as Jesus directed them, and made ready the passover. 20 And, when, evening, came, he was reclining with the twelve [disciples]; 21 and, as they were eating, he said—Verily, I say unto

you, One from among you, will deliver me up. 22 And, ye, one hour, to watch with me? 41 Be watching being exceedingly grieved, they began to be saying and praying, that ye may not enter into temptation: to him, each one—Can it be, I, Lord? 23 And, he, The spirit, indeed, is, eager, but, the flesh, weak. 42 answering, said—He who hath dipped with me his Again, a second time, departing he prayed, saying: hand in the bowl, the same, will deliver me up. 24 My Father! If it is impossible for this to pass, except I, The Son of Man, indeed, goeth his way, according as drink, it, Accomplished, be, thy will. 43 And coming, it is written concerning him,—But alas! for that man, he, again, found them sleeping, for their eyes had through whom the Son of Man, is being delivered become heavy. 44 And, leaving them, he, again, up: Well, had it been for him, if, that man, had not departed, and prayed a third time, the same word, been born! 25 And Judas, who was delivering him up, saying again. 45 Then, cometh he unto the disciples, answering, said—Can it be, I, Rabbi? He saith unto and saith unto them, —Ye are sleeping what time him—Thou, hast said. 26 And, as they were eating, remaineth, and taking your rest: Lo! the hour hath Jesus, taking a loaf and blessing, brake, —and, giving drawn near, and, the Son of Man, is being delivered to his disciples, said—Take, eat! This, is, my body. 27 up into the hands of sinners. 46 Arise! let us be going, And, taking a cup, and giving thanks, he gave unto —Lo! he that delivereth me up, hath drawn near. 47 them, saying—Drink of it, all of you; 28 For, this, is And, while, yet, he was speaking, lo! Judas, one of my blood of the covenant, which, for many, is to be the twelve, came, and, with him, a large multitude, poured out, for remission of sins. 29 Moreover, I say with swords and clubs, from the High-priests and unto you—In nowise, will I drink, henceforth, of this Elders of the people. 48 And, he who was delivering produce of the vine, until that day, whosoever I shall him up, gave them a sign, saying—Whomsoever I drink it with you, new, in the kingdom of my Father. shall kiss, he, it is, —secure him. 49 And, straightway, 30 And, having sung praise, they went forth unto the coming unto Jesus, he said—Joy to thee! Rabbi, Mount of Olives. 31 Then, Jesus saith unto them—All and eagerly kissed him. 50 But, Jesus, said unto ye, will find cause of stumbling in me, during this him—Friend! wherefore art thou here? Then, coming night; for it is written, I will smite the shepherd, and, forward, they thrust their hands upon Jesus, and the sheep of the flock, will be scattered abroad; 32 secured him. 51 And lo! one of those with Jesus, But, after my arising, I will go before you into Galilee. stretching forth his hand, grasped his sword, and 33 Now Peter, answering, said unto him—Though, all, smiting the servant of the High-priest, cut off his ear. shall find cause of stumbling in thee, I, shall never 52 Then, Jesus saith unto him—Put back thy sword find cause of stumbling. 34 Jesus saith unto him: into its place, for, all they who take a sword, by a Verily, I say unto thee—During this night, before a sword, shall perish. 53 Or thinkest thou that I cannot cock crow, Thrice, wilt thou deny me. 35 Peter saith call upon my Father, and he will set near me, even unto him: Even though it be needful for me, with thee now, more than twelve legions of messengers? 54 to die, in nowise, will I deny thee. Likewise, all the How then should the Scriptures be fulfilled, that, thus, disciples also, said. 36 Then Jesus cometh with them, it must needs come to pass? 55 In that hour, said into a place called Gethsemane, —and he saith unto Jesus unto the multitudes: As against a robber, came his disciples, Sit ye here, while I go yonder and pray. ye forth, with swords and clubs, to arrest me? Daily in 37 And, taking with him, Peter and the two sons of the temple, used I to sit teaching, and ye secured me Zebedee, he began to be grieved and to be in great not; 56 But, this, hath, wholly, come to pass, that, the distress. 38 Then, saith he unto them: Encompassed Scriptures of the prophets, may be fulfilled. Then, the with grief, is my soul, unto death: Abide ye here, and disciples, all forsaking him, fled. 57 And, they who be watching with me. 39 And, going forward a little, secured Jesus, led him away unto Caiaphas the High-he fell upon his face, offering prayer, and saying—My priest, where the Scribes and the Elders gathered Father! If it is possible, let this cup pass from me, themselves together. 58 Now, Peter, was following —Nevertheless, not as, I, will, but as, thou, wilt. 40 him afar off, unto the court of the High-priest, —and, And he cometh unto his disciples, and findeth them entering within, was sitting with the attendants, to see sleeping, and said unto Peter—Thus, powerless are the end. 59 Now, the High-priests and all the High-

council, were seeking false-witness against Jesus, with remorse, returned the thirty pieces of silver unto that they might, put him to death; **60** and found not the High-priests and Elders, **4** saying—I have sinned, any, though many came forward as false-witnesses. in delivering up righteous blood. But, they, said—What At length, however, there came forward, two, **61** and is that to us? thou, shalt see to it for thyself. **5** And, said: This, man said—I am able to pull down the throwing the pieces of silver into the Temple, he shrine of God, and, in three days, to, build, it. **62** withdrew, and, going away, hanged himself. **6** But, the And the High-priest, arising, said unto him—Nothing, High-priests, taking the pieces of silver, said—It is not answerest thou? What are these, against thee bearing allowed, to cast them into the treasury; since, a price witness? **63** But, Jesus, was silent. And, the High- of blood, they are. **7** And, taking counsel, they bought priest, said unto him: I put thee on oath, by the Living with them, the field of the potter, as a burial-place for God, that, to us, thou say—Whether, thou, art the strangers. **8** Wherfore, that field hath been called Christ, the Son of God. **64** Jesus saith unto him: Field of Blood, until this day. **9** Then, was fulfilled, Thou, hast said; Moreover, I say unto you—Hereafter, that which was spoken through Jeremiah the prophet, ye will see the Son of Man, sitting on the right hand saying: And they took the thirty pieces of silver, as of power, and coming upon the clouds of heaven. the value of him whom they had valued, whom they **65** Then, the High-priest rent asunder his garments, had valued, of Israel's sons, — **10** And gave them saying—He hath spoken profanely! What further need for the field of the potter, as, the Lord, directed me. have we, of witnesses? Lo! now, ye have heard the **11** Now, Jesus, stood before the governor; and the profanity! **66** How, to you, doth it seem? And, they, governor questioned him, saying—Thou, art the king answering, said: Guilty of death, he is. **67** Then, spat of the Jews? And, Jesus, said—Thou, sayest. **12** they into his face, and buffeted him; and, others, And, while he was being accused by the High-priests struck him smartly, **68** saying—Prophesy unto us, O and Elders, he answered nothing. **13** Then, Pilate Christ! Who is he that struck thee? **69** Now, Peter, saith unto him—Hearrest thou not how many things was sitting without, in the court; and there came unto against thee they are bearing witness? **14** And he him a certain female servant, saying—Thou also, answered him, no not so much as a single word, so wast with Jesus, the Galilaean. **70** But, he, denied that the governor was marvelling exceedingly. **15** But, before all, saying—I know not what thou sayest. **71** feast by feast, the governor had been wont to release And, when he went out into the porch, another female one unto the multitude, a prisoner whom they were saw him, and said unto them who were there—This, desiring. **16** Now they had at that time a distinguished one was with Jesus the Nazarene. **72** And, again, he prisoner, called, Barabbas. **17** They therefore having denied, with an oath—I know not the man. **73** And, come together, Pilate, said to them—Whom will ye I after a little, the by-standers, coming forward, said should release unto you? Barabbas? or Jesus, who is unto Peter: Truly, thou also, art, from among them, called Christ? **18** For he knew that, for envy, they for, thy very speech, maketh thee, manifest. **74** Then, had delivered him up. **19** And, as he was sitting upon began he to be cursing and swearing—I know not the judgment seat, his wife sent unto him, saying: the man! And, straightway, a cock crowed. **75** And Have thou nothing to do with that righteous man, Peter was put in mind of the declaration of Jesus, of for, many things, have I suffered this day, by dream, his having said—Before a cock crow, thrice, wilt thou because of him. **20** But, the High-priests and the utterly deny me; and, going forth outside, he wept elders, persuaded the multitudes, that they should bitterly.

27 Now, when morning came, all the High-priests and Elders of the people took, counsel, against Jesus, so as to put him to death: **2** and, binding him, they led him away, and delivered him up unto Pilate the governor. **3** Then, Judas who had delivered him up, seeing that he was condemned, being smitten

elders, persuading the multitudes, that they should claim Barabbas, but, Jesus, should, destroy. **21** Now the governor, answering, said unto them—Which of the two desire ye I should release unto you? And they said—Barabbas! **22** Pilate saith unto them—What then shall I do unto Jesus, who is called Christ? They all say—Let him be crucified! **23** But, he, said—Indeed! what evil hath he done? But, they, vehemently, were crying aloud, saying—Let him be crucified! **24** And

Pilate, seeing, that, nothing, it availed, but rather, a end hast thou forsaken me? 47 Now certain of them tumult, was arising, taking water, washed his hands of who were there standing, when they heard, began to it before the multitude, saying—Innocent, am I, of the say—This man, calleth, Elijah. 48 And, straightway, blood of this man, —Ye, shall see to it for yourselves. one from among them, running, and taking a sponge, 25 And all the people, answering, said—His blood be and filling it with vinegar and putting it on a reed, was upon us and upon our children! 26 Then released he giving him to drink; 49 but, the rest, said—Stay! let unto them Barabbas, but, scourging, Jesus, delivered us see whether Elijah is coming, and will save him. him up, that he might be crucified. 27 Then the But, another, taking a spear, pierced his side, and soldiers of the governor, taking Jesus aside into the there came forth water and blood. 50 And, Jesus, judgment-hall, gathered unto him all the band; 28 and, again crying out with a loud voice, dismissed the unclothing him, a scarlet scarf, put they about him, spirit. 51 And lo! the veil of the Temple, was rent, from — 29 and, plaiting a crown out of thorns, they put it top to bottom, into two; and, the earth, was shaken, upon his head, and a reed in his right hand, —and, and, the rocks, were rent; 52 and, the tombs, were kneeling before him, began to mock him, saying—Joy opened and, many bodies of the holy ones who had to thee, King of the Jews! 30 And, spitting upon him, fallen asleep, arose, — 53 and, coming forth out of they took the reed, and began striking upon his head. the tombs after his arising, entered into, the holy 31 And, when they had mocked him, they put off him city, and plainly appeared unto many. 54 Now, the the scarf, and put on him his garments, and led him centurion, and those with him watching Jesus, seeing away unto the crucifying. 32 And, as they were going the earthquake and the things coming to pass, were forth, they found a man of Cyrene, by name, Simon, violently affrighted, saying—Truly, God's Son, was, —the same, they impressed to bear his cross. 33 he! 55 Now there were there, many women, from And, coming into a place called Golgotha, that is to afar, beholding, who indeed had followed Jesus from say, Skull-place, 34 they gave him to drink, wine, with Galilee, ministering unto him; 56 among whom was gall, mingled, and, tasting, he would not drink. 35 And, Mary the Magdalene, also Mary the mother of James having crucified him, they parted among themselves and Joseph, and the mother of the sons of Zebedee. his garments, casting a cloth; 36 and, being seated, 57 And, when, evening, arrived, there came a rich were watching him there. 37 And they put up, over his man from Arimathaea, whose name was Joseph, who head, his accusation, written—THIS, IS JESUS, THE also, himself, had been discipled unto Jesus. 58 The KING OF THE JEWS. 38 Then, are crucified with same, going unto Pilate, claimed the body of Jesus. him, two robbers, —one on the right hand, and one Then, Pilate commanded it to be given up. 59 And on the left. 39 And, they who were passing by, were Joseph, taking the body, wrapped it up in a clean reviling him, shaking their heads, 40 and saying—The Indian-cloth, 60 and laid it in his new tomb, which man that taketh down the Temple and in three days he had hewn in the rock, and, rolling near a large buildeth it! Save, thyself! If thou art God's Son, come stone unto the door of the tomb, departed. 61 Now down from the cross. 41 Likewise, the High-priests, there were there, Mary the Magdalene, and the other [also], mocking, with the Scribes and Elders, were Mary, sitting over against the sepulchre. 62 And, on saying: Others, he saved, —Himself, he cannot save: the morrow, which is after the preparation, the High-42 Israel's King, he is! Let him come down, now, from priests and the Pharisee were gathered together unto the cross, —and we will believe on him! 43 He hath Pilate, 63 saying—Sir! we have been put in mind put confidence upon God, Let him rescue him, now, if that, that deceiver, said, while yet living, —After three he desireth him; for he said, I am, God's Son. 44 And, days, will I, arise. 64 Command, therefore, that the the same thing, the robbers also, who were crucified sepulchre be made secure until the third day, —lest with him, were casting in his teeth. 45 Now, from the once the disciples should come and steal him, and sixth hour, darkness, came upon all the land—until say unto the people, He hath arisen from the dead! the ninth hour. 46 And, about the ninth hour, Jesus and, the last deception, shall be, worse than the uttered a cry, with a loud voice, saying—Eloi! Eloi! first. 65 Pilate saith unto them—Ye have a guard: Go lema sabachthanei? that is, My God! my God! to what your way, secure it for yourselves, as ye know how.

66 And, they, went and secured for themselves the sepulchre, sealing the stone, with the guard.

— 20 Teaching them to observe all things whatsoever I myself have commanded you, And lo! I, am, with you, all the days, until the conclusion of the age. (aiōn
g165)

28 And, late in the week, when it was on the point of dawning into the first of the week, came Mary the Magdalene, and the other Mary, to view the sepulchre. 2 And lo! a great commotion occurred,—for, a messenger of the Lord, descending out of heaven, and coming near, had rolled away the stone, and was sitting upon it. 3 Now his appearance, was, as lightning, and, his clothing, white as snow; 4 and, for fear of him, they who were keeping watch were thrown into a commotion, and became as dead men. 5 But the messenger, answering, said unto the women—Be not, ye, afraid! For I know that, Jesus the crucified, ye are seeking: 6 He is not here, for he hath arisen, as he said. Come! see the place where he lay; 7 And, quickly going, tell his disciples—He hath arisen from the dead, and lo! he is going before you into Galilee; —There, shall ye yourselves see him: Lo! I have told you. 8 And, departing quickly from the tomb with fear and great joy, they ran to bring tidings unto his disciples. 9 And lo! Jesus, met them, saying—Joy to you! And, they, going forward, held his feet, and worshipped him. 10 Then, Jesus saith unto them—Be not afraid! Go your way, bear tidings unto my brethren, that they may depart into Galilee; and, there, shall they themselves see me. 11 Now as they were, going, lo! certain of the guard, went into the city and reported unto the High-priests all the things that had come to pass; 12 and, being gathered together with the Elders and taking counsel, sufficient pieces of silver, gave they unto the soldiers, — 13 saying—Say ye, His disciples, coming, by night, stole him, while we were sleeping: 14 And, if this be reported unto the governor, we, will persuade him, and will make, you, free from care. 15 And, they, taking the pieces of silver, did as they were instructed. And this account was spread abroad among the Jews...until this [very] day. 16 And, the eleven disciples, went into Galilee, unto the mountain which, Jesus, had appointed them; 17 and, seeing him, they worshipped, but, some, doubted. 18 And Jesus, coming near, spake unto them, saying—All authority, in heaven and on earth, hath been given unto me; 19 Go ye, therefore, and disciple all the nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit,

Mark

1 Beginning of the glad-message of Jesus Christ. **2**

According as it is written in Isaiah the prophet—Lo! I send my messenger before thy face, Who shall prepare thy way, — **3** A voice of one crying aloud—in the wilderness, prepare ye the way of the Lord, straight, be making his paths. **4** John the Immerser came, in the wilderness, proclaiming an immersion of repentance for remission of sins; **5** and there were going out unto him all the Judaea country and all they of Jerusalem, and were being immersed by him in the Jordan river, openly confessing their sins; **6** and John was clothed with camel's-hair and a leathern girdle about his loins, and was eating locusts and wild honey; **7** and he proclaimed, saying—He that is mightier than I cometh after [me], of whom I am not worthy to stoop and unloose the strap of his sandals: **8** I, have immersed you, with water, —He, will immerse you, with the Holy Spirit. **9** And it came to pass, in those days, that Jesus came from Nazareth of Galilee, and was immersed into the Jordan by John; **10** And, straightway, as he was coming up out of the water, he saw the heavens rending asunder, and, the Spirit, as a dove, descending unto him; **11** and a voice [came] out of the heavens—Thou, art my Son, the Beloved,—In thee, I delight. **12** And, straightway, the Spirit urgeth him forth into the wilderness; **13** and he was in the wilderness, forty days, tempted by Satan, and was with the wild beasts,—and, the messengers, were ministering unto him. **14** And after John was delivered up, Jesus came into Galilee, proclaiming the glad-message of God, **15** [and saying]—The season is fulfilled, and the kingdom of God hath drawn near, —Repent ye, and have faith in the glad-message. **16** And, passing by near the sea of Galilee, he saw Simon, and Andrew the brother of Simon, casting a net in the sea, —for they were fishers; **17** and Jesus said unto them—Come after me, and I will make you become fishers of men; **18** and, straightway, leaving the nets, they followed him. **19** And, going forward a little, he saw James the son of Zebedee, and John his brother, and them who were in the boat putting in order the nets; **20** and, straightway, he called them,—and, leaving their father Zebedee in the boat, with the hired men, they came away after him. **21**

And they journey into Capernaum. And, straightway, on the Sabbath, entering into the synagogue, he began teaching; **22** and they were being struck with astonishment at his teaching, —for he was teaching them as one having authority, and, not as the Scribes. **23** And, straightway, there was in their synagogue, a man in an impure spirit, —and he cried out aloud, **24** saying—What have we in common with thee, Jesus of Nazareth? Hast thou come to destroy us? I know thee, who thou art, The Holy One of God. **25** And Jesus rebuked him, [saying]—Be silenced, and come forth out of him! **26** And the impure spirit, tearing him, and calling out with a loud voice, came forth out of him; **27** and they were amazed, one and all, so that they began to discuss among themselves, saying—What is this? New teaching! With authority, to the impure spirits also, he giveth orders, and they obey him! **28** And forth went the report of him, straightway, on every hand, into the surrounding country of Galilee. **29** And, straightway, out of the synagogue, going forth, he went unto the house of Simon and Andrew, with James and John. **30** Now, the mother-in-law of Simon, was lying in a fever, and, straightway, they speak to him concerning her; **31** and, coming near, he raised her up, grasping her hand, —and the fever left her, and she began ministering unto them. **32** And, evening arriving, when the sun went in, they were bearing unto him all who were sick, and them who were demonized; **33** and all the city was gathered unto the door; **34** and he cured many that were sick with divers diseases, and, many demons, he cast out, and suffered not the demons to be talking, —because they knew him [to be Christ]. **35** And, very early by night arising, he went out [and departed] into a desert place, and, there, was praying; **36** and Simon, and they who were with him, went in quest of him, **37** and found him, and say unto him—All, are seeking thee; **38** and he saith unto them—Let us be going elsewhere, into the neighbouring country-towns, in order that, there also, I may be making proclamation, —for, to this end, came I forth; **39** and he came, making proclamation, into their synagogues, throughout the whole of Galilee, —and, was casting the demons out. **40** And there cometh unto him, a leper, beseeching him and [kneeling], —saying unto him—if thou be willing, thou canst cleanse me; **41** and, moved with compassion, he stretched forth the

hand, and touched him, and saith unto him—I am following me! And, arising, he followed him. **15** And willing, Be cleansed! **42** and, straightway, the leprosy it cometh to pass, that he is reclining in his house, departed from him, and he was cleansed; **43** and, and many tax-collectors and sinners were reclining strictly charging him, straightway, he urged him forth; with Jesus and his disciples; for there were many, **44** and saith unto him—Mind! unto no one, say aught, and they began following him. **16** And the Scribes—but withdraw, thyself, show unto the priest, and and Pharisees, seeing that he was eating with the offer for thy cleansing what things Moses enjoined, for sinners and the tax-collectors, began saying unto his a witness unto them. **45** But, he, going forth, began disciples—with the tax-collectors and sinners, is he to be proclaiming many things, and blazing abroad eating? **17** And, hearing it, Jesus saith unto them—No the story, so that, no longer, was it possible for him, need, have the strong of a physician, but they who openly, into a city, to enter,—but, outside, in desert are sick, I came not to call the righteous, but sinners. places, [was he], and they were coming unto him **18** And the disciples of John and the Pharisees were from every quarter.

2 And, entering again into Capernaum, after some days, it was heard say—He is in a house; **2** and many were gathered together, so that no longer was there room even in the approaches to the door, —and he began speaking unto them the word; **3** and they come, bearing unto him a paralytic, upborne by four, — **4** and, not being able to get near him by reason of the multitude, they uncovered the roof where he was, and, having broken it up, they began letting down the couch whereon the paralytic was lying; **5** and, Jesus, seeing their faith, saith unto the paralytic—Child! forgiven are thy sins! **6** Now there were certain of the Scribes there, sitting and deliberating in their hearts, — **7** Why doth, this, man thus talk? he is speaking profanely! Who can forgive sins, save one, God? **8** And Jesus, straightway, taking note in his spirit, that [thus] they are deliberating within themselves, saith [unto them]—Why, these things, are ye deliberating in your hearts? **9** Which is easier—to say unto the paralytic, Forgiven are thy sins, or to say, Rise, [and] take up thy couch, and be walking? **10** But, that ye may know that the Son of Man hath authority to be forgiving sins upon the earth, he saith to the paralytic: **11** To thee, I say, Rise, take up thy couch, and be going thy way unto thy house. **12** And he arose, and, straightway taking up the couch, went forth before all, —so that all were beside themselves and were glorifying God, [saying]—Thus, we never saw it! **13** And he went forth again by the sea, —and all the multitude was coming unto him, and he began teaching them. **14** And, passing by, he saw Levi, the son of Alphaeus, sitting over the tax-office, —and saith unto him—Be

it cometh to pass, that he is reclining in his house, and many tax-collectors and sinners were reclining strictly charging him, straightway, he urged him forth; with Jesus and his disciples; for there were many, and Pharisees, seeing that he was eating with the offer for thy cleansing what things Moses enjoined, for sinners and the tax-collectors, began saying unto his a witness unto them. **45** But, he, going forth, began disciples—with the tax-collectors and sinners, is he to be proclaiming many things, and blazing abroad eating? **17** And, hearing it, Jesus saith unto them—No the story, so that, no longer, was it possible for him, need, have the strong of a physician, but they who openly, into a city, to enter,—but, outside, in desert are sick, I came not to call the righteous, but sinners. **18** And the disciples of John and the Pharisees were fasting; and they come and say unto him—For what cause, do, the disciples of John and the disciples of the Pharisees, fast, whereas, thy disciples, fast not?

19 And Jesus said unto them—Is it possible for the sons of the bridechamber, while the bridegroom is with them, to be fasting? So long as they have the bridegroom with them, it is impossible, to fast. **20** But there will come days, when the bridegroom shall be taken from them, and, then, they will fast, in that day. **21** No one, seweth a patch of unshrunk cloth upon an old mantle, —otherwise, at least, the shrinking teareth away from it—the new from the old—and, a worse rent is made. **22** And, no one, poureth new wine into fold skins, —otherwise, at least, the wine will burst the skins, and the wine is lost, and, the skins. [But new wine is for unused skins.] **23** And it came to pass, that he, on the Sabbath, was passing through the cornfields, and his disciples began to be going forward, plucking the ears of corn. **24** And, the Pharisees, were saying, —See! why are they doing, on the Sabbath, what is not allowed? **25** And he saith unto them—Have ye never read what David did, when he had need and hungered, —he, and they who were with him: **26** [how] he entered into the house of God, while Abiathar was High-priest, and, the presence-bread, did eat, —which it is not allowed to eat, save unto the priests, —and gave, unto them also who were with him? **27** And he was saying unto them—The Sabbath, for man, was made, and not, man, for, the Sabbath: **28** So that the Son of Man is, Lord, even of the Sabbath.

3 And he entered again into a synagogue, and there was there, a man having, his hand, withered; **2** and they were narrowly watching him, whether, on

the Sabbath, he would cure him, that they might accuse him. 3 And he saith unto the man who hath his hand withered, Arise into the midst! 4 and saith unto them—How can, Satan, cast, Satan out? 24 And, unto them—Is it allowed, on the Sabbath, to do good, if a kingdom against itself be divided, that kingdom or to do evil? To, save, life, or, to slay? but they cannot be made to stand; 25 And, if a house against remained silent. 5 And, looking round upon them with anger, being at the same time grieved on account of the hardening of their heart, he saith unto them—How can, Satan, cast, Satan out? 26 And, if, Satan, hath risen up against himself, and man—Stretch forth thy hand! and he stretched it forth, 27 But, no one is able into the house of the mighty and his hand, was restored. 6 And, the Pharisees, one to enter, and, his spoils, to carry off, unless, first going out straightway with the Herodians, were giving the mighty one, he bind, and, then his house, will he counsel against him, that they should, destroy, him. 7 plunder! 28 Verily, I say unto you—All things shall And, Jesus, with his disciples, retired unto the sea; be forgiven unto the sons of men, —the sins and and, a great throng from Galilee, followed, also from Judaea, 8 and from Jerusalem, and from Idumaea, But, whosoever shall revile against the Holy Spirit, and beyond the Jordan, and around Tyre and Zidon, hath no forgiveness, unto times age-abiding, —but is a great throng, hearing whatsoever things he was doing, came unto him. 9 And he spake unto his because they were saying—An impure spirit, he hath! disciples that a little boat might attend him, because 31 And there come his mother and his brethren, and, of the multitude, —that they might not be pressing standing, outside, they sent unto him, calling him. 32 upon him. 10 For he cured many, so that they were And there was sitting around him a multitude, and besieging him, that they might touch him—as many they say unto him—Lo! thy mother and thy brethren, as had plagues; 11 and the impure spirits, as soon as outside, are seeking thee! 33 And, answering them, they beheld him, were falling down to him, and crying he saith—Who are my mother and my brethren? 34 aloud, while he was speaking, Thou, art the Son of God! 12 and sternly was he rebuking them, lest they And, looking around on them who, about him, in a circle, were sitting, he saith, See! my mother and my should make him manifest. 13 And he goeth up into brethren! 35 Whosoever shall do the will of God, the the mountain and calleth near whom, he, pleased, same, is my brother and sister and mother.

—and they went away unto him; 14 and he appointed a twelve, whom also he named, Apostles, —that they might be with him, and that he might be sending them forth to make proclamation, 15 and to have authority to cast out the demons; 16 and he appointed the twelve (and imposed a name on Simon—) Peter, 17 and James the son of Zebedee, and John the brother of James (and imposed on them a name—Boanerges, that is, sons of thunder); 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the zealot; 19 and Judas Iscariot, who also delivered him up. And he cometh into a house; 20 and the multitude come together again, so that they could not so much as eat bread. 21 And they who were near to him, hearing of it, went out to secure him, —for they were saying—He is beside himself! 22 And, the Scribes who from Jerusalem had come down, were saying—He hath, Beelzebul; and—in the

4 And, again, began he to be teaching by the sea; and there come together unto him a very great multitude, so that, he, into a boat, entering, was sitting upon the sea, —and, all the multitude, were, near the sea upon the land. 2 And he began to teach them, in parables, many things, and was saying unto them, in his teaching— 3 Harken! Lo! the sower went forth to sow; 4 And it came to pass, as he sowed, some, indeed, fell by the pathway, and the birds came, and devoured it; 5 And, some, fell on the rocky places, [even] where it had not much earth, —and, straightway, it sprang forth, by reason of its not having depth of earth; 6 and, when the sun arose, it was scorched, —and, by reason of its not having root, it was dried up; 7 And, some, fell among the thorns, and the thorns came up and choked it, and, fruit, it yielded not; 8 And, other, fell into the good ground, and was yielding fruit, coming up and growing, —and was

bearing, thirtyfold and sixtyfold and a hundredfold, 9 itself, —how, he, knoweth not: 28 of itself, the earth And he was saying—He that hath ears to hear, let ^{be}areth fruit, —first, a blade, afterwards, an ear, after him hear! 10 And when he was alone they who were that, full corn in the ear; 29 but, as soon as the fruit about him with the twelve questioned him as to the yieldeth itself up, straightway, he sendeth forth the parables; 11 and he was saying unto them—To you, sickle, because standing by is the harvest.— 30 And the sacred secret hath been given of the kingdom of he was saying—How shall we liken the kingdom of God, whereas, to them who are outside, in parables God, or, in what parable, shall we put it? 31 As a are all things coming to pass, —that 12 They may grain of mustard seed, —which, whosoever it may surely look and yet not see, and surely hear and yet be sown upon the earth, is less than all the seeds not understand, lest once they should return and it that are upon the earth; 32 and, as soon as it is be forgiven them. 13 And he saith unto them—Know sown, springeth up, and becometh greater than all ye not this parable? How then will ye get to know garden plants, and produceth large branches, so that, all the parables? 14 The sower, soweth the word; under the shade thereof, the birds of heaven can find 15 And these are they beside the pathway where shelter. 33 And, with many such parables as these, the word is sown, —and, as soon as they hear, was he speaking unto them the word, —according as straightway, cometh Satan, and snatcheth away the they were able to hear; 34 but, without a parable, was word which hath been sown into them; 16 And these he not speaking unto them, —privately, however, unto are likewise they upon the rocky places sown, —who, his own disciples, was he explaining all things. 35 as soon as they hear the word, straightway, with And he saith unto them, on that day, when evening joy receive it, 17 and have no root in themselves, came, Let us cross over unto the other side; 36 and, but, only for a season are, —afterwards, when there dismissing the multitude, they take him with them, as ariseth tribulation or persecution by reason of the he was, in the boat, and, other boats, were with him. word, straightway, they find cause of stumbling; 18 37 And there ariseth a great tempest of wind, —and, And others are they who among thorns are sown, the waves, were dashing over into the boat, so that, —these are they who hear the word, 19 and, the already being filled, was the boat. 38 And he was in anxieties of the age, and the deceit of wealth, and the stern, on the cushion, sleeping. And they arouse the covetings about the remaining things, entering in, him, and say unto him, Teacher! carest thou not that choke up the word, and, unfruitful, it becometh: (aiōn we perish? 39 And, roused up, he rebuked the wind, g165) 20 And those yonder are they who on the good and said unto the sea—Hush! be still! and the wind ground are sown, —who, indeed, hear the word, and lulled, and it became a great calm. 40 And he said accept it, and bear fruit—thirtyfold and sixtyfold and a unto them—Why, are ye, fearful? Not yet, have ye hundredfold. 21 And he was saying unto them—Doth faith? 41 And they were caused to fear a great fear, the lamp come that under the measure it should and were saying one to another—Who then is, this, be put, or under the couch? Is it not that upon the that, both the wind and the sea, give ear unto him? lampstand it may be put? 22 For it is not hidden, save 5 And they came unto the other side of the sea, that it may be made visible; neither did it get hidden into the country of the Gerasenes. 2 And, when away, but that it might come into a place where it could be seen. 23 If any one hath ears to hear, let him hear. 24 And he was saying unto them—Be taking heed what ye are hearing: —with what measure ye mete, it shall be measured unto you, and added unto you; 25 For, he that hath, it shall be given, unto him, and, he that hath not, even what he hath, shall be taken from him. 26 And he was saying—Thus, is the kingdom of God: As a man may cast seed upon the earth, 27 and be sleeping and rising, night and day,—and the seed be sprouting, and lengthening

aloud, and cutting himself in pieces with stones. 6 and spent all her means, and profited nothing,—but And, seeing Jesus from afar, he ran and bowed had, rather, become worse, 27 hearing the things down to him; 7 and, crying out with a loud voice, about Jesus, came in the crowd from behind, and saith—What have in common with thee? O Jesus, touched his mantle; 28 for she was saying—if I can Son of God Most High? I adjure thee by God, —Do touch so much as his mantle, I shall be made well; 29 not torment me! 8 For he was saying to him—Go and, straightway, the fountain of her blood was dried forth thou impure spirit, out of the man; 9 and he was up, and she knew, in her body, that she was healed questioning him—What is thy name? and he saith to from the plague. 30 And, straightway, Jesus, taking him—Legion, is my name, because we are, many; 10 note in himself of the power which, out of him, went and he was beseeching him much that he would not forth, turning round in the crowd, was saying—Who send them forth outside the country. 11 Now there hath touched my garments? 31 and his disciples were was there, near the mountain, a large herd of swine, saying to him—Thou seest the crowd pressing upon feeding; 12 and they besought him, saying—Send us thee, —and sayest thou—Who hath touched me? into the swine, that, into them, we may enter; 13 and 32 and he was looking round to see her who, this he suffered them. And the impure spirits, going out, thing had done. 33 And, the woman, overcome with entered into the swine, and the herd rushed down fear, and trembling, knowing what had happened the cliff into the sea, about two thousand, and were to her, came, and fell down before him, and told choked in the sea. 14 And, they who had been feeding him all the truth. 34 And, he, said to her—Daughter! them, fled, and bare tidings into the city and into the thy faith hath made thee well; withdraw into peace, fields, —and they came to see what it was that had and be whole from thy plague. 35 While yet he is happened. 15 And they come unto Jesus, and view speaking, they come from the synagogue-ruler's, the demonized man, clothed and of sound mind, him saying—Thy daughter, is dead! Why, further, annoy who had had the legion, —and they were struck with the teacher? 36 But, Jesus, overhearing the word fear. 16 And the beholders narrated to them, how it being spoken, saith unto the synagogue-ruler—Do happened to the demonized man, and concerning not fear, only have faith! 37 And he suffered no one to the swine. 17 And they began to beseech him, to follow with him, save Peter and James and John the depart from their bounds. 18 And, as he was entering brother of James. 38 And they come into the house into the boat, he who had been demonized was of the synagogue-ruler, and he observeth a tumult, beseeching him, that, with him, he might be. 19 And and persons weeping and wailing greatly; 39 and, he suffered him not, but saith unto him—Withdraw entering, he saith unto them—Why are ye making a into thy house, unto thine own, and bear tidings unto tumult, and weeping? The child, is, not dead, but, them, how many things the Lord for thee hath done, is sleeping; 40 and they were deriding him. But, he, and hath had mercy on thee. 20 And he departed, thrusting all forth, taketh with him the father of the and began proclaiming, in the Decapolis, how many child, and the mother, and them who were with him, things Jesus had done for him, —and, all, were —and entereth where the child was; 41 and, grasping marvelling. 21 And, Jesus crossing over in the boat the hand of the child, he saith unto her—Talitha, again unto the other side, there was gathered a large koum! which is, when translated—O damsel! to thee, multitude unto him, and he was by the lake. 22 And I say, Arise! 42 And, straightway, the damsel arose, there cometh one of the synagogue-rulers, by name and was walking about; for she was twelve years of Jairus, and, seeing him, falleth at his feet, 23 and age. And they were beside themselves, straightway, beseecheth him much, saying—My little daughter is at with a great transport; 43 and he commanded them, her last!—that, coming, thou wouldest lay thy hands again and again, that, no one, should get to know this upon her, that she may be made well, and live; 24 and thing, —and bade that food should be given her to he departed with him. And there was following him a eat.

large multitude, and they were pressing upon him. 25 And, a woman, who had had a flow of blood twelve years, 26 and suffered much from many physicians,

6 And he went forth from thence, and cometh into his own city, —and his disciples follow him. 2 And,

when it was Sabbath, he began to be teaching in the not; 20 for, Herod, stood in fear of John, knowing him synagogue, and, the greater part, as they heard, were to be a man righteous and holy,—and was keeping being struck with astonishment, saying—Whence him safe; and, when he heard him, he paid earnest hath this man these things?—and—What the wisdom heed, and, with pleasure, used to listen to him. 21 which hath been given to this man?—and—Such And, an opportune day arriving, when Herod on his mighty works as these, through his hands, are coming birthday made a feast for his nobles, and for the to pass! 3 Is not, this, the carpenter? the son of rulers of thousands and for the first men of Galilee, Mary, the brother of James and Joses and Judas and 22 when the daughter of this very Herodias came in Simon? And are not his sisters here with us?—and and danced, she pleased Herod and those reclining they were finding cause of stumbling in him. 4 And together, and, the king, said unto the damsel—Ask Jesus was saying unto them—A prophet is not without me what thou wilt, and I will give it thee; 23 and he honour, save in his own city and among his kinsfolk, took an oath to her—Whatsoever thou shalt ask me, I and in his house; 5 and he could not, there, do so will give thee, unto half my kingdom. 24 And, going much as a single mighty work, —save, on a few sick, out, she said unto her mother—What shall I ask? he laid his hands and cured them. 6 And he marvelled and she said—The head of John the Immerser; 25 because of their unbelief. And he was going round the And, coming in straightway, with hast, unto the king, villages in a circuit, teaching. 7 And he calleth near she asked, saying—I desire, that, forthwith, thou give the twelve, and began to be sending them forth two me, upon a charger, the head of John the Immerser. and two, —and was giving them authority over the 26 And, though the king was, very grieved, yet, by impure spirits: 8 and charged them that they should reason of the oaths, and of them who were reclining, take, nothing, for a journey, save a staff only, —no he would not refuse her. 27 And the king, straightway, bread, no satchel, no copper, for the belt; 9 but having sending off a guard, gave orders to bring his head. bound on light sandals, and not to put on, two tunics; 28 And, departing, he beheaded him in the prison, 10 and he was saying unto them—Wheresoever ye and brought his head upon a charger, and gave it shall enter into a house, there, abide, until ye go unto the damsel—and, the damsel, gave it unto her forth from thence; 11 And, whatsoever place shall mother. 29 And, hearing of it, his disciples went and not welcome you nor hearken unto you, when ye are took away his corpse, and laid it in a tomb. 30 And going forth from thence, shake off the dust that is the apostles gather themselves together unto Jesus, under you feet, for a witness against them. 12 And and reported unto him all things, as many as they they went forth and made proclamation, in order that had done, and as many as they had taught. 31 And men should repent; 13 and, many demons, were they he saith unto them—Come, ye yourselves, apart, into casting out,—and were anointing with oil, many sick, a desert place, and rest yourselves a little. For they and were curing them. 14 And King Herod heard, who were coming and they who were going were —for, famous, had become his name; and he was many, and, not even to eat, were they finding fitting saying—John the Immerser hath arisen from among opportunity. 32 And they departed, in the boat, into a the dead, and, for this cause, are the powers working desert place, apart. 33 And many saw them going mightily in him; 15 But, others, were saying—It is away, and took note of it, and, afoot, from all the Elijah, and, others were saying—A prophet, like one cities, ran they together thither,—and outwent them. of the prophets! 16 But, when Herod heard, he was 34 And, coming forth, he saw, a great multitude, and saying—He whom I beheaded—John, the same, hath was moved with compassion towards them, because been raised. 17 For, Herod himself, had sent and they were like sheep having no shepherd, and he secured John and bound him in prison, for the sake began to be teaching them many things. 35 And, of Herodias the wife of Philip his brother,—for, her, already, a late hour, having arrived, his disciples came had he married, 18 For John had been saying to unto him and were saying, A desert, is the place, Herod—It is not allowed thee, to have, the wife of thy and it is, already, a late hour: 36 dismiss them, that, brother. 19 And, Herodias, was cherishing [a grudge] departing into the surrounding hamlets and villages, against him, and wishing, to slay him, —and could they may buy themselves something to eat. 37 But,

he, answering said to them—Ye, give them, to eat. **7** And the Pharisees and certain of the Scribes who And they say unto him—Shall we depart and buy two hundred denaries' worth of loaves, and give them together unto him; **2** and, observing certain of his to eat? **38** And, he, saith unto them—How many disciples, that, with defiled hands, that is unwashed, loaves, have ye? Go, see! And, getting to know, they they are eating bread, — **3** For, the Pharisees, say—Five, and, two fishes. **39** And he gave them and all the Jews, unless with care they wash their orders, that all should be made recline, in parties, hands, eat not, holding fast the tradition of the upon, the green grass. **40** And they fell back, in elders; **4** and coming from market, unless they companies, by hundreds and by fifties. **41** And, taking sprinkle themselves, they eat not,—and, many other the five loaves, and the two fishes, looking up into things, there are, which they have accepted to hold heaven, he blessed, and brake up the loaves, and fast—immersions of cups and measures and copper began giving unto the disciples, that they might set vessels— **5** and so the Pharisees and the Scribes, before them, and, the two fishes, divided he, unto all. question, him—For what cause do thy disciples not **42** And they did all eat, and were filled. **43** And they walk according to the tradition of the elders, but, took up broken pieces, twelve baskets, full measure, with defiled hands, eat bread? **6** But, he, said unto and from the fishes. **44** And they who did eat the them—Well, prophesied Isaiah concerning you, ye loaves were, five thousand men. **45** And, straightway, hypocrites, as it is written—This people, with the lips constrained he his disciples to enter into the boat, and do honour me, while, their heart, far off, holdeth from be going forward to the other side, unto Bethsaida, me, — **7** But, in vain, do they pay devotions unto me, —while, he, was dismissing the multitude. **46** And, teaching for teachings, the commandments of men; **8** bidding them farewell, he departed into the mountain Having, dismissed, the commandment, of God, ye, to pray. **47** And, when, evening, came, the boat was hold fast, the tradition, of men. **9** And he was saying in the midst of the sea, and, he alone, on the land. **48** to them—Well, do ye set aside the commandment of And, seeing them distressed in the rowing, for the God, that, your own tradition, ye may observe; **10** wind was against them, about the fourth watch of the For, Moses, said—Honour thy father and thy mother, night, he cometh unto them, walking upon the sea, and—He that revileth father or mother, let him, surely —and was wishing to pass by them. **49** But, they, die, — **11** But, ye, say—if a man shall say to his father seeing him, upon the sea, walking, supposed that it or his mother, Korban! that is, A gift, whatsoever, out was an apparition, and cried out aloud; **50** for, all, saw of me, thou mightest be profited, **12** no longer, do ye him, and were troubled. But, he, straightway, talked suffer him to do, aught, for his father or his mother, —with them, and saith unto them—Take courage! it is, **13** cancelling the word of God by your tradition which I—be not afraid! **51** And he went up unto them, into ye have delivered. And, many such similar things, are the boat, —and the wind lulled. And, exceedingly, ye doing! **14** And, again calling near the multitude, within themselves, were they astonished; **52** for they he was saying unto them—Hearken to me, all! and understood not by the loaves, —but their, heart, had understand: **15** Nothing, is there, from without the been, hardened. **53** And crossing over unto the land, man, entering into him, which can defile him; but, they came unto Gennesaret, and cast anchor near. the things which, out of the man, come forth, are the **54** And, when they had, come forth, out of the boat, things that defile the man. **17** And, when he entered straightway, recognizing him, **55** the people ran round into a house from the multitudes, his disciples began the whole of that country, and began to be carrying to question him as to the parable; **18** And he saith round, upon couches, them who were sick, wherever unto them—Thus, are, ye also, without discernment? they heard that he was. **56** And, wheresoever he was Perceive ye not that, nothing, from without, entering entering into villages, or into cities, or into hamlets, into the man, can defile him; **19** because it entereth in the marketplaces, laid they the sick, and were not into his heart, but into his stomach, and, into the beseeching him, that, only the fringe of his mantle, draught, is passed—purifying all foods? **20** And he they might touch, and, as many soever as touched it, was saying—That which, out of the man, cometh forth, that, defileth the man; **21** For, from within, were being made well.

out of the heart of men, the base designs, come nothing to eat; 3 and, if dismiss them fasting unto forth, —fornications, thefts, 22 murders, adulteries, their home, they will be exhausted in the way, —and, covetousnesses, knaveries, deceit, wantonness, an certain of them, are, from afar. 4 And his disciples evil eye, profane speaking, foolishness, — 23 all these answered him—Whence shall any one be able, here, wicked things, from within, come forth, and defile, the to fill, these, with bread, in a desert? 5 And he was man. 24 And, from thence arising, he departed into questioning them—How many loaves have ye? and the bounds of Tyre [and Zidon]. And, entering into a they said—Seven. 6 And he sendeth word to the house, he was wishing, no one, to know it, and yet multitude, to fall back upon the ground. And, taking could not escape notice, — 25 but, straightway, a the seven loaves, giving thanks, he brake, and was woman hearing about him, whose daughter had an giving unto his disciples, that they might be setting impure spirit, she came and fell down at his feet. 26 before them; and they set before the multitude. 7 Now, the woman, was a Grecian, a Syrophenician And they had a few small fishes; and, blessing them, by race, —and she was requesting him that, the he bade them set, these also, before them. 8 And demon, he would cast forth out of her daughter. 27 they did eat, and were filled, and took up remainders And he was saying to her—Suffer, the children, first, of broken pieces, seven hampers. 9 Now they were to be fed; for it is not seemly to take the bread of the about four thousand; and he dismissed them. 10 And, children, and, unto the little dogs, to cast it; 28 but straightway, entering into the boat with his disciples, she answered and saith to him—Yea, Lord! and yet, he came into the parts of Dalmanutha; 11 and forth the little dogs under the table, do eat of the crumbs of came the Pharisees, and began discussing with him, the children; 29 and he said to her—Because of this seeking of him, a sign from the heaven, testing him. word, go thy way, the demon hath gone forth out of 12 And, deeply sighing in his spirit, he saith—Why, thy daughter; 30 and, departing unto her house, she doth this generation seek, a sign? Verily, I say—there found the child laid prostrate on the couch, and the shall, not be given, to this generation, a sign. 13 And demon gone forth. 31 And, again coming forth out of leaving them, again, embarking, he departed unto the bounds of Tyre, he came unto the sea of Galilee, the other side. 14 And they forgot to take loaves, through the midst of the bounds of Decapolis. 32 and, save one loaf, they had nothing with them in the And they bring to him one deaf and stammering, and boat. 15 And he began charging them, saying—Mind! beseech him that he would lay upon him his hand. 33 beware of the leaven of the Pharisees, and of the And, taking him away from the multitude apart, he leaven of Herod! 16 And they began deliberating thrust his fingers into his ears, and, spitting, touched one with another, because they had no loaves. 17 his tongue; 34 and, looking up into the heaven, sighed And, taking note, he saith unto them—Why do ye deeply, and saith unto him—Ephphatha! that is, Be deliberate, because ye have no, loaves? Not yet opened! 35 and his ears opened, and the string perceive ye, neither understand, —keep ye your of his tongue was loosed, —and he was speaking hearts, hardened? 18 Eyes having, see ye not? and correctly. 36 And he charged them that they should ears having, hear ye not? and remember ye not 19 be telling, no one, —but, as much as to them he when, the five loaves, I brake unto the five thousand, gave charge, they, exceeding more abundantly, were how many baskets, full of broken pieces, ye took making proclamation. 37 And, superabundantly, were up? They say unto him—Twelve, — 20 When the they being struck with astonishment, saying—Well, seven, unto the four thousand, how many hampers, hath he, all things, done, —both, the deaf, he causeth full measure, of broken pieces, ye took up? And to hear, and, the dumb, to speak.

8 In those days, there being, again a large multitude, and they not having any thing to eat, calling near the disciples, he saith unto them— 2 I am moved with compassion towards the multitude, because, already three days, abide they with me, and they have

they say unto him—Seven. And he was saying unto them— 21 Not yet, do ye understand? 22 And they come into Bethsaida. And they bring unto him one blind, and beseech him that him, he would touch. 23 And, laying hold of the hand of the blind man, he brought him forth outside the village, and, spitting into his eyes, laying his hands upon him, he was asking

him—Anything, seest thou? 24 and, looking up, he apart, alone, —and he was transformed before them; was saying—I see men, because, like trees, I behold 3 and his garments became brilliant, exceeding white, them walking 25 Then again, put he his hands upon such as, no fuller on the earth, is able, so, to whiten. his eyes, and he saw clearly, and was restored, and 4 And there appeared unto them Elijah, with Moses, was seeing distinctly, in broad splendour, all things —and they were conversing with Jesus. 5 And Peter, together. 26 And he sent him away unto his house, answering, saith unto Jesus—Rabbi! it is, delightful, saying—Not even into the village, mayest thou enter. for us to be, here, —let us therefore make three tents, 27 And forth went Jesus and his disciples, into the for thee, one, and, for Moses, one, and, for Elijah, villages of Caesarea of Philip. And, in the way, he was one; 6 for he knew not what he should answer, for, questioning his disciples, saying unto them—Who, greatly affrighted, had they become. 7 And there are men saying that I am? 28 And they answered came a cloud, overshadowing them, and there came him, saying—John the Immerser, and, others, Elijah, a voice, out of the cloud, —This is, my Son, the —and, others, One of the prophets. 29 And, he, Beloved, Be hearkening unto him. 8 And, suddenly went on to question them—But, who, say, ye, that looking round, no longer, saw they, anyone, with I am? Peter, answering, saith unto him—Thou, art, them, save, Jesus only. 9 And, as they were coming the Christ. 30 And he straitly charged them, that, down out of the mountain, he charged them, that, no one, they should tell concerning him. 31 And he unto no one, they should narrate what they had seen, began to be teaching them—The Son of Man, must save whenever the Son of Man, from among the needs suffer many things, and be rejected by the dead should arise. 10 And, the word, they held fast Elders and the High-priests and the Scribes, —and unto themselves, discussing what was, the rising from be slain; and, after three days, arise. 32 And, openly, among the dead. 11 And they began to question him, was he speaking the word. And Peter, taking him saying—The Scribes, say, that, Elijah, must needs aside, began to rebuke him. 33 But, he, turning round come, first? 12 And, he, said unto them—Elijah, and looking upon his disciples, rebuked Peter, and indeed, coming first, restoresth all things; and yet, how saith—Withdraw behind me, Satan! because thou is it written, regarding the Son of Man, that, many art not regarding the things, of God, but the things, things, he must suffer, and be set at nought? 13 But I of men. 34 And, calling near the multitude with his say unto you—Elijah also, hath come, and they have disciples, he said unto them—if anyone willetteth, after done with him, whatsoever they pleased, —according me, to come, let him deny himself, and take up his as it is written regarding him. 14 And, coming unto cross, and be following me. 35 For, whosoever willetteth, the disciples, they saw a large multitude around his own life, to save, shall lose it, but, whosoever them, and Scribes discussing with them. 15 And, shall lose his life for the sake [of me and] of the glad straightway, all the multitude, seeing him, were greatly message, shall save it; 36 For, what doth it profit a amazed, and, running near, began saluting him. 16 man, to gain the whole world, and be made to forfeit And he questioned them—What are ye discussing his life? 37 For what can a man, give, in exchange with them? 17 And one out of the multitude answered for his life? 38 For, whosoever shall be ashamed of him—Teacher! I brought my son unto thee, having me and of my words, in this adulterous and sinful a dumb spirit; 18 and, wheresoever it seizeth him, generation, the Son of Man also, will be ashamed, of it teareth him, and he foameth, and grindeth his him, whensoever he shall come, in the glory of his teeth, and weareth himself out; —and I spake to Father, with the holy messengers.

9 And he was saying to them: Verily, say unto you—There, are, certain of those here standing, who shall in nowise taste of death, until they see the kingdom of God, already come in power. 2 And, after six days, Jesus taketh with him Peter and James and John, and bringeth them up into a high mountain,

thy disciples, that they should cast it out, and they could not. 19 But, he, answering, saith—O faithless generation! how long, shall I be with you? how long, shall I bear with you? Bring him unto me! 20 And they brought him unto him. And, seeing him, the spirit, straightway tare him, —and, falling upon the ground, he wallowed, foaming. 21 And he questioned his father—How long a time, is it, that, this, hath

befallen him? and he said—From childhood; **22** and, many times, hath it cast him, both into fire, and into waters, that it might destroy him; but, if anything be possible to thee, help us, have compassion upon us. **23** And, Jesus, said unto him—As for this, If it be possible to thee, all things, are possible, to him who hath faith. **24** Straightway crying out, the father of the child was saying—I have faith! help my, want of faith. **25** And Jesus, seeing that a multitude is running together, rebuked the impure spirit, saying unto it—Thou dumb and deaf spirit, I, give orders unto thee: Come forth out of him, and do not, any more, enter into him. **26** And, crying out, and greatly mangling him, it came forth; and he became as if dead, so that, the more part, were saying—He is dead! **27** But, Jesus, grasping his hand, raised him, and he stood up. **28** And, when he had gone into a house, his disciples, privately, were questioning him—Why, were, we, not able to cast it out? **29** And he said unto them—This kind, by nothing, can come out, save, by prayer. **30** And, from thence, going forth, they were journeying through Galilee, —and he was not wishing that any should get to know it; **31** for he was teaching his disciples and saying [unto them], The Son of Man, is to be delivered up, into the hands of men, and they will slay him, —and, being slain, after three days, will he arise. **32** But they were not understanding the declaration, and feared, to question, him. **33** And they came into Capernaum. And, happening to be, in the house, he was questioning them—What, in the way, were ye discussing? **34** And they were silent; for, with one another, they had discussed in the way, who should be greatest. **35** And, taking a seat, he addressed the twelve, and saith unto them—if anyone willett to be, first, he shall be, least of all, and, minister of all. **36** And, taking a child, he set it in the midst of them, —and, folding it in his arms, said unto them— **37** Whosoever, unto, [one of] these children, shall give welcome, upon my name, unto me, giveth welcome; and, whosoever, unto me, giveth welcome, not, unto me, giveth welcome, but, unto him that sent me. **38** John said unto him—Teacher! we saw someone, in thy name, casting out demons, —and we forbade him, because he was not following with us. **39** But, Jesus, said—Do not forbid him! For, no one, is there, who shall do a work of power in my name, and have power, soon, to revile me; **40** For, whosoever is not, against, us, is, for, us; **41** For, whosoever shall give you to drink a cup of water, in name that, Christ's, ye are, Verily! I say unto you, in nowise, shall lose his reward. **42** And, whosoever shall cause to stumble one of these little ones that believe, it is, seemly, for him, rather, if there is hung a large millstone about his neck, and he is cast into the sea. **43** And, if thy hand shall cause thee to stumble, cut it off, —it is, seemly, for thee, maimed, to enter into life, rather than having, the two hands, to depart into the gehenna, into the fire that is not quenched; (**Geenna g1067**) **45** And, if thy foot be causing thee to stumble, cut it off, —it is, seemly, for thee, to enter into life, lame, rather than having, the two feet, to be cast into the gehenna; (**Geenna g1067**) **47** And, if thine eye be causing thee to stumble, thrust it out, —it is, seemly, for thee, one-eye, to enter into the kingdom of God, rather than having, two eyes, to be cast into gehenna, (**Geenna g1067**) **48** Where, their worm, dieth not, and, the fire, is not quenched, **49** For, everyone, with fire, shall be salted. **50** Salt is, good: but, if, salt, become, saltless, wherewith will ye, prepare, it? Have, within yourselves, salt, and be at peace, one with another.

10 And, from thence, arising, he cometh into the bounds of Judaea and beyond the Jordan, —and there come together again, multitudes unto him, and, as he had been wont, again, was he teaching them. **2** And Pharisees coming near were questioning him—whether it is allowed a husband to divorce a wife, testing him. **3** But, he, answering, said unto them—What unto you did, Moses, command? **4** And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. **5** But, Jesus, said unto them—in view of your hardness of heart, wrote he for you this commandment; **6** But, from the beginning of creation, male and female, made he [them]; **7** For this cause, shall a man leave behind his father and mother, **8** and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. **9** What then, God, hath yoked together, let, a man, not put asunder. **10** And, [coming] into the house again, the disciples, concerning this, were questioning him; **11** and he saith unto them—Whosoever shall divorce his wife, and marry another, committeth adultery against her; **12** And, if, she, divorcing her husband, marry

another, she committeth adultery. 13 And they were bringing unto him children, that he might, touch, them, —the disciples, however, were rebuking them. 14 But Jesus, seeing it, was greatly displeased, and said unto them—Suffer the children to come unto me, —do not hinder them; for, of such, is the kingdom of God. 15 Verily, I say unto you—Whosoever shall not welcome the kingdom of God, as a child, in nowise shall enter thereinto. 16 And, folding them in his arms, he was blessing them, having laid his hands upon them. 17 And, as he was going forth into a road, one, running, and kneeling before him, was questioning him—Good Teacher! what shall I do that, life age—abiding, I may inherit? (aiōnios g166) 18 And, Jesus, said unto him—Why callest thou me, good? None, is good, save one—God. 19 The commandments, thou knowest, —Do not commit murder, Do not commit adultery, Do not steal; Do not bear false witness, Honour thy father and mother. 20 And, he, said unto him—Teacher! all these things, have I kept, from my youth. 21 And, Jesus, looking at him, loved him, and said unto him—One thing, unto thee, is wanting; —Withdraw! whatsoever thou hast, sell, and give unto [the] destitute, —and thou shalt have treasure in heaven; and come! be following unto his disciples—With what difficulty, shall, who have money, enter, into the kingdom of God! 24 And, the disciples, were in amazement, because of the words. But, Jesus, again answering, saith unto them—Children! how difficult, it is, to enter, into the kingdom of God! 25 It is, easier, for a camel, through the eye of a needle, to pass, than for, a rich man, into the kingdom of God, to enter. 26 And, they, were being exceedingly struck with astonishment, saying unto him—Who, then, can, be saved? 27 Looking at them, Jesus saith—With men, impossible, but not, I say unto you—There is, no one, who hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for the sake of me, and [for the sake of] the glad-message, 29 Jesus said—Verily, son of Timaeus, blind Bar-Timaeus, a beggar, was receive a hundredfold, now, in this season, houses, and brethren, and sisters, and mothers, and children, and lands, —with persecutions, and, in the age that is coming, life age-abiding. (aiōn g165, aiōnios g166) 31 But, many, shall be—first-last, and [the] Last-first. 32 Now they were in the way, going up unto Jerusalem, were in amazement; and, they who followed, were in fear. And, taking unto himself, again, the twelve, he began to be saying unto them, as to the things about to befall him— 33 Lo! we are going up unto Jerusalem; and, the Son of Man, will be delivered up, unto the Chief-priests and the Scribes, —and they will condemn him to death, and deliver him up unto the nations; 34 And they will mock him, and spit upon him, and scourge him, and, slay; —and, after three days, will he, arise. 35 And there come near unto him, James and John, the [two] sons of Zebedee, —saying unto them—What desire ye, I should do for you? 36 But, he, said unto them—Grant us, that, one on thy right hand, and one on thy left, we may sit, in thy glory. 38 But, Jesus, said unto them—Ye know not what ye are asking: Are ye able to drink the cup that, I, am to drink? or to be immersed, with the me. 22 And, he, becoming gloomy because of the immersion wherewith, I, am to be immersed? 39 And, word, departed sorrowing, for he was holding, many possessions. 23 And, looking around, Jesus saith unto them—The cup which, I, am to drink, ye shall unto him—Children! how difficult, it is, to enter, into the kingdom of God! 25 It is, easier, for a camel, through the eye of a needle, to pass, than for, a rich man, into the kingdom of God, to enter. 26 And, they, were in amazement, because of the words. But, Jesus, again answering, saith unto them—Ye know that, they who into the kingdom of God, to enter. 27 Looking at them, Jesus saith—With men, impossible, but not, I say unto you—There is, no one, who hath left life, a ransom instead of many. 46 And they come into Jericho. And, as he was journeying forth from Jericho, or children, or lands, for the sake of me, and [for the sake of] the glad-message, 30 who shall not son of Timaeus, blind Bar-Timaeus, a beggar, was receive a hundredfold, now, in this season, houses, and his disciples, and a considerable multitude, the son of Timaeus, blind Bar-Timaeus, a beggar, was receive a hundredfold, now, in this season, houses, and his disciples, and a considerable multitude, the

Jesus the Nazarene, he began to be crying aloud, found he, save, leaves; for it was not, the season, of and saying—O Son of David! Jesus! have mercy figs. **14** And, answering, he said unto it—No more, on me. **48** And many were rebuking him, that he unto times age-abiding, let anyone of thee, eat fruit. might hold his peace; but, he, so much the more, **And his disciples were listening.** (aiōn g165) **15** And was crying aloud, O Son of David, have mercy on they come into Jerusalem. And, entering into the me. **49** And, coming to a stand, Jesus said—Call him! temple, he began to be casting out them who were And they call the blind man, saying unto him—Take selling and them who were buying in the temple, and, courage! rise! he calleth thee! **50** And, he, throwing off the tables of the money-changers, and the seats of his mantle—springing to his feet, came unto Jesus. them who were selling doves, he overthrew, — **16** **51** And, answering him, Jesus said—What desirest and was not suffering that anyone should carry a thou, I should do for thee? And, the blind man, said vessel through the temple; **17** and was teaching, and unto him—Rabboni! that may recover sight. **52** And, saying—Is it not written, My house, a house of prayer, Jesus, said unto him—Go thy way! thy faith, hath shall be called, for all the nations? but, ye, have made saved thee. And, straightway, he recovered sight, and it, A den of robbers. **18** And the High-priests and the was following him in the road.

11 And, when they are drawing near unto Jerusalem, unto Bethphage and Bethany, towards the Mount of Olives, he sendeth forth two of his disciples, — **2** and saith unto them—Go your way into the village that is over against you, and, straightway, as ye are entering it, ye shall find a colt tied, upon which, no, man, yet, hath sat: loose him, and bring him. **3** And, if anyone unto you should say—Why are ye doing this? say—The Lord, of him hath need; and, straightway, he sendeth him off again here. **4** And they departed, and found a colt, tied unto a door outside, on the street, —and they are loosing him. **5** And, certain of them that were there standing, were saying unto them—What are ye doing, loosing the colt? **6** and they said unto them as, Jesus, said, —and they let them go. **7** And they bring the colt unto Jesus, and throw upon him their mantles, —and he took his seat upon him. **8** And, many, spread out, their mantles, along the way, and, others, young branches, —cutting them out of the fields. **9** And, they who were going before, and they who were following after, were crying aloud—Hosanna! Blessed, is he that is coming in the name of the Lord! **10** Blessed, is the coming kingdom of our father David! Hosanna in the highest! **11** And he entered into Jerusalem, into the temple, and, looking round on all things, late already being the hour, he went out into Bethany, with the twelve. **12** And, on the morrow, when they came forth from Bethany, he hungered; **13** and, seeing a fig-tree from afar, having leaves, he came... if, therefore, he should find aught in it, and, coming up to it, nothing,

Scribes, heard, it, and began seeking how they might, destroy, him,—for they were fearing him; for, all the multitude, were being struck with astonishment at his teaching. **19** And, as soon as it became late, they were going forth outside the city. **20** And, passing by early, they saw the fig-tree, withered from its roots; **21** and, put in mind, Peter saith unto him—Rabbi! see! the fig-tree which thou didst curse, is withered. **22** And, answering, Jesus saith unto them—Have faith in God. **23** Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. **24** For this cause, I say unto you—All things, whatsoever ye are praying for and asking, believe that ye have received, and they shall be yours. **25** And, when ye stand praying, forgive, if aught ye have against any, —that, your Father also, who is in the heavens, may forgive you your offences. **27** And they come again into Jerusalem. And, as he is walking in the temple, the High-priests and the Scribes and the Elders come unto him, **28** and were saying unto him—By what authority, these things, art thou doing? And who to thee hath given this authority that, these things, thou shouldst be doing? **29** But, Jesus, said unto them—I will question you, as to one matter, and answer me, —and I will tell you, by what authority, these things, I am doing: **30** The immersion by John, Of heaven, was it, or, of men? Answer me! **31** And they were deliberating among themselves, saying—if we say, Of heaven, he will say, Wherefore [then] did ye not believe him? **32** But, should we say, Of men..., they were in fear of the multitude, for, one and all, were

holding John, in very deed, that he was, a prophet. God, unto God. And they were marvelling at him. 18
33 And, making answer unto Jesus, they say—We know not; and Jesus saith unto them—Neither do, I, tell you, by what authority, these things, I am doing.

12 And he began to be speaking unto them, in parables, —A man planted, a vineyard, and put round it a wall, and digged a wine-vat, and built a tower, —and let it out to husbandmen; and left home. 2 And he sent forth, unto the husbandmen, in the season, a servant, that, from the husbandmen, he might receive of the fruits of the vineyard; 3 and, taking him, they beat him, and sent him away, empty. 4 And, again, sent he forth unto them, another servant; and, him, they smote on the head, and dishonoured. 5 And another sent he forth; and, him, they slew. And many others; some, indeed beating, and, others, slaying. 6 Yet one, had he, a son beloved: he sent him forth last unto them, saying—They will pay deference unto my son! 7 But, those husbandmen, unto themselves, said—This, is the heir: Come! let us slay him, and, ours, shall be, the inheritance. 8 And, taking, they slew him, and cast him forth outside the vineyard. 9 What will the lord of the vineyard do? He will come, and destroy the husbandmen, and let the vineyard unto others. 10 Have ye not, this scripture, read—A stone which the builders rejected, the same, hath become head of the corner! 11 From the Lord, hath this come to pass, and is marvellous in our eyes? 12 And they were seeking, to secure, him, —and were in fear of the multitude; for they perceived that, against them, the parable he had spoken. And, leaving him, they departed. 13 And they send forth unto him certain of the Pharisees and of the Herodians, that they might, catch, him, in discourse. 14 And, coming, they say unto him—Teacher! we know that, true, thou art, and it concerneth thee not about anyone, —for thou lookest not unto the face of men; but, in truth, the way of God, dost teach: —Is it allowable to give tax unto Caesar, or not? Should we give, or should we not give? 15 But, he, knowing their hypocrisy, said unto them—Why are ye, tempting, me? Bring me a denary, that I may see it. 16 And, they, brought one. And he saith unto them—Whose, is this image, and the inscription? And, they, said unto him—Caesar's. 17 And, Jesus, said—the things of Caesar, render, unto Caesar, and, the things of

And there come Sadducees unto him, —who, indeed say—Resurrection, there is none! and they were questioning him, saying— 19 Teacher! Moses, wrote for us, that—if one's brother die, and leave behind a wife, and leave no child, that his brother should take his wife, and raise up seed unto his brother. 20 Seven brethren, there were: and, the first, took a wife, and, dying, left no seed, — 21 And, the second, took her, and died, not leaving behind seed, —and, the third, likewise, — 22 And, the seven, left no seed; last of all, the woman also, died: — 23 In the resurrection, —of, which, of them shall she be, wife? For, the seven, had her to wife. 24 Jesus said unto them—Are ye not, for this cause, deceiving yourselves, knowing neither the Scriptures, nor the power of God? 25 For, when, from among the dead, they rise, they neither marry, nor are given in marriage, but are like messengers in the heavens. 26 But, as touching the dead, that they, do rise, —Have ye not read in the book of Moses, at the Bush, how God spake unto him, saying—I [am] the God of Abraham, and God of Isaac, and God of Jacob: — 27 He is not a God of, dead, men, but of, living. Greatly, are ye deceiving yourselves. 28 And one of the Scribes, coming near, hearing them discussing, seeing that, well, he had answered them, began to question him—Which is the chief commandment of all? 29 Jesus answered—The chief is: Hear! O Israel, —The Lord our God, is, one Lord; 30 Therefore shalt thou love the Lord thy God, with all thy heart, and with all thy soul, —and with all thy mind; and with all thy strength. 31 The second, is, this—Thou shalt love, thy neighbour, as thyself. Greater than these, other commandment, is there none. 32 The Scribe said unto him—Well, Teacher! in truth, hast thou said—He is, One, and there is none other, than he; 33 And, to love him, with all the heart, and with all the understanding, —and with all the might; and to love one's neighbour as one's self, is, abundantly more, than all the whole burnt offerings and sacrifices. 34 And, Jesus, seeing him, that, with intelligence he answered, said unto him—Not far, [art thou] from the kingdom of God! And, no one, any longer, was daring to, question, him. 35 And Jesus, answering, was saying, as he taught in the temple—How say the Scribes that, the Christ, is, Son of David? 36 David himself, hath said, by the Holy

Spirit,—The Lord, hath said unto, my Lord, Sit thou on my right hand, until I put thy foes beneath thy feet. **10** And, unto all the nations, first, must needs be **37** David himself, calleth him, Lord: whence, then, proclaimed, the glad-message. **11** And, when they is he, his own son? And, the great multitude, was are leading you, as they are delivering you up, be hearing him gladly. **38** And, in his teaching, he was not beforehand anxious, what ye shall speak; but, saying—Beware of the Scribes, who desire, in robes, whatsoever shall be given you in that hour, the same, to be walking about, and salutations in the markets, speak, —for, ye, are not the speakers, but the Holy **39** And first seats in the synagogues, and first couches in the chief meals, — **40** Who devour widows' houses, death, and, father, child, and, children, will rise up, and, for a pretence, are long in prayer: these, shall against parents, and put them to death; **13** And ye receive a more surpassing judgment. **41** And, taking will be men hated by all, because of my name; but, his seat over against the treasury, he was observing he that hath endured throughout, the same, shall be how, the multitude, was casting in copper into the saved. **14** But, when ye shall see the abomination treasury, and, man rich, were casting in, much. **42** of desolation, standing where it ought not, he that And there came, one destitute, widow, and cast in readeth, let him, think, then, they who are in Judaea, two mites, which are, a farthing. **43** And, calling near let them flee into the mountains; **15** He that is on his disciples, he said to them—Verily, I say unto you, the house-top, let him not come down, neither let this destitute widow, more than they all, hath cast in, him enter, to take away anything out of his louse; of those casting into the treasury; **44** For, they all, out **16** And, he that hath gone into the field, let him not of their surplus, cast in, but, she, out of her deficiency, turn back unto the things behind, to take away his all, as much as she had, cast in, —the whole of her mantle. **17** But alas for the women with child, and for living.

13 And, as he was going forth out of the temple, one of his disciples saith unto him—Teacher! see what manner of stones, and what manner of buildings! **2** And, Jesus, said unto him—Art thou beholding these great buildings? In nowise, shall there be left here, stone upon stone, which shall, in any wise, not be thrown down. **3** And, as he was sitting within the mount of Olives, over against the temple, Peter and James and John and Andrew were questioning him, privately— **4** Tell us, When, these things, shall be, and, what the sign, when all these things shall be about to be concluded. **5** And, Jesus, began to be saying unto them—Beware, lest anyone, deceive, you; **6** For, many, will come on my name, saying, I, am he! and, will deceive, many. **7** And, when ye shall hear of wars, and rumours of wars, be not alarmed—it must needs come to pass, but, not yet, is, the end. **8** For there will arise—Nation against nation, and, kingdom against kingdom, —there will be earthquakes in places, there will be famines: —**9** A beginning of birth-pangs, are these things. But be, ye, taking heed, unto yourselves: they will deliver you up into high-councils, and, in synagogues, shall ye be beaten, —and, before governors and kings,

shall ye be set, for my sake, for a witness unto them. **10** And, unto all the nations, first, must needs be **37** David himself, calleth him, Lord: whence, then, proclaimed, the glad-message. **11** And, when they are leading you, as they are delivering you up, be not beforehand anxious, what ye shall speak; but, saying—Beware of the Scribes, who desire, in robes, whatsoever shall be given you in that hour, the same, to be walking about, and salutations in the markets, speak, —for, ye, are not the speakers, but the Holy **39** And first seats in the synagogues, and first couches in the chief meals, — **40** Who devour widows' houses, death, and, father, child, and, children, will rise up, and, for a pretence, are long in prayer: these, shall against parents, and put them to death; **13** And ye receive a more surpassing judgment. **41** And, taking will be men hated by all, because of my name; but, his seat over against the treasury, he was observing he that hath endured throughout, the same, shall be how, the multitude, was casting in copper into the saved. **14** But, when ye shall see the abomination treasury, and, man rich, were casting in, much. **42** of desolation, standing where it ought not, he that And there came, one destitute, widow, and cast in readeth, let him, think, then, they who are in Judaea, two mites, which are, a farthing. **43** And, calling near let them flee into the mountains; **15** He that is on his disciples, he said to them—Verily, I say unto you, the house-top, let him not come down, neither let this destitute widow, more than they all, hath cast in, him enter, to take away anything out of his louse; of those casting into the treasury; **44** For, they all, out **16** And, he that hath gone into the field, let him not of their surplus, cast in, but, she, out of her deficiency, turn back unto the things behind, to take away his all, as much as she had, cast in, —the whole of her mantle. **17** But alas for the women with child, and for them who are giving suck, —in those days. **18** But be praying, that it may not happen in winter. **19** For in those days shall be a tribulation—such, that there hath not happened, the like, from the beginning of creation which God created, until the present time, and shall in nowise happen. **20** And, save that the Lord hath shortened the days, no flesh should be saved; but, for the sake of the chosen of whom he hath made choice, he hath shortened the days. **21** And, then, if any, unto you, say—See! Here, is the Christ! See! there, do not believe it; **22** For there will arise, false Christs, and false prophets; and they will show signs and wonders, so as to deceive, if possible, the chosen. **23** But, ye, beware: I have foretold you, all things. **24** But, in those days, after that tribulation, the sun, shall be darkened, and, the moon, will not give her brightness, **25** And, the stars, will, out of the heavens, be falling, —and, the powers which are in the heavens, will be shaken; **26** And, then, will they see the Son of Man—coming in clouds, with great power and glory. **27** And, then, will he send forth the messengers, and they will gather together his chosen—out of the four winds, from utmost bound of earth, unto utmost bound of heaven. **28** Now, from the fig-tree, learn ye, the parable: —When, already, her young branch, becometh tender, and, the leaves,

are sprouting, ye observe that, near, is, the summer: he might deliver up unto them. **11** Now, when they **29** Thus, ye also, when ye shall see these things heard, they rejoiced, and promised to give him, silver; coming to pass, observe ye, that, near, he is, at the doors. **30** Verily, I say unto you—In nowise, shall this generation pass away, until all these things, shall happen: **31** The heaven and the earth, shall pass away, but, my words, shall not pass away. **32** But, thou, we depart and make ready, that thou mayest concerning that day or hour, no one, knoweth, neither the messengers in heaven, nor the Son, —save the bearing, —follow him; **34** As a man from home—having left his house, and given his servants to each one, his work, —and, unto the porter, hath given command, that he should watch: — **35** Be watching, therefore, for ye know not, when, the master of the house, is coming, —whether at even, or at midnight, or at cock-crowing, or at early morn; — **36** Lest, coming suddenly, he find you, sleeping. **37** But, what, unto you, I say, unto all, I say: —Be watching.

14 Now it was the Passover and the Unleavened

[cakes], after two days. And the High-priests and Scribes were seeking, how, with guile, they might secure, and lay him; **2** for they were saying—Not in the feast, lest there be an uproar of the people. **3** And, he being in Bethany, in the house of Simon the leper, as he was reclining, there came a woman, holding an alabaster-jar of perfume, pure spikenard, very costly; and breaking the jar she was pouring down [the perfume], upon his head. **4** But there were some much displeased among themselves—To what end hath, this waste of the perfume happened? **5** For this perfume could have been sold for above three hundred denaries, and given unto the destitute! and they were indignant with her. **6** But, Jesus, said—Let her alone! Why are ye reproaching, her? A seemly work, hath she wrought, in me; **7** For, always, have ye, the destitute, with you, and whosoever ye please, ye can, unto them, [at any time] do well! But, me, not, always, have ye. **8** What she had, she used, —She took it beforehand to anoint my body for the burial; **9** And, verily, say unto you—Wheresoever the glad-message shall be proclaimed throughout the whole world, —also what she did, will be told for a memorial of her. **10** And, Judas Iscariot, who was one of he twelve, went away unto the High-priests, that, him, were slaying, his disciples say unto him—Where wilt city, and there will meet you a man, a jar of water, enter, say ye unto the householder—The teacher, saith, Where is my lodging, where, the passover, with my disciples, I may eat? **15** And, he, unto you, will shew, a large upper-room, spread ready, and, there, forth, and came into the city, and found, according as he had said unto them, —and they made ready the passover. **17** And, when evening arrived, he cometh, with the twelve. **18** And, as they were reclining and eating, Jesus said—Verily, I say unto you—One from among you, will deliver me up, he that is eating with me. **19** They began to be grieved, and to be saying unto him, one by one, —Can it be, I? **20** And, he, said unto them—One of the twelve, he that is dipping with me into the [one] bowl: **21** Because, the Son of Man, indeed, goeth his way, —according as it is written concerning him; but alas! for that man, through whom the Son of Man is being delivered up, —Well for him, if that man, had not been born! **22** And, as they were eating, taking a loaf, he blessed and brake, and gave unto them, and said—Take! this, is, my body; **23** And, taking a cup, he offered thanks, and gave unto them; and they, all, drank of it. **24** And he said unto them—This, is, my blood of the covenant, that is to be poured out in behalf of many. **25** Verily, I say unto you—No more, will I in anywise drink of the fruit of the vine, until that day when I shall be drinking it new, in the kingdom of God. **26** And, having sung praise, they went forth unto the Mount of Olives. **27** And Jesus saith unto them—Ye, all, will find cause of stumbling, because it is written, —I will smite the shepherd, and, the sheep, will be scattered abroad; **28** But, after my arising, I will go before you into Galilee. **29** And, Peter, said unto him—Even if, all, shall find cause of stumbling, certainly not, I. **30** And Jesus saith unto him—Verily, I say unto thee, thou,

this day, in this night, before that twice a cock crow, 50 And they, all, forsook, him, and fled. 51 And, a thrice, will deny me. 52 But he, most vehemently, was certain young man, was following with him, having saying—Even though I must needs die with thee, in cast about himself a fine Indian cloth, over his naked nowise, will I, deny thee. Likewise, indeed, were, all body,—and they are securing him; 52 but, he, leaving besides, saying. 53 And they come into an estate the behind the cloth, fled naked. 53 And they led away name of which is Gethsemane, and he saith unto his Jesus unto the High-priest; and all the High-priests disciples—Sit ye here, while I pray. 53 And he taketh and the Elders and the Scribes gather together. 54 Peter and James and John with him, and began to be And, Peter, afar of, followed him, as far as within, exceedingly amazed, and in great distress; 54 and he into the court of the High-priest; and was sitting with saith unto them—Encompassed with grief is my soul, the attendants, and warming himself by the light. 55 unto death: Abide ye here, and be watching. 55 And, Now, the High-priest, and all the High-council, were going forward a little, he fell upon the ground, and seeking, against Jesus, testimony, with the intent to was praying that, if it were possible, the hour might put him to death, —and were not finding any; 56 pass from him; 56 and was saying—Abba! O Father! for, many, were bearing false-witness against him, All things, are possible to thee: Bear aside this cup and the testimonies were not, agreed. 57 And some, from me; but not what, I, will, but what, thou, [wilt]. 57 standing up, were bearing false-witness against him, And he cometh and findeth them sleeping, and saith saying— 58 We, heard him saying, I, will pull down unto Peter—Simon! art thou sleeping? Hadst thou not this shrine, the one made by hand, and, in three strength, one hour, to watch? 58 Be watching and days, another, not made by hand, will I raise. 59 And, praying, that ye enter not into temptation: the, spirit, not even so, was the testimony, agreed. 60 And, the indeed, is willing, but, the flesh, weak. 59 And, again, High-priest rising up into the midst, questioned Jesus, departing, he prayed, [the same thing, saying]. 40 saying—Answerest thou, nothing? What are these, And, again, coming, he found them sleeping, for their against thee, witnessing? 61 But, he, was silent, eyes were being, weighed down,—and they knew not and answered, nothing. Again, the High-priest was what to answer him. 41 And he cometh the third time, questioning him, and saith unto him—Art, thou, the and saith unto them—Ye are sleeping the remaining Christ the Son of the Blessed? 62 And Jesus said—I, time and taking your rest: —It is enough! the hour am; and ye shall see the Son of Man—sitting, on the hath come! Lo! the Son of Man is being delivered up right hand, of Power, and coming with the clouds of into the hands of sinners. 42 Be rousing yourselves, heaven. 63 And, the High-priest, having rent asunder let us be leading on! Lo! he that is delivering me up, his inner-garments, saith—What, further, need have hath drawn near. 43 And, straightway, while yet he is we, of witnesses? 64 Heard ye the profanity? What, speaking, Judas Iscariot, one of the twelve, cometh to you, doth it appear? And they, all, condemned him near, and, with him, a multitude, with swords and to be, worthy, of, death. 65 And some began to be clubs, from the High-priests and the Scribes and the spitting at him, and, covering up his face, and to be Elders. 44 He that is delivering him up hath given buffeting him, and saying to him—Prophesy! And, the an agreed sign unto them, saying—Whomsoever attendants, with smart blows, took him. 66 And, Peter, I shall kiss, he, it is! Secure him, and be leading being, below in the court, there cometh one of the away, safely. 45 And, coming, straightway, stepping maid-servants of the High-priest; 67 and, seeing Peter forward to him, he saith—Rabbi! and openly kissed warming himself, having looked at him, saith—And, him. 46 And, they, thrust their hands on him, and thou, wast, with the Nazarene—with Jesus. 68 But, secured him. 47 [A certain] one of the by-standers, he, denied, saying—I neither know [him], nor do I well drawing a sword, smote the servant of the High priest, understand what, thou, sayest; and went out into the and took off his, ear. 48 And Jesus, answering, said porch. 69 And, the maid-servant, seeing him, began, unto them—As against a robber, came ye forth, with again, to be saying unto the by-standers—This one, swords and clubs, to arrest me? 49 Daily, was I is, from among them. 70 But, he, again, was denying. with you, in the temple, teaching; and ye secured And, after a little again, the by-standers, were saying me not. But, that, the Scriptures, may be fulfilled... unto Peter—Truly, thou, art, from among them; for

thou art, a Galilaean, also. **71** And, he, began to doing him homage. **20** And, when they had mocked be cursing and swearing—I know not this man, of him, they put off him, the purple, and put on him, his whom ye are speaking! **72** And, straightway, a second own garments. And they lead him forth, that they may time, a cock, crowed; and Peter was reminded of crucify him. **21** And they impress a certain passer-by, the declaration, how Jesus had said to him—Before Simon a Cyrenian, coming from a field, the father of a cock, twice, crow, thrice, wilt thou deny me. And, Alexander and Rufus,—that he may carry his cross. when he thought thereon, he began to weep.

15 And, straightway, early, when they had made, a council, the High-priest, with the Elders, and Scribes, and all the High-council, binding Jesus, led him away, and delivered him up unto Pilate. **2** And Pilate questioned him—Art, thou, the king of the Jews? And, he, answering him, saith—Thou, sayest. **3** And the High-priests began to accuse him, of many things. **4** And, Pilate, again, was questioning him, [saying]—Answerest thou, nothing? See! of how many things, they are accusing thee! **5** But, Jesus, no further, answered, anything, so that Pilate began to marvel. **6** Now, at feast time, he was wont to release unto them one prisoner, whom they were claiming. **7** And there was the so-called Barabbas, with the rebels, bound, even with them who, in the rebellion, had committed, murder. **8** And, going up, the multitude began to be claiming—according as he was wont to do for them. **9** But, Pilate, answered them, saying—Will ye, I release unto you, the King of the Jews? **10** For he was getting to know that, for envy, had [the High-priests] delivered him up. **11** But, the High-priests, stirred up the multitude, that, rather Barabbas, he should release unto them. **12** But, Pilate, again answering, was saying unto them—What then shall I do with him whom ye call, the King of the Jews? **13** And, they, again, cried out—Crucify him! **14** But, Pilate, was saying unto them—Why! what, evil, hath he done? And, they, vehemently, cried out—Crucify him! **15** And Pilate, being minded to do what would satisfy, the multitude, released unto them Barabbas, and delivered up Jesus, having scourged him, that he should be crucified. **16** And, the soldiers, led him away, inside the court, which is a judgment-hall, —and called together the whole band; **17** and they array him in purple, and set upon him, when they have plaited it; a crown of thorns, — **18** and began to be saluting him—Joy to thee! King of the Jews! **19** and were striking him on the head with a reed, and were spitting at him, —and, bowing their knees, were

22 And they bring him unto the Golgotha place, which is, being translated, Skull-place. **23** And they would have given him, myrrhed wine, —who, however, received it not. **24** And they crucify him, and part asunder his garments, casting a lot upon them—who should have anything. **25** And it was the third hour, and they crucified him. **26** And the inscription of his accusation, had been inscribed—THE KING OF THE JEWS. **27** And, with him, they crucify, two robbers, one on his right hand, and one on his left. **29** And, the passers-by, were reviling him, shaking their heads, and saying—Aha! thou who wast pulling down the shrine, and building one in three days! **30** Save thyself, —coming down from the cross. **31** Likewise, the High-priests also, mocking one to another, with the Scribes, were saying—Others, he saved, himself, he cannot save! **32** The Christ, the King of Israel—let him come down now from the cross, that we may see and believe. And, they who had been crucified with him, were casting it in his teeth. **33** And, when it was the sixth hour, darkness, came on all the land—until the ninth hour; **34** and, at the ninth hour, Jesus, uttered a cry, with a loud voice—Eloi! Eloi! lama sabachthanei? which is, being translated—My God! [My God!] to what end, didst thou forsake me? **35** And, some of the by-standers, having heard, were saying—See! Elijah, he calleth! **36** And one, running, filled a sponge with vinegar, and, putting it about a reed, was giving him to drink, saying—Stay! let us see whether Elijah is coming, to take him down! **37** But, Jesus, sending out a loud voice, ceased to breathe. **38** And, the veil of the Temple, was rent into two, from top to bottom. **39** Now the centurion, who was standing near, out over against him, seeing, that, thus, he ceased to breathe, said—Truly, this man, was God's son! **40** And there were, women also, from afar, looking on, —among whom were both Mary the Magdalene, and Mary the mother of James the Little and Joses, and Salome; **41** who, when he was in Galilee, used to follow him, and minister unto him, —and many other women, who had come up

with him unto Jerusalem. 42 And evening, already, was he manifested, in a different form, as they were having begun, since it was a preparation, that is, going unto a country place; 13 and, they, departing, the eve of a Sabbath, 43 Joseph of Arimathaea, a bare tidings unto the rest, —but, even them, they noble counsellor, who, also himself, was awaiting believed not. 14 But, afterwards, unto the eleven the kingdom of God, came; and, venturing, went in themselves, as they reclined, was he manifested, and unto Pilate, and claimed the body of Jesus. 44 But, he upbraided their disbelief and hardness of heart, Pilate, wondered whether, already, he was dead; and, —because, them who had looked upon him when calling near the centurion, questioned him—whether arisen [from among the dead] they believed not; 15 he had, already, died. 45 And, getting to know from and he said unto them—Go ye into all the world, and the centurion, he presented the corpse unto Joseph. proclaim the glad-message, to the whole creation: 46 And, buying a fine Indian cloth, he took him down, 16 He that hath believed, and been immersed, shall and wrapped him about with the cloth, and laid him in be saved; but, he that hath disbelieved, shall be a tomb, which had been hewn out of a rock, —and condemned: 17 Signs, moreover, shall follow, them rolled near a stone upon the door of the tomb. 47 who have believed, —these: —In my name, shall they Now, Mary the Magdalene, and Mary the mother of cast, demons, out, with tongues, shall they speak, Joses, were viewing how he had been laid. —[and, in their hands.] they shall take up, serpents;

16 And, the Sabbath having passed, Mary the Magdalene, and Mary the mother of James, and Salome, bought spices, that, coming, they might anoint him. 2 And, very early, on the first of the week, they are coming towards the tomb—when, the sun, arose. 3 And they were saying one to another—Who, shall roll away for us the stone, out of the door of the tomb? 4 And, looking up, they observe that the stone hath been rolled up, —for it was exceeding great. 5 And, entering into the tomb, they saw a young man, sitting on the right, clothed with a white robe, —and they were greatly alarmed. 6 But, he, saith unto them—Be not alarmed! Jesus, ye are seeking, the Nazarene, the crucified: He hath arisen! he is not here, —See! the place where they laid him! 7 But go your way, tell his disciples, and Peter—He is going before you into Galilee: there, shall ye yourselves see him, —according as he said unto you. 8 And, going out, they fled from the tomb, for, trembling and transport, were holding them; and, unto no one, said they, anything, for they were afraid. 9 (note: The most reliable and earliest manuscripts do not include Mark 16:9-20.) And, arising early, on the first of the week, he was manifested, first, unto Mary the Magdalene, from whom he had cast, seven demons. 10 She, going her way, bare tidings unto them who had come to be with him, as they were mourning and weeping. 11 And, they, hearing that he was living, and had been looked upon by her, disbelieved. 12 But, after these things, unto two from among them, as they were walking,

Luke

1 Seeing, indeed, that, many, had taken in hand to re-arrange for themselves a narrative, concerning the facts which have been fully confirmed amongst us, — **2** according as they who from the beginning became eye-witnesses and attendants of the Word delivered them unto us, **3** it seemed good, even to me, having closely traced from the outset all things accurately, to write unto thee, in order, most excellent Theophilus: **4** that, as touching the matters which thou hadst been taught by word of mouth, thou mightest obtain full knowledge, of the certainty. **5** It came to pass, in the days of Herod, king of Judaea, that there was a certain priest, by name Zachariah, of the daily course of Abia; and that he had a wife of the daughters of Aaron, and, her name, was Elizabeth. **6** Now they were both righteous before God, walking in all the commandments and righteous appointments of the Lord, blameless; **7** and they had no child, inasmuch as Elizabeth was barren, and, both, had become, advanced in their days. **8** But it came to pass, as he was doing priestly service in the order of his daily course, before God, **9** according to the custom of his priesthood, it fell to his lot to offer incense, entering into the Temple of the Lord; **10** and, all the throng of the people, was praying outside, at the hour of the incense offering. **11** And there appeared unto him a messenger of the Lord, standing on the right hand of the altar of incense; **12** and Zachariah was troubled when he beheld, and, fear, fell upon him. **13** But the messenger said unto him—Do not fear, Zachariah! Inasmuch as thy supplication hath been hearkened to,—and, thy wife Elizabeth, shall bring forth a son to thee, and thou shalt call his name, John; **14** And there shall be joy to thee and exulting, and, many, over his birth, shall rejoice; **15** For he shall be great before the Lord, and, wine and strong drink, in nowise may he drink, and, with Holy Spirit, shall he be filled, already, from his mother's womb; **16** And, many of the Sons of Israel, shall he turn towards the Lord their God; **17** And, he, shall go before him, in the spirit and power of Elijah, —To turn the hearts of fathers unto children, and the unyielding, into the prudence of the righteous, and to prepare, for the Lord, a people made ready. **18** And Zachariah

said unto the messenger—Whereby, shall I know this? for, I, am, aged, and, my wife, advanced in her days. **19** And the messenger, answering, said unto him—I, am Gabriel, —he that standeth near before God; and have been sent forth to speak unto thee, and to deliver the joyful message unto thee, as touching these things. **20** And lo! thou shalt be silent, and not able to speak until the day when these things shall come to pass; because thou didst not believe in my words, —the which shall be fulfilled for their season. **21** And the people were expecting Zachariah, and began to marvel that he should tarry in the Temple; **22** and when he came forth he was not able to speak unto them, and they perceived that, a vision, he had seen in the Temple, —and, he, continued making signs unto them, and remained dumb. **23** And it came to pass, when the days of his public ministration were fulfilled, that he departed unto his house. **24** And, after these days, Elizabeth his wife conceived, and she disguised herself five months, saying— **25** Thus, for me, hath the Lord wrought, —in the days in which he looked upon me, to take away my reproach among men. **26** Now, in the sixth month, was the messenger Gabriel sent forth from God, into a city of Galilee, the name of which was Nazareth, — **27** unto a virgin, betrothed to a man whose name was Joseph, of the house of David; and, the name of the virgin, was, Mary; **28** and entering in unto her, he said—Joy to thee, favoured one! The Lord, be with thee! **29** And, she, at the word, was greatly troubled, and began to deliberate, of what kind, this salutation, might be. **30** And the messenger said unto her—Do not fear, Mary, for thou hast found favour with God, — **31** And lo! thou shalt conceive in thy womb, and bring forth a son, and shalt call his name, Jesus: **32** the same, shall be great, and, Son of the Most High, shall be called, and the Lord God, will give unto him, the throne of David his father, — **33** And he shall reign over the house of Jacob, unto the ages, and, of his kingdom, there shall be, no end. (*aiōn g165*) **34** But Mary said unto the messenger—How, shall this thing be, seeing that, a man, I know not? **35** And answering, the messenger said unto her—The Holy Spirit, shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of God. **36** And lo! Elizabeth thy kinswoman, even

she, hath conceived a son in, her old-age; —and, this month, is, the sixth, to her, the so-called barren one; 37 Because no declaration from God, shall be void of power. 38 And Mary said—Lo! the handmaid of the Lord! Might it come to pass unto me, according to thy declaration. And the messenger departed from her. 39 And Mary, arising, in these days, journeyed into the hill country with haste, into a city of Judah, — 40 and entered into the house of Zachariah, and saluted Elizabeth. 41 And it came to pass that, as Elizabeth heard the salutation of Mary, the babe leapt in her womb, and Elizabeth was filled with Holy Spirit, and said—Blessed art thou among women, and, Lord, was with him. 42 And lifted up her voice with loud exclamation, then shall his child be? for, even the hand of the and said—Blessed, art thou among women, and, Lord, was with him. 43 And, whence, to filled with Holy Spirit, and prophesied, saying: — 44 For lo! as the sound of thy salutation came into mine ears, the babe in my womb, leapt in exultation. 45 And, happy, is she who hath believed, that there shall be a perfecting of the things which have been spoken to her from the Lord! 46 And Mary said—My soul doth magnify the Lord, 47 And my spirit hath exulted upon God my saviour; 48 Because he hath looked upon the humbling of his handmaid; 49 Because he that is from the hand of enemies rescued, to be rendering mighty hath done for me great things, and, holy, is divine service unto him, 50 And his mercy is unto generations and lowly; 51 He hath wrought strength with his arm, He hath scattered men —To Abraham, and to his seed, —Unto times abiding. (aiōn g165) 56 And Mary abode with her about three months, and returned unto her house. 57 And, to Elizabeth, was the time fulfilled, that she should be bringing forth, —and she gave birth to a son. 58 And her neighbours and kinsfolk heard, that the Lord had magnified his mercy with her, and they were rejoicing with her. 59 And it came to pass, on the eighth day, that they came to circumcise the child, and were calling it, after the name of its father, Zachariah. 60 And his mother, answering, said—Nay! but he shall be called, John. 61 And they said unto her—There is, no one from among thy kindred, who is called by this name! 62 And they began making signs unto his father, as to what he might be wishing it to be called. 63 And, asking for a small tablet, he wrote, thy declaration. And the messenger departed from saying—John, is his name! and they marvelled all. 64 And his mouth was opened instantly, and his tongue into the hill country with haste, into a city of Judah, [loosed], and he began to speak, blessing, God. 65 — 66 and all who these matters being much talked of; 67 And, Zachariah his father, was filled with Holy Spirit, heard laid [them] up in their hearts, saying—What these matters being much talked of; 68 me is, this, That the mother of my Lord should come, Blessed, be the Lord, the God of Israel! Because he unto me? 44 For lo! as the sound of thy salutation hath visited and wrought redemption for his people, came into mine ears, the babe in my womb, leapt in 69 And hath raised up a horn of salvation for us, In exultation. 45 And, happy, is she who hath believed, the house of David his servant: 70 According as he hath spoken by mouth of his holy ancient prophets, said—My soul doth magnify the Lord, 47 And my and out of the hand of all them that hate us: 72 To spirit hath exulted upon God my saviour; 48 Because perform mercy with our fathers, and to be mindful of he hath looked upon the humbling of his handmaid; his holy covenant, — 73 The oath which he sware for lo! from the present time, all the generations, unto Abraham our father, To grant us, 74 without fear, will pronounce me happy. 49 Because he that is from the hand of enemies rescued, to be rendering mighty hath done for me great things, and, holy, is divine service unto him, 75 in lovingkindness and his name; 50 And his mercy is unto generations and righteousness before him, all our days. 76 And, even generations, to them who revere him; 51 He hath wrought strength with his arm, He hath scattered men —for thou shall march on before the Lord, to prepare arrogant in the intention of their heart; 52 He hath his ways, 77 Giving a knowledge of salvation unto his deposed potentates from thrones, and uplifted the people, by a remission of their sins. 78 Because of wherein shall visit us a day-dawn from on high, — 79 hath laid hold of Israel his servant, to be mindful of To shine on them who, in the darkness and shade mercies: 55 According as he spake unto our fathers, —To Abraham, and to his seed, —Unto times abiding. (aiōn g165) 56 And Mary abode with her about of death, are sitting, to guide our feet into a way of peace. 80 And, the child, went on growing, and being strengthened in spirit, and was in the deserts, until the day he was pointed out unto Israel.

2 Now it came to pass, in those days, that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled: 2 this enrolment, first was made while Cyrenius was governor of Syria: 3 and all were journeying to be enrolled, each one unto his own city. 4 And Joseph also went up from Galilee, out of a city Nazareth, into Judaea, into the city of

David which is called Bethlehem; because he was of male that is a firstborn, Holy unto the Lord, shall be the house and family of David: 5 to enrol himself with called, 24 and to give a sacrifice, according to that Mary who was betrothed to him, she being with child. which is said in the law of the Lord—A pair of turtle-
6 And it came to pass, while they were there, that the doves, or two young pigeons. 25 And lo! there was, a days were fulfilled for her to give birth; 7 and she man, in Jerusalem, whose name, was Symeon; and, gave birth to her firstborn son, and wrapped him in this man, was righteous and devout, awaiting the swaddling clothes, and laid him in a manger, because consolation of Israel, and Holy Spirit was upon him; there was no room for them in the inn. 8 And there 26 and it had been intimated to him by the Holy Spirit, were, shepherds, in the same country, dwelling in that he should not see death, before he had seen the fields, and keeping the watches of the night over the Christ of the Lord. 27 And he came, in the Spirit, their flock. 9 And, a messenger of the Lord, stood into the temple; and, when the parents brought in over them, and, a glory of the Lord, shone round the child Jesus, that they might do according to that about them; and they feared, a great fear. 10 And which was customary by the law concerning it, 28 the messenger said unto them—Be not afraid! For even he, welcomed it into his arms, and blessed God, lo! I bring you good tidings of a great joy, the which and said— 29 Now, dost thou dismiss thy servant, O shall be for all the people: 11 That there hath been Sovereign, according to thy declaration—in peace; born unto you, this day, a saviour, —Who is Christ 30 Because mine eyes have seen thy salvation, 31 the Lord—in the city of David! 12 And, this, to you is, Which thou hast prepared in face of all the peoples: a sign: Ye shall find a babe, wrapped in swaddling 32 A light for the unveiling of nations, and the glory of clothes, and lying in a manger. 13 And, suddenly, thy people Israel. 33 And his father and mother were there came to be, with the messenger, the throng of marvelling over the things which were being spoken the heavenly host, praising God, and saying— 14 concerning him. 34 And Symeon blessed them, and Glory, in the highest, unto God! And, on earth, peace, said unto Mary his mother—Lo! this one, is being set among men of goodwill. 15 And it came to pass, when for the falling and rising of many in Israel, and for a the messengers had departed from them into heaven, sign to be spoken against; 35 And, thou! through thy that, the shepherds, began to say one to another—Let very soul, shall pass a sword, that, reasonings, may us go through forthwith as far as to Bethlehem, and be revealed, out of many hearts. 36 And there was see this thing which hath come to pass, which the one Anna, a prophetess, daughter of Phanuel, of the Lord hath made known to us. 16 And they came, tribe of Asher; —the same, advanced in many days; with haste, and found both Mary and Joseph, and having lived with a husband seven years from her the babe lying in the manger. 17 Now, when they virginity, 37 and, she, had been a widow for as long beheld, they made known concerning the thing which as eighty-four years, —who left not the temple, with had been told them as to this child. 18 And, all who fastings and supplications, rendering divine service heard, marvelled concerning the things which had night and day; — 38 and, in that very hour, coming been told by the shepherds unto them; 19 but, Mary, near, she began to give thanks unto God, and to was closely observing, all, these things, putting them speak concerning him unto all who were waiting for together in her heart. 20 And the shepherds returned, the redemption of Jerusalem. 39 And, when they had giving glory and singing praise unto God, over all finished all things that were according to the law of things which they had heard and seen, according the Lord, they returned into Galilee, into their own as it had been told unto them. 21 And, when eight city, Nazareth. 40 And, the child, went on growing, days were fulfilled for circumcising him, then was and waxing strong, becoming filled with wisdom; and, his name called, Jesus, —which it was called by the the favour of God, was upon it. 41 And his parents messenger, before he was conceived in the womb. used to journey yearly into Jerusalem, at the feast 22 And, when the days of their purification, according of the passover. 42 And, when he became twelve to the law of Moses, were fulfilled, they took him up years, and they went up, according to the custom into Jerusalem, to present [him] unto the Lord, — 23 of the feast, 43 and completed the days, and then according as it is written in the law of the Lord—Every were returning, the boy Jesus remained behind in

Jerusalem,—and his parents noticed it not; 44 but, Abraham. 9 And, already, even the axe, unto the root supposing him to be in the company, went a day's journey, and then began to seek for him among their kinsfolk and acquaintances, 45 and, not finding him, returned unto Jerusalem, seeking him. 46 And it came to pass, that, after three days, they found him in the temple, sitting amidst the teachers,—both hearkening unto them, and questioning them. 47 Now all who heard him were beside themselves, because of his understanding and his answers. 48 And, when they beheld him, they were astounded, and his mother said unto him—Child! why, hast thou dealt with us, thus? more than what is appointed you, exact ye. 49 And he said unto them—Why was it that ye were seeking me? Perceived ye not, that, in the courts of the High-priesthood of Annas and Caiaphas, came a word of God unto John the son, of Zechariah, in the desert; 3 and he came into all the country about the Jordan, proclaiming an immersion of repentance into remission of sins: 4 as it is written in the book of the discourses of Isaiah the prophet: A voice of one crying aloud! In the desert, prepare ye the way of the Lord, straight, be making his paths; 5 Every chasm, shall be filled up, and, every mountain and hill, be made low; and the, crooked, places shall become, straight, and the, rugged, places, smooth ways; — 6 And all flesh shall see the salvation of God. 7 He was saying, therefore, unto the multitudes who were going forth to be immersed by him—Broods of vipers! who suggested to you, to flee from the coming wrath? 8 Bring forth, therefore, fruits worthy of repentance, and do not begin to be saying within yourselves, As our father, we have, Abraham; for, I say unto you—God is able, out of these stones, to raise up children unto

of the trees is being laid; every tree, therefore, bringing forth [good] fruit, is to be hewn down, and, into fire, to be cast. 10 And the multitude began to question him saying—What, then, shall we do? 11 And, answering, he said unto them—He that hath two tunics, let him share with him that hath none, shall we, do? 13 And, he, said unto them, Nothing more than what is appointed you, exact ye. 14 Then Lo! thy father and I, in anguish, were seeking thee. 16 John answered, saying unto all—I, was closely observing all these things in her heart. 52 indeed, in water, am immersing you, but he that is And, Jesus, went on advancing in wisdom, and in stature, and in favour with God and men.

3 Now, in the fifteenth year of the supremacy of Tiberius Caesar,—Pontius Pilate being governor

of Judaea, and Herod being tetrarch of Galilee, and, Philip his brother, tetrarch of Iturea and the country of Trachonitis, and Lysanias, tetrarch of Abylene, — 2 in the High-priesthood of Annas and Caiaphas, came a word of God unto John the son, of Zechariah, in the desert; 3 and he came into all the country about the Jordan, proclaiming an immersion of repentance into remission of sins: 4 as it is written in the book of the discourses of Isaiah the prophet: A voice of one crying aloud! In the desert, prepare ye the way of the Lord, straight, be making his paths; 5 Every chasm, shall be filled up, and, every mountain and hill, be made low; and the, crooked, places shall become, straight, and the, rugged, places, smooth ways; — 6 And all flesh shall see the salvation of God. 7 He was saying, therefore, unto the multitudes who were going forth to be immersed by him—Broods of vipers! who suggested to you, to flee from the coming wrath? 8 Bring forth, therefore, fruits worthy of repentance, and do not begin to be saying within yourselves, As our father, we have, Abraham; for, I say unto you—God is able, out of these stones, to raise up children unto

of the trees is being laid; every tree, therefore, bringing forth [good] fruit, is to be hewn down, and, into fire, to be cast. 10 And the multitude began to question him saying—What, then, shall we do? 11 And, answering, he said unto them—He that hath two tunics, let him share with him that hath none, shall we, do? 13 And, he, said unto them, Nothing more than what is appointed you, exact ye. 14 Then Lo! thy father and I, in anguish, were seeking thee. 16 John answered, saying unto all—I, was closely observing all these things in her heart. 52 indeed, in water, am immersing you, but he that is And, Jesus, went on advancing in wisdom, and in stature, and in favour with God and men.

Holy Spirit and fire: 17 whose fan is in his hand, to clear out his threshing-floor, and to gather the wheat into his granary; but, the chaff, will he burn up with fire unquenchable. 18 So then indeed, as to many things and various, he exhorted, and continued telling his glad-message unto the people. 19 But, Herod the tetrarch, being reproved by him concerning Herodias, the wife of his brother, and concerning all the wicked things Herod had done, 20 added this also unto all,—he locked up John in prison. 21 Now it came to pass, when one and all the people were immersed, Jesus also, having been immersed, and being at prayer, heaven was opened; 22 and the Holy Spirit descended, in bodily appearance, as a dove, upon him,—and, a voice out of heaven, came—Thou, art my Son, the Beloved, in thee, I delight. 23 And, Jesus himself, was, when he began, about thirty years of age, being the son, as was supposed—of Joseph, of Heli: 24 of Matthat, of Levi, of Melchi,—of Jannai, of Joseph: 25 of Mattathias, of Amos, of Nahum,—of Esli, of Naggai: 26 of Maath, of Mattathias, of Semein,—of Josech, of Joda: 27 of Joanan, of Rhesa, of Zerubbabel,—of Salathiel, of Neri: 28 of Melchi, of Addi, of Cosam,—of Elmadam, of Er: 29 of Jesus, of Eliezer, of Jorim,—of Matthat, of Levi: 30 of Symeon,

of Judas, of Joseph, —of Jonam, of Eliakim: 31 And there was handed to him a scroll of the prophet of Melea, of Menna, of Mattatha, —of Natham, of Isaiah; and unfolding the scroll, he found the place David: 32 of Jesse, of Obed, of Boaz, —of Salmon, of where it was written: 18 The Spirit of the Lord, is Nashon: 33 of Amminadab, of Arni, of Hezron, —of upon me, because he hath anointed me—to tell glad Perez, of Judah: 34 of Jacob, of Isaac, of Abraham, tidings unto the destitute; He hath sent me forth, —To —of Terah, of Nahor: 35 of Serug, of Reu, of Peleg, proclaim, to captives, a release, and, to the blind, —of Eber, of Shelah: 36 of Cainan, of Arphaxad, of a recovering of sight, —to send away the crushed, Shem, —of Noah, of Lamech: 37 of Methuselah, of with a release; 19 To proclaim the welcome year of Enoch, of Jared, —of Mahalaleel, of Cainan: 38 of the Lord. 20 And, folding up the scroll, he handed Enos, of Seth, —of Adam; of God.

4 And, Jesus, full of Holy Spirit, returned from the

Jordan, and was led in the Spirit in the desert, 2 forty days, —being tempted by the adversary; and he did eat nothing in those days, —and, when they were concluded, he hungered. 3 And the adversary said to him—If thou art God's, Son, speak unto this stone; that it become bread. 4 And Jesus made answer unto him—It is written: Not, on bread alone, shall, man, live. 5 And, leading him up, he shewed him all the kingdoms of the inhabited earth, in a moment of time. 6 And the adversary said to him—Unto thee, will I give this authority, all together, and their glory; because, unto me, hath it been delivered up, and, to whomsoever I please, I give it: 7 Thou, therefore, if thou wilt worship before me, it shall all, be thine. 8 And, answering, Jesus said to him—It is written: The Lord thy God, shalt thou worship, and, unto him alone, render divine service. 9 And he led him into Jerusalem, and set him upon the pinnacle of the temple, —and said [to him]—If thou art God's, Son, cast thyself, from hence, down; 10 for it is written—Unto his messengers, will he give command concerning thee, to keep vigilant watch over thee, — 11 And, On hands, will they take thee up, lest once thou strike, against a stone, thy foot. 12 And Jesus, answering, said to him—It is said: Thou shalt not put to the test the Lord thy God. 13 And, having concluded every temptation, the adversary departed from him until a fitting season. 14 And Jesus returned, in the power of the Spirit, into Galilee; and, a report, went out along the whole of the region, concerning him; 15 and, he, began teaching in their synagogues, being glorified by all. 16 And he came into Nazareth, where he had been brought up, and entered, according to his custom, on the sabbath day, into the synagogue, —and stood up to read. 17

it to the attendant, and sat down; and, the eyes of all, in the synagogue, were intently fixed upon him; 21 and he began to be saying to them—This day, is fulfilled this scripture, in your ears. 22 And, all, were bearing witness to him, and marvelling at the words of favour which were proceeding out of his mouth; and they were saying—Is not, this, the, son of Joseph? 23 And he said unto them—By all means, ye will speak to me this similitude: Physician! heal, thyself, —Whatsoever things we have heard of coming to pass in Capernaum, do here also, in thine own country. 24 And he said—Verily, I say unto you, No prophet, is, welcome, in his own country, 25 And, of a truth, I say unto you—Many widows, were in the days of Elijah, in Israel, when the heaven was shut up three years and six months, when there came a great famine upon all the land; 26 And, unto none of them, was Elijah sent, save unto Sarepta of Sidonia, unto a woman that was a widow. 27 And, many lepers, were in Israel, in the time of Elisha the prophet, and, not one of them, was cleansed, save Naaman the Syrian. 28 And all were filled with wrath, in the synagogue, as they heard these things. 29 And, rising up, they thrust him forth outside the city, and led him as far as a brow of the hill on which their city was built, —so that they might throw him down headlong. 30 But, he, passing through the midst of them, went his way. 31 And he came down into Capernaum, a city of Galilee. And he was teaching them on the sabbath; 32 and they were being struck with astonishment at his teaching, because, with authority, was his word. 33 And, in the synagogue, was a man having a spirit of an impure demon; and he cried out with a loud voice— 34 Let be! What have we in common with thee, O Jesus, Nazarene! Hast thou come to destroy us? I know thee, who thou art, —The Holy One of God. 35 And Jesus rebuked it, saying—Hold thy peace! and go forth from him. And the demon, throwing him into

the midst, went forth from him, doing him no hurt. filled both the boats, —so that they began to sink. 36 And amazement came upon all, and they began to converse one with another, saying—What is this? Jesus, saying—Depart from me! Because, a sinful word, that, with authority and power, he giveth orders unto the impure spirits, and they go forth? 37 And a noise concerning him began to go out into every place of the country around. 38 And, rising up, from the synagogue, he went into the house of Simon. Now, who were partners with Simon. And Jesus said unto the mother-in-law of Simon, was in distress with a great fever; and they made request to him concerning her. 39 And, standing over her, he rebuked the fever, and it left her; and, instantly arising, she began to say—I am willing: Be cleansed! And, straightway, many; crying aloud, and saying—Thou, art the Son of God. And, rebuking them, he suffered them not to talk; because they knew him to be, The Christ. 40 But, as the sun was going down on to the land, they left all, and followed him. and, in, they one and all, as many as had any sick with divers diseases, brought them unto him; and, he, saying—Lord! if thou be willing, thou canst cleanse upon each one of them laying, his hands, was curing me. 41 And demons also were going forth from him to tell, no one, —but, departing, Show thyself to talking; because they knew him to be, The Christ. 42 And, when it was day, going forth, he journeyed into a desert place; and, the multitudes, were seeking report concerning him the more went abroad, and after him, and they came unto him, and would have detained him, that he might not depart from them. 43 But, he, said unto them—To the other cities also, was retiring in the deserts, and engaging in prayer. I must needs tell the good-news of the kingdom of God, because, hereunto, was I sent forth. 44 And he was proclaiming in the cities of Judaea.

5 And it came to pass, while the multitude was pressing upon him, and was hearing the word of God, that, he, was standing near the lake of Gennesaret; 2 and he saw two boats placed near the lake, and, the fishers, having gone away, from them, were washing their nets. 3 And, entering into one of the boats, which was Simon's, he requested him, to put off from the land, a little; and, taking a seat, out of the boat, began he teaching the multitudes. 4 And, when he ceased speaking, he said unto Simon—Put off into the deep, and let down your nets for a draught. 5 And Simon, answering, said—Master! although through the whole night we toiled, we took, nothing; howbeit, at thy bidding, I will let down the nets. 6 And, when this they had done, they enclosed a very large number of fishes, and their nets began to break. 7 And they made signs to their partners in the other boat, to come and help them; and they came, and

12 And it came to pass, while he was in one of the cities, that lo! there was a man full of leprosy; and, seeing Jesus, he fell on his face, and entreated him, 13 And, stretching forth the hand, he touched him, them. 14 And, he, saying—I am willing: Be cleansed! And, straightway, the leprosy departed from him. 15 But the Moses enjoined, for a witness unto them. 16 But the into a desert place; and, the multitudes, were seeking report concerning him the more went abroad, and many multitudes were coming together, to hear, and be getting cured from their infirmities; 17 And it came to pass, on one of the days, that, 18 And lo! men bearing, upon a couch, one who was paralyzed, and they were seeking to bring him in, and lay him before him. 19 And, not finding by what means they might bring him in, because of the multitude, going up on the house-top, through the tiling, let them him down, with the little-couch, into the midst before Jesus. 20 And, beholding their faith, he said—O man! thy sins are forgiven thee. 21 And the Scribes and the Pharisees began to reason, saying—Who is this that speaketh profanities? Who can forgive sins, save, God alone? 22 And Jesus, taking note of their reasonings, answering, said unto them—Why are ye reasoning in your hearts? 23 Which is easier, To say—Thy sins are forgiven thee; or to say—Arise and be walking? 24 But, that ye may know that, the Son of Man, hath, authority, upon the earth to forgive sins—he said to the paralyzed man—To thee,

I say, Arise, and, taking up thy couch, be going thy way unto thy house. **25** And, instantly arising before them, he took up that whereon he had been lying, and departed unto his house, glorifying God. **26** And, who were with him, which it is not allowable to eat, astonished, seized one and all, and they began save alone, to the priests? **5** And he was saying to glorifying God, and were filled with fear, saying—We have seen unaccountable things, to-day! **27** And, it came to pass, on another Sabbath, that he entered after these things, he went forth, and looked upon a tax-collector, by name Levi, —presiding over the tax-office; and he said to him—Be following me! **28** And, Now the Scribes and the Pharisees were narrowly forsaking all, he arose, and was following him. **29** And Levi made a great reception for him, in his house, and there was a great multitude of tax-collectors, and others, —who were with them reclining. **30** And had the, withered, hand—Arise, and stand forward in the Pharisees and their Scribes began murmuring unto his disciples, saying—Wherfore, with the tax-collectors and sinners, are ye eating and drinking? **31** And, answering, Jesus said unto them—No need, have, the whole, of a physician, but, they who are sick. **32** I have not come to call, righteous, men, but, sinners, unto repentance. **33** But, they, said unto him—The disciples of John, do fast much, and, supplications, do make, —likewise also the disciples of the Pharisees; but, thine, do eat and drink! **34** Jesus, however, said unto them—Can, ye make, the sons of the bridechamber, fast, while the bridegroom speak, a parable also, unto them—No one, rending a patch from a new mantle, patcheth it upon an old mantle; otherwise, at least, both, the new, he will new, will not agree. **35** But there will come days, even when they fast, in those days. **36** Moreover, he went on to speak, a parable also, unto them—No one, rending a patch from a new mantle, patcheth it upon an old mantle; otherwise, at least, both, the new, he will new, will not agree. **37** And, no one, poureth new wine into old skins; otherwise, at least, the new wine, will burst the skins, and will, itself, be poured out, and the skins be destroyed. **38** But, new wine, into unused skins, must be poured. **39** [No one, having drunk old, desireth new; for he saith, The old, is, mellow.]

6 And it came to pass, on a Sabbath, that he was passing along through cornfields, and his disciples were plucking and eating the ears of corn, rubbing them with their hands. **2** But, certain of the Pharisees, said—Why are ye doing what is not allowed on the Sabbath? **3** And, making answer unto them, Jesus said—Have ye never read, even this, what David did

when he hungered, he, and they who were with him—**4** How he entered into the house of God, and, the man there, and, his right hand, was withered. **7** Now the Scribes and the Pharisees were narrowly watching him, whether, on the Sabbath, he healeth, —that they might find whereof to accuse him. **8** But, he, knew their reasonings, and said to the man who had the, withered, hand—Arise, and stand forward in the midst! And, arising, he stood forward. **9** And Jesus said unto them—I ask you, whether it is allowed, to save, or, to destroy. **10** And, looking round upon them all, he said unto him—Stretch forth thy hand! and, it came to pass, in these days, that he went forth into the mountain to pray, and was spending the night in the prayer-house of God. **13** And, when it became day, he called his disciples, and chose from them, twelve, whom also he named, Apostles, —**14** Simon, the brother; Peter, and Andrew his brother; James and John; and Philip and Bartholomew; Alphaeus, and Simon, who was called Zealot; and Judas, [son] of James, **16** and Judas Iscariot, who rend, and, with the old, the patch which is from the new, will not agree. **17** And, coming down with them, he stood upon a level place, also a great multitude of his disciples,—and a great throng of the people, from all Judea and Jerusalem and the sea-coast of Tyre and Zidon, who had come to hearken unto him and to be healed from their diseases; **18** and, they who were molested by impure spirits, were being cured; **19** and, all the multitude, were seeking to touch him, because, power, from him, was coming forth, and healing all. **20** And, he, lifting up his eyes towards his disciples, was saying:—Happy, ye destitute, for, yours, is the kingdom of God. **21** Happy, ye that hunger now, for ye shall be filled. Happy, ye that weep now, for ye shall laugh. **22** Happy, are ye, whosoever men shall hate you, and whosoever they shall separate you,

and reproach you, and cast out your name as evil, that is in thine own eye, thou dost not consider? 42 for the sake of the Son of Man: 23 be rejoiced in How canst thou say to thy brother—Brother! let me that day, and leap, for lo! your reward, is great in cast out the mote that is in thine eye, —thyself, the heaven; for, according to the same things, were their beam in thine own eye, not beholding? Hypocrite! fathers doing unto the prophets. 24 But alas! for you, cast out, first, the beam out of thine own eye, and, ye wealthy, for ye are duly receiving you consolation. then, shalt thou see clearly, to cast out, the mote 25 Alas! for you, ye who are filled full now, for ye shall that is in the eye of thy brother. 43 For a good tree hunger. Alas! ye that laugh now, for ye shall mourn doth not produce worthless fruit, neither again doth, a and weep. 26 Alas! whosoever all men shall, speak worthless tree, produce good fruit. 44 For, every tree, well of you, for, according to the same things, were by its own fruit, becometh known. For not, of thorns, their fathers doing unto the false prophets. 27 But, do they gather figs, neither, of a bramble-bush, do unto you, I say, who are hearkening: Be loving your they gather, a bunch of grapes. 45 The good man, enemies; be doing, good, unto them that hate you; 28 out of the good treasure of the heart, bringeth forth Be blessing them that curse you; be praying for them that which is good; and, the wicked man, out of the that wantonly insult you. 29 To him who is smiting wicked heart, bringeth forth that which is wicked; for, thee upon the one cheek, be offering, the other also; out of an overflowing of heart, speaketh, his mouth. and, from him who is taking away thy mantle, thy tunic 46 And why call ye me, Lord! Lord! and not do the also, do not forbid: 30 To every one asking thee, give, things that I say? 47 Every one coming unto me, and and, from him that taketh away thy possessions, ask hearkening unto my words, and doing them, I will them not back. 31 And, according as ye desire that suggest to you, whom he is like: 48 He is like unto a men be doing unto you, be ye doing unto them, in like man building a house, who digged, and deepened, manner. 32 And, if ye love them that love you, what and laid a foundation upon the rock, —and, a flood, sort of thanks are there for you? for, even sinners, coming, the stream burst against that house, and love, such as love them. 33 [For], if ye even do good was not strong enough to shake it, because it had unto them that do good unto you, what sort of thanks been, well, built. 49 But, he that hath heard and not are there for you? Even sinners, the same, are doing. done, is like unto a man having built a house upon 34 And, if ye lend to them from whom ye are hoping to the earth, without a foundation, —against which the receive, what sort of thanks are there for you? Even stream burst, and, straightway, it fell in; and it came sinners, unto sinners, do lend, that they may receive to pass, that, the crash of that house, was, great. back, as much. 35 But love your enemies, and do

7 After he had completed all his sayings within the hearing of the people, he entered into Capernaum.

2 And, a certain centurion's servant, being sick, was on the point of dying, —who was, by him, highly prized. 3 But, hearing about Jesus, he sent forth unto him elders of the Jews, requesting him that he would come and bring his servant safely through. 4 And, they, coming near unto Jesus, began beseeching him earnestly, saying—Worthy, is he for whom thou mayest do this, 5 for he loveth our nation, and, the synagogue, he, built for us. 6 And, Jesus, was journeying with them. But, he, by this time, being not far from the house, the centurion sent friends, saying unto him—Lord! do not trouble thyself, for I am of no consideration, that, under my roof, thou shouldst enter. 7 Wherefore, neither deemed I, myself, worthy to come unto thee, —but speak with a word,

and let my servant be healed. 8 For, I too, am a wind, shaken? 25 But what went ye forth to see? man ranked, under authority, having, under myself, A man, in soft garments, arrayed? Lo! they who in soldiers; and I say to this one—Go! and he goeth, splendid apparel and luxury are found, are, in the—and to another—Come! and he cometh, —and to kingly courts. 26 But what went ye forth to see? A my servant—Do this! and he doeth it. 9 And, hearing prophet? Yea! I say unto you, —and abundantly more these things, Jesus marvelled at him; and, turning than a prophet. 27 This, is he concerning whom it is to the multitude following him, said—I tell you, Not written—Lo! I am sending forth my messenger before even in Israel, such faith as this, have I found! 10 And thy face, who shall prepare thy way before thee. 28 I they who were sent, returning unto the house, found say unto you—A greater, among them that are born the servant, well. 11 And it came to pass thereafter, of women, than John, is there none; but, he that is that he journeyed unto a city called Nain, and there least in the kingdom of God, is greater than he. 29 were journeying with him, his disciples and a great And, all the people, when they heard, and the tax-magnitude. 12 Now, as he drew near unto the gate of collectors, justified God, having been immersed with the city, then lo! there was being brought forth, one the immersion of John; 30 but, the Pharisees and the dead, the only-begotten son of his mother, —and, lawyers, had set aside, the counsel of God against she, was a widow; and, a considerable multitude of themselves, not being immersed by him. 31 Unto the city, was with her. 13 And, beholding her, the what, then, shall I liken the men of this generation? Lord, was moved with compassion over her, and said And unto what are they like? 32 They are like unto the to her—Be not weeping! 14 And, going forward, he children sitting, in a market-place, and calling one to touched the coffin, and the bearers stood still; and another, who say—We played the flute for you, and he said—Young man! to thee, I say, Arise! 15 And ye danced not, We wailed, and ye wept not. 33 For the dead man sat up, and began to speak; and he John the Immerser hath come, neither eating bread gave him to his mother. 16 And fear seized them, nor drinking wine, and ye say—A demon, he hath: 34 all, and they began to glorify God, saying—A great The Son of Man hath come, eating and drinking, and prophet, hath been raised up amongst us! and—God ye say—Lo! a man, glutinous and a wine-drinker, hath visited his people! 17 And this report went a friend of tax-collectors and sinners. 35 And yet forth throughout the whole of Judaea, and all the wisdom hath been justified by all her children. 36 surrounding country. 18 And John's disciples carried And a certain one of the Pharisees was requesting tidings unto him concerning all these things. 19 And, him, that he would eat with him; and, entering into calling unto him certain two of his disciples, John sent the house of the Pharisee, he reclined. 37 And, lo! a unto the Lord, saying—Art thou, the Coming One, or, woman, who indeed was in the city a sinner; and, a different one, are we to expect? 20 And, coming when she found out that he was reclining in the near unto him, the men said—John the Immerser, house of the Pharisee, providing an alabaster-jar hath sent us unto thee, saying, Art thou, the Coming of perfume, 38 and standing behind, near his feet, One, or, another, are we to expect? 21 In that very weeping, with the tears, began she to be wetting hour, he cured many from diseases, and plagues, his feet, and, with the hair of her head, was wiping and wicked spirits; and, unto many blind, gave he off [the tears], and was tenderly kissing his feet, the favour to see. 22 And, answering, he said unto and anointing them with the perfume. 39 But the them—Go and bear tidings unto John, as to what Pharisee who had invited him, seeing it, spake within ye have seen and heard: The blind, are receiving himself, saying, This one, if he were the prophet, sight, the lame, walk, lepers, are cleansed, and, the would have been taking note, who and of what sort, deaf, hear, the dead, are raised, the destitute, are told is the woman, who is even touching him, that she is, the glad-message; 23 And, happy, is he, whosoever a sinner. 40 And, making answer, Jesus said unto shall not find occasion of stumbling in me! 24 And, him—Simon! I have, unto thee, something to say. He, the messengers of John having departed, he began then—Teacher, speak!—saith he. 41 Two debtors, to say unto the multitudes, concerning John—What there were, to a certain creditor, —the one, owed five went ye forth into the desert to gaze at? A reed, by hundred denarii, and, the other, fifty. 42 they not

having wherewith to pay, he forgave, both. Which know the sacred secrets of the kingdom of God; but, of them, therefore, will love him, more? 43 Making unto the rest, in parables, —in order that, seeing, they answer, Simon said—I suppose, that he to whom, the may not see, and, hearing, they may not understand. more, he forgave. And, he, said unto him—Rightly, 11 Now the parable, is this—The seed, is, the word hast thou judged. 44 And, turning towards the woman, of God. 12 And, those beside the pathway, are they unto Simon, he said—Seest thou this woman? I who have heard; afterwards, cometh the adversary, entered into thy house: water to me, on my feet, thou and catcheth away the word from their heart, lest, didst not give, —but, she, with her tears, hath wetted believing, they should, be saved. 13 And, those upon my feet, and, with her hair, wiped off [the tears]. 45 the rock, are they who, as soon as they hear, with joy, A kiss, to me, thou didst not give, —but, she, from welcome the word; and, these, not having, root, are the time I came in, hath not ceased tenderly kissing they who, for a season, believe, —and, in a season of my feet. 46 With oil, my head, thou didst not anoint, testing, draw back. 14 And, that which in among the —but, she, with perfume, hath anointed, my feet. 47 thorns fell, these, are they who have heard; and, by For which cause, I say unto thee—Her many sins, anxieties and wealth and pleasures of life being borne have been forgiven, because she hath loved, much: along, are choked up, and bear not to perfection. 15 but, he to whom little is forgiven, little, loveth. 48 And But, that in the good ground, these, are they who, he said unto her—Thy sins have been forgiven. 49 indeed, in a noble and good heart having heard the And they who were reclining together, began to be word, hold fast, and bear fruit with endurance. 16 saying within themselves—Who is, this, that, even And, no one having lit a lamp, covereth it up with a forgiveth sins? 50 But he said unto the woman—Thy vessel, or, beneath a couch, putteth it; but, upon a faith, hath saved thee, —Go thy way into peace.

8 And it came to pass, in due course, that he was passing through, city by city and village by village, proclaiming, and delivering the glad-message of the kingdom of God, —and, the twelve, were with him; 2 and certain women, who had been cured from evil spirits and infirmities, —Mary, the one called Magdalene, from whom seven demons had gone forth, 3 and Joana, wife of Chuza steward of Herod, and Susanna, and many others, —who indeed were ministering unto them out of their possessions. 4 And, seeing that a great multitude were coming together, and they who from every city were journeying forth unto him, he spake through means of a parable: — 5 The sower went forth to sow his seed, —and, as he sowed, some, indeed, fell beside the pathway, and was trodden down; and, the birds of heaven, devoured it. 6 And, other, fell down upon the rock; and, growing, was withered, because it had not moisture. 7 And, other, fell and thorns; and, growing together, the thorns, choked it. 8 And, other, fell into good ground; and, growing, brought forth fruit, a hundredfold. These things, saying, he went on to cry aloud—He that hath ears to hear, let him hear. 9 But his disciples began to question him—What might, this very, parable be? 10 And, he, said—Unto you, hath it been given, to get to

lamp-stand, putteth it, that, they who come in, may see the light. 17 For there is no secret, which shall not be made, manifest; neither a hidden thing, which shall in anywise not be made known, or not come, where it can be seen. 18 Be taking heed therefore how ye hear; for, whosoever shall have, it shall be given unto him; and, whosoever shall not have, even what he seemeth to have, shall be taken from him. 19 And his mother and brethren came near unto him, and were unable to reach him, because of the multitude. 20 And it was reported to him—Thy mother and thy brethren, are standing outside, desiring, to see, thee. 21 But, he, answering, said unto them—My mother and my brethren, are, these—they who, the word of God, are hearing and doing. 22 And it came to pass, on one of the days, that, he, entered into a boat, and his disciples; and he said unto them—Let us pass over unto the other side of the lake. And they set sail. 23 Now, as they were sailing, he fell asleep. And there came down a hurricane of wind upon the lake, and they began to be filled, and to be in peril. 24 And, coming near, they roused him up, saying—Master! Master! we perish! And, he, roused up, rebuked the wind, and the surging of the water; and they ceased, and it became a calm. 25 And he said unto them—Where was your faith? But, struck with fear, they marvelled, saying one to another—Who

then is, this, —that, even unto the winds, he giveth orders, and unto the water, and they hearken unto him. **26** And they sailed down into the country of the Gerasenes, the which is over against Galilee. **27** And, when he went forth upon the land, there met him a certain man, out of the city, having demons; and, for a considerable time, he had put on no garment, and, in a house, would not abide, but among the tombs. **28** Now, as he withdrew, the multitudes, were hemming But, seeing Jesus, he cried out aloud, and fell down before him, and, with a loud voice, said—What have I in common with thee, O Jesus, Son of [God] the Most High? I beg of thee—Do not torment me!— **29** for he was about to charge the impure spirit to come out from the man. For, many times, had it snatched that touched me? And, when all were denying, Peter him away; and he used to be bound with chains and fetters, for a safe-guard, and was wont to break in pieces the bonds, and to be driven by the demon into the deserts. **30** And Jesus questioned him—What name hast thou? And, he, said—Legion! because many demons had entered into him. **31** And they were beseeching him that he would not order them, into the abyss, to depart. (*Abyssos g12*) **32** Now there was there, a herd of a good many swine, feeding in the mountain; and they besought him, that he would suffer them, into those, to enter; and he suffered them. **33** And the demons, going forth from the man entered into the swine; and the herd rushed down the cliff, into the lake, and were choked. **34** And they who had been feeding them, seeing what had happened, fled, and carried tidings into the city, and into the country-places. **35** And they went forth to see what had happened; and came unto Jesus, and found him sitting, clothed, and of sound mind, near the feet of Jesus, —and they were struck with fear. **36** And they who had seen it, reported unto them, how the demonized man was saved. **37** And one and all of the throng of the surrounding country of the Gerasenes, requested him, to depart from them; because, with a great fear, were they oppressed. And, he, entering into a boat, returned. **38** And the man from whom the demons had gone forth, began to beg of him, that he might be with him; but he dismissed him, saying— **39** Be returning unto thy house, and telling forth what great things, God, for thee, hath done. And he departed, through all the city, proclaiming what great things, Jesus, had done for him. **40** Now, when Jesus returned, the multitude welcomed him back, for they were all expecting him. **41** And lo! there came a man, whose name was Jairus, and, the same, was, a ruler of the synagogue, —and, falling down near the feet of Jesus, he began beseeching him to enter into his house; **42** because he had, an only-begotten daughter, about twelve years old, and, she, was dying. **43** And, a woman, with a flow of blood twelve years standing, who indeed could, from no in common with thee, be cured, **44** coming near behind, touched the fringe of his mantle; and, instantly, was stayed the flow of her blood. **45** And Jesus said—Who, is it that touched me? And, when all were denying, Peter before him, reported for what cause she had touched him, and how she was healed escaped notice, trembling, came, and, falling down before all the people, for what cause she had touched him, and how she was healed instantly! **46** But, Jesus, said—Some one touched me, for, I, took note of power, gone out from the synagogue ruler's, saying—Thy daughter, is dead: them. **47** And, the woman seeing that she had not No further, be troubling the teacher. **48** And, he, said to her—Daughter! thy faith, hath saved thee: Go thy way into peace. **49** While yet he is speaking, there cometh one from the house, he suffered no one to enter with him, save Peter and John and James, and the father of the girl, and she shall be saved. **50** But, Jesus, entered into the house, he suffered no one to enter with him, save Peter and John and James, and the father of the girl, and she shall be saved. **51** And, when he came into the house, he suffered no one to enter with him, save Peter and John and James, and the father of the girl, and she shall be saved. **52** And they were all weeping, and Peter and John and James, and the father of the girl, and she shall be saved. **53** And sitting, clothed, and of sound mind, near the feet they were deriding him, knowing that she died. **54** And they who had seen it, reported unto them, how the girl! arise! **55** And her spirit returned, and she rose up instantly, and he ordered that something should be given her to eat. **56** And her parents were beside themselves. But, he, charged them to tell, no one, what had happened.

into a boat, returned. **38** And the man from whom the demons had gone forth, began to beg of him, that he might be with him; but he dismissed him, saying— **39** Be returning unto thy house, and telling forth what great things, God, for thee, hath done. And he departed, through all the city, proclaiming what great things, Jesus, had done for him. **40** Now, when

9 And, calling together the twelve, he gave them power and authority over all the demons, and to be curing, diseases; **2** and sent them forth, to be proclaiming the kingdom of God, and to be healing; **3** and said unto them—Nothing, take ye for the journey, —neither staff, nor satchel, nor bread, nor silver, nor

to have, two tunics. 4 And, into whatsoever house ye of God! 21 He, however, sternly admonishing them, enter, there, abide, and, thence, be going forth. 5 gave charge that, unto no one, should they be telling And, as many soever as shall not welcome you, in this; 22 saying—The Son of Man must needs suffer, going forth from that city, the dust of your feet, shake many things, and be rejected by the Elders and High ye off, for a witness against them. 6 And they went priests and Scribes, and be slain, —and, on the third forth, and were passing through, along the villages, day, arise. 23 And he was saying, unto all—if any one —delivering the glad-message, and effecting cures intendeth after me to come, Let him deny himself, in every direction. 7 Now Herod the tetrarch heard and take up his cross daily,—and be following me. 24 of all the things which were coming to pass, and For, whosoever intendeth, his life, to save, shall lose was utterly at a loss, because of its being said, by it; but, whosoever shall lose his life for my sake, the some, that, John, had been raised from the dead; same, shall save it? 25 For what doth a man profit, 8 and, by some, that, Elijah, had appeared; and, who hath gained the whole world, but hath lost, or by others, that, some prophet of the ancients, had been made to forfeit, himself? 26 For, whosoever shall arisen. 9 But Herod said—John, I myself, beheaded; be ashamed of me, and of my words, of him, the Son but, who is this, concerning whom I am hearing such of Man, will be ashamed, whosoever he shall come things as these? And he was seeking to see him. in his glory, and that of the Father, and of the holy 10 And the Apostles, returning, related to him what messengers. 27 But I tell you of a truth—There, are, great things they had done. And, taking them aside, some of those, here, standing, who shall in nowise he retired privately, into a city called Bethsaida. 11 taste of death, until they see the kingdom of God. 28 But, the multitudes, getting to know, followed him; And it came to pass, after these words, about eight and, giving them welcome, he began speaking unto days, taking with him Peter and John and James, he them concerning the kingdom of God, —and, them went up into the mountain to pray. 29 And it came to that had need of cure, he healed, 12 And, the day, pass, while he was praying, that, the appearance of began to decline; and the twelve, coming near, said his face, was changed, and, his clothing, became to him—Dismiss the multitude, that, going into the white, effulgent. 30 And lo! two men, were conversing surrounding villages and hamlets, they may lodge, with him, who, indeed, were Moses and Elijah, —and find provisions; because, here, in a desert place, 31 who, appearing in glory, were speaking as to his are we. 13 But he said unto them—Give, ye, them to departure, which he was about to fulfil in Jerusalem. eat. They, however, said—We have not more than five 32 Now, Peter, and they who were with him, had loaves, and two fishes, —unless perhaps, we, should become heavy with sleep; but, waking up, they saw go, and buy food, for all this people. 14 For there his glory, and the two men who were standing with were about five thousand men. And he said unto his him. 33 And it came to pass, when they were being disciples—Make them recline, in companies of about parted from him, Peter said unto Jesus—Master! it is, fifty each. 15 And they did so, —and made, one and delightful, for us to be, here: Let us, therefore, make all, recline. 16 And, taking the five loaves, and the two three tents, one for thee, and one for Moses, and one fishes, looking up into heaven, he blessed them, and for Elijah: —not knowing what he said. 34 Now, while brake [them] up, and went on giving to the disciples, he was saying these things, there came a cloud, to set before the multitude; 17 and they did all eat and and it began to overshadow them, —and they were were filled. And that which remained over to them, overcome with fear as they entered into the cloud. 35 was taken up, —of broken pieces, twelve baskets. 18 And, a voice, came out of the cloud, saying—This, is And, it came to pass, when he was praying in solitude, my Son, the Chosen One: Unto him, be hearkening. the disciples, were with him. And he questioned them, 36 And, when the voice came, there was found, Jesus saying—Who do the multitudes say that I am? 19 And alone. And they held their peace, and, unto no one, they, answering, said John the Immerser; But some, reported they, in those days, any of the things which Elijah, and others, that, some prophet of the ancients, they had seen. 37 And it came to pass, on the next hath arisen. 20 And he said to them—But who say, ye, day, when they came down from the mountain, that that I am? And, Peter, answering, said—The Christ there met him a great multitude. 38 And lo! a man

from the multitude, uttered a cry, saying—Teacher! follow thee, whithersoever thou shalt depart. 58 And I beg of thee, to look upon my son, because, my Jesus said unto him—the foxes, have, dens, and, only begotten, he is. 39 And lo! a spirit, taketh him, the birds of heaven, nests; but, the Son of Man, hath and, suddenly, he crieth out,—and it convulseth not where, his head, he may recline. 59 And he said him—with foaming, and with difficulty departeth from unto another—Be following me! But, he, said—Suffer him, sorely bruising him. 40 And I begged of thy me, first, to depart, and bury my father. 60 And he disciples, that they would cast it out, and they could said unto him—Leave, the dead, to bury their own not. 41 And, making answer, Jesus said—O faithless dead; but, thou, departing, be declaring the kingdom and perverted generation! how long shall I be with you, and bear with you? Bring, hither, thy son. 42 And, while yet he was coming, the demon tare him, and mangled him. But Jesus rebuked the impure spirit, and healed the boy, and gave him back to his father. 43 And they were all being struck with astonishment, at the majesty of God. And, while all were marvelling at all things which he was doing, he said unto his disciples: 44 Lay, ye, up in your ears, these words; for, the Son of Man, is about to be delivered up, into the hands of men. 45 But, they, understood not this saying, and it had become veiled from them, that they might not grasp it,—and they were afraid to question him, concerning this saying. 46 But there entered a reasoning among them, as to who of them should be greatest. 47 And, Jesus, perceiving the reasoning of their heart, taking a child, placed it near himself, — 48 and said unto them—Whosoever shall give welcome unto this child, on my name, unto me, giveth welcome; and, whosoever, unto me, giveth welcome, giveth welcome unto him that sent me forth. For, he who is least among you all, the same, is, great. 49 But John, answering, said—Master! we saw some one, in thy name, casting out demons,—and we forbade him, because he followeth not with us. 50 And Jesus said unto him—Do not forbid; for, whosoever is not against you, is, for you. 51 And it came to pass, when the days for taking him up were on the point of being fulfilled, even he himself, set, his face, to be journeying unto Jerusalem; 52 and he sent messengers before his face, —and, taking their journey, they entered into a village of Samaritans, so as to prepare for him. 53 And they welcomed him not, because, his face, was for journeying unto Jerusalem. 54 And the disciples James and John, seeing it, said—Lord! wilt thou, that we bid fire come down from heaven, and destroy them? 55 But, turning, he rebuked them. 56 And they journeyed into a different village. 57 And, as they were journeying on the road, one said unto him—I will

10 And, after these things, the Lord appointed seventy two others, and sent them forth, two and two before his face, into every city and place whither, he himself, was about to come. 2 And he was saying unto them—The harvest, indeed, is, great, but, the labourers, few; beg ye, therefore, of the Lord of the harvest, that he would thrust forth, labourers, into his harvest. 3 Withdraw! Lo! I send you forth as lambs amid wolves. 4 Be not carrying purse, or satchel, or sandals, and, no one along the road, salute ye; 5 And, into whatsoever house ye enter, First, say, Peace to this house! 6 And, if the son of peace be, there, your peace, shall rest upon it; but, otherwise, at least, unto you, shall it return. 7 And, in the self-same house, abide ye, eating and drinking such things as they have; for, worthy, is the labourer, of his hire: be not removing from house to house. 8 And, into whatsoever city ye shall enter, and they bid you welcome, be eating such things as are set before you; 9 And be curing the sick that are, therein, and be saying unto them—The kingdom of God hath drawn nigh upon you. 10 But, into whatsoever city ye shall enter, and they do not welcome you, going forth into the broadways thereof, say ye: 11 Even the dust that cleaveth unto us, out of your city, unto our feet, do we wipe off against you; nevertheless, of this, be taking notice—The kingdom of God hath drawn near. 12 I tell you, for them of Sodom, in that day, more tolerable, will it be, than for that city. 13 Alas for thee, Chorazin! Alas for thee, Bethsaida! Because, if, in Tyre and Zidon, had been done the works of power which have been done in you, of old, in sackcloth and ashes sitting, they would have repented. 14 Moreover,

for Tyre and Zidon, more tolerable, will it be, in the judgment, than, for you. 15 And, thou Capernaum, thou shalt be brought down! (*Hades g86*) 16 He that hearkeneth unto you, unto me, doth hearken, and, he that setteth you aside, doth set, me, aside; and, he that setteth, me, aside, doth set aside, him that he be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, thou shall further spend, I, when on my way back, will be not rejoicing—that, the spirits, unto you submit thee to have become, neighbour, unto him who fell themselves; but be rejoicing—that, your names, are inscribed in the heavens! 21 In the self-same hour, mercifully with him. And Jesus said unto him—Be exulted he in the Holy Spirit, and said—I openly give praise unto thee, Father! Lord of heaven and earth! in that thou hast hid these things from the certain village; and, a certain woman, named Martha, wise and discerning, and hast revealed them unto her. 39 And, she, had a babes, —Yea, O Father! that, so, hath it become, a sister, called Mary, who also, seating herself at the delight, before thee. 22 All things, unto me, have been delivered up by my Father; and, no one, knoweth, who the Son is, save the Father, —and who the Father is, save the Son, and he to whomsoever the Son may be minded to reveal him. 23 And, turning, said unto his disciples, privately, he said—Happy, the Son may be minded to reveal him. 24 For I tell you, Many prophets and kings, have desired to see what, ye, see, and they saw not, and to hear what ye hear, and they heard not. 25 And lo! a certain lawyer, arose, putting him to the test, saying—Teacher! by doing what, shall I inherit, life age-abiding? (*aiōnios g166*) 26 And, he, said unto him—In the law, what is written? how dost thou read? 27 And, he, answering, said—Thou shalt love the Lord thy God, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention; and thy neighbour, as thyself? 28 And he said unto him—Rightly, hast thou answered: This, do, and thou shalt live. 29 But, he, wishing to justify himself, said unto Jesus—And, who is, my, neighbour? 30 And taking up [the question], Jesus said—A certain man, was going down from Jerusalem unto Jericho, and, with robbers, fell in, —who, stripping him, and inflicting, wounds, upon him, departed, leaving him, half dead. 31 And, by chance, a certain priest, was coming down by that road, and, seeing him, passed by, on the opposite side. 32 And, in like manner, a Levite also, coming down to the place, and seeing him, passed by, on the opposite side. 33 But, a certain Samaritan, going on his journey, came down to him, and, seeing him, was moved with compassion; 34 and, coming near, bound up his bruises, pouring thereon oil and wine, —and, unto us, in thy name! 18 And he said unto them—I was setting him on his own beast, brought him into an inn, and took care of him. 35 And, on the Morrow, he fell! 19 Lo! I have given you the authority—to throw out two denaries, he gave them to the inn-keeper, and said—Take care of him, and, whatsoever shall in anywise do harm; 20 Notwithstanding, in this, duly pay thee. 36 Which of these three, seemeth unto be rejoicing—that, the spirits, unto you submit thee to have become, neighbour, unto him who fell themselves; but be rejoicing—that, your names, are among the robbers? 37 And, he, said—He who entered into a village; and, a certain woman, named Martha, wise and discerning, and hast welcomed him into her house. 39 And, she, had a sister, called Mary, who also, seating herself at the feet of the Lord, was hearing his word. 40 But, Martha, was distracted about much ministering, and, coming near, said—Lord! carest thou not that, my sister, hath left me to be ministering, alone? Speak to her, then, —one which shall not be taken away from her.

and they heard not. 25 And lo! a certain lawyer, arose, putting him to the test, saying—Teacher! by doing what, shall I inherit, life age-abiding? (*aiōnios g166*) 26 And, he, said unto him—In the law, what is written? how dost thou read? 27 And, he, answering, said—Thou shalt love the Lord thy God, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention; and thy neighbour, as thyself? 28 And he said unto him—Rightly, hast thou answered: This, do, and thou shalt live. 29 But, he, wishing to justify himself, said unto Jesus—And, who is, my, neighbour? 30 And taking up [the question], Jesus said—A certain man, was going down from Jerusalem unto Jericho, and, with robbers, fell in, —who, stripping him, and inflicting, wounds, upon him, departed, leaving him, half dead. 31 And, by chance, a certain priest, was coming down by that road, and, seeing him, passed by, on the opposite side. 32 And, in like manner, a Levite also, coming down to the place, and seeing him, passed by, on the opposite side. 33 But, a certain Samaritan, going on his journey, came down to him, and, seeing him, was moved with compassion; 34 and, coming near, bound up his bruises, pouring thereon oil and wine, —and, unto us, in thy name! 18 And he said unto them—I was setting him on his own beast, brought him into an inn, and took care of him. 35 And, on the Morrow, he fell! 19 Lo! I have given you the authority—to throw out two denaries, he gave them to the inn-keeper, and said—Take care of him, and, whatsoever shall in anywise do harm; 20 Notwithstanding, in this, duly pay thee. 36 Which of these three, seemeth unto be rejoicing—that, the spirits, unto you submit thee to have become, neighbour, unto him who fell themselves; but be rejoicing—that, your names, are among the robbers? 37 And, he, said—He who entered into a village; and, a certain woman, named Martha, wise and discerning, and hast welcomed him into her house. 39 And, she, had a sister, called Mary, who also, seating herself at the feet of the Lord, was hearing his word. 40 But, Martha, was distracted about much ministering, and, coming near, said—Lord! carest thou not that, my sister, hath left me to be ministering, alone? Speak to her, then, —one which shall not be taken away from her.

11 And it came to pass, when he was in a certain place praying, as he ceased, one of his disciples said unto him—Lord! teach us to pray, as, John also, taught his disciples. 2 And he said unto them—Whensoever ye are praying, say—Father! Hallowed be thy name, Come may thy kingdom, 3 Our needful bread, be giving us, day by day; 4 And forgive us our sins, for, even we ourselves, forgive every one indebted to us; And bring us not into temptation. 5 And he said unto them—Who from among you, shall have a friend, and shall go unto him at midnight, and say unto him—Friend! supply me with three loaves, 6 forasmuch as, a friend of mine, hath come off a journey unto me, and I have not what I can

set before him; 7 and, he, from within, shall answer, my house, whence I came out; — 25 and, coming, and say—Be not disturbing me, —already, the door finideth it, [empty.] swept, and adorned. 26 Then, goeth hath been fastened, and, my children, with me, are, it, and taketh along with itself, other spirits, more in bed: I cannot rise and give thee? 8 I say unto wicked than itself—seven, and, entering in, fixeth you—Even though he will not give him, rising because its dwelling there; and, the last state of that man, of his being a friend of his, because, at least, of his becometh, worse than the first. 27 Now it came to opportunity, he will rouse himself, and give him as pass, while he was saying these things, that a certain many as he needeth. 9 I, therefore, unto you, say—Be woman out of the multitude, lifting up her voice, said asking, and it shall be given to you, Be seeking, and unto him—Happy the womb that bare thee! And the ye shall find, —Be knocking, and it shall be opened breasts which thou didst suck! 28 But, he, said—Yea unto you. 10 For, whosoever asketh, receiveth, and, rather!—Happy they who hear the word of God, and he that seeketh, findeth, —and, to him that knocketh, observe it! 29 And, as the multitudes were thronging shall it be opened. 11 But which is the father, from together, he began to be saying—This generation, is, among yourselves, whom the son will ask for, a fish, a wicked generation: A sign, it is seeking, and, a sign, who, instead of a fish, will give him, a serpent? 12 Or shall not be given it, save the sign of Jonah. 30 For, shall also ask, an egg, who will give him, a scorpion? according as, Jonah, became, unto the Ninevites, 13 If therefore, ye, being, evil, know how to be giving, a sign, so, shall be, the Son of Man also, unto this good gifts, unto your children, how much rather, will, generation. 31 The queen of the south, will rise up, in the heavenly Father, give Holy Spirit unto them that the judgment, with the men of this generation, and ask him! 14 And he was casting out a demon that was will condemn them; because she came out of the dumb; and it came to pass, when the demon went ends of the earth to hear the wisdom of Solomon, out, the dumb began speaking. And the multitudes —and lo! something more than Solomon, here. 32 marvelled; 15 but, some from among them, said—In Men of Nineveh, will rise up, in the judgment, with Beelzebul, the ruler of the demons, is he casting out this generation, and will condemn it; because they the demons; 16 and, others, putting him to the test, a repented into the proclamation of Jonah,—and lo! sign out of heaven, were seeking from him. 17 But, something more than Jonah, here. 33 No one, having he, knowing their thoughts, said unto them—Every lighted, a lamp, into a covered place, a putteth it, nor, kingdom, against itself divided, is laid waste, and, a under the measure; but upon the lampstand, that house, against a house, [divided], falleth; 18 And, if, they who enter may see, the light. 34 The lamp of even Satan, against himself hath become divided, thy body, is thine eye: Whosoever, thine eye, may how shall his kingdom stand? because ye are saying be, single, even the whole of thy body, is, lighted that, in Beelzebul, am I casting out the demons. 19 up; but, whosoever it may be, useless, even thy But, if, I, in Beelzebul, am casting out the demons, In body, is darkened. 35 Be looking to it, therefore, whom are, your sons, casting them out? Wherefore, lest, the light that is in thee, be, darkness. 36 If, they, shall be, your judges. 20 But, if, with the finger therefore, thy whole body, is lighted up, not having of God, I, am casting out the demons, then doubtless any part darkened, the whole, shall be lighted up, unawares hath come upon you, the kingdom of as whosoever, the lamp, with its radiance, may be God. 21 Whosoever, the mighty one, armed, may giving thee light. 37 And, when he had spoken, a be guarding his own dwelling, in peace, are his Pharisee was requesting him that he would dine with goods; 22 But, whosoever, a mightier than he, shall him; and, entering, he reclined. 38 And, the Pharisee, come upon and vanquish him, his panoply, he taketh beholding, marvelled that he was not, first, immersed, away, wherein he was trusting, and, his spoils, he before the dinner. 39 And the Lord said unto him: distributeth. 23 He that is not with me, is, against me; Now, ye, the Pharisees, the outside of the cup and of and, he that gathereth not with me, scattereth. 24 the tray, do make pure; but, your inward part, is full of Whosoever, the impure spirit, goeth out from the plunder and wickedness. 40 Simple ones! Did not, he man, it passeth through waterless places, seeking who made the outside, the inside also, make? 41 rest; and, not finding it, [then,] it saith, I will return unto Notwithstanding, as to the things within, give alms,

and lo! everything, is, pure unto you. 42 But alas for be heard; and, what to the ear ye spake, in the you, the Pharisees! because ye tithe the mint, and chambers, shall be proclaimed on the housetops. the rue, and every garden herb, and pass by justice, 4 And I say unto you, my friends—Do not be put and the love of God. But, these things, it was binding in fear of them who kill the body, and, after these to do, and, those, not to pass by. 43 Alas for you, things, have nothing more uncommon which they the Pharisees! because ye love the first seats in the can do. 5 But I will suggest to you, whom ye should synagogues, and the salutations in the market-places! fear—Fear him who, after killing, hath authority to 44 Alas for you! because ye are as the secret tombs: cast into gehenna, —Yea, I say unto you—Him, fear even the men that are walking above them, know ye. (Geenna g1067) 6 Are not, five sparrows, sold for two it not. 45 And, making answer, one of the Lawyers farthings? and, not one from among them, hath been saith unto him, Teacher! these things, saying, us forgotten before God. 7 But, even the hairs of your also, dost thou insult! 46 And, he, said—And, for head, have all been numbered: Be not afraid: many you, the lawyers, alas! because ye lade men with sparrows, ye excel. 8 And I say unto you—Whosoever burdens hard to be borne, and, yourselves, with one shall confess me before men, even the Son of Man, of your fingers, touch not the burdens. 47 Alas for will confess him, before the messengers of God; 9 you! because ye build the tombs of the prophets, But, he who denied me before men, shall be denied and your fathers slew them! 48 Hence, witnesses, before the messengers of God. 10 And, whosoever are ye, and find consenting pleasure in the works shall say a word against the Son of Man, it shall be of your fathers: because, they, indeed, slew them, forgiven him; but, unto him who, against the Holy and, ye, are building, [their tombs]. 49 For this cause, Spirit, speaketh profanely, it shall not be forgiven. 11 the Wisdom of God hath said—I will send forth, But, whensoever they shall be bringing you in before unto them, prophets and apostles, —and, some from the synagogues, and the rulers, and the authorities, among them, will they slay, and, [some] persecute: 50 do not be anxious how, [or what] ye shall answer, That the blood of all the prophets which hath been or what ye shall say; 12 For, the Holy Spirit, shall shed from the foundation of the world, may be sought teach you, in that very hour, what ye ought to say. out, from this generation, — 51 From the blood of 13 And one from amongst the multitude said unto Abel, unto the blood of Zachariah who was destroyed him—Teacher! bid my brother divide with me the betwixt the altar and the house; Yea! I say unto inheritance. 14 But, he, said unto him—Man! who hath you—it shall be sought out from this generation. 52 appointed me a judge or divider over you? 15 And he Alas for you, the lawyers! because ye took away the said unto them—Mind and be guarding yourselves key of knowledge: yourselves, entered not, and, them from all covetousness; for not, in one's abundance, who were entering, ye hindered. 53 And, when, from doth his life spring out of his possessions. 16 And thence, he came out, the Scribes and the Pharisees he spake a parable unto them, saying—A certain began, with vehemence, to be hemming him in, and rich man's estate, bare well. 17 And he began to trying to make him speak off-hand concerning many deliberate within himself, saying—What shall I do? things, — 54 lying in wait for him, to catch something because I have not where I can gather my fruits. 18 out of his mouth.

12 Amongst which things, when the ten thousands of the multitude were gathered together, so that they were treading one upon another, he began to be saying, unto his disciples, first—Be keeping yourselves free from the leaven of the Pharisees, the which is, hypocrisy. 2 But, nothing, hath been, covered up, which shall not be uncovered, and hidden, which shall not be made known. 3 Because, as many things as, in the darkness, ye have said, in the light, shall

be heard; and, what to the ear ye spake, in the chambers, shall be proclaimed on the housetops. 4 And I say unto you, my friends—Do not be put and the love of God. But, these things, it was binding in fear of them who kill the body, and, after these to do, and, those, not to pass by. 5 But I will suggest to you, whom ye should fear—Fear him who, after killing, hath authority to 6 Are not, five sparrows, sold for two it not. 7 But, even the hairs of your also, dost thou insult! 8 And I say unto you—Whosoever burdens hard to be borne, and, yourselves, with one shall confess me before men, even the Son of Man, of your fingers, touch not the burdens. 9 You! because ye build the tombs of the prophets, But, he who denied me before men, shall be denied and your fathers slew them! 10 Hence, witnesses, before the messengers of God. 11 And, whosoever are ye, and find consenting pleasure in the works shall say a word against the Son of Man, it shall be of your fathers: because, they, indeed, slew them, forgiven him; but, unto him who, against the Holy and, ye, are building, [their tombs]. 12 For this cause, Spirit, speaketh profanely, it shall not be forgiven. 13 And one from amongst the multitude said unto Abel, unto the blood of Zachariah who was destroyed him—Teacher! bid my brother divide with me the betwixt the altar and the house; Yea! I say unto inheritance. 14 But, he, said unto him—Man! who hath you—it shall be sought out from this generation. 15 appointed me a judge or divider over you? 16 And he Alas for you, the lawyers! because ye took away the said unto them—Mind and be guarding yourselves key of knowledge: yourselves, entered not, and, them from all covetousness; for not, in one's abundance, who were entering, ye hindered. 17 And he began to doth his life spring out of his possessions. 18 And thence, he came out, the Scribes and the Pharisees he spake a parable unto them, saying—A certain began, with vehemence, to be hemming him in, and rich man's estate, bare well. 19 And he began to trying to make him speak off-hand concerning many deliberate within himself, saying—What shall I do? things, — 20 But God said unto him—Simple one! on because I have not where I can gather my fruits. 21 [So, is he that is laying up treasure this very night, they are asking, thy soul, from thee; The things, then, which thou hast prepared, whose shall they be? 22 And he said unto his disciples—For this cause, I say unto

you,—Be not anxious for the life, what ye shall eat, the lord will appoint over his body of attendants, to nor yet for [your] body, what ye shall put on; 23 For, be giving, in due season, the measured allowance the life, is more, than the food, and, the body, than, of wheat? 43 Happy, that servant, whom the lord, the clothing. 24 Consider well the ravens—That they when he cometh shall find doing, thus! 44 Of a truth, sow nor, neither do they reap, which have neither I say unto you—Over all his possessions, will he chamber nor barn, —and, God, feedeth, them! By appoint him. 45 But, if that servant should say in his how much do, ye, excel, the birds? 25 And, who from heart—My lord delayeth to come! and should begin to among you, though anxious, can, unto his stature, be striking the youths and the maidens, —to be eating add a cubit? 26 If then, not even the least thing, ye also, and drinking, and making himself drunk, 46 The can do, why, concerning the rest, are ye anxious? 27 lord of that servant, will have come—on a day when Consider well the lilies, how they grow: they toil not, he is not expecting, and in an hour when he is not neither do they spin, and yet I say unto you—Not taking note, —and will cut him asunder, and, his part, even Solomon, in all his glory, was arrayed like one of with the unfaithful, will appoint. 47 And, that servant, these. 28 But, if God thus adorneth, the grass, which who had come to know the will of his lord, and neither is, in a field, to-day, and, to-morrow, into an oven, is prepared, nor wrought unto his will, shall be beaten cast, how much rather you, O little-of-faith? 29 Ye, with many stripes; 48 Whereas, he who had not come therefore, be not seeking what ye shall eat and what to know, and did things worthy of stripes, shall be ye shall drink, and be not held in suspense; 30 For, beaten with few stripes. And, every one to whom after all these things, do, the nations of the world, was given much, much, shall be sought from him; seek, —but, your Father, knoweth that ye need these and, he to whom they committed much, for more than things. 31 Notwithstanding, be seeking his kingdom, common, will they ask him. 49 Fire, came I to cast —and, these things, shall be added unto you. 32 upon the earth, —and what can I wish, if, already, it Be not afraid, the dear little flock! for your Father hath been, kindled? 50 But, an immersion, have I, to delighteth to give you, the kingdom. 33 Sell your be immersed with, and how am I distressed, until it be possessions, and give alms, make for yourselves ended! 51 Suppose ye, that, peace, I am come to give purses that wax not old, —treasure unfailing, in the in the earth? Nay, I tell you, but rather division. 52 For heavens, where, thief, doth not draw near, and, moth, there shall be, henceforth, five in one house, divided, doth not spoil. 34 For, where your treasure is, there, —three against two, and two against three: 53 There will your heart he also. 35 Let your loins be girded, shall be divided—Father against son, and son against and your lamps burning, 36 And, ye yourselves, father, mother against daughter, and daughter against like unto men awaiting their own lord, once he may the mother, —mother-in-law against her daughter-in-break up out of the marriage-feast, —that, when he law, and daughter-in-law against the mother-in-law. cometh and knocketh, straightway, they may open 54 And he went on to say, even unto the multitudes, unto him. 37 Happy those servants, whom the lord, —Whosoever ye see a cloud springing up from the when he cometh, shall find watching! Verily, I say unto west, straightway, ye are saying—A thunderstorm is you—he will gird himself, and make them recline, coming! and it happeneth thus. 55 And, whosoever and, coming near, will minister unto them. 38 And, a south wind, blowing, ye say—A scorching heat, will if, in the second, or if, in the third, watch, he come there be! and it cometh to pass. 56 Hypocrites! the and find, thus, happy, are, they! 39 But, of this, be face of the earth and of the heaven, ye know how taking note—Had the householder known, in what to scan; but, this season, how know ye not to scan; hour the thief was coming, he would have watched, 57 Why, moreover, even from yourselves, judge ye and not suffered his house, to be digged through. not what is just? 58 For, as thou art going along with 40 Ye, therefore, be getting ready, because, in what thine adversary unto a ruler, on the way, take pains to hour ye are not thinking, The Son of Man cometh! 41 get a release from him; lest once he drag thee along But Peter said—Lord! unto us, this parable, speakest unto the judge, and, the judge, deliver thee up to the thou? or, even unto all? 42 And the Lord said—Who punisher, —and, the punisher, cast thee into prison: then is the faithful steward, the prudent one, whom

59 I tell thee—In nowise shalt thou come out from thence, until, even the last fraction, thou pay!

13 Now there were present some, in that very season, bringing tidings to him, concerning the Galilaeans whose blood Pilate had mingled with their sacrifices. 2 And, answering, he said unto them—Suppose ye, that, these Galilaeans, had become, sinners beyond all the Galilaeans, because, these things, they have suffered? 3 Nay! I tell you, but, except ye repent, ye, all, in like manner, shall perish. 4 Or, those eighteen, upon whom fell the tower in Siloam, and slew them, suppose ye that, they, had become, debtors, beyond all the men who were dwelling in Jerusalem? 5 Nay! I tell you, but, except ye repent, ye, all, in the same way, shall perish. 6 And he went on to speak this parable: —A certain man had, a fig-tree, planted in his vineyard, and he canto seeking fruit therein, and found none. 7 And he said unto the vine-dresser—Lo! three years, I come, seeking fruit in this fig-tree, and find none. Cut it down! Why doth it make, even the round useless? 8 And, he, answering, saith unto him—Sir! let it alone this year also, until such time as I dig about it, and throw in manure, — 9 and if it may bear fruit for the future; ...but, otherwise, certainly, thou shalt cut it down. 10 And he was teaching in one of the synagogues, on the Sabbath. 11 And lo! a woman, having a spirit of weakness eighteen years, —and was bowed together, and unable to lift herself up, at all. 12 And, seeing her, Jesus called her and said to her—Woman! thou art loosed from thy weakness, — 13 and laid on her his hands; and, instantly, she was made straight again, and began glorifying God. 14 But the synagogue-ruler, answering, being greatly displeased that, on the Sabbath, Jesus had healed, began saying unto the multitude—Six days, there are, in which men ought to get their work done; On them, therefore, come and be healed, and, not on the day of rest. 15 The Lord answered him, and said—Hypocrites! Doth not, each one of you, on the Sabbath, loose his ox or ass from the manger, and, leading it away, give it drink? 16 But, this woman, being a daughter of Abraham, whom Satan had bound, lo! eighteen years, was there not a needs-be that she should be loosed from this bond, on the day of rest? 17 And, as he was saying, these, things, all who had been

setting themselves against him were being put to shame; and, all the multitude, were rejoicing over all the glorious things which were being brought to pass by him. 18 He went on to say, therefore—Whereunto, is the kingdom of God, like? And, whereunto, shall I liken it? 19 It is, like, unto a grain of mustard seed, which a man took and cast into his own garden; and it grew, and became a tree, and, the birds of heaven, lodged amongst its branches. 20 And, again, he said—Whereunto, shall I liken the kingdom of God? 21 It is, like leaven, which a woman took and hid in three measures of flour, until, the whole, was leavened. 22 And he was journeying on, city by city and village by village, and making, progress, unto Jerusalem. 23 And one said unto him—Lord! are they, few, who are being saved? And, he, said unto them— 24 Be striving to enter through the narrow door; for, many, I say unto you, will seek to enter, and will not be able, — 25 when once the householder shall rouse himself, and lock the door, and ye begin to stand, outside, and to knock at the door, saying—Lord! open to us; and he shall answer and say unto you—I know you not, whence ye are. 26 Then, will ye begin to say—We did eat and drink in thy presence, and, in our broadways, thou didst, teach; 27 And he will speak, saying unto you—I know not whence ye are; Depart from me, all workers of unrighteous— 28 There, will be weeping and gnashing of teeth, as soon as ye see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God, and, yourselves, being thrust forth outside. 29 And they shall have come from east and west, and from north and south, and be made recline in the kingdom of God. 30 And lo! there are, last, who shall be, first, and there are, first, who shall be, last; 31 In that very hour, came near certain Pharisees, saying unto him, Go forth, and be journeying hence, because, Herod, desireth to slay thee. 32 And he said unto them—Go and tell this fox, Lo! I am casting out demons, and, cures, am I finishing, to-day, and to-morrow, — 33 and, on the third, I am to be made perfect. Nevertheless, I must needs, to-day, and tomorrow, and the following, be journeying on, because it is impossible that a prophet perish, outside Jerusalem. 34 Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood,

under her wings,—and ye did not desire! 35 Lo! your house is left to you. [And] I say unto you—In nowise shall ye see me, until ye say, —Blessed, is he that cometh in the name of the Lord!

14 And it came to pass, when he entered into the house of one of the rulers of the Pharisees, on a Sabbath, to eat bread, that, they, were narrowly watching him. 2 And lo! there was, a certain man, who had the dropsy, before him. 3 And Jesus, answering, spake unto the Lawyers and Pharisees, saying—Is it allowed, on the Sabbath, to cure, or not? But, they, held their peace. 4 And taking hold [of him] he healed and dismissed him, — 5 and, unto them, said—Which of you, shall have a son or an ox that, into a pit, shall fall, and will not straightway pull him up, on the day of rest? 6 And they could not return an answer unto these things. 7 And he went on to speak, unto the invited, a parable, —observing how, the first couches, they were choosing; saying unto them— 8 Whosoever thou hast been invited by anyone unto a marriage feast, do not recline on the first couch; lest once, a more honourable than thou, have been invited by him, 9 and he that invited both thee and him should come, and say unto thee—Give, unto this one, place! and, then, thou shouldst begin, with shame, the last place, to occupy. 10 But, whosoever thou hast been invited, pass on and fall back into the last place, that, whosoever he that hath invited thee shall come, he may say unto thee—Friend! come close up, higher. Then, shalt thou have honour before all who are reclining together with thee. 11 Because, everyone who exalteth himself, shall be abased; and, he that abaseth himself, shall be exalted? 12 Moreover he went on to say, unto him also who had invited him, —Whosoever thou mayest be making a dinner or a supper, do not call thy friends, or thy brothers, or thy kinsfolk, or rich neighbours, —lest once, they also, invite thee in return, and it become a recompense unto thee. 13 But, whosoever, an entertainment, thou mayest be making, invite the destitute, the tried, the lame, the blind; 14 and, happy, shalt thou be, that they have not wherewith to recompense thee, for it shall be recompensed unto thee, in the resurrection of the righteous. 15 And one of those reclining together, hearing these things, said unto him—Happy, whoever shall eat bread in the kingdom of God! 16 But, he, said unto him—A certain man, was making a great supper, and invited many; 17 and he sent out his servant, at the hour of the supper, to say unto the invited—Be coming! because, even now, is it, ready. 18 And they all began, one after another to excuse themselves. The first, said unto him—A field, have I bought, and have need to go out and see it: I request thee, hold me excused. 19 And, another, said—Five yoke of oxen, have I bought, and am going my way to prove them; I request thee, hold me excused. 20 And, another, said—A wife, have I married, and, for this cause, I cannot come! 21 And, going near, the servant reported unto his lord these things. Then, provoked to anger, the master of the house said unto his servant—Go out quickly, into the broadways and streets of the city, —and, the destitute, and tried, and blind, and lame, bring thou in here. 22 And the servant said—Lord! what thou didst order, hath been done; and, yet, there is, room. 23 And the lord said unto the servant—Go out among the highways and fences, and compel them to come in; that my house may be filled. 24 For, I say unto you—Not one of those men who had been invited, shall taste of my supper. 25 And there were journeying together with him many multitudes; and, turning, he said unto them— 26 If anyone cometh unto me, and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple. 27 Whoever beareth not his own cross, and cometh after me, cannot be my disciple. 28 For, who from among you, wishing to build a tower, doth not first sit down and count the cost, —whether he hath sufficient for completion; 29 lest once, he having laid a foundation, and not being able to finish, all who are looking on, should begin to mock at him, 30 saying—This man, began to build, and was not able to finish! 31 Or, what king, moving on to encounter, another king, in battle, will not sit down first and take counsel, whether he is able, with ten thousand, to meet him who, with twenty thousand, is coming against him. 32 And, if not, by any means, while he is yet afar off, he sendeth, an embassy, and requesteth the conditions of peace. 33 Thus, therefore, everyone from amongst you, who doth not bid adieu unto all his own possessions, cannot be my disciple. 34 Good, therefore is the salt; but, if, even the salt, become tasteless, wherewith shall it be

seasoned? 35 Neither for land nor for manure, is it, unto him—Father! I have sinned against heaven, and fit: outside, they cast it! He that hath ears to hear, let before thee: 19 No longer, am I worthy to be called a him hear. son of thine, —Make me as one of thy hired servants.

15 But all the tax-collectors and the sinners were, unto him, drawing near, to be hearkening unto him; 2 and both the Pharisees and the Scribes were murmuring, saying, This man, unto sinners, giveth welcome, and eateth with them. 3 And he spake unto them this parable, saying— 4 What man from among you, having a hundred sheep, and losing, from among them, one, doth not leave the ninety-nine in the wilderness and go his way after the lost one, until he find it? 5 And, finding it, he layeth it upon his shoulders, rejoicing; 6 and, coming unto his house, calleth together the friends and the neighbours, saying unto them—Rejoice with me! because I have found my sheep that was lost! 7 I say unto you—Thus, joy in heaven, will there be, over one sinner repenting, rather than over ninety-nine righteous persons, who indeed have, no need, of repentance. 8 Or, what woman, having, ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek carefully, until she find it? 9 And, having found it, she calleth together her female friends and neighbours, saying—Rejoice with me! because I have found the piece of silver which I had lost. 10 Thus, I say unto you, there ariseth joy in presence of the messengers of God, over one sinner repenting. 11 And he said—A certain man, had two sons. 12 And the younger of them said unto the father—Father! give me the share that falleth to me, of what there is. And, he, divided unto them the living. 13 And, after not many days, the younger son, gathering all together, left home for a country far away, and, there, squandered his substance with riotous living. 14 And, when he had spent all, there arose a mighty famine throughout that country, —and, he, began to be in want. 15 And he went his way, and joined himself unto one of the citizens of that country, and he sent him into his fields to be feeding swine. 16 And he used to long to be filled with the pods which the swine were eating; and, no man, was giving unto him. 17 But coming, to himself, he said—How many hired servants of my father, have bread enough and to spare, whereas, I, with famine, here, am perishing! 18 I will arise, and go unto my father, and will say And he arose, and came unto his own father. 20 Now, while yet he was holding afar off, his father saw him, and was moved with compassion, and, running, fell upon his neck, and tenderly kissed him. 21 And the son said unto him—Father! I have sinned against heaven, and before thee: No longer, am I worthy to be called a son of thine, —[make me as one of thy hired servants.] 22 But the father said unto his servants—Quick! bring forth a robe—the best! and put on him, and get out a ring for his hand, and sandals for his feet. 23 And be bringing the fatted calf, sacrifice! and let us eat and make merry: 24 Because, this my son, was, dead, and hath come to life again, was lost, and is found. And they began to be making merry. 25 But his elder son was in a field; and, as, in coming, he drew near unto the house, he heard music and dancing, — 26 and, calling near one of the youths, he inquired what these things, could be. 27 And, he, said unto him, —Thy brother, hath come, and thy father hath sacrificed the fatted calf, because, safe and sound, hath he received him back. 28 But he was provoked to anger, and would not go in. And, his father, coming out, began to entreat him. 29 But, he, answering said unto his father—Lo! so many years as these, do I serve thee, and, at no time, a commandment of thine, have I transgressed, —And, unto me, at no time, hast thou given a kid, that, with my friends, I might make merry; 30 But, when, this thy son, who had devoured thy living with harlots, came, thou didst sacrifice, for him, the fatted calf; 31 But, he, said unto him—Child! thou, always, art, with me, and, all that is mine, is, thine; 32 But, to make merry and rejoice, there was need, because, this thy brother—was, dead, and hath come to life again, and was lost, and is found.

16 And he went on to say, unto his disciples also, —There was, a certain rich man, who had a steward, and, the same, was accused to him as squandering his goods. 2 And, accosting him, he said unto him—What is this I hear of thee? Render the account of thy stewardship, for thou canst no longer be steward. 3 And the steward said within himself—What shall I do, because my lord taketh

away the stewardship from me? Dig, I cannot: to beg, I am ashamed. 4 I know what I will do, that, when I am removed out of the stewardship, they may welcome me into their own houses. 5 And, calling unto him each one of the debtors of his own lord, he was saying unto the first,—How much owest thou my lord? 6 And, he, said—A hundred baths of oil. And, he, said unto him—Kindly take thine accounts, and, sitting down, make haste and write—Fifty! 7 After that, unto another, he said—And how much owest, thou? And, he, said—A hundred homers of wheat. He saith unto him—Kindly take thine accounts, and write—Eighty! 8 And the lord praised the unrighteous steward, in that with forethought he acted: —Because, the sons of this age, have more forethought than the sons of light, respecting their own generation. (aiōn g165) 9 And, I, unto you, say—For yourselves, make ye friends, with the unjust Riches, in order that, as soon as it shall fail, they may welcome you into the age-abiding tents. (aiōnios g166) 10 The faithful in least, in much also, is, faithful, and, he that in least is unrighteous, in much also, is, unrighteous. 11 If therefore, in the unjust Riches ye proved unfaithful, the true, who, unto you, will entrust? 12 And, if, in what was another's, ye proved unfaithful, your own, things, and were openly sneering at him. 13 No domestic, can, unto said unto them—Ye, are they who justify themselves before men, but, God, knoweth your hearts; because, that which amongst men is lofty, is an abomination before God. 14 Now the Pharisees, who were, lovers of money, were hearing all these things, and were openly sneering at him. 15 And he

near his gate, full of sores, 21 and to long to be fed man: nay! even, the dogs, used to come and lick his sores. 22 And it came to pass that the beggar died, and was carried away by the messengers, into the bosom of Abraham. And, the rich man also, died, and was buried. 23 And, in hades, lifting up his eyes, being in torments, he seeth Abraham afar off, and Lazarus in his bosom. (Hadēs g86) 24 And, he, calling out, said—Father Abraham! have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, —because I am in anguish in this flame. 25 But Abraham said—Child! remember—That thou didst duly received thy good things in thy life, and, Lazarus, in like manner, the evil things; but, now, here, he is comforted, and, thou, art in anguish. 26 And, besides all these things, betwixt us and you, a great chasm, hath been fixed, —so that, they who might wish to cross over from hence unto you, should not be able, nor any, from thence unto us, be crossing over. 27 But he said—I request thee then, father, that thou wouldest send him unto my father's house, — 28 for I have five brethren; —that he may solemnly testify unto them, lest, they also, come into this place of torment. 29 But Abraham saith—They have Moses and the Prophets: Let them hearken unto them. 30 But, he, said—Nay! father hate, and, the other, love, or, unto the one, he will hold, and, the other, despise: Ye cannot, unto God, be in service, and unto Riches. 31 But he said unto him—if, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded.

17 And he said unto his disciples: —It is, impossible, that occasions of stumbling should not come, notwithstanding, alas! for him through whom they do come: 2 It profiteth him, if, a mill-stone, is hung about his neck, and he is cast into the sea, than that he cause, one, of these little ones, to stumble. 3 Be taking heed to yourselves, —If thy brother sin, rebuke him, and, if he repent, forgive him; 4 Even if, seven times a day, he sin against thee, and, seven times, turn to thee, saying, I repent, thou shalt forgive him. 5 And the apostles said unto the Lord—Bestow on us faith! 6 And the Lord said—If ye have faith like a grain of mustard-seed, ye should be saying unto [this] mulberry-tree—Be uprooted! and be planted in

the sea, —and it should obey you. 7 But, who from among you, having a servant, plowing or keeping sheep, when he hath come in out of the field, will say to him—Straightway, come, and recline; — 8 on of Lot, They were eating, they were drinking, they the contrary, will not say to him—Make somewhat ready, that I may dine, —and, girding thyself, be ministering unto me, until I have eaten and drunk; and, after these things, thou, shalt eat and drink? 9 heaven, and destroyed them all: — 10 According to Doth he offer thanks unto the servant, because he hath done the things enjoined? 11 Thus, ye also, is revealed. 12 In that day, he that shall be on the when ye have done all the things enjoined upon you, say—Unprofitable servants, are we, —What we were bound to do, we have done! 11 And it came to pass, during the journey unto Jerusalem, that, he, was going through the midst of Samaria and Galilee. 13 And, as he was entering into a certain village, there met him ten leprous men, who stood still, afar off; 14 And, beholding, he said unto them—Go your way, and show yourselves unto the priests. And it came to pass, as they withdrew, they were cleansed. 15 But, one from among them, beholding that he was healed, returned, with a loud voice, glorifying God, — 16 and fell prostrate at his feet, giving him thanks; and, he, was a Samaritan.

17 And Jesus, answering, said—Were not, the ten, cleansed? [but,] where, are, the nine? 18 Have none been found returning to give glory to God, save this one of another race? 19 And he said unto him—Arise and go thy way: thy faith, hath saved thee. 20 And, being questioned by the Pharisees, When cometh the kingdom of God? he answered them and said—The kingdom of God cometh not with narrow watching; 21 Neither shall they say—Lo, here! or, There. For lo! the kingdom of God, is, among you. 22 But he said unto the disciples—There will come days—when ye will long to see, one of the days of the Son of Man, and shall not see. 23 And they will say unto you, Lo there! or, Lo here! Do not [depart, and do not] pursue. 24 For, just as, the lightning, flashing out of the one part under heaven, unto the other part under heaven, shineth, so, shall be, the Son of Man. 25 But, first, he must needs suffer, many things, and be rejected by this generation. 26 And, as it came to pass in the days of Noah, so, will it be, even in the days of the Son of Man: 27 They were eating, they were drinking, they were marrying, they were being

given in marriage, —until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 In like manner, as it came to pass in the days of Lot, They were eating, they were drinking, they were buying, they were selling, they were planting, ready, that I may dine, —and, girding thyself, be they were building, — 29 But, on the day Lot came out from Sodom, it rained fire and brimstone from heaven, and destroyed them all: — 30 According to the same things, will it be on the day the Son of Man shall seek to make his life his own, shall lose it, 31 32 Bear in mind the wife of Lot! Whosoever shall seek to make his life his own, shall lose it, 33 34 I say unto you—On the selfsame night, there shall be two men on [one] bed, —the one, shall be taken off; 35 There shall be two women grinding together, —the one, shall be taken unto them—Go your way, and show yourselves unto the priests. And it came to pass, as they withdrew, them—Where the body is, there, the vultures also, voice, glorifying God, — 16 and fell prostrate at his feet, giving him thanks; and, he, was a Samaritan.

18 And he was speaking a parable unto them, as to its being needful for them always to pray, and not be faint-hearted; 2 saying—A certain judge, there was in a certain city, —having, for God, no reverence, and, for man, no respect. 3 And, a widow, there was, in that city; and she kept coming unto him, saying—Vindicate me from mine adversary! 4 And he was unwilling for a time; but, after these things, he said within himself—Although, neither God, I reverence, nor man, I respect, 5 Yet, if only because this widow annoyeth me, I will vindicate her, —lest, persistently coming, she wholly wear me out. 6 And the Lord said—Hear ye what, the unrighteous judge saith; — 7 And shall, God, in any wise not execute the vindication of his chosen ones, who are crying out to him day and night, although he beareth long with regard to them? 8 I tell you—He will execute their vindication, quickly! nevertheless, though, the Son of Man, do come, will he, after all, find the faith on the earth? 9 And he spake, even unto certain who were confident in themselves that they were righteous, and were despising the rest, this parable:

— 10 Two men, went up into the temple to pray, or brethren, or parents, or children, —for the sake one, a Pharisee, and, the other, a tax-collector. 11 of the kingdom of God; 30 who shall in anywise not The Pharisee, taking his stand, these things unto receive manifold in this season, and, in the age that himself was praying: O God! I thank thee, that I is coming, life age-abiding. (aiōn g165, aiōnios g166) 31 am not like the rest of men, —extortioners, unjust, And, taking aside the twelve, he said unto them—Lo! adulterers, or, even as this tax-collector; 12 I fast we are going up unto Jerusalem, and all the things twice in the week, I give a tenth of whatsoever things will be finished, which have been written through I gain! 13 But, the tax-collector, afar off, standing, means of the prophets, respecting the Son of Man; —would not so much as lift up, his eyes, unto heaven, 32 For he will be delivered up unto the nations, and but kept smiting his own breast saying—O God! be be mocked, and insulted, and spit upon, — 33 and, propitiated unto me, the sinner! 14 I tell you—This having scourged him, they will slay him, and, on the one went down justified, unto his house, rather than third day, will, he, arise. 34 And, they, not one of that one; because, every one who exalteth himself, these things, understood, and this saying was hidden shall be abased, but, he that abaseth himself, shall from them, and the could not comprehend the things be exalted? 15 And they were bringing unto him, spoken. 35 And it came to pass, as he was drawing even the babes, that he might touch, them; but the near unto Jericho, a certain blind man, was sitting disciples, seeing it, began to rebuke them. 16 But, beside the road, begging. 36 And, hearkening unto Jesus, called them near, saying—Suffer, the children, a multitude moving along, he enquired, what this, to be coming unto me, and do not hinder them; for, might be. 37 And they told him—Jesus of Nazareth, of such, is the kingdom of God. 17 Verily I say unto is passing by! 38 And he cried aloud, saying—Jesus, you—Whosoever shall not welcome the kingdom of son of David! have mercy upon me! 39 And, they God, as a child, in nowise shall enter thereinto. 18 that were going before, began to rebuke him, that he And a certain, ruler, questioned him, saying—Good might hold his peace. But, he, by so much the more, Teacher! by doing what, shall I inherit life age-abiding? was crying out—O Son of David! have mercy upon (aiōnios g166) 19 But Jesus said to him—Why, callest me! 40 And, standing still, Jesus commanded him to thou me, good? None, is good, save one—God. 20 be led unto him; and, when he had drawn near, he The commandments, thou knowest: —Do not commit questioned him— 41 What desirest thou, I should adultery, Do not commit murder, Do not steal, Do not do unto thee? And, he, said—Lord! ...that I may bear false witness, —Honour thy father and mother, recover sight! 42 And, Jesus, said unto him—Recover 21 And, he, said—All these things, have I kept from sight! Thy faith, hath saved thee. 43 And, instantly, he my youth. 22 And Jesus, hearing, said unto him—Yet recovered sight, and began to follow him, glorifying one thing, unto thee, is lacking: Whatsoever thou God. And, all the people, beholding, gave praise unto hast, sell, and distribute unto the destitute, —and God.

thou shalt have treasure in [the] heavens; and come!
be following me. 23 But, he, hearing these things, became, encompassed with grief; for he was rich exceedingly. 24 And Jesus, beholding him, said—With what difficulty, shall, they who have money, enter, into the kingdom of God. 25 For it is, easier, for a camel, to enter, through the eye of a needle, than for, a rich man, to enter, into the kingdom of God. 26 And they who heard said—Who, then, can be saved? 27 And, he, said—The things impossible with men, are, possible with God. 28 And Peter said—Lo! we, have left our own possessions, and followed thee! 29 And, he, said unto them—Verily, I say unto you—No one, is there, who hath left—house, or wife,

19 And, having entered, he was passing through Jericho; 2 and lo! a man, by name called Zacchaeus, and, he, was a chief tax-collector, and [he] was rich. 3 And he was seeking to see Jesus, what sort of man he was, and could not for the multitude, because, in stature, he was, small. 4 And, running forward unto the front, he got up a sycamore-tree, that he might see him; for, by that way, was he about to pass. 5 And, as he came up to the place, looking up, Jesus said unto him—Zacchaeus! make haste, and come down; For, to-day, in thy house, I must needs abide. 6 And he made haste, and came down, and received him joyfully. 7 And all, when they

beheld, began to murmur, saying—With a sinful man, mine enemies who desired not that I should be made hath he gone in to lodge! 8 But, taking his stand, king over them, bring ye here, and slay them outright Zacchaeus said unto the Lord—Lo! the half of my before me. 28 And, having said these things, he was possessions, Lord, unto the destitute, I give; and, if, moving on in front, going up into Jerusalem. 29 And it from anyone, I have taken aught by false accusation, came to pass, as he drew near unto Bethphage, and I give back fourfold. 9 And Jesus said unto him—This Bethany, unto the mount which is called the Mount of day, salvation, unto this house, hath come, —for Olives, he sent off two of his disciples, 30 saying—Go that, he too, is, a son of Abraham; 10 For the Son your way unto the opposite village, in which, as ye of Man came, to seek and to save what was lost. are entering, ye shall find a colt, bound, whereon, no 11 And, because they were hearing these things, he man, hath, ever sat, —and, having loosed him, bring added and spake a parable, because of his being him. 31 And, if any one question you—Wherefore near Jerusalem, and their supposing that, instantly, are ye loosing him? thus, shall ye say—His Lord, was the kingdom of God to shine forth. 12 He said, hath, need. 32 And they who were sent, departing, therefore—A certain man, of noble birth, went into a found as he had said to them. 33 And, as they were country far away, to receive for himself a kingdom, and loosing the colt, his lords said unto them—Why are to return. 13 And, calling ten servants of his own, he ye loosing the colt? 34 And, they, said—His Lord, gave unto them ten minas, and said unto them—Do hath, need. 35 And they brought him unto Jesus; business, till I come. 14 But, his citizens, hated him, and, throwing their mantles over the colt, they seated and sent off an embassy after him, saying—We desire Jesus thereon. 36 And, as he moved along, they were not, this, man, to be made king over us! 15 And it spreading their own mantles in the way. 37 And, when came to pass, when he returned, having received he was drawing near, already, unto the descent of the kingdom, that he bade be called unto him these the Mount of Olives, one-and-all the throng of the servants, to whom he had given the silver, that he disciples began joyfully to be praising God with a loud might take note, what business they had done. 16 voice, concerning all the mighty works which they had And the first came near, saying—Lord! thy mina, hath seen; 38 saying—Blessed is he that cometh... The made, ten minas. 17 And he said to him—Well done! king! In the name of the Lord! In heaven, peace! And good servant. Because, in a very small thing, thou glory in the highest! 39 And, certain of the Pharisees hast been, faithful, have thou authority over, ten cities. from the multitude, said unto him—Teacher! rebuke 18 And the second came, saying—Thy mina, lord, thy disciples. 40 And he answered and said—I tell hath made five minas. 19 And he said, to him also, you—if, these, shall hold their peace, the stones, And, thou, be over five cities. 20 And, the other, came, will cry out. 41 And, when he drew near, beholding saying—Lord, lo! thy mina, which I kept lying by in a the city, he wept over it, saying— 42 If thou hadst napkin; 21 For I was afraid of thee, because, a harsh got to know, in this day, even thou, the conditions of man, thou art, —Thou takest up, what thou layedst peace... But, now, are they hid from thine eyes: 43 not down, and reapest, what thou sowedst not! 22 He Because days will have come upon thee, that thine saith to him—Out of thy mouth, do I judge thee, O enemies will throw around a rampart against thee, wicked servant! Thou knewest that, I, a harsh man, and enclose thee; and hem thee in from every side, —am, —taking up, what I laid not down, and reaping, 44 And will level thee with the ground, and thy children what I did not sow; 23 Wherefore, then, didst thou not within thee, and will not leave, stone on stone, within place my silver upon a [money-changer's] table, and, thee: because thou didst not get to know the season I, when I came, with interest might have exacted it? of thy visitation. 45 And, entering into the temple, he 24 And, unto the by-standers, he said—Take, from began to be casting out them who were selling; 46 him, the mina, and give unto him that hath, the ten saying unto them—It is written, And, my house, shall minas; — 25 And they said to him, Lord! he hath ten be, a house of prayer; but, ye, have made, it, a den minas; — 26 I tell you—Unto everyone that hath, of robbers. 47 And he was teaching day by day in the shall be given, whereas, from him that hath not, even temple; but, the High-priests and the Scribes, also what he hath, shall be taken away. 27 But, these the chiefs of the people, were seeking to destroy him,

— 48 and could not find what they might do, for, the people, one and all, were hanging upon him, as they hearkened.

20 And it came to pass, on one of the days, as he was teaching the people in the temple, and telling the good tidings, that the High-priests and the Scribes, with the Elders, came upon him, — 2 and spake, saying, unto him—Tell us, by what authority, these things, thou art doing, and, who, is it, that gave thee this authority. 3 And answering, he said unto them—I too, will question, you, as to a matter, —and tell me! 4 The immersion of John, Of heaven, was it, or of men? 5 And they deliberated together by themselves, saying—If we say, Of heaven, he will say, Wherefore did ye not believe him? 6 But, if we say, Of men, the people, one and all, will stone us, for, persuaded, they are, that, John, was, a prophet. 7 And they answered, that they knew not whence. 8 And, Jesus, said unto them—Neither do, I, tell, you, by what authority, these things, I am doing. 9 And he began, unto the people, to be speaking this parable: —A man, planted a vineyard, and let it out to husbandmen, and went from home for a long time. 10 And, in due season, he sent unto the husbandmen, a servant, that, of the fruit of the vineyard, they might give him; but, the husbandmen, having beaten him, sent him away empty. 11 And he, further, sent another servant; but, they, beating, that one also, and dishonouring him, sent him away, empty. 12 And he, further, sent, a third; but, they, bruising, this one also, thrust him out. 13 And the lord of the vineyard said—What shall I do? I will send my son, the beloved, —It may be, that, him, they will respect. 14 But he husbandmen, seeing him, began to deliberate one with another, saying—This, is, the heir: Let us slay him, that, ours, may be, the inheritance. 15 And, thrusting him forth outside the vineyard, they slew him. What, then, will the lord of the vineyard do unto them? 16 He will come, and destroy these husbandmen, and give the vineyard unto others. But, when they heard it, they said—Far be it! 17 But, he, looking at them, said—What, then, is this that is written, —A stone which the builders' rejected, The same, hath become, head of the corner? 18 Every one who falleth on that stone, will be sorely bruised, but, on whomsoever it shall fall, it will utterly destroy him.

19 And the Scribes and the High-priests sought to thrust on him their hands, in that very hour; and feared the people; for they perceived that, against them, spake he this parable. 20 And, watching narrowly, they sent forth suborned men, feigning themselves to be, righteous, that they might lay hold of a word of his, so as to deliver him up unto the rule and the authority of the governor. 21 And they questioned him, saying—Teacher! we know that, rightly, thou speakest and teachest, and respectest no person, but, in truth, the way of God, dost teach: 22 Is it allowable for us to give, unto Caesar, tribute, or not? 23 But, observing their villainy, he said unto them— 24 Shew me a denary. Of whom, hath it an image and inscription? And, they, said—Of Caesar. 25 And, he, said unto them—Well then! render the things of Caesar, unto Caesar, and the things of God, unto God. 26 And they could not lay hold of the saying, before the people; and, marvelling at his answer, they held their peace. 27 But there came near certain of the Sadducees, they who say, Resurrection, there is none! and questioned him, 28 saying—Teacher! Moses, wrote for us, If one's brother die, having a wife, and, he, be, childless, that his brother shall take the wife, and raise up seed unto his brother. 29 Seven brethren, therefore, there were, —and, the first, taking a wife, died childless, 30 And, the second, 31 and the third, took her, —yea, likewise, even the seven; They left no children, and died: 32 Later on, the woman also, died. 33 The woman, therefore, in the resurrection, Of which of them, doth she become wife? for, the seven, had her to wife. 34 And Jesus said unto them—The sons of this age, marry, and are given in marriage, — (aiōn g165) 35 But, they who have been accounted worthy, that age, to obtain, and the resurrection that is from among the dead, neither marry, nor are given in marriage; (aiōn g165) 36 For they cannot, even die any more, —for, equal unto messengers, are they, and are, sons of God, Of the resurrection, being, sons. 37 But, that the dead do rise, even Moses, disclosed at the bush, when he calleth the Lord—The God of Abraham and God of Isaac and God of Jacob: 38 Now, God, he is not, of the dead, but, of the living, —for, all, unto him, do live. 39 And certain of the Scribes, answering, said—Teacher! Well, hast thou spoken. 40 For, no longer, were they daring to ask him any questions.

41 And he said unto them—How say they, that, the hearts, not to be studying beforehand, how to make Christ, is, David's Son? **42** For, David himself, saith, defense; **15** For, I, will give you a mouth and wisdom, in [the] book of Psalms: Said the Lord, unto my Lord, which one-and-all who are setting themselves against, Sit thou at my right hand, **43** Until I make thy foes thy you shall be unable to withstand or gainsay. **16** But ye footstool. **44** David, therefore, calleth, him Lord: How, will be delivered up, even by parents, and brethren, then, his son, is he? **45** And, all the people hearing, and kinsfolk, and friends, and they will put to death he said unto the disciples: **46** Be taking heed of the some from among you; **17** And ye will be hated by all, Scribes—Who desire to walk about in long robes, because of my name: **18** And, a hair of your head, in and are fond of salutations in the markets, and first nowise shall perish, — **19** By your endurance, shall ye seats in the synagogues, and first couches in the gain your lives for a possession. **20** But whensoever chief meals, — **47** Who devour the houses of widows, ye shall see Jerusalem, encompassed by armies, and, for a show, are a long time at prayer. These, then, know, that her desolation hath drawn near. **21** shall receive, a heavier sentence.

21 And, looking up, he saw the, rich, who were casting their gifts into the treasury, — **2** and he saw a certain poor widow, casting in thither two mites; **3** and he said—Of a truth, I say unto you—This destitute widow, more than they all, hath cast in; **4** For, all these, out of their superfluity, have cast in among the gifts, but, she, out of her deficiency, all the living that she had, hath cast in. **5** And, certain saying, of the temple—With beautiful stones and offerings, hath it been adorned! he said— **6** As to these things, which ye are looking upon, There will come days, in which there will not be left here, stone upon stone, which will not be taken down. **7** And they questioned him, saying—Teacher! when, therefore, will these things be? And, what the sign, when these things shall be about to come to pass? **8** And, he, said—Be taking heed ye be not deceived; for, many, will come upon my name, saying—I, am he, —and—The season, hath drawn near! Do not go after them. **9** But, whensoever ye shall hear of wars and revolutions, be not terrified, —for these things, must needs, come to pass first, but, not immediately, is the end. **10** Then, said he unto them—There will rise up, nation against nation, and kingdom against kingdom; **11** As well great earthquakes, as also, in places, pestilences and famines, will there be, as well objects of terror, as also, from heaven, great signs, will there be. **12** And before, all these things, they will thrust upon you their hands, and persecute you, delivering you up into the synagogues and prisons, —when ye have been led away before kings and governors, for the sake of my name; **13** But it shall turn out to you for a witness. **14** Settle, then, in your

Then they who are in Judaea, let them flee into the mountains, and they who are in her midst, let them go forth, —and they who are in the fields, let them not enter into her; **22** For, days of avenging, are, these, for all the things written to be fulfilled. **23** Alas! for the women with child, and for them who are giving suck, in those days; for there will be great distress upon the land, and anger against this people. **24** And they will fall by the edge of the sword, and be carried away captive into all the nations, and, Jerusalem, shall be trodden down by the nations, until the seasons of the nations shall be fulfilled [and shall be]. **25** And there will he signs in sun, and moon, and stars, and, on the earth, anguish of nations in embarrassment—sea and surge resounding, — **26** Men fainting, from fear and expectation of the things overtaking the inhabited earth. For, the powers of the heavens, will be shaken. **27** And, then, will they see the Son of Man—coming in a cloud, with great power and glory. **28** And, when these things are beginning to come to pass, unbend and lift up your heads, because that, your redemption, is drawing near. **29** And he spake a parable unto them: See the fig-tree, and all the trees, — **30** Whosoever they have already budded, seeing it, of yourselves, ye observe that, already near, is, the summer: **31** Thus, ye also, whensoever ye shall see, these, things coming to pass, observe ye, that, near, is the kingdom of God! **32** Verily, I say unto you—In nowise shall this generation pass away, until, all things, shall happen: **33** Heaven and earth, will pass away, but, my word, in nowise will pass away. **34** But be taking heed unto yourselves, lest once your hearts be made heavy—with debauch and drunkenness and anxieties about livelihood, and that day come upon you suddenly, **35** as a snare,

—For it will come in by surprise, upon all them that are dwelling on the face of all the earth. **36** But be watching in every season, making supplication, that ye may gain full vigour, to escape all these things that are about to be coming to pass, and to stand before the Son of Man. **37** And he was, by day, in the temple, teaching; but, by night, going forth, he was lodging in the mount which is called the Mount of Olives. **38** And, all the people, were coming at day-break unto him, in the temple, to be hearkening unto him.

22 And the feast of the unleavened bread, which

is called a Passover, was drawing near. **2** And the High-priests and the Scribes were seeking, how they might get rid of him; for they feared the people. **3** But Satan entered into Judas, him called Iscariot, being of the number of the twelve; **4** and, departing, he conversed with the High-priests and Captains, as to how, unto them, he might deliver him up. **5** And they rejoiced, and bargained with him to give him, silver; **6** and he freely consented, and began seeking a good opportunity for delivering him up, in the absence of a multitude, unto them. **7** Now the day of the unleavened bread a came,—on which it was needful to be sacrificing the passover. **8** And he sent forth Peter and John, saying—Go, and make ready, for us, the passover, that we may eat. **9** And, they, said unto him—Where wiliest thou, we should make ready? **10** And, he, said unto them—Lo! when ye have entered into the city, there will meet you a man, bearing, an earthen-jar of water: follow him into the house into which he is entering. **11** And ye shall say unto the master of the house—The teacher saith unto thee, where is the lodging, where, the passover, with my disciples, I may eat? **12** And, he, unto you, will shew, a large upper room, spread: there, make ready. **13** And, departing, they found according as he had said unto them, and made ready the passover. **14** And, when the hour arrived, he reclined, and the apostles with him. **15** And he said unto them—I have greatly desired, to eat, this passover, with you before I suffer; **16** For, I say unto you—In nowise shall I eat it, until it have been fulfilled in the kingdom of God. **17** And, accepting a cup, giving thanks, he said—Take this, and divide among yourselves; **18** For, I say unto you—In nowise shall I drink henceforth of the fruit of the vine, until, the kingdom of God, shall come.

19 And, taking a loaf, he gave thanks, and brake, and gave unto them, saying—This is my body which in your behalf is being given: this, be ye doing, in remembrance, of me. **20** And—the cup, in like manner, after the taking of supper, saying—This cup, is the new covenant in my blood, which, in your behalf, is to be poured out. **21** Nevertheless, lo! the hand of him who is delivering me up, is with me upon the table. **22** Because, the Son of Man, indeed, according to what is marked out, goeth his way; nevertheless, alas! for that man through whom he is being delivered up. **23** And, they, began to be enquiring together, among themselves, as to which, then, it could be, from among them, who, this thing, was about to perpetrate! **24** And it came to pass that there was, a rivalry also, among them, as to which of them seemed to be greater [than the rest]. **25** And, he, said unto them—The kings of the nations, lord it over them, and, they who wield authority over them, benefactors, are called. **26** But, ye, not so! On the contrary—the greater among you, Let him become as, the younger, and, he that governeth, as, he that ministereth, **27** For which is greater—he that reclineth? or he that ministereth? Is not he that reclineth? But, I, am, in your midst, as he that ministereth, **28** Ye, however, are they who have remained throughout with me in my temptations; **29** And, I, covenant unto you—as my Father hath covenanted unto me—a kingdom, **30** That ye may eat and drink, at my table, in my kingdom, and sit upon thrones, judging, the twelve tribes of Israel. **31** Simon! Simon! lo! Satan, hath claimed you, to sift as wheat; **32** But, I, have entreated for thee, that thy faith may not fail. And, thou, once thou hast turned, strengthen thy brethren. **33** But, he, said unto him—Lord! with thee, am I, ready, both into prison and unto death, to be going. **34** And, he, said: I tell thee, Peter—A cock will not crow this day, until, thrice, thou deny that thou knowest me. **35** And he said unto them—When I sent you forth, without purse or satchel or sandals, of anything, came ye short? And, they, said—Of nothing! **36** And he said unto them—But, now, he that hath a purse, let him take it, in like manner also, a satchel; and, he that hath nothing, let him sell his mantle, and buy a sword! **37** For I say unto you—This that is written, must needs be completed in me, —And, with lawless ones, was he reckoned; for, even that which concerneth

me, hath, completion. 38 And, they, said—Lord, lo! having passed, a certain other, began stoutly to insist, two swords, here! And, he, said unto them—'Tis, saying—Of a truth, this one also, was with him; for enough! 39 And going out, he went, according to his indeed he is, a Galilaean. 40 But Peter said—Man! I custom, unto the Mount of Olives; and the disciples know not what thou art saying! And, instantly while [also] followed him. 40 And, coming up to the place, yet he was speaking, a cock crew. 41 And the Lord he said unto them—Be praying, lest ye enter into turned, and looked at Peter; and Peter was put in temptation. 41 And, he, was torn from them about a mind of the declaration of the Lord, how he had stone's throw; and, bending his knees, he began to said to him—Before, a cock, crow this day, thou wilt pray, 42 saying—Father! if thou please, bear aside deny me thrice! 42 [And, going forth outside, he wept this cup from me. Nevertheless, not my will, but thine, bitterly.] 43 And, the men who held him bound, kept be accomplished. 43 And there appeared unto him mocking him, with blows; 44 and, blindfolding him, a messenger from heaven, strengthening him, — questioned him, saying—Prophesy! which is he that 44 and, coming to be in an agony, more intensely, smote thee? 45 and, many other things, with profane was he praying; and his perspiration became, as if speech, were they saying unto him. 46 And, when it great drops of blood, falling upon the ground. 45 And, became day, the Eldership of the people was gathered arising from prayer, he came unto his disciples, and together—both High-priests and Scribes, —and they found them falling asleep by reason of their grief; 46 led him away into their high-council, saying—if, thou, and he said unto them—Why are ye slumbering? art the Christ, tell us! 47 But he said unto them—if I Arise! and be praying, lest ye enter into temptation. should tell, you, in nowise would ye believe, 48 And, 47 While yet he was speaking, lo! a multitude; and, he if I should put questions, in nowise would ye answer; that was called Judas, one of the twelve, was leading 49 But, henceforth, shall the Son of Man be seated on them on, —and he drew near unto Jesus, to kiss him. the right hand of the power of God. 50 And they all 48 But, Jesus, said to him—Judas! with a kiss, the said—Thou, then, art the Son of God? And, he, unto Son of Man, dost thou deliver up? 49 And they who them said—Ye, say [it], —because, I, am. 51 And, were about him, seeing what would be, said—Lord! they, said—What, further, need have we, of witness? shall we smite with the sword? 50 And a certain one We ourselves, have heard it from his mouth.

from among them smote, the High-priest's, servant, and took off his right ear. 51 But Jesus, answering, said—Let be—as long as this! ...And, touching the ear, he healed him. 52 And Jesus said unto the High-priests, and Captains of the temple, and Elders, who had come against him—As against a robber, have ye come out, with swords and clubs? 53 Daily, was I with you, in the temple, and yet ye stretched not forth your hands against me! ...But, this, is your hour, and the authority of darkness. 54 And, having arrested him, they led him away, and took him into the house of the High-priest; and, Peter, was following afar. 55 And, they having kindled up a fire in the midst of the court, and taken seats together, Peter was for sitting among them. 56 But, a certain maid-servant, seeing him seating himself towards the light, and looking steadfastly at him, said—This one also, was, with him. 57 But, he, denied, saying—I know him not, woman! 58 And, after a little, another, beholding him, said—Thou also, art, from among them. But, Peter, said—Man! I am not. 59 And, about one hour

23 And one and all the throng of them, arising, led him unto Pilate. 2 And they began to accuse him, saying—This one, found we, perverting our nation, and forbidding to give, tribute unto Caesar, —and affirming himself to be, an anointed king. 3 And, Pilate, questioned him, saying—Art, thou, the king of the Jews? And, he, answering him, said—Thou, sayest. 4 And, Pilate, said unto the High-priests and the multitudes, Nothing, find I, worthy of blame, in this man. 5 But, they, began to be urgent, saying—He is stirring up the people, teaching along all Judaea, even beginning from Galilee unto this place. 6 Now, Pilate, hearing [that], questioned whether the man was, a Galilaean. 7 And, getting to know that he was of the jurisdiction of Herod, he sent him back unto Herod, he also, being in Jerusalem in these days. 8 And, Herod, seeing Jesus, rejoiced exceedingly; for he had been, a considerable number of times, wishing to see him, —because he had heard concerning him, and was hoping, some sign, to behold, by him, brought to

pass. 9 And he went on to question him in a good mountains, Fall upon us! and unto the hills, Cover many words; but, he, answered him, nothing. 10 And us! 31 Because if, in moist wood, these things, they the High-priests and the Scribes stood vehemently are doing,—in, the dry, what shall happen? 32 And accusing him. 11 And Herod with his soldiery, having there were being led, two other evil-doers also, to set him at nought, and mocked him, threw about him be lifted up. 33 And, when they came into the place a gorgeous robe, and sent him back unto Pilate. 12 which was called Skull, there, they crucified him; and And they became friends—both Herod and Pilate—on the evil-doers, one indeed on the right hand, and the the self-same day, one with another; for they had other on the left. 34 But, Jesus, was saying—Father! previously been at enmity between themselves. 13 forgive them; for they know not what they do. And, And, Pilate, calling together the High-priests, and when they were parting his garments, they cast lots. the Rulers, and the people, 14 said unto them—Ye 35 And the people were standing, looking on. But brought unto me this man, as one turning away the the rulers were sneering, saying—Others, he saved, people, and lo! I, in your presence, examining him, let him save himself,—if, this, is, the Christ of God, found, nothing, in this man worthy of blame, in respect the Chosen. 36 Moreover the soldiers also mocked of the things whereof ye were making accusation him, —coming near, offering, vinegar, unto him, 37 against him. 15 Nay! nor Herod; for he hath sent him and saying—If, thou, art the King of the Jews, save back unto you, —and lo! nothing worthy of death, hath thyself. 38 Now there was an inscription also, over been done by him. 16 So, then, chastising him, I will him—THE KING OF THE JEWS, THIS! 39 And, release him. 18 But they cried aloud, with the whole one of the suspended evil-doers, began to defame throng, saying—Away with this man! and release him—Art not, thou, the Christ? Save thyself and unto us Barabbas: — 19 who indeed, because of us! 40 But the other, answering, rebuked him, and a certain revolt which had occurred in the city, and said—Neither fearest, thou, God, in that thou art, in of murder, had been thrown into prison. 20 Again, the same judgment? 41 And, we, indeed, justly,—for, however, Pilate, called out unto them, wishing to things worthy of what we have done, are we duly release Jesus. 21 But, they, called out in return, receiving, but, this man, nothing amiss, hath done. saying—Crucify! crucify him! 22 But, he, the third 42 And he went on to say—Jesus! remember me, time, said unto them—Why! what base thing hath whensoever thou shalt come into thy kingdom. 43 this man done? Nothing worthy of death, found I in And he said unto him—Verily, I say unto thee this him. Chastising him, then, I will release him! 23 But day: With me, shalt thou be in Paradise. 44 And it they became urgent with loud voices, claiming to was already about the sixth hour, and, darkness, have him crucified; and their voices began to prevail. came upon the whole land, until the ninth hour, — 45 24 And, Pilate, consented, that their request should the sun failing; and the veil of the temple was rent be granted; 25 and released him who, for revolt in the midst. 46 And, calling out with a loud voice, and murder, had been cast into prison, whom they Jesus said—Father! into thy hands, I commend my claimed, —whereas, Jesus, delivered he up unto spirit. And, this, saying, he ceased to breathe. 47 their will. 26 And, as they led him away, they laid And the centurion, beholding that which came to hold of a certain Simon, a Cyrenian, coming from the pass, began to glorify God, saying—In very deed, country, —they laid on him the cross, that he might this man, was, righteous. 48 And, all the multitudes bear it after Jesus. 27 And there was following him a who had been drawn together unto this spectacle, great throng of the people, and of women, who were having looked upon the things that came to pass, smiting themselves and lamenting him. 28 But, turning smiting their breasts, began to return. 49 But all they towards them, Jesus said—Daughters of Jerusalem! who were acquainted with him, were standing afar Do not weep for me; but, for yourselves, be weeping, off, women also who had followed with him from and for your children. 29 For lo! days are coming, Galilee, —beholding these things. 50 And lo! a man, in which they will say—Happy the barren! even the by name Joseph, being, a councillor, —a good and wombs that never bare, and the breasts that never righteous man 51 (the same had not consented unto gave suck. 30 Then, will they begin to say—unto the their plan and deed), —from Arimathaea, a city of

the Jews, who was awaiting the kingdom of God, are these things which ye are debating one with
52 the same, going unto Pilate, claimed the body of another, as ye walk along? And they came to a stand,
Jesus. 53 And, taking it down, he wrapped it in a fine sad in countenance. 18 But one, by name Cleopas,
Indian cloth, and laid him in a tomb hewn in stone, answering, said unto him—Art thou, lodging, alone,
—where no one as yet was lying. 54 And it was a day in Jerusalem, and knowest not the things which have
of preparation, and, a Sabbath, was about to dawn. come to pass therein in these days? 19 And he
55 And the women, they who had come out of Galilee said unto them—What things? And, they, said unto
with him, following after, observed the tomb, and how him—The things concerning Jesus the Nazarene,
his body was laid. 56 And, returning, they made ready who became a prophet, mighty in work and word,
spices and perfumes. And, on the Sabbath, indeed, before God and all the people: 20 In what way also
they were quiet, according to the commandment;

24 but, on the first day of the week, at early dawn,
unto the tomb, came they, bringing the spices
which they had prepared. 2 And they found the stone,
rolled away from the tomb; 3 but, when they entered,
they found not the body of the Lord Jesus. 4 And it
came to pass, while they were perplexing themselves
concerning this, that lo! two men, stood near them, in
dazzling raiment. 5 And, they becoming afraid, and
bending their faces unto the ground, they said unto
them—Why seek ye the Living One with the dead?
6 He is not here, but hath arisen: Remember how
he spake unto you while yet he was in Galilee: 7
Saying, as to the Son of Man, that he must needs
be delivered up into the hands of sinful men, and be
crucified, —and, on the third day, arise. 8 And they
remembered his sayings; 9 and, returning [from the
tomb], reported all these things unto the eleven, and
unto all the rest. 10 Now they were the Magdalene
Mary, and Joana, and Mary the mother of James;
and, the other women with them, were telling, unto
the apostles, these things. 11 And these sayings
appeared before them, as if idle talk, and they were
minded to disbelieve them. 12 But, Peter, arising, ran
unto the tomb, —and, bending near, beholdeth the
linen bandages, alone; and departed, unto himself,
marvelling at the thing that had happened. 13 And lo!
two from among them, on the selfsame day, were
journeying unto a village, distant sixty furlongs from
Jerusalem, the name of which, was Emmaus; 14
and, they, were conversing one with another, about
all these things which had occurred. 15 And it came
to pass, as they were conversing and reasoning
together, that, Jesus himself, drawing near, was
journeying with them; 16 but, their eyes, were held, so
as not to know him. 17 And he said unto them—What

sentence of death, and crucified him. 21 We, however,
were hoping that, he, was the one destined to redeem
Israel! But indeed, even with all these things, this
brings on, the third, day, since these things happened:
— 22 Nay! certain women also, from amongst us,
have made us beside ourselves, in that they went
early unto the tomb; 23 and, not finding his body,
came, saying—that, a vision of messengers, they
had seen, who were affirming him to be alive. 24
And certain of them who were with us departed unto
the tomb, —and found so, according as, the women,
had said; but, him, they saw not. 25 And, he, said
unto them—O thoughtless ones! and slow in heart
to rest your faith upon all things which the prophets
have spoken: — 26 Was it not needful for the Christ,
these very things, to suffer, and to enter into his
glory? 27 And, beginning from Moses, and from all
the prophets, he thoroughly explained to them, in all
the Scriptures, the things concerning himself. 28 And
they drew near unto the village, whither they were
journeying; and, he, made for journeying, further. 29
And they constrained him, saying—Abide with us;
because it is, towards evening, and the day hath
already declined. And he went in to abide with them.
30 And it came to pass, when he reclined with them,
taking the loaf, he blessed, and, breaking it, went on
to give unto them. 31 And, their, eyes were opened,
and they knew him; and, he, vanished from them. 32
And they said one to another—Was not, our heart,
burning, as he was speaking to us in the way, as he
was opening to us the Scriptures? 33 And, arising in
that very hour, they returned unto Jerusalem, —and
found, gathered together, the eleven, and them who
were with them, 34 saying—in truth, the Lord hath
arisen, and hath appeared unto Simon! 35 And, they,
went on to relate the things, [that had passed] on the

journey, and how he was made known unto them in the breaking of the loaf. 36 Now, as, these very things, they were telling, he himself, stood in their midst and saith unto them—Peace to you! 37 But, being agitated and becoming, afraid, they began to imagine, that, upon a spirit, they were looking. 38 And he said unto them—Why are ye troubled? and for what cause do reasonings arise in your hearts? 39 See my hands, and my feet, —that it is, I, myself: Handle me, and see! because, a spirit, hath not, flesh and bones, as ye perceive, I, have. 40 And, this saying, he pointed out to them his hands and his feet. 41 Now, while yet they believed not for the joy, and were marvelling, he said unto them—Have ye anything to eat, here? 42 And they gave unto him a piece of boiled fish; 43 and, taking it before them, he did eat. 44 And he said unto them—These, are my words, which I spake unto you yet being with you: That all the things that are written in the law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled. 45 Then, opened he their mind, to understand the Scriptures; 46 and said unto them—Thus, it is written, That the Christ, should suffer, and arise from among the dead on the third day; 47 And that repentance for remission of sins should be proclaimed upon his name unto all the nations, —beginning from Jerusalem. 48 Ye, are witnesses of these things. 49 And lo! I, am sending forth the promise of my Father upon you; but tarry, ye, in the city, until ye be clothed, from on high, with power. 50 And he led them forth as far as unto Bethany; and, uplifting his hands, he blessed them. 51 And it came to pass, while he was blessing them, he parted from them and was born up into heaven. 52 And, they, having bowed down unto him returned unto Jerusalem, with great joy; 53 and were continually in the temple, blessing God.

John

1 Originally, was, the Word, and, the Word, was, with God; and, the Word, was, God. **2** The same, was originally, with God. **3** All things, through him, came into existence, and, without him, came into existence, not even one thing: that which hath come into existence, **4** in him, was, life, and, the life, was, the light of men.— **5** And, the light, in the darkness, shineth; and, the darkness, thereof, laid not hold. **6** There arose a man, sent from God, whose name was, John: **7** The same, came, for a witness, That he might bear witness, concerning the light, that, all, might believe, through him. **8** He, was not the light, —but, that he might bear witness concerning the light, **9** It, was—The real light that enlighteneth every man—Coming into the world. **10** In the world, he was, and, the world, through him, came into existence, and, the world, knew him not. **11** Into his own possessions, he came, and, his own people, received him not home. **12** But, as many as did receive him, he gave, unto them, authority, children of God, to become, —unto them who were believing on his name: **13** Who—not of bloods, nor of the will of the flesh, nor of the will of man, but—of God, were born. **14** And, the Word, became, flesh, and pitched his tent among us, and we gazed upon his glory, —a glory, as an Only-begotten from his Father. Full of favour and truth. **15** (John beareth witness concerning him, and hath cried aloud, saying—the same, was he that said—He who, after me, was coming, before me, hath advanced; because, my Chief, was he.) **16** Because, out of his fulness, we all, received, even favour over against favour. **17** Because, the law, through Moses, was given, favour and truth, through Jesus Christ, came into existence. **18** No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted [him]. **19** And, this, is the witness of John, when the Jews sent forth unto him, out of Jerusalem, priests and Levites, —that they might question him—Who art, thou? **20** and he confessed, and did not deny, —and he confessed—I, am not, the Christ; **21** and they questioned him—What then? Art thou, Elijah? and he saith—I am not; The prophet, art, thou? and he answered—No! **22** So they said unto him—Who, art thou? that, an answer, we may give, unto them who sent us, —What sayest thou, concerning thyself? **23** He said—I, am a Voice, of one crying aloud; —In the desert, make ye straight, the way of the Lord: according as said Isaiah the prophet. **24** And they had been sent forth from among the Pharisees; **25** and they questioned him, and said unto him—Why, then, dost thou immerse, —if, thou, art not, the Christ, nor Elijah, nor, the Prophet? **26** John answered them, saying—I, immerse, in water. In the midst of you, standeth one, whom, ye, know not; — **27** after me, coming: —Of whom, I, am not worthy that I should unloose the thong of the sandal. **28** These things, in Bethany, came to pass, beyond the Jordan, where John was, immersing. **29** On the morrow, he beholdeth Jesus, coming unto him, and saith—See! the Lamb of God, who taketh away the sin of the world. **30** This, is he, of whom, I, said—After me, cometh a man, who, before me, hath advanced, because, my Chief, was he. **31** And, I, knew him not, but, that he might be manifested unto Israel, therefore, came, I, in water, immersing. **32** And John bare witness, saying—I have gazed upon the Spirit, descending like a dove, out of heaven, —and it abode upon him. **33** And, I, knew him not, —but, he that sent me to immerse in water, he, unto me, said—Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same, is he that immerseth in Holy Spirit. **34** I, therefore, have seen, and borne witness—That, this, is, the, Son of God. **35** On the morrow, again, was John standing, and, from among his disciples, two; **36** and, looking at Jesus walking, he saith—See! the Lamb of God! **37** and the two disciples hearkened unto him speaking, and they followed Jesus. **38** But Jesus, turning, and looking at them following, saith unto them—What seek ye? And, they, said unto him—Rabbi! which meaneth, when translated, Teacher, Where abidest thou? **39** He saith unto them—Be coming, and ye shall see. They came, therefore, and saw where he abode, and, with him, they abode that day. It was about the tenth, hour. **40** One of the two that heard from John and followed him, was Andrew, the brother of Simon Peter. **41** The same findeth, first, his own brother Simon, and saith unto him—We have found the Messiah! which is, when translated, Anointed. **42** He led him unto Jesus. Jesus, looking at him, said—Thou, art Simon, the son

of John, —thou, shalt be called, Cephas; which is to setteth out; and, when they had been well-supplied, be translated, Peter. 43 On the morrow, he desired to the inferior: —Thou, hast kept the good wine until, go forth into Galilee. And Jesus findeth Philip, and even now. 11 This, beginning of his signs, did Jesus, saith unto him—Be following me! 44 Now Philip was in Cana of Galilee, and manifested his glory; and from Bethsaida, of the city of Andrew and Peter. 45 his disciples believed on him. 12 After this, he came Philip, findeth, Nathanael, and saith unto him—Him, down into Capernaum, —he, and his mother and of whom wrote Moses in the law, and the Prophets, brethren, and his disciples; and, there, they abide, have we found.—Jesus, son of Joseph, him from not many days. 13 And, near, was the passover of Nazareth! 46 And Nathanael said unto him—Out of the Jews; and, Jesus, went up unto Jerusalem. 14 Nazareth, can any good thing come? Philip saith And he found, in the temple, them that were selling unto him—Come, and see! 47 Jesus saw Nathanael oxen and sheep and doves, also the money-changers coming unto him, and saith concerning him—See! sitting. 15 And, making a scourge out of rushes, all Truly, an Israelite, in whom is no guile. 48 Nathanael of them, thrust he forth out of the temple, both the saith unto him—Whence, dost thou, know, me? Jesus sheep and the oxen; and, the money-changers' small answered, and said unto him—Before Philip called coins, poured he forth, and, the tables, he overturned; thee, —when thou wast under the fig-tree, I saw 16 and unto them who were selling, the doves, he thee. 49 Nathanael answered him—Rabbi! thou, art, said—Take these things hence! Be not making, the the Son of God: Thou, art, King, of Israel. 50 Jesus house of my Father, a house of merchandise. 17 His answered, and said unto him—Because I said unto disciples remembered that it was written—The zeal thee, I saw thee under the fig-tree, believest thou? A of thy house, eateth me up. 18 The Jews therefore greater thing than these, shalt thou see! 51 And he answered, and said unto him, What sign, dost thou saith unto him—Verily, verily, I say unto you: Ye shall point out to us, in that, these things, thou doest? 19 see heaven—when set open, and, the messengers Jesus answered, and said unto them—Take down this of God, ascending and descending unto the Son of shrine, and, in three days, will I raise it. 20 The Jews, Man.

2 And, on the third day, a marriage, took place, in Cana, of Galilee; and the mother of Jesus was there, — 2 and Jesus also was invited, with his disciples, unto the marriage. 3 And, wine falling short, the mother of Jesus saith unto him—Wine, have they none! 4 And Jesus saith unto her—What part can I take with thee, O woman? Not yet, hath come, mine hour. 5 His mother saith unto them who are ministering—Whatsoever he may say to you, do! 6 Now there were there, six stone water-vessels, placed, according to the purification of the Jews; holding each, two or three measures. 7 Jesus saith unto them—Fill the vessels with water. And they filled them up to the brim. 8 And he saith unto them—Draw out now, and be bearing unto the master of the feast. And they bare. 9 And, when the master of the feast had tasted the water, now made, wine, and knew not whence it was, —though, they who were ministering, knew, even they who had drawn out the water, the master accosteth the bridegroom, 10 and saith unto him—Every man, first the good wine,

verily, I say unto thee: Except one be born from above, 11 This, beginning of his signs, did Jesus, saith unto him—Be following me! 12 After this, he came Philip, findeth, Nathanael, and saith unto him—Him, down into Capernaum, —he, and his mother and of whom wrote Moses in the law, and the Prophets, brethren, and his disciples; and, there, they abide, have we found.—Jesus, son of Joseph, him from not many days. 13 And, near, was the passover of Nazareth! 14 And Nathanael said unto him—Out of the Jews; and, Jesus, went up unto Jerusalem. 15 And, making a scourge out of rushes, all Truly, an Israelite, in whom is no guile. 16 And unto them who were selling, the doves, he thee. 17 Nathanael answered him—Rabbi! thou, art, said—Take these things hence! Be not making, the the Son of God: Thou, art, King, of Israel. 18 House of my Father, a house of merchandise. 19 His answered, and said unto him—Because I said unto disciples remembered that it was written—The zeal thee, I saw thee under the fig-tree, believest thou? A of thy house, eateth me up. 20 The Jews therefore greater thing than these, shalt thou see! 21 And he answered, and said unto him, What sign, dost thou saith unto him—Verily, verily, I say unto you: Ye shall point out to us, in that, these things, thou doest? 22 See heaven—when set open, and, the messengers Jesus answered, and said unto them—Take down this of God, ascending and descending unto the Son of shrine, and, in three days, will I raise it. 23 The Jews, therefore, said—In forty and six years, was this shrine built. And, thou, in three days, wilt raise it! 24 But, he, was speaking concerning the shrine of his body. 25 When, therefore, he had been raised from among the dead, his disciples remembered, that, this, he had been saying; and they believed in the Scripture, and in the word which Jesus had spoken. 26 Now, when he was in Jerusalem, during the passover, during the feast, many, believed on his name, viewing his signs which he was doing. 27 Jesus himself, however, was not trusting himself unto them, by reason of his understanding them all, 28 and because he had, no need, that anyone should bear witness concerning man; for, he, understood what was in man.

3 There was however, a man from among the Pharisees, Nicodemus, his name, —ruler of the Jews. 2 The same, came unto him, by night, and said unto him—Rabbi! we know that, from God, thou hast come, a teacher; for, no one, can be doing, these signs, which, thou, art doing, except, God, be with him. 3 Jesus answered, and said unto him—Verily,

he cannot see the kingdom of God. 4 Nicodemus because, many waters, were there; and they were saith unto him—How, can a man be born, when he is, coming, and being immersed; — 24 for, not yet, had old? Can he, into the womb of his mother, a second John been cast into prison. 25 There arose, therefore, time, enter, and be born? 5 Jesus answered—Verily, a questioning, from among the disciples of John, with verily, I say unto thee: Except one be born of water and spirit, he cannot enter into the kingdom of God. 6 unto John, and said unto him—Rabbi! he who was That which hath been born of the flesh, is, flesh, and, with thee beyond the Jordan, unto whom, thou, hast that which hath been born of the spirit, is, spirit. 7 Do borne witness, see! the same, is immersing; and, not marvel, that I said unto thee: Ye must needs be all, are coming unto him. 27 John answered, and born from above. 8 The spirit, where it pleaseth, doth said—A man can receive, nothing, except it have breathe, and, the sound thereof, thou hearest; but been given him out of heaven. 28 Ye yourselves, knowest not, whence it cometh and whither it goeth: unto me, bear witness, that, I, said—I, am not the Thus, is every one who hath been born of the spirit. 9 Christ; but—I am sent before, That One. 29 He that Nicodemus answered, and said unto him—How, can hath the bride, is, bridegroom; but, the friend of the these things, come about? 10 Jesus answered, and bridegroom, who standeth by and hearkeneth unto said unto him—Art, thou, the teacher of Israel, and, him, greatly, rejoiceth, by reason of the voice of the these things, knowest not? 11 Verily, verily, I say unto bridegroom. This, my joy, therefore, is fulfilled. 30 thee: What we know, we speak, and, of what we have That One, it behoveth to increase, —but, me, to seen, we bear witness, and, our witness, ye receive decrease. 31 He that, from above, doth come, over not. 12 If, the earthly things, I told you, and ye believe all, is: he that is of the earth, of the earth, is, and, of not, How, if I should tell you the heavenly things, the earth, doth speak: he that, out of heaven, doth will ye believe? 13 And, no one, hath ascended into heaven, save he that, out of heaven, descended, come, over all, is, 32 What he hath seen and heard, —The Son of Man. 14 And, just as, Moses, lifted up no one, receiveth: — 33 He that hath received his the serpent in the desert, so, must, the Son of Man, witness, hath set seal—that, God, is, true. 34 For, be lifted up, — 15 That, whosoever believeth in him, he whom God hath sent, the sayings of God, doth may have life age-abiding. (aiōnios g166) 16 For God, speak; for, not by measure, giveth he the Spirit. 35 so loved, the world, that, his Only Begotten Son, he The Father, loveth the Son, and, all things, hath given gave, —that, whosoever believeth on him, might not perish, but have life age-abiding. (aiōnios g166) 17 For he into his hand. 36 He that believeth on the Son, hath God, sent not, his Son into the world, that he might life age-abiding: whereas, he that yieldeth not unto judge the world, but, that the world might be saved the Son, shall not see life, —but, the anger of God, through him. 18 He that believeth on him, is not to awaiteth him. (aiōnios g166)

4 When therefore the Lord knew, that the Pharisees had heard—Jesus, more disciples, is making and immersing, than John, — 2 although indeed, Jesus himself, was not immersing, but his disciples, 3 he left Judaea, and departed again into Galilee. 4 Now he must needs pass through Samaria. 5 He cometh, therefore, unto a city of Samaria, called Sychar, near the parcel of ground which Jacob gave unto Joseph his son. 6 Now Jacob's fountain was there. Jesus, therefore, having become toil-worn with the journey, was sitting thus, upon the fountain. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water. Jesus saith unto her—Give me to drink! 8 for, his disciples, had gone

away into the city, that, food, they might buy. 9 The his disciples, and they began to marvel, that, with a Samaritan woman, therefore, saith unto him—How woman, he was talking. No one, however, said—What dost, thou, being, a Jew, ask to drink, of me, who am, seekest thou? or—Why talkest thou with her? 28 The a Samaritan woman? [for, Jews, have no dealings woman, therefore, left her water-vessel, and went with Samaritans.] 10 Jesus answered, and said unto away into the city, and saith unto the men— 29 Come! her—If thou hadst known the free gift of God, and see a man, that told me all things that ever I did: Can, who it is that is saying unto thee, Give me to drink, this, be, the Christ? 30 They came forth out of the thou, wouldst have asked him, and he would have city, and were coming unto him. 31 In the meantime, given thee living water. 11 She saith unto him—Sir! the disciples were requesting him, saying—Rabbi! not even a bucket, hast thou, —and, the well, is, eat. 32 But, he, said unto them—I, have, food, to eat, deep: —Whence, then, hast thou the living water? of which, ye, know not. 33 The disciples, therefore, 12 Art, thou, greater than, our father Jacob, who began to say, one to another—Hath anyone brought gave us the well, —and, himself, out of it drank, and him, to eat? 34 Jesus saith unto them—My food, is, his sons, and his flocks? 13 Jesus answered, and that I should do the will of him that sent me, and said unto her—Whosoever drinketh of this water, will complete, his work. 35 Are, ye, not saying—Yet, a thirst, again; 14 But, whosoever shall drink of the fourmonth, it is, and, the harvest, cometh? Lo! I say water which, I, will give him, in nowise shall thirst, unto you—Lift up your eyes, and gaze at the fields, unto times age-abiding, —but, the water which I will —that, white, are they unto, harvest. Already, 36 he give him, shall become, within him, a fountain of that reapeth, receiveth, a reward, and gathereth fruit water, springing up unto life age-abiding. (aiōn g165, unto life age-abiding; that, he that soweth, together aiōnios g166) 15 The woman saith unto him—Sir! give may rejoice, with him that reapeth. (aiōnios g166) 37 me this water, that I thirst not, neither be coming For, herein, doth the saying, hold good, —One, is hither to draw. 16 He saith unto her—Go, call thy the sower, and, another, is the reaper. 38 I, sent husband, and come hither! 17 The woman answered, you forth, to be reaping that whereon, ye, have not and said [unto him]—I have no husband. Jesus saith toiled: Others, have toiled, and, ye, into their toil, have unto her—Well, saidst thou, A husband, I have not; entered. 39 And, out of that city, many, believed on 18 for, five husbands, thou hast had, —and, now, him—of the Samaritans, —by reason of the word of he whom thou hast, is not thy, husband: This true the woman in bearing witness—He told me all things thing, hast thou spoken. 19 The woman saith unto that ever I did. 40 When, therefore, the Samaritans him—Sir! I perceive that, a prophet, art, thou: — came unto him, they went on to request him to abide 20 Our fathers, in this mountain, worshipped; and, with them; and he abode there two days. 41 And, ye, say, that, in Jerusalem, is the place, where, to many more, believed by reason of his discourse; 42 worship, it behoveth. 21 Jesus saith unto her—Believe and, unto the woman, began to say—No longer, by me, woman! There cometh an hour, when, neither in reason of thy talk, do we believe; for, we ourselves, this mountain, nor yet in Jerusalem, shall ye worship have heard, and know that, This One, is, in truth, the Father. 22 Ye, worship, that which ye know not; the Saviour of the world. 43 But, after the two days, We, worship, that which we know; because, salvation, he went forth from thence, into Galilee. 44 For, is, of the Jews. 23 But there cometh an hour, and, Jesus himself, bare witness, that, a prophet, in his now, is, —when, the real worshippers, shall worship own fatherland, hath not, honour. 45 So, when he the Father in spirit and truth; for, even the Father, came into Galilee, the Galilaean welcomed him, is seeking, such as these, as his worshippers. 24 having seen, all things, whatsoever he had done in God is, spirit; and, they that worship him, in spirit Jerusalem during the feast; for, they also, went unto and truth, must needs worship. 25 The woman saith the feast. 46 So he came again into Cana of Galilee, unto him—I know that, Messiah, cometh, who is where he had made the water, wine. And there was a called Christ, —Whosoever, he, shall come, he will certain courtier, whose son was sick, in Capernaum. tell us, everything. 26 Jesus saith unto her—I, that 47 The same, hearing that Jesus had come out of speak unto thee, am he. 27 And, hereupon, came Judaea into Galilee, came away unto him, and began

requesting him, that he would come down and heal his son; for he was on the point of dying. **48** Jesus therefore said unto him—Except, signs and wonders, ye see, in nowise will ye believe. **49** The courtier saith unto him—Sir! come down, ere my child die! **50** Sabbath. **17** But, he, answered them—My Father, until Jesus saith unto him—Be going thy way: thy son, even now, is working; and, I, am working. **18** On this liveth! And the man believed in the word which Jesus spake to him, and at once went his way. **51** And, to slay him, —because, not only was he breaking when he was even now going down, his servants, met him, saying, that, his boy, was living. **52** So he enquired the hour, from them, when he began, to speak to him, and at once went his way. **53** So the father took note that it was, in that hour, wherein Jesus said unto him—Thy son, liveth! and he believed, he, and all his house. **54** Now, this again, as, a second sign, Jesus did, after coming out of Judaea into Galilee.

5 After these things, was a feast of the Jews, and

Jesus went up unto Jerusalem. **2** Now there is in Jerusalem, at the Sheep-gate, a pool, which is called in Hebrew Bethzatha, —having, five porches. **3** In these, was lying a throng of them who were sick, —blind, lame, withered. **5** And there was a certain man there, who, for thirty-eight years, had continued in his sickness. **6** Jesus, seeing, this one, lying, and taking note that now, a long time, had he continued, saith unto him—Desirest thou to be made, well? **7** The sick man answered him—Sir! I have, no man, that, as soon as the water hath been troubled, might thrust me into the pool; but, while, I, am coming, another, before me, goeth down. **8** Jesus saith unto him—Rise! take up thy couch, and be walking. **9** And, straightway, the man was made well and took up his couch, and began to walk. Now it was Sabbath, on that day. **10** The Jews, therefore, were saying, unto him who had been cured—It is, Sabbath; and it is not allowable for thee to take up thy couch: — **11** who, however, answered them—He that made me well, he, unto me, said—Take up thy couch, and be walking. **12** They questioned him—Who is the man that said unto thee, Take up [thy couch], and be walking? **13** But, the healed one, knew not, who, it was; for, Jesus, had turned aside, a multitude, being in the place. **14** After these things, Jesus findeth him, in the temple, and said unto him—See! thou hast become, well: —No more, be committing sin, lest, some worse thing, do thee befall. **15** The man went away, and told the Jews, that it was, Jesus, who had made him well. **16** And, on this account, were the Jews persecuting Jesus, because, these things, he had been doing, on account, therefore, the rather, were the Jews seeking to slay him, —because, not only was he breaking the Sabbath, but was calling God, his own Father, equal, with, God. **19** Jesus, therefore, answered, and went on to say unto them—Verily, amend. They said, therefore, unto him—Yesterday, at verily, I say unto you: The Son cannot be doing, of the seventh hour, the fever left him. **53** So the father himself, a single thing, —save anything he may see, took note that it was, in that hour, wherein Jesus said the Father, doing; for, whatsoever, he, may be doing, unto him—Thy son, liveth! and he believed, he, and these things, the Son also, in like manner, doeth. **20** For, the Father, dearly loveth the Son, and, all things, pointeth out to him, which, himself, is doing; and, greater works than these, will he point out to him, that, ye, may marvel. **21** For, just as the Father waketh up the dead, and quickeneth them, in like manner, the Son also, whom he pleaseth, doth quicken. **22** For neither doth, the Father, judge anyone, —but, all the judging, hath given unto the Son: **23** That, all, may honour the Son, just as they honour the Father: he that doth not honour the Son, doth not, in fact, honour the Father who sent him. **24** Verily, verily, I say unto you: He that heareth, my word, and believeth in him that sent me, hath life age-abiding, and, into judgment, cometh not, but hath passed over, out of death into life. (*aiōnios g166*) **25** Verily, verily, I say unto you: There cometh an hour, and now is, when, the dead, shall hearken unto the voice of the Son of God, and, they who have hearkened, shall live. **26** For, just as, the Father, hath life, in himself, in like manner, unto the Son also, hath he given, life, to have, in himself; **27** And, authority, hath he given him, to be executing, judgment, —because, Son of Man, is he! **28** Do not be marvelling at this: because there come an hour, in which, all they in the tombs, shall hearken unto his voice, **29** and shall come forth, —they who, the good things, have done, unto a resurrection, of life; but, they who the corrupt things, have practised, unto a resurrection, of judgment. **30** I, cannot be doing, of myself, a single thing, —Just as I hear, I judge; and, my judging, is, just, —because I seek not my own will, but the will of him that sent me. **31** If, I, bear witness, concerning myself, my witness, is not,

true. 32 Another, it is, who beareth witness concerning me, —and I know that, true, is the witness which he witnesseth concerning me. 33 Ye, have sent forth unto Philip—Whence are we to buy loaves, that these unto John, —and he hath borne witness to the truth: Philip answered him—Two hundred denaries-worth of 34 I, however, not from man, my witness, receive; loaves, are not sufficient for them, that, each one, but, these things, I say, that, ye, may be saved: — may take, a little. 8 One from among his disciples, 35 He, was the burning and shining lamp, and, ye, Andrew, the brother of Simon Peter, saith unto him— were willing to exult, for an hour, in his light. 36 But, I, 9 There is a little lad here, that hath five barley loaves, have, as my witness, something greater than John's; and two small fishes, —but, these, —what are they, for, the works which the Father hath given me, that I for such numbers? 10 Jesus said—Make the people should complete them, —the works themselves which recline. Now there was much grass in the place. I am doing, bear witness concerning me, that, the So the men reclined, to the number of about five Father, hath sent me. 37 And so, the Father who sent thousand. 11 Jesus therefore took the loaves, and, me, he, hath borne witness concerning me; Neither, a giving thanks, went on distributing unto them that sound of him, at any time, have ye heard, nor, a form reclined; in like manner, of the small fishes also: as of him, have ye seen; 38 And, his word, ye have not, much as they were wishing. 12 And, when they were within you abiding—because, as touching him whom, well-filled, he saith unto his disciples—Gather up the he, sent, in him, ye, believe not. 39 Ye search the broken pieces left over, that nothing be lost. 13 So Scriptures, because, ye, think, by them, to have, life they gathered them up, and filled twelve baskets, with age-abiding; and, those [Scriptures], are they which broken pieces out of the five barley loaves, —which bear witness concerning me: (aiōnios g166) 40 And yet were left over by them who had eaten. 14 The people, ye choose not to come unto me, that, life, ye may therefore, seeing what signs he wrought, began to have. 41 Glory from men, am I not receiving; — 42 say—This, is, of a truth, the prophet who was to But I have taken knowledge of you, that, the love of come into the world. 15 Jesus, therefore, getting to God, ye have not, in yourselves: — 43 I, have come, know that they were about to come, and seize him, in the name of my Father, —and ye are not receiving that they might make him king, retired again into me: If, another, shall come in his own name, him, ye the mountain, himself, alone. 16 But, when evening will receive! 44 How can, ye, believe, —Glory from came, his disciples went down unto the sea; 17 and, one another, receiving; and, the glory which is from entering into a boat, were going across the sea into the only God, are not seeking? 45 Do not think that, Capernaum. And, dark, already, had it become, and, I, will accuse you unto the Father: There, is, who not yet, had Jesus reached them; 18 moreover the accuseth you, even, Moses, —on whom, ye, have sea, by reason of a great wind that blew, was rising set your hope. 46 For, if ye had been believing, in high. 19 Having therefore rowed about twenty-five Moses, ye would, in that case, have been believing, or thirty furlongs, they observe Jesus, walking upon in me: for, concerning me, he wrote. 47 But, if, in his the sea, and, near the boat, coming; and they were writings, ye are not believing, how, in my sayings, will affrighted. 20 But, he, saith unto them—It is, I: be ye believe?

6 After these things, Jesus went away across the sea of Galilee, that is, of Tiberias; 2 and there was following him a great multitude, because they had been viewing the signs which he did upon such as were sick. 3 But Jesus had gone up into the mountain, and, there, was sitting with his disciples. 4 Now the passover was near, the feast of the Jews. 5 So then Jesus, lifting up his eyes, and beholding that a great multitude was coming unto him, saith

that, Jesus, was not there, nor yet his disciples, they is it then, that he, now, saith: Out of heaven, have themselves, got into the small boats, and came unto I come down? **43** Jesus answered, and said unto Capernaum, seeking Jesus; **25** and, finding him on them—Be not murmuring, one with another: **44** No the other side of the sea, they said unto him—Rabbi! one, can come unto me, except, the Father who sent when, camest thou, hither? **26** Jesus answered them, me, draw him, —and, I, will raise him up, in the last and said—Verily, verily, I say unto you: Ye seek me, day. **45** It is written in the prophets, —And they shall not because ye saw signs, but because ye did eat of be, all, the instructed of God: Every one who hath the loaves and were filled. **27** Be working, not for the heard of the Father, and learned, cometh unto me. **46** food that perisheth, but for the food that endureth Not that any one hath seen, the Father, save he who unto life age-abiding, —which, the Son of Man, unto is from God, —this one, hath seen the Father. **47** you, will give; for upon, the same, hath the Father, Verily, verily, I say unto you: He that believeth, hath even God, set his seal. (*aiōnios g166*) **28** They said, life age-abiding. (*aiōnios g166*) **48** I am the bread of therefore, unto him—What are we to do, that we may life: — **49** Your fathers, did eat, in the desert, the be working the works of God? **29** Jesus answered, manna, —and died: **50** This, is the bread which, out and said unto them—This, is the work of God: that of heaven, cometh down, that one, thereof, may eat, ye believe on him whom, he, hath sent forth. **30** —and not die. **51** I, am the living bread, which, out They said, therefore, unto him—What, then, art, thou, of heaven, came down: If one eat of this bread, he doing, by way of sign, that we may see, and believe shall live unto times age-abiding; and, the bread, in thee: what art thou working? **31** Our fathers, did moreover, which, I, will give, is, my flesh—for the eat, the manna, in the desert, —just as it is written: world's life. (*aiōn g165*) **52** The Jews, therefore, began Bread out of heaven, he gave them to eat. **32** Jesus to strive one with another, saying—How can this one, said unto them—Verily, verily, I say unto you: Not unto us, give his flesh to eat? **53** Jesus, therefore, Moses, gave you the bread out of heaven; but, my said unto them—Verily, verily, I say unto you—Except Father, giveth you the real bread out of heaven. **33** ye eat the flesh of the Son of Man, and drink his For, the bread of God, is that which is coming down blood, ye have not life within yourselves. **54** He that out of heaven, and giving, life, unto the world. **34** They feedeth upon my flesh, and drinketh my blood, hath said, therefore, unto him—Sir! Evermore, give us this life age-abiding, and, I, will raise him up at the last bread. **35** Jesus said unto them—I, am the bread of day; (*aiōnios g166*) **55** For, my flesh, is, true, food, and, life: he that cometh unto me, in nowise shall hunger, my blood, is, true, drink: **56** He that feedeth upon my and, he that believeth on me, in nowise shall thirst, flesh, and drinketh my blood, in me, abideth, and, I, any more. **36** But I told you—Ye have even seen in him. **57** Just as the living Father sent me, —and [me], and yet do not believe. **37** All that which the I live by reason of the Father, he also that feedeth Father is giving me, unto me, will have come, and, upon me, even he, shall live by reason of me. **58** him that cometh unto me, in nowise will I cast out, — This, is the bread, which, out of heaven, came down: **38** Because I have come down from heaven, —Not —Not just as your fathers did eat—and died! He that that I should be doing my own will, but the will of him feedeth upon this bread, shall live unto times age-that sent me. **39** And, this, is the will of him that sent abiding. (*aiōn g165*) **59** These things, said he, as, in me, That, of all that which he hath given me, I should a synagogue, he was teaching, in Capernaum. **60** lose nothing, but should raise it up at the last day. **40** For, this, is the will of my Father, That, every one that Many, of his disciples, therefore, when they heard, vieweth the Son, and believeth on him, should have said—Hard, is this discourse, —Who can, thereunto, life age-abiding, and, I, should raise him up, at the hearken? **61** But Jesus, knowing within himself that his last day. (*aiōnios g166*) **41** The Jews, therefore, began disciples were murmuring concerning this, said unto them—Doth, this, cause, you, to stumble? **62** [What] to murmur concerning him, because he said—I, am then, if ye should view the Son of Man ascending the bread that came down out of heaven; **42** and where he was before? ... **63** The spirit, it is, that giveth were saying—Is not, this, Jesus, the son of Joseph, life, —the flesh, profiteth, nothing: The declarations —of whom, we, know the father and the mother! How which, I, have spoken unto you, are, spirit, and, are,

life. 64 But there are some from among you, who do not believe. For Jesus knew from the beginning, who they were that did not believe, and who it was deliver him up; — 65 and he went on to say—For this cause, have I said unto you: No one, can come unto me, except it have been given him, of the Father. 66 Because of this, many from among his disciples, went also, wishing to withdraw? 68 Simon Peter answered him—Lord! unto whom, shall we go? Declarations of life age-abiding, thou hast; (*aiōnios g166*) 69 And, we, have believed, and come to know, —that, thou, art not, I, make choice, of you, the twelve? And yet, from among you, one, is, an adversary. 71 Now he was speaking of Judas, son of Simon Iscariot: for, the same, was about to deliver him up, —one of the twelve.

was speaking, openly, about him, because of their fear of the Jews. 14 Presently, however, the feast being at its height, Jesus went up unto the temple and was teaching. 15 The Jews, therefore, began to marvel, saying—How, doth this one know, letters, not to know concerning the teaching—whether it is, of God, or, I, from myself, am speaking, 18 He that, from himself, doth speak, his own glory, is seeking: he that seeketh the glory of him that sent him, the same, is true, and, injustice, in him, is there none. 19 Did not, Moses, give you the law? And yet, not one of The multitude answered—A demon, thou hast: Who, is seeking, to slay, thee? 21 Jesus answered, and said unto them—One work, I did, and ye, all, are marvelling: 22 For this cause, Moses, hath given you, circumcision, —not that, of Moses, it is, but of the fathers; —and, on Sabbath, ye circumcise a man. 23 If, circumcision, a man receiveth, on Sabbath, that the law of Moses may not be broken, with me, are ye bitter as gall, because, a whole man, I made, well, on Sabbath? 24 Be not judging according to appearance, but, just judgment, be judging, 25 So then, some of them of Jerusalem were saying—Is not, this, he whom they are seeking to kill? 26 And yet, see! with freedom of speech, he is talking, and, nothing, unto him, do they say: —Have the rulers perhaps come to know, of a truth, that, this, is, the Christ? 27 But, as for this one, we know whence he is; The Christ, however, whosoever he shall come, no one, getteth to know whence he is. 28 Jesus, therefore, cried aloud in the temple, teaching, and saying—Both me, ye know, and ye know whence I am, —and yet, of myself, have I not come, but he is real, who sent me, whom, ye, know not. 29 I, know him, because, from him, I am, and, he, sent me forth. 30 They were seeking therefore to seize him; and yet no one laid on him his hand, because, not yet, had come his hour. 31 But, from amongst the multitude, many, believed on him, and were saying—The Christ, whosoever he cometh, greater signs, will he do, than those which, this one, did? 32 The Pharisees hearkened unto the multitude murmuring concerning him these things; and the High-priests and the Pharisees sent forth officers, that

7 And, after these things, Jesus was walking in Galilee; for he was not wishing, in Judaea, to be walking, because the Jews were seeking to slay him. 2 But the feast of the Jews was near, that of the pitching of tents. 3 His brethren, therefore, said unto him—Remove hence, and withdraw into Judaea, that, thy disciples also, may view thy works which thou art doing. 4 For, no one, anything in secret, doeth, and yet is seeking, himself, to be well-known. If, these things, thou art doing, manifest thyself unto the world. 5 For, not even his brethren, were believing on him. 6 Jesus, therefore, saith unto them—My season, not yet, is here; but, your season, at anytime, is ready: 7 The world cannot hate you; but, me, it hateth, because, I, bear witness concerning it, that, the works thereof, are, wicked. 8 Ye, go up unto the feast: I, not yet, am coming up unto this feast, because, my season, not yet, hath fully come. 9 And, these things, having said unto them, he was still abiding in Galilee. 10 But, when his brethren had gone up unto the feast, then, he also, went up, —not openly, but as it were in secret. 11 The Jews, therefore, were seeking him in the feast, and were saying—Where is that one? 12 and there was great, murmuring, about him among the multitudes: some, indeed, were saying—Good, is he! [but], others, were saying—Not so! but he is leading the multitude astray. 13 No one, nevertheless,

they might seize him. 33 Jesus, therefore, said—Yet temple, and all the people were coming unto him; a little time, I am, with you, and withdraw unto him and, sitting down, he began to teach them. 3 And the that sent me: 34 Ye shall seek me, and not find me, Scribes and the Pharisees bring a woman, caught, and, where, I, am, ye, cannot come. 35 The Jews, in adultery; and, setting her in the midst, 4 they say therefore, said unto themselves—Whither, is, this unto him—Teacher! this woman, hath been caught in one, about to go, that we shall not find him? Unto the very act of committing adultery! 5 Now, in the law, the dispersion of the Greeks, is he about to go, and Moses, [unto us] gave command to stone, such as teach the Greeks? 36 What, is this which he said: Ye these. What, then, dost thou, say? 6 [This, however, shall seek me and not find me, and, where, I, am, ye, they were saying, by way of testing him, —that they cannot come? 37 Now, on the last—the great—day of might have whereof to accuse him.] But, Jesus, the feast, Jesus was standing, and he cried aloud, stooping down, with his finger, wrote in the ground. 7 saying—If any man thirst, let him come unto me When, however, they still continued questioning him, and drink: 38 He that believeth on me—just as said he lifted himself up and said [unto them]—He of you, the Scripture, —River, from within him, shall flow, of that is without sin, let him first cast at her a stone; 8 living water. 39 Now, this, spake he concerning the and, again stooping down, he wrote in the ground. 9 Spirit which they who believed on him were about to And, they who heard, began to go out, one by one, receive; for, not yet, was there Spirit, because, Jesus, beginning from the elders, —and he was left, alone; not yet, was glorified! 40 Some from amongst the the woman also, being, in the midst. 10 And lifting multitude, therefore, having hearkened unto these himself up, Jesus said unto her—Woman, where are words, were saying—This, is, in truth, the prophet. 41 they? Hath, no one, condemned thee? 11 And, she, Others, were saying—This, is, the Christ. But, others, said—No one, Sir! And Jesus said—Neither do, I, were saying—Out of Galilee, is, the Christ, to come? condemn thee, —be going thy way: Henceforth, be 42 Hath not the Scripture said: Of the seed of David, sinning, no more. 12 Again, therefore, unto them, and from Bethlehem, the village where David was, spake Jesus, saying—I, am the light of the world: He cometh the Christ? 43 A division, therefore, arose in that followeth me, shall in nowise walk in darkness, the multitude, because of him. 44 Certain, indeed, but shall have the light of life. 13 The Pharisees, from among them, were wishing to seize him; but, no therefore, said unto him—Thou, concerning thyself, one, thrust upon him his hands. 45 So then the officers bearest witness: thy witness, is not true. 14 Jesus came unto the High-priests and Pharisees, and, answered, and said unto them—Even though, I, they, said unto them—For what cause, have ye not bear witness concerning myself, true, is my witness, brought him? 46 The officers answered—Never, man because I know whence I came, and whither I go; spake thus! 47 The Pharisees, therefore, answered but, ye, know not whence I come, and whither I go. them—Surely, ye also, have not been led astray? 15 Ye, according to the flesh, do judge: I, am judging 48 Surely, none of the rulers, hath believed in him, no one. 16 And, even if, I, am judging, my judging, nor of the Pharisees? 49 But, this multitude, that is, genuine, —because, alone, am I not, but, I, and take no note of the law, are, laid under a curse. 50 the Father who sent me; 17 And, in your own law, it Nicodemus saith unto them—he that came unto him is written, that, two men's witness, is, true: 18 I, am formerly, being, one, from among them— 51 Surely, the one bearing witness of myself, and the Father our law, doth not judge the man, unless it hear first who sent me is bearing witness concerning me. 19 from him, and get to know what he is doing? 52 They They were saying unto him, therefore—Where, is answered and said unto him—Surely, thou also, art thy father? Jesus answered—Neither, me, do ye not, of Galilee? Search and see! That, out of Galilee, know, nor yet my Father: If, me, ye had known, my a prophet is not to arise. 53 And they went, each unto Father also, had ye known. 20 These sayings, spake his own house;

8 but, Jesus, went unto the Mount of Olives. 2 And, early in the morning, again, came he into the he in the treasury, teaching in the temple, and yet, no one, seized him, because, not yet, had come his hour. 21 He said unto them again, therefore—I, go, and ye shall seek me, —and yet, in your sin,

shall ye die: Whither, I, go, ye, cannot come. 22 The not born: One father, have we—God. 42 Jesus said Jews, therefore, were saying—Can it be that he will unto them—If, God, had been your father, ye had kill himself, that he saith, Whither, I, go, ye, cannot been loving me, for, I, from God, came forth, and am come? 23 And he was saying unto them—Ye, are, of here; for, not even of myself, have I come, but, he, the realms below, I, am, of the realms above: Ye, are, sent me forth. 43 Wherefore, is it, that, my speech, of this world, I, am not of this world. 24 Therefore ye do not understand? because ye cannot hear my said I unto you, Ye shall die in your sins: For, if ye word. 44 Ye, are, of your father—the adversary, and, believe not that, I, am he, ye shall die in your sins. the covetings of your father, ye choose to be doing. 25 They were saying unto him, therefore—Who art, He, was, a murderer, from the beginning, and, in thou? Jesus said unto them—First and foremost, the truth, he stood not; because truth is not in him: even what I speak unto you. 26 Many things, have Whensoever he speaketh falsehood, of his own, he I, concerning you, to speak, and to judge; but, he speaketh; because, false, he is, and, the father of it. who sent me, is, true, and, I, what things I heard from 45 But, as for me, because, the truth, I speak, ye do him, the same, speak I unto the world. 27 They noted not believe me. 46 Which of you convicteth me of not that, as touching the Father, unto them, he was sin? If, truth, I speak, wherefore, do, ye, not believe speaking. 28 Jesus, therefore, said—Whensoever me? 47 He that is of God, heareth, the sayings of ye shall lift up the Son of Man, then, shall ye know, God; therefore, do, ye, not hear, because, of God, that, I, am he, and, of myself, am doing, nothing; but, ye are not. 48 The Jews answered, and said unto just as the Father taught me, the same things, am him—Do, we, not, well, say: Thou, art, a Samaritan, I speaking. 29 And, he that sent me, is, with me: and hast a demon? 49 Jesus answered—I, have not, He hath not left me, alone. Because, I, the things a demon, but honour my Father: and, ye, dishonour that please him, ever do. 30 As he was speaking me. 50 But, I, seek not my glory: There is one who these things, many, believed on him. 31 Jesus was seeketh and judgeth. 51 Verily, verily, I say unto saying, therefore, unto the Jews who had believed on you: If anyone shall keep, my word, death, shall he him—if, ye, abide in my word, of a truth, my disciples, not see, unto times age-abiding. (aiōn g165) 52 The ye are; 32 And ye shall know the truth, and, the Jews said unto him—Now, we know that, a demon, truth, shall make you free. 33 They made answer unto him—Seed of Abraham, are we, and, unto no thou hast: —Abraham, died, and, the prophets, and one, have been brought into bondage, at any time: in nowise shall he taste of death, unto times age—How sayest, thou, Free, shall ye be made? 34 Jesus abiding. (aiōn g165) 53 Surely, thou, art not, greater, answered them, Verily, verily, I say unto you: Every than our father Abraham, —who, indeed, died? and, one who committeth sin, is, a slave, [of sin:] 35 Now, the prophets, died: —Whom, makest thou thyself? the slave, doth not abide in the house, evermore. The 54 Jesus answered—If, I, glorify myself, my glory, Son, abideth, evermore. (aiōn g165) 36 If then, the Son, is nothing: It is, my Father, that glorifieth me, —of shall make you free, really free, shall ye be. 37 I know whom, ye, say—He is, your God! 55 And yet ye have that ye are, seed of Abraham; but ye are seeking to not come to know him; but, I, do know him: If I say, I kill me, because, my word, findeth no place in you. know him not, I shall be like you—false; but I know 38 What things, I, have seen with the Father, I am him, and, his word, am I keeping. 56 Abraham, your speaking: Ye, also, then, what things ye have heard father, exulted that he should see my day; and he from your father, are doing.— 39 They answered saw, and rejoiced. 57 The Jews, therefore, said unto and said unto him—Our father, is, Abraham. Jesus him—Fifty years old, not yet art thou, and, Abraham, saith unto them—If, children of Abraham, ye are, the hast thou seen? 58 Jesus said unto them—Verily, works of Abraham, are ye doing. 40 But, now, ye verily, I say unto you: Before, Abraham, came into are seeking, to kill me, —A man who, the truth, unto existence, I, am. 59 They took up stones, therefore, you, hath spoken, which I have heard from God: this, that they might cast at him; but, Jesus, was hidden, Abraham, did not. 41 Ye, are doing the works of your and went forth out of the temple. father. They said unto him—We, of fornication, were

9 And, passing along, he saw a man, blind from birth. said—We know that, this, is our son, and that, blind,

2 And his disciples questioned him, saying—Rabbi! he was born; **21** But, how he now seeth, we know not, who sinned, this man or his parents, that, blind, he or, who opened his eyes, we, know not, —Question, should be born? **3** Jesus answered—Neither, this him, he is, of age, he, concerning himself, shall speak. man, sinned nor his parents; but...that the works **22** These things, said his parents, because they were of God should be made manifest in him. **4** We in fear of the Jews, —for, already, had the Jews must needs be working the works of him that sent agreed together, that, if anyone should confess, him, me, while it is, day: There cometh a night, when, to be Christ, an, excommunicant from the synagogue, no one, can work. **5** Whosoever I may be, in the should he be made. **23** For this cause, his parents world, I am, the light, of the world. **6** These things, said—He is, of age, —question him. **24** So they having said, he spat on the ground, and made clay called the man a second time—[him] who had been with the spittle, and laid the clay upon his eyes; **7** blind, and said unto him—Give glory unto God! We and said unto him—Withdraw! wash in the pool of know that, this man, is, a sinner. **25** He, therefore, Siloam, —which is to be translated, Sent. He went answered—Whether he is a sinner, I know not: One away, therefore, and washed, and came, seeing. **8** thing, I know, —That, whereas I was, blind, now, I The neighbours, therefore, and they who used to see! **26** They said, therefore, unto him—What did observe him aforetime—that he was, a beggar, were he unto thee? How opened he thine eyes? **27** He saying—Is not, this, he that used to sit and beg? **9** answered them—I told you just now, and ye did not Others, were saying—'Tis, the same. Others, were hear: Why, again, do ye wish to hear? Are, ye also, saying—Nay! but he is, like him. He, was saying—I, wishing to become, his disciples? **28** And they reviled am he. **10** So they were saying unto him—How [then] him, and said—Thou, art, the disciple, of that man; were thine eyes opened? **11** He, answered—The but, we, are, Moses', disciples: — **29** We, know, that, man that is called Jesus, made, clay, and anointed unto Moses, hath God spoken; but, as for this man, mine eyes, and said unto me: Withdraw unto the we know not whence he is. **30** The man answered, pool of Siloam, and wash. Going away, therefore, and said unto them—Why! Herein, is, the marvel: and washing, I received sight. **12** And they said unto That, ye, know not whence he is, and yet he opened him—Where is, He? He saith—I know not. **13** They mine eyes. **31** We know that, God, unto sinners, doth bring him unto the Pharisees—him at one time blind. not hearken: but, if one be, a worshipper of God, and **14** Now it was Sabbath, on the day when Jesus made, be doing, his will, unto this one, he hearkeneth. **32** the clay, and opened his eyes. **15** Again, therefore, Out of age-past time, hath it never been heard, that the Pharisees also questioned him, as to how he anyone opened the eyes of one who, blind, had been received sight. And, he, said unto them—Clay, laid he born. (aiōn g165) **33** If this man were not from God, he upon mine eyes, and I washed, —and do see. **16** could have done nothing. **34** They answered and said Certain from among the Pharisees, therefore, were unto him—In sins, wast, thou, born, altogether; and saying—This man is not, from God, because, the art, thou, teaching, us? And they cast him out. **35** Sabbath, he keepeth not. Others, [however] were Jesus heard that they had cast him out: and, finding saying—How can a sinful man, such signs as these, him, said—Dost, thou, believe on the son of Man? **36** be doing? And there was, a division, among them. **17** He answered [and said]—And, who, is he, Sir, that I So they were saying unto the blind man, again, What may believe on him? **37** Jesus said unto him—Thou dost, thou, say concerning him, in that he opened hast both seen him and, he that is speaking with thine eyes? And, he, said—A prophet, is he. **18** The thee, is, he. **38** And, he, said—I believe, Sir! and Jews, therefore, did not believe, concerning him, that worshipped him. **39** And Jesus said—For judgment, I, he was blind, and received sight, —until they called unto this world, came: that, they who were not seeing, the parents of him that had received sight, **19** and might see, and, they who were seeing, might become, questioned them, saying—Is, this, your son, of whom, blind. **40** They of the Pharisees who were with him, ye, say, that blind, he was, born? How, then, seeth he, heard, these things, and said unto him—Are, we also, even now? **20** His parents, therefore, answered, and blind? **41** Jesus said unto them—if, blind, ye had

been, ye had not had sin; but, now, ye say, We see, your sin, abideth.

10 Verily, verily, I say unto you: —He that entereth not, through the door, into the fold of the sheep, but goeth up from another place, that man, is, a thief, and, a robber. **2** But, he that entereth through the door, is, shepherd, of the sheep: **3** To him, the porter openeth, and, the sheep, unto his voice, hearken: and, his own sheep, he calleth by name, and leadeth them forth. **4** As soon as, all his own, he hath put forth, before them, he moveth on, and, the sheep, follow him, because they know his voice; **5** But, a stranger, will they in nowise follow, but will flee from him, because they know not the voice, of strangers. **6** This similitude, spake Jesus unto them; but, those men, understood not what the things were which he was speaking unto them. **7** Jesus, therefore, said, again—Verily, verily, I say unto you: —I, am the door of the sheep: **8** All, as many as came before me, are thieves, and, robbers: but the sheep hearkened not unto them. **9** I, am the door: through me, if anyone enter, he shall be saved, and shall come in and go out, and, pasture, shall find. **10** The thief, cometh not, save that he may thieve and slay and destroy: I, came, that, life, they might have, and, above measure, might have. **11** I, am the good shepherd: The good shepherd, his life, layeth down, for the sheep. **12** The hireling, even because he is no shepherd, whose own the sheep are not, vieweth the wolf coming, and leaveth the sheep, and fleeth, —and, the wolf, seizeth them and scattereth, — **13** Because, a hireling, he is, and hath no care for the sheep. **14** I, am the good shepherd, and know my own, and, my own, know me, — **15** Just as, the Father, knoweth me, and, I, know, the Father; and, my life, I lay down for the sheep. **16** And, other sheep, have I, which are not of this fold: those also, I must needs bring, and, unto my voice, will they hearken, and there shall come to be, One flock, One shepherd. **17** Therefore, doth the Father, love, me, because, I, lay down my life, that, again, I may receive it: — **18** No one, forced it from me, but, I, lay it down, of myself, —Authority, have I, to lay it down, and, authority, have I, again, to receive it: This commandment, received I, from my Father. **19** A division, again, took place among the Jews, because of these words. **20** But many from among them were saying—A demon, he hath, and is raving, —Why, unto him, do ye hearken? **21** Others, said—These sayings, are not those of one demonized, —Can, a demon, open the eyes of, the blind? **22** The feast of dedication took place at that time, in Jerusalem: it was, winter, **23** and Jesus was walking in the temple, in the porch of Solomon. **24** The Jews, therefore, surrounded him, and were saying unto him—How long, holdest thou, our lives, in suspense? If, thou, art the Christ, tell us, plainly. **25** Jesus answered them—I told you, and ye believe not: The works which, I, am doing in the name of my Father, the same, bear witness concerning me. **26** But, ye, believe not, because ye are not of my sheep. **27** My sheep, unto my voice, hearken, —and, I, know, them, and they follow me, — **28** And, I, give unto them life age-abiding, and in nowise shall they perish, unto times age-abiding; and no one shall carry them off out of my hand. (aiōn g165, aiōnios g166) **29** What, my Father, hath given me, is, something greater than all, and, no one, can carry off out of the hand of my Father: — **30** I and the Father, are, one. **31** The Jews again lifted up stones, that they might stone him. **32** Jesus answered them—Many works, have I showed you, noble ones, from my Father: For which of those works are ye stoning me? **33** The Jews answered him—Concerning a noble work, are we not stoning thee; but concerning profane speech, —and because, thou, being, a man, art making thyself, God. **34** Jesus answered them—Is it not written in your law: I, said, Ye are, gods? **35** If, those, he called gods, unto whom, the word of God, came—and the Scripture cannot be broken— **36** Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speakest profanely, because I said, Son of God, I am? **37** If I am not doing the works of my Father, do not believe in me; **38** But, if I am doing them, even though, in me, ye believe not, in the works, believe, —that ye may get to know and go on to know, that the Father is, in me, and, I, am, in the Father. **39** They were [therefore] again seeking to take him; and he went forth out of their hand. **40** And he went away again, beyond the Jordan, unto the place where John was at the first, immersing; and he abode there. **41** And, many, came unto him, and were saying—John, indeed, did not so much as, one sign; but, all things, whatsoever John said concerning this one, were, true. **42** And, many, believed on him there.

11 Now a certain man was sick, Lazarus of Bethany, **25** Jesus said unto her—I, am the resurrection, and of the village of Mary and Martha her sister. the life: he that believeth on me, even though he die, **2** And Mary was she who anointed the Lord with perfume, and wiped his feet with her hair—whose brother Lazarus was sick. **3** The sisters, therefore, abiding. Believest thou this? (*aiōn g165*) **27** She saith sent out unto him, saying—Lord, see! he whom thou tenderly lovest, is sick. **4** But Jesus hearing, the Christ, the Son of God, —He who, into the world, said—This sickness, is not unto death, but for the should come. **28** And this saying, she went away, glory of God, —that the Son of God may be glorified and called Mary her sister, secretly, saying—The thereby. **5** Now Jesus loved Martha, and her sister, teacher, is present, and calleth thee. **29** And, she, and Lazarus. **6** When, therefore, he heard that he when she heard, was roused up quickly, and was was sick, then, indeed, he abode in the place where coming unto him. **30** Not yet, however, had Jesus he was, two days. **7** Then, after this, he saith unto come into the village, but was still in the place where, the disciples—Let us be leading on into Judaea, Martha, met him. **31** The Jews, therefore, who were again. **8** The disciples say unto him—Rabbi! just now, with her in the house and consoling her, seeing Mary, were the Jews seeking to stone thee—and, again, that quickly she arose and went out, followed her, goest thou thither? **9** Jesus answered—Are there not, supposing that she was withdrawing unto the tomb, twelve hours, in the day? If one walk in the day, he that she might weep there. **32** Mary, therefore, when doth no stumble, because, the light of this world, he she came where Jesus was, seeing him, fell at his seeth; **10** But, if one walk in the night, he stumbleth, feet, saying unto him—Lord! if thou hadst been here, because, the light, is not in him. **11** These things, he my brother had not died. **33** Jesus, therefore, when said, and, after this, he saith unto them—Lazarus, our he saw her weeping, and the Jews who came with dear friend, hath fallen asleep; but I am going, that I her weeping, was indignant in the spirit, and troubled may awake him. **12** The disciples, therefore, said unto himself, **34** and said—Where have ye laid him? him—Lord! if he have fallen asleep, he will recover. **13** They say unto him—Lord! come and see. **35** Jesus But Jesus had spoken concerning his death; whereas, wept. **36** The Jews, therefore, were saying—See! they, supposed that, concerning the taking of rest in how tenderly he loved him! **37** But, some from among sleep, he had been speaking. **14** Jesus, therefore, them, said—Could not this man, who opened the then, said unto them, plainly, —Lazarus, died; **15** and eyes of the blind, have caused that, this one also, I rejoice, for your sake—that ye may believe, —that should not have died? **38** Jesus, therefore, again, I was not there; but let us be going unto him. **16** being indignant within himself, cometh unto the tomb. Thomas, therefore, the one called Didymus, said unto Now it was a cave, and, a stone, was lying thereon. his fellow-disciples—Let, us also, be going, that we **39** Jesus, saith, Take ye away the stone! Martha, may die with him. **17** Jesus, therefore, coming, found the sister of the deceased, saith unto him—Lord! by that, four days already, had he been in the tomb. this time, he stinketh, for it is, four days. **40** Jesus **18** Now Bethany was near Jerusalem, about fifteen saith unto her—Said I not unto thee, that, if thou furlongs off; **19** and, many from among the Jews, had wouldst believe, thou shouldst see the glory of God? come unto Martha and Mary, that they might console **41** So they took away the stone. And, Jesus, lifted them concerning their brother. **20** Martha, therefore, up his eyes on high, and said—Father! I thank thee, when she heard that Jesus was coming, went to thou didst hear me: **42** I, indeed, knew that, always, meet him; but, Mary, in the house, remained sitting. unto me, thou dost hearken; but, for the sake of **21** Martha, therefore, said unto Jesus—Lord! if thou the multitude standing around, I spake, —that they hadst been here, my brother had not died; **22** And, might believe that, thou, didst send me forth. **43** And, now, I know, that, whatsoever thou shalt ask of God, these things, having said, with a loud voice, he cried God, will give unto thee. **23** Jesus saith unto her—Thy out—Lazarus! Come forth! **44** He that was dead came brother shall rise. **24** Martha saith unto him, I know forth, bound feet and hands with bandages, and, his that he shall rise, in the resurrection, in the last day. face, with a napkin, was bound about. Jesus saith

unto them—Loose him, and let him go. 45 Many this perfume, not sold for three hundred denaries, therefore from among the Jews, who had come unto and given unto the destitute? 6 Howbeit he said this, Mary, and gazed on what he did, believed on him 46 not that, for the destitute, he cared, but because, a but, certain from among them, went away unto the thief, he was, and holding, the bag, used to carry Pharisees, and told them what Jesus had done. 47 away, what was cast therein. 7 Jesus, therefore, The High-priests and Pharisees, therefore, brought said—Let her alone, that, for the day of my burial, together a high-council, and were saying—What are she may observe it; 8 For, the destitute, always, have we to do, in that, this man, doeth, many signs? 48 If ye with you, whereas, me, not always, have ye. 9 we let him alone thus, all, will believe on him, and the The great multitude of the Jews, therefore, got to Romans will come, and take away, both our place know that he was, there, and came, not on account and nation. 49 But, a certain one from among them, of Jesus only, but that, Lazarus also, they might see, Caiaphas, being, High-priest, for that year, said unto whom he had raised from among the dead. 10 But them—Ye, know, nothing at all; 50 nor do ye take into the High-priests took counsel, that Lazarus also, they account, that it is profitable for you that, one man, might put to death; 11 because, many of the Jews, by should die for the people, and not, the whole nation, reason of him, were withdrawing, and believing on perish. 51 This, however, from himself, he spake not, Jesus. 12 On the morrow, the great multitude that had but, being, High-priest, for that year, he prophesied, come unto the feast, hearing that Jesus was coming that Jesus was about to die for the nation; 52 and, not into Jerusalem, 13 took the branches of the palm for the nation only, but that, the scattered children trees, and went out to meet him, and began crying of God also, he might gather together into one. 53 aloud—Hosanna! Blessed is he that is coming in the From that day, therefore, they took counsel, that name of the Lord, —even the King of Israel! 14 And they might put him to death. 54 Jesus, therefore, Jesus, finding a young ass, took his seat thereon, just no longer openly, was walking among the Jews, but as it is written— 15 Do not fear, O daughter of Zion! departed thence, into the country near the desert, Lo! thy king, cometh, sitting upon the colt of an ass. unto a city called, Ephraim; and, there, abode, with 16 These things, his disciples noticed not, at the first; his disciples. 55 Now the passover of the Jews was but, when Jesus was glorified, then, remembered they at hand, and many went up unto Jerusalem, out of that, these things, had, for him, been written,—and the country, before the passover, that they might that, these things, they had done unto him. 17 The purify themselves. 56 They were therefore seeking multitude, therefore, that was with him when he called, Jesus, and were saying one to another, in the temple, Lazarus, out of the tomb, and raised him from among standing—How seemeth it unto you? that he will the dead, was bearing witness. 18 On this account, in nowise come unto the feast? 57 Now the High- the multitude met him also, because they heard that priests and the Pharisees had given commands, that, he had done, this sign. 19 the Pharisees, therefore, if anyone came to know where he was, he should said among themselves—Ye observe that ye are inform [them], so that they might seize him. profiting nothing: See! the world, after him, hath gone away. 20 Now there were certain Greeks, from among them who were coming up that they might worship in the feast. 21 These, therefore, came unto Philip, him who was from Bethsaida of Galilee, —and were requesting him, saying—Sir! We desire to see, Jesus. 22 Philip cometh, and telleth Andrew: Andrew and Philip come, and tell Jesus. 23 But, Jesus, answereth them, saying—The hour hath come, that the Son of Man should be glorified! 24 Verily! Verily, I say unto you: Except, the kernel of wheat, shall fall into the ground, and die, it, alone, abideth; but, if it die, much fruit, it beareth. 25 He that loveth his life, loseth it;

12 Jesus, therefore, six days before the passover, came unto Bethany, where Lazarus was, whom Jesus had raised from among the dead. 2 So they made for him a supper, there; and, Martha, was ministering, but, Lazarus, was one of them who were reclining with him. 3 Mary, therefore, taking a pound of purenard perfume, very precious, anointed the feet of Jesus, and wiped, with her hair, his feet; and, the house, was filled with the fragrance of the perfume. 4 [But] Judas Iscariot, one of his disciples, he that was about to deliver him up, saith— 5 Why was,

but, he that hateth his life, in this world, unto life age- than the glory of God. 44 And, Jesus, cried aloud, abiding, shall guard it. (aiōnios g166) 26 If, with me, and said—He that believeth on me, believeth not on anyone be ministering, with me, let him be following; me, but on him that sent me; 45 And, he that vieweth and, where, I, am, there, my minister also, shall be. me, vieweth him that sent me. 46 I, a light, into the If anyone, with me, be ministering, the Father, will world have come, that, no one who believeth on me, honour him. 27 Now, is my soul troubled, —and what in darkness, should abide. 47 And, if anyone shall can I say? Father! save me from this hour? But, on hearken unto my sayings, and not guard them, I, am this account, came I unto this hour. Father, glorify not judging him; for I came not that I might judge the thy name! 28 There came, therefore, a voice out of world, but that I might save the world. 48 He that heaven—I both have glorified it, and will glorify it setteth me aside, and receiveth not my sayings, hath again. 29 [So], the multitude that was standing by, that which is to judge him: The word that I spake, and heard it, were saying—It hath, thundered. Others, that, will judge him, in the last day. 49 Because, I, out were saying—A messenger, unto him, hath spoken. of myself, spake not, but, the Father who sent me, 30 Jesus answered, and said—Not for my sake, hath hath, himself, given me commandment, what I should this voice come, but, for your sake. 31 Now, is there, say, and what I should speak. 50 And I know that, a judging, of this world, —Now, the ruler of this world, shall be cast out; 32 And, I, if I be lifted up out of the earth, will draw, all, unto myself. 33 But, this, he was saying, signifying, by what manner of death, he was about to die. 34 The multitude, therefore, answered him—We, have heard, out of the law, that, the Christ, abideth evermore; How then dost, thou, say, —It behoveth the Son of Man to be lifted up? Who is this Son of Man? (aiōn g165) 35 Jesus, therefore, said unto them—Yet a little while, the light, is, among you: Walk, while ye have, the light, lest, darkness, on you should lay hold; and, he that walketh in darkness, knoweth not whither he drifteth. 36 While, the light, ye have, believe on the light, that, sons of light, ye may become. These things, spake Jesus, —and, departing, was hid from them. 37 And, although such signs, as these, he had done before them, they were not believing on him: — 38 that, the word of Isaiah the prophet, might be fulfilled, which said—Lord! who believed, what we have heard? And, the arm of the Lord, to whom, was it revealed? 39 On this account, they could not believe, because, again, said Isaiah— 40 He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and should understand with their heart, and should turn, —and I should heal them. 41 These things, said Isaiah, because he saw his glory, and spake concerning him. 42 Nevertheless, however, even from among the rulers, many believed on him; but, because of the Pharisees, they were not confessing him, lest, excommunicants from the synagogue, they should be made; 43 for they loved the glory of men, more

than the glory of God. 44 And, Jesus, cried aloud, abiding, shall guard it. (aiōnios g166) 26 If, with me, and said—He that believeth on me, believeth not on anyone be ministering, with me, let him be following; me, but on him that sent me; 45 And, he that vieweth and, where, I, am, there, my minister also, shall be. me, vieweth him that sent me. 46 I, a light, into the If anyone, with me, be ministering, the Father, will world have come, that, no one who believeth on me, honour him. 27 Now, is my soul troubled, —and what in darkness, should abide. 47 And, if anyone shall can I say? Father! save me from this hour? But, on hearken unto my sayings, and not guard them, I, am this account, came I unto this hour. Father, glorify not judging him; for I came not that I might judge the thy name! 28 There came, therefore, a voice out of world, but that I might save the world. 48 He that heaven—I both have glorified it, and will glorify it setteth me aside, and receiveth not my sayings, hath again. 29 [So], the multitude that was standing by, that which is to judge him: The word that I spake, and heard it, were saying—It hath, thundered. Others, that, will judge him, in the last day. 49 Because, I, out were saying—A messenger, unto him, hath spoken. of myself, spake not, but, the Father who sent me, 30 Jesus answered, and said—Not for my sake, hath hath, himself, given me commandment, what I should this voice come, but, for your sake. 31 Now, is there, say, and what I should speak. 50 And I know that, his commandment, is, life age-abiding; The things, therefore, which I speak, just as the Father hath told me, so, I speak. (aiōnios g166)

13 Now, before the feast of the passover, Jesus, knowing that his hour had come, that he should remove out of this world unto the Father, having loved his own that were in the world, unto the end, loved them. 2 And, supper, being in progress, the adversary, having already thrust into the heart of Judas son of Simon Iscariot, that he should deliver him up, — 3 [Jesus] knowing that, all things, the Father had given unto him, into his hands, and that, from God, he had come, and, unto God, he was going, 4 rouseth himself out of the supper, and layeth aside his garments, and taking a linen cloth, girded himself. 5 Next, he poureth water into the wash-basin, and began to be washing the feet of the disciples, and to be wiping them with the linen cloth wherewith he was girded. 6 So he cometh unto Simon Peter. He saith unto him—Lord, dost, thou, wash my feet? 7 Jesus answered, and said unto him—What, I, am doing, thou, knowest not, as yet; howbeit, thou shalt got to know, hereafter. 8 Peter saith unto him—In nowise shalt thou, ever, wash my feet. Jesus answered him—if I wash thee not, thou hast no part with me. (aiōn g165) 9 Simon Peter saith unto him—Lord! not my feet only, but my hands also, and my head. 10 Jesus saith unto him—He that hath bathed himself, hath no need [save as to the feet] to get washed; but is pure, as a whole. And, ye, are, pure, but not ye, all. 11 For he know the man that was delivering him up; therefore,

said he—Not ye all, are pure. 12 When, therefore, glorified, and, God, was glorified in him; 32 And, God, he had washed their feet, and taken his garments, will glorify him, in himself,—and, straightway, glorify and reclined, again said he unto them—Are ye taking him. 33 Dear children! Yet a little, am I, with you. note, what I have done unto you? 13 Ye, call me, Ye shall seek me, and, just as I said unto the Jews, The Teacher, and, The Lord,—and, well, say, for I Whither, I, go, ye, cannot come, unto you also, I say it, am. 14 If then, I, have washed your feet, —[I] The even now. 34 A new commandment, give I unto you, Lord, and, The Teacher, ye also, ought to wash, one —That ye be loving one another: Just as I loved you, another's, feet; 15 For, an example, have I given you, that, ye also, be loving one another: 35 By this, shall —that, just as, I, did unto you, ye also, should be all men take knowledge, that, my disciples, ye are, doing. 16 Verily, verily, I say unto you—A servant —If ye have, love, one to another. 36 Simon Peter is not greater than his lord, neither one sent forth saith unto him—Lord! whither dost thou withdraw? greater than he that sent him. 17 If, these things, ye Jesus answered—Whither I withdraw, thou canst not, know, happy, are ye, if ye be doing them. 18 Not, now, follow me, but thou shalt follow, hereafter. 37 concerning you all, am I speaking,—for, I, know of Peter saith unto him—Lord! why, cannot I follow thee, whom I made choice; but...that, the Scripture, might even now? My life, in thy behalf, will I lay down. 38 be fulfilled: He that feedeth on my bread, hath lifted Jesus answereth—Thy life, in my behalf, wilt thou lay up against me, his heel. 19 Henceforth, I tell you, down? Verily, verily, I say unto thee—In nowise shall before it cometh to pass, —that ye may believe, a cock crow till thou hast denied me, thrice. whosoever it doth come to pass, that, I, am he.

20 Verily, verily, I say unto you—He that receiveth whomsoever I shall send, receiveth, me; and, he that receiveth, me, receiveth him that sent me. 21 These things, having said, Jesus, was troubled in spirit, and bare witness, and said—Verily, verily, I say unto you—One from among you, will deliver me up. 22 The disciples began to look one at another, being at a loss concerning whom he was speaking. 23 One of Jesus' disciples was reclining in his bosom, one whom Jesus loved: 24 so Simon Peter beckoneth unto the same, and saith unto him—Say, Who is it? concerning whom he speaketh. 25 He, falling back thus, upon the breast of Jesus, saith unto him—Lord! who is it? 26 Jesus, therefore, answereth—That one, it is, for whom, I, shall dip the morsel, and give unto him. So, dipping the morsel, he taketh and giveth it unto Judas, son of Simon Iscariot. 27 And, after the morsel, then, entered, Satan, into that man. Jesus, therefore, saith unto him—What thou art doing, do quickly! 28 But, as to this, none of them who were reclining with him knew respecting what, he said it to him. 29 For, some, were thinking, since Judas held the bag, that Jesus was saying to him—Buy the things of which we have, need, for the feast; or that, unto the destitute, he should give something. 30 So, he, taking the morsel, went out straightway; —and it was night. 31 When, therefore, he had gone out, Jesus saith—Just now, was, the Son of Man,

14 Let not your heart be troubled: Believe on God, and, on me, believe. 2 In the house of my Father, are, many dwellings; or else I would have told you, I go to prepare a place for you. 3 And, if I go, and prepare a place for you, again, am I coming, and will take you home unto—myself, that, where, I, am, ye also, may be. 4 And, whither, I, go, ye know, the way. 5 Thomas saith unto him—Lord! we know not whither thou goest: How know we, the way? 6 Jesus saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me. 7 If ye had been getting to know me, my Father also, had ye known: from henceforth, are ye getting to know him, and have seen him. 8 Philip saith unto him—Lord! show us the Father, and it sufficeth us. 9 Jesus saith unto him—So long a time as this, have I been, with you,—and thou hast not come to know me, Philip? He that hath seen me, hath seen the Father. How art, thou, saying, Show us the Father? 10 Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works. 11 Believe me, That, I, am in the Father, and, the Father, in me; —or else, on account of the works themselves, believe ye. 12 Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto

the Father, am going, — 13 And because, whatsoever ye shall ask in my name, the same, will I do, that, the Father, may be glorified, in the Son: 14 If anything ye shall ask [me] in my name, the same, will I do. 15 If ye be loving me, my commandments, ye will keep; 16 bear which I have spoken unto you: 17 The Spirit of truth, —which, the world, cannot receive, because it beholdeth it not, but, ye, are getting to know it; But, ye, are nor getteth to know it. Yet, ye, are in you. Just as, the branch, cannot be bearing fruit of itself, except it abide in the vine, so, neither, ye, the world, cannot receive, because it beholdeth it not, except, in me, ye abide. 18 I same, beareth much fruit; because, apart from me, will not leave you bereft, —I am coming unto you. 19 ye can bring forth, nothing. 20 In that day, shall ye get to know, That, I, am in them are burned. 21 He that in you, abide, whatsoever ye may be desiring, ask! hath my commandments and keepeth them, he, it is and it shall be brought to pass for you. 22 Judas, not the Iscariot, saith unto him—Lord! what hath happened, that, unto us, thou art about to manifest thyself, and, not unto the world? 23 Jesus answered, and said unto him—If any man be loving me, my word, he will keep, and, my Father, have I spoken unto you, that, my own joy, in you, will love him, —and, unto him, will we come, and, an abode with him, will we make. 24 He that loveth me is my own commandment, That ye be loving one not, doth not keep, my word; —and, the word which another, just as I loved you. 25 These things, have I spoken unto you, With you behalf of his friends. 26 But, the Advocate, The Holy Spirit, which ye be doing that which, I, am commanding you. 27 Peace, I leave with you, My own peace, called, friends, because, all things which I heard from give, I, unto you, —Not as, the world, giveth, give, I, my Father, made I known unto you. 28 Ye heard that, I, said unto you—I go go your way and bear, fruit, —and, your fruit, should my way, and I come unto you, —Had ye loved me, ye abide: that, whatsoever ye should ask the Father in would have rejoiced, that I am going unto the Father, my name, he might give unto you. 29 But, now, have I told you, before it cometh to pass, that, whosoever it for, the Father, is, greater than I. 30 No longer, me, before you, it hath hated. 31 But, because, of the world, ye are not, on the contrary, I, that the world may get to know that I love the Father, chose you out of the world, therefore, the world, doth and just as the Father hath given me commandment, hate you. 32 Remember the word which, I, spake so, I do. Be rousing yourselves! let us be leading on unto you: A servant is not greater than his lord. If, me, from hence.

15 I, am the real vine, and, my Father, is, the husbandman. 2 Every branch in me that beareth not fruit, He taketh it away; and, every one that beareth, fruit, He pruneth it, that, more fruit, it may bear. 3 Already, ye, are, pure, because of the word which I have spoken unto you: 4 Abide in me, and, I, will give unto you, that he may be with you abidingly, (aiōn g165) 5 I, am the vine: Ye, are the branches. He that abideth in me and, I, in him, the because, with you, it abideth, and, in you, it is. 6 If one abide not me, he is cast out as the branch, and withered, and they but, ye, behold me, —Because, I, live, ye also, shall gather them, —and, into fire, they cast them, and live. 7 If ye abide in me, and, my sayings, my Father, and, ye, in me, and, I, in you. 8 Herein, that loveth me; and, he that loveth me, shall be loved was my Father glorified, that, much fruit, ye should by my Father, and, I, will love him, and will manifest, bear, and become my disciples. 9 Just as the Father myself, unto him. 10 loved me, I also, loved you: Abide ye in my love. 11 These things, be loving me, my word, he will keep, and, my Father, have I spoken unto you, that, my own joy, in you, will love him, —and, unto him, will we come, and, an may be, and, your joy, may be made full. 12 This, the Father will send in my name, He, will teach you all No longer, do I call you, servants, for, the servant, things, and will put you in mind, of all things which, I, knoweth not what, his lord, is doing. But, you, I have told you. 13 Greater love than this, unto you: —Let not your heart be troubled, neither let me, but, I, chose you, and placed you, that ye should it be afraid. 14 Ye are, friends of mine, if abiding; 15 If, of the world, ye are not, on the contrary, I, that the world, is hating, you, ye are getting to know that, shall come to pass, ye may believe. 16 Not, ye, chose, unto you: —Remember the word which, I, spake so, I do. Be rousing yourselves! let us be leading on unto you: A servant is not greater than his lord. If, me, from hence.

word, they kept, your own also, will they keep. 21 But, will guide you into all truth; for he will not speak from all these things, will they do unto you, on account of himself, but, whatsoever he heareth, he will speak, my name, because they know not him that sent me. and, the coming things, will he announce unto you. 22 Had I not come and spoken unto them, Sin, had 14 He, shall glorify me; for, of mine, shall he receive, they none; but, now, have they no, excuse, for their and announce unto you. 15 All things, whatsoever sin. 23 He that hateth me, hateth, my Father also. 24 the Father hath, are, my own; therefore, said I—Of Had I not done among them, the works, which, no mine, shall he receive, and announce unto you. 16 A other, had done, sin, had they none; but, now, have little while, and, no longer, ye behold me; and, again they, both seen and hated both me and my Father. a little while, and ye shall see me. 17 Some of his 25 But...that the word which, in their law, is written, disciples, therefore, said one to another—What is might be fulfilled—They hated me without cause. 26 this which he is saying to us: —A little while, and ye Whosoever the Advocate shall come, Whom, I, will behold me not, and, again a little while, and ye shall send unto you from the Father, The Spirit of truth, see me; and—Because I go my way unto the Father? which, from the Father, cometh forth, He, will bear 18 They were saying, therefore—What is this which witness concerning me; 27 And do, ye also, bear he saith: —A little while? We know not [what he is witness, because, from the beginning, ye are, with saying]. 19 Jesus took note, that they were wishing to me,

16 These things, have I spoken unto you, that ye may not be caused to stumble: 2 Excommunicants from the synagogue, will they make you; Nay! there cometh an hour, that, every one who killeth you, shall think to be rendering, divine service, unto God! 3 And, these things, will they do, because they got to know, neither the Father nor me. 4 But, these things, have I told you, —That, whosoever their hour shall come, ye may remember, that, thereof, I told you. These things, however, I told you not, from the beginning, because I was, with you; 5 But, now, I go my way unto him that sent me, and, not one from among you, questioneth me—Whither goest thou? 6 But, because, these things, I have told you, sorrow, hath filled your heart. 7 But, I, the truth, am telling you—It is profitable for you, that, I, depart; for, if I should not depart, The Advocate, would in nowise come unto you, but, if I go, I will send him unto you. 8 And, having come, He, will reprove the world—Concerning sin, and concerning righteousness, and concerning judgment: 9 Concerning sin, indeed, because they are not believing on me; 10 But, concerning righteousness, because, unto the Father, I go my way, and, no longer, do ye behold me; 11 And, concerning judgment, because, the ruler of this world, hath been judged. 12 Yet many things, have I, unto you, to be saying, —but ye cannot bear them, just now; 13 Howbeit, as soon as, he, hath come—The Spirit of truth, he question him, and said unto them—Concerning this, are ye enquiring one with another, —because I said: —A little while, and ye behold me not, and, again, a little while, and ye shall see me? 20 Verily, verily, I say unto you—Ye, shall weep and lament, but, the world, shall rejoice: Ye, shall be grieved, but, your grief, into joy, shall be turned. 21 A woman, as soon as she is about to bring forth, hath, grief, because her hour hath come; but, as soon as she hath given birth to the child, no longer, remembereth she the anguish, by reason of the joy, that a human being into the world hath been born. 22 And, ye, therefore, now, indeed have grief; but, again, will I see you, and your heart shall rejoice, —and, your joy, no one, shall force from you. 23 And, in that day, shall ye request me, nothing: —Verily, verily, I say unto you—Whosoever ye shall ask the Father, He will give you, in my name. 24 Until even now, ye have asked nothing in my name: Be asking, and ye shall receive, —that, your joy, may be made full. 25 These things, in similitudes, have I spoken unto you: There cometh an hour, when, no longer in similitudes, will I speak unto you, but, openly, concerning the Father, will I tell you. 26 In that day, In my name, shall ye ask: —and I say not that, I, will request the Father for you; 27 For, the Father himself, dearly loveth you, because, ye, have dearly loved me, and believed that, I, from the Father, came forth: — 28 I came forth out of the Father, and have come into the world, —Again, I leave the world, and go, unto the Father. 29 His disciples say—See! now, openly, art thou speaking, and, not a single similitude,

art thou using: 30 Now, we know, that thou knowest thee, am I coming; and, these things, am I speaking all things, and hast, no need, that one be questioning in the world, that they may have my own joy fulfilled thee. Hereby, do we believe, that, from God, thou in themselves. 14 I, have given them thy word, and, camest forth. 31 Jesus answered them—As yet, ye the world, hated them, because they are not of the believe: 32 Lo! there cometh an hour, and hath come, world—even as, I, am not of the world. 15 I request that ye should be scattered, each, unto his own home; not, that thou wouldst take them out of the world, but and, me, alone, should leave; —And yet I am not, that thou wouldst keep them out of the evil: 16 Of the alone, but, the Father, is, with me! 33 These things, world, they are not, even as, I, am not of the world. have I spoken unto you, that, in me, ye may have, 17 Hallow them in the truth: Thine own word, is, truth: peace: In the world, ye have, tribulation; but be taking 18 Even as thou didst send me forth into the world, I courage,—I, have overcome the world.

17 These things, spake Jesus, and, lifting up his eyes unto heaven, said: —Father! The hour is come! Glorify thy Son, that, the Son, may glorify, thee, — 2 Even as thou gavest him authority over all flesh, that, as touching whatsoever thou hast given him, he might give unto them, life age-abiding. (aiōnios g166) 3 And, this, is the age-abiding life, That they get to know thee, the only real God, and him whom thou didst send, Jesus Christ. (aiōnios g166) 4 I, glorified thee on the earth, The work, finishing, which thou hast given me that I should do. 5 And, now, glorify me—thou, Father! with thyself, with the glory which I had, before the world's existence, with thee. 6 I manifested thy name, unto the men whom thou gavest me out of the world: Thine, they were, and, to me, thou gavest them, and, thy word, have they kept: 7 Now, have they come to know, That, all things, as many as thou gavest me, are, from thee; 8 And, the declarations which thou gavest me, have I given them, and, they, received them, and came to know in truth, that, from thee, came I forth, —and they believed, that, thou, didst send me forth. 9 I, concerning them, make request: not, concerning the world, do I make request, but concerning them whom thou hast given me, because, thine, they are, — 10 And, all my possessions, are, thine, and, thy possessions, mine, and I have been glorified in them. 11 And, no longer, am I in the world, and, they, are, in the world, —and, I, unto thee, am coming. Holy Father! Keep them in thy name which thou hast given me, that they may be one, as, we. 12 When I was with them, I, kept them in thy name which thou hast given me, —And I kept watch, and, none from among them, went the destruction, —save the son of destruction, that, the Scripture, might be fulfilled. 13 But, now, unto

also, send them forth into the world; 19 And, on their behalf, I, hallow myself, that, they also, may have become hallowed in truth. 20 Not however concerning these alone, do I make request, but, concerning them also who believe, through their word, on me: 21 That they, all, may be, one, —even as, thou, Father, in me, and, I, in thee, —that, they also, in us, may be; —that, the world, may believe that, thou, didst send me forth. 22 And, I, the glory which thou hast given to me, have given to them, that they may be one, even as, we, are, one.— 23 I, in them and, thou, in me: That they may have been perfected into, one, —That the world may get to know, that, thou, didst send me forth, and didst love them even as thou didst love, me. 24 Father! As touching that which thou hast given me, I desire—That, where, I, am, they also, may be, with me, that they may behold my own glory which thou hast given me, —because thou lovedst me, before the foundation of the world. 25 Righteous Father! And so, the world, came not to know thee; but, I, came to know thee, and, these, came to know that, thou, didst send me forth: 26 And I made known unto them thy name, and will make known, —that, the love wherewith thou lovedst me, in them, may be, and, I, in them.

18 Having said these things, Jesus, went out, with his disciples, across the winter-torrent of the Kedron, where was a garden, —into which he entered, he, and his disciples. 2 Now, Judas also, who was delivering him up, knew the place: because, oft, had Jesus been gathered there, with his disciples. 3 Judas, therefore, receiving the band, and officers, from among the High-priests and [from among] the Pharisees, cometh thither, with lights and torches and weapons. 4 Jesus, therefore, knowing all the things coming upon him, went forth, and

saith unto them—Whom, seek ye? 5 They answered gave a smart blow to Jesus, saying—Thus, answerest him—Jesus, the Nazarene. He saith unto them—I, thou, the High-priest? 23 Jesus answered him—If, am he. Now Judas also, who was delivering him with abuse, I spake, bear witness of the abuse: but, up, was standing with them. 6 When, therefore, he if with respect, why, smitest thou me? 24 Annas said unto them, I, am he, they went backwards, and therefore sent him forth, bound, unto Caiaphas the fell to the ground. 7 Again, therefore, he questioned High-priest. 25 Now Simon Peter was standing and them—Whom, seek ye? And, they, said—Jesus, the warming himself. They said, therefore, unto him—Art, Nazarene. 8 Jesus answered—I told you, I, am he. If, thou also, from among his disciples? He, denied, and then, ye seek me, let these go their way: — 9 that said—I am not! 26 Saith one from among the servants the word might be fulfilled which he had said—As of the High-priest, being, kinsman, of him whose ear touching them whom thou hast given me, I lost from Peter cut off, —Did not, I, see thee, in the garden among them, not so much as one. 10 Simon Peter, with him? 27 Again, therefore, Peter denied. And, therefore, having a sword, drew it, and smote the straightway, a cock crew. 28 So they lead Jesus from High-priest's servant, and cut off his right ear. Now the Caiaphas unto the judgment-hall. Now it was early; name of the servant was Malchus. 11 Jesus, therefore, and, they themselves, entered not into the judgment-said unto Peter—Thrust the sword into its sheath: hall, that they might not be defiled, but might eat the —The cup which the Father hath given me, shall I in passover. 29 Pilate, therefore, went forth outside unto anywise not drink it? 12 The band, therefore, and the them, and saith, —What accusation bring ye against captain, and the officers of the Jews, apprehended this man? 30 They answered and said unto him—if Jesus, and bound him, 13 and led him unto Annas, this one had not been doing, mischief, unto thee, first; for he was father-in-law of Caiaphas, who was had we not delivered him up. 31 Pilate, therefore, the High-priest of that year. 14 Now Caiaphas was said unto them—Ye, take him, and, according to your he that gave counsel unto the Jews, that it was law, judge ye him. The Jews said unto him—Unto profitable for, one man, to die in behalf of the people. us, it is not allowed, to kill anyone!— 32 that, the 15 And Simon Peter was following with Jesus, also word of Jesus, might be fulfilled, which he spake, another disciple. But, that disciple, was known unto signifying, by what manner of death, he was about the High-priest, and entered in, with Jesus, into the to die. 33 Pilate, therefore, entered again into the court of the High-priest; 16 whereas, Peter, remained judgment-hall; and addressed Jesus, and said unto standing at the door outside. The other disciple, him—Art, thou, the king of the Jews? 34 Jesus therefore, that was known of the High-priest, went answered—Of thyself, art, thou, this thing saying; out, and spake unto the portress, and brought in or did, others, tell thee concerning me? 35 Pilate Peter. 17 The female servant, therefore, the portress, answered—Am, I, a Jew? Thine own nation, and the saith unto Peter—Art, thou also, from among the High-priests, delivered thee up, unto me! What, hast disciples of this man? He, saith—I am not! 18 Now thou done? 36 Jesus answered—My kingdom, is not the servants and the officers were standing by, having of this world: If, of this world, had been my kingdom, made, a coal fire, because it was cold, —and were mine own officers, would have been striving, that I warming themselves; and Peter also was with them, should not be delivered up unto the Jews: but, now, standing and warming himself. 19 The High-priest, my kingdom, is not from hence. 37 Pilate, therefore, therefore, questioned Jesus concerning his disciples, said unto him—And yet, thou, art, not a king? Jesus and concerning his teaching. 20 Jesus answered answered—Thou, sayest, that, a king, I am: I, for this, him—I, openly, have spoken, unto the world, —I, have been born, and, for this, have come into the ever, taught, in synagogue, and in the temple, where world, —that I may bear witness unto the truth: Every all the Jews gather together; and, in secret, spake one who is of the truth, hearkeneth unto my voice. nothing: 21 Why questionest thou me? question them 38 Pilate saith unto him—What, is truth? And, this who have heard, what I spake unto them. See! these, saying, again, went he out to the Jews, and saith unto know what, I, said. 22 And, when, these things, he them, —I, find in him, not a single fault. 39 Howbeit had said, one of the officers who was standing by, ye have, a custom, that, some one, I should release

unto you, during the passover: —Are ye minded, therefore, of Jesus. **17** And, bearing for himself the then, that I release unto you the king of the Jews? **40** cross, he went forth unto the so-called Skull-place, So they cried aloud again, saying—Not this man, but which is named, in Hebrew, Golgotha; **18** where, him, Barabbas! Now, Barabbas, was, a robber.

19 Then Pilate, therefore, took Jesus, and scourged

him. **2** And, the soldiers, plaiting a crown out of thorns, placed it upon his head, and, a purple robe, cast they about him; **3** and kept coming unto him, and saying—Joy to thee! O King of the Jews!—and were giving unto him smart blows. **4** And Pilate went forth again outside, and saith unto them—See! I lead him unto you outside, that ye may take knowledge, that, no single fault, do I find in him. **5** Jesus, therefore, came forth outside, wearing the thorn crown, and the purple mantle. And he saith unto them—Lo! the Man! **6** When, therefore, the High-priests and the officers saw him, they cried aloud, saying—Crucify! Crucify! Pilate saith unto them—Ye, take him, and crucify; for, I, find not in him, a fault. **7** The Jews answered him—We, have, a law, and, according to the law, he ought to die, because, Son of God, himself, he made. **8** When, therefore, Pilate heard this word, he was the more afraid; **9** and entered into the judgment-hall again, and saith unto Jesus—Whence, art, thou? But, Jesus, gave him no, answer. **10** Pilate, therefore, saith unto him—Unto me, dost thou not speak? Knowest thou not, that, authority, have I to release thee, and, authority, have I to crucify thee? **11** Jesus answered him—Thou couldst have had no authority against me, at all, if it had not been given unto thee from above. Therefore, he that delivered me unto thee, hath, greater sin. **12** For this cause, Pilate, began seeking to release him; but, the Jews, cried aloud saying—if this man thou release, thou art not a friend of Caesar, for, every one who maketh himself king, speaketh against Caesar. **13** Pilate, therefore, when he heard these words, led Jesus outside, and sat down upon a raised seat, in a place called Pavement, but, in Hebrew, Gabbatha. **14** Now it was the preparation of the passover, —it was about the sixth hour. And he saith unto the Jews—See! your King! **15** They, therefore, cried aloud—Away! away! Crucify him! Pilate saith unto them—Your king, shall I crucify? The High-priests answered—We have no king but Caesar! **16** Then, therefore, he delivered him up unto them, that he might be crucified. They took possession,

they crucified; and, with him, other two, on this side and on that, and, in the midst, Jesus. **19** And Pilate wrote a title also, and placed on the cross; and there was written—JESUS, THE NAZARENE, THE KING OF THE JEWS. **20** This title, therefore, read many of the Jews, because, near, was the place to the city where Jesus was crucified; and it was written in Hebrew, in Latin, in Greek. **21** The High-priests of the Jews, therefore, were saying unto Pilate—Do not be writing, The King of the Jews; but that, he, said: King of the Jews, I am. **22** Pilate answered—What I have written, I have written! **23** The soldiers, therefore, when they had crucified Jesus, took his garments and made four parts, unto each soldier, a part; also the tunic. Howbeit, the tunic was without seam, from above, woven throughout. **24** They said, therefore, one to another—Let us not rend it, but cast lots for it, whose, it shall be; —that, the Scripture, might be fulfilled—They parted my garments amongst them, and, for my vestment, they cast lots: —yes verily, the soldiers, these things did. **25** And there were standing by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene. **26** Jesus, therefore, seeing his mother and the disciple whom he loved, saith unto his mother—O woman, see! thy son! **27** Afterwards, he saith unto the disciple—See! thy mother! And, from that hour, the disciple took her unto his own home. **28** After this, Jesus, knowing that, already, all things, have been finished, —that the Scripture might be fulfilled, saith—I thirst! **29** A vessel, was standing, full of vinegar. A sponge, therefore, full of the vinegar, put about, hyssop, brought they unto his mouth. **30** When, therefore, he had received the vinegar, Jesus said—it is finished! And, bowing his head, delivered up his spirit. **31** The Jews, therefore, since it was, a preparation, that the bodies might not remain upon the cross during the Sabbath, —for that Sabbath day was, great, requested Pilate that their legs might be broken, and they be taken away. **32** The soldiers, therefore, came; and, of the first, indeed, brake the legs, and of the other who was crucified with him, — **33** but coming, unto Jesus, when they saw that, already, he was dead, they brake not his

legs; — 34 but, one of the soldiers, with a spear, the Scripture, that he must needs, from among the pierced, his side, and there came out, straightway, dead, arise. 10 The disciples, therefore, departed blood and water. 35 And, he that hath seen, hath again, by themselves. 11 Howbeit, Mary, remained borne witness; and, genuine, is his testimony, and, standing against the tomb, outside, weeping. So then, he, knoweth that he saith, what is true, that, ye also, as she wept, she stooped aside into the tomb, 12 may believe. 36 For these things came to pass, that, and beholdeth two messengers, in white garments, the Scripture, might be fulfilled—A bone thereof, shall sitting, one at the head, and the other at the feet, not be crushed; 37 and, again, a different Scripture, where had been lying the body of Jesus. 13 And, saith—They shall look unto him whom they pierced. they, say unto her—Woman! why weepest thou? She 38 But, after these things, Joseph from Arimathaea, saith unto them—They have taken away my Lord, being a disciple of Jesus, but having kept it secret for and I know not where they have laid him. 14 These fear of the Jews, requested Pilate, that he might take things saying, she turned round, and seeth Jesus away the body of Jesus; and Pilate gave permission. standing, and knew not that it was, Jesus. 15 Jesus He came, therefore, and took away his body. 39 saith unto her—Woman! why weepest thou? Whom There came, moreover, Nicodemus also, —he that seekest thou? She, supposing he was, the gardener, came unto him by night at the first, —bearing a roll of saith unto him—Sir! If, thou, hast borne him hence, myrrh and aloes, about a hundred pounds' weight. 40 tell me where thou hast laid him; and, I, will take him So they received the body of Jesus, and bound it away. 16 Jesus saith unto her—Mary! She, turning in linen-bandages with the spices, —just as it is, a saith unto him, in Hebrew—Rabboni! which meaneth, custom, with the Jews to prepare for burial. 41 Now Teacher. 17 Jesus saith unto her—Be not detaining there was, in the place where he was crucified, a me, for, not yet, have I ascended unto the Father; but garden; and, in the garden, an unused tomb, wherein, be going unto my disciples, and say unto them—I as yet, no one had been laid. 42 So, there, by reason am ascending unto my Father and your Father, and of the preparation of the Jews, because, near, was my God and your God. 18 Mary the Magdalene the tomb, laid they Jesus.

20 But, on the first day of the week, Mary the Magdalene, cometh early, while it is yet, dark, unto the tomb, —and beholdeth the stone, already taken away out of the tomb. 2 She runneth, therefore, and cometh unto Simon Peter, and unto the other disciple whom Jesus dearly loved, and saith unto them—They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter, therefore, went out, and the other disciple, —and they were going unto the tomb; 4 and the two were running together, and, the other disciple, outran Peter, and came first unto the tomb; 5 and, stooping aside, beholdeth, lying, the linen-bandages, nevertheless, he entered not. 6 So Simon Peter also cometh, following him, and entered into the tomb, and vieweth the linen-bandages lying, — 7 and the napkin, which was upon his head, not, with the linen-bandages, lying, but apart, folded up into one place. 8 Then, entered, therefore, the other disciple also, who had come first unto the tomb, and he saw and believed. 9 For, not yet, knew they

cometh, bringing tidings unto the disciples—I have seen the Lord! and that these things he had said unto her. 19 It being late, therefore, on that day, the first of the week, —and, the doors, having been made fast where the disciples were, for fear of the Jews, Jesus came, and stood in the midst, and saith unto them—Peace be unto you! 20 and, this, saying he pointed out both his hands and his side unto them. The disciples, therefore, rejoiced, seeing the Lord. 21 Jesus, therefore, said unto them, again, —Peace be unto you! Just as, my Father, sent me forth, I, also, send you. 22 And, this, saying, he breathed strongly, and saith unto them—Receive ye Holy Spirit: — 23 Whosoever sins ye shall remit, they are remitted unto them, whosoever ye shall retain, they are retained. 24 But, Thomas, one of the twelve, the one called Didymus, was not with them when Jesus came. 25 The other disciples, therefore, were saying unto him—We have seen the Lord! But, he, said unto them—Except I see, in his hands, the print of the nails, and press my finger into the print of the nails, and press my hand into his side, in nowise will I believe. 26 And, eight days after, his disciples again were

within, and Thomas with them. Jesus cometh—the doors having been made fast—and stood in the midst, saith unto them—Come! break your fast. Not one, and said—Peace be unto you! 27 Then, saith he unto Thomas—Reach thy finger hither, and see my hands, and reach thy hand, and press into my side, —and become not disbelieving, but believing. 28 Thomas answered, and said unto him—My Lord, and my God! 29 Jesus saith unto him—Because thou hast seen me, hast thou believed? Happy, they who have not seen, and yet have believed! 30 Many other signs, which are not written in this book; 31 but, these, are written, that ye may believe that, Jesus, is, the Christ, the Son of God; and that, believing, ye may have life in his name.

they were so many, the net was not rent. 12 Jesus of the disciples was venturing to ask him, Who art, thou? knowing that it was, the Lord. 13 Jesus cometh, and taketh the bread, and giveth unto them; and the fish, in like manner. 14 This, already, is the third time Jesus was manifested unto the disciples, after he was raised from among the dead. 15 When, therefore, they had broken their fast, Jesus saith unto Simon Peter—Simon, son of John! lovest thou me more than my lambs. 16 He saith unto him, again, the second time—Simon, son of John! lovest thou me? He saith unto him—Yea, Lord! thou, knowest that I am fond of thee. He saith unto him—Be feeding my sheep.

21 After these things, Jesus manifested himself again, unto the disciples, by the sea of Tiberias; and manifested himself, thus: — 2 There were together, Simon Peter, and Thomas, who was called Didymus, and Nathanael, who was from Cana of Galilee, and the sons of Zebedee, and, two other, of his disciples. 3 Simon Peter saith unto them—I go a fishing! They say unto him—We also, go with thee! They went out, and got up into the boat, and during that night, they caught nothing. 4 But, morning by this time drawing on, Jesus stood upon the beach; nevertheless, the disciples knew not that it was, Jesus. 5 Jesus, therefore, saith unto them—Children! perhaps ye have nothing to eat? They answered him—No. 6 And, he, said unto them—Cast the net, on the right side of the boat, —and ye shall find. They cast, therefore; and, no longer, were they able, to draw, it, for the multitude of the fishes. 7 That disciple, therefore, whom Jesus loved, saith unto Peter—it is, the Lord! Simon Peter, therefore, hearing that it was the Lord, girded about him, his upper garment, —for he was naked; and cast himself into the sea; 8 but, the other disciples, came, by the little boat, —for they were not farther from the land than about two hundred cubits off, —dragging the net of fishes. 9 So, when they got out upon the land, they behold a coal fire lying, and fish lying over, and bread. 10 Jesus saith unto them—Bring of the fish which ye caught just now. 11 Simon Peter, therefore, went on board, and drew the net on to the land, —full of large fishes, a hundred and fifty-three; and, though

17 He saith unto him, the third time—Simon, son of John! art thou fond of me? Peter was grieved, that he said unto him, the third time, Art thou fond of me? and he said unto him—Lord! all things, thou, knowest: thou perceivest that I am fond of thee. Jesus saith unto him—Be feeding my sheep. 18 Verily, verily, I say unto thee—When thou wast younger, thou usedst to gird thyself, and to walk whither thou didst choose; but, when thou shalt become aged, thou shalt stretch out thy hands, and, another, shall gird thee, and bear thee, whither thou dost not choose.

19 Now, this, he said, signifying, by what manner of death, he should glorify God. And, having said this, he saith unto him—Be following me. 20 Peter, turning about, beholdeth the disciple whom Jesus loved, following, —who also reclined during the supper upon his breast, and said—Lord, who is it that is delivering thee up? 21 Peter, therefore, seeing, this one, saith unto Jesus—Lord! and, this one, what? 22 Jesus saith unto him—if I will that, he, remain until I come, what is that to thee? Thou, be following me. 23 This word, therefore, went forth unto the brethren, that, that disciple, should not die. Howbeit, Jesus did not tell him, he should not die; but, if I will that, he, remain until I come, what is that to thee? 24 This, is the disciple who beareth witness concerning these things, and who hath written these things; and we know that, true, is, his witness. 25 Now there are many other things also, which Jesus did, which, indeed, if they were to be written one by one, not even the world,

itself, I suppose, would contain, the books which must
be written.

Acts

1 The first narrative, indeed, made I, concerning all things, O Theophilus, which Jesus began both to do and teach, — **2** Until the day when, having given command unto the apostles, whom through Holy Spirit he had chosen, he was taken up; **3** Unto whom he also presented himself alive, after he had suffered, by many sure tokens, throughout forty days making himself visible unto them, and speaking the things concerning the kingdom of God. **4** And being in company with them he charged them, from Jerusalem, not to absent themselves, but—To abide around the promise of the Father which ye have heard of me, **5** Because, John, indeed, immersed with water; but, ye, in Holy Spirit shall be immersed, —after not many of these days. **6** They, therefore, having come together, began to question him, saying—Lord! art thou at this time duly establishing the kingdom unto Israel? **7** He said unto them—It is not yours to get to know times or seasons which the Father hath put in his own authority; **8** But ye shall receive power when the Holy Spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and [in] all Judaea and Samaria and as far as the uttermost part of the land. **9** And having said these things, as they were beholding, he was lifted up, and a cloud caught him away from their eyes. **10** And, while they were looking steadfastly into heaven as he was going his way, then lo! two men had taken their stand beside them, in white garments, — **11** Who also said—Men of Galilee! why stand ye looking into heaven? This Jesus who hath been taken up from you into heaven, shall so come, in like manner as ye yourselves have gazed upon him going into heaven. **12** Then returned they into Jerusalem, from a mountain called Olivet, which is nigh unto Jerusalem a Sabbath day's journey. **13** And, when they had entered, into the upper-story went they up, where remained behind—both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealot, and Judas the son of James. **14** These all were giving constant attention with one accord unto the prayer, with [certain] women, and Mary the mother of Jesus, and with his brethren. **15** And, in these days, Peter, standing up in the midst of the brethren, said, —and there was a multitude of names, of one accord, about a hundred and twenty, — **16** Brethren! It was needful for the Scripture to be fulfilled which the Holy Spirit spake beforehand through the mouth of David, concerning Judas, —who became guide unto them who apprehended Jesus; **17** For that he had come to be reckoned among us and obtained the lot of this ministry.— **18** This man therefore had possessed himself of a field out of the reward of unrighteousness, —and falling headlong burst asunder in the midst, and forth gushed all his bowels; **19** And it became known unto all them who were dwelling in Jerusalem, so that that field was called, in their language, Akeldama, that is, Field of Blood.— **20** For it is written in the book of Psalms: Let his encampment become desolate, and let there be none to dwell therein! And—his overseership, let a different man take! **21** It is needful then that, of the men who companied with us during all the time in which the Lord Jesus came in and went out over us, **22** Beginning from the immersion by John until the day when he was taken up from us, that, a witness of his resurrection along with us, should one of these become. **23** And they appointed two,—Joseph, called Barsabbas, who was surnamed Justus, and Matthias. **24** And, praying, they said—Thou Lord! observer of the hearts of all men! shew forth whom thou hast chosen, —of these two, one; — **25** To take the place of this ministry and apostleship, from which Judas went aside, to go his way unto his own place. **26** And they gave lots for them; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

2 And, when the day of pentecost was filling up [the number of days] they were all together with one intent; — **2** When there came suddenly out of heaven a sound, just as of a mighty rushing wind, —and it filled all the house where they were sitting; **3** And there appeared unto them—parting asunder—tongues like as of fire, and it sat upon each one of them; **4** And they were all filled with Holy Spirit, and began to be speaking with other kinds of tongues just as the Spirit was giving unto them to be sounding forth. **5** Now there were in Jerusalem sojourning Jews, reverent men from every nation who were under heaven; **6** And this sound occurring the throng came together and was thrown into confusion, because each one

severally heard in his own language them who were foresaw the Lord before me continually, because he speaking; 7 Yea they were beside themselves and is, on my right hand, that I may not be shaken; 26 did marvel, saying—Lo! are not all these who are For this reason, was my heart made glad and my speaking Galileans? 8 How then do, we, hear tongue exulted, —ye further, even my flesh, shall each one in our own language in which we were encamp on hope: 27 Because thou wilt not abandon born? 9 Parthians and Medes and Elamites, and my soul unto hades, neither wilt thou give thy man those dwelling in Mesopotamia, Judaea also and of lovingkindness to see corruption; (*Hades* g86) 28 Cappadocia, Pontus and Asia, 10 Phrygia also and Thou madest known unto me paths of life, thou wilt Pamphylia, Egypt and the parts of the Libya that is make me full of gladness with thy countenance. 29 towards Cyrene, and the sojourning Romans, —both Brethren! it is, allowable, to say with freedom of Jews and proselytes, 11 Cretans and Arabians, we speech unto you, concerning the patriarch David, do hear them speaking in our own tongues the —that he both died and was buried, and, his tomb, is magnificent things of God. 12 But they were all beside among us until this day. 30 Being then, a prophet, themselves and were utterly at a loss, saying one and knowing that, with an oath, God had sworn unto to another—What doth this please to be? 13 While, him, of the fruit of his loins, to seat on his throne, 31 others, in mockery were saying—with sweet wine, With foresight, spake he concerning the resurrection are they drunken! 14 But, taking his stand, Peter of the Christ—that neither was he abandoned unto with the eleven lifted up his voice, and sounded out hades, nor did his flesh see corruption. (*Hades* g86) unto them—Ye men of Judaea, and all ye who are 32 The same Jesus, hath God raised up, whereof, sojourning in Jerusalem! Let, this, unto you be known, all we, are witnesses! 33 By the right hand of God, and give ear unto my declarations; — 15 For not, as, therefore, having been exalted, also, the promise ye, suppose, are these men drunken, for it is the third of the Holy Spirit, having received from the Father, hour of the day; — 16 But this is that which hath been He hath poured out this which, yourselves, do see spoken through the prophet Joel— 17 And it shall be, and hear. 34 For, David, hath not ascended into the in the last days saith God, I will pour out of my Spirit heavens; but he saith, himself, —Said the Lord unto upon all flesh; and your sons and your daughters my Lord, Sit thou at my right hand, 35 Until I make shall prophesy, and, your young men, visions shall thy foes thy footstool. 36 Assuredly, then, let all the see and, your elders, in dreams shall dream, — house of Israel know: that, both Lord and Christ, hath 18 And, even upon my men-servants and upon my God made him, even the same Jesus whom, ye, maid-servants in those days, will I pour out of my crucified! 37 And, when they heard this, they were Spirit, and they shall prophesy; 19 And I will set forth pricked to the heart, and said unto Peter and the wonders in the heaven above, and signs upon the rest of the apostles—What are we to do, brethren? earth beneath, —blood and fire and vapour of smoke: 38 And Peter [said] unto them—Repent ye, and let 20 The sun, shall be turned into darkness and, the each one of you be immersed, in the name of Jesus moon, into blood, —before the coming of the day of Christ, into the remission of your sins, —and ye shall the Lord, the great and manifest [day]; 21 And it shall receive the free-gift of the Holy Spirit; 39 For, unto be—Whosoever shall call upon the name of the Lord, you, is the promise, and unto your children, —and shall be saved. 22 Ye men of Israel! hear these words: unto all them who are afar off: as many soever as the —Jesus the Nazarene, a man pointed out of God Lord our God shall call unto him. 40 And, with many unto you by mighty works and wonders and signs, different words, bare he frail witness, and went on which God did through him in your midst, just as ye exhorting them saying—Be saved from this perverse yourselves know, 23 The same, by the marked out generation! 41 They, therefore, who welcomed his counsel and foreknowledge of God given up, through word, were immersed; and there were added, on that the hands of lawless men, suspending, ye slew, 24 day, about three thousand souls. 42 And they went on Whom, God, raised up, loosing the pangs of death, to give constant attention—unto the teaching of the inasmuch as it was, not possible, for him to continue apostles, and unto the fellowship, unto the breaking held fast by it. 25 For, David, saith concerning him—I of bread, and unto the prayers. 43 And there came

word, believed; and the number of the men became them, on account of the people; because, all, were about five thousand. 5 And it came to pass, upon glorifying God for that which had come to pass; — 22 the Morrow, that there were gathered together of For, more than forty years old, was the man, upon them, the rulers and the elders and the scribes, whom had taken place, this healing sign. 23 But, in Jerusalem; 6 Also Annas, the high-priest, and when they had been let go, they came unto their Caiaphas, and John, and Alexander, and as many own [friends], and told as many things as, unto them, as were of high-priestly descent; — 7 And, setting the High-priests and Elders, had said. 24 And, they, them in the midst, they began to enquire—In what having heard, with one accord, uplifted voice unto manner of power, or in what manner of name, did, God, and said—O Sovereign! Thou, art he that made ye, do this? 8 Then Peter, filled with Holy Spirit, said the heaven, and the earth, and the sea, and all things unto them—Ye rulers of the people, and elders! 9 If, that are herein: 25 Who, by our father, through means we, this day, are to be examined for doing good to of the Holy Spirit, even by the mouth of David thy a sick man, —in whom, this, man hath been made servant, said—Unto what end did nations rage, and, well, 10 Be it known unto you all, and unto all the peoples, busy themselves with empty things? 26 people of Israel: that, in the name of Jesus Christ the The kings of the earth stationed themselves, and, Nazarene, —whom, ye, crucified, whom, God, raised the rulers, were gathered together, with one intent, from among the dead, in him, doth, this man stand against the Lord, and against his Christ. 27 For by, in your presence, whole. 11 This, is the stone, they were gathered together, of a truth, in this city, set at nought by you the builders, which became the against thy holy servant Jesus, whom thou hadst head of the corner; 12 And there is in no one else, anointed, —both Herod, and Pontius Pilate, with them salvation, for, neither is there any other name, under of the nations, and peoples of Israel; — 28 To do heaven, which hath been set forth among men, in whatsoever, thy hand and thy counsel, marked out which we must needs be saved. 13 And, looking at beforehand to come to pass. 29 As to the present Peter's boldness of speech, and John's, and having things, then, O Lord, —look upon their threats, and discovered that they were unlettered and obscure grant unto thy servants, with all freedom of utterance, men, they began to marvel, recognising them also, to be speaking thy word, 30 By stretching forth thy that they had been with Jesus; 14 Seeing, the man hand for healing, and by the coming to pass of also standing, with them, even the [man] who had both signs and wonders, through the name of thy been cured, they had nothing wherewith to contradict. holy servant Jesus. 31 And, when they had made 15 Howbeit, ordering them to go forth outside the high- supplication, the place was shaken in which they council, they began to confer one with another, 16 were gathered together, and they were filled, one and Saying—What are we to do with these men? For, all, with the Holy Spirit, and began speaking the word indeed, that a notable sign hath come to pass through of God with freedom of utterance. 32 And, the throng their means, unto all who are dwelling in Jerusalem, of them that believed, had one heart and soul, and is manifest, and we cannot deny [it]! 17 Nevertheless, not so much as one was saying that, aught of his lest it further spread abroad among the people, let us goods, was, his own, but they had all things common. charge them with threats, to be no more speaking 33 And, with great power, were the apostles giving upon this name, to any soul of man. 18 And, calling forth their witness of the resurrection of the Lord them, they gave them the sweeping charge, —not to Jesus; great favour also was upon them all. 34 For be sounding aloud, nor even to be teaching, upon the there was not so much as anyone, lacking, among name of Jesus. 19 But, Peter and John, answering, them; for, as many as were possessors of lands or said unto them—Whether it be right in presence of houses, selling them, were bringing the prices of the God, unto you, to be hearkening, rather than unto things that were being sold, 35 And laying them at the God, judge! 20 For, we, cannot but be speaking the feet of the Apostles, while on the other hand they things which we have seen and heard. 21 They, were distributing unto each one, in so far as any one however, further charging them with threats, let them had, need. 36 And, Joseph, who had been surnamed go, finding nothing as to how they might chastise Barnabas by the Apostles, which is to be translated

Son of Exhortation, —a Levite, a Cyprian by nation, 37 Having a field, sold it, and brought the money and laid it at the feet of the Apostles.

5 But, a certain man, Ananias by name, with Sapphira his wife, sold a possession, 2 And kept back part of the price, his wife also being privy to it; and, bringing a certain part, at the feet of the Apostles, he laid it. 3 But Peter said—Ananias! wherefore did Satan fill thy heart, that thou shouldst deal falsely with the Holy Spirit, and keep back part of the price of the field? 4 While it remained, was it not, as thine own, it remained? and, when sold, was it not, in thine own authority, that it still continued? Why was it that thou didst contrive in thy heart this deed? Thou hast not dealt falsely with men but, with God. 5 And, as Ananias heard these words, he fell, and expired. And there came great fear upon all that heard; 6 But the young men, rising up, wrapped him about, and, bearing him forth, buried him. 7 And it came to pass, after about three hours interval, that his wife, not knowing what had happened, came in. 8 And Peter began to say unto her—Tell me! was it, for so much, ye gave up the field? And she said—Yea! for so much. 9 And, Peter, [said] unto her—Why was it agreed by you to put to the proof the Spirit of the Lord? Lo! the feet of them that have buried thy husband, are at the door, and they shall bear thee forth. 10 And she fell instantly at his feet, and expired. And the young men, coming in, found her dead; and, bearing her forth, they buried her with her husband. 11 And there came great fear upon the whole assembly, and upon all them that heard these things. 12 And, through the hands of the Apostles, were coming to pass many signs and wonders among the people; and they were all with one accord in the portico of Solomon; 13 Howbeit, of the rest, no one, durst join himself unto them, —nevertheless the people continued to magnify them; 14 And, the more, were being added, when they believed in the Lord, throngs both of men and women; — 15 So that, even into the broad-ways, were they bringing forth the sick, and laying them on small couches and beds, in order that, if Peter were coming along, even perchance his shadow, might overshadow some one of them. 16 Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits, —who, indeed, were being cured, one and all. 17 But the High-priest, arising, and all who were with him, —being the sect of the Sadducees, —were filled with jealousy, 18 And thrust their hands upon the Apostles, and put them in a public ward. 19 But, a messenger of the Lord, by night, opened the doors of the prison; and, leading them out, said— 20 Be going your way, and, taking your stand, be speaking, in the temple, unto the people, all the declarations of this Life. 21 Now, when they heard this, they entered, under the dawn, into the temple, and began teaching. And the High-priest and they who were with him, arriving, called together the high-council, and all the senate of the sons of Israel; and sent off unto the prison, to have them brought. 22 And, the officers who came to the place, found them not in the prison; and, returning, brought tidings, 23 Saying—The prison, found we locked with all safety, and the keepers standing at the doors; but, when we had opened the prison, inside, found we, no one. 24 Now, when both the captain of the temple and the High-priests heard these words, they were utterly at a loss concerning them—what perhaps this might come to. 25 But some one, entering, brought tidings unto them—Lo! the men whom ye put in the prison, are in the temple, standing, and teaching the people! 26 Then, the captain with the officers, departing, brought them—not with violence, —for they were afraid of the people, lest they should be stoned; 27 But, leading them in, set them in the high-council. And the High-priest questioned them, 28 Saying—Strictly, did we charge you not to be teaching upon this name; and lo! ye have filled Jerusalem with your teaching, and are minded to bring down upon us, the blood of this man. 29 But Peter and the Apostles, answering, said—It is needful to be yielding obedience unto God rather than unto men: — 30 The God of our fathers, hath raised up Jesus, —whom, ye, got into your hands, suspending him upon a tree: — 31 Him, as Princely-leader and Saviour, hath God exalted unto his right hand, —to give repentance unto Israel, and remission of sins. 32 And, we, are witnesses of these things, —also the Holy Spirit, which God hath given unto them who are yielding obedience unto him. 33 And, they, when they heard this, were cut to the heart, and were making up their minds to slay them. 34 But a certain man, rising up in the high-council, by

name Gamaliel, a law-teacher honoured by all the people, gave orders to put the men, outside, for a little, — **35** And said unto them—Men of Israel! be taking heed unto yourselves, what ye are about to do. **36** For, before these days, rose up certain of those out of the synagogue which there rose up one Theudas, affirming, himself, to be somebody, —unto whom was inclined a number of men, about four hundred; who was slain, and, all as Cyrene and Alexandria, and certain of them from Cilicia and Asia, —disputing with Stephen; **10** And many as had been trusting in him, were disbanded, they could not withstand the wisdom and the Spirit and came to nothing. **37** After him, rose up Judas the Galilean, in the days of the enrolling, and drew a people into revolt after him; and, he, perished, and, profane things against Moses and God. **11** Then, they set on men who were saying—We have heard him speaking with which he was speaking, **12** And they all, as many as had trusted in him, were scattered. stirred up the people and the elders and the scribes; **13** And they set up be this project or this work, it will be overthrown, — false witnesses, who said—This man, ceaseth not **38** Now, therefore, I say unto you—stand aloof from and, coming upon him, they caught him away, and these men, and let them alone; because if, of men, led him into the high-council. **14** For we have heard him saying—This Jesus the found. **40** And they were persuaded by him; and, Nazarene, will overthrow this place, and will change calling unto them the Apostles, they, with beating, the customs which, Moses, delivered unto us. **15** And, charged them not be speaking upon the name of looking steadfastly at him, all they who were sitting Jesus; and let them go. **41** They, therefore, went in the high-council, saw his face, as if the face of a rejoicing from the presence of the high-council; in that messenger;

they had been accounted worthy, in behalf of The Name, to suffer dishonour. **42** And, every day in the temple, and at home, they ceased not to be teaching, and telling the good news as to the Anointed Jesus.

6 But, in these days, the disciples, multiplying, there

arose a murmuring of the Grecian Jews against the Hebrews, in that, their widows, were being overlooked in the daily ministry. **2** And the Twelve, calling near the throng of the disciples, said—It doth not seem, right, that, we, forsaking the word of God, should be ministering unto tables. **3** But look out for yourselves, brethren, seven men from among you, who can be well-attested, full of Spirit and wisdom, —whom we will appoint over this need; **4** But, we, unto prayer and unto the ministry of the word, will give constant attention. **5** And the word was pleasing in the sight of all the throng; and they selected Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and proselyte of Antioch; **6** Whom they set before the Apostles, and, praying, they laid upon them their hands. **7** And, the word of God, went on growing, and the number of the disciples in Jerusalem continued to multiply exceedingly; a great multitude of the priests also, were becoming obedient unto the faith. **8** Now, Stephen, full of favour and power, began to do great wonders and signs among the people. **9** But there inflict upon these men. **10** And many as had been trusting in him, were disbanded, they could not withstand the wisdom and the Spirit and came to nothing. **11** Then, they set on men who were saying—We have heard him speaking with which he was speaking, **12** And they all, as many as had trusted in him, were scattered. stirred up the people and the elders and the scribes; **13** And they set up be this project or this work, it will be overthrown, — false witnesses, who said—This man, ceaseth not **38** Now, therefore, I say unto you—stand aloof from and, coming upon him, they caught him away, and these men, and let them alone; because if, of men, led him into the high-council. **14** For we have heard him saying—This Jesus the found. **40** And they were persuaded by him; and, Nazarene, will overthrow this place, and will change calling unto them the Apostles, they, with beating, the customs which, Moses, delivered unto us. **15** And, charged them not be speaking upon the name of looking steadfastly at him, all they who were sitting Jesus; and let them go. **41** They, therefore, went in the high-council, saw his face, as if the face of a rejoicing from the presence of the high-council; in that messenger;

7 And the High-priest said—Are these things, so? **2** And, he, said—Brethren and fathers, hearken! The God of Glory, appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in

Haran, — **3** And said unto him—Get thee forth, out of

thy land, and from among thy kindred, and come unto the land which, unto thee, I will point out. **4** Then, coming forth out of the land of the Chaldeans, he dwelt in Haran; and, from thence, when his father was dead, he removed him into this land, in which, he removed him into this land, in which, ministering unto tables. **5** And gave him no inheritance therein, not even a place to set his foot on; and yet promised to give it unto him in possession, and unto his seed to give it unto him in possession, and unto his seed will appoint over this need; **4** But, we, unto prayer after him, when as yet he had not a child. **6** But God, and unto the ministry of the word, will give constant spake thus—His seed shall be a sojourner in a foreign land, and they will bring it into bondage, and ill-treat them shall be in bondage, will, I, judge—said God; Niconor and Timon and Parmenas and Nicholaus, and, after these things, shall they come forth, and render divine service unto me, in this place. **8** And Apostles, and, praying, they laid upon them their hands. **7** And, the word of God, went on growing, and thus, he begat Isaac, and circumcised him on the eighth day, and Isaac, Jacob, and Jacob, the twelve

patriarchs. 9 And, the patriarchs, being jealous of the Egyptian? 29 And Moses fled at this saying, and Joseph, gave him up into Egypt; and, God, was, with became a sojourner in the land of Midian, where him, 10 And rescued him out of all his tribulations, and he begat two sons. 30 And, when forty years were gave him favour and wisdom before Pharaoh king of fulfilled, there appeared unto him, in the desert of Egypt; and he appointed him governor over Egypt Mount Sinai, a messenger, in a flame of fire, in a and all his house. 11 And there came a famine upon bush. 31 And, Moses, seeing it, marvelled at the all Egypt and Canaan, and great tribulation, and our sight; and, as he was going near to observe, there fathers could not find pasture. 12 But Jacob, hearing came a voice of the Lord— 32 I, am the God of thy there was corn in Egypt, sent off our fathers, first; fathers, The God of Abraham and Isaac and Jacob. 13 And, the second time, Joseph was made known And Moses becoming, terrified, durst not observe. 33 unto his brethren, and, the race of Joseph was made, And the Lord said unto him—Loose the sandals of manifest, unto Pharaoh. 14 And Joseph, sending thy feet; for, the place wheron thou art standing, forth, called for Jacob his father, and all the kindred, is, hallowed ground. 34 I have, indeed seen, the ill-consisting of seventy-five souls; 15 And Jacob went treatment of my people that is in Egypt, and, unto their down [into Egypt]. And he died, he, and our fathers; groaning, have I hearkened, and have come down 16 And were brought over into Shechem, and laid in to rescue them. Now, therefore, come! I will send the tomb which Abraham had purchased, for a price thee into Egypt. 35 The same Moses whom they had of silver, of the sons of Hamor in Shechem. 17 Now, refused, saying—Who hath appointed thee to be ruler just as the time of the promise was drawing near and judge? the same, both as ruler and redeemer, wherewith God had agreed with Abraham, the people did God send, by the hand of the messenger who grew, and were multiplied in Egypt, — 18 Until there had appeared unto him in the bush: 36 The same, led arose another sort of king over Egypt, who had not them forth, doing wonders and signs in Egypt, and known Joseph. 19 The same, dealing craftily with our in the Red Sea, and in the desert, forty years: 37 race, ill-treated our fathers, so as to cause their babes The same, is the Moses that said unto the sons of to be exposed, to the end they might not be suffered Israel—A prophet, unto you, will God raise up, from to live. 20 In which season, Moses, was born, and among your brethren, like unto me: 38 The same, is was exceeding goodly,—who was nourished up three he that came to be in the assembly in the desert, with months in the house of his father; 21 But, when he the messenger who was speaking with him in Mount was exposed, the daughter of Pharaoh rescued him, Sinai, and with our fathers, he who welcomed living and nourished him for herself, as a son. 22 And, so utterances, to give unto us: 39 Unto whom, our fathers Moses was trained in all the wisdom of the Egyptians, would not become obedient, but thrust him away, and was mighty in his words and works. 23 And, when and turned in their hearts unto Egypt, 40 Saying unto there was being fulfilled unto him a period of forty Aaron—Make as gods who shall go before us; for, as years, it came up on his heart to look after his brethren for this Moses who brought us forth out of Egypt, we the sons of Israel; 24 And, seeing one being wronged, know not what hath befallen him! 41 And so they fell he defended him, and avenged him that was getting to calf-making in those days, and offered sacrifice worn out, smiting the Egyptian. 25 But he supposed unto the idol, and rejoiced in the works of their hands. his brethren would understand that, God, through his 42 But God, turned, and delivered them up to be hand, would give them deliverance; whereas they doing divine service unto the host of heaven, —just understood not. 26 On the following day also, he as it is written in a book of the prophets—Victims appeared unto them, as they were contending, and and sacrifices did ye offer unto me, forty years in would have reconciled them in peace, saying—Men! the desert, O house of Israel? 43 Nay! but ye took ye are, brothers! Wherfore wrong ye one another? with you the tent of Moloch, and the star of the god 27 But, he that was wronging his neighbour, thrust Rephan, —the forms which ye made to bow down him away, saying—Who hath appointed, thee, to be unto them: therefore will I carry you away beyond ruler and judge over us? 28 Art, thou, wishing, to Babylon. 44 The tent of witness, was with our fathers kill me, in the same way thou didst kill, yesterday, in the desert, according as he who was speaking unto

Moses, gave instructions, to make it, according to the model which he had seen. **45** Which our fathers succeeding to, also brought in, with Joshua, when taking possession of the nations, which God put out from before our fathers until the days of David; **46** unto the city of Samaria, proclaimed unto them the Who found favour before God, and asked to find a habitation for the God of Jacob. **47** But, Solomon, built him a house. **48** Although indeed, the Most High, not saith— **49** Heaven is my thrown, and, the earth, is my footstool: What manner of house, will ye build me? —Or what shall be the place of my resting? **50** Hath not, my hand, made all these things? **51** Ye stiff-necked and uncircumcised in hearts and in ears, ye, always, against the Holy Spirit, do strive! As your fathers, ye also: **52** Which of the prophets, did declare beforehand concerning the coming of the law through ranks of messengers, —and guarded it not. **54** And, while they were hearing these things, they were being pierced in their hearts, and began gnashing their teeth against him. **55** But he, being already full of Holy Spirit, looking steadfastly into the right hand of God; **56** And said—Lo! I see the heavens opened, and the Son of Man, standing, on the right hand of God. **57** And, crying out with a loud voice, they held their ears, and rushed with one accord upon him; **58** And, thrusting him forth outside the city, proceeded to stone him. And, the man named Saul. **59** And they stoned Stephen, as he was invoking and saying—Lord Jesus! give welcome unto my spirit. **60** And, kneeling down, he cried out with a loud voice—Lord! do not charge against them, this sin. And, having said this, he fell asleep.

assembly, along the houses, going in, and, dragging off both men and women, was who were scattered abroad, passed through, telling the good-news of the word; **5** And, Philip, going down unto the city of Samaria, proclaimed unto them the Christ. **6** And the multitudes began to give heed unto the things that were being spoken by Philip, with one accord, when they heard him, and saw the signs in hand-made places, dwelleth; just as, the prophet, which he was working. **7** For, from many who had impure spirits, shouting with a loud voice, they were going out, and, many that were paralysed and lame, were cured. **8** And there came to be great joy in that city. **9** But, a certain man named Simon, was already in the city, practising magical arts, and astonishing the nation of Samaria, —saying that himself was someone great: **10** Unto whom all were giving heed, not your fathers persecute? Yea they slew them who from small even to great, saying—This, is the Power of God, which is called Great. **11** And they were Righteous One—of whom, now, ye, have become, giving heed to him, because that, for a considerable time, with his magical arts, he had astonished them. **12** But, when they believed Philip telling the good news concerning the kingdom of God, and the name of Jesus Christ, they proceeded to be immersed, both men and women. **13** And, Simon himself also, believed; and, having been immersed, was in constant attendance on Philip, —and, beholding signs and on the right hand of God; **14** And the Apostles who were in Jerusalem, hearing that Samaria had welcomed the word of God, sent out unto them Peter and John; **15** Who, indeed, going down, prayed for them, that they might receive Holy Spirit; — **16** For, not yet, had it, upon any one of them, fallen, but, only, to begin with, they had been immersed into the name of the Lord Jesus. **17** Then, proceeded they to lay their hands upon them, and they were receiving Holy Spirit. **18** But Simon, seeing that, through means of the laying on of the hands of the Apostles, the Spirit was being given, offered unto them money, **19** Saying—Give unto me also this authority,—in order that, on whomsoever may lay my hands, he may receive Holy Spirit. **20** And Peter said unto him—Thy silver, with thee, go to destruction! Because, the free-gift of God, thou didst suppose could, with money, be obtained! **21** Thou hast neither part nor lot in this matter; for, thy heart, is not upright before God. **22** Repent, therefore, from this thy baseness, and entreat of the Lord—whether, after all,

8 And, Saul, was taking pleasure with them in his death. Moreover there arose, in that day, a great persecution against the assembly which was in Jerusalem; [and], all, were scattered abroad throughout the countries of Judaea and Samaria, except the apostles. **2** Howbeit reverent men assisted at the burial of Stephen, and made great lamentation over him. **3** But, Saul, went on to lay waste the

the purpose of thy heart shall be forgiven thee; 23 For see that thou servest as a gall-root of bitterness, and a bond of unrighteousness. 24 And Simon, answering, said—Entreat ye, in my behalf, unto the Lord; that, nothing, may come upon me, of the things whereof ye have spoken! 25 They, therefore, having fully borne witness, and spoken the word of the Lord, began their return unto Jerusalem, and, unto many villages of the Samaritans, were they telling the glad tidings. 26 And, a messenger of the Lord, spake unto Philip, saying—Arise, and be journeying along southward, unto him—Saul! Saul! why, me, art thou persecuting? unto the way that goeth down from Jerusalem unto Gaza, —the same, is desert. 27 And, arising, he rise up, and enter into the city, and it shall be told power under Candace queen of the Ethiopians, who was over all her treasure [who] had come to worship him, stood speechless, —hearing, in Jerusalem; 28 And was returning, and, sitting in indeed, the voice, but beholding no one. 29 And Saul his chariot, and was reading the prophet Isaiah. 30 And, running near, Philip heard him reading Isaiah the prophet, and said—Dost thou, then, understand what thou art reading? 31 Now there was a certain disciple in Damascus, And, he, said—How indeed should be able—unless by name Ananias; and, the Lord, said unto him in someone shall guide me? And he called upon Philip, a vision—Ananias! And, he, said—Lo! I, [am here], to come up and sit with him. 32 Now, the passage of Lord! 33 In his humiliation, his judgment was a vision], Ananias by name, coming in and laying taken away,—his generation, who shall describe? on him his hands, to the intent he should see. 34 because, his life, is taken away from the earth. 35 And Ananias, answered—Lord! I have heard from the eunuch, making answer unto Philip, said—I pray many concerning this man, how many evil things unto thee! Of whom, is the prophet saying this? of himself, thy saints he hath done in Jerusalem; 36 And, as they were journeying along the way, they came unto a certain water, —and the eunuch saith—Lo! water! What doth nations and kings, and the sons of Israel; 37 hinder my being immersed? 38 And he commanded For, I, will let him understand how many things he the chariot to stand still; and they went down, both, must needs, for my name, suffer. 39 But, when they came up out of the water, the Spirit of the Lord caught away Philip, and hath sent me, —Jesus, who appeared unto thee in the eunuch saw him no more; for he was going on his way by which thou wast coming, —that thou way rejoicing. 40 Now Philip was found at Azotus; mayest recover sight, and be filled with Holy Spirit. 41 and, passing through, he was telling the glad tidings And, straightway, there fell from him—from his eyes, unto all the cities, until he came unto Caesarea. —as it were scales; he recovered sight also, and,

arising, was immersed: **19** And, receiving food, gained Tabitha, which, being translated, means Dorcas [a strength. And he came to be with the disciples who were in Damascus certain days; **20** And, straightway, Gazelle]. The same, was full of good works and alms in the synagogues, he began proclaiming Jesus, that, days, that she, sickening, died; and, bathing her, This, is the Son of God. **21** And all who were hearing they laid her in an upper room. **38** Now, Lydda being astonished, and began to say—is not, this, nigh unto Joppa, the disciples, hearing that Peter he who destroyed, in Jerusalem, them that invoke this name; and, here, for this purpose, had come, him—Do not delay to come through unto us! **39** And in order that he might lead them, bound, unto the Peter, arising, went with them, —whom, when he High-priests? **22** But, Saul, was the more gaining arrived, they brought up into the upper room; and power; and was confounding the Jews who dwelt there stood by him all the widows, weeping, and in Damascus, shewing, by comparison, that—This, showing the tunics and mantles—whatsoever things is the Christ. **23** Now, when a considerable number Dorcas was making while she was with them. **40** of days were being fulfilled, the Jews took counsel But Peter, putting them all outside, knelt down and together to kill him; **24** But their plot was made known prayed; and, turning towards the body, said—Tabitha, unto Saul, —and they were even narrowly watching arise! And she, opening her eyes and seeing Peter, the gates, both day and night, that they might kill him; sat up. **41** And, giving her his hand, he raised her up; **25** But the disciples, taking him by night, through the and, calling the saints and the widows, presented her, wall, let him down, lowering him in a basket. **26** And, living. **42** And it became known throughout the whole when he had arrived in Jerusalem, he made attempts of Joppa, and many believed upon the Lord. **43** And to join himself unto the disciples; and all were afraid it came to pass that, for a considerable number of him, not believing that he was a disciple. **27** But, days, he abode in Joppa, with one Simon, a tanner. Barnabas, taking him, brought him unto the apostles, and related unto them, —how, in the way, he had seen the Lord, and that he had spoken unto him; and how, in Damascus, he had spoken boldly in the name of Jesus. **28** And he was with them, coming in and going out in Jerusalem, speaking boldly in the name of the Lord; **29** And was both speaking and discussing with the Grecian Jews, —but, they, were setting to work to kill him. **30** And the brethren, discovering it, brought him down into Caesarea, and sent him away unto Tarsus. **31** So then, the assembly throughout the whole of Judaea and Galilee and Samaria, had peace, building itself up, and going on its way in the fear of the Lord; and, by the advocacy of the Holy Spirit, was being multiplied. **32** And it came to pass that, Peter, going through all [quarters] went down unto the saints also dwelling in Lydda. **33** And he found there a certain man, by name Aeneas, who, for eight years, had been lying prostrate upon a bed, for he was paralysed. **34** And Peter said unto him—Aeneas! Jesus Christ healeth thee! Arise, and smooth thy bed for thyself. And, straightway, he arose. **35** And all who dwelt in Lydda and Saron, saw him, —and, they, turned unto the Lord. **36** Now, in Joppa, there was a certain female disciple, by name

10 But, a certain man in Caesarea, by name Cornelius, a centurion of the band called Italian, — **2** Devout, and fearing God with all his house, doing many alms unto the people, and supplicating God continually, **3** Saw, in a vision, manifestly, as if about the ninth hour of the day, a messenger of God, coming in unto him, and saying unto him—Cornelius! **4** And he, looking steadfastly at him, and becoming full of fear, said—What is it, Lord? And he said unto him—Thy prayers and thine alms, have gone up for a memorial before God. **5** Now, therefore, send men unto Joppa, and fetch one Simon who is surnamed Peter, — **6** The same is a guest with one Simon a tanner, whose house is by the sea. **7** And, when the messenger who had been speaking with him had departed, calling two of the domestics, and a devout soldier of them that constantly attended him, **8** And relating everything unto them, he sent them off unto Joppa. **9** Now, on the morrow, as those men were journeying, and, unto the city, drawing near, Peter went up on the housetop to pray, about the sixth hour; **10** But he became hungry, and wished to eat, —and, while they were making ready, there came upon him a trance; **11** And he beheldeth heaven

opened, and, corning down, a kind of vessel, like a ninth hour, as one of prayer, in my house. And lo! large linen cloth, by its four corners, being let down a man stood before me, in bright clothing, 31 And upon the earth, 12 In which were all the quadrupeds saith—Cornelius! thy prayer hath been heard, and, and creeping things of earth and birds of heaven. thine alms, have been remembered before God. 32 13 And there came a voice unto him—Rise, Peter! Send, therefore, unto Joppa, and fetch Simon, who slay and eat. 14 But Peter said—By no means, Lord! is surnamed Peter. The same is being entertained because, at no time, have I eaten anything common in the house of one Simon a tanner, by the sea. 33 or unclean. 15 And a voice [came] again, a second Immediately, therefore, I sent unto thee: Thou, also time, unto him—What things, God, hath cleansed, be hast, well, done in coming. Now, therefore, all we, not, thou, making common. 16 Now, this, took place before God are present, to hear all things that have thrice; and, straightway, was the vessel taken up into been enjoined upon thee by the Lord. 34 And Peter, heaven. 17 And, as within himself Peter was doubting opening his mouth, said—Of a truth, I find that God what the vision which he had seen might mean, lo! is no respecter of persons; 35 But, in every nation, the men who had been sent by Cornelius, having he that feareth him and worketh righteousness, is sought out the house of Simon, stood at the gate, acceptable unto him. 36 As touching the word he hath 18 And, calling, enquired whether, Simon who was sent unto the sons of Israel, announcing the glad surnamed Peter, was there being entertained. 19 And, tidings of peace through Jesus Christ—the same, is as Peter was pondering over the vision, the Spirit Lord, of all, 37 Ye yourselves, know what hath come to said—Lo! two men, seeking thee. 20 But rise, go pass throughout the whole of Judaea, beginning from down, and be journeying with them, nothing, doubting; Galilee, after the immersion which John proclaimed, because, I, have sent them. 21 And Peter, going respecting Jesus who was of Nazareth: — 38 How down unto the men, said—Lo! I, am he whom ye are God anointed him with Holy Spirit and with power, seeking: What is the cause, for which ye are come? who went about doing good and healing all that were 22 And they said—Cornelius, a centurion, a man oppressed by the adversary, because, God, was with righteous and fearing God, well-attested by the whole him. 39 We also, are witnesses of all things which he nation of the Jews, hath been divinely instructed by did, both in the country of the Jews and Jerusalem; a holy messenger to send for thee unto his house, whom they even slew by suspending upon a tree; and to hear words from thee. 23 Inviting them in, — 40 The same, God raised up on the third day, therefore, he entertained them; but, on the morrow, and gave him to become, manifest, 41 Not unto all he rose up and went forth with them, and certain of the people, but unto witnesses who had been fore-the brethren who were from Joppa went with him; appointed by God, unto us, who, indeed, did eat and 24 And, on the morrow, he entered into Caesarea. drink with him after his rising from among the dead. And, Cornelius, was expecting them, having called 42 And he charged us to proclaim unto the people, together his kinsfolk and intimate friends. 25 And, and bear full witness, that—This, is he that hath been when it came about that Peter entered, Cornelius marked out by God to be judge of living and dead. met him, and, falling at his feet, did homage. 26 But, 43 Unto the same, do all the prophets bear witness, Peter, raised him up, saying—Arise! I also myself, That, remission of sins, is to be received through am, a man. 27 And, conversing with him, he went his name, by every one that believeth on him. 44 in, and findeth many come together; 28 And said While Peter was yet speaking these words, the Holy unto the—Ye, well know, how unlawful it is, for, a Spirit fell upon all who were hearing the word. 45 And Jew, to be joining himself or coming in unto one of the faithful, of the circumcision, who had come with another race. And yet, unto me, hath God pointed Peter, were amazed, —in that, upon the nations also, out that I should be calling no man, common or the free-gift of the Holy Spirit had been poured out; unclean. 29 Wherefore, even without gainsaying, 46 For they heard them speaking with tongues, and came I when sent for. I ask, therefore, for what reason magnifying God. Then answered Peter— 47 Surely ye sent for me. 30 And Cornelius said—Four days then, the water, can no man forbid, that these should ago, counting unto this very hour, I was keeping, the not be immersed, —seeing that, the Holy Spirit, they

have received, as well as we. **48** And he commanded them in the name of Jesus Christ to be immersed. Then, requested they him, to abide still some days.

11 Now the Apostles and the brethren who were throughout Judaea heard that, the nations also, had welcomed the word of God. **2** And, when Peter came up unto Jerusalem, they of the circumcision began to find fault with him, **3** Saying—he went in unto men uncircumcised, and did eat with them. **4** But Peter, making a beginning, went on to set forth the matter unto them in order, saying— **5** I was in the city of Joppa praying, and saw in a trance, a vision:—coming down a sort of vessel, like a large sheet, by four corners, being let down out of heaven, and it came even unto me: **6** Into which steadfastly looking, began to observe, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the birds of heaven. **7** Moreover heard a voice also, saying unto me—Rise, Peter! slay and eat. **8** But I said—By no means, Lord, because, a common or unclean thing, hath at no time entered into my mouth. **9** And a voice answered, a second time, out of heaven—What things, God, hath cleansed, be not, thou, making common. **10** And, this, took place thrice, —and the whole was drawn up again into heaven; **11** And lo! immediately, three men halted at the house wherein we were, sent from Caesarea unto me. **12** And the Spirit bade me go with them, nothing doubting. And there went with me these six brethren also; and we entered into the house of the man, **13** And he related to us how he had seen the messenger in his house, standing, and saying—Send away unto Joppa, and fetch Simon, who is surnamed Peter; **14** Who shall speak words unto thee, whereby thou shall be saved, thou, and all thy house. **15** And, as I began to be speaking, the Holy Spirit fell upon them, just as upon us also at the beginning. **16** And I was put in mind of the word of the Lord, how he used to say—John, indeed, immersed with water; but, ye, shall be immersed in Holy Spirit. **17** If therefore the like free-gift God gave unto them, as even unto us, when we had believed upon the Lord Jesus Christ, who was, I, that could withstand God? **18** And, having heard these things, they held their peace, and glorified God, saying—Hence, even unto the nations, God hath granted repentance unto life.

19 They, therefore, who had been scattered abroad by reason of the tribulation that took place on account of Stephen, passed through as far as Phoenice and Cyprus and Antioch, unto no one speaking the word, save alone unto Jews. **20** And there were some from among them, Cyprians and Cyrenians, who, indeed, coming unto Antioch, began speaking, even unto the Grecian Jews, announcing the glad tidings as to the Lord Jesus; **21** And the hand of the Lord was with them, and a great number—they who believed—turned unto the Lord. **22** And the matter was reported in the hearing of the assembly that was in Jerusalem, concerning them; and they sent forth Barnabas, as far as Antioch; **23** Who, arriving, and seeing the favour which was of God, rejoiced, and went on to beseech all, with the purpose of their heart, to abide [in] the Lord; **24** Because he was a good man, and full of Holy Spirit and faith; and a considerable multitude were added unto the Lord. **25** He went away, however, unto Tarsus, to seek up Saul; **26** And, finding him, he brought him unto Antioch. And so it was with them, that, for a whole year, they were brought together in the assembly, and taught a considerable multitude; also that the disciples, first in Antioch, were called, Christians. **27** Now, in these days, there came down from Jerusalem, prophets, unto Antioch. **28** And one from among them, by name Agabus, rising up, gave a sign, through means of the Spirit, that, a great famine, was coming over all the inhabited earth; which, indeed, came to pass under Claudius. **29** And, according as any one of the disciples was being prospered, they each one of them set apart [something] for ministering, to send unto the brethren, who dwelt in Jerusalem; — **30** Which thing they also did, sending it unto the Elders, through the hand of Barnabas and Saul.

12 Now, in the course of that season, Herod the king thrust forth his hands to harm some of them of the assembly, — **2** And slew James the brother of John with a sword; **3** And, seeing that it was acceptable unto the Jews, he went on to apprehend Peter also (now they were the days of unleavened bread), — **4** Whom also having seized, he put into prison, delivering him up unto four quaternions of soldiers, to be guarding him, —intending, after the passover, to bring him up unto the people. **5** Peter,

therefore, was kept in the prison; but, prayer, was, earnestly, being made by the assembly, unto God, concerning him. **6** And, when Herod was about to bring him forth, on that night, was Peter sleeping between two soldiers, bound with two chains, also, before the door, were keeping the prison. **7** And lo! a messenger of the Lord stood over him, and a light shone in the cell; and, smiting the side of Peter, he roused him up, saying—Rise up quickly! And his chains fell off out of his hands. **8** And the messenger said unto him—Gird thyself, and bind on thy sandals. And he did so. And he saith unto me. **9** And, coming out, he began following, and knew not that it was true which was coming about through means of the messenger; but supposed that, a vision, he was beholding. **10** And, passing through the first ward and the second, they came unto the iron gate that leadeth into the city, the which, of its own accord, opened unto them; and, coming out, they went through one street, and, straightway, the messenger was parted from him. **11** And, Peter, coming to himself said—Now, know I, of a truth, that the Lord hath sent forth his messenger, and taken me out of the hand of Herod, and all the expectation of the people of the Jews. **12** And, considering the matter, he came unto the house of Mary, the mother of John who was surnamed Mark, where a considerable number were gathered together and praying. **13** And, when he had knocked at the door of the porch, there came unto it a maiden to hearken, by name Rhoda; **14** And, recognizing the voice of Peter, by reason of her joy, she opened not the porch, —but, running in, bare tidings that Peter was standing before the porch. But, they, unto her, said—Thou art raving. **15** She, however, kept on strongly declaring that, so, it was. But, they, were saying—It is his, messenger. **16** And, Peter, continued knocking; and, opening, they saw him, and were amazed. **17** But, making a sign to them with his hand to hold their peace, he related to them how, the Lord, had brought, him, forth out of the prison; and he said—Carry tidings unto James and the brethren, as to these things. And, going out, he went his way unto some other place. **18** And, when it became day, there was no small commotion among the soldiers, as to what, then, Peter had become! **19** And, Herod, seeking after and not finding, him, having examined the guards, ordered them to be led away [to death]; and, going down from Judaea unto Caesarea, stayed there. **20** Now he was bitterly hostile to them of Tyre and Zidon; but, with one accord, they came unto him, and, persuading Blastus, who was over the bed-chamber of the king, they were suing for peace; **21** And, on an appointed day, Herod, putting on royal apparel, seated himself upon the tribunal, proceeded to deliver an oration unto them. **22** And, the populace, began to shout—A god's, voice, and not, a man's! **23** And, instantly, there smote him, a messenger of the Lord, because he gave not the glory unto God; and, becoming worm-eaten, he expired. **24** And, the word of the Lord, went on growing and multiplying. **25** And, Barnabas and Saul, returned unto Jerusalem, fulfilling the ministering, taking with them John who was surnamed Mark.

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13 Now there were in Antioch, distributed through the existing assembly, —prophets and teachers: both Barnabas and Symeon who was called Niger, and Lucius the Cyrenian, Manaen also, Herod the tetrarch's foster-brother, and Saul. **2** And, as they were publicly ministering unto the Lord and fasting, the Holy Spirit said—Separate forthwith unto me, Barnabas and Saul, unto the work whereunto I have called them. **3** Then, fasting and praying, and laying their hands upon them, they sent them away. **4** They, therefore, being sent forth by the Holy Spirit, went down unto Seleucia, and, from thence, sailed away unto Cyprus; **5** And, coming to be in Salamis, they declared the word of God in the synagogues of the Jews; —and they had, John also, as an attendant. **6** And, passing through the whole island, as far as Paphos, they found a certain man, a magician, a false-prophet, a Jew, whose name was Bar-jesus; **7** Who was with the proconsul, Sergius Paulus, an intelligent man. The same, calling for Barnabas and Saul, sought to hear the word of God. **8** But Elymas the magician, —for so, when translated, is his name, —withstood them; seeking to turn aside the proconsul from the faith. **9** But Saul, who is also Paul, filled with Holy Spirit, looking steadfastly at him, **10** Said—O full of all guile, and all recklessness! Son of an adversary! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? **11** Now, therefore, lo! the

hand of the Lord is upon thee, and thou shalt be blind, every sabbath are being read; **28** And, though no not seeing the sun, until a fitting time. And, instantly, single cause of death they found, yet claimed they of there fell upon him a mist and darkness; and, going Pilate that he should be slain. **29** And, when they had about, he was seeking such as might lead him by finished all those things which, concerning him, had the hand. **12** Then, the proconsul, seeing what had been written, taking him down from the tree, they put happened, believed, being amazed at the teaching of him in a tomb. **30** But, God, raised him from among the Lord. **13** And, setting sail from Paphos, Paul's the dead: **31** Who appeared, during many days, unto company came into Perga of Pamphylia; but, John, them who had come up with him from Galilee unto withdrawing from them, returned unto Jerusalem. **14** Jerusalem; who, indeed, [now] are his witnesses They, however, passing through from Perga, arrived unto the people. **32** We, therefore, unto you, bring at Antioch of Pisidia; and, going into the synagogue the good news, as to the promise which, unto our on the sabbath-day, sat down. **15** And, after the fathers, was made, — **33** That God hath fulfilled, the reading of the law and the prophets, the synagogue- same, for our children, by raising up Jesus: as also, rulers sent unto them, saying—Brethren! if there is in the second psalm, it is written—My son, art thou: in you a word of exhortation unto the people, say I, this day, have begotten thee. **34** And, in that he on. **16** And Paul, standing up, and making a sign raised him from among the dead, no more destined to with his hand, said—Ye men of Israel! and such as return unto corruption, on this wise hath he spoken—I revere God! hearken: — **17** The God of this people will give unto you the faithful lovingkindnesses of Israel, chose our fathers, and, the people, he exalted, David. **35** Wherefore also, in a different [place], he by their sojourn in the land of Egypt, —and, with a saith—Thou wilt not give thy man of lovingkindness high arm, brought he them out of it; **18** And, for the to see corruption. **36** For, David, indeed, unto his own time of about forty years, bare with their manners generation having done service, by the counsel of in the desert; **19** And, overthrowing seven nations God, fell asleep, and was added unto fathers, and in the land of Canaan, gave them their land as an saw corruption; **37** But, he whom God hath raised, inheritance—about four hundred and fifty years. **20** did not see corruption. **38** Be it known unto you, And, after these things, he gave them judges, until therefore, brethren, —that, through this man, unto Samuel the prophet. **21** And, from that time, they you, remission of sins is declared; **39** And, from all asked for themselves a king, and God gave them things from which ye could not, by the law of Moses, Saul, son of Kish, a man of the tribe of Benjamin, be justified, by this man, everyone that believeth, is during forty years; **22** And, setting him aside, raised justified. **40** Be taking heed, therefore, lest that come up, David, unto them for king, —of whom he also upon you which hath been spoken in the prophets—said, bearing witness—I have found David, the son of **41** See, ye despisers, and marvel, and disappear: in Jesse, —[a man] according to my heart, who will do all that, a work, am, I, working in your days, —a work, my will. **23** From this man's seed, hath God, according which in nowise will ye believe, though one relate it in to promise, brought unto Israel, a saviour—Jesus: full unto you. **42** And, as they were going out, they **24** John, beforehand proclaiming, before the face of kept on beseeching that, on the ensuing sabbath, his coming in, an immersion of repentance, unto all might be spoken unto them these things. **43** And, the people of Israel. **25** And, as John was fulfilling when the congregation was broken up, there followed his course, he was saying—Whom are ye supposing many of the Jews, and of the devout proselytes, with that I am? I, am not he! But lo! there cometh, after Paul and Barnabas; who, indeed, in speaking unto me, one of whom I am not worthy, the sandals of them, went on persuading them to abide in the favour his feet, to loosen. **26** Brethren! sons of the race of of God. **44** And, on the coming sabbath, almost all Abraham, and those who among you revere God, the city, was gathered together, to hear the word of —unto you, hath this word of salvation been sent God. **45** But, the Jews, seeing, the multitudes, were forth. **27** For, they who were dwelling in Jerusalem, filled with jealousy, —and began speaking against the and their rulers, not recognising him, have, by judging things which, by Paul, were being spoken, defaming him, fulfilled, the very voices of the prophets which them. **46** And Paul and Barnabas, speaking boldly,

said—Unto you, was it necessary, that the word of God should first be spoken: seeing ye are thrusting it from you, and, unworthy, are judging yourselves of the age-abiding life, lo! we turn unto the nations; (aiōnios g166) 47 For so hath the Lord commanded us—I have set thee for a light of nations, that thou mayest be for salvation unto the end of the earth. 48 And they of the nations, hearing [this], began to rejoice, and to be glorifying God, and they believed—as many as had become disposed for life age-abiding. (aiōnios g166) 49 And the word of the Lord went on to be carried through the whole country. 50 But, the Jews, urged on the devout women of the higher class, and the chief men of the city, and roused up a persecution against Paul and Barnabas, —and thrust them out from their bounds. 51 But they, shaking off the dust of their feet against them, came into Iconium. 52 And, the disciples, were filled with joy, and with Holy Spirit.

14 And it came to pass in Iconium that they together entered into the synagogue of the Jews, and so spake that there believed, both of Jews and Greeks, a great throng. 2 But, the unpersuaded Jews, roused up and provoked the souls of them of the nations against the brethren. 3 A good while, therefore, tarried they, using boldness of speech [in dependence] upon the Lord, who was bearing witness unto his word of favour, granting signs and wonders to be coming to pass through their hands. 4 And the throng of the city was divided; and some indeed were with the Jews, while some were with the apostles. 5 But, when there took place an assault both of them of the nations and of the Jews, with their rulers, to maltreat and to stone them, 6 They became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the surrounding country; 7 And, there, were they announcing the glad tidings. 8 And, a certain man in Lystra, impotent in his feet, was sitting, —lame from his mother's womb, who never had walked. 9 This man, hearkened unto Paul, as he was speaking, —who, looking steadfastly at him, and seeing he had faith to be made well, 10 Said, with a loud voice—Stand up on thy feet, erect! And he sprang up, and began to walk about. 11 And, the multitudes, seeing what Paul had done, lifted up their voice, in the speech of Lycaonia—The gods, made like unto men, have come down unto us! 12 And they went on to call

Barnabas, Jupiter, and Paul, Mercury, seeing that, he, was the leader of discourse. 13 Also, the priest of the Jupiter that was before the city, bringing bulls and garlands unto the gates, with the multitudes, would have offered sacrifice. 14 But the apostles Barnabas and Paul, hearing of it, rending asunder their own mantles, sprang forward amidst the multitude, crying aloud, 15 and saying—Men! Why, these things, are ye doing? We also, of like nature with you, are men, bringing you the good news, that from these vain things, ye should be turning unto a living God: —Who made heaven and the earth and the sea and all things therein; 16 Who in the bygone generations suffered all the nations to be going on in their own ways, — 17 Although, not without witness, he left himself, doing good, from heaven, upon you, giving rain and fruitful seasons, filling, with food and gladness, your hearts. 18 Even these things, saying, scarcely restrained they the multitudes from offering sacrifice unto them. 19 But there came thither, from Antioch and Iconium, Jews, and, persuading the multitudes, and stoning Paul, they dragged him outside the city, supposing him to be dead. 20 Howbeit, the disciples surrounding him, he rose up, and entered into the city. And, on the morrow, he went forth, with Barnabas, unto Derbe. 21 Delivering the good news unto that city also, and making a good number of disciples, they returned unto Lystra, and unto Iconium, and unto Antioch, — 22 confirming the souls of the disciples, beseeching them to abide in the faith, and [declaring] that, through many tribulations, must we enter into the kingdom of God. 23 Moreover, appointing unto them by vote, in each assembly, elders, praying with fastings, they commended them unto the Lord on whom they had believed. 24 And, passing through Pisidia, they came into Pamphylia; 25 and, speaking in Perga the word, they came down unto Attalia; 26 and, from thence, they set sail for Antioch, whence they had been given up unto the favour of God for the work which they had fulfilled. 27 And, when they had arrived and gathered together the assembly, they began recounting how many things God had done with them, and that he had opened, unto the nations, a door of faith. 28 And they spent no little time with the disciples.

15 And, certain persons, coming down from Judea, began to teach the brethren—Except ye be

circumcised according to the custom of Moses, ye past times. (aiōn g165) 19 Wherefore, I, judge, not to cannot be saved. 2 And, when Paul and Barnabas be troubling them who, from the nations, are turning had had no little dissension and discussion with unto God; 20 but to write unto them, to abstain from them, it was arranged that Paul and Barnabas and the pollutions of idols, and from fornication, and from certain others from among them should go up unto what is strangled, and from blood. 21 For, Moses, out the Apostles and Elders in Jerusalem concerning of ancient generation, hath, in every city, them who this question, 3 They, therefore, being set forward proclaim him; seeing, that in the synagogues, every by the Assembly, began passing through Phoenicia sabbath, he is read. 22 Then, seemed it good unto and Samaria, fully relating the conversion of them of the Apostles and the Elders with the whole Assembly the nations, and were causing great joy unto all the to send chosen men from among them unto Antioch, brethren. 4 And, having arrived in Jerusalem, they with Paul and Barnabas,—even Judas who is called were welcomed by the Assembly and the Apostles Barsabbas, and Silas, men taking a lead among the and the Elders; and they recounted all things God brethren: 23 writing through their hand—The Apostles had done with them. 5 But there [had] stood forth and the Elder Brethren, unto the brethren throughout some of those who, from the sect of Pharisees, had Antioch and Syria and Cilicia, who are from among the believed, saying—It is needful to be circumcising nations, wish joy! 24 Inasmuch as we had heard that, them, also to charge them to be keeping the law of certain from among us, had troubled you with words, Moses. 6 And the Apostles and Elders were gathered dismantling your souls,—unto whom we had given no together to see about this matter. 7 And, when much instructions, 25 It seemed good unto us, coming to be discussion had arisen, Peter standing up, said unto of one accord, that we should choose men and send them—Brethren! Ye yourselves, well know that, in them unto you, with our beloved Barnabas and Paul, days long past, amongst you, God chose that, through — 26 men who have given up their lives in behalf of my mouth, the nations should hear the word of the the name of our Lord Jesus Christ. 27 We have sent, glad tidings, and believe. 8 And, the heart-observing therefore, Judas and Silas, who also, themselves, God, bare witness,—unto them, giving the Holy Spirit, by word of mouth, can tell you the same things. 28 just as, even unto us; 9 and made no distinction For it hath seemed good unto the Holy Spirit and at all betwixt us and them, by their faith, purifying unto us, no greater burden, to be laying upon you, their hearts. 10 Now, therefore, why are ye proving than these necessary things: — 29 To be abstaining God, that ye should put a yoke upon the neck of the from idol sacrifices, and from blood, and from what disciples, which, neither our fathers, nor we, have is strangled, and from fornication,—From which, if been able to bear. 11 But, through the favour of the ye keep yourselves, ye shall prosper. Fare ye well. Lord Jesus, we believe we shall be saved, in like 30 They, therefore, being let go, came down unto manner as, even they. 12 And all the throng held their Antioch; and, having gathered together the throng, peace, and began to hearken unto Barnabas and Paul delivered the letter, 31 and, when they read it, they relating how many signs and wonders God had done rejoiced for the consolation. 32 And, both Judas and among the nations, through them. 13 And, after they Silas, being themselves also prophets, with much held their peace, James answered, saying—Brethren! discourse, consoled and confirmed the brethren. 33 hearken unto me. 14 Symeon, hath fully told how And, when they had spent a time, they were let go, in God, first visited, to take out of the nations, a people peace, from the brethren, unto them who had sent for his name. 15 And, with this, agree the words of them. 35 But, Paul and Barnabas, tarried in Antioch, the prophets, according as it is written— 16 After teaching and telling the joyful tidings,—along with these things, will I return, and will rebuild the tent of many others also,—of the word of the Lord. 36 And, David that hath fallen, and, the ruins thereof, will I after certain days, Paul, said unto Barnabas—Let rebuild, and will set it up again: 17 That the residues us now return, and visit the brethren in every city in of men may seek out the Lord, and all the nations which we have declared the word of the Lord, and upon whom my name hath been called, saith the see how they are. 37 And, Barnabas, was minded to Lord that doeth these things, 18 Known from age- take with them John also, called Mark; 38 but Paul

deemed it right, as to him who had withdrawn from them, back from Pamphylia, and had not gone with them unto the work, not to be taking with them, this man. **39** And there arose an angry feeling, so that they separated one from the other: and, Barnabas, taking Mark, sailed away unto Cyprus, — **40** whereas, Paul choosing Silas, went forth, committed unto the favour of the Lord by the brethren, **41** and proceeded to pass through Syria and Cilicia, confirming the assemblies.

16 And he came even unto Derbe, and unto Lystra; and lo! a certain disciple, was there, by name Timothy, son of a believing Jewish woman, but whose father was a Greek, — **2** who was well-attested by the brethren in Lystra, and Iconium. **3** The same, would Paul have go forth with him, and took and circumcised him, on account of the Jews who were in those places; for they one and all knew that, his father, was, a Greek. **4** And, as they passed through the cities, they were delivering unto them, for observance, the decrees which had been decided upon by the Apostles and Elders who were in Jerusalem. **5** The assemblies, therefore, were being confirmed in the faith, and increasing in number, every day. **6** And they passed through the Phrygian and Galatian country, being forbidden by the Holy Spirit to speak the word in Asia; **7** but, coming along Mysia, they were attempting to journey into Bithynia, —and, the Spirit of Jesus, suffered them not; **8** but, passing by Mysia, they came down unto Troas. **9** And, a vision, by night, unto Paul appeared: —A man of Macedonia, there was, standing and beseeching him, and saying—Come over into Macedonia, and bring us succour! **10** Now, when, the vision, he had seen, straightway, we sought to go forth unto Macedonia, concluding that God, had summoned us to tell the glad tidings unto them. **11** Setting sail, therefore, from Troas, we ran straight into Samothracia, and, on the morrow, unto New City, **12** and, from thence, unto Philippi, —which, indeed, is the first city of the part of Macedonia—a colony. And we were, in this city, spending certain days; **13** and on the day of rest, we went forth outside the gate, beside a river, where we supposed there was a place of prayer,—and, sitting down, we went on to speak unto the women who had come together. **14** And, a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, devout towards God,

was hearkening, whose heart, the Lord, fully opened, to be giving heed unto the things being spoken by Paul. **15** And, when she was immersed, and her house, she besought [us], saying—If ye have judged me to be a believer in the Lord, come into my house, and abide [there]. And she constrained us. **16** And it came to pass, as we were on our way unto the place of prayer, a certain damsel, having a spirit of Python, met us, —who, indeed, much gain, was presenting unto her masters, by divining. **17** The same, following after Paul and us, kept crying aloud, saying—These men, are servants of the Most High God, —who, indeed, are declaring unto you a way of salvation. **18** And, this, she continued to do for many days. But Paul, worn out, and turning unto the spirit, said—I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same hour. **19** And, her masters, seeing that their hope of gain had gone out, laying hold on Paul and Silas, dragged them into the market-place, unto the rulers; **20** and, leading them forward unto the magistrates, said—These men, are exceedingly troubling our city, they, being Jews, **21** And are declaring customs, which it is not allowable for us either to accept or to observe, being Romans. **22** And the multitude rose up together against them, and, the magistrates, rending off them their mantles, were giving orders to beat them with rods; **23** and, laying upon them many stripes, they thrust them into prison, charging the prison-keeper, safely, to be keeping them: **24** who, a charge like this receiving, thrust them into the inner prison, and, their feet, made he fast in the stocks. **25** And, at midnight, Paul and Silas, being at prayer, began singing praise unto God; and the prisoners unto them, did hearken. **26** And, suddenly, a great earthquake took place,—so that the foundations of the prison were shaken, and all the doors were [instantly] set open, and the bonds of all were unfastened. **27** And, the prison-keeper, being wakened and seeing that the doors of the prison had been opened, drawing his sword, was about to kill himself, supposing the prisoners to have fled. **28** But Paul called out with a loud voice, saying—By no means, do thyself harm, for we are, one and all, here. **29** And, asking for a light, he sprang in, and becoming, agitated, fell down unto Paul and Silas, **30** and, leading them forth outside, said—Sirs! what must I be doing, that I may be saved? **31** And,

they, said—Believe on the Lord Jesus, and thou these all, contrary to the decrees of Caesar, are shalt be saved, thou, and thy house. 32 And they acting, —saying that there is another king, Jesus. 8 spake unto him the word of God, with all who were in his house. 33 And, taking them with him, in that hour of the night, he bathed them from their stripes, and was immersed, he, and his, one and all, on the spot; 34 and, leading them up into his house, he believed in God. 35 And, when day came, the house, believed in God. 35 And, when day came, the magistrates sent off the constables saying—Let those unto the synagogue of the Jews, went off; 11 and, set near a table, —and exulted, having, with all his men go! 36 And the prison-keeper reported the words unto the synagogue of the Jews, went off; 11 and, unto Paul and Silas unto Beroea, who, indeed, arriving in that they welcomed the word with all readiness these, were more noble than those in Thessalonica, of mind, daily, searching the Scriptures, —whether unto the word with all readiness these things could be so. 12 Many, therefore, from go. Now, therefore, going forth, be taking your journey among them, believed, and, of the Grecian women of in peace. 37 But, Paul, said unto them—Beating us, the higher class, and of men, not a few. 13 But, when in public, uncondemned, men that are Romans, they the Jews from Thessalonica came to know that, in thrust us into prison; —and, now, by stealth, are they Beroea also, had the word of God been declared by thrusting us forth? Nay, verily! but let them come, themselves, and lead us out! 38 And the constables the multitudes. 14 Howbeit, then, immediately, the reported unto the magistrates these words; and they were struck with fear, when they heard that they were, Romans; 39 and came, and besought them, and, leading them out, went on to request them to depart from the city. 40 And so, coming forth from the prison, they went unto Lydia, and, seeing the brethren, they unto the sea; and both Silas and Timothy stayed behind, there. 15 But, they who were conducting Paul, brought him as far as Athens, and, receiving a commandment unto Silas and Timothy, that with, all possible speed, they would come unto him, they departed. 16 But, while, in Athens, Paul was expecting them, his spirit within him was being urged on, seeing how the city was given to idols. 17 So then, he began reasoning in the synagogue with the Jews, and with them who worshipped; and, in the market-place, every day, with them who happened to be at hand. 18 But, certain both of the Epicurean and of the Stoic philosophers, were encountering him; and some were saying—What might this picker-up-of-scrap wish to be saying? And, others—Of foreign demons, he seemeth to be a declarer: because, of Jesus and the Resurrection, he was announcing the joyful tidings. 19 And so, laying hold of him, they brought him up, to the Hill of Mars, saying—Can we get to know what this new teaching is, which, by thee, is being spoken. 20 For, certain foreign things, art thou bringing into our hearing: We are minded to get to know, therefore, what these things please to be! 21 Now, all Athenians and the sojourning foreigners, unto nothing else, were devoting their leisure, than to be telling or hearing, something newer. 22 And Paul taking his stand in the midst of the Hill of Mars, said—Ye men of Athens! In every way, how unusually reverent of the demons ye

17 And, travelling through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; 2 and, according to Paul's custom, he went in unto them, and, for three sabbaths, reasoned with them from the Scriptures, — 3 opening up, and setting forth, that it was needful for, the Christ, to suffer, and to arise from among the dead; and [saying], This, is the Christ, —Jesus, whom, I, am declaring unto you. 4 And, some from among them, were persuaded, and cast in their lot with Paul and Silas; also, of the devout Greeks, a great throng, and, of the chief women, not a few. 5 But the Jews, being, jealous, and taking unto themselves certain wicked men, of the rabble, and making a riot, were setting the city in an uproar; and, besieging the house of Jason, were seeking to lead them forth unto the populace, — 6 and, not finding them, they began dragging Jason and certain brethren unto the city-rulers, shouting—They who have thrown the inhabited earth into confusion, the same, hither also, are come, — 7 unto whom Jason hath given welcome; and,

are, I perceive. 23 For, passing through, and carefully observing your objects of devotion, I found an altar unto the Jews that, Jesus, was, the Christ. 6 But, also, in which was inscribed—Unto an Unknown God. What, therefore, not knowing, ye reverence, the same, do, I, declare unto you. 24 The God that made the world and all things that are therein, the same, the nations, will I go. 7 And, removing from thence, being, Lord, of heaven and earth, not in hand-made shrines, doth dwell, 25 nor, by human hands, is waited upon, as though in want of anything, himself, giving unto all life and breath and all things; 26 he made also, of one, every nation of men to dwell upon all the face of the earth, —marking out fitting opportunities, were believing, and being immersed. 9 And the and the bounds of their dwelling place, 27 that they might be seeking God—if, after all, indeed, they might feel after him and find him, —although, in truth, he is already not far from any one of us. 28 For, in him, we poets, have said—For, his offspring, of God, we ought not to be Being, then, offspring, of God, we ought not to be supposing that, unto gold or silver or stone, graven by art and device of man, the Divine, is like. 30 The him unto the judgment-seat, 31 inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in offering faith unto all, by raising him from among the dead? 32 Now, when they heard of raising the dead, some, indeed, began to mock, while, others, said—We will hear thee, concerning this, even again. 33 Thus, Paul, came forth out of their midst. 34 the judgment-seat. 17 But they all, laying hold of But, certain persons, joining themselves unto him, believed; among whom were even Dionysius the Mars-hill judge, and a woman by name Damaris, and others with them.

abiding a good many days with the brethren, bidding them adieu, set sail for Syria; and, with him, Priscilla and Aquila; having shorn his head in Cenchreae, for he had a vow. 19 And they came down to Ephesus; and, as for them, he left them there, —but, himself entering into the synagogue, he reasoned with the Jews. 20 And, when they requested him for a longer time to abide, he consented not; 21 but, bidding them adieu, and saying—Again, will I return unto you, God willing, he sailed away from Ephesus; 22 and, putting in at Caesarea, going up and saluting the assembly, went down unto Antioch; 23 and, spending some time, he went forth, passing through, in order, the country

18 After these things, withdrawing from Athens, he came unto Corinth; 2 and, finding a certain Jew, by name Aquila, of Pontus by birth, —lately come from Italy, and Priscilla his wife, because Claudius had ordered all the Jews to be leaving Rome, he came unto them, 3 and, because he was of the same craft, he abode with them, and wrought, for they were tent-makers by their trade. 4 And he began reasoning in the synagogue every sabbath, and was persuading both Jews and Greeks. 5 When, however, both Silas and Timothy had come down from Macedonia, Paul

of Galatia and Phrygia, confirming all the disciples. **24** were departing from them, and, the wicked spirits, But, a certain Jew, Apollos by name, an Alexandrian were going out. **13** But certain also of the wandering by birth, a learned man, came down to Ephesus, Jews, exorcists, took in hand to be naming, over being, mighty, in the Scriptures. **25** The same, had them that had the wicked spirits, the name of the Lord been orally taught the way of the Lord, and, being Jesus, saying—I adjure you, by Jesus whom Paul fervent in his spirit, began speaking and teaching proclaimeth! **14** And there were seven sons of one accurately, the things concerning Jesus,—properly Sceva, a Jew, a High-priest, who, this thing, were knowing, only the immersion of John. **26** The same, doing. **15** But the wicked spirit. Answering, said unto also began speaking boldly in the synagogue; and them—Jesus, [indeed], I am getting to know, and, Priscilla and Aquila, hearing him, took him unto them, Paul, I well-know, —but who are, ye? **16** And the and, more accurately, expounded unto him the way of man in whom was the wicked spirit, springing upon God. **27** And, he being minded to pass through into them, mastering them both, prevailed against them, Achaia, the brethren urgently wrote unto the disciples so that, naked and wounded, fled they out of that to welcome him,—who, arriving, was very useful unto house. **17** And, this, became known to all—both Jews them who had believed, with his gift; **28** for, with great and Greeks—who were dwelling in Ephesus; and fear force, began he confuting the Jews, publicly, shewing fell upon them all, and the name of the Lord Jesus by the Scriptures that Jesus was, the Christ.

19 And it came to pass, while Apollos was in

Corinth, Paul, passing through the upper parts, came to Ephesus, and found certain disciples; **2** and he said unto them—Holy Spirit, received ye, when ye believed? And they said unto him—Nay! not even whether there is Holy Spirit, did we hear. **3** And he said—Into what, then, were ye immersed? And, they, said—Unto John's immersion. **4** Then said Paul—John, immersed with an immersion of repentance, unto the people, saying, that, on him who was coming after him, they should believe, —that is, on Jesus. **5** And, when they heard [this], they were immersed into the name of the Lord Jesus; **6** and, Paul laying hands upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying. **7** And all the men were about twelve. **8** And, entering into the synagogue, he was speaking boldly for three months, reasoning and persuading concerning the kingdom of God. **9** But, when some were hardening themselves, and refusing to be persuaded, speaking evil of the Way before the throng, withdrawing from them, he separated the disciples; day by day, reasoning in the school of Tyrannus. **10** And, this, took place for two years, so that, all who dwelt in Asia, heard the word of the Lord, both Jews and Greeks. **11** Mighty works, also, not the ordinary, God was working through the hands of Paul; **12** so that, even unto the sick, were being carried from his body, handkerchiefs or aprons, and the diseases

was being magnified. **18** Many also of them who had believed, were coming, making open confession, and renouncing their practices. **19** And, a good many of them who had practised the curious arts, bringing together the books, were burning them before all; and they reckoned up the prices of them, and found them fifty thousand pieces of silver. **20** Thus, with might, the Lord's word, was growing and prevailing. **21** Now, when these things were fulfilled, Paul purposed in his spirit, going through Macedonia and Achaia, to be journeying unto Jerusalem, saying—After I have been there, Rome also, must I see! **22** And, sending off into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself, held on awhile in Asia. **23** And there arose during that season no small disturbance concerning the Way. **24** For, one Demetrius by name, a silversmith, making [silver] shrines, of Diana, used to bring unto the craftsmen no little business; **25** gathering whom together, and them who in such things wrought, he said—Men! ye well know that, by this business, we have our prosperity; **26** and ye perceive and hear that, not only in Ephesus, but well-nigh in all Asia, this Paul, hath persuaded and turned away a considerable multitude, saying that they are, no gods, which, with hands, are made. **27** And, not only is there danger that this our heritage into ill-repute may come, but even that the temple, of the great Goddess Diana, for nothing, may be counted; also that, even on the point of being pulled down, may be Her Majesty, whom, all Asia and the habitable world, do worship. **28** Now, hearing

this, and becoming full of wrath, they began crying 4 Now there were accompanying him, Sopater, son aloud, saying—Great, is Diana of the Ephesians! 29 of Pyrrhus a Beroean; and of the Thessalonians, And the city was filled with the confusion; they rushed Aristarchus and Secundus; and Gaius of Derbe and also with one accord into the theatre, carrying off with Timothy; and, of Asia, Tychicus and Trophimus. 5 them Gaius and Aristarchus, Macedonians, fellow- And, these, came and were waiting for us at Troas. 6 travellers of Paul. 30 But, Paul, being minded to And, we, sailed forth, after the days of unleavened enter in among the populace, the disciples would not bread, from Philippi, and came unto them in Troas suffer him. 31 Moreover, certain of the Asiarchs also, in five days, where we tarried seven days. 7 And, being his friends, sending unto him, were beseeching on the first of the week, when we were gathered him not to adventure himself into the theatre. 32 together to break bread, Paul went on to discourse Others, indeed, were crying out something else; for with them, being about to depart on the morrow; the assembly had become confused, and, the greater and he prolonged his discourse until midnight. 8 part, knew not for what cause they had come together. Now there were a good many torches in the upper 33 Howbeit, out of the multitude, they bare aloft one room, where we were gathered together. 9 And there Alexander, the Jews thrusting him forward; Alexander, sat, a certain young man by name Eutychus, in the however, waving his hand, was wishing to make his window, who was getting overpowered by a deep defense unto the populace. 34 But, recognizing that sleep; and, while Paul was discoursing yet further, he was a Jew, one voice arose from all for about being overpowered by his sleep, he fell, from the two hours, as they cried aloud—Great, is Diana of third story, down, and was taken up dead. 10 Going the Ephesians! 35 Howbeit the town-clerk, having down, however, Paul fell upon him, and, embracing calmed the multitude, saith—Ephesians! why, who him, said—Be not making confusion; for, his soul, is there of mankind that doth not acknowledge the is, in him. 11 And, going up, and breaking the loaf, city of Ephesians to be temple-keeper of the Great and tasting, —for a good while also conversing, until Diana, and of the [image] that fell from Jupiter? 36 As dawn, thus, he departed. 12 And they brought the these things, then, cannot be denied, it is needful boy alive, and were comforted beyond measure. 13 that ye be calmed at once, and, nothing rash, be And, we, going forward unto the ship, set sail for doing. 37 For ye have brought these men, neither Assos, from thence being about to take up Paul; for, as temple-robbers, nor as defaming our goddess. so, had he arranged, being about, himself, to go on 38 If then, Demetrius, and the craftsmen with him, foot. 14 And, when he fell in with us in Assos, we took have against anyone an accusation, courts, are being him on board, and came into Mitylene; 15 and, from held, and there are, proconsuls: let them accuse one thence sailing away on the morrow, we came over another! 39 But, if after, something further, ye are against Chios, and, on the next day, we thrust aside seeking, in the regular assembly shall it be settled. into Samos, and, on the succeeding day, we came 40 For we are, even in danger of being accused of into Miletus. 16 For Paul had determined to sail past riot, concerning this day, no cause at all, existing, by Ephesus, lest he should happen to lose time in Asia; reference to which we shall be able to give a reason for he hastened, if it were possible for him, against for this concourse. 41 And, these things, having said, the day of Pentecost, to arrive, in Jerusalem. 17 But, he dismissed the assembly.

20 But, after the tumult had ceased, Paul, sending for the disciples and exhorting them, took leave, and went forth to be journeying unto Macedonia. 2 Passing through those parts, however, and exhorting them with much discourse, he came into Greece; 3 and, spending three months, when a plot was laid against him by the Jews, as he was about to sail to Syria, he determined to turn back through Macedonia. from Miletus, he sent unto Ephesus, and called for the elders of the assembly. 18 And, when they were come to him, he said unto them—Ye yourselves, well know, from the first day when I set foot in Asia, in what manner came to be with you all the time, 19 doing service unto the Lord, with all humility and tears, and temptations which befell me through the plots of the Jews: 20 in what manner I in nowise shrank from announcing unto you anything that was profitable and teaching you publicly and in your homes; 21 bearing

full witness, both to Jews and to Greeks, as to the **21** And it came to pass, when we set sail, having
repentance due unto God, and as to belief on our torn ourselves from them, running a straight
Lord Jesus. **22** And, now, lo! I, bound in my spirit, am course, we came unto Cos, and, on the next day,
journeying unto Jerusalem; the things which therein unto Rhodes, —and from thence unto Patara; **2**
shall befall me, not knowing, — **23** save that, the and, finding a ship crossing over to Phoenicia, going
Holy Spirit, from city to city, doth bear me full witness, on board, we set sail. **3** And, sighting Cyprus, and
saying that, bonds and tribulations, await me. **24** But, leaving it behind to the left, we held on our voyage to
for no cause whatever, am I making my life dear to Syria, and landed at Tyre; for, there, the ship was to
myself, so that I may finish my course and the ministry discharge her cargo. **4** And, finding up the disciples,
which I have received from the Lord Jesus, to bear we remained there seven days, and they, unto Paul,
full witness as to the good news of the favour of God. began to say, through the Spirit, that he would gain
25 And, now, lo! I, know that, no more, shall ye see no footing in Jerusalem. **5** And, when it came to pass
my face, —ye all, among whom I have gone about that we had completed the days, we went forth, and
proclaiming the kingdom. **26** Wherefore I take you to continued our journey, all of them accompanying us,
witness, on this very day, that, pure am I from the with wives and children, as far as outside the city;
blood of all; **27** for I have not shrunk from announcing and, kneeling down on the beach in prayer, **6** we are
all the counsel of God unto you. **28** Be taking heed ourselves from each other, and we went on board
unto yourselves, and unto all the little flock in which the ship, while, they, returned unto their homes. **7**
the Holy Spirit hath set, you, as overseers, —to be And, we, finishing the voyage from Tyre, reached
shepherding the assembly of God which he hath Ptolemais, and, saluting the brethren, abode one day
acquired through means of the blood of his own. with them; **8** and, on the morrow departing, we came
29 I, know, that there will enter, after my departure, to Caesarea, and, entering into the house of Philip
grievous wolves into your midst, not sparing the little the evangelist, who was of the seven, we abode with
flock; **30** and, from among your own selves, will arise him. **9** Now—this man, had four virgin daughters, who
men speaking distorted things, to draw away the used to prophesy. **10** And, as we stayed on many
disciples after themselves. **31** Wherefore, be on the days, there came down a certain man from Judaea,
watch, remembering that, for three years, night and a prophet, by name Agabus; **11** and, coming unto
day, I gave myself no rest, with tears, admonishing us, and taking Paul's girdle, he bound his own feet
each one. **32** Now, therefore, I commend you unto and hands, and said—Thus, saith the Holy Spirit, the
the Lord, and unto his word of favour, —which is able man whose this girdle is, shall the Jews thus bind in
to build up and give the inheritance among all the Jerusalem, and deliver up into the hands of Gentiles.
hallowed ones. **33** The silver or gold or apparel of no **12** And, when we heard these things, both, we, and
one, did I covet: **34** yourselves, acknowledge that, for they of the place began beseeching him, not to go up
my necessities and for those who were with me, hard unto Jerusalem. **13** Then, answered Paul—What are
wrought these hands! **35** In all things, I gave you to ye doing, weeping and breaking my heart? For, I,
understand, that, thus toiling, it behoves to be helping not only to be bound, but to die in Jerusalem, am
the weak, also to be keeping in mind the words of the ready, in behalf of the name of the Lord Jesus. **14**
Lord Jesus, that, he himself, said—Happy is it, rather And, as he was not to be persuaded, we ceased,
to give than to receive! **36** And, these things saying, saying—the Lord's, will be done! **15** And, after these
kneeling down with them all, he prayed. **37** And they days, making ready what we had, we started to go up
all wept much, and, falling upon Paul's neck, they unto Jerusalem; **16** and there went certain also of the
were tenderly kissing him; **38** being most distressed disciples from Caesarea, along with us, who were
for the word which he had said, —That, no more, to introduce us unto one with whom we might be
should they, his face, behold. And they accompanied entertained, one Mnason of Cyprus, an early disciple.
him unto the ship.

17 Now, when we came to Jerusalem, the brethren, gladly welcomed us. **18** And, on the next day, Paul
went in with us unto James, and, all the elders,

were present. 19 And, saluting them, he went on to instantly taking unto him soldiers and centurions, narrate, one by one, each of the things which God ran down upon them; and, they, seeing the captain had wrought among the nations through his ministry. and the soldiers, left off striking Paul. 33 Then, the 20 And, they, having heard, began glorifying God; captain, drawing near, laid hold of him, and ordered and they said to him—Thou observest, brother, how him to be bound with two chains, —and began to many myriads there are among the Jews who have enquire, who he might be, and what he had done; 34 believed, and, all, are zealous for the law. 21 Now but, others, were calling out, something else, in the they have heard it rumoured concerning thee, that, an multitude; and so, as he could not get to know the apostacy, art thou teaching, from Moses, unto all the certainty, because of the tumult, he ordered him to Jews, who are among the nations, telling them not to be brought into the castle. 35 And, when he came be circumcising their children, nor, by the customs, to unto the stairs, so it was that he was borne along by be walking. 22 What, then, is it? at all events, they will the soldiers, because of the force of the multitude; hear that thou hast come. 23 This, then, do, which 36 for the throng of the people was following, crying unto thee, we say: —We have four men who have a out—Away with him! 37 But, when he was on the vow upon themselves. 24 Taking these unto thee, point of being taken into the castle, Paul saith unto be purified with them, and spend something upon the captain—Is it allowed me, to say somewhat unto them, that they may shave their head; and all will thee? And he said—With Greek, art thou acquainted? get to know, that the things which they have heard 38 Not, then, art, thou, the Egyptian, who, before rumoured concerning thee, are, nothing, —on the these days, stirred up to sedition and led out into the contrary, thou thyself, dost keep the ranks, guarding wilderness the four-thousand men of the Assassins? the law. 25 But, concerning them of the nations 39 And Paul said—I, indeed, am a Jew, of Tarsus in who have believed, we ourselves, sent, deciding Cilicia,—a citizen, of no obscure city; but I beseech that they should be guarding themselves, both as to thee, give me leave to speak unto the people! 40 idol sacrifice, and blood, and what is strangled, and And, when he had given leave, Paul, standing upon fornication. 26 Then Paul, taking unto him the men, the stairs, waved with his hand unto the people; and, on the next day, with them, being purified, began when great silence was secured, he addressed them entering into the temple to declare the filling up of in the Hebrew language, saying—

the days of the purification—until, the offering, had been presented for each one of them. 27 When, however, the seven days were on the point of being concluded, the Jews from Asia, observing him in the temple, began to urge-on all the multitude, and thrust upon them their hands, 28 crying out—Israelites! be giving help! This, is the man who, against the people, and the law, and this place, is teaching, all men everywhere; furthermore, even Greeks, hath he brought into the temple, and hath profaned this holy place. 29 For they had before seen Trophimus, the Ephesian, in the city along with him, whom they were supposing, Paul, had brought, into the temple. 30 And the whole city was set in motion, and there took place a running together of the people, and, laying hold of Paul, they proceeded to drag him outside the temple, and, straightway, the doors were made fast. 31 When, also, they were seeking to slay him, there was carried up information, unto the captain of the band, that all Jerusalem was in confusion: — 32 who,

22 Brethren and fathers! Hear ye, the defence, which I now make unto you: — 2 And, when they heard that, in the Hebrew language, he had begun to address them, they kept the more quiet. And he saith— 3 I, am a Jew, born in Tarsus of Cilicia, but nurtured in this city, at the feet of Gamaliel,—trained after the strictness of our ancestral law; being jealous for God just as, all ye, are this day; 4 and, this way, I persecuted unto the death, binding and delivering up into prisons both men and women: — 5 as, even the High-priest, beareth me witness, and all the Eldership,—from whom, letters also, accepting to the brethren, unto Damascus, was I journeying, to bring them who were there bound unto Jerusalem, that they might be punished. 6 But it befell me, as I was journeying and drawing nigh unto Damascus, that, about mid-day—suddenly—out of heaven, there flashed a great light all around me; 7 I fell also to the ground, and heard a voice saying unto me—Saul! Saul! Why,

me, art thou persecuting? 8 And, I, answered—Who art thou, Lord? And he said unto me—I, am Jesus the Nazarene, whom, thou, art persecuting! 9 Now, they who were with me, beheld, indeed, the light, but heard not, the voice, of him that was speaking with me. 10 And said—What shall I do, Lord? And, the Lord, said unto me—Arise, and be going thy way into Damascus, and, there, shall it be told thee of all things which are appointed for thee to do. 11 But, as I could led by the hand of them who were with me, I came into Damascus. 12 And, one Ananias, a man devout according to the law, well-attested by all the Jews that dwelt there, 13 coming unto me, and standing over me, said—Saul, brother! look up. And, I, in that very hour, looked up on him. 14 And he said—The God of our fathers, hath chosen thee to get to know his will, and to see the Righteous One, —and to hear a voice out of his mouth. 15 Because thou shalt be a witness to him unto all men, of the things which thou hast seen and heard. 16 And, now, what art thou going to do? Arise, and get thyself immersed, and have thy sins bathed away, calling upon his name. 17 And it came to pass, when had returned unto Jerusalem, and was praying in the temple, that I came to be in a trance, 18 and saw him, saying unto me—Haste thee, and go forth speedily out of Jerusalem, inasmuch as they will not accept thy witness concerning me. 19 And, I, said—Lord! they themselves, well know that I was imprisoning and beating in every synagogue them who were believing on thee. 20 And, when the blood of Stephen thy witness was being shed, even I myself, was standing by, and approving, and guarding the mantles of them who were slaying him. 21 And he said unto me—Be taking thy journey; because, I, unto nations afar off, will send thee. 22 And they hearkened unto him as far as this word, and lifted up their voice, saying—Away from the earth, with such a man as this, for it is not fit that he should live. 23 Now, as they were both making an outcry and tearing their mantles, —dust, also were throwing into the air, 24 the captain ordered him to be brought into the castle, saying, that, with scourging, he should be put to the test, —that he might find out, for what cause they were, thus, clamouring against him. 25 But, when they had stretched him out with straps, Paul said unto the by-standing centurion—A Roman, and uncondemned,

is it allowed you to be scourging? 26 And, when the centurion heard [that], he went unto the captain, and reported, saying—What art thou going to do? For, this man, is, a Roman? 27 And the captain, coming up, said to him—Tell me! Art, thou, a, Roman? And, he, said—Yea! 28 And the captain answered—I, for a large sum, this citizenship acquired! And, Paul, said—But, I, am even, [free-] born! 29 Straightway, therefore, they who were about to put him to the test, withdrew from him; and, even the captain, was struck with fear, when he found out he was, a Roman, and because, him, he had bound. 30 But, on the morrow, being minded to get to know the certainty as to why he was being accused by the Jews, he released him, and ordered the High-priests and all the High-council to come together; and, bringing down Paul, set him before them.

23 And Paul, looking steadfastly, at the High-council, said—Brethren! I, in all good conscience have used my citizenship for God until this day. 2 And, the High-priest, Ananias, ordered them that stood by him, to be smiting him on the mouth. 3 Then, Paul, unto him, said—God is about to be smiting thee, thou whited wall! Dost, thou, then sit to judge me according to the law, and, unlawfully, orderest me to be smitten? 4 And, they who stood by, said—The High-priest of God, dost thou revile? 5 And Paul said—I was not aware, brethren, that he was high-priest; because it is written—Of a ruler of thy people, shalt thou not speak injuriously. 6 But Paul, getting to know that, the one part, were Sadducees and, the other, Pharisees, began to cry aloud in the council—Brethren! I, am, a Pharisee, son of Pharisees: —Concerning a hope, even of a rising again of the dead, am I to be judged. 7 And, as this he was saying, there arose a dissension of the Pharisees and Sadducees; and rent asunder was the throng. 8 For, Sadducees, say, there is no rising again, nor messenger, nor spirit, whereas, Pharisees, confess them both. 9 And there arose a great outcry, and certain of the Scribes of the party of the Pharisees, standing up, began to strive, saying—Nothing bad, find we in this man; —but, if a spirit hath spoken unto him, or a messenger... 10 And, great dissension arising, the captain, fearing lest Paul would be torn in pieces by them, ordered the troop to go down, and take him by force out of

their midst, to bring him into the castle. **11** But, on the following night, the Lord, standing over him, said—Be of good courage! for, as thou hast fully borne witness of the things concerning me in Jerusalem, so must thou, in Rome also, bear witness. **12** And, when it became day, the Jews, forming a conspiracy, bound themselves under a curse, saying, that they would neither eat nor drink till they had slain Paul. **13** And they were accusing him, [I took him down into their High-council, had formed. **14** And they went unto the High-priests and Elders, and said—With a curse or bonds, to be charged. **15** Now, therefore, do, ye, with the High-council, make it appear unto the captain, that he should bring him down unto you, as though about to ascertain more exactly the things that concern him; him by night unto Antipatris; **16** But Paul's sister's son hearing of the lying-in-wait, happening to be near, and coming into the castle, Caesarea, and delivering the letter unto the governor, —reported it unto Paul. **17** And Paul, calling unto him one of the centurions, said—This young man, lead thou away unto the captain, for he hath somewhat to report unto him. **18** He, therefore, taking him with him, brought him unto the captain, and saith—The prisoner Paul, calling me unto him, requested me to bring this young man unto thee, as having somewhat to tell thee. **19** And the captain, taking him by the hand, and going aside, began, privately, to ask—What is it which thou hast to report unto me? **20** And he said—The Jews, have agreed to request thee, that, to-morrow, thou wouldest bring, Paul, down into the High-council, as though about to ascertain something, more exact, concerning him. **21** Thou, therefore, do not be persuaded by them, for there are lying in wait for him, from among them, more than forty men, —who, indeed, have bound themselves under a curse, neither to eat nor drink, till they have killed him; and, now, are they ready, awaiting the promise, from thee. **22** the captain, therefore, dismissed the young man, charging him—Unto no one, divulge thou, that, these things, thou hast shewed unto me. **23** And calling certain two of the centurions he said—Make ye ready two hundred soldiers, that they may journey as far as Caesarea, —and seventy horsemen, and two hundred spearmen, by the third hour of the night; **24** beasts also provide, in order that, seating Paul thereon, they may bring him safely through unto Felix the governor. **25** And he wrote a letter, after this form: — **26** Claudius Lysias, unto the most excellent governor Felix, Joy! **27** This man, having been apprehended by the Jews, and being about to be killed by them, I went down with the troop, and rescued; having learned that he was, a Roman. **28** And, being minded to find out the cause for which they neither eat nor drink till they had slain Paul. **29** whom I found to be accused concerning their law, but, of nothing worthy of death according to their orders, taking up Paul, brought him by night unto Antipatris; **30** But, when I was informed there would be a plot against the man, forthwith, I sent him unto thee, charging, his accusers also, to be High-council, make it appear unto the captain, that he should bring him down unto you, as though about to ascertain more exactly the things that concern him; him by night unto Antipatris; **31** So the soldiers, according to their orders, taking up Paul, brought him by night unto Antipatris; **32** and, on the Morrow, set, Paul also, before him. **33** and the others, entering into the castle, — **34** And, when he had read it, and asked out of what province he was, and learned that he was from Cilicia, **35** I myself will hear thee in full, said he, whensoever, thine accusers also, are come; and gave orders that, in the palace of Herod, he should be kept under guard.

24 And, after five days, came down the High-priest Ananias, with certain Elders and a certain orator Tertullus, and they informed the governor against Paul. **2** And, when he was called, Tertullus began to make accusation, saying—Seeing that, great peace, we are obtaining through thee, and that, reforms, are being brought about for this nation through thy forethought, **3** both in all ways and in all places, are we accepting it, most excellent Felix, with all thankfulness. **4** But, lest I too long detain thee, I beseech thee to hear us concisely in thy considerateness. **5** For, finding this man a pest, and moving sedition with all the Jews that are throughout the inhabited earth, a leader also of the sect of the Nazarenes, — **6** who also attempted to desecrate even, the temple, whom we also seized, **8** from whom thou shall be able, thyself, by making examination concerning all these things, to ascertain the things of which, we, are accusing him. **9** Moreover, the Jews also were joining in the attack, saying that, these things, were, so. **10** And Paul answered, when the governor had motioned him

to be speaking, —Well knowing thee to have been, for many years, judge unto his nation, cheerfully, as to the things concerning myself, do I make defence; 11 seeing thou art able to ascertain, that there are, not more, than twelve days, since I went up to worship in Jerusalem, — 12 and neither, in the temple, found they me, with any one, disputing, or causing, a halt, of the multitude, either in the synagogues or throughout the city, — 13 neither can they make good the things concerning which they are, now, accusing me. 14 But I confess, this, unto thee, —That, according to the Way which they call a Sect, so, I am rendering divine service unto my father's God, believing in all the things which, throughout the law, and those which, in the prophets, are written: 15 Having, hope, towards God, which, even these themselves, do entertain—that, a resurrection, there shall certainly be, both of righteous and of unrighteous: 16 herein, even I, myself, am studying to have, an unoffending conscience, towards God and men, continually. 17 Now, after many years, intending to do, alms, unto my nation, I arrived, —also [to present] offerings; among which they found me, purified in the temple, not with a multitude, nor with tumult; 18 but certain Jews from Asia [caused it], — 19 who ought, before thee, to have presented themselves, and to have been laying accusation, if, anything, they might have had against me: — 20 Or, let, these themselves, say what wrong they found, when I stood before the High-council, — 21 unless concerning this one voice, wherewith I cried aloud among them, as I stood—Concerning the raising of the dead, am, I, to be judged, this day, by you. 22 And Felix deferred them, having more exact knowledge concerning the Way, —saying—As soon as, Lysias the captain, hath come down, I will give judgment as to your affairs, — 23 giving orders unto the centurion, that he should be kept, and have a measure of liberty, and to be hindering, none, of his own from waiting upon him. 24 And, after certain days, Felix having arrived, with Drusilla his own wife, who was, a Jewess, he sent for Paul, and heard him concerning the faith, respecting Christ Jesus. 25 And, as he was reasoning of righteousness, and self-control, and the judgment to come, Felix, becoming greatly afraid, answered—For the present, be going thy way, and, when I find an opportunity, I will send for thee, — 26 at the same time, also hoping that, money,

would be given him by Paul; wherefore also, the more frequently sending for him, he used to converse with him. 27 When, however, two years, were completed, Felix, was succeeded, by Porcius Festus, and Felix, wishing to gain favour with the Jews, left Paul bound.

25 Festus, therefore, having come upon the province, after three days, went up unto Jerusalem from Caesarea; 2 and the High-priest and chiefs of the Jews laid information before him against Paul, and began to beseech him 3 asking for themselves as a favour against him, that he would send for him unto Jerusalem, —making, an ambush, to kill him on the way. 4 Festus, therefore, answered, that Paul should be kept in Caesarea, and that, he himself, was about, shortly, to be going out [thither]. 5 They, therefore, among you (saith he) who are in power, let them go down with me; and, if there is in the man, anything amiss, let them accuse him. 6 And, spending among them, not more than eight or ten days, he went down unto Caesarea; and, on the morrow, taking his place upon the judgment-seat, ordered Paul to be brought. 7 And, when he presented himself, the Jews who, from Jerusalem, had come down, stood round about him, many and grievous charges, bringing against [him], which they were not able to prove, — 8 Paul saying in defence—Neither against the law of the Jews, nor against the temple, nor against Caesar, have I in anything sinned. 9 But, Festus, wishing, with the Jews, to gain, favour, answered Paul, and said—Art thou willing, unto Jerusalem, to go up, and, there, concerning these things, be judged before me? 10 But Paul said—Standing before the judgment-seat of Caesar, am I, where, I, ought to be judged. Unto the Jews, have I done no wrong, as, even thou, right well, art discovering. 11 If then, on the one hand, I am doing wrong, and, anything worthy of death, have committed, I excuse not myself from dying; but, on the other hand, if there is, nothing, in the things whereof these are accusing me, no man, hath power to give, me, unto them as a favour: —Unto Caesar, I appeal! 12 Then Festus, having conversed with the council, answered—Unto Caesar, hast thou appealed? Unto Caesar, shalt thou go. 13 And, some days having gone by, Agrippa the king and Bernice came down to Caesarea, to salute Festus. 14 And,

as they were spending more days there, Festus, prisoner, not also, the accusations against him, to repeated, unto the king, the things relating to Paul, signify.

saying—A certain man, hath been left behind by Felix, as a prisoner; 15 concerning whom, when I happened to be in Jerusalem, the High-priests and the Elders of the Jews laid information, claiming against him a condemnation: 16 unto whom made answer—That it is not a custom with Romans, to grant as a favour any man, before the accused, face to face, should have his accusers, and, opportunity of defence, should receive, concerning the charge. 17 When, therefore, they had come together here, no delay whatever, making, on the next day, taking my place upon the judgment-seat, I ordered the man to be brought: 18 Concerning whom, taking their stand, his accusers, no accusation at all, were bringing, of the evil things which, I, had been suspecting; 19 but, certain questions concerning their own demon-worship, had they against him, and concerning one Jesus, who had died, whom Paul was affirming to be alive. 20 And, I, being at a loss as to the inquiry into these things, was asking—whether he might be minded to go unto Jerusalem, and, there, be judged concerning these things. 21 But, Paul, having appealed to be kept for the decision of the Emperor, I ordered him to be kept, until I could send him up unto Caesar. 22 And, Agrippa, [said] unto Festus—I could wish, myself also, to hear, the man. To-morrow, (saith he) thou shalt hear him. 23 On the morrow, therefore, when Agrippa had come, and Bernice, with great display, and they had entered into the audience-chamber, with the captains of thousands and men of distinction of the city,—and Festus had given orders, Paul was brought. 24 And Festus saith—King Agrippa! and all ye men, here present with us: Ye observe this person, concerning whom, one and all the throng of the Jews, have interceded with me, both in Jerusalem and here, crying aloud that he ought not to be living any longer. 25 But, I, gathered, that, nothing worthy of death, had he committed; and, this man himself, having appealed unto the Emperor, I decided to send him: — 26 Concerning whom, anything certain to write unto my lord, I have not; wherefore, I have brought him forth before you,—and especially before thee, King Agrippa! in order that, after examination had, I might have something I could write; 27 For, unreasonable, unto me, it seemeth, when sending a

26 And, Agrippa, to Paul, said—It is permitted thee, on thine own behalf, to be speaking. Then Paul, stretching forth his hand, went on to make his defence. 2 Concerning all things of which I am accused by Jews, King Agrippa, I have been counting myself happy, that, before thee, am I about, this day, to be making my defence; 3 especially, as thou art, well-versed, in all the Jewish customs and questions. Wherefore, I beseech thee, patiently, to hear me. 4 My manner of life, then, from my youth, which, from its commencement, was formed among my nation, even in Jerusalem, know all Jews, 5 inasmuch as they were aforetime observing me, from the outset,—if they please to bear witness,—that, according to the strictest sect of our own religion, I lived, a Pharisee. 6 And, now, for the hope of the promise, unto our fathers, being brought to pass by God, am I standing to be judged, — 7 unto which [hope], our twelve-tribed nation, with intensity, night and day, rendering divine service, is hoping to attain—concerning which hope, I am being accused by Jews, O King! 8 What! incredible, is it judged with you, that, God the dead doth raise? 9 I, therefore, imagined to myself, that, against the name of Jesus the Nazarene, it was needful, many hostile things, to bring about, — 10 which also I did in Jerusalem, yea and, many of the saints, I myself, in prisons, shut up,—the authority, from the High-priests, having received: and, when they were to be put to death, I brought against them my vote; 11 and, throughout all the synagogues, oftentimes punishing them, I would fain have compelled them to defame; and, being excessively maddened against them, I went on to pursue them as far as even the outlying cities. 12 Among which things, being on a journey unto Damascus, with the authority and commission of the High-priests, 13 at mid-day, on the road, I saw, O King, from heaven, above the splendour of the sun, shining around me, a light, and [around] them who, with me, were journeying; 14 and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against goads, to be kicking! 15 And, I, said—Who art thou, Lord? And the Lord said—I, am Jesus, whom,

thou, art persecuting! 16 But rise and stand upon thy feet; for, to this end, have I appeared unto thee,—To appoint thee an attendant and a witness, both of the things as to which thou hast seen me, and of those

as to which I will appear unto thee: 17 Rescuing thee from among the people, and from among the nations, unto whom, I, am sending thee— 18 To open their eyes; that they turn from darkness unto light, and the authority of Satan unto God, that they may receive remission of sins, and an inheritance among them who have been made holy by the faith respecting me. 19 Wherefore, O King Agrippa, —I became not disobedient unto the heavenly vision; 20 But—both to them in Damascus, first, and in Jerusalem, unto all the country of Judaea also, and unto the nations, I carried tidings—that they should repent, and turn unto God, and, works worthy of their repentance, should practise. 21 Because of these things, Jews seized me in the temple, and were attempting to slay me with their own hands. 22 So then, having met with, the help that is from God, until this day, do I stand, witnessing to both small and great, nothing else saying, than those things which both the prophets, and Moses, did say should certainly come to pass: — 23 If, to suffer, the Christ was destined, if, the first of a resurrection of the dead, he is about to carry tidings, of light, both unto the people, and unto the nations. 24 Now, as he was saying these things in his defence, Festus, with a loud voice, saith—Thou art raving, Paul! Thy great learning, is turning thee round unto, raving madness. 25 But Paul—I am not raving (saith he), most noble Festus, —but, the declarations of truth and soberness, am I sounding forth: 26 For well-knoweth, the king, concerning these things, unto whom, with boldness of utterance, am I speaking; for, that these things are not hidden from him, I am well persuaded, —for, not in a corner, hath this thing been done. 27 Believest thou, King Agrippa, in the prophets? I know that thou believest! 28 And, Agrippa, [said] unto Paul—Almost, art thou persuading, me, to become a, Christian! 29 And, Paul, [answered] —I could pray unto God that, both almost and altogether, not only thou but all they who are hearing me this day, might become such, —as even, I, am, excepting these bonds. 30 And the king rose up, and the governor, Bernice also, and they who had been sitting with them; 31 And, retiring, they began conversing one with another, saying, Nothing

worthy of death or of bonds, doth this man practise. 32 And, Agrippa, unto Festus, said—This man might have been released, if he had not appealed unto Caesar.

27 Now, when it was determined that we should sail for Italy, they proceeded to deliver Paul, and certain other prisoners, unto a centurion by name Julius, of an Augustan band. 2 And, going on board a ship of Adramittium, about to sail unto the places along the coast of Asia, we put to sea, there being with us, Aristarchus, a Macedonian of Thessalonica; 3 and, on the next day, we put into Zidon, —and Julius, treating Paul, kindly, gave him leave to go unto his friends and refresh himself; 4 and, from thence putting out to sea, we sailed under the lee of Cyprus, because the winds were contrary; 5 and, sailing across the sea which is off Cilicia and Pamphylia, we came down to Myra, a city of Lycia. 6 And the centurion, there, finding a ship of Alexandria sailing for Italy, put us therein. 7 And, for a good many days sailing slowly, and getting with difficulty over against Cnidus, the wind not suffering us to get on, we sailed under the lee of Crete, over against Salmone; 8 and, with difficulty coasting it, we came to a certain place called Fair Havens, near to which was the city of Lasea. 9 And, when a considerable time had passed, and sailing was already dangerous, because, even the Fast, had already gone by, Paul began to advise, 10 saying to them—Sirs! I perceive that, with damage and great loss, not only of the cargo and of the ship, but even of our persons, shall the voyage certainly be attended. 11 But, the centurion, by the master, and by the shipowner, was more persuaded than by the things which, by Paul, were spoken. 12 And, the harbour being, inconvenient, to winter in, the more part, advised to put to sea from thence, if by any means they might be able to reach Phoenix, to winter, [which was] a harbour of Crete, looking north-east and south-east. 13 And, a south wind blowing softly, supposing they had secured their purpose, weighing anchor, they began to sail close in shore along Crete. 14 But, after no long time, there beat down from it a tempestuous wind, called Euraquilo, — 15 and, the ship being caught and we not being able to bring her head to the wind, we let her go, and were borne along. 16 And, running under the lee, of

some small island, called Cauda, we were able, with yourselves, to nothing. 34 Wherefore, I beseech you difficulty, to make ourselves masters of the boat, — 17 to take some food, —for, this, lays a foundation for which, hoisting up, they began to use, helps, under- your safety; for, of no one of you, shall a hair of the girding the ship; and, fearing lest, on the sand-bank of head perish. 35 And, having said these things, and Africa, they should run aground, lowering the gear, so, taken a loaf, he gave thanks unto God before all, and, were they borne along. 18 But, we being exceedingly breaking it, began to eat. 36 And, all becoming, of tempest-tossed, on the next day, they began to throw good cheer, they also, helped themselves to food. 37 [cargo] overboard; 19 and, on the third day, with their Now we were, in the ship, in all, about seventy-six own hands, the tackling of the ship, they cast away. souls. 38 And, when they were satisfied with food, 20 And, neither, sun nor stars, appearing for many they began lightening the ship, casting out the wheat days, and, no small tempest, lying upon us, in the into the sea. 39 And, when day came, they could end, all hope that we should be saved, began to be not recognise, the land; but perceived, a certain bay, taken from us. 21 But, when they had been, long having a beach, —upon which they were minded, if without food, then, Paul, standing in the midst of they could, safely to bring the ship. 40 And, casting them, said—Ye ought, indeed, Sir! yielding to me, not off the anchors, they let them go into the sea, —at to have sailed away from Crete, to get this damage the same time, loosening the lashings of the rudders, and loss. ... 22 And, now, I recommend you to be of and, hoisting up the foresail to the wind, they made good courage; for, loss of life, shall there be, none at for the beach. 41 But, falling into a place where two all, from among you, —only the ship. 23 For there seas met, they ran the ship aground; and, the foreship stood by me this night, belonging unto the God whose sticking fast, remained immoveable, while, the stern, I am, unto whom also I am doing divine service, a began to break up, from the violence [of the waves]. messenger, 24 saying—Be not afraid, Paul! for, before 42 Now, the soldiers counsel, turned out to be, that Caesar, must thou needs stand. And lo! God hath they should kill, the prisoners, lest any one should granted to thee as a favour, all them who are sailing swim out and escape; 43 but, the centurion, being with thee. 25 Wherefore, be of good courage, Sirs; minded to bring Paul safely through, hindered them for I believe in God—that, so, it shall be, according of their purpose, and ordered such as were able to as it hath been told me. 26 Upon a certain island, swim, to cast themselves overboard and, get first to however, must we needs be wrecked. 27 And, when, the land, — 44 and, the rest, some, on planks, and, the fourteenth night, had come, and we were being some, on other things from the ship, ...and, so, it driven to and fro in the Adriatic, about midnight, the came to pass, that, all, were brought safely through, sailors suspected that some country was, nearing, on to the land.

them; 28 and, sounding, they found twenty fathoms, —and, going a little further, and again sounding, they found fifteen fathoms. 29 And, fearing lest haply, on rocky places, we should be wrecked, out of stern, cast they four anchors, —and began praying that day might dawn. 30 But, when, the sailors, were seeking to flee out of the ship, and had lowered the boat into the sea, by pretext, as though out of the prow they had been about to reach anchors, 31 Paul said unto the centurion, and unto the soldiers—Except, these, abide in the ship, ye yourselves, cannot be saved! 32 Then, the soldiers cut away the ropes of the boat, and let her fall off. 33 And, until day was about to dawn, Paul continued to beseech one and all to take some food, saying—This day is, the fourteenth day, that, suspense, fasting, ye are completing, —having helped

28 And, when we were safely through, then, we knew that the island was called, Melita. 2 And, the natives, began to shew us no common philanthropy; for, kindling a fire, they received us all, because of the rain that had set in, and because of the cold. 3 But, when Paul had gathered a certain lot of firewood into a bundle, and laid it on the fire, a viper, by reason of the heat, coming forth, fastened on his hand. 4 And, when the natives saw the brute hanging out from his hand, they began to say, one to another—Doubtless, this man is, a murderer, whom, though brought safely through out of the sea, Justice, hath not suffered, to live. 5 He, however, shaking of the brute into the fire, suffered no harm; 6 whereas, they, were expecting, that he was about to become

inflamed, or to fall down suddenly dead; —but, when hath anyone of the brethren who hath arrived reported they had been long expecting, and had observed, or spoken concerning thee, anything ill. 22 But we nothing unusual, happening unto him, they changed deem it well, that, from thee, we should hear what their minds, and began to say he was a god. 7 are thine opinions; for, indeed, concerning this sect, Now, in the neighbourhood of that place, were lands, it is, known to us, that, everywhere, is it spoken belonging to the chief man of the island, by name against. 23 And, having arranged with him a day, Publius, —who, making us welcome, for three days, there came unto him, to the lodging, a larger number; hospitably entertained us. 8 And it so happened unto whom he proceeded to expound, bearing full that, the father of Publius, with feverish heats and witness as to the kingdom of God, and persuading dysentery distressed, was lying prostrate: unto whom them concerning Jesus, both from the law of Moses, Paul entering in and praying, laid his hands on him, and from the prophets,—from morning till evening. and healed him. 9 And, when this happened, the rest 24 And, some, indeed, were persuaded by the things also, even they in the island who were sick, were that were spoken, whereas, others, disbelieved; 25 coming in and getting cured; 10 who also, with many and, not being, agreed, among themselves, they honours, honoured us, and, when we were about to began to leave, —Paul having said one thing—Well, sail, put on board such things as we might need. 11 did, the Holy Spirit, speak through Isaiah the prophet, And, after three months, we sailed in a ship which had unto your fathers, 26 saying—Go thy way unto this wintered in the island, [a ship] of Alexandria, whose people, and say—Ye shall, surely hear, and yet will ensign was The Twin Brothers; 12 and, touching at in nowise understand. And, surely see, and yet will Syracuse, we tarried three days; 13 whence, going in nowise perceive; 27 For the heart of this people, round, we reached Rhegium; and, after one day, hath become dense, and, with their ears, heavily, a south wind springing up, on the second day, we have they heard, and, their eyes, have they closed, came to Puteoli; 14 where, finding brethren, we were —lest once they should see with their eyes, and, with entreated to tarry, with them, seven days; —and, their ears, should hear, and, with their hearts, should thus, towards Rome, we came. 15 And, when from understand, and return, —when I would certainly heal thence the brethren heard the tidings concerning us, them. 28 Be it, known unto you, therefore, that, unto they came to meet us, as far as The Market of Appius the nations, hath been sent forth this salvation of and the Three Taverns—seeing whom, Paul thanked God: they, will also hear. 30 And he abode two whole God, and took courage. 16 And, when we entered into years in his own hired house, and made welcome all Rome, Paul was suffered to abide by himself, with the who were coming in unto him, — 31 proclaiming the soldier that guarded him. 17 And it came to pass, after kingdom of God, and teaching the things concerning three days, that he called together those who were the Lord Jesus Christ, with all freedom of speech, the chief of the Jews; and, when they came together, without hindrance.

he began to say unto them—I, brethren, though I had done nothing against the people, or the customs of our fathers, as a prisoner, out of Jerusalem, was delivered into the hands of the Romans; 18 who, indeed, when they had examined me, were minded to set me at liberty, because there was, nothing worthy of death, in me. 19 But, as the Jews spake against it, I was constrained to appeal unto Caesar, —not as though, against my nation, I had anything to bring by way of accusation. 20 For this cause, therefore, have I called for you, to see and to speak with you; for, on account of the hope of Israel, this chain, have I about me! 21 And, they, said unto him—We, have neither received letters concerning thee from the Jews, nor

Romans

1 Paul, a servant of Jesus Christ, a called apostle, separated unto the glad-message of God— **2** Which he promised beforehand, through his prophets, in holy scriptures— **3** Concerning his Son, —who came to be of the seed of David, according to flesh, **4** Who was distinguished as the Son of God—by power, according to a Holy Spirit, through means of a resurrection of the dead, —Jesus Christ our Lord; **5** Through whom we have received favour and apostleship, for obedience of faith among all the nations, in behalf of his name, **6** Among whom are, ye also, called of Jesus Christ: **7** Unto all that are in Rome, beloved of God, called saints, favour unto you, and peace, from God our Father and Lord Jesus Christ. **8** First, indeed, I give thanks unto my God, through Jesus Christ, concerning you all, because your faith is being announced throughout the whole world. **9** For God is, my witness, —unto whom I am rendering divine service in my spirit, in the glad message of his Son, —how incessantly, I am making mention of you **10** At all times in my prayers, —making supplication—if, by some means, even now, at any time, I may have a way opened, in the will of God, to come unto you; **11** For I am longing to see you, that I may impart some spiritual gift unto you, to the end ye may be established, — **12** That is to say—there may be a mutual encouragement among you, each by the other's faith, both yours and mine. **13** I do not wish however that ye should be ignorant, brethren, that, many times, have I purposed to come unto you, but have been hindered, until the present, —in order that, some fruit, I might have among you also, even as among the other nations, **14** Both to Greeks and to Barbarians, both to wise and to unwise, a debtor, I am: **15** Thus, the eagerness on my part—unto you also who are in Rome, to announce the joyful message. **16** For I am not ashamed of the joyful message; for it is God's power unto salvation, to every one that believeth, both to Jew [first] and to Greek; **17** For, a righteousness of God, is therein revealed, —by faith unto faith: even as it is written—But, he that is righteous, by faith, shall live. **18** For there is being revealed an anger of God from heaven—against all ungodliness and unrighteousness of men who,

the truth, in unrighteousness, do hold down; — **19** Inasmuch as, what may be known of God, is manifest among them, for, God, unto them, hath made it manifest, — **20** For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity, —to the end they should be without excuse; (*aīdios g126*) **21** Inasmuch as, having come to know God, not, as God, did they glorify him, or give him thanks, but were made fruitless in their reasonings, and darkened was their undiscerning heart, **22** Professing to be wise, they were made foolish, **23** And, exchanged the glory of the incorruptible God, for the likeness of an image of a corruptible man, and of birds and fourfooted beasts and reptiles: **24** Wherefore God gave them up in the covetings of their hearts unto impurity, so as to be dishonouring their bodies among them, — **25** Who, indeed, exchanged away the truth of God for the falsehood, and rendered worship and service unto the creature rather than unto the Creator, —who is blessed unto the ages. Amen! (*aīōn g165*) **26** For this cause, God gave them up unto dishonourable passions; for, even their females, exchanged away the natural use into that which is against nature, — **27** In like manner also, even the males, leaving the natural use of the female, flamed out in their eager desire one for another, males with males, the indecency, effecting, —and, the necessary recompence of their error, within themselves, duly receiving; — **28** And, even as they did not approve to be holding, God, in acknowledgment, God gave them up unto a disapproved mind to be doing the things that are not becoming, **29** Filled with all unrighteousness, wickedness, greed, baseness, full of envy, murder, strife, deceit, evil disposition, **30** Whisperers, detractors, haters of God, insolent, arrogant, vain boasters, inventors of vices, unto parents unyielding, **31** Without discernment, regardless of covenants, without natural affection, unmerciful: — **32** Who, indeed, having acknowledged the righteous sentence of God, —that, they who such things as these do practise, are worthy of death, not only, the same things, are doing, but are even delighting together with them who are practising [them].

2 Wherefore, inexcusable, thou art, O man, whoever are in darkness, **20** A trainer of the simple, a teacher judgest; for, wherein thou judgest some one else, of babes, having the forming of knowledge and truth thyself, thou dost condemn,—for, the very things, thou in the law, — **21** Thou, therefore, that art teaching dost practise, who art judging: **2** We know, however, someone else, thyself, art thou not teaching? Thou that, the sentence of God, is according to truth against that proclaimest—Do not steal! Art thou, stealing? them who, such things as these, do practise. **3** And **22** That sayest—Do not commit adultery! Art thou, reckonest thou this, O man—who dost judge them committing adultery? That abhorrest sacrifice, Art who such things do practise, and yet art doing the thou, robbing temples? **23** That in law dost boast, same, that, thou, shalt escape the sentence of God? Through the transgression of the law, art thou **4** Or, the riches of his kindness, and forbearance, dishonouring God? **24** For the name of God, because and long-suffering, dost thou despise, —not knowing of you, is defamed among the nations, —even as it that, the kindness of God, unto repentance, is leading is written. **25** For, circumcision, indeed, profiteth—if, thee? **5** But, according to thy hardness, and [thine] law, thou be practising; but, if thou be a transgressor impenitent heart, art treasuring up for thyself anger, of law, thy circumcision, hath become, uncircumcision in a day of anger and revelation of the righteous **26** If then, the uncircumcision, be guarding the judgment of God, — **6** Who will render unto each righteous requirement of the law, shall not, his one according to his works: — **7** Unto them, on the uncircumcision, as circumcision be reckoned? — **27** one hand, who, by way of endurance in good work, And the uncircumcision by nature, completing the are seeking, glory, honour and incorruption, life age-abiding, (*aiōnios g166*) **8** Unto them, on the other hand, law, shall judge, thee, who, notwithstanding letter and who are of contention, and are not yielding unto the circumcision, art a transgressor of law! **28** For, not he truth, but are yielding unto unrighteousness, anger who is one in appearance, is a Jew, nor is, that which soul of man who worketh out what is base, both of circumcision, which is of the heart, in spirit, not in Jew first and of Greek, — **10** But glory and honour letter, —whose, praise, is not of men, but of God. and peace—unto every one who worketh what is good, both unto Jew first and unto Greek: **11** For **3** What, then, is the preeminence of the Jew? Or there is no respect of persons with God; — **12** For, what, the profit of his circumcision? **2** Much, every as many as without law sinned, without law, also way: —First, indeed, that they were entrusted with shall perish, and, as many as within law sinned, the oracles of God. **3** For what? If some distrusted, through law, shall be judged; **13** For, not the hearers shall their distrust make, the trust of God, void? **4** Far be it! of law, are righteous with God, but, the doers of law, But let, God, prove to be, true, albeit, every man, be shall be declared righteous; **14** For, whosoever the false! Even as it is written—That thou mightest be nations which have not law, by nature, the things of declared righteous in thy words, and overcome when the law, may be doing, the same, not having law, unto thou art in judgment. **5** But, if, our unrighteousness, themselves, are a law, — **15** Who, indeed, shew the commendeth, God's righteousness, what shall we work of the law written in their hearts, their conscience say? Surely, not unrighteous, is God who visiteth with therewith bearing witness, and, between one another, his anger? After the manner of men, I am speaking, — their reasonings accusing—or, even excusing, them: **6** Far be it! Else how shall God judge the world? **7** But, — **16** In the day on which God judgeth the secrets of if, the truth of God, by my falsehood, hath the more men according to my glad-message through Christ Jesus. **17** If, however, thou, art taking the name of abounded unto his glory, why, any longer, am, even I, a sinner, to be judged? **8** And why not, according God, **18** And art taking note of his will, and testing the as we are injuriously charged, [and] according as some affirm that we say, Let us do the bad things, that things that differ—when receiving oral instruction out of the law, **19** Art persuaded, moreover, that, thou the good ones may come? whose sentence is, just. **9** thyself, art—a guide of the blind, a light of them that What then? do we screen ourselves? Not at all! For we have before accused both Jews and Greeks of

being, all under sin; 10 Even as it is written—there is —nevertheless, not towards God, — 3 For what doth none righteous, not even one, 11 There is none that the Scripture say? And Abraham believed in God, and discerneth, There is none that seeketh out God: 12 All, it was reckoned unto him as righteousness. 4 Now, have turned aside, together, have become useless, unto him that worketh, the reward is not reckoned by There is none that doeth kindness, not so much as way of favour but by way of obligation, 5 Whereas, one: 13 A sepulchre opened, is their throat, with their unto him that worketh not but believeth on him that tongues, have they used deceit, the poison of asps, declareth righteous the ungodly, his faith is reckoned is under their lips, 14 Whose mouth, of cursing and as righteousness. 6 Just as David also affirmeth the bitterness, is full, 15 Swift, are their feet to shed blood; happiness of the man unto whom God reckoneth 16 Destruction and misery, are in their ways, 17 And, righteousness apart from works: — 7 Happy, they the way of peace, have they not known: 18 There is whose lawlessnesses have been forgiven and whose no fear of God before their eyes. 19 Now we know sins have been covered, 8 Happy, the man whose sin that, whatsoever things the law saith, to them who the Lord will in nowise reckon. 9 This happiness, then, are within the law, it speaketh, in order that, every [is it] for the circumcision, or for the uncircumcision? mouth, may be stopped and all the world come, under for we say—His faith was reckoned unto Abraham penal sentence, unto God. 20 Inasmuch as, by works as righteousness: 10 How, then, was it reckoned? of law, shall no flesh be declared righteous before When he was in circumcision or in uncircumcision? him, —through law, in fact, is discovery of sin. 21 But Not in circumcision, but in uncircumcision; 11 And, now, apart from law, a righteousness of God hath a sign, he received [namely] of circumcision, a seal been manifested, borne witness to by the law and the of the righteousness of the faith which he had while prophets, — 22 A righteousness of God, through faith yet uncircumcised; to the end he might be father in [Jesus] Christ, unto all that have faith; for there of all that believe during uncircumcision, to the end is no distinction, — 23 For, all, have sinned and fall [the same] righteousness might be reckoned unto short of the glory of God; 24 Being declared righteous them, — 12 And father of circumcision—unto them freely by his favour through the redemption that is in who are not of circumcision only, but who also walk Christ Jesus: — 25 Whom God hath set forth as a in the steps of the faith, while yet uncircumcised, of propitiatory covering, through faith in his blood, for a our father Abraham. 13 For, not through means of showing forth of his righteousness, by reason of the law, doth the promise belong unto Abraham or unto passing-by of the previously committed sins, 26 In the his seed, —that he should be heir of the world; but, forbearance of God, —with a view to a showing forth through a righteousness by faith. 14 For, if they who of his righteousness in the present season, that he are of law are heirs, made void is faith and of no effect might be righteous even when declaring righteous is the promise. 15 For, the law, worketh out anger, but, him that hath faith in Jesus. 27 Where, then, the where there is no law, neither is there transgression. boasting! It is excluded. Through what kind of law? Of 16 For this cause, it is by faith, in order that it may be works? Nay! but through a law of faith: 28 For we by way of favour, so that the promise is firm unto all reckon that a man is to be declared righteous by faith, the seed, —not unto that by the law only, but unto apart from works of law. 29 Or, [is God] the God, of that also [which is such] by the faith of Abraham; who Jews only, and not of the nations also? Yea! of the is father of us all, — 17 Even as it is written—Father nations also: — 30 If, at all events, God is one, who of many nations, have I appointed thee: before him will declare righteous—the circumcision by faith, and whom he believed—God, who causeth the dead to the uncircumcision through their faith. 31 Do we then live, and calleth the things that are not as things that make, law, void through means of our faith? Far be it! are: — 18 Who, past hope, upon hope believed, so On the contrary, law, we do establish!

4 What then shall we say—as touching Abraham our forefather? 2 For, if Abraham by works was declared righteous, he hath wherof to boast;

that he became father of many nations, —according to what had been said—So shall be thy seed; — 19 And, without becoming weak in his faith, he attentively considered his own body, already deadened—he being a hundred years old, the deadening also of

Sarah's womb; **20** In respect, however, of the promise of God, he was not led to hesitate by unbelief, but received power by his faith, giving glory unto God, **21** And being fully persuaded (that), —what he hath promised, able is he also to perform: **22** Wherefore [also], it was reckoned unto him as righteousness. **23** Christ, unto the many superabounded; **24** But for our sakes also—unto Now it was not written for his sake alone that it was reckoned unto him, **25** Who was delivered up on account believe upon him who raised Jesus our Lord from among the dead: **26** Who was delivered up on account of our offences and was raised on account of the declaring us righteous.

5 Having, therefore, been declared righteous by faith, let us have, peace, towards God, through our Lord Jesus Christ, — **2** Through whom also we have had, our introduction, [by our faith] into this favour wherein we stand; and let us boast in hope of the glory of God. **3** And, not only so, but let us boast also in our tribulations; knowing that, our tribulation, worketh out endurance. **4** And, our endurance, a testing, and, our testing, hope, **5** And, our hope, putteth not to shame. Because, the love of God, hath been poured out in our hearts, through the Holy Spirit that hath been given unto us: **6** Seeing that, Christ, we being weak as yet, seasonably, in behalf of such as were ungodly, died. **7** For, scarcely in behalf of a righteous man, will one die, —in behalf of the good man indeed, peradventure one even dareth to die; **8** But God commendeth his own love unto us in that—we as yet being sinners, Christ in our behalf died. **9** Much more, then, having now been declared righteous by his blood, shall we be saved through him from the anger. **10** For, if being enemies we were reconciled unto God through the death of his Son, much more, having been reconciled, shall we be saved by his life. **11** And, not only, so, but are even boasting in God, through our Lord Jesus [Christ], —through whom, now, the reconciliation we have received. **12** For this cause, —just as, through one man, sin into the world entered, and through sin, death, —and, so, unto all men death passed through, for that all had sinned; — **13** For, until law, sin was in the world, although sin is not reckoned when there is no law, — **14** Yet still, death reigned from Adam until Moses, even over them who had not sinned after the likeness of the transgression of Adam, —who is a type of the Coming One; — **15** But, not as the fault, so, [also] the decree of favour, for, if, by the fault of the one, the many died, much more, the favour of God and the free-gift in favour, by the one man Jesus through one that sinned, is that which is freely given, for, the sentence of judgment, indeed, was—out of one [fault] into condemnation, whereas, the decree of favour, is—out of many faults, into a recovery of righteousness. **17** For, if, by the fault of the one, death reigned through the one, much more, they who the superabundance of the favour and of [the free-gift of] the righteousness do receive, in life, shall reign through the one, Jesus Christ. **18** Hence then, as through one fault, [the sentence was] unto all men unto condemnation, so, also, through one recovery of righteousness, [the decree of favour] is unto all men for righteous acquittal unto life; **19** For, just as, through the disobedience of the one man, sinners, the many were constituted, so, also, through the obedience of the one, righteous, the many shall be constituted—**20** Law, however, gained admission, in order that the fault might abound, but, where the sin abounded, the favour greatly superabounded: **21** In order that—just as sin reigned in death, so, also, favour, might reign through righteousness unto life age-abiding, through Jesus Christ our Lord. (aiōnios g166)

6 What then shall we say? are we still to continue in sin that favour may abound? **2** Far be it! we who have died unto sin, how, any longer, shall we live therein? **3** Or know ye not that, we, as many as were immersed into Christ [Jesus], into his death were immersed? **4** We were, therefore, buried together with him through our immersion into his death, in order that—just as Christ was raised from among the dead through the glory of the Father, so, we also, in newness of life should walk. **5** For, if we have come to be grown together in the likeness of his death, certainly, in that of his resurrection also, shall we be. **6** Of this taking note—that, our old man, was crucified together with him in order that the sinful body might be made powerless, that we should, no longer, be in servitude to sin; **7** For, he that hath died, hath become righteously acquitted from his sin. **8** Now, if we have died together with Christ, we believe

that we shall also live together with him; 9 Knowing Hence then, her husband being alive, an adulteress, that, Christ having been raised from among the dead, shall she be called—if she become another man's, no more dieth, —death, over him, no more, hath but, if the husband have died, she is free from the law; lordship, — 10 For, in that he died, unto sin, died he so that she is not an adulteress, though she become once for all, but, in that he liveth, he liveth unto God. another man's. 4 So, then, my brethren, ye also, 11 So, ye also, be reckoning yourselves to be—dead were made dead unto the law through the body of the indeed unto sin, but, alive unto God in Christ Jesus. Christ, to the end ye might become another's—his 12 Let not sin, therefore, reign in your death-doomed who from among the dead was raised, in order that body, that ye should be obedient to its covetings; 13 we might bring forth fruit unto God. 5 For, when we Neither be presenting your members as weapons were in the flesh, the susceptibilities of sins which of unrighteousness unto sin, but present yourselves were through the law, used to be energized in our unto God as though alive from among the dead, and members unto the bringing forth of fruit unto death; 6 your members as weapons of righteousness unto But, now, we have received full release from the law, God; 14 For, sin, over you, shall not have lordship, by dying [in that] wherein we used to be held fast, so for ye are not under law, but under favour. 15 What that we should be doing service—in newness of spirit then? Shall we sin, because we are not under law but and not in obsoleteness of letter. 7 What, then, shall under favour? Far be it! 16 Know ye not that, unto we say? Is the law sin? Far be it! On the contrary, I whom ye are presenting yourselves as servants for had not discovered, sin, save through law, for even, obedience, servants ye are unto [him unto] whom of coveting, I had not been aware if, the law, had ye are obedient, whether of sin unto death or of not kept on saying—Thou shall not covet; 8 Howbeit obedience unto righteousness? 17 But thanks be sin taking, occasion—through the commandment, unto God, that—whereas ye were servants of sin, wrought out in me all manner of coveting; for, apart ye became obedient out of the heart unto the mould from law, sin is dead; — 9 And, I, was alive, apart of teaching into which ye were delivered; 18 And, from law, at one time, but, the commandment coming, being freed from sin, ye were made servants unto sin sprang up to life, 10 Whereas, I, died, —and righteousness; — 19 In human fashion am I speaking, the commandment which was unto life was found because of the weakness of your flesh; —for, just by me to be, itself, unto death; 11 For, sin,—taking as ye presented your members as servants unto occasion—through the commandment, completely impurity and unto lawlessness [for lawlessness], so deceived me and, through it, slew me: 12 So that, the now, present ye your members as servants unto law, indeed, is holy, and the commandment, holy, and righteousness for sanctification. 20 For, when ye were righteous and good. 13 Did, then, that which is good, servants of sin, ye were free as to righteousness; — unto me become death? Far be it! But [it was] sin, 21 What fruit, therefore, had ye then—in things for that it might appear sin, through that which was good which ye now are taking shame to yourselves? For, unto me working out death, in order that, exceeding the end of those things, is death. 22 Whereas, now, sinful, might sin become through the commandment. having been freed from sin, and made servants unto God, ye have your fruit for sanctification and, the end, life age-abiding. (aiōnios g166) 23 For, the wages of sin, is death; but, God's gift of favour, is life age-abiding, in Christ Jesus our Lord. (aiōnios g166)

7 Or are ye ignorant, brethren, —for unto them that understand the law am I speaking, that, the law, hath lordship over a men as long as he liveth? 2 For, the married woman, unto her living husband is bound by law; but, if her husband have died, she hath received a full release from the law of her husband. 3

20 Now, if what I wish not, the same, I do, no longer flesh, ye are putting to death, ye shall attain unto life; am, I, working it out, but the, sin, that dwelleth in me. 14 For, as many as by God's Spirit are being led, 21 Hence, I find the law, to me who wish to be doing the same, are God's sons, — 15 For ye have not the right, that, unto me, the wrong lieth near: 22 I received a spirit of servitude, leading back into fear, have, in fact, a sympathetic pleasure in the law of but ye have received a spirit of sonship, whereby we God; according to the inner man. 23 But I behold a are exclaiming—Abba! Oh Father! 16 The Spirit itself, diverse law in my members, warring against the law beareth witness together with our spirit that we are of my mind and taking me captive in the law of sin children of God; 17 And, if children, heirs also—heirs, which existeth in my members: — 24 Wretched, man indeed, of God, but co-heirs with Christ, —if, at least, am, I! Who shall rescue me out of this body doomed we are suffering together, in order that we may also to death? 25 [But] thanks be unto God!—Through be glorified together. 18 For I reckon that unworthy are Jesus Christ our Lord. Hence, then, —I myself, with the sufferings of the present season to be compared the mind, indeed, am in servitude unto a law of God; with the glory about to be revealed towards us; 19 but; with the flesh; unto a law of sin.

8 Hence there is now, no, condemnation unto them who are in Christ Jesus; 2 For, the law of the spirit of life in Christ Jesus, hath set thee free from the law of sin and of death; — 3 For, what was impossible by the law in that it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh, 4 In order that, the righteous requirement of the law, might be fulfilled in us—who, not according to flesh, do walk, but according to spirit; 5 For, they who according to flesh have their being, the things of the flesh do prefer, but, they according to the spirit, the things of the spirit; 6 For, what is preferred by the flesh, [is] death, whereas, what is preferred by the spirit, [is] life and peace; — 7 Inasmuch as, what is preferred by the flesh, [is] hostile towards God, for, unto the law of God, it doth not submit itself, neither in fact can it.— 8 They, moreover, who in flesh have their being, cannot please, God. 9 But, ye, have not your being in flesh, but in spirit, —if at least, God's Spirit, dwelleth in you; and, if anyone hath not Christ's Spirit, the same, is not his; — 10 But, if Christ is in you, the body, indeed, is dead by reason of sin, whereas, the spirit, is life by reason of righteousness; 11 If, moreover, the Spirit of him that raised Jesus from among the dead dwelleth in you, he that raised from among the dead Christ Jesus, shall make alive [even] your death-doomed bodies, through means of his indwelling Spirit within you. 12 Hence, then, brethren—debtors, we are, not unto the flesh, that, according to flesh, we should live, — 13 For, if according to flesh ye live, ye are about to die, whereas, if in spirit, the practices of the

For, the eager outlook of creation, ardently awaiteth the revealing of the sons of God, — 20 For, unto vanity, hath creation been made subject—not by choice, but by reason of him that made it subject, in hope 21 That, creation itself also, shall be freed—from the bondage of the decay into the freedom of the glory of the sons of God; 22 For we know that, all creation, is sighing together, and travailing-in-birth-throes together until the present, — 23 And, not only so, but, we ourselves, also, who have the first-fruit of the Spirit—[we] even ourselves, within our own selves do sigh, —sonship ardently awaiting—the redeeming of our body; — 24 For, by our hope, have we been saved, —but, hope beheld, is not hope, for, what one beholdeth, why doth he hope for? 25 If, however, what we do not behold we hope for, with endurance, are we ardently awaiting [it]; — 26 In the selfsame way moreover, even the Spirit, helpeth together in our weakness, —for, what we should pray for as we ought, we know not, but, the Spirit itself, maketh intercession with sighings unutterable, 27 And, he that searcheth the hearts, knoweth what is preferred by the Spirit—that, according to God, he maketh intercession in behalf of saints; 28 We know, further, that, unto them who love God, God causeth all things to work together for good, —unto them who, according to purpose, are such as he hath called; 29 For, whom he fore-approved, he also fore-appointed to be conformed unto the image of his Son, that he might be firstborn among many brethren, — 30 And, whom he fore-appointed, the same, he also called, and, whom he called, the same, he also declared righteous, and, whom he declared righteous, the same, he also made glorious: — 31 What, then, shall

we say to a these things? If God [is] for us, who [shall] be] against us? 32 He, at least, who his own Son did not spare, but in behalf of us all delivered him up, how shall he not also, with him, all things upon us in favour bestow? 33 Who shall bring an accusation against the chosen ones of God? God, who declareth righteous? 34 Who is he that condemneth? Christ [Jesus] who died?—Nay! rather was raised [from the dead],—who is on the right hand of God, who also is making intercession in our behalf? 35 whomsoever among the dead],—who is on the right hand of God, I can have mercy, and I will have compassion upon who also is making intercession in our behalf? 35 whomsoever I can have compassion. 16 Hence, then, Who shall separate us from the love of the Christ? it is nor of him that wisheth nor of him that runneth, Shall tribulation, or distress, or persecution, or famine, but of the mercy-shewing God. 17 For the Scripture or nakedness, or peril, or sword?— 36 According as it is written—For thy sake, are we being put to death all day long, we have been reckoned as sheep for slaughter.— 37 Nay, in all these things, we are more than conquering through him that hath loved us. 38 and, whom he pleaseth, he doth harden. 19 Thou wilt For I am persuaded that—neither death nor life, nor things to come, nor powers, 39 Nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

9 Truth, say I, in Christ, I utter no falsehood, —my conscience bearing witness with me in the Holy Spirit, — 2 That I have great grief and incessant travail in my heart; 3 For I could have wished to be accursed, even I myself, from the Christ, in behalf of my brethren my kinsmen according to the flesh; — 4 Who, indeed, are Israelites, whose are the sonship, and the glory, and the covenants, and the legislation, and the divine service, and the promises, 5 Whose are the fathers, and of whom is the Christ—according to the flesh—he who is over all, God, blessed unto the ages. Amen. (aiōn g165) 6 It is not, however, as though the word of God had failed; for, not all they who are of Israel, the same are Israel. 7 Neither, because they are seed of Abraham, are all children, —but, In Isaac, shall there be called unto thee a seed. 8 That is—not the children of the flesh, the same are children of God; but, the children of the promise, are reckoned as a seed. 9 For, of promise, is this word—According to this season, will I come, and Sarah shall have a son. 10 And, not only so, but, when, Rebekah also, was with child, of one—Iсааc our father, — 11 They, in fact, not being yet born, nor

having practised anything good or bad, —in order that the purpose of God by way of election might stand, —not by works but by him that was calling. 12 It was said unto her—The elder, shall serve the younger; 13 Even as it is written—Jacob, have I loved, but, Esau, have I hated. 14 What, then, shall we say? Is there injustice with God? Far be it! 15 For, unto Moses, he saith—I will have mercy upon whomsoever I can have compassion. 16 Hence, then, Who shall separate us from the love of the Christ? it is nor of him that wisheth nor of him that runneth, Shall tribulation, or distress, or persecution, or famine, but of the mercy-shewing God. 17 For the Scripture or nakedness, or peril, or sword?— 36 According as it is written—Unto this end, have I raised thee up, that I may thus shew in thee my power, and that I may declare my name in all the earth. 18 and, whom he pleaseth, he doth harden. 19 Thou wilt nevertheless, art, thou, that art answering again unto God? Shall the thing formed say unto him that formed it—Why didst thou make me thus? 21 Or hath not the potter a right over the clay—out of the same lump, to make some, indeed, into a vessel for honour, and some for dishonour? 22 And, if God—wishing to shew his anger and to make known his power—bare, in much patience, with vessels of anger already fitted for destruction, 23 In order that he might make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory, — 24 Whom he also called, even us, not only from among Jews, but also from among the nations, [what then?] 25 As also in Hosea he saith—I will call the not-my-people, My people, and the not-beloved, beloved, 26 And it shall be—in the place where it was said [to them]—not my people are, ye! there, shall they be called—Sons of a Living God. 27 Isaiah, moreover, exclaimeth over Israel—Though the number of the sons of Israel be as the sand of the sea, the remnant, shall be saved; 28 For, a complete and concise account, will the Lord make upon the earth. 29 And, even as Isaiah hath before said, —If, the Lord of hosts, had not left us a seed, as Sodom, had we become, and, as Gomorrah, had we been made like. 30 What, then, shall we say? That, they of the nations, who were not in pursuit of righteousness, have laid hold of righteousness, —a righteousness, however, which is

by faith; **31** Whereas, Israel, though in pursuit of a law of righteousness, unto a law, have not attained. **32** Wherefore? Because, not by faith but as by works, [have they sought it]: they have stumbled at the stone of stumbling, **33** Even as it is written—Lo! I lay in Zion, a stone to strike against and a rock to stumble over, and, he that resteth faith thereupon, shall not be put to shame.

cometh by something heard, and, that which is heard, through a declaration of Christ. **18** But I say: Have they not heard? Yea indeed, —into all the earth, hath gone forth their sound, and, unto the ends of the inhabited world, their declarations. **19** But I say: Hath, Israel, not come to know? First, Moses, saith—I, will provoke you to jealousy on account of a no-nation, on account of an undiscerning nation, will I make you very angry. **20** Isaiah, however, waxeth daring, and saith, —I have been found by them who after me were not seeking, manifest have I become unto them who for me were not enquiring; **21** Whereas, regarding Israel, he saith—All day long, have I stretched forth my hands unto a people unyielding and contradicting.

10 Brethren! the delight of my own heart and my supplication God-ward in their behalf, are for salvation; **2** For I bear them witness that they have, a zeal for God, —but not according to correct knowledge; **3** For, not knowing God's righteousness and, their own, seeking to establish, unto the righteousness of God, have they not submitted; **4** For Christ is an end of law, for righteousness, unto every one that believeth. **5** For, Moses, writheth that—as touching the righteousness that is by law, The man that hath done [it], shall live thereby; **6** Whereas, the righteousness by faith, thus speaketh—Do not say in thy heart, Who shall ascend into heaven? That is, to bring, Christ, down, **7** Or, Who shall descend into the abyss? That is, to bring up, Christ, from among the dead; (**Abyssos g12**) **8** But what saith it? Near thee, is the declaration, In thy mouth and in thy heart, —that is, the declaration of the faith, which we proclaim: — **9** That, if thou shalt confess the declaration with thy mouth—That Jesus is, Lord, and shalt believe with thy hear—That, God, raised him from among the dead, thou shalt be saved; — **10** For, in heart, it is to be believed unto righteousness, and, by mouth, it is to be confessed unto salvation. **11** For the scripture saith—No one that resteth faith thereupon, shall be put to shame? **12** For there is no distinction—of Jew or Greek, —for, the same [Lord], is Lord of all, being rich unto all who call upon him; **13** For, Whosoever shall call upon the name of the Lord, shall be saved: — **14** How, then, shall men call upon one in whom they have not believed? And how shall they believe in one of whom they have not heard? And how shall they hear, without one to proclaim? **15** And how shall they proclaim, except they be sent? Even as it is written—How beautiful the feet of them that bring glad tidings of good things! **16** But, not all, have become obedient unto the glad tidings; —for, Isaiah, saith—Lord! who believed what we have heard? **17** Hence, our faith,

11 I say, then—Hath God cast off his people? Far be it! For, I also, am an Israelite, —of the seed of Abraham, of the tribe of Benjamin: **2** God hath not cast off his people, whom he fore approved. Or know ye not, in [the account of] Elijah what the scripture saith, when he intercedeth with God against Israel? **3** Lord! Thy prophets, have they slain, thine altars, have they overthrown, and, I, am left alone, and they are seeking my life! **4** But what saith unto him the response? I have left for myself seven thousand men, who, indeed, have not bowed a knee unto Baal. **5** Thus, then, in the present season also, a remnant, by way of an election of favour, hath come into being. **6** If, however, by favour, no longer of works; else, favour, no longer proveth to be favour! **7** What then? That which Israel seeketh after, the same, it hath not obtained: —the election, however, have obtained it, and, the rest, have been hardened; — **8** Even as it is written—God hath given unto them a spirit of stupor, —eyes not to see, and ears not to hear, —until this very day; **9** And, David, saith—Let their table be turned into a snare, and into gin, and into a trap, and into a recompense unto them, **10** Darkened be their eyes, not to see, and, their back, do thou continually bow down. **11** I say then—Did they stumble in order that they might fall? Far be it! But, by their fall, salvation [hath come] unto the nations, to the end of provoking them to jealousy. **12** If, moreover, their fall, is the riches of a world, and their loss, the riches of nations, how much rather their fullness? **13** Unto you, however, am I speaking, —you of the nations; inasmuch, indeed, then, as, I, am an

apostle to the nations, my ministry, I glorify, 14 If by any means I may provoke to jealousy my own flesh, and save some from among them; — 15 For, if, the casting away of them, hath become the reconciling of a world, what shall, the taking of them in addition, be, but life from among the dead? 16 If, moreover, the first fruit [is] holy, the lump [shall be] also; and, if the root [is] holy, the branches [shall be] also. 17 If, however, some of the branches, have been broken out, and, thou, being a wild olive hast been grafted in among them, and hast become a joint partaker of the root of the fatness of the olive, 18 Be not boasting over the branches! Howbeit, if thou boast, it is not, thou, that bearest the root, but the root, thee! 19 Thou wilt say, then—Branches were broken out in order that, I, might be grafted in. 20 Well: by their want of faith, they have been broken out, —and, thou, by thy faith, dost stand!—Regard not lofty things, but be afraid; 21 For, if, God, hath not spared, the natural branches, neither, thee, will he spare! 22 See, then, the kindness and the severity of God: upon them who have fallen, severity, —but, upon thee, the kindness of God, if thou abide still in the kindness, —otherwise, thou also, shalt he cut out; 23 Whereas, they also, unless they abide still in their want of faith, shall be grafted in, for God is, able, again to engraft them! 24 For, if, thou, out of the naturally wild olive was cut out, and, beyond nature, hast been engrafted into the good olive, how much rather, shall these, the natural [branches] be engrafted into their own olive tree? 25 For I wish not, ye should be ignorant, brethren, of this sacred secret, lest within yourselves ye be presumptuous, that, a hardening in part, hath befallen Israel, until, the full measure of the nations, shall come in; 26 And, so, all Israel shall be saved: even as it is written—There shall have come out of Zion the Deliverer, —He will turn away ungodliness from Jacob; 27 And, this, for them, is the covenant from me, as soon as I take away their sins. 28 As touching the joyful-message, indeed, they are enemies for your sake, but, as touching the election, beloved for their father's sake; 29 For, not to be regretted, are the gifts and the calling of God: — 30 For, just as, ye, at one time had not yielded unto God, and yet now have received mercy by their refusal to yield, 31 So, these also, have now refused to yield, by your own mercy, in order that, themselves also, should now become objects of mercy; 32 For God hath shut up all together, in a refusal to yield, in order that, upon all, he may bestow mercy. (eleēsē g1653) 33 Oh! the depth of the riches and wisdom and knowledge of God! How unsearchable his judgments! and untraceable of the Lord? Or who hath become his counselor? 35 Or who hath first given unto him, and it shall be recompensed to him again? 36 Because, of him, and through him, and unto him, are all things: —unto him, be the glory, unto the ages. Amen! (aiōn g165)

12 I beseech you therefore, brethren, through the compassions of God, to present your bodies a living, holy sacrifice, unto God acceptable, —your rational divine service; 2 And be not configuring yourselves unto this age, but be transforming yourselves by the renewing of your mind, to the end ye may be proving what is the thing willed by God—the good and acceptable and perfect. (aiōn g165) 3 For I say, through the favour which hath been given me, unto every one who is among you, —not to think of himself more highly than he ought to think, but so to think as to think soberly—as, unto each one, God hath dealt a measure of faith. 4 For, just as in one body we have many members, yet, all the members, have not the same office, 5 So, we, the many, are one body in Christ, yet, severally, members one of another. 6 Now, having gifts of favour, according to the favour given unto us, differing—whether prophesying, [let us use it] according to the proportion of our faith, 7 Or ministering, [use it] in our ministering, or he that teacheth, [let him use his gift] in his teaching, 8 Or he that exhorteth, in his exhorting, he that imparteth, [let it be] with liberality, he that taketh a lead, with diligence, he that sheweth mercy, with cheerfulness. 9 Your love, [be] without hypocrisy, —loathing that which is wicked, cleaving to that which is good; 10 In your brotherly love, unto one another, being tenderly affectioned, in honour, unto one another, giving preference; 11 In business, not slothful, in spirit, fervent, to the Lord, doing service, 12 In hope, rejoicing, in tribulation, enduring, in prayer, persevering, 13 With the needs of the saints, having fellowship, —hospitality, pursuing. 14 Bless them that persecute, bless, and do not curse. 15 Rejoice with them that rejoice, weep with them that weep: 16 The same thing, one to another regarding,

—not the lofty things regarding, but, by the lowly, now, is our salvation nearer than when we believed: being led along. Be not getting presumptuous in your own opinion: 17 Unto no one, evil for evil rendering: near; let us, then, cast off the works of darkness, providing honourable things before all men: 18 If [and] let us put on the armour of light, — 19 As in possible—so far as dependeth on you, with all men daytime, becomingly let us walk: not in revellings and being at peace: 19 Not avenging, yourselves, beloved, in drunken bouts, not in chamberings and in wanton but give place unto their anger; for it is written—Mine, deeds, not in strife and envy; — 14 But put ye on is avenging, I, will recompense; —saith the Lord; 20 the Lord Jesus Christ, and, for the flesh, take not But—if thine enemy hunger, be feeding him, if he thirst, be giving him drink; for, this doing, coals of fire, shalt thou heap upon his head. 21 Be not overcome by evil, but overcome evil with good.

13 Let, every soul, unto protecting authorities be in subjection; for there is no authority save by God, and, they that are in being, have by God been arranged, — 2 So that, he who rangeth himself against the authority, against the arrangement of God opposeth himself, and, they who oppose, shall unto themselves a sentence of judgment receive. 3 For, they who bear rule, are not a terror unto the good work but unto the evil. Wouldst thou not be afraid of the authority? That which is good, be thou doing, and thou shall have praise of the same; 4 For, God's minister, is he unto thee for that which is good. But, if, that which is evil, thou be doing, be afraid! For, not in vain, the sword he beareth; for, God's minister, he is, —an avenger, unto anger, to him who practiseth what is evil. 5 Wherefore it is necessary to be in subjection, —not only because of the anger, but also because of the conscience; 6 For, because of this, are ye paying tribute also, —for, God's ministers of state, they are, unto this very thing, giving constant attendance. 7 Render unto all their dues, —unto whom tribute, tribute, unto whom tax, tax, unto whom fear, fear, unto whom honour, honour. 8 Nothing to any, be owing—save to be loving one another; for, he that loveth his neighbour, hath given to, law, its fulfillment. 9 For, this—Thou shall not commit adultery, Thou shall not commit murder, Thou shall not steal, Thou shall not covet, and if there is any different commandment, in this word, is summed up, [namely]—Thou shalt love thy neighbour as thyself. 10 Love, unto one's neighbour, worketh not ill; Law's fullness, therefore, is, love. 11 And, this besides, —knowing the season—that it is an hour already for you out of sleep to be wakened; for,

14 Him that is weak in his faith, receive ye, —not for disputing opinions: — 2 One, indeed, hath faith to eat all things, whereas, he that is weak, eateth herbs: 3 Let not, him that eateth, despise him that eateth not, and let not, him that eateth not, judge him that eateth; for, God, hath received him. 4 Who art, thou, that judgest another's domestic? To his own master, he standeth or falleth; he shall, however, be made to stand,—for his master is able to make him stand. 5 [For], one, indeed esteemeth one day beyond another, whereas, another, esteemeth every day: —let, each one, in his own mind be fully persuaded. 6 He that regardeth the day, unto the Lord, regardeth it, —and, he that eateth, unto the Lord, doth eat, for he giveth thanks unto God; and, he that eateth not, unto the Lord, doth not eat and give God thanks. 7 For, none of us, unto himself liveth, and, none, unto himself dieth; 8 For both, if we live, unto the Lord, we live, and, if we die, unto the Lord, we die; whether therefore we live, the Lord's, we are; or whether we die, the Lord's, we are; 9 For, to this end, Christ died and lived, in order that, both of dead and living, he might have lordship. 10 But, thou, why dost thou judge thy brother? Aye! and thou, why dost thou despise thy brother? For, all of us, shall present ourselves unto the judgment seat of God; 11 For it is written—Living am, I, saith the Lord, unto me, shall bow every knee, and, every tongue, shall openly confess unto God. 12 Hence, [then], each one of us, of himself shall give account unto God. 13 No longer, then, upon one another, let us be sitting in judgment, but, this, judge ye rather—not to be putting a cause of stumbling before your brother or an occasion to fall. 14 I know and am persuaded in the Lord Jesus—that, nothing, is profane of itself, —save to him who reckoneth anything to be profane, unto that man, [it is] profane, 15 If, in fact, because of

food, thy brother is being grieved, no longer, by the rule of love, art thou walking: —do not, by thy food, that man, be destroying, on whose behalf Christ died! Therefore, suffer not to be defamed, your own good thing; 17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit; 18 For, he that in this doeth service unto the Christ, is acceptable unto God, and approved unto men. 19 Hence, then, the things pertaining to the upbuilding one of another: 20 Do not, for the sake of food, be throwing down the work of God! All things, indeed, are pure; but, ill, is it for the man who with occasion of stumbling doth eat, — 21 Well, is it not to bringeth not judgment upon himself by that which he approveth; 23 But, he that is in doubt, if he eat, hath condemned himself, —because, [it was] not of faith, and, everything which is not of faith, is sin.

strike the strings; 10 And again he saith—Be glad ye nations with his people; 11 And again, —Be giving praise all ye nations unto the Lord, and let all the peoples repeat his praise; 12 And, again, Isaiah saith—There shall be the root of Jesse, and he that ariseth to rule nations, —upon, him, shall nations hope. 13 Now, the God of the hope, fill you with all the joy and peace in believing, so that ye may surpass in unto men. 14 But I am peace, let us pursue, and the things which belong to persuaded my brethren, —even, I myself, concerning the upbuilding one of another: 15 Howbeit, the more occasion of stumbling doth eat, — 21 Well, is it not to boldly, have I written unto you, —in some measure, eat flesh nor to drink wine nor [to do aught] whereby as bringing it back to your minds, —by reason of thy brother is caused to stumble. 22 The faith which the favour given unto me from God, — 16 That I thou hast, have to thyself before God: happy, he that should be a public minister of Christ Jesus unto the bringeth not judgment upon himself by that which he nations, doing priestly service with the glad-message approved; 23 But, he that is in doubt, if he eat, hath of God, in order that the offering up of the nations condemned himself, —because, [it was] not of faith, might prove to be acceptable, being hallowed in Holy and, everything which is not of faith, is sin.

15 We are bound, however, we, who are strong, the weakness of them who are not strong to be bearing, and not, unto ourselves, to give pleasure. 2 Let, each one of us, unto his neighbour give pleasure—for what is good unto upbuilding; 3 For, even the Christ, not unto himself gave pleasure, but, even as it is written—The reproaches of them that we reproaching thee, fell upon me: 4 Whatsoever things, in fact, were written aforetime, [all] for our own instruction were written,—in order that, through endurance and through the encouragement of the Scriptures, we might have their hope. 5 Now may, the God of the endurance and of the encouragement, give you, the same thing, to be regarding amongst one another, according to Christ Jesus; 6 In order that, with one accord, with one mouth, ye maybe glorifying the God and Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, even as, Christ also, hath received us unto the glory of God: — 8 For I affirm Christ to have become a minister of circumcision in behalf of the truth of God, —to confirm the promises of the fathers, 9 And that, the nations, for mercy should glorify God: —even as it is written—For this cause, will I openly confess unto thee among nations, and, unto thy name, will

Spirit: 17 I have, therefore, [my] boasting in Christ Jesus in the things pertaining to God, — 18 For I wilt not dare to speak anything save of the things which Christ hath wrought out for himself through me for the obedience of nations, —by word and deed, 19 By the power of signs and wonders, by the power of [Holy Spirit]; so that I, from Jerusalem and in a circuit as far as Illyricum, have fulfilled the glad-message of the Christ, — 20 Although, thus, —as ambitious to be announcing the glad-message—not where Christ had been named, lest, upon another's foundation, I should be building; 21 But, even as it is written—They shall see unto whom had been announced no tidings concerning him, and, they who had not heard, shall understand. 22 Wherefore, also, I have been hindered these many times from coming unto you; 23 But, now, no longer having place in these regions, and having had, a longing, to come unto you a good many years, — 24 As soon as I am journey to Spain, —I am hoping, in fact, when journeying through to get sight of you, and by you to be set forward thither, —if, with your company, I have first in some measure been satisfied. 25 But, now, I am journeying unto Jerusalem, ministering unto the saints; 26 For Macedonia and Achaia have been well-pleased to make a certain fellowship for the destitute of the saints who are in Jerusalem, — 27 They have

been well-pleased, indeed, —and, their debtors, they with them. **15** Salute Philologus and Julia, Nereus are; for, if, with their spiritual things the nations have and his sister, and Olympus, and all the saints that come into fellowship, they are bound also with their are with them. **16** Salute ye one another, with a holy a own carnal things to minister publicly unto them. **28** kiss. All the assemblies of the Christ salute you. **17** This, then, having completed, and sealed unto them But I beseech you, brethren, to keep an eye upon this fruit, I will come back by you unto Spain: — **29** them who are causing divisions and occasions of And know that, when I come unto you, in the fullness stumbling, aside from the teaching which, ye, have of the blessing of Christ, I shall come. **30** I beseech learned, —and be turning away from them; **18** For, you, moreover, [brethren], through our Lord Jesus they who are such, unto our Lord Christ are not doing Christ, and through the love of the Spirit, to strive service, but unto their own belly, —and, through their together with me in your prayers on my behalf unto smooth and flattering speech, deceive the hearts God, — **31** In order that I may be delivered from them of the innocent. **19** For, your obedience, unto all who do not yield in Judaea, and, my ministry which is hath reached, —over you, therefore, I rejoice! But I unto Jerusalem, may prove to be acceptable unto wish you—to be wise, [indeed], as to that which is the saints; **32** In order that, with joy coming unto you good, yet pure, as to that which is evil. **20** Howbeit, through God's will, I may together with you find rest. **33** Now, the God of peace, be with you all. Amen.

16 And I commend to you Phoebe our sister,

—being a minister [also] of the assembly which is in Cenchreae; **2** In order that ye may give her welcome in the Lord in a manner worthy of the saints, and stand by her in any matter wherein she may have need of you; for, she also, hath proved to be a defender of many, and of my own self. **3** Salute ye Prisca and Aquila, my fellow-workers in Christ Jesus, — **4** Who, indeed, for my life, their own neck laid down, —unto whom—not, I only, give thanks, but also all the assemblies of the nations; **5** [Salute] also the assembly at their house. Salute ye Epaenetus, my beloved, who is a first-fruit of Asia unto Christ. **6** Salute Mary—who, indeed, hath toiled much for you. **7** Salute Andronicus and Junias, my kinsmen and my fellow-captives, who, indeed, are of note among the Apostles, who also before me had come to be in Christ. **8** Salute Ampliatus, my beloved in the Lord. **9** Salute Urbanus, our fellow-worker in Christ; and Stachys, my beloved. **10** Salute Apelles, the approved in Christ. Salute them of [the household of] Aristobulus. **11** Salute Herodion, my kinsman. Salute them of [the household of] Narcissus who are in the Lord. **12** Salute Tryphaena and Tryphosa, [sisters] who have toiled in the Lord. Salute Persis, the beloved [sister], who, indeed, hath toiled much in the Lord. **13** Salute Rufus, the chosen in the Lord; also his and my mother. **14** Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are

with them. **15** Salute Philologus and Julia, Nereus and his sister, and Olympus, and all the saints that come into fellowship, they are bound also with their are with them. **16** Salute ye one another, with a holy a own carnal things to minister publicly unto them. **28** kiss. All the assemblies of the Christ salute you. **17** This, then, having completed, and sealed unto them But I beseech you, brethren, to keep an eye upon this fruit, I will come back by you unto Spain: — **29** them who are causing divisions and occasions of And know that, when I come unto you, in the fullness stumbling, aside from the teaching which, ye, have of the blessing of Christ, I shall come. **30** I beseech learned, —and be turning away from them; **18** For, you, moreover, [brethren], through our Lord Jesus they who are such, unto our Lord Christ are not doing Christ, and through the love of the Spirit, to strive service, but unto their own belly, —and, through their together with me in your prayers on my behalf unto smooth and flattering speech, deceive the hearts God, — **31** In order that I may be delivered from them of the innocent. **19** For, your obedience, unto all who do not yield in Judaea, and, my ministry which is hath reached, —over you, therefore, I rejoice! But I unto Jerusalem, may prove to be acceptable unto wish you—to be wise, [indeed], as to that which is the saints; **32** In order that, with joy coming unto you good, yet pure, as to that which is evil. **20** Howbeit, the God of peace, will crush Satan under your feet shortly. The favour of our Lord Jesus, be with you. **21** There salute you—Timothy, my fellow-worker, and Lucius, and Jason, and Sosipater, my kinsmen. **22** I, Tertius, who have written the epistle, salute you in the Lord. **23** There saluteth you—Gaius, my host and [the host] of the whole assembly. There salute you—Erastus, the steward of the city, and Quartus the brother. **25** Now, unto him who hath power to establish you, according to my glad-message—even the proclamation of Jesus Christ, according to the revelation of a sacred secret, in age-past times kept silent, (aiōnios g166) **26** But now made manifest, and through means of prophetic scriptures, according to the command of the age-abiding God, for obedience of faith unto all the nations made known, (aiōnios g166) **27** Unto a God, wise alone, through Jesus Christ, [unto whom] be the glory, unto the ages. Amen. (aiōnios g165)

g165

1 Corinthians

1 Paul, a called apostle of Jesus Christ, through God's will,—and Sosthenes the brother,— **2** Unto the assembly of God which is in Corinth, sanctified in Christ Jesus, called saints,—with all who call upon the name of our Lord Jesus Christ, in every place,—their Lord and ours: **3** Favour unto you, and peace, from God our Father, and Lord Jesus Christ. **4** I give thanks unto my God, at all times, concerning you, by reason of the favour of God given unto you in Christ Jesus, — **5** That, in everything, ye have been enriched in him—in all discourse and in all knowledge; **6** Even as, the witness of the Christ, hath been confirmed in you, **7** So that ye come short in no gift of favour,—ardently awaiting the revelation of our Lord Jesus Christ: **8** Who will also confirm you unto the end, unaccusable in the day of our Lord Jesus [Christ]: **9** Faithful, is God, through whom ye have been called into the fellowship of his Son Jesus Christ our Lord. **10** But I beseech you, brethren, through the name of our Lord Jesus Christ, —that, the same thing, ye, all, be saying, and that there be not, among you, divisions; but that ye be fitly joined together—in the same mind, and in the same judgment. **11** For it hath been signified unto me, concerning you, my brethren, —by them who are of [the household of] Chloe, —that there are strifes among you, **12** Now I mean this, —that, each one of you, is saying—I, indeed, am of Paul, but, I, of Apollos, but, I, of Cephas, but, I, of Christ: **13** The Christ is divided! Was, Paul, crucified for you? Or, into the name of Paul, were ye immersed? **14** I give thanks, that, none of you, did I immerse—save Crispus and Gaius, **15** Lest any should say—into my own name, I immersed: **16** Yea! I immersed the house of Stephanas also, —besides, I know not whether, anyone else, I immersed. **17** For Christ sent me not, to be immersing, but to be telling the good news,—not with wisdom of discourse, lest void should be made, the cross of the Christ. **18** For, the discourse which concerneth the cross, unto them, indeed, who are perishing, is, foolishness; but, unto them who are being saved—unto us, it is, God's power. **19** For it is written—I will destroy the wisdom of the wise, and, the discernment of the discerning, will I set aside. **20** Where is the wise? Where is the

scribe? Where is the disputer of this age? Hath not God made foolish the wisdom of the world? (aiōn g165) **21** For, seeing that, in the wisdom of God, the world, through its wisdom, did not get to know God, God was well-pleased—through the foolishness of the thing proclaimed, to save them that believe. **22** Seeing that both, Jews for signs, do ask, and, Greeks for wisdom, do seek, **23** Whereas, we, proclaim a Christ who hath been crucified, —unto Jews, indeed, an occasion of stumbling, and, unto Gentiles, foolishness; **24** But, unto the called themselves—both Jews and Greeks, Christ, God's power, and, God's wisdom. **25** Because, God's foolish thing, is, wiser than men, and, God's weak thing, mightier than men. **26** For be looking at the calling of you, brethren, —that [there were] not many wise, according to flesh. Not many powerful, not many high-born: **27** On the contrary—the foolish things of the world, hath God chosen, that he might put to shame them who are wise, and, the weak things of the world, hath God chosen, that he might put to shame the things that are mighty, **28** And, the low-born things of the world, and the things that are despised, hath God chosen, —[and] the things that are not, —that, the things that are, he might bring to nought; **29** So that no flesh should boast before God. **30** But, of him, are, ye, in Christ Jesus, who hath been made wisdom unto us, from God, —both righteousness, and sanctification, and redemption: **31** In order that, even as it is written—He that boasteth, in the Lord, let him boast.

2 I, therefore, brethren, when I came unto you, came, not with excellency of discourse or wisdom, declaring unto you the mystery of God; **2** For I had not determined to know anything among you, save Jesus Christ, —and, him, as one who had been crucified! **3** I, therefore in weakness, and in fear, and in much trembling, came to be with you, **4** And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of Spirit and power: **5** In order that, your faith, might not be in men's wisdom, but in God's power. **6** Wisdom, however, we do speak, among the full-grown, —wisdom, indeed, not of this age, nor of the rulers of this age, who are to come to nought; (aiōn g165) **7** But we speak, God's, wisdom, in a sacred secret, that hidden [wisdom], which God marked out beforehand, before the ages,

for our glory, — (aiōn g165) 8 Which, none of the rulers of this age had come to know, for, had they known, not, in that case, the Lord of the glory, would they have crucified! (aiōn g165) 9 But, even as it is written—The things which eye hath not seen, and ear hath not heard, and upon the heart of man have not come up, —whatsoever things God hath prepared for them that love him, 10 Unto us, in fact, hath God maketh search, yea! the deep things of God. 11 For who of men knoweth the things of a man, for, the day, will make it plain, because, by fire, is—save the spirit of the man that is in him? thus, even so sort it is, the fire itself will prove: — 12 But, as for us, —not the spirit of the world, have we received, but the Spirit which is of God, —that we might know the things which, by God, have been given in favour unto us: — 13 Which we also speak—not in words taught of human wisdom, but in such as are taught of [the] Spirit, by spiritual words, spiritual things, explaining. 14 But, a man of the soul, doth not welcome the things of the Spirit of God, for they are foolishness unto him, and he cannot get to know them, because, spiritually, are they examined; 15 But, the man of the spirit, on the one hand, examineth all things, but, on the other, he himself, by no one, is examined. 16 For who hath come to know the mind of the Lord, that shall instruct him? But, we, have, the mind of Christ.

3 I, therefore, brethren, have not been able to speak unto you, as unto men of the Spirit, but as unto men of the flesh—as unto babes in Christ: —

2 With milk, have I fed you, not, with meat; for, not yet, have ye been able; —nay! not [yet] even now, are ye able, 3 For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking? 4 For, as soon as one beginneth to say—I, indeed, am of Paul! and another—I, of Apollos! are ye not, men? 5 What then is Apollos? and, what is Paul? ministers through whom ye believed, and, each, as the Lord, gave to him. 6 I, planted, Apollos, watered, —but, God, caused to, grow. 7 So that, [neither] is he that causeth to, grow. 8 Moreover, he that planteth and he that watereth, are one: —howbeit, each one, his own reward, shall receive, —according to his

own labour. 9 For we are, God's, fellow-workmen: ye are, God's, farm, God's building. 10 According to the favour of God which hath been given unto me, as a wise master-builder, I laid a foundation, whereas, another, is building thereon; but, let each one, see, how he buildeth thereon; 11 For, other foundation, can, no one, lay, than that which is lying, which is, for them that love him, 12 But, if anyone is building, upon the revealed through the Spirit; for, the Spirit, into all things, maketh search, yea! the deep things of God. 13 Each one's work, shall be made, manifest; 14 If, anyone's work, shall be revealed, —and, each one's work, of what the things of God, hath no one come to know, save the Spirit of God. 15 If, anyone's work, shall be burnt up, he shall suffer loss, but shall, himself, be saved—though, God, will mar him; for the shrine of God is holy, —and such are ye. 16 Know ye not that ye are a shrine of God, and that the Spirit of God within you doth dwell? 17 If anyone doth mar the shrine of God, will mar him; for the shrine of God is holy, —and such are ye. 18 Let no one be deceiving himself: —if anyone imagineth himself to be wise among you, in this age, let him become foolish, that he may become wise; (aiōn g165) 19 For, the wisdom of this world, is, foolishness with God; for it is written—He that taketh the wise in their knavery, — 20 And again—The Lord taketh note of the speculations of the wise, that they

are vain. 21 So then, let, no one, be boasting in men; for, all things, are yours— 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all, are, yours, 23 And, ye, are Christ's, —and, Christ, is, God's.

4 Let a man, so, be reckoning of us, as officers of Christ, and stewards of sacred secrets of God.

2 Here, furthermore, it is sought in stewards, that, faithful, one be found. 3 With me, however, it counteth for the very smallest thing, that, by you, I should be examined, or by a human day. Nay! I am not even examining myself, 4 For, of nothing, to myself, am I conscious: nevertheless, not hereby, am I declared to be judging anything, —until the Lord shall come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and, then, the praise shall come to each one, from God. 6 But, these

things, brethren, have I transferred unto myself and mourned, in order that he might be removed out of Apollos, for your sakes, that, in us, ye might learn [the] your midst, who, this deed, hath wrought. 3 For, I, lesson] —Not beyond the things that are written...! indeed, —being absent in the body, but present in that ye do not puff yourselves up, individually, for this the spirit, have already judged, as present, him who, one against that. 7 For who maketh thee to differ? thus, this thing hath perpetrated: — 4 In the name of and what hast thou which thou didst not receive? But, our Lord Jesus, ye being gathered together, and my if thou didst even receive it, why dost thou boast, spirit, with the power of our Lord Jesus, 5 To deliver as though thou hadst not received it? 8 Already, such a one as this, unto Satan, for the destruction ye have become full, already, ye are become rich, of the flesh, —that, the spirit, may be saved in the —apart from us, ye are become kings! And I would day of the Lord. 6 Unseemly, is your boast! Know indeed ye had become kings, that, we also, with you, ye not that, a little leaven, doth leaven, the whole might have together become kings! 9 For I think that, of the lump? 7 Purge ye out the old leaven, that ye God, hath set forth, us the apostles, to be last of may be a new lump, —even as ye are unleavened; all, as men devoted to death, —in that, a spectacle, for, our passover, hath even been sacrificed—Christ: have we been made, unto the world, —both unto 8 So then, let us be keeping the feast, not with old messengers and unto men. 10 We, are foolish for leaven, nor with leaven of baseness and wickedness, Christ's sake, but, ye, prudent in Christ; we are weak, —but with the unleavened bread of sincerity and but, ye, mighty; ye, all-glorious, but, we, dishonoured. truth. 9 I wrote unto you in my letter—not to be 11 Until the present hour, we both hunger and thirst, mixing yourselves up with fornicators; — 10 Not at and are naked, and are buffeted, and are wanderers, all, [meaning] the fornicators of this world, or the 12 And toil, working with our own hands: being reviled, covetous and extortioners, or idolaters, —else had ye we bless, being persecuted, we hold on, 13 Being been obliged, in that case, to go out of the world! 11 defamed, we beseech: as the sweepings of the world But, now, I have written unto you not to be mixing have we become, the offscouring of all—until even yourselves up, —if anyone named a brother, be a now. 14 Not, to shame you, write I these things; but, fornicator, or covetous, or an idolater, or a reviler, or a as my beloved children, I admonish you. 15 For, drunkard, or an extortioner, with such a one as this, though myriads of tutors ye should have in Christ, yet not so much, as to be eating together, 12 For what not many fathers; for, in Christ Jesus, through means have I to do to be judging them who are without? of the joyful message, I, begat you. 16 I beseech Do, ye, not judge, them who are within, 13 Whereas, you, therefore, —become imitators of me. 17 For this them who are without, God, judgeth? Remove ye the cause, sent I unto you, Timothy, —who is my beloved wicked man from among, yourselves.

and faithful child in the Lord, who shall put, you, in mind of my ways which are in Christ [Jesus], even as, everywhere, in every assembly, I teach. 18 But, as though I were not coming unto you, some are puffed up! 19 Howbeit, I will come quickly unto you, —if, the Lord, please, —and will get to know—not the speech of them who are puffed up, but, the power; 20 For, not in speech, is the kingdom of God, but, in power. 21 What will ye? that, with a rod, I should come unto you? or, with love, and a spirit of meekness?

5 On all hands, there is reported to be among you—fornication, and such fornication as this—which, not among the nations, [is found], —as that one should have, his father's wife: — 2 And, ye, have become puffed up, and have not rather

With a view to shame you, am I speaking. So, is it possible that there is among you—not so much as one wise man, who shall be able to judge between his brethren, — 6 But, brother with brother, sueth for judgment, and that before unbelievers? 7 Already,

6 Dare any of you, having, a matter against his brother, sue for judgment before the unrighteous, and not before the saints? 2 Or know ye not that, the saints, shall judge the world? And, if, by you, the world, is to be judged, unworthy are ye of the smallest judgment-seats? 3 Know ye not that we shall judge, messengers? and not, then, matters of this life? 4 If, then, for matters of this, life ye have judgment-seats, them who are of no account in the assembly, these, are ye seating thereupon? 5

indeed, it is an utter defeat for you, that ye are having, not authority, but the wife. 5 Be not depriving one law-suits, one with another. Wherefore are ye not another—unless perhaps by consent for a season, rather taking wrong? Wherefore are ye not rather that ye may have leisure for prayer, and, again, may suffering yourselves to be defrauded? 8 Nay! but, be together,—lest Satan be tempting you by reason ye, are doing wrong, and defrauding, —and that of your want of self-control. 6 This, however I am [your] brethren. 9 Or know ye not that, wrong-doers, saying, by way of concession, not of injunction; 7 shall not inherit, God's kingdom? Be not deceiving Besides, I desire all men to be, even as myself,—but, yourselves: —neither fornicators, nor idolaters, nor each one, hath his, personal, gift from God, one, after adulterers, nor effeminate, nor sodomites, 10 Nor this manner, and, another, after that. 8 But I say, to thieves, nor covetous, nor drunkards, nor revilers, the unmarried, and to the widows, good, were it for nor extortioners—shall inherit, God's kingdom. 11 them, that they should abide, even as I; 9 But, if they And, these things, were some of you; but ye bathed have not self-control, let them marry, for, better, is it, them away, —but ye were sanctified, but ye were to marry than to burn. 10 To the married, however, justified, in the name of [our] Lord Jesus Christ, and I give charge—not, I, but the Lord, —that, a wife, in the Spirit of our God. 12 All things, unto me, are from her husband, do not depart, — 11 But, if she allowable, but, not all things, are profitable: all things, should even depart, let her remain unmarried, or, to unto me, are allowable, but, I, will not be brought her husband, be reconciled; and let not, a husband, under authority by any. 13 Foods for the belly, and leave, his wife. 12 But, unto the rest, say, I—not the the belly for foods; but, God, will set aside, both it Lord, —if, any brother, hath, a wife that believeth not, and them. The body, however, is not for fornication, and, she, is well pleased to dwell with him, let him not but, for the Lord, —and, the Lord, for the body. 14 leave her; 13 And, a woman who hath a husband God, moreover, hath both raised up, the Lord, and that believeth not, and, he, is well pleased to dwell will raise, us, up from among [the dead] through with her, let her not leave her husband; — 14 For the his power. 15 Know ye not that, your bodies, are, husband that believeth not is hallowed in the wife, members of Christ? Shall I, then, take away the and the wife that believeth not is hallowed in the members of the Christ and make them members of brother: else were, your children, impure, but, now, a harlot? Far be it! 16 Or know ye not that, he that are they, pure. 15 But, if, the unbelieving, departeth, joineth himself unto the harlot, is, one body? For, let him depart: the brother or the sister hath not come saith he, the two, shall become, one flesh; 17 But, he into bondage, in such cases, but, in peace, hath that joineth himself unto the Lord, is, one Spirit. 18 God called us. 16 For how knowest thou, O woman, Flee fornication! Every sin, whatsoever a man shall whether, thy husband, thou shalt save? Or how commit, is, outside his body, but, he that committeth knowest thou, O man, whether, thy wife, thou shalt fornication, bringeth sin into his own body. 19 Or know save? 17 If not—as the Lord hath distributed—unto ye not that, your body, is, a shrine of the Holy Spirit each one, as God hath called, each one, so, let him that is within you, which ye have from God? And ye be walking; —and, so, in all the assemblies, I ordain. are not your own; — 20 For ye have been bought 18 After being circumcised, was any called? let him with a price! Therefore glorify God in your body.

7 Now, concerning the things whereof ye wrote, it were, good, for a man, not to touch, a woman; 2 But, on account of fornications, let, each man, have, his own wife, and, each woman, have, her own husband: 3 Unto the wife, let the husband render what is her due, and, in like manner, the wife also, unto the husband, — 4 The wife, over her own body, hath not authority, but the husband, and, in like manner, the husband also, over his own body, hath

18 After being circumcised, was any called? let him not become uncircumcised; in uncircumcision, hath any been called? let him not be circumcised: 19 The circumcision, is, nothing, and, the uncircumcision, is, nothing, —but keeping the commandments of God. 20 Each one, in the calling wherein he was called, in the same, let him abide: 21 A bond-servant, wast thou called? let it not cause thee concern; but, if thou canst even become, free, rather use it. 22 For, he who in the Lord was called, being a bond-servant, is, a freed-man of the Lord: in like manner, he that was called being, a freeman, is Christ's bond-servant:

— 23 With a price, have ye been bought, —do not her husband is living; but, if the husband have fallen become bond-servants of men: 24 Each one, wherein asleep, she is, free, to be married unto whom she he was called, brethren, in the same, let him abide pleaseth, —only, in the Lord; 40 But, happier, is she, with God. 25 But, concerning them who are virgin, if, so, she remain, —in my judgment; for I think, I injunction of the Lord, have I none; yet, a judgment, also, have the Spirit of God.

do I give, as one who hath obtained mercy from the Lord to be, faithful: 26 I consider this, then, to be, good, in the circumstances, by reason of the existing distress, —that it is, good for a man, so, to be: 27 Hast thou become bound to a wife? do not seek to be loosed; hast thou become loosed from a wife? do not seek a wife. 28 If, however, thou shouldst even marry, thou hast not sinned; and, if one who is virgin should marry, that one hath not sinned; —but, tribulation of the flesh, shall, such, have: —howbeit, I, spare you. 29 But, this, I say—the opportunity is, contracted for what remaineth—in order that, they who have wives, may be, as though they had none, 30 And, they who weep, as though they wept not, and, they who rejoice, as though they rejoiced not, and, they who buy, as though they possessed not, 31 And, they who use the world, as though they used it not to the full, —for the fashion of this world passeth away; 32 And I desire you to be, without anxiety: —the unmarried man, is anxious for the things of the Lord, how he may please the Lord; 33 But, he that hath married, is anxious for the things of the world, how may please his wife— 34 And he is divided; and, the unmarried woman, or the virgin, is anxious for the things of the Lord, that she may be holy [both] in her body and in her spirit; but, she that hath married, is anxious for the things of the world, how she may please her husband. 35 This, however, with a view to your own profit, am I saying, —not that, a snare, upon you, I may cast, but with a view to what is comely, and devoted unto the Lord, without distraction. 36 If however anyone considereth it behaving unseemly towards his virginity, if he should be beyond the bloom of life, —and, thus, it ought to come about, what he chooseth, let him do, —he sinneth not: let them marry: 37 But, he that standeth in his heart, steadfast, having no necessity, but hath authority concerning his own will, and, this, hath determined in his own heart, —to preserve his own virginity, well shall he do. 38 So that, he that giveth in marriage his own virginity, doeth, well; and, he that giveth it not, shall do, better. 39 A wife, is bound for as long a time as

8 Now, concerning the idol-sacrifices, we are aware—because we, all, have knowledge, —knowledge, puffeth up, but, love, buildeth up; 2 If anyone thinketh that he knoweth anything, not yet knoweth he, as he must needs come to know, 3 But, if anyone loveth God, the same, is known of him— 4 Concerning, then, the eating of idol-sacrifices, we are aware—that an idol is, nothing, in the world, and that, none, is God save one. 5 For, if indeed there are so-called gods, whether in heaven or upon earth, —as indeed there are gods many and lords many, 6 [Yet], to us, there is one God the Father, of whom are all things, and, we, for him; and one Lord Jesus Christ, through whom are all things, and, we, through him. 7 Howbeit, not in all, is the knowledge; but, some, by their familiarity, until even now, with the idol, as an idol-sacrifice, eat it, and, their conscience, being, weak, is defiled. 8 Food, indeed, will not commend us unto God, —neither, if we eat not, do we lack, nor, if we eat, do we abound. 9 But be taking heed, lest, by any means, your right, itself, become, an occasion of stumbling, unto the weak; 10 For, if anyone should see [thee] who hast knowledge, in an idol-temple, reclining, will not, his conscience, being, weak, be built up for the eating of the idol-sacrifices? 11 In fact, he that is weak, is being destroyed, by thy knowledge—the brother for whose sake Christ died. 12 But, in thus sinning against the brethren am wounding their conscience, seeing it is weak, against Christ, are ye sinning. 13 Therefore, if food is an occasion of stumbling unto my brother, in nowise will I eat flesh unto the age that abideth, —that, I may not occasion, my brother, to stumble. (aiōn g165)

9 Am not free? Am I not an apostle? Jesus our Lord, have I not seen? Are not, ye, my work, in the Lord? 2 If, unto others, I am not an apostle, certainly at least, unto you, I am; for, the seal of my apostleship, ye, are in the Lord. 3 My defence, unto them who are examining me, is this: 4 Have we not a right to eat and drink? 5 Have we not a right to take round, a

sister wife, —as even the rest of the apostles, and law to God, but lawfully subject to Christ, —that I the brethren of the Lord, and Cephas? 6 Or have, might win them who were without law. 22 I became, only I and Barnabas, not a right to forbear working? unto the weak, weak, —that, the weak, I might win; 7 Who serveth as a soldier, at his own charges, at —to all men, have I become all things, that, by all any time? Who planteth a vineyard, —and, the fruit means, some, I might save. 23 But, all things, am I thereof, doth not eat? [Or] who shepherdeth a flock, doing, for the sake of the glad-message, that a joint—*and*, of the milk of the flock, doth not eat? 8 Is partaker thereof, I may become. 24 Know ye not that, it, after the manner of men, that these things I am they who, in a racecourse, run, all, indeed, run, —but, saying? Or doth not, even the law, the same things, one, receiveth the prize? So, be running, that ye may say? 9 For, in the law of Moses, it is written—Thou shalt not muzzle an ox when it is treading out the corn: —Is it, for the oxen, God is caring? 10 Or, for that a corruptible crown, they may receive; but, we, our sakes altogether, is he saying it? For our sakes, it was written; because, he that ploweth, ought, to plow, in hope, —and, he that thresheth, [to thresh] in hope of partaking. 11 If, we, unto you, the things of the Spirit have sown, is it a great matter, if, we, of you, the things of the flesh shall reap? 12 If, others, of this right, over you, are partaking, [should] not rather, we? nevertheless, we used not this right; but, all [such] things, do we conceal, —lest we should cause any hindrance unto the glad message of the Christ. 13 Know ye not that, they who labour in the holy rites, do eat the provisions out of the holy place? They who at the altar wait, do, with the altar, share? 14 Thus, also, hath the Lord, appointed—that, they who the glad message tell, should, of the glad-message, live. 15 I, however, have not used any of these things; and have not written these things, in order that, so it should be done, in my case; for it were, good for me, rather to die than—my boast, shall, no man, make void! 16 For, if I be telling the glad-message, it is, with me, no matter of boasting; for, necessity, upon me, lieth, —for it is, Woe to me, if I should not be telling the glad-message; 17 For, if, by choice, this thing I am doing, I have, a reward; but, if not by choice, with a stewardship, have I been entrusted! 18 What, then, is my reward? that, in telling the glad-message, free of cost, I should put the glad-message, —to the end I should not use to the full my right in the glad-message. 19 For, though free from all, unto all, myself, I enslaved, —that, the larger number, I might win: 20 Therefore became I, to the Jews, as, a Jew, —that, Jews, I might win; to them who were under law, as, under law, not being, myself, under law, —that, them who were under law, I might win; 21 To them who were without law, as, without law, —not being without

law to God, but lawfully subject to Christ, —that I the brethren of the Lord, and Cephas? 6 Or have, might win them who were without law. 22 I became, only I and Barnabas, not a right to forbear working? unto the weak, weak, —that, the weak, I might win; 7 Who serveth as a soldier, at his own charges, at —to all men, have I become all things, that, by all any time? Who planteth a vineyard, —and, the fruit means, some, I might save. 23 But, all things, am I thereof, doth not eat? [Or] who shepherdeth a flock, doing, for the sake of the glad-message, that a joint—*and*, of the milk of the flock, doth not eat? 8 Is partaker thereof, I may become. 24 Know ye not that, it, after the manner of men, that these things I am they who, in a racecourse, run, all, indeed, run, —but, saying? Or doth not, even the law, the same things, one, receiveth the prize? So, be running, that ye may say? 9 For, in the law of Moses, it is written—Thou shalt not muzzle an ox when it is treading out the corn: —Is it, for the oxen, God is caring? 10 Or, for that a corruptible crown, they may receive; but, we, our sakes altogether, is he saying it? For our sakes, it was written; because, he that ploweth, ought, to plow, in hope, —and, he that thresheth, [to thresh] in hope of partaking. 11 If, we, unto you, the things of the Spirit have sown, is it a great matter, if, we, of you, the things of the flesh shall reap? 12 If, others, of this right, over you, are partaking, [should] not rather, we? nevertheless, we used not this right; but, all [such] things, do we conceal, —lest we should cause any hindrance unto the glad message of the Christ. 13 Know ye not that, they who labour in the holy rites, do eat the provisions out of the holy place? They who at the altar wait, do, with the altar, share? 14 Thus, also, hath the Lord, appointed—that, they who the glad message tell, should, of the glad-message, live. 15 I, however, have not used any of these things; and have not written these things, in order that, so it should be done, in my case; for it were, good for me, rather to die than—my boast, shall, no man, make void! 16 For, if I be telling the glad-message, it is, with me, no matter of boasting; for, necessity, upon me, lieth, —for it is, Woe to me, if I should not be telling the glad-message; 17 For, if, by choice, this thing I am doing, I have, a reward; but, if not by choice, with a stewardship, have I been entrusted! 18 What, then, is my reward? that, in telling the glad-message, free of cost, I should put the glad-message, —to the end I should not use to the full my right in the glad-message. 19 For, though free from all, unto all, myself, I enslaved, —that, the larger number, I might win: 20 Therefore became I, to the Jews, as, a Jew, —that, Jews, I might win; to them who were under law, as, under law, not being, myself, under law, —that, them who were under law, I might win; 21 To them who were without law, as, without law, —not being without

law to God, but lawfully subject to Christ, —that I the brethren of the Lord, and Cephas? 6 Or have, might win them who were without law. 22 I became, only I and Barnabas, not a right to forbear working? unto the weak, weak, —that, the weak, I might win; 7 Who serveth as a soldier, at his own charges, at —to all men, have I become all things, that, by all any time? Who planteth a vineyard, —and, the fruit means, some, I might save. 23 But, all things, am I thereof, doth not eat? [Or] who shepherdeth a flock, doing, for the sake of the glad-message, that a joint—*and*, of the milk of the flock, doth not eat? 8 Is partaker thereof, I may become. 24 Know ye not that, it, after the manner of men, that these things I am they who, in a racecourse, run, all, indeed, run, —but, saying? Or doth not, even the law, the same things, one, receiveth the prize? So, be running, that ye may say? 9 For, in the law of Moses, it is written—Thou shalt not muzzle an ox when it is treading out the corn: —Is it, for the oxen, God is caring? 10 Or, for that a corruptible crown, they may receive; but, we, our sakes altogether, is he saying it? For our sakes, it was written; because, he that ploweth, ought, to plow, in hope, —and, he that thresheth, [to thresh] in hope of partaking. 11 If, we, unto you, the things of the Spirit have sown, is it a great matter, if, we, of you, the things of the flesh shall reap? 12 If, others, of this right, over you, are partaking, [should] not rather, we? nevertheless, we used not this right; but, all [such] things, do we conceal, —lest we should cause any hindrance unto the glad message of the Christ. 13 Know ye not that, they who labour in the holy rites, do eat the provisions out of the holy place? They who at the altar wait, do, with the altar, share? 14 Thus, also, hath the Lord, appointed—that, they who the glad message tell, should, of the glad-message, live. 15 I, however, have not used any of these things; and have not written these things, in order that, so it should be done, in my case; for it were, good for me, rather to die than—my boast, shall, no man, make void! 16 For, if I be telling the glad-message, it is, with me, no matter of boasting; for, necessity, upon me, lieth, —for it is, Woe to me, if I should not be telling the glad-message; 17 For, if, by choice, this thing I am doing, I have, a reward; but, if not by choice, with a stewardship, have I been entrusted! 18 What, then, is my reward? that, in telling the glad-message, free of cost, I should put the glad-message, —to the end I should not use to the full my right in the glad-message. 19 For, though free from all, unto all, myself, I enslaved, —that, the larger number, I might win: 20 Therefore became I, to the Jews, as, a Jew, —that, Jews, I might win; to them who were under law, as, under law, not being, myself, under law, —that, them who were under law, I might win; 21 To them who were without law, as, without law, —not being without

but will make, with the trial, also the way of escape, I delivered unto you the instructions, ye hold them that ye may be able to hold out. **14** Wherefore, my fast. **3** But I wish you to know—that, the head of beloved, flee from idolatry, — **15** As, to prudent men, every man, is, the Christ, and, the head of a woman, I speak, —judge, ye, what I say: — **16** The cup of is, the man; and, the head of the Christ, is, God. **4** blessing which we bless, is it not, a sharing together Every man, praying, or prophesying, having anything of the blood of the Christ? The loaf which we break, is upon his head, putteth to shame his head; **5** But, it not, a sharing together of the body of the Christ? **17** every woman, praying, or prophesying, with her head, Because, one loaf, one body, we, the many, are, for unveiled, putteth to shame her head, —for it is, one we, all, of the one loaf, partake. **18** Be looking at Israel and the same, with her having been shaven. **6** For, if after the flesh: —are not, they who eat the sacrifices, a woman doth not veil herself, let her also be shorn; joint partakers with the altar? **19** What, then, am I but, if it were a shame in a woman to be shorn or saying? —that, an idol-sacrifice, is anything? or that, shaven, let her be veiled. **7** For, a man, indeed, ought an idol, is anything? **20** On the contrary—that, the not to be veiling his head, being, the image and glory things which the nations sacrifice, unto demons, and of God, —but, the woman, is the glory of man; **8** For, not unto God, they sacrifice; and I wish not that ye man, is not, of woman, but, woman, of man; **9** For should become, sharers together with the demons! also man was not created, for the sake of the woman, **21** Ye cannot be drinking—a cup of the Lord, and a but woman, for the sake of the man. **10** For this cup of demons; ye cannot be partaking of, a table of cause, ought the woman to have, permission, upon the Lord, and a table of demons. **22** Or are we to her head, because of the messengers. **11** Howbeit, provoke the Lord to jealousy? Are we mightier than neither is woman apart from man, nor man apart from he? **23** All things are allowable—but, not all things, woman—in the Lord; **12** For, just as the woman is are profitable, —all things are allowable—but, not of the man, so, also the man, is through means of all things, buildup. **24** Let, no one, be seeking, what the woman; —but, all things, are of God. **13** Among concerneth himself, but that which concerneth some your own selves, judge ye, —Is it becoming for a one else. **25** Whatsoever, in the market, is sold, eat, woman, —unveiled, to be praying unto God? **14** Doth —asking no question, for conscience sake; **26** For, not, even nature herself, teach you—that, if, a man, unto the Lord, belongeth the earth, and the fullness have long hair, it is a dishonour to him; **15** But, if, a thereof. **27** If one of them who believe not invite you, woman, have long hair, it is a glory to her, for, her and ye are disposed to go, whatsoever is set before long hair, instead of a veil, hath been given to her. **16** you, eat, —asking no question, for conscience sake. But, if anyone thinketh to be contentious, we, have no **28** But, if anyone should say unto you, —This, is, a such custom, —nor yet the assemblies of God. **17** holy sacrifice, do not eat, for that man's sake who But, in giving you the following charge, I praise you disclosed it, and for conscience sake: — **29** But, not, —in that, not for the better, but for the worse, ye conscience, I mean, not thine own, but the other's, come together. **18** For, first of all, —when ye come —for why is my freedom to be judged by another's together in assembly, I hear that divisions among conscience? **30** If, I, with gratitude, partake, why am I you exist, —and, in part, I believe it; **19** For there to be defamed, as to that for which, I, give thanks? **31** must needs be, even parties among you, that, the Whether, therefore, ye eat or drink, or whatsoever approved, [themselves] may become manifest among ye do, do, all things to the glory of God. **32** Give you. **20** When, therefore, ye come together into one no occasion of stumbling—whether to Jews, or to place, it is not to eat, a supper unto the Lord; **21** For, Greeks, or to the assembly of God: **33** Even as, I each one, taketh beforehand, his own supper, in your also, in all things do please all, not seeking my own eating, and, one, indeed, is hungry, whereas, another, profit, but that of the many, that they may be saved.

11 Become imitators of me, —even as, I also, [am] of Christ. **2** Now I praise you, that, in all things, ye have me in remembrance, and, even as is drinking to excess. **22** What! have ye not houses for your eating and drinking? or, the assembly of God, do ye despise, and, put to shame them who have nothing? What am I to say to you? Shall I praise you? In this, I praise you not. **23** For, I myself, received

from the Lord—that which I also delivered unto you, the same Spirit; — 9 Unto a different one, faith, in —how that, the Lord Jesus, in the night in which he was being delivered up, took a loaf, 24 And, giving in the one Spirit, 10 And, unto another, energies thanks, brake it, and said—This, is my body, which is of mighty works, [and], unto another, prophesying, for you, —this, do ye, in remembrance of me; 25 In [and], unto another, discriminations of spirits, —unto the same manner, the cup also, after they had taken a different one, kinds of tongues, and, unto another, supper, saying—This cup, is, the new covenant in translation of tongues; — 11 But, all these, energiseth my blood, this, do ye, as often soever as ye may be the one and the same Spirit, distributing unto each drinking it, in remembrance of me. 26 For, as often one, peculiarly, even as it is disposed. 12 For, just as ye may be eating this loaf, and, the cup, may be as, the body, is one, and yet hath many members, drinking. The death of the Lord, do ye announce, until but, all the members of the body, though many, are he come. 27 So that, whosoever may be eating the one body, so, also, the Christ; — 13 For, even to one loaf, or drinking the cup of the Lord, in an unworthy Spirit, we all, into one body, have been immersed, manner, shall be responsible for the body and blood —whether Jews or Greeks, whether bond or free, of the Lord. 28 But let a man be proving himself, —and, all, of one Spirit, have been caused to drink. —and, so, of the loaf, let him eat, and, of the cup, 14 For, the body also, is not one member, but many: let him drink; 29 For, he that is eating and drinking, 15 Though the foot should say—Because I am not a —judgment unto himself, doth eat and drink, —if he hand, I am not of the body, Is it, therefore, not, of the be not setting apart the body. 30 For this cause, many body? 16 And, though the ear should say—Because I among you are weak and sickly; and, not a few, are am not an eye, I am not of the body, Is it, therefore, falling asleep. 31 If, however, we had been setting, not, of the body? 17 If, the whole body, were, an eye, ourselves, apart, we had not, in that case, been where were the hearing? If, the whole were, hearing, coming under judgment; 32 But, being brought under where were, the smelling? 18 But, now, hath God set judgment, by the Lord, are we being disciplined, lest, the members, each one of them in the body, even as with the world, we should be condemned. 33 So then, he pleased. 19 But, if they all had been one member, my brethren, —when ye come together for the eating, Where had been, the body? 20 Now, however there unto one another, be giving welcome: — 34 If anyone are many members, yet one body; 21 [And] the eye be hungry, at home, let him eat, lest, unto judgment, cannot say unto the hand—I have no need of thee, ye be coming together. And, the remaining things, —nor, again, the head, unto the feet—I have no need whensoever I come, I will set in order.

12 But, concerning the spiritually gifted, brethren,

I am not wishing you to be ignorant. 2 Ye know that, when ye were of the nations, unto the dumb idols, howsoever ye were being led, ye were seduced. 3 Wherefore, I give you to know—that, no one, in God's Spirit speaking, saith—Accursed Jesus! and, no one, can say—Lord Jesus! save in [the] Holy Spirit. 4 But, distributions of gifts, there are, yet the same Spirit, 5 And, distributions of ministries, there are, and the same Lord, 6 And, distributions of energies, there are, and the same God—who energiseth all things in all. 7 But, unto each one, is given the manifesting of the Spirit, with a view to that which is profitable; 8 For, unto one, indeed, through the Spirit, is given, a word of wisdom, but, unto another, a word of knowledge, according to

the same Spirit, and, unto another, gifts of healings, —how that, the Lord Jesus, in the night in which he was being delivered up, took a loaf, 24 And, giving in the one Spirit, 10 And, unto another, energies thanks, brake it, and said—This, is my body, which is of mighty works, [and], unto another, prophesying, for you, —this, do ye, in remembrance of me; 25 In [and], unto another, discriminations of spirits, —unto the same manner, the cup also, after they had taken a different one, kinds of tongues, and, unto another, supper, saying—This cup, is, the new covenant in translation of tongues; — 11 But, all these, energiseth my blood, this, do ye, as often soever as ye may be the one and the same Spirit, distributing unto each drinking it, in remembrance of me. 26 For, as often one, peculiarly, even as it is disposed. 12 For, just as ye may be eating this loaf, and, the cup, may be as, the body, is one, and yet hath many members, drinking. The death of the Lord, do ye announce, until but, all the members of the body, though many, are he come. 27 So that, whosoever may be eating the one body, so, also, the Christ; — 13 For, even to one loaf, or drinking the cup of the Lord, in an unworthy Spirit, we all, into one body, have been immersed, manner, shall be responsible for the body and blood —whether Jews or Greeks, whether bond or free, of the Lord. 28 But let a man be proving himself, —and, all, of one Spirit, have been caused to drink. —and, so, of the loaf, let him eat, and, of the cup, 14 For, the body also, is not one member, but many: let him drink; 29 For, he that is eating and drinking, 15 Though the foot should say—Because I am not a —judgment unto himself, doth eat and drink, —if he hand, I am not of the body, Is it, therefore, not, of the be not setting apart the body. 30 For this cause, many body? 16 And, though the ear should say—Because I among you are weak and sickly; and, not a few, are am not an eye, I am not of the body, Is it, therefore, falling asleep. 31 If, however, we had been setting, not, of the body? 17 If, the whole body, were, an eye, ourselves, apart, we had not, in that case, been where were the hearing? If, the whole were, hearing, coming under judgment; 32 But, being brought under where were, the smelling? 18 But, now, hath God set judgment, by the Lord, are we being disciplined, lest, the members, each one of them in the body, even as with the world, we should be condemned. 33 So then, he pleased. 19 But, if they all had been one member, my brethren, —when ye come together for the eating, Where had been, the body? 20 Now, however there unto one another, be giving welcome: — 34 If anyone are many members, yet one body; 21 [And] the eye be hungry, at home, let him eat, lest, unto judgment, cannot say unto the hand—I have no need of thee, ye be coming together. And, the remaining things, —nor, again, the head, unto the feet—I have no need of you: — 22 Nay! much more, the members which seem to be weaker are necessary, 23 And, the parts of the body which we deem to be less honourable, on these, more abundant honour, do we bestow, and, our uncomely parts, have, more abundant comeliness, 24 Whereas, our comely parts, have, no need. But, God, hath tempered the body together, —unto that which was lacking, giving more abundant honour; — 25 That there might be no division in the body, but that the members might have, the same, care, one for another; 26 And, whether one member, suffereth, all the members, suffer with it, or, a member is glorified, all the members, rejoice together. 27 Now, ye, are the body of Christ, and members severally; — 28 And God hath, indeed, set, certain, in the assembly, —first apostles, second prophets, third teachers, after that mighty works, then gifts of healings, helps, guidings, kinds of tongues. 29 Are all apostles? Are

all prophets? Are all teachers? Are all mighty works? up, an assembly. 5 Howbeit I wish you all to speak 30 Have, all, gifts of healings? Do, all, with tongues, with tongues, but, rather, that ye may prophesy, speak? Do, all, translate? 31 Be envious, however, of —moreover, greater, is he that prophesieth, than the greater gifts; and, yet, a much more excellent he that speaketh with tongues, —unless indeed he way, unto you, I point out: — translate, that, the assembly, may receive upbuilding.

13 Although with the tongues of men, I be speaking, and of messengers, and have not, love, I have become resounding brass, or a clanging cymbal; 2 And, though I have [the gift of] prophesying, and know all sacred secrets, and all knowledge, —and though I have all faith, so as to be removing mountains, and have not, love, I am, nothing; 3 And, though I morsel out all my goods, —and though I deliver up my body, that I may boast, and have not, love, I am profited, nothing. 4 Love, is patient, is gracious. Love, is not envious, vaunteth not itself, is not puffed up, 5 Acteth not unbecomingly, seeketh not her own things, is not easily provoked, imputeth not that which is base, 6 Rejoiceth not over unrighteousness, but rejoiceth in sympathy with truth, — 7 All things, covereth, all things, believeth, all things, hopeth, all things, endureth. 8 Love, at no time, faileth; —but, whether prophesyings, they shall be done away, whether tongues, they shall cease, whether gaining knowledge, it shall be done away; 9 For, in part, are we gaining knowledge, and, in part, are we prophesying, — 10 But, as soon as that which is complete is come, that which is in part, shall be done away. 11 When I was a child, I used to speak as a child, to prefer as child, to reason as a child: now I have become a man, I have laid aside the things of the child! 12 For we see, as yet, through a dim window, obscurely, but, then, face to face: as yet, I gain knowledge, in part, but, then, shall I fully know, even as I was also fully known. 13 But, now abide—faith, hope, love, —these three; but, the greatest of these, is, love.

14 Pursue love; nevertheless be envious of the spiritual gifts, —and, rather, that ye may be prophesying. 2 For, he that speaketh with a tongue, not unto men, doth speak, but, unto God, —for, no one, understandeth, although, in spirit, he is speaking sacred secrets; 3 But, be that prophesieth, unto men, doth speak—edification, and exhortation, and comfort. 4 He that speaketh with a tongue, buildeth up, himself, whereas, he that prophesieth, buildeth me, —saith the Lord. 22 So that, the tongues, are

for a sign—not unto them that believe, but, unto them that believe not; whereas, prophesying, is not
23 If, then, the whole assembly come together with one consent, and, all, are speaking with tongues, ye hold fast, with what discourse, I announced the—and there come in persons unskilled or unbelieving, joyful message unto you; unless indeed, in vain, ye will they not say that ye are raving? 24 But, if, all, believed. 3 For I delivered unto you, among the first be prophesying, —and there come in one who is unbelieving or unskilled, he is convicted by all, he for our sins, according to the Scriptures, 4 And that is searched by all, the secrets of his heart, become he was buried, and that he hath been raised, on the manifest, 25 And, so, falling down upon his face, he third day, according to the Scriptures, — 5 And that will do homage unto God, reporting that, in reality, he appeared unto Cephas, then, to the twelve, 6 After God is, among you. 26 What, then, is it, brethren? Whosoever ye are coming together, each one, hath that, he appeared to above five hundred brethren at once, —of whom, the greater number, remain a psalm, hath a teaching, hath a revelation, hath a until even now, but, some, have fallen asleep, — 7 tongue, hath a translation: —let, all things, be done, After that, he appeared unto James, then, unto all unto building up. 27 If, with a tongue, one is speaking, the apostles, 8 And, last of all, just as if unto the let it be by two, or, at the most, three, —and by turns; unseasonable birth, he appeared, even unto me; and let, one, be translating; 28 But, if there be none to 9 For, I, am the least of the apostles, who am not translate, let him keep silence in assembly, and, unto worthy to be called an apostle, because I persecuted himself, be speaking, and, unto God! 29 Prophets, the assembly of God. 10 But, by favour of God, I am moreover, let two or three speak, and let, the others, what I am, and, his favour, which was unto me, hath judge. 30 If, however, unto another, a revelation be not been made void, —but, much more abundantly made, as he is sitting, let the first be silent; 31 For, than they all, have I toiled, albeit not, I, but the favour one by one, ye can, all, be prophesying, —that, all, of God with me. 11 Whether therefore, I, or, they, may learn, and, all, be encouraged. 32 And, spirits of thus do we proclaim, and, thus did ye believe. 12 prophets, unto prophets, do submit themselves; 33 Now, if, Christ is proclaimed, that, from among the For God is not [a God] of confusion, but, of peace: dead, he hath been raised, how say some, among —as in all the assemblies of the saints. 34 As for you—resurrection of the dead, there is none? 13 the women, in the assemblies, let them be silent, But, if, resurrection of the dead, there is none, not for it is not permitted them to be speaking; but let even Christ, hath been raised; 14 And, if Christ, hath them be in submission, —even as, the law, saith. 35 not been raised, void, after all, is our proclamation, If, however, they are wishing to learn something, at void also, our faith, — 15 And we are found, even home, their own husbands, let them question; for it is false-witnesses of God, because we have witnessed a shame for a woman to be speaking in assembly. 36 respecting God, that he raised the Christ, —whom he Or, from you, did the word of God come forth? Or, did not raise, if, indeed, after all, the dead are not unto you alone, did it extend? 37 If anyone thinketh raised! 16 For, if the dead are not raised, not even himself to be a prophet, or spiritually gifted, let him Christ, hath been raised; 17 And, if Christ hath not acknowledge the things which I am writing to you, been raised, to no purpose, is your faith, yet, are ye in —that they are, a commandment, of the Lord. 38 your sins! 18 Hence also, they who are fallen asleep But, if anyone knoweth not, he is unknown! 39 So, in Christ, are lost: 19 If, in this life, in Christ, we have then, my brethren, —be zealous to prophesy, and do hoped—and that is all, we are, of all men, most to not forbid, to be speaking with tongues; 40 But let, be pitied. 20 But, now, hath Christ been raised from all things, with comeliness, and by arrangement, be among the dead, —a firstfruit of them who have fallen asleep; 21 For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; 22 For, just as, in the Adam, all die, so, also, in

15 Moreover, brethren, I make known unto you The joyful message, which I myself announced

the Christ, shall all be made alive. 23 But, each, in his glory. 42 Thus, also the resurrection of the dead: it is own rank: —A firstfruit, Christ, after that, they who sown in corruption, it is raised in incorruption, 43 It are the Christ's, in his presence, 24 Afterwards, the is sown in dishonour, it is raised in glory, it is sown end—whensoever he delivereth up the kingdom unto in weakness, it is raised in power, 44 It is sown a his God and Father, whensoever he shall bring to body of the soul, it is raised a body of the spirit; if nought all rule and all authority and power; 25 For he there is a body of the soul, there is also of the spirit: must needs reign, until he shall put all his enemies — 45 Thus, also, it is written—The first man, Adam, under his feet: 26 As a last enemy, death, is to be became, a living soul, the last Adam, a life-giving destroyed; 27 For—He put, all things, in subjection spirit. 46 Howbeit, not first, is the [body] of the spirit, under his feet. But, whensoever it shall be said—all but that, of the soul, —afterwards, that of the spirit. things are in subjection!—it is evident that it means, 47 The first man, is of the ground, earthly, the second —Except him who did put into subjection, unto him, man, is, of heaven: 48 As, the man of earth, such, the all things— 28 But whensoever have been put also, the men of earth, and, as, the man of heaven, into subjection, unto him, the all things, then, the Son such, also, the men of heaven; 49 And, even as we himself, [also] shall be put in subjection unto him who have borne the image of the man of earth, let us also put in subjection, unto him, the all things, —that, God, bear the image of the man of heaven. 50 And, this, I may be, all things in all. 29 Else, what will they do, say, brethren, —that, flesh and blood, cannot inherit, who are being immersed in behalf of the dead? If, not God's kingdom. Neither doth, corruption, inherit, at all, are the dead to be raised, why are they even incorruption. 51 Lo! a sacred secret, unto you, do I being immersed in their behalf? 30 Why also are, declare: —we shall not, all, sleep, but we shall, all, we, running into peril every hour? 31 Day by day, be changed, — 52 In a moment, in the twinkling of am I dying!—Yea! by your own boasting, brethren, an eye, during the last trumpet; for it shall sound, which I have in Christ Jesus our Lord. 32 If, after the and, the dead, shall be raised, incorruptible, and, manner of men, I have fought with wild-beasts at we, shall be changed. 53 For this corruptible must Ephesus, what, to me, the profit? If the dead are not needs clothe itself with incorruptibility, and this mortal, raised, Let us eat and drink, for, tomorrow, we die. 33 clothe itself, with immortality. 54 But, whensoever, this Be not deceiving yourselves, —evil communications mortal, shall clothe itself with immortality, then, shall corrupt gentle manners: — 34 Wake up to sobriety, in be brought to pass the saying that is written—Death righteousness, and be not committing sin; for some hath been swallowed up, victoriously; 55 Where, O have, an ignorance of God: for shame, unto you, am I death, is thy victory? Where, O death, is thy sting? speaking! 35 But some one will say—How, are the (Hades g86) 56 Now, the sting of death, is, sin, and, dead raised? and, with what kind of body, do they the power of sin, is, the law; — 57 But, unto God, be come? 36 Simple one! What, thou, sowest, is not thanks, who is giving unto us the victory, through our quickened, except it die; 37 And, what thou sowest, Lord Jesus Christ. 58 So, then, my beloved brethren, not the body that shall come into existence, dost thou —become ye, steadfast, immovable, superabounding sow, but a naked kernel—if it so happen, of wheat, or in the work of the Lord, at all times; knowing that, of any of the rest, — 38 Howbeit, God, giveth it a your toil, is not in vain in the Lord.

body, as he pleased, and, unto each of the seeds, a body of its own. 39 Not all flesh, is the same flesh; but, one, indeed, is, [the flesh] of men, and, another, the flesh of beasts, and, another, the flesh of birds, and, another, of fishes; 40 And there are heavenly bodies, and earthly bodies, —but, of one kind, indeed, is the glory of the heavenly, and, of another kind, is the glory of the earthly; — 41 One, is the glory of a sun, and, another, the glory of a moon, and, another, the glory of stars, —nay! star from star, differeth in

16 Now, concerning the collection which is for the saints, just as I directed the assemblies of Galatia, so, also do, ye: — 2 Upon the first of the week, let, each one of you, put, by itself, in store, as he may be prospering, —lest, as soon as I come, then, collections, should be in progress. 3 And, as soon as I arrive, whomsoever ye shall approve by letters, these, will I send, to bear away your favour unto Jerusalem: 4 And, if it be meet that, I also, be

journeying, with me, shall they journey. 5 Now I will come unto you, as soon as I have passed through Macedonia, —for I do pass through Macedonia, 6 And, with you, I may perhaps sojourn, or winter, that, ye, may set me forward, whithersoever I may be journeying. 7 For I do not wish to see you, just now, by the way; for I hope to remain, some time, with you, —if, the Lord, permit. 8 But I remain in Ephesus, until the Pentecost, 9 For, a door, unto me, hath opened, great and effectual, and, opposers, are many. 10 But, if Timothy should come, see that, without fear, he be with you, for, in the work of the Lord, doth he labour, even as, I: 11 Let no one then despise him; and set ye him forward in peace, that he may come unto me, for I expect him with the brethren. 12 But, concerning Apollos the brother, much, did I beseech him, that he would come unto you, with the brethren, but there was, by no means, any will, that he should come, now; —he will come, however, as soon as he hath good opportunity. 13 Be on the watch, stand firm in the faith, be men—be strong; 14 Let, all your affairs, in love, be carried on. 15 Now I beseech you, brethren, —ye know the house of Stephanas, that it is a first-fruit of Achaia, and, for the purpose of ministering, they devoted themselves, unto the saints— 16 That, ye also, be submitting yourselves unto such as these, —and unto everyone helping in the work and toiling. 17 I Rejoice, moreover, in the presence of Stephanas, and Fortunatus, and Achaicus: because, your own shortcoming, these, have filled up: — 18 They have given rest, in fact, unto my spirit, and yours: hold in acknowledgment, therefore, such as these. 19 The assemblies of Asia salute you: Aquila and Priscilla, with the assembly meeting at their house, salute you much in the Lord: 20 All the brethren salute you: —Salute ye one another with a holy kiss. 21 The salutation of Paul—with my own hand. 22 If anyone doth not dearly love the Lord, let him be anathema [that is, "accursed"]: Maran atha [that is, "The Lord, cometh"]. 23 The favour of the Lord Jesus, be with you. 24 My love, be with you all, in Christ Jesus.

2 Corinthians

1 Paul, an apostle of Christ Jesus, through the will of God, and Timothy the brother, —unto the assembly of God which is in Corinth, together with all the saints who are in the whole of Achaia: **2** Favour unto you, and peace, from God [our] Father, and Lord Jesus Christ. **3** Blessed, be the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement, **4** Who encourageth us in all our tribulation, to the end we may be able to encourage them who are in any tribulation—through means of the encouragement wherewith we, ourselves, are encouraged by God. **5** Because, even as the sufferings of the Christ overflow unto us, so, through the Christ, overfloweth, our encouragement also. **6** But, whether we are in tribulation, it is for your encouragement and salvation; whether we are encouraged, it is for your encouragement, which worketh inwardly by the endurance of the same sufferings which, we also, suffer; — **7** And so, our hope, is sure in your behalf, —knowing that, —as ye are sharers of the sufferings, so, also of the encouragement. **8** For we do not wish you to be ignorant, brethren, as to our tribulation which happened in Asia, —that, exceedingly, beyond power, were we weighed down, so that we despaired, even of life. **9** But, we ourselves, within ourselves, have had the sentence of death, that we might not rest our confidence upon ourselves, but upon God, who raiseth the dead, **10** Who, out of so great a death, rescued us, and will rescue, —unto whom we have turned our hope, [that], even yet, he will rescue: **11** Ye also labouring together on our behalf, by your supplication, that, unto many persons, being due the gift of favour, unto us, through means of many, might thanks be given in our behalf. **12** For, our boasting, is, this, —the witness of our conscience, that, in sanctity and sincerity of God, [and] not in fleshly wisdom, but in God's favour, have we behaved ourselves in the world, —and more abundantly towards you. **13** For, no other things, are we writing unto you, than what ye are either reading or even acknowledging, —I hope, moreover, that, throughout, ye will acknowledge, **14** According as ye have also acknowledged us, in part, —that, your theme of boasting, we are, even indeed as, ye, also [shall be], ours, in the day of our Lord

Jesus. **15** And, in this confidence, I purposed, before, to come unto you, —in order that, a second joy, ye might have, — **16** And, by your means, to pass into Macedonia, and, again, from Macedonia, to come unto you, and, by you, be set forward unto Judea: — **17** This, then, being my purpose, perhaps, after all, with lightness, I dealt [with the matter]? or, the things that I purpose, according to the flesh, I purpose, —that, with me, should be the Yea, yea, and the Nay, nay? **18** Faithful, however, is God, in that, our discourse, which was [delivered] unto you, is not Yea and Nay; **19** For, the Son of God, Christ Jesus—who, among you, through us, was proclaimed, —through me, and Silvanus, and Timothy, became not Yea and Nay, —but Yea, in him, hath it become; **20** For, how many soever be the promises of God, in him, is the Yea, —wherefore also, through him, [be] the Amen, unto God, for glory, through us. **21** Now, he that confirmeth us, together with you, for Christ, and hath anointed us, is God: **22** Who also hath sealed us, and given the earnest of the Spirit in our hearts. **23** But, I, call upon God, as a witness, against my own soul, —that, to spare you, not yet, have I come unto Corinth: **24** Not that we have lordship over your faith, but are, helpers, of your joy, for, by your faith, ye stand.

2 For I have determined, unto myself, this—not, again, in grief, to come unto you. **2** For, if, I grieve you, who then is he that is to gladden me, —save he who is being grieved through me; **3** And I wrote this very thing—lest, if I came, I should have, grief, from those over whom I had need to rejoice, —having confidence in you all, that, my joy, is the joy, of you all. **4** For, out of much tribulation and anguish of heart, wrote I unto you, through many tears, —not that ye might be grieved, but that, the love, ye might know, which I have very abundantly unto you. **5** Now, if anyone hath caused grief, not unto me hath he caused grief, but—that I may not bear too heavily—unto you all. **6** Sufficient, unto such a one, the punishment itself which [was inflicted] by the many; **7** So that, on the contrary, ye should forgive and encourage, lest, by any means, by his excessive grief, such a one should be swallowed up. **8** Wherefore, I beseech you, assure him, of love; **9** For, to this end, I also wrote, —that I might know the

proof of you, whether, in all things, ye are obedient. **10** respect, —by reason of the surpassing glory. **11** For, if Now, to whom ye forgive anything, I, also; for, I also, that which was to be done away [was brought in] with what I have forgiven, if, anything, I have forgiven, for glory, much more, that which is to abide, is in glory. your sake, in the person of Christ, [have I forgiven **12** Having, then, such hope as this, great openness it]. **11** Lest we should be overreached by Satan, for, of speech, do we use; — **13** And are not just like of his thoughts, we are not ignorant. **12** Moreover, Moses, [who] kept putting a veil upon his face, so although I came unto Troas for the glad-message that the sons of Israel should not look steadily unto of the Christ, and a door for me had been opened the end of that which was to be done away. **14** But in the Lord, **13** I had no relief in my spirit, because their thoughts were turned into stone: for, until this I found not Titus my brother; but, taking my leave very day, the same veil, upon the reading of the old of them, I came away into Macedonia. **14** But, unto covenant, abideth, not to be removed, because, in God, be thanks, who, ever, leadeth us in triumph in Christ, it is to be done away; **15** But, until this day, the Christ, and, the fragrance of the knowledge of whosoever Moses is read, a veil upon their heart, him, maketh manifest, through us, in every place, **15** doth lie; **16** Howbeit, whosoever he turneth unto That, of Christ, a grateful odour, are we, unto God, [the] Lord, he taketh off the veil: **17** And, the Lord, is, —in them who are being saved, and in them who are the Spirit: now, where the Spirit of one who is Lord being lost: **16** In these, indeed, a fragrance out of [is, there is] freedom! **18** And, we all, with unveiled death into death, but, in those, a fragrance out of life face, receiving and reflecting, the glory of [the] Lord, into life. And, for these things, who is sufficient? **17** into the same image, are being transformed, from For we are not, as the many, driving a petty trade glory into glory, —even as from a Spirit that is Lord. with the word of God; but, as of sincerity, but, as of God, before God, in Christ, we speak.

3 Are we to begin again, ourselves, to commend? or have we need, like some, of commendatory letters unto you, or from you? **2** Our letter, ye, are inscribed in our hearts, noted and read by all men: **3** Manifesting yourselves that ye are a letter of Christ, ministered by us, —inscribed—not with ink, but with [the] Spirit of a Living God, not in tablets of stone, but in tablets [which are] hearts of flesh. **4** But, such confidence as this, have we, through the Christ, towards God. **5** Not that, of our own selves, sufficient, are we, to reckon anything as of ourselves, but, our sufficiency, is of God; — **6** Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of spirit, for, the letter, killeth, whereas, the Spirit, maketh alive. **7** But, if, the ministry of death, in letters engraven in stones, was brought into existence with glory, so that the sons of Israel could not look steadfastly into the face of Moses, by reason of the glory of his face—which [glory] was to be done away, **8** How shall not, rather, the ministry of the Spirit, be with glory? **9** For, if, the ministry of condemnation was glory, much rather, doth the ministry of righteousness abound with glory. **10** For that which hath been made glorious, hath not even been made glorious, in this

4 Wherefore, having this ministry, even as we received mercy, we faint not; **2** But have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully, —but, by the manifestation of the truth, commanding ourselves unto every conscience of men, in the sight of God. **3** And, even if our glad-message is veiled, in them who are perishing, it is veiled, **4** In whom, the god of this age, hath blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ—who is the image of God. (aiōn g165) **5** For, not ourselves, do we proclaim, but Christ Jesus, as Lord, and, ourselves, as your servants for Jesus' sake. **6** Because, the God who said—Out of darkness, light shall shine! [is he] who hath shone in our hearts, in proportion to the radiance of the glorious knowledge of God, in the face of Christ. **7** Howbeit we have this treasure in earthen vessels, that, the surpassing greatness of the power, may be of God, and not from ourselves: — **8** On every side, pressed hard, but not hemmed in, without a way, but not without a by-way, **9** Pursued, but not abandoned, thrown down, but not destroyed; — **10** At all times, the putting to death of Jesus, in our body, bearing about, in order that, the life also of Jesus, in our body, may be made manifest; **11**

For, evermore, we, the living, unto death are being delivered, for Jesus' sake, in order that, the life also of Jesus, may be made manifest in our mortal flesh: then, the fear of the Lord, we persuade, men, but, 12 So that, his death, in us, doth energise, but, his life, unto God, are manifest, —I hope, moreover, even in in you. 13 Howbeit, seeing that we have the same spirit of faith, according to that which is written—I believed, therefore I spake, we, also believe, therefore also we speak: 14 Knowing that, he who raised up Jesus, and will present [us] together with you. 15 For, whether we have been For, all things, are for your sakes, in order that, the favour abounding, may, through means of the greater number, cause, the thanksgiving, to superabound unto them who, in appearance, are boasting, Jesus, and will raise up, us also, together with Jesus, and will present [us] together with you. 15 and not in heart. 13 For, whether we have been For, all things, are for your sakes, in order that, the beside ourselves, it hath been for God, or, whether we speak: 14 Knowing that, he who raised up Jesus, and will present [us] together with you. 15 For, the love of the Christ, constraineth us; — 15 Having judged unto the glory of God. 16 Wherefore we faint not, but, this, —that, one, in behalf of all, died, hence, they even if, our outer man, is decaying, nevertheless, all, died; and, in behalf of all, died he, —in order that, our inner [man], is renewing day by day. 17 For, the momentary lightness of the tribulation, in a manner yet more and more excelling, is working out for us, an age-abiding weight of glory, — (aiōnios g166) 18 So long as we are not looking out for the visible things, but for the invisible; for, the visible things, are temporary, whereas, the invisible, are age-abiding. (aiōnios g166)

5 For we know that—if, our earthly tent-dwelling, should be taken down, we have, a building of God, a dwelling not made by hand, age-abiding in the heavens. (aiōnios g166) 2 And verily, in this, we sigh, earnestly desiring to clothe ourselves over, with our habitation which is of heaven, — 3 Although, indeed, even clothing ourselves, we shall not be found, naked; — 4 And verily, we who are in the tent, do sigh, being weighed down, while yet we are not wishing to unclothe ourselves, but to clothe ourselves over, —in order that, what is mortal, may be swallowed up, by life. 5 Now, he that hath wrought us for this very thing, is, God, —who hath given unto us the earnest of the Spirit, 6 Having good courage, therefore, at all times, and knowing that—remaining at home in the body, we are away from home from the Lord, — 7 By faith, are we walking, not by sight; — 8 We have good courage, however, and are well pleased—rather to be away from home, out of the body, and to come home, unto the Lord. 9 Wherefore also we are ambitious—whether at home, or away from home, to be, well-pleasing unto him. 10 For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done

by means of the body, according to the things which he practised, whether good or corrupt. 11 Knowing, your consciences, that we are manifest: 12 Not again, I ourselves, do we commend unto you, but as though an occasion we were giving unto you—something to boast of, in our behalf; that ye may have something suited unto them who, in appearance, are boasting, that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again. 16 So that, we, henceforth, know, no one, after the flesh: if we have even been gaining, after the flesh, a knowledge of Christ, 17 On the contrary, now, no longer, are we gaining it. So that, if any one is in Christ, there is a new creation! the old things, have passed away, —Lo! they have become new! 18 The all things, moreover, are of God, —who hath reconciled us unto himself, through Christ, and hath given, unto us, the reconciling ministry: — 19 How that, God, was in Christ, reconciling, a world, unto himself, not reckoning, unto them, their offences, —and hath put, in us, the reconciling discourse. 20 In behalf of Christ, therefore, are we ambassadors, —as if God were beseeching through us: we entreat, in behalf of Christ, —be reconciled unto God! 21 Him who knew not sin, in our behalf, he made to be, sin, that we might become God's righteousness in him.

6 As co-workers, however, we also beseech, that, not in vain, the favour of God, ye welcome; 2 For he saith—In an approved season, have I hearkened unto thee, and, in a day of salvation, have succoured thee; —Lo! now, a well-approved season, Lo! now, a day of salvation: 3 Giving, no single, occasion of stumbling, in anything, that the ministry be not blamed; 4 But, in everything, commanding ourselves as God's ministers,—in much endurance, in tribulations, in necessities, in straits, 5 in stripes, in imprisonments, in tumults, in toilings, in watchings, in fastings, 6 in sanctity, in knowledge, in long-suffering,

in graciousness, in Holy Spirit, 7 in love unfeigned, also by the encouragement wherewith he had been in discourse of truth, in power of God; through the encouraged over you: recounting unto us your earnest weapons of righteousness on the right hand and desire, your lamentation, your zeal in my behalf. left, 8 through glory and dishonour, through bad So that I the more rejoiced. 8 Because, if I even report and good report; as deceivers, and yet true, grieved you by the letter, I do not regret, —though I 9 as unknown, and yet well-known, as dying, and could even have regretted, —I see that that letter, if lo! we live, as disciplined, and yet not put to death, even for an hour, did cause you grief. 9 Now, am 10 as grieving, yet, ever, rejoicing, as destitute, yet I rejoicing, —not that ye were grieved, but that ye making, many, rich, as holding, nothing, and yet firmly were grieved unto repentance; for ye were grieved holding, all things. 11 Our mouth, is opened unto according to God, in order that, in nothing, should ye you, O Corinthians! our heart, hath become enlarged: receive damage from us. 10 For, grief according to 12 Ye are not straitened in us, but are straitened God, worketh, repentance unto salvation, not to be in your hearts' affections; 13 Howbeit, by way of regretted; although, the grieving of the world, worketh, the like recompense—as, unto children, I speak, death. 11 For lo! this very thing—the being caused to be enlarged, even, ye. 14 Be not getting diversely grieve, according to God: —what manner of diligence yoked with unbelievers; for what partnership have it wrought out in you, —nay! defence, —nay! sore righteousness and lawlessness? Or what fellowship displeasure, —nay! fear, —nay! earnest desire, —nay! hath light with darkness? 15 And what concord hath jealousy, —nay! avenging. In every way, ye shewed Christ with Beliar? Or what part hath a believer with yourselves to be, chaste, in the matter. 12 Hence, an unbeliever? 16 And what agreement hath a shrine if I even wrote unto you, it was not for the sake of of God with idols? For, we, are [the] shrine of a God, him that did the wrong, [nay] not even for the sake of that liveth: —even as God hath said—will dwell in him that suffered the wrong; but for the sake of your them, and walk, and will be their God, and, they, earnestness, which was on our account, being made shall be my people. 17 Wherefore come ye forth out manifest unto you, before God: - 13 For this cause, of their midst, and be separated, —saith [the] Lord, have we received encouragement. In addition to our —and, one impure, do not touch; and, I, will give you encouragement, however, much more abundantly, welcome, 18 And will become your Father, and, ye, have we rejoiced over the joy of Titus, —that his spirit shall become my sons and daughters, saith [the] Lord hath received refreshment from you all, 14 That, if in Almighty.

7 Having therefore, these, promises, beloved, let us purify ourselves from all pollution of flesh and spirit, perfecting holiness in fear of God. 2 Give place to us! no one, have we wronged, no one, have we corrupted, no one, have we defrauded. 3 Unto condemnation, I am not saying [this], for I have before said—In our hearts, are ye, to the end we may die together and live together. 4 Great, is my freedom of speech towards you, great, is my boasting in behalf of you: I am filled with the encouragement, I am greatly superabounding with the joy, in all our tribulation. 5 For, even when we came into Macedonia, no relief at all, had our flesh; but, in every way, were we in tribulation, —without, fightings! within, fears! 6 But, he who encourageth them that are brought low, encouraged us, —even God, —by the presence of [they acted], —

in your behalf—I have boasted, I have not been put to shame; but, as, all things, in truth, we told you, so, even our boasting before Titus, turned out to be, truth. 15 And, his tender affections, are, much more abundantly towards you, when he calleth to mind the obedience, of you all, —how, with fear and trembling, ye gave him welcome. 16 I rejoice that, in everything, I am of good courage respecting you.

8 Moreover we make known unto you, brethren, the favour of God which hath been given in the assemblies of Macedonia, — 2 That, in a great testing of tribulation, the superabounding of their joy and their deep destitution, superabounded unto the riches of their liberality; 3 That, according to power, I bear witness, and beyond power, of their own accord, of us the favour and the fellowship of the ministry

which was for the saints; — 5 And, not merely as honourable, not only before [the] Lord, but also before we hoped, but, themselves, gave they, first, unto men. 22 Moreover we have set forward, with them, the Lord and unto us through God's will, 6 To the our brother whom we have proved, in many things, end we should exhort Titus, in order that, according oftentimes, earnest, —but, now, much more earnest, as he before made a beginning, so, he should also by reason of the great confidence [which he hath] complete unto you this favour also. 7 But, just as, in towards you. 23 Whether as regardeth Titus, he is a everything, ye superabound, —in faith, and discourse, partner of mine, and, towards you, a fellow-worker. or and knowledge, and all earnestness, and in the love our brethren, apostles of assemblies, and Christ's among you which proceedeth from us, in order that, glory. 24 The proof of your love, therefore, and of our in this favour also, ye would superabound. 8 Not by boasting in your behalf, shew ye, unto them, in the way of injunction, do I speak, but through, others', face of the assemblies.

earnestness, and, the genuineness of your own love, putting to the test. 9 For ye are taking knowledge of the favour of our Lord Jesus [Christ], —how that, for your sakes, he became destitute—although he was, rich, in order that, ye, by his destitution, might be enriched. 10 And, a judgment, herein, do I give, —for, this, unto you, is profitable, —who, indeed, not only of the doing, but of the desiring, made for yourselves a beginning a year ago; — 11 Howbeit, now, the doing also, complete ye, in order that, even according to the forwardness of the desiring, so, may be the completing—out of what ye have. 12 For, if the forwardness is set forth, according to what one may have, he is well approved, not according to what one hath not. 13 For, not that unto others should be relief, and unto you distress [do I speak], but, by equality, in the present season, your surplus for their deficiency, — 14 In order that their surplus may come to be for your deficiency: that there may come about an equality: — 15 Even as it is written—He that [gathered] the much, had not more than enough, and, he that [gathered] the little, had not less, 16 Thanks, however, unto God!—who is putting the same earnestness in your behalf in the heart of Titus, 17 In that, though, indeed, the exhortation, he welcomed; yet already being, greatly in earnest, of his own accord, hath he gone forth unto you. 18 Howbeit, we also set forward, with him, the brother, whose praise in the Glad Tidings, [hath gone] through all the assemblies: — 19 Not only so, however, but he hath also been appointed by the assemblies, as a fellow-traveler with us in this favour, which is being ministered by us with a view to the Lord's glory and our earnest desire: — 20 Arranging this—lest anyone, upon us, should cast blame, in this munificence which is being ministered by us; 21 For we provide things

9 For, indeed, concerning the ministry which is for the saints, it is, superfluous for me, to be writing to you; 2 For I know your forwardness of mind—of which, in your behalf, I am boasting unto Macedonians, that, Achaia, hath been prepared for a year past, —and, your zeal, hath stirred up the greater number of them. 3 Nevertheless I have sent the brethren, that, our boast in your behalf, be not made void, in this respect, that, even as I was saying, ye may be prepared, — 4 Lest by any means, if there should come with me Macedonians, and find you unprepared, we, —not to say, ye, —should be put to shame in this confidence. 5 Necessary, therefore, I regarded it, to exhort the brethren that they would go forward unto you, and make up beforehand your previously- promised blessing. The same, to be ready—thus, as a blessing, and not as of constraint. 6 As to this, however, he that soweth sparingly, sparingly, also shall reap, and, he that soweth with blessings, with blessings, also shall reap: 7 Each one, according as he hath purposed in his heart, not sorrowfully, nor of necessity, —for, a cheerful giver, God, loveth. 8 Moreover God is able to cause, every gracious gift, to superabound unto you, in order that, having in every thing, at every time, every kind of sufficiency of your own, ye may be superabounding unto every good work; 9 Even as it is written—He hath scattered abroad, he hath given to the needy, —his righteousness, abideth to futurity. (aiōn g165) 10 Now, he that supplieth seed to the sower, and bread for eating, will supply and multiply your seed for sowing, and cause to grow your fruits of righteousness: 11 In every thing, being enriched, unto every kind of liberality, —which, indeed, worketh out, through us, thanksgiving unto God; 12 Because, the ministry of

this public service, is not only towards filling up the deficiencies of the saints, but also superabounding, — 13 We, however, not as to the things without measure, through the thanksgiving of many, unto God, — 13 will boast ourselves, but, according to the measure [Of many] who, through the proof of this ministry, are glorifying God for your acknowledged submission —to reach as far as even you! 14 For, not as unto the glad-message of the Christ, and for the liberality of the fellowship, unto them, and unto all, — stretching ourselves, for, as far as even you, were we 14 Themselves also, with supplication on your behalf, beforehand in the glad-message of the Christ: 15 Not, longing after you, by reason of the surpassing favour of God [resting] upon you: — 15 Thanks be unto God, for his unspeakable bounty!

10 Moreover, I, Paul, myself, exhort you, through the meekness and considerateness of the Christ, —I who, to look upon, indeed, am lowly toward you, but, absent, am bold towards you; — 2 I entreat, however, that, when present, I may not be bold with the assurance wherewith I think to be daring against some who account of us as though, according to flesh, we were walking, — 3 For, though, in flesh, we walk, not, according to flesh, do we war, — 4 For, the weapons of our warfare, are not fleshly, but mighty, by God, unto a pulling down of strongholds, — 5 When we pull down, calculations, and every height that uplifteth itself against the knowledge of God, and when we bring into captivity every thought unto the obedience of the Christ, 6 And when we hold ourselves, in readiness, to avenge all disobedience, as soon as your obedience shall be fulfilled! 7 The things that lie on the surface, ye are looking at: —if anyone hath come to trust in himself that he is, Christ's, this, let him reckon, again, with himself—that, even as, he, is Christ's, so, also are, we. 8 Yea, if, somewhat more abundantly, I should boast concerning our authority—which the Lord hath given for building up and not for pulling you down, I shall not be put to shame, — 9 That I may not seem as though I would be terrifying you through means of my letters; 10 Because, The letters, it is true (saith body, is weak, and, the discourse, contemptible; — 11 This, let such a one reckon—that, what we are, in our word, through means of letters, being absent, such, also, being present, are we, in our deed. 12 For we dare not class or compare ourselves with some who do, themselves, commend; but, they, among themselves, measuring, themselves, and comparing

themselves with themselves, are without discernment! of the limit which God apportioned unto us, as a measure—to reach as far as even you! 14 For, not as unto the glad-message of the Christ, and for the though we were not reaching unto you, are we over-liberality of the fellowship, unto them, and unto all, — stretching ourselves, for, as far as even you, were we 14 Themselves also, with supplication on your behalf, beforehand in the glad-message of the Christ: 15 Not, as to the things without measure, boasting ourselves in other men's toils, but having, hope—your faith, growing—among you, to be enlarged, according to our limit for something beyond, — 16 Unto the regions beyond you, to carry the glad-message: not, within another man's limit, as to the things made ready, to boast ourselves. 17 He that boasteth, however, in the Lord, let him boast; 18 For, not he that commendeth himself, he, is approved, but he whom, the Lord, doth commend.

11 I could wish ye would bear with me as to some little foolishness, —Nay! do even bear with me! 2 For I am jealous over you with a jealousy, of God; for I myself betrothed you unto one husband, to present, a chaste virgin, unto the Christ, — 3 But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness [and the chasteness] which are [due] unto the Christ. 4 For, if, indeed, he that cometh, is proclaiming, another Jesus, whom we have not proclaimed, or, a different Spirit, ye are receiving, which ye had not received, or a different glad-message, which ye have never welcomed, ye are, well, bearing. 5 For I reckon not to have come we. a whit behind the exceeding overmuch apostles; 6 And, even if uncultured in my discourse, certainly not in my knowledge, —but, in every way, having made [it] manifest, in all things, unto you. 7 Or, a sin, did I commit—abasing, myself, that, ye, might be exalted, —in that, free of charge, God's glad-one), are weighty and strong, but, the presence of the message, I announced unto you? 8 Other assemblies, I despoiled, receiving supplies that I might minister, unto you; 9 And, being present with you, and having come short, I was not burdensome to anyone, —for my deficiency, the brethren, coming from Macedonia, helped to make up; —and, in everything, without burden unto you, I kept, myself—and will keep! 10 Truth of Christ is in me, that, this boasting, shall not

be silenced unto me, in the regions of Achaia. 11 blessed unto the ages—that I am not speaking falsely: Wherefore? Because I love you not? God, knoweth! (aiōn g165) 32 In Damascus, the governor under Aretas 12 But, what I am doing, I also will do,—that I may cut the king, was guarding the city of Damascenes, to off the occasion of them who are wishing an occasion, apprehend me, — 33 And, through a window, was I that, wherein they are boasting themselves, they may let down by the wall, and escaped his hands.

be found even as also, we. 13 For, such as these, are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. 14 And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! 15 No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works. 16 Again, I say—let no one deem me to be, foolish; but, otherwise, at least, as foolish, give me welcome, that, I also, some little, may boast myself. 17 What I am saying, not according to the Lord, am I saying, but as in foolishness, —in this my boastful confidence! 18 Since, many, are boasting after the flesh, I also, will boast; 19 For, gladly, do ye bear with the foolish, being [yourselves], discreet, — 20 For ye bear with it—if anyone enslaveth you, if any devoureth, if anyone taketh, if anyone liftest himself up, if anyone, on the face, doth smite you! 21 By way of disparagement, am I speaking, —as though, we, had been weak! whereas, in whatsoever anyone dareth, in foolishness I speak, I also, dare: — 22 Hebrews, are they? I also, Israelites, are they? I also, seed of Abraham, are they? I also, 23 Ministers of Christ, are they? As one deranged I am talking, I, above measure!—in toils, superabundantly, in prisons, superabundantly, in stripes, to excess, in deaths, oft, — 24 From Jews, five times, forty-save-one, have I received, 25 Thrice, have I been beaten with rods, once, have I been stoned, thrice, have I been shipwrecked, a day and night, in the deep, have I spent; 26 In journeyings oft, in perils of rivers, in perils of robbers, in perils from my own race, in perils from Gentiles, in perils in the city, in perils in the desert, in perils by the sea, in perils among false brethren, 27 in toil and hardship, in watchings, oft, in hunger and thirst, in fasting, oft, in cold and nakedness: — 28 Apart from the things without, my daily care, —my anxiety for all the assemblies; — 29 Who is weak, and I am not weak? Who is caused to stumble, and, I, am not burning? 30 If, to boast, is needful, in the things that concern my weakness, will I boast. 31 The God and Father of our Lord Jesus, knoweth—He who is

12 To be boasting, is needful,—it is not, indeed, profitable, yet will I come to visions and revelations of [the] Lord: — 2 I know a man in Christ, who, fourteen years ago, whether in the body, I know not, or out of the body, I know not, God, knoweth, such a one as this, caught away, as far as the third heaven; 3 And I know such a man as this, whether in the body or apart from the body, [I know not], —God, knoweth, 4 How that he was caught away into paradise, and heard unspeakable things, which it is not allowable for a man to utter: 5 On behalf of such a one as this, will I boast, but, on behalf of myself, will I not boast, save in my weaknesses; — 6 Although in fact, if I should wish to boast, I shall not be foolish, for, the truth, would I speak; but I forbear, lest anyone, unto me, should reckon above what he beholdeth me [to be], or heareth from me, —even by the exceeding greatness of the revelations. 7 Wherefore, lest I should be unduly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, —lest I should be unduly lifted up. 8 In this behalf, thrice, besought I, the Lord, that it might depart from me; 9 And at once he said unto me—Sufficient for thee, is my favour, for, my power, in weakness, is made complete. Most gladly, therefore, will I rather boast in my weaknesses, that the power of Christ may spread a tent over me. 10 Wherefore, I take pleasure in weaknesses, in insults, in necessities, in persecutions, and straits, in behalf of Christ; for, as soon as I am weak, then, am powerful. 11 I have become foolish, —ye, compelled me: —I, in fact, ought, by you, to have been commended; for, not a whit, have I come behind the exceeding overmuch apostles, —even if I am nothing: 12 The signs, indeed, of an apostle, were wrought out among you, in all endurance, —[both] in signs, and wonders, and mighty works: 13 For what is there wherein ye were made inferior to the rest of the assemblies, —save that, I myself, would not allow myself to be a burden unto you? Forgive me this wrong! 14 Lo! this third time, I am holding myself, in readiness, to come

unto you, and I will not allow myself to be a burden; be doing, even though, we, should be, as it were, for I seek not yours, but you; —for, the children, ought rejected; **8** For we can do nothing against the truth, not to lay up, for the parents, but the parents for the but for the truth; **9** For we rejoice—whensoever, we, children; — **15** And, I, most gladly, will spend, and be are weak, and, ye, are, strong. This, also we pray fully spent, for your souls: —If I, exceedingly, love for—your restoration: — **10** For this cause, these you, am I, the less, loved? **16** But let it be!—I, myself, things, while absent, am I writing, that I may not, when did not burden you, —Notwithstanding, being crafty, present, deal sharply—according to the authority with guile, I caught you? **17** Was there, anyone of which, the Lord, hath given me, for building up and those whom I have sent unto you, through whom I not for pulling down. **11** Finally, brethren, farewell! have overreached you? **18** I exhorted Titus, and sent Be getting restored, be taking encouragement, be of with him the brother, —Did, Titus, overreach you? one mind, live in peace, —and, the God of love and Was it not, in the same spirit, we walked? Was it not, peace, will be with you. **12** Salute ye one another in the same steps? **19** All this time, think ye, that, unto with a holy kiss. **13** All the saints, salute you. **14** The you, we are making a defence? Before God in Christ, favour of our Lord Jesus [Christ], and the love of God, we speak; —but all these things, beloved, for your and the fellowship of the Holy Spirit, be with you all. upbuilding. **20** For I fear—lest, by any means, when I come, not such as I wish, should I find you, and, I, should be found by you, such as ye do not wish; —lest, by any means, [I should find] strife, jealousy, outbursts of wrath, factions, railings, whisperings, puffed up pretensions, confusions; — **21** Lest, when I again come, my God should humble me in regard to you, —and I should grieve over many who had before sinned, and not repented of the impurity, and fornication, and wantonness which they had committed.

13 This third time, am I coming unto you: —at the mouth of two witnesses, or three, shall every matter be established. **2** I have said beforehand, and do say beforehand, —as present the second time, although now absent, unto them who before sinned, and unto all the rest, —that, if I come again, I will not spare. **3** Since, a test, ye are seeking, of the speaking in me of Christ; —who, unto you, is not weak, but is powerful in you, — **4** For, although he was crucified through weakness, yet is he living through God's power, —for, although, we, are weak in him, yet shall we live with him, through God's power [unto us]— **5** Be trying, yourselves, whether ye are in the faith, be putting, yourselves, to the test! Or do ye not recognise yourselves, seeing that, Jesus Christ, is in you, —unless perhaps ye fail in the testing. **6** I hope, however, that ye shall come to know, that, we, fail not in the testing! **7** But we pray unto God, that ye may do nothing base, —not that, we, may appear, accepted, but that, ye, the honourable thing, may

Galatians

1 Paul, an apostle, —not from men, nor through man, but through Jesus Christ, and God the Father who raised him from among the dead, **2** And all the brethren with me; —unto the assemblies of Galatia: **3** Favour unto you and peace, from God our Father, and Lord Jesus Christ, — **4** Who gave himself for our sins, that he might deliver us out of the present evil age, according to the will of our God and Father, — (aiōn g165) **5** Unto whom be the glory unto the ages of ages: Amen! (aiōn g165) **6** I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message, — **7** Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. **8** But, even if, we, or, a messenger out of heaven, announce a glad-message [unto you] aside from that which we announced unto you, accursed, let him be! **9** As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be! **10** For am I, even now, persuading, men, or God? Or am I seeking to please, men? If I had been still pleasing, men, Christ's servant, had I not been! **11** For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; **12** For neither, from man, did I accept it, nor was taught [it], —but through a revealing of Jesus Christ. **13** For ye have heard, as to my own manner of life, at one time, in Judaism, how that, exceedingly, was I persecuting the assembly of God, and laying it waste, **14** And was making advancement, in Judaism, above many contemporaries in my nation, being, surpassingly zealous, of my paternal instructions. **15** But, when God, who set me apart from my mother's womb and called me through his favour, was well-pleased **16** to reveal his Son in me, that I might announce the glad-message regarding him among the nations, straightway, I conferred not with flesh and blood, **17** Neither went I up unto Jerusalem unto them who, before me, were apostles, —but I went away into Arabia, and again returned unto Damascus. **18** Then, after three years, went I up unto Jerusalem, to become acquainted with Cephas, and tarried with

him fifteen days; **19** But, other of the apostles, saw I none, save James the brother of the Lord: — **20** Now, as touching the things which I am writing to you, lo! before God, I am not guilty of falsehood: — **21** After that, I went into the regions of Syria and Cilicia, **22** And was still unknown, by face, unto the assemblies of Judaea which were in Christ, — **23** Only they were hearing—He that was persecuting us formerly, now, is announcing the glad-message of the faith which he formerly laid waste; **24** And they were glorifying, God, in me.

2 After that, fourteen years later, I, again, went up unto Jerusalem, with Barnabas, taking with me Titus also; **2** And I went up by revelation, and laid before them the glad-message which I proclaim among the nations; privately, however, to them of repute, —lest, by any means, in vain, I should be running, or had run. **3** But, not even Titus, who was with me, though he was a Greek, was compelled to be circumcised; — **4** But, [this was] because of the false brethren secretly introduced, —who, indeed, came in secretly to spy out our freedom, which we have in Christ Jesus, that they might bring us into bondage: — **5** Unto whom, not even for an hour, gave we place by the [required] submission, —in order that, the truth of the glad-message, might still abide with you. **6** Moreover, from them who were reputed to be something, —whatsoever at one time, they were, maketh no difference to me, God accepteth not a man's person, —unto me, in fact, they who were of repute added nothing further; **7** But, on the contrary, —when they saw that I had been entrusted with the glad-message to the uncircumcision, even as, Peter, [with that] to the circumcision, **8** For, he that energised in Peter, into an apostleship to the circumcision, energised also in me, for the nations, — **9** And when they perceived the favour which had been given unto me, James and Cephas and John, who were reputed to be pillars, gave, the right hand of fellowship, unto me and Barnabas, in order that, we, [should go] unto the nations, and, they, unto the circumcision: — **10** Only that we should remember, the destitute, —as to which I had given diligence, this very thing, to do. **11** But, when Cephas came unto Antioch, to the face, [even], him, I resisted, because he stood condemned; **12** For, before that

certain came from James, with them of the nations, the scripture, foreseeing, that, by faith, God would used he to eat; whereas, when they came, he used declare the nations righteous, fore-announced the to withdraw, and keep himself separate, fearing them good news unto Abraham, saying, All the nations of the circumcision; **13** And the rest of the Jews [also] shall be blessed in thee. **9** So then, they who are of used hypocrisy with him, so that, even Barnabas, was faith, are blessed with believing Abraham; **10** For, as carried away by their hypocrisy. **14** But, when I saw many as are of works of law, are, under a curse, —for that they were not walking with straightforwardness it is written—Accursed, is everyone that continueth as regardeth the truth of the glad-message, I said not in all things that are written in the book of the unto Cephas, before all: If, thou, although, a Jew, like law to do them. **11** Moreover, that, in law, no one, is them of the nations, and not like the Jews, dost live, declared righteous with God, [is] evident, —because, how dost thou compel, them of the nations, to live The righteous one, by faith, shall live; **12** And, the like Jews? **15** We, by nature Jews, and not sinners law, is not of faith, but—he that hath done them, shall from among the nations, **16** Knowing, however, that live in them, **13** Christ, hath redeemed, us, out of the a man is not declared righteous by works of law, curse of the law, having become, in our behalf, a [nor at all] save through faith in Christ Jesus; even curse; —because it is written—Cursed, is every one we, on Christ Jesus, believed, that we might be that hangeth upon a tree; — **14** In order that, unto the declared righteous—by faith in Christ, and not by nations, the blessing of Abraham, might come about works of law; because, by works of law, shall no flesh in Jesus Christ, —in order that, the promise of the be declared righteous. **17** Now, if in seeking to be Spirit, we might receive through means of the faith. declared righteous in Christ we, ourselves also, were **15** Brethren! in human fashion, am I speaking: yet still, found sinners, —is Christ, therefore, a minister, of a man's confirmed covenant, no one setteth aside or sin? Far be it! **18** For, if, the things that I pulled down, addeth unto: **16** Now, unto Abraham, were spoken the these, again, I build, a transgressor, I prove, myself, promises—and unto his seed; —He saith not—and to be. **19** For, I, through means of law, unto law, died, unto thy seeds, as of many, but, as of one—and that, unto God, I might live: — **20** With Christ, have I unto thy seed, which is Christ: **17** And, this, I say—a been crucified; and, living no longer, am, I, but, living covenant previously confirmed by God, the law which, in me, is, Christ, —while, so far as I now do live in after four hundred and thirty years, hath been brought flesh, by faith, I live—The faith in the Son of God, into being, doth not annul, so as to do away with the who loved me, and gave himself up in my behalf. **21** I promise. **18** For, if, by law, is the inheritance, it is, do not set aside the favour of God; for, if, through law, no longer, by promise; but, unto Abraham, through is righteousness, then, Christ, without cause, died. promise, hath God favoured it. **19** Why, then, the law?

3 O thoughtless Galatians! who hath bewitched you, —before whose very eyes, Jesus Christ, was openly set forth as a crucified one? **2** This only, am I wishing to learn from you: —by works of law, received ye, the Spirit? or by a believed report? **3** So thoughtless, are ye? Having made a beginning in Spirit, are ye, now, in flesh, to be made complete? **4** Such things, suffered ye, in vain, —if at least [it is] even in vain? **5** He then who was supplying unto you the Spirit, and energising mighty works among you, by works of law, or by a believed report [did he it]? **6** Even as Abraham—believed in God, and it was reckoned unto him as righteousness. **7** Be taking note, therefore—that, they who are of faith, the same, are, sons, of Abraham; **8** And,

Because of the transgressions, it was added, until such time as the seed should come, unto whom the promise had been made, and was given in charge through messengers, at the hand of a mediator; **20** Now, a mediator, is not [a mediator] of one, but, God, is, one. **21** Is, the law, then, against the promises [of God]? Far be it! For, if a law had been given, which had been able to give life, verily, in law, would have been our righteousness; **22** But the Scripture, did shut up, all things, under sin, that, the promise by faith in Jesus Christ, might be given to them who have faith, **23** Before the coming of the faith, however, under law, were we being kept in ward, being shut up unto the faith which should afterwards, be revealed. **24** So that, the law, hath proved, our tutor, training us, for Christ, in order that, by faith, we might be declared

righteous; 25 But, the faith having come, no longer, them. 18 Howbeit it is, honourable, to show zeal in are we, under a tutor; — 26 For ye, all, are, sons what is honourable at all times, and not only when of God, through the faith in Christ Jesus; 27 For ye, I am present with you; — 19 My dear children! for as many as, into Christ, have been immersed, have whom I, again, am in birth-pains, until Christ be put Christ, on: 28 There cannot be Jew or Greek, formed within you; — 20 I could wish, however, to be there cannot be bond or free, there cannot be male present with you, even now, and to change my voice, and female, for, all ye, are one, in Christ Jesus: 29 —because I am perplexed regarding you. 21 Tell me! Now, if, ye, are of Christ, by consequence ye are, ye who, under law, are wishing to be: The law, do Abraham's seed, according to promise, heirs.

4 But I say: —for as long a time as, the heir, is an infant, he differeth, nothing, from a servant, though, lord of all, 2 But is, under guardians, and stewards, until the [day] fore-appointed of the father: 3 So also, we, when we were infants, under the elementary principles of the world, were held in servitude; 4 But, when the fulness of the time came, God sent forth his Son, who came to be of a woman, who came to be under law, — 5 That, them who were under law, he might redeem, that, the sonship, we might duly receive; — 6 And, because ye are sons, God hath sent forth the Spirit of his Son into our hearts, exclaiming, Abba! Oh Father! 7 So that, no longer, art thou a servant, but a son; and, if a son, an heir also, through God. 8 But, at that time—not knowing God, ye were in servitude unto them who, by nature, are not Gods; 9 Whereas, now, having acknowledged God,—or rather, having been acknowledged by God, how turn ye back again unto the weak and beggarly elementary principles, unto which, over again, ye are wishing, to come into servitude? 10 Days, ye do narrowly observer, and months, and seasons, and years: — 11 I am afraid of you—lest by any means, in vain, I should have toiled for you! 12 Become ye as I, because, I also, [was] as, ye, —brethren, I entreat you. Not at all, have ye wronged me. 13 Howbeit ye know that, by reason of a weakness of the flesh,

I myself announced the glad-message unto you, formerly; 14 And, your trial, in my flesh, ye despised not, neither spat ye [in disgust], but, as a messenger of God, ye welcomed me—as Christ Jesus. 15 Where, then, is the happiness ye accounted yours? For I bear you witness—that, if possible, your eyes, ye would have dug out, and given unto me. 16 So then, your enemy, have I become, by dealing truthfully with you? 17 They shew a zeal for you, not honourably, but wish,

ye not hear? 22 For it is written, that, Abraham, had two sons—one by the bondmaid, and one by the free woman; 23 But, he that was of the bondmaid, after the flesh, had been born, whereas, he that was of the free woman, through means of a promise. 24 Which things, indeed, may bear another meaning; for, the same, are two covenants, —one, indeed, from Mount Sinai, into bondage, bringing forth, the which is Hagar, — 25 And, the Hagar, is Mount Sinai, in Arabia, —she answereth, however, unto the present Jerusalem, for she is in bondage with her children; 26 But, the Jerusalem above, is free, —the which is our mother; 27 For it is written—Be gladdened, O barren one! that wast not giving birth, break forth and shout, thou that wast not in birth-pains, —because, more, are the children of the deserted one, than of her that had the husband. 28 And, we, brethren, after the manner of Isaac, are children of a promise. 29 But, just as, then, he that after the manner of the flesh had been born, did persecute him who [had been born] after the manner of the Spirit, thus, also now. 30 But, what saith the scripture? Cast out the serving woman and her son; for in nowise shall the son of the serving woman inherit with the son of the free. 31 Wherefore, brethren, we are not children of a serving woman, but of the free: —

5 With her freedom, Christ hath made you, free. Stand fast, therefore, and do not, again, with a yoke of servitude, be held fast! 2 See! I, Paul, say unto you—if ye be getting circumcised, Christ will profit you, nothing. 3 Yea, I bear solemn witness again, unto every man getting circumcised, —that he is, a debtor, to do, the whole law. 4 Ye have been set aside from Christ, ye who, by law, are to be declared righteous, —out of his favour, ye have fallen; 5 For, we, in Spirit, by faith, for a hope of righteousness, are ardently waiting, — 6 For, in Christ [Jesus], neither, to shut you out, in order that ye may be zealous for, circumcision, availeth anything, nor uncircumcision,

but faith, through love, energising. 7 Ye were running ye bearing, and, so, fill up the law of the Christ. 3 well:—who hath hindered you, that, by truth, ye are For, if any one thinketh he is something, when he is, not to be persuaded? 8 The persuasion, [is] not of nothing, he deceiveth himself; 4 But, his own work, let him that calleth you: — 9 A little leaven, leaveneth, each one be putting to the proof, and, then, for himself the whole lump. 10 I, am persuaded regarding you, alone, the matter of boasting, shall he have, and in the Lord—that, for nothing else, ye will have any not for some other, 5 For, each one, his own proper regard; but, he that is troubling you, shall bear the load, shall bear: — 6 Howbeit, let him who is being sentence, —whosoever he may be. 11 I, however, orally instructed in the word, have fellowship with him brethren—if, circumcision, I yet proclaim, why am I yet that is so instructing him, in all good things. 7 Be persecuted? After all, the stumbling-block of the cross not deceiving yourselves! God, is not to be mocked; hath been set aside. 12 Oh! that they would even for, whatsoever a man soweth, the same, shall he leave off in dismay, who are unsettling you! 13 For, also reap, — 8 Because, he that soweth into his own ye, on a footing of freedom, were called, brethren, flesh, out of the flesh, shall reap corruption, whereas, —only, [turn] not your freedom into an occasion to he that soweth into the Spirit, out of the Spirit, shall the flesh, but, by means of your love, be serving reap age-abiding life. (*aiōnios g166*) 9 And, in doing that one another; 14 For, the whole law, in one word, is which is honourable, let us not be fainthearted; for, in summed up—[namely] in this, —Thou shall love thy due season, we shall reap, if we faint not. 10 Hence, neighbour as thyself. 15 If, however, one another, then, as we have opportunity, let us be working what ye bite and devour, take heed lest, by one another, is good, towards all, —but, especially, towards the ye be consumed! 16 I say, moreover—by Spirit, family of the faith. 11 See! with what large letters, unto be walking, and, fleshly coveting, ye will in nowise you, I have written, with my own hand: — 12 As many fulfil; 17 For, the flesh, coveted against the Spirit, as are wishing to make a good show in flesh, the but, the Spirit, against the flesh, —for, these, unto same, are compelling you to get circumcised, —only one another, are opposed, lest, whatsoever things that, for the cross of Christ [Jesus], they may not ye chance to desire, these, ye should be doing! 18 be suffering persecution! 13 For, not even they who And, if, by Spirit, ye are being led, ye are not under are getting circumcised, are, themselves, observing law. 19 Manifest, however, are the works of the flesh, law, —but are wishing you to be circumcised, that, which, indeed, are—fornication, impurity, wantonness, in your flesh, they may boast themselves. 14 With 20 idolatry, enchantment, enmities, strife, jealousy, me, however, far be it! to be boasting, save in the outbursts of wrath, factions, divisions, parties, 21 cross of our Lord Jesus Christ, —whereby, unto me, a envyings, drunkenness, revellings; —and such things world hath been crucified, and, I, unto a world; 15 For as these: as to which I forewarn you, even as I have neither circumcision is anything, nor uncircumcision, forewarned you, —that, they who such things as but a new creation; — 16 And, as many as, by this these do practise, shall not inherit, God's kingdom. rule, shall walk, peace be upon them, and mercy, and 22 But, the fruit of the Spirit, is—love, joy, peace, upon the Israel of God. 17 For the rest, annoyances, long-suffering, graciousness, goodness, faithfulness, unto me, let no one be offering; for, I, the brandmarks 23 meekness, self-control; —against such things as of Jesus, in my body, am bearing. 18 The favour of these, there is no law. 24 And, they who are of Christ our Lord Jesus Christ, be with your spirit, brethren. Jesus, have crucified, the flesh, with its susceptibilities Amen.

and covetings. 25 If we live by Spirit, by Spirit, let us also walk. 26 Let us not become vain-glorious, —one another, challenging, one another, envying.

6 Brethren! if a man should even be overtaken in any fault, ye, the spiritual, be restoring such a one, in a spirit of meekness, looking to thyself, lest, even thou, be put to the test. 2 One another's burdens, be

Ephesians

1 Paul, an apostle of Christ Jesus, through God's will, unto the saints who are [in Ephesus] and faithful in Christ Jesus, — **2** Favour unto you, and peace, from God our Father, and Lord Jesus Christ. **3** Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ, **4** According as he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, **5** marking us out beforehand unto sonship, through Jesus Christ, for himself, according to the good pleasure of his will, **6** Unto the praise of the glory of his favour wherewith he favoured us in the Beloved One, — **7** In whom we have the redemption through his blood, the remission of our offences, according to the riches of his favour, **8** which he made to superabound towards us; in all wisdom and prudence, **9** making known to us the sacred secret of his will, according to his good pleasure which he purposed in him, — **10** For an administration of the fulness of the seasons, to reunite for himself (under one head) the all things in the Christ, the things upon the heavens, and the things upon the earth, in him: **11** In whom also we were taken as an inheritance, according to the purpose of him who energiseth all things according to the counsel of his will, **12** That we should be for the praise of his glory—we who had hoped beforehand in the Christ, — **13** In whom, ye also—hearing the word of the truth, the glad-message of your salvation, —in whom also believing, —were sealed with the Spirit of the promise, the Holy [Spirit], **14** Which is an earnest of our inheritance, unto the redemption of the acquisition; —unto his glorious praise. **15** For this cause, I also, —having heard of the faith on your part in the Lord Jesus, and that towards all the saints, **16** Cease not giving thanks in your behalf, making mention in my prayers, **17** That, the God of our Lord Jesus Christ, the Father of glory, would give you a Spirit of wisdom and understanding in gaining a personal knowledge of him, — **18** The eyes of your heart having been enlightened, that ye may know—what is the hope of his calling, what the riches of the glory of his inheritance in the saints, **19** And what the surpassing greatness of his power

unto us who believe, —according to the energy of the grasp of his might **20** which he energised in the Christ, when he raised him from among the dead, and seated him at his right hand in the heavenlies, **21** Over-above all principality, authority, and power, and lordship, and every name that is named, not only in this age, but also in the coming one, (*aiōn g165*) **22** And did put, all things, in subjection beneath his feet. And gave him to be head over all things unto the assembly, **23** Which, indeed, is his body, the fulness of him who, the all things in all, is for himself filling up.

2 [Unto] you also—being dead by your offences and sins, **2** In which at one time ye walked, according to the age of the world, according to the prince of the authority of the air, of the spirit that now energiseth in the sons of disobedience, (*aiōn g165*) **3** Among whom also, we all, had our behaviour, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, and were children, by nature, of anger—even as the rest, — **4** But, God, being rich in mercy, by reason of the great love wherewith he loved us, **5** Although we were dead by our offences, gave us life together with the Christ, —by favour, ye have been saved, — **6** And raised us up together, and seated us together in the heavenlies, in Christ: **7** That he might point out, in the oncoming ages, the surpassing riches of his favour in graciousness upon us, in Christ Jesus; (*aiōn g165*) **8** For, by his favour, have ye been saved, through means of faith, and this [hath come to pass] —not from you, of God, the free-gift! **9** Not from works, lest anyone should boast. **10** His, in fact we are—his workmanship, created in Christ Jesus upon a footing of good works, which God prepared beforehand, that, therein, we might walk. **11** Wherefore, keep in remembrance—that, at one time, ye, the nations in flesh, who are called Uncircumcision by the so-called Circumcision in flesh, made by hand, **12** That ye were, in that season, separate from Christ, alienated from the citizenship of Israel, and strangers from the covenants of promise, having no hope, and godless in the world; **13** But, just now, in Christ Jesus, ye, who at one time were afar off, were made nigh in the blood of the Christ; **14** He, in fact, is our peace—who made both one, and, the enclosing middle-wall, took down, **15** The

enmity, in his flesh—the law of commandments in decrees—bringing to nought, —that, the two, he might create in himself, into one man of new mould, making peace. 16 And might fully reconcile them both, in one body, through means of the cross, —slaying the enmity thereby; — 17 And, coming, he announced the glad-message—of peace, unto you, the far off, and unto them that were nigh; 18 Because, through him, we have our introduction—we both—in one Spirit, unto the Father. 19 Hence, then—no longer, are ye strangers and sojourners, but ye are fellow-citizens of the saints, and members of the household of God, — 20 Having been built up on the foundation of the apostles and prophets, there being, for chief corner stone, Jesus Christ himself, — 21 In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine in [the] Lord; 22 In whom, ye also, are being builded together, into a habitation of God in Spirit.

3 For this cause, I, Paul, the prisoner of Christ Jesus in behalf of you the nations: — 2 If at least ye have heard of the administration of the favour of God which hath been given unto me for you, 3 [How that], by way of revelation, was made known unto me the sacred secret, —even as I before wrote in brief, — 4 Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Christ, — 5 Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in Spirit; — 6 That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus through means of the glad-message, — 7 Of which I was made a minister, according to the free-gift of the favour of God which was given unto me, according to the energy of his power: 8 Unto me—the less than least of all saints, was given this favour, unto the nations, to announce the glad-message of the untraceable riches of the Christ, 9 And to bring to light—what is the administration of the sacred secret which had been hidden away from the ages in God, who did all things create: (aiōn g165) 10 In order that now, unto the principalities and the authorities in the heavenlies, might be made known, through means of the assembly, the manifold wisdom of God, — 11

According to a plan of the ages which he made in the anointed Jesus our Lord, — (aiōn g165) 12 In whom we have our freedom of speech and introduction with assurance, through the faith of him; — 13 Wherefore I request, that there be no fainting in my tribulations in your behalf, the which is your glory; — 14 For this cause, I bow my knees unto the Father, — 15 From whom every fatherhood in [the] heavens and upon the earth is named, — 16 In order that he may give unto him, we have our introduction—we both—in one earth is named, — 17 That the Christ may dwell, through means of your faith, in your hearts, in love, having become rooted and founded, 18 In order that ye may be mighty enough to grasp firmly, with all the saints, —what is the breadth and length and depth and height, 19 To get to know, also, the knowledge-surpassing, love of the Christ, —in order that ye may be filled unto all the fulness of God: 20 Now, unto him who is able to do, above all things, exceeding abundantly above the things which we ask or conceive, —according to the power which doth energise itself within us, — 21 Unto him, be the glory, in the assembly, and in Christ Jesus—unto all the generations of the age of ages; Amen: — (aiōn g165)

4 I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner worthy of the calling wherewith ye were called: — 2 With all lowliness and meekness, with long suffering, bearing one with another in love, 3 Giving diligence to keep—the oneness of the Spirit in the uniting-bond of peace, — 4 One body, and one spirit, even as ye were also called in one hope of your calling, 5 One Lord, one faith, one immersion, 6 One God and Father of all—who is over all, and through all, and in all. 7 To each one of you, however, hath favour been given, according to the measure of the free-gift of the Christ; 8 Wherefore he saith—Ascending on high, he took captivity captive, [and] gave gifts unto men. 9 Now this, He ascended; what is it, —save—that he also descended into the under parts of the earth? 10 He that descended, he, it is who also ascended over-above all the heavens, that he might fill all things; 11 And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers, — 12 With a view to the fitting of the saints for the work

of ministering, for an upbuilding of the body of the Christ; **13** Until we all advance—into the oneness of God, into a man of full-growth, into the measure of the stature of the fulness of the Christ; **14** That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching, —in the craft of men, in knavery suited to the artifice of error; **15** But, pursuing truth—may, in love, grow into him in all things, —who is the head, Christ, — **16** Out of whom all the body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energising in the measure of each single part—secureth the growing of the body, unto an upbuilding of itself in love. **17** This, therefore, am I saying and protesting in the Lord: —that, no longer, ye walk even as, the nations, walk—in the vanity of their minds, **18** Being darkened in their understanding, alienated from the life of God—by reason of the ignorance that existeth within them, by reason of their hearts being turned into stone, **19** Who, indeed, having become past feeling, have delivered, themselves, up, with wantonness, unto making a trade of all impurity with greed. **20** Ye, however, have, not thus, learned the Christ: — **21** If, at least, it is, him, ye have heard, and, in him, ye have been taught—even as truth is in Jesus, — **22** That ye were to strip off—as regardeth the former behaviour—the old man, who corrupteth himself according to his deceitful covetings, **23** And were to be getting young again in the spirit of your mind, **24** And were to put on the man of new mould, who, after God, hath been created in his truthful righteousness and loving kindness. **25** Wherfore, stripping off what is false, be speaking truth each one with his neighbour, because we are members one of another; **26** Be ye angry, and not committing sin, let not the sun be going down upon your angry mood, **27** Neither be giving place unto the adversary; **28** Let, the stealer, no more, steal, but rather let him be toiling, —working with his hands the thing that is good, that he may have [wherewith] to be giving away to him that hath need; **29** Let, no putrid discourse, out of your mouth, be going forth, but if anything is good—suited to the needful upbuilding, —that it may give benefit unto them that hear; **30** And be not grieving the Holy Spirit of God, wherewith ye have been sealed unto a day of redemption; **31** All bitterness, and wrath, and anger, and outcry, and profane speaking, let it be taken away from you, with all baseness; **32** And be ye gracious one to another, tenderly affectionate, in favour forgiving one another—even as, God also, in Christ, hath in favour forgiven you;

5 Become ye, therefore, imitators of God, as children beloved, **2** And walk in love—even as, the Christ also, loved you, and delivered himself up in your behalf, an offering and sacrifice unto God, for a fragrance of sweet smell. **3** But, fornication, and all impurity, or covetousness, let it not be named among you—even as becometh saints; **4** And shamelessness and foolish talking, or jesting, —which things are beneath you, —but, rather, giving of thanks; **5** For, this, ye know, if ye take note—that no fornicator, or impure or greedy person, who is an idolater, hath any inheritance in the kingdom of the Christ and God. **6** Let no one be deceiving you with empty words; for, because of these things, is coming the anger of God upon the sons of obstinacy: **7** Do not, then, become co-partners with them; **8** For ye were, at one time, darkness, but, now, are ye light in the Lord, —as children of light, be walking, **9** For, the fruit of the light, is in all goodness, and righteousness, and truth, — **10** Putting to the test what is well-pleasing unto the Lord; **11** And be not joining in fellowship in the unfruitful works of darkness, but, rather, be even administering reproof; **12** For, of the secret things which are brought to pass by them, it is, shameful, even to speak! **13** All things, however, when reproved by the light, become manifest, for, all that of itself maketh manifest, is, light; **14** Wherefore it saith—Up! thou sleeper, and arise from among the dead, and the Christ will shine upon thee. **15** Be taking heed, therefore, exactly how ye are walking, —not as unwise, but as wise, — **16** Buying out for yourselves the opportunity, because, the days, are evil; **17** For this cause, do not become foolish, but have discernment as to what is the will of the Lord; **18** And be not getting drunk with wine, in which is dissoluteness, but be getting filled in Spirit; — **19** Speaking to yourselves, with psalms and hymns and spiritual songs; singing, and striking the strings, with your heart unto the Lord; **20** Giving thanks, always, for all things, in the name of our Lord Jesus Christ, unto your God and Father; **21** Submitting

yourselves one to another in reverence of Christ, — the heavens, and, respect of persons, there is none, 22 Ye wives, unto your own husbands, as unto the Lord, 23 Because, a husband, is the head of his wife, as, the Christ also, is the head of the assembly, he being the saviour of the body, — 24 Nevertheless, as, the assembly, submitteth herself unto the Christ, so, the wives, unto their husbands, in everything: 25 Ye husbands, be loving your wives, even as, the Christ also, loved the assembly, and delivered, himself, up in her behalf, 26 That, her, he might sanctify, having purified [her] with the bath of water, in declaration, That, he, might present, unto himself, the assembly, all glorious, not having spot or wrinkle or any of such things, but that she should be holy and blameless; 28 So, ought the husbands [also] to be loving their own wives, as their own bodies, —he that loveth his own wife, loveth himself, 29 No one, in fact, ever yet hated, his own flesh, but nourisheth and cherisheth it, —even as, the Christ, the assembly, 30 Because, members, are we of his body; — 31 For this cause, will a man leave his father and his mother, and will cleave unto his wife, and, they two, shall become, one flesh. 32 This sacred secret, is, great, —I, however, am speaking as to Christ and [as to] the assembly; — 33 Nevertheless, ye also, do ye, individually, each man be so loving, his own wife, as himself, and, the wife, [see] that she reverence her husband.

With him. 10 For the rest, be empowering yourselves in the Lord, and in the grasp of his might: 11 Put on the complete armour of God, with a view to your adversary; 12 Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies. (aiōn g165) 13 For this cause, take up the complete armour of God, in order that ye may receive power to withstand in the evil day, and, all things, having accomplished, to stand! 14 Stand up on the breastplate of righteousness, 15 And shod your feet with the readiness of the glad-message of peace; 16 With all, having taken up the shield of faith, which is what God hath spoken, 18 With all prayer and supplication, praying in every season, in spirit, and supplication, for all the saints, — 19 And on behalf of me; —that, unto me, may be given discourse in the opening of my mouth, with freedom of utterance, to make known the sacred secret [of the glad-message] 20 In behalf of which I am conducting an embassy in chains, that, therein, I may use freedom of utterance as it is needful for me to speak. 21 In order, however, that, ye also, may know the things which relate to me—what I am accomplishing, —all things, shall Tychicus make known unto you, [he] the beloved brother and faithful minister in the Lord, 22 Whom I have sent unto you for this very purpose, that ye may get to know the things concerning us, and he may encourage your hearts. 23 Peace unto the brethren, and love with faith, —from God our Father, and Lord Jesus Christ. 24 Favour be with all them that love our Lord Jesus Christ with incorruptness.

6 Ye children, be obedient unto your parents [in the Lord], for this is right: 2 Honour thy father and thy mother, —which indeed is the first commandment with promise, 3 That it may come to be, well with thee, and thou shalt be long-lived upon the land. 4 And ye fathers, be not provoking your children to anger, but be nourishing them up in the discipline and admonition of the Lord. 5 Ye servants, be obedient unto them who, after the flesh, are your masters, with fear and trembling, in singleness of your heart, as unto the Christ; 6 Not by way of eye-service as man-pleasers, but as servants of Christ, doing the will of God, from the soul, 7 with good will, rendering service—as unto the Lord, and not unto men; 8 Knowing that, each one, whatsoever he may do that is good, the same, shall he receive back from the Lord, whether bond or free. 9 And ye masters, the same things, be doing towards them, forbearing your threat—knowing that, both their and your Master, is in

Philippians

1 Paul and Timothy, servants of Jesus Christ, —unto all the saints in Christ Jesus who are in Philippi, with overseers and ministers: — **2** Favour unto you, and peace, from God our Father and Lord Jesus Christ. **3** I am giving thanks unto my God, on occasion of all my remembrance of you, **4** At all times, in every supplication of mine, in behalf of you all, with joy, my supplication, making, — **5** On account of your contribution unto the glad-message, from the first day until the present: **6** Being persuaded of this very thing—that, he who hath begun in you a good work, will perfect it, until the day of Jesus Christ; **7** According as it is right in me to have this regard in behalf of you all, —because ye have had me in your hearts, both in my bonds and in the defence and confirmation of the glad-message, all of you being, joint partakers of my favour. **8** For God is, my witness, how I long for you all in the tender affections of Christ Jesus. **9** And, this, I pray—that, your love, may be, yet more and more, pre-eminent in personal knowledge and all perception, **10** To the end ye may be putting to the test the things that differ, in order that ye may be incorrupt and may give no occasion of stumbling, unto the day of Christ, **11** Filled with that fruit of righteousness which is through Jesus Christ unto the glory and praise of God. **12** Howbeit, I am minded, brethren, that ye should be, getting to know, that, the things which relate unto myself, rather, unto an advancement of the glad-message, have fallen out, **13** So that, my bonds, have become manifest in Christ, in the whole palace, and unto all the rest, — **14** And [so that], the most of the brethren in the Lord, assured by my bonds, are becoming more abundantly bold to be fearlessly speaking the word of God: — **15** Some, indeed, by reason of envy and strife—some, however, by reason of good will—are proclaiming, the Christ: **16** These, indeed, out of love, knowing that, for the defence of the glad-message, I am set; **17** But, those, out of faction, are declaring, the Christ, not purely—supposing to rouse up, tribulation, with my bonds. **18** What then? That, in any way, whether in pretext, or in truth, Christ, is declared, and, in this, I rejoice—yea, and will rejoice! **19** For I know that, this, shall turn unto me for salvation—through your

supplication, and the supply of the Spirit of Jesus Christ, — **20** According to my eager outlook and hope, that, in nothing, shall I be put to shame, but, with all freedom of speech, as always, now also, shall Christ be magnified in my body, whether through means of life, or of death. **21** For, unto me—living, is Christ, and, dying, gain. **22** But, if living in flesh, [is Christ], this, unto me, is a fruit of work, —and, what I shall choose, I make not known: **23** I am held in constraint, however, by reason of the two, —having, the coveting, to be released, and to be with, Christ, for it were far better! **24** But, to abide still in the flesh, is more needful for your sake; **25** And, of, this, being assured, know that I shall abide, —yea abide with you all, for your advancement, and the joy of your faith; **26** In order that, your matter of boasting, may be more abundant in Christ Jesus, regarding me, through my own presence again with you. **27** Only, in a manner worthy of the glad-message of the Christ, be using your citizenship; in order that—whether coming and seeing you, or being absent, I may hear of the things which concern you—that ye are standing fast in one spirit, with one soul, joining for the combat along with the faith of the glad-message; **28** And not being affrighted in anything by the opposers,—the which, is, unto them, a token of destruction, although of your salvation, and this from God; **29** Because, unto you, hath it been given as a favour, in behalf of Christ, not only, on him, to believe, but also, in his behalf, to suffer: — **30** Having, the same contest, which ye have seen in me, and now hear to be in me.

2 If there be, therefore, any encouragement in Christ, if any comfort of love, if any fellowship of spirit, if any tender affections and compassions, **2** Fill ye up my joy—that, the same thing, ye esteem, the same love, possessing, joined in soul, the one thing, esteeming, — **3** Nothing by way of faction, nothing by way of vain-glory, —but, in lowliness of mind, accounting, one another, superior to yourselves, — **4** Not, to your own things, severally looking, but, to the things of others, severally: — **5** The same thing, esteem, in yourselves, which also, in Christ Jesus, [ye esteem], — **6** Who, in form of God, subsisting, not, a thing to be seized, accounted the being equal with God, **7** But, himself, emptied, taking, a servant's form, coming to be, in men's likeness; **8** And, in

fashion, being found, as a man, humbled himself, on me also, lest, sorrow upon sorrow, I should have. becoming obedient as far as death, yea, death upon 28 The more promptly, therefore, have I sent him, a cross. 9 Wherefore also, God, uplifted him far on that, seeing him again, ye may rejoice, and, I, the high, and favoured him with the name which is above less sorrowful, may be. 29 Be giving him welcome, every name, — 10 In order that, in the name of Jesus, therefore, in the Lord, with all joy; and, such as he, every knee might bow—of beings in heaven, and on in honour, be holding, — 30 Because, for the sake earth, and underground, — 11 And, every tongue, of the work of the Lord, unto death, he drew nigh, might openly confess—that Jesus Christ is, Lord, running hazard with his life, that he might fill up your unto the glory of God the Father. 12 So, then, my lack of the public service, towards me.

beloved—even as ye have always obeyed, not [as] in my presence only, but, now, much more, in my absence, with fear and trembling, your own salvation, be working out; 13 For it is, God, who energiseth within you, both the desiring and the energising, in behalf of his good pleasure. 14 All things, be doing, apart from murmurings and disputings; 15 In order that ye may become faultless and inviolate, children of God, blameless amidst a crooked and perverted generation, amongst whom ye appear as luminaries in the world, 16 A word of light, holding forth, —as a matter of boasting unto me, for the day of Christ, —that, not in vain, I ran, nor, in vain, I toiled: — 17 Nay! if I am even to be poured out as a drink-offering, upon the sacrifice and public ministry of your faith, I rejoice, yea rejoice together with you all, — 18 For the same cause, moreover, do, ye also, rejoice, yea rejoice together with me. 19 I am hoping, however, in the Lord Jesus—Timothy, shortly, to send unto you, in order that, I also, may be of cheerful soul, when I have ascertained the things that concern you. 20 For, no one, have I, of equal soul, who, genuinely, as to the things that concern you, will be anxious; 21 For, they all, their own things, do seek, not the things of Christ Jesus; 22 But, of the proof of him, be taking note, —that, as child, with father, with me, hath he done service for the glad-message; 23 Him, indeed, therefore, am I hoping to send—as soon as I can look off from the things that concern myself, —forthwith. 24 I am assured, however, in the Lord, —that I, myself, shall shortly come. 25 Needful, nevertheless have I accounted it—Epaphroditus, my brother and fellow worker and fellow soldier, but your apostle and public minister to my need, to send unto you; 26 Since he hath been longing to see, you all, and hath been in great distress, because ye had heard he was sick; — 27 And, in fact, he was sick, nigh unto death; but, God, had mercy on him, —and, not on him only, but,

3 For the rest, my brethren—rejoice in the Lord. To be writing, the same things, unto you, to me, is not irksome, while, for you, is safe: — 2 Beware of the dogs, beware of mischievous workers, beware of the mutilation; 3 For, we, are the circumcision, who in the Spirit of God, are doing divine service, and are boasting in Christ Jesus, and, not in flesh, having confidence, — 4 Although, indeed, I, might have confidence even in flesh. If any other thinketh to have confidence in flesh, I, more: — 5 Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, —regarding law, a Pharisee, 6 Regarding zeal, persecuting the assembly, regarding the righteousness that is in law, having become blameless. 7 But, whatever things, unto me, were gain, the same, have I accounted, for the Christ's sake, loss; 8 Yea, doubtless! and I account all things to be, loss, because of the excellency of the knowledge of Christ Jesus my Lord, for the sake of whom, the loss, of all things, have I suffered, and do account them refuse, in order that, Christ, I may win, 9 And be found in him—not having a righteousness of my own, that which is by law, but that which is through faith in Christ, the righteousness which is, of God, upon my faith, — 10 To get to know him, and the power of his resurrection and fellowship of his sufferings, becoming conformed unto his death, — 11 If by any means I may advance to the earlier resurrection, which is from among the dead: 12 Not that I have, already, received, or have, already, reached perfection, but I am pressing on—if I may even lay hold of that for which I have also been laid hold of by Christ [Jesus]: — 13 Brethren! I, as to myself, reckon that I have, not yet, laid hold; one thing, however, —the things behind, forgetting, and, unto the things before, eagerly reaching out, 14 With the goal in view, I press on for the prize of the upward

calling of God in Christ Jesus. 15 As many, therefore, ye have flourished in your care for me, —although, as are full-grown, let, this, be our resolve; and, if, indeed, ye were caring, but lacked opportunity. 11 somewhat differently, ye are resolved, this, also, shall, Not that, as to coming short, I am speaking, for, I, God, unto you reveal. 16 Nevertheless, whereunto we have learned, in whatsoever circumstances I am, have advanced, in the same rank, stepping along. 17 to be, independent: 12 I know [what it is] even to Imitators together of me, become ye, brethren, and be kept low, and I know [what it is] to have more keep an eye on them who, thus, are walking, —even than enough, —in every way, and in all things, have as ye have, us, for, an ensample. 18 For, many, are I been let into the secret—both to be well fed, and walking—of whom I have often been telling you, and, to be hungering, both to have more than enough, now, even weeping, am telling, —the enemies of the and to be coming short: 13 I have might, for all cross of the Christ; 19 Whose, end, is destruction, things, in him that empowereth me. 14 Nevertheless, whose, God, is the belly, and [whose], glory, is in their nobly, have ye done, in taking fellowship with me shame, who, upon the earthly things, are resolved. in my tribulation. 15 Ye know, moreover, even ye, 20 For, our citizenship, in the heavens, hath its rise; Philippians, —that, in the beginning of the glad-wherefore, a Saviour also, do we ardently await, message, when I went forth from Macedonia, not, so —The Lord Jesus Christ, — 21 Who will transfigure much as one assembly, with me had fellowship—in our humbled body, into conformity with his glorified the matter of giving and receiving—save, ye alone, —body, according to the energy wherewith he is able 16 That, even in Thessalonica, both once and again, unto my need, ye sent: — 17 Not that I seek after the gift, but I seek after the fruit that is to abound unto your account. 18 But I have all things in full, and have more than enough, I am filled, having welcomed from Epaphroditus the things that came from you, —a fragrance of sweet smell, an acceptable sacrifice, well pleasing unto God. 19 And, my God, will fill up your every need, according to his riches in glory in Christ Jesus. 20 Now, unto our God and Father, be the glory—unto the ages of ages. Amen! (αἰōν
g165) 21 Salute ye every saint in Christ Jesus. The brethren who are with me, salute you. 22 All the saints salute you, but especially they who are of Caesar's household. 23 The favour of our Lord Jesus Christ, be with your spirit.

4 So then, my brethren, beloved and longed for, my joy and crown, —thus, stand fast in the Lord, beloved. 2 Euodia, I exhort, and, Syntche, I exhort, —on the same thing, to be resolved in the Lord: — 3 Yea! I request thee also, true yokefellow, be thou helping together with these women, —who, indeed, in the joyful message, have maintained the combat with me, along with Clement also, and the rest of my fellow-workers, whose names, are in the book of life. 4 Rejoice in the Lord always: again, I will say—rejoice! 5 Let, your considerateness, be known unto all men. The Lord, is near: — 6 For nothing, be anxious, but, in everything, by your prayer and supplication with thanksgiving, let, your petitions, be made known unto God; 7 And, the peace of God, which riseth above every mind, shall guard your hearts and your thoughts, in Christ Jesus. 8 For the rest, brethren, whatsoever things are true, whatsoever things are dignified, whatsoever things are righteous, whatsoever things are chaste, whatsoever things are lovely, whatsoever things are of good report, —if there be any virtue, and if any praise, the same, be taking into account; 9 The things which ye have both learned, and accepted, and heard, and seen in me, the same, practise; —and, the God of peace, shall be with you. 10 Howbeit I have been made to rejoice in the Lord greatly—that, now, at length,

Colossians

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy my brother, — **2** Unto the holy and faithful brethren in Christ that are, in Colosse, favour unto you, and peace, from our God and Father. **3** We are giving thanks unto God, the Father of our Lord Jesus [Christ], always, for you, offering prayer, — **4** Having heard of your faith in Christ Jesus and of the love which ye have unto all the saints, — **5** Because of the hope that is lying by for you in the heavens, of which ye heard before, in the word of the truth of the glad-message, **6** When it presented itself unto you; even as, in all the world also, it is bearing fruit and growing, even as also among you, from the day when ye heard, and came personally to know the favour of God in truth, **7** Even as ye learned [it] from Epaphras, our beloved fellow-servant, who is faithful in our behalf, as a minister of the Christ, **8** Who also hath made evident unto us your love in spirit. **9** For this cause, we also, from the day when we heard [of you], cease not, in your behalf, praying and asking—that ye may be filled unto the personal knowledge of his will, in all spiritual wisdom and discernment, **10** So as to walk worthily of the Lord, unto all pleasing, in every good work, bearing fruit, and growing in the personal knowledge of God, **11** With all power, being empowered, according to the grasp of his glory, unto all endurance and long-suffering with joy, **12** Giving thanks unto the Father that hath made you sufficient for your share in the inheritance of the saints in the light, **13** Who hath rescued us out of the authority of the darkness, and translated [us] into the kingdom of the Son of his love; **14** In whom, we have our redemption—the remission of our sins, — **15** Who, is an image of the unseen God, Firstborn of all creation, — **16** Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created, **17** And, he, is before all, and, they all, in him, hold together; **18** And, he, is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent; — **19** Because, in him, was all the fullness well pleased to dwell, **20** And, through him, fully to reconcile all things unto him, making peace through the blood of his cross, —[through him]—whether the things upon the earth or the things in the heavens; **21** And, you, who at one time were estranged and enemies in your mind in your wicked works, yet, now, hath he fully reconciled, **22** In his body of flesh, through means of his death, to present you holy and blameless and unaccusables before him, — **23** If, at least, ye are abiding still in the faith, founded and firm, and not to be moved away from the hope of the glad-message which ye have heard, which hath been proclaimed in all creation which is under heaven, —of which, I Paul, have become minister. **24** Now, am I rejoicing in the sufferings on your behalf, and am filling up the things that lack of the tribulations of the Christ, in my flesh, in behalf of his body, which is the assembly, **25** Of which, I, have become minister—according to the administration of God which hath been given unto me to you-ward, to fill up the word of God, **26** The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints—(aiōn g165) **27** Unto whom God hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory, — **28** Whom we are declaring, admonishing every man, and teaching every man, in all wisdom, in order that we may present every man complete in Christ; **29** Unto which I am even toiling, contending according to his energy which is energising itself in me with power.

2 For I desire you to know, how great a contest I am having—in behalf of you, and of those in Laodicea, and as many as have not seen my face in the flesh; **2** In order that their hearts may be encouraged, being knit together in love, even unto all the riches of the full assurance of their understanding, unto a personal knowledge of the sacred secret of God, —Christ: **3** In whom are all the treasures of wisdom and knowledge hidden away. **4** This I say, in order that, no one, may be reasoning, you, aside with plausible discourse; **5** For, though, indeed, in the flesh, I am absent, yet, in the spirit, with you, I am—rejoicing, and beholding your order and the solid firmness of your Christ-ward faith. **6** As therefore ye have accepted the Anointed

Jesus as your Lord, in him, be walking, — 7 Rooted, and being built up, in him, and making yourselves sure in your faith, even as ye have been taught, — surpassing therein with thanksgiving. 8 Be taking heed, lest there shall be anyone leading, you, off as a spoil, through means of their philosophy, and an empty deceit, — according to the instruction of men, according to the first principles of the world, — and not according to Christ: 9 Because, in him, dwelleth all the fullness of the Godhead, bodily, 10 And ye are, in him, filled full, — Who, is the head of all principality and authority, 11 In whom, ye have also been circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, in the circumcision of the Christ, — 12 Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energising of God—Who raised him from among the dead. 13 And, as for you—who were, dead, by your offences and by the uncircumcision of your flesh, he hath brought you to life together with him, — having in favour forgiven us all our offences, 14 Having blotted out the handwriting against us by the decrees, which was hostile to us, — and hath taken away, the same, out of the midst, nailing it up to the cross: 15 Spoiling the principalities and the authorities, he made of them an open example, celebrating a triumph over them thereby. 16 Let no one, therefore, be judging, you, — in eating and in drinking, or in respect of feast, or new moon, or sabbath, — 17 Which are a shadow of the things to come, whereas, the body, is of the Christ. 18 Let, no one, against you, be arbitrating, however wishful, — in respect of lowliness of mind, and of a religious observance of the messengers: upon what things he hath seen, taking his stand, in vain, puffed up by his carnal mind, — 19 And not holding fast the head: from which, all the body, through means of its joints and uniting bands, receiving supply, and connecting itself together, groweth with the growth of God. 20 If ye have died, together with Christ, from the first principles of the world, why, as though alive in the world, are ye submitting to decrees, — 21 Do not handle, nor taste, nor touch; — 22 Which things are all for decay in the using up; — according to the commandments and teachings of men? 23 The which things, indeed, though they have, an appearance, of wisdom, in self-devised religious observance, and lowliness of mind, [and] ill-treatment of body, are, in no honourable way, unto a satisfying of the flesh.

3 If, therefore, ye have been raised together with the Christ, the things on high, be seeking, where, the Christ, is—on the right hand of God, sitting: 2 The things on high, hold in esteem, not the things upon the earth: 3 For ye have died, and, your life, is hid, together with the Christ, in God, — 4 As soon as, the Christ, shall be made manifest—our life, then, ye also, together with him, shall be made manifest in glory; 5 Make dead, therefore, your members that are on the earth—as regardeth fornication, impurity, passion, base coveting, and greed, the which, is idolatry, — 6 On account of which things cometh the anger of God, — 7 Wherein, ye also, walked, at one time, when ye were living in these things; 8 But, now, do, ye also, put them all away, —anger, wrath, baseness, defamation, shameful talk out of your mouth: 9 Be not guilty of falsehood one to another: having stript off the old man, together with his practices, 10 And having put on the new—who is being moulded afresh unto personal knowledge, after the image of him that hath created him, — 11 Wherein there cannot be Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, bond, free, —but, all things and in all, Christ: 12 Put on, therefore, as men chosen of God, holy and beloved, tender affections of compassion, graciousness, lowliness of mind, meekness, long-suffering, 13 Bearing one with another, and in favour forgiving one another—if any, against any, have a complaint, —according as, the Lord, in favour forgave you, so also ye; 14 And, over all these things, love, which is a uniting-bond of completeness; 15 And let, the peace of Christ, act as umpire in your hearts, unto which ye have been called in [one] body, and be thankful: 16 Let, the word of the Christ, dwell within you richly, —in all wisdom, teaching and admonishing one another, with psalms, hymns, spiritual songs, with gratitude, raising song with your hearts unto God: 17 And whatsoever ye may be doing, in word, or in work, all things, [do] in the name of the Lord Jesus, giving thanks unto the Divine Father through him: — 18 Ye wives! be submitting yourselves unto your husbands, as is becoming in the Lord; 19 Ye husbands! be loving your wives, and be not embittered against them; 20 Ye children! be

obedient unto your parents in all things, for, this, complete and fully assured in everything willed by is, well pleasing, in the Lord; **21** Ye fathers! be not God; **22** For I bear him witness, that he hath great toil irritating your children, lest they be disheartened; **22** in behalf of you, and them in Laodicea, and them Ye servants! be obedient, in all things, unto them who, in Hierapolis. **14** Luke, the beloved physician, and according to the flesh, are your masters,—not with Demas, salute you. **15** Salute ye the brethren, in eye-service, as man-pleasers, but with singleness of Laodicea, also Nymphas, and the assembly, which heart, revering the Lord, — **23** Whatsoever ye may meeteth at her house. **16** And, as soon as the epistle be doing, from the soul, be working at it, as unto the hath been read amongst you, cause that, in the Lord, and not unto men, - **24** Knowing that, from the assembly of Laodiceans also, it be read; and, that Lord, ye shall duly receive the recompense of the from Laodicea, that, ye also, read. **17** And say to inheritance, —unto the Lord Christ, are ye in service; Archippus: be taking heed unto the ministry which **25** For, he that acteth unrighteously, shall get back thou hast accepted in the Lord, —that, the same, what he had unrighteously done, and there is no thou fulfil. **18** The salutation of me Paul, with my own respect of persons; hand: —keep in mind my bonds. Favour be with you!

4 Ye masters! that which is just and equitable, unto your servants, be rendering, knowing that, ye also, have a Master in heaven. **2** Unto prayer, be devoting yourselves, watching therein with thanksgiving: **3** Praying, at the same time, for us also, —that, God, would open unto us a door for the word, so that we may speak the sacred secret of the Christ—for the sake of which also I am in bonds, **4** That I may make it manifest as behoveth me to speak. **5** In wisdom, be walking towards them who are without, —the opportunity, buying out for yourselves, **6** Your discourse being always with benefit, with salt, seasoned, —that ye may know how it behoveth you, unto each one, to be making answer. **7** All the things which relate unto myself, shall Tychicus make known unto you—the beloved brother and faithful minister and fellow-servant in the Lord, **8** Whom I have sent unto you, to this very end, —that ye may get to know the things which concern us, and he may encourage you hearts: **9** Together with Onesimus, the faithful and beloved brother, who is from among you: —all things, unto you, will they make known, that [are taking place] here. **10** Aristarchus, my fellow-captive, saluteth you; and Mark, the first cousin of Barnabas, —concerning whom ye have received commands—if he come unto you, give him welcome; **11** And Jesus, he that is called Justus, —they being of the circumcision; these only, [are my] fellow-workers unto the kingdom of God, men who have been, unto me, a comfort. **12** Epaphras who is from among you, a servant of Christ Jesus, saluteth you, —at all times, contending in your behalf in his prayers, that ye may be caused to stand

1 Thessalonians

1 Paul and Silvanus and Timothy—unto the assembly of Thessalonians in God our Father and Lord Jesus Christ,—favour unto you, and peace! **2** We are giving thanks unto God continually, concerning you all, making, mention, in our prayers, **3** Unceasingly, remembering—your work of faith and labour of love and endurance of hope, of our Lord Jesus Christ, before our God and Father: **4** Knowing, brethren beloved by God, your election, — **5** How that, our glad-message, came not unto you, in word only, but also in power, and in Holy Spirit, and in much assurance, —even as ye know what manner of men we became unto you, for your sake; **6** And, ye, became, imitators of us, and of the Lord, giving welcome unto the word, in much tribulation, with joy of Holy Spirit; **7** So that ye became an ensample unto all who were coming to the faith, in Macedonia and in Achaia: **8** From you, in fact, hath sounded forth the word of the Lord—not only in Macedonia and in Achaia, but, in every place, your faith which is toward God, hath gone forth, so that, no need, have we to be saying anything; **9** For, they themselves, concerning us, do tell—what manner of entrance we had unto you, and how ye turned unto God from the idols—to be serving a living and true God, **10** And awaiting his Son out of the heavens—whom he raised from among the dead, —Jesus: Who is to rescue us out of the anger that is coming.

2 For, yourselves, know, brethren, our entrance which was unto you—that it hath not proved void; **2** But, though we had previously suffered, and been insulted, even as ye know, in Philippi, we waxed bold in our God to speak unto you the glad-message of God with much conflict. **3** For, our exhortation, is not of error, nor of uncleanness, nor in guile, **4** But, even as we have been approved by God, to be entrusted with the glad-message, so, we speak, —not as, unto men, giving pleasure, but unto God—who prooveth our hearts. **5** For neither at any time were we found, using words of flattery, —even as ye know, nor a pretext for greed—God, is witness! **6** Nor, of men, seeking glory—either from you, or from others, though we could have assumed, dignity, as Apostles of Christ; **7** But we became gentle in your midst, —as

though, a nursing mother, had been cherishing her own children: **8** Thus, yearning after you, we could have been well-pleased to impart unto you—not only the glad-message of God, but, our own lives also, —because, very dear to us, had ye become. **9** For ye remember, brethren, our toil and hardship: night and day, working, so as not to be a burden unto any of you, we proclaimed unto you the glad-message of God, **10** Ye, are witnesses—God also, how kindly and righteously and blamelessly, unto you who were believing, we were found to behave; **11** Even as ye know how, unto each one of you, we were as a father unto his own children, consoling you, and soothing, and calling to witness, — **12** To the end ye might be walking in a manner worthy of God, who is calling you unto his own kingdom and glory, **13** And for this cause, we, are also giving thanks unto God unceasingly, that, when ye received a spoken word from us—which was God's, ye welcomed it—not as a human word, but, even as it truly is, a divine word, —which is also inwardly working itself in you who believe. **14** For, ye, became, imitators, brethren, of the assemblies of God which are in Judaea, in Christ Jesus, in that, the same things, ye, also suffered by your own fellow-countrymen, even as, they, also by the Jews: **15** Who have both slain the, Lord, Jesus—and the prophets, and, us, have persecuted, and, unto God, are displeasing, and, unto all men, are contrary, — **16** Hindering us from speaking, unto the nations, that they might be saved, to the filling up of their own sins, continually; but anger hath overtaken them at length. **17** Now, we, brethren, having been bereaved away from you, for the season of an hour, —in presence, not in heart, gave more abundant diligence, your face, to behold, with much longing; **18** Wherefore, we desired to come unto you—even, I, Paul, both once and again, —and, Satan, thwarted us. **19** For what shall be our hope, or joy, or crown of boasting? Shall not even, ye, before our Lord Jesus, in his Presence? **20** Ye, in fact, are our glory and joy.

3 Wherefore, no longer concealing our anxiety, we were well-pleased to be left in Athens, alone, **2** And sent Timothy—our brother, and God's minister in the glad-message of the Christ—that he might confirm and console you over your faith, **3** That, no one, might be shrinking back in these tribulations. For ye,

yourselves, know, that, hereunto, are we appointed; God, —Who giveth his Holy Spirit unto you. 9 But, 4 For, even when we were with you, we told you concerning brotherly love—no need, have ye, that beforehand—we are destined to suffer tribulation! we be writing unto you; for, ye yourselves, are, God—even as it also came to pass, and ye know. 5 For this taught, to the loving of one another; — 10 And, in cause, I also, no longer concealing my anxiety, sent, fact, ye are doing it unto all the brethren [who are] in that I might get to know your faith, lest by any means the whole of Macedonia; but we exhort you, brethren, he that tempteth, should have tempted you, and, in to abound still more, 11 And to be ambitious to be vain, should have been our toil. 6 But, when, just quiet, and to be attending to your own affairs, and to now, Timothy came unto us, from you, and brought be working with your hands,—even as, unto you, us good tidings of your faith and love,—and that ye we gave charge— 12 That ye should walk reputably have good remembrance of us, continually, longing toward those without, and, of no one, have, need. to see, us,—even as, we also, to see you, 7 For 13 But we do not wish you to be ignorant, brethren, this cause, were we consoled, brethren, over you, in concerning them who are falling asleep,—lest ye be all our necessity and tribulation, through your faith; sorrowing, even as the rest also, who are without 8 Because, now, we live,—if only, ye, stand fast in hope; 14 For, if we believe that, Jesus, died, and rose the Lord. 9 For what thanksgiving can we render again, so, also will, God, bring forth with him, them back, unto God, concerning you, on occasion of all who have fallen asleep through Jesus; 15 For, this, the joy wherewith we rejoice, for your sakes, before unto you, do we say, by a word of the Lord,—that, our God?— 10 Night and day, making very abundant we, the living who are left unto the Presence of the entreaties, that we may see your face, and fit in the Lord, shall in nowise get before them who have fallen things which are lacking in your faith? 11 Now may, asleep; 16 Because, the Lord himself, with a word of our God and Father himself and our Lord Jesus, make command, with a chief-messenger's voice, and with a straight our way unto you: 12 And, you, may the Lord trumpet of God, shall descend from heaven,—and, cause to abound and excel in your love one toward the dead in Christ, shall rise, first, 17 After that, we, another, and toward all,—even as, we, do toward the living who are left, together with them, shall be you: 13 To the end he may confirms your hearts, caught away, in clouds, to meet the Lord in the air: faultless in holiness, before our God and Father, in —and, thus, evermore, with the Lord, shall we be! 18 the Presence of our Lord Jesus with all his saints. So then, be consoling one another with these words.

4 For the rest, brethren, we request and exhort you, in our Lord Jesus, [that], even as ye received from us, how ye must needs walk and please God, —even as ye also do walk, that ye would abound still more. 2 For ye know what charges we gave you, the night, so, cometh; 3 As soon as they begin to through the Lord Jesus. 3 For, this, is a thing willed say—Peace! and safety! then, suddenly, upon them, of God, your sanctification, —that ye should abstain from unchastity, 4 That ye should know, each one of that is with child,—and in nowise shall they escape. you, how, of his own vessel, to possess himself in 4 But, ye, brethren, are not in darkness, that, the day, sanctification and honour: 5 Not with a passion of upon you, as upon thieves, should lay hold; 5 For, all coveting,—just as even the nations who know not ye, are, sons of light, and sons of day,—we are not God, — 6 Not over-reaching and defrauding, in the of night, nor of darkness: 6 Hence, then, let us not be matter, his brother; because, an avenger, is the Lord, sleeping, as the rest, but let us watch and be sober: concerning all these things, —even as we before — 7 For, they that sleep, by night, do sleep, and, told you, and solemnly called you to witness. 7 For they that drink, by night, do drink: — 8 But, we, being God did not call us, with a permission of impurity, of the day, let us be sober, putting on a breastplate of but, in sanctification. 8 Therefore, indeed, he that faith and love, and, for helmet, the hope of salvation. disregardeth—it is, not a man, he disregardeth, but 9 Because God did not appoint us unto anger, but unto

acquiring salvation through our Lord Jesus [Christ]:
— 10 Who died for us, in order that, whether we be watching or sleeping, together with him, we should live. 11 Wherefore be consoling one another, and building up, each the other, —even as ye are also doing. 12 Now we request you, brethren, —to know them who are toiling among you, and presiding over you, in the Lord, and admonishing you; 13 And to hold them in very high esteem, in love, their work's sake. Be at peace among yourselves, 14 But we exhort you, brethren—admonish the disorderly, soothe them of little soul, help the weak, be longsuffering towards all: 15 See that none, evil for evil, unto any, do render: but, evermore, what is good, be pursuing, towards one another, and towards all: 16 Evermore, rejoice, 17 Unceasingly, pray, 18 In everything, give thanks, —for, this, is a thing willed of God, in Christ Jesus, towards you: 19 The Spirit, do not quench, 20 Prophesying, do not despise, 21 [But], all things, put to the proof—what is comely, hold ye fast: 22 From every form of wickedness, abstain. 23 But, the God of peace himself, hallow you completely, and, entire, might your spirit, and soul, and body, —[so as to be] unblameable in the Presence of our Lord Jesus Christ, —be preserved! 24 Faithful, is he that is calling you, —who, also will perform. 25 Brethren! be praying for us [also]. 26 Salute all the brethren with a holy kiss. 27 I adjure you, by the Lord, that the letter be read unto all the brethren! 28 The favour of our Lord Jesus Christ, be with you.

2 Thessalonians

1 Paul and Silvanus and Timothy—unto the assembly of Thessalonians, in God our Father and Lord Jesus Christ, — 2 Favour unto you, and peace, from God [our] Father and Lord Jesus Christ. 3 We are bound, to be giving thanks, unto God, continually, concerning you, brethren, even as it is, meet; because your faith groweth exceedingly, and the love of each one of you all one to another aboundeth, 4 So that, we ourselves, in you, are boasting, in the assemblies of God, over your endurance and faith in all your persecutions and tribulations which ye are sustaining: — 5 A proof of the righteous judgment of God, to the end ye may be counted worthy of the kingdom of God, in behalf of which ye are also suffering: — 6 If, at least, it is a, righteous thing with God, to recompense, affliction, unto them that afflict you, 7 And, unto you that are afflicted, release, with us, —by the revealing of the Lord Jesus from heaven, with his messengers of power, 8 In a fiery flame; holding forth vengeance—against them that refuse to know God, and them who decline to hearken unto the glad-message of our Lord Jesus, 9 Who, indeed, a penalty, shall pay—age-abiding destruction from the face of the Lord and from the glory of his might— (*aiōnios g166*) 10 Whosoever he shall come, to be made all-glorious in his saints, and to be marvelled at in all who believed, —because our witness unto you was believed, —in that day. 11 Unto which end, we are also praying continually for you, that our God may count, you, worthy of your calling, and fulfil every good-pleasure of goodness and work of faith, with power, — 12 That the name of our Lord Jesus may be made all-glorious in you, and, ye, in him, According to the favour of our God and Lord Jesus Christ.

2 But we request you, brethren, —in behalf of the Presence of our Lord Jesus Christ, and our gathering together unto him, 2 That ye be not quickly tossed from your mind, nor be put in alarm—either by spirit, or by discourse, or by letter as by us, as that the day of the Lord, hath set in: 3 That no one may cheat, you, in any one respect. Because [that day will not set in] —except the revolt come first, and there he revealed the man of lawlessness, the son of destruction, 4 The one who opposeth and exalteth

himself on high against every one called God, or an object of worship; so that he, within the sanctuary of God, shall take his seat, sheweth himself forth, that he is, God: — 5 Remember ye not, that, while I was yet with you, these very things, I was telling you? 6 And, what now restraineth, ye know, to the end he may be revealed in his own fitting time; 7 For, the secret, of lawlessness, already, is inwardly working itself, —only, until, he that restraineth at present, shall be gone, out of the midst: 8 And, then, shall be revealed the lawless one, —whom, the Lord [Jesus], will slay with the Spirit of his mouth, and paralyse with the forthshining of his Presence: — 9 Whose, presence, [shall be] according to an inworking of Satan, with all manner of mighty work and signs and wonders of falsehood, 10 And with all manner of deceit of unrighteousness, in them who are destroying themselves, because, the love of the truth, they did not welcome, that they might be saved; — 11 And, for this cause, God sendeth them an inworking of error, to the end they should believe in the falsehood, — 12 In order that should be judged who would not believe in the truth, but were well-pleased with the unrighteousness. 13 But, we, are bound to give thanks unto God continually concerning you, brethren beloved by the Lord, for that God chose you, from the beginning, unto salvation, in sanctification of spirit and belief of truth, — 14 Unto which he called you, through means of our glad-message, unto an acquiring of the glory of our Lord Jesus Christ. 15 Hence, then, brethren, stand firm, and hold fast the instructions which ye were taught—whether through discourse, or through our letter. 16 But may, our Lord Jesus Christ himself, and our God and Father, —Who hath loved you, and given you age-abiding consolation and good hope by favour, (*aiōnios g166*) 17 Console your hearts, and confirm you in every good work and word!

3 For the rest, brethren, be praying for us, —that, the word of the Lord, may be running, and gaining glory, according as [it did] even with you; 2 And that we may be rescued from the presuming and wicked men; for, not all, hold the faith. 3 Faithful, is the Lord, —who will confirm you, and guard you from the wicked one: 4 We are persuaded, however, in the Lord, as touching you, —that, what things we give in charge, Ye [both] are doing and will do; — 5

But may, the Lord, guide your hearts into the love of God, and into the endurance of the Christ. **6** Howbeit, we charge you, brethren, —that, in the name of the Lord Jesus Christ, ye be withdrawing yourselves from every brother—who, in a disorderly way, doth walk, and not according to the instruction which ye received from us. **7** For, ye yourselves, know, how needful it is to be imitating us, in that we were not disorderly among you, **8** Nor, as a free-gift, did eat, bread, from anyone, but, with toil and hardship, night and day, working, —that we might not burden any of you; — **9** Not because we have not authority, but that, ourselves, as an ensample, we might hold forth unto you, —to the end ye might he imitating us. **10** For, even when we were with you, this, were we giving in charge unto you, —that, if any will not work, neither let him eat! **11** We hear, in fact, of some who are walking among you in a disorderly way, at nothing, working, yet too busily working! **12** Now, such as these, we charge and exhort in the Lord Jesus Christ, —that, with quietness, working, their own bread, they be eating. **13** But, ye, brethren, be not weary in well-doing; — **14** And, if anyone be not giving ear unto our word through means of this letter, on this one, set a mark—not to be mixing yourselves up with him, —that he may be reproved; **15** And, not as an enemy, be esteeming him, but be admonishing him, as a brother. **16** But may, the Lord of peace himself, give you peace, always, in every way. The Lord, be with you all. **17** The salutation of Paul—with my own hand, which is a sign in every letter: thus, I write. **18** The favour of our Lord Jesus Christ, be with you all.

1 Timothy

1 Paul, an apostle of Christ Jesus—by injunction of God our Saviour and Christ Jesus our hope, — 2 unto Timothy, my true child in faith: favour, mercy, peace, from God our Father, and Christ Jesus our Lord. 3 Even as I exhorted thee to remain in Ephesus, when I was journeying into Macedonia, that thou mightest charge some— 4 Not to be teaching otherwise, nor yet to be giving heed to stories and endless genealogies,—the which, bring, arguings, rather than that stewardship of God which is with faith; — 5 Now, the end of the charge, is love—out of a pure heart, and a good conscience, and faith unfeigned, — 6 Which some, missing, have turned them aside unto idle talk, 7 Desiring to be law-teachers, —not understanding, either what they say or whereof they confidently affirm. 8 Now we know that, excellent, is the law, if one put it to a lawful use: — 9 Knowing this—that, to a righteous man, law, doth not apply, but to the lawless and insubordinate, ungodly and sinful, irreligious and profane, smiters of fathers and smiters of mothers, murderers, 10 fornicators, sodomites, man-stealers, liars, false-swearers,—and, if anything else, unto the healthful teaching, is opposed; — 11 According to the glad-message of the glory of the happy God, with which entrusted am, I. 12 Grateful, am I unto him that empowered me, Christ Jesus our Lord, in that, faithful, he accounted me, putting me into ministry, — 13 Though, formerly, a defamer, and persecutor, and insulter; nevertheless mercy was shown me, because, without knowledge, I acted, in unbelief: 14 Yet exceeding abundant was the favour of our Lord, with faith and love which are in Christ Jesus. 15 Faithful, the saying! and, of all acceptance, worthy, —that, Christ Jesus, came into the world, sinners, to save: of whom, the chief, am, I; — 16 Nevertheless, on this account, was mercy shewn me, —that, in me, the chief, Christ Jesus might shew forth his entire longsuffering, for an ensample of them about to believe on him unto life age-abiding. (aiōnios g166) 17 Now, unto the King of the ages, —incorruptible, invisible, alone God, be honour and glory, unto the ages of ages, Amen! (aiōn g165) 18 This charge, I commit unto thee, child Timothy, According to the prophecies, running before on thee, in order that

thou mightest war, with them, the noble warfare. 19 Holding faith and a good conscience, —which some, thrusting from them, concerning their faith, have made shipwreck: — 20 Of whom are Hymenaeus and Alexander; whom I have delivered unto Satan, that they may be taught by discipline not to be defaming.

2 I exhort, therefore, first of all, that there be made—supplications, prayers, intercessions, thanksgivings, in behalf of all men, 2 In behalf of kings, and all them who are, in eminent station; in order that, an undisturbed, and quiet life, we may lead, in all godliness and gravity: 3 This, is comely and acceptable before our Saviour God, 4 Who willeth, all men, to be saved, and, unto a personal knowledge of truth, to come; 5 For there is, one, God, one, mediator also, between God and men, —a man—Christ Jesus: 6 Who gave himself a ransom in behalf of all, —the testimony, in its own fit times: 7 Unto which, I, have been appointed proclaimer and apostle—Truth I speak, I utter no falsehood—a teacher of nations, in faith and truth. 8 I am minded, therefore, that—the men in every place be offering prayer, uplifting hands of lovingkindness, apart from anger and disputings; 9 In the same way, that, the women, in seemly attire, with modesty and sober-mindedness, be adorning themselves, —not with plaitings and ornamentation of gold, or with pearls, or with costly apparel, — 10 But, which becometh women promising godliness, through means of good works. 11 Let, a woman, in quietness, be learning in all submission; 12 But, teaching—unto a woman, I do not permit, nor yet to have authority over a man, —but to be in quietness; 13 For, Adam, first was formed, then Eve, 14 And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression; 15 She shall be saved, however, through means of the child-bearing, —if they abide in faith, and love, and holiness, with sobermindedness. Faithful, the saying.

3 If anyone, for oversight, is eager, a noble work, doth he covet: — 2 It is needful, then, for, the overseer, to be irreproachable, a husband, of one wife, sober, of sound mind, orderly, hospitable, apt in teaching, 3 Not given to wine, not ready to wound, but considerate, averse to contention, not fond of

money, 4 Over his own house, presiding, well, having, closely studied. 7 But, from the profane and old-children, in submission, with all dignity; 5 Whereas, if wives' stories, excuse thyself, and be training thyself anyone, over his own house, cannot, preside, how, unto godliness; 8 For, the bodily training, for little, of an assembly of God, shall he take care? 6 Not a is profitable, whereas, godliness, for all things is new convert, lest, being clouded, into the sentence profitable, —having, promise, of life—the present of the adversary, he fall; 7 It is needful, moreover, and the coming. 9 Faithful, the saying! and, of all to have, an honourable testimony also, from them acceptance, worthy; 10 For, to this end, are we toiling who are without, lest, into reproach, he fall, and the and contending, because we have set our hope on snare of the adversary. 8 Ministers, in the same a Living God, Who is Saviour of all men—specially, way, —dignified, not double-tongued, not, to much of such as believe. 11 Be giving these things in wine, given, not greedy of base gain, 9 Holding the charge, and be teaching: — 12 Let, no one, despise, sacred secret of the faith in a pure conscience; 10 thy youth, but, an ensample, become thou of the But let, these also, be proved first, then, let them faithful, —in discourse, in behaviour, in love, in faith, be ministering, being, unaccusables: 11 Wives, in the in chastity. 13 While I am coming, be giving heed—to same way, —dignified, not given to intrigue, sober, the reading, to the exhorting, to the teaching: 14 Be faithful in all things. 12 Let, ministers, be husbands not careless of the gift of favour, that is in thee, which of, one wife, over children, presiding, well, and over was given thee through means of prophesying, along their own houses; 13 For, they who have ministered with a laying on of the hands of the eldership. 15 well, a good degree for themselves, are acquiring, These things, be thy care, in these things, be thou, and great freedom of speech in the faith that is in that, thine advancement, may be, manifest, unto all: Christ Jesus. 14 These things, unto thee, I am writing, 16 Be giving heed to thyself, and to thy teaching, hoping to come [unto thee] shortly, — 15 But, if I —abide still in them; for, this doing, both, thyself, should tarry, that thou mayest know—how it behoveth, shalt thou save, and them that hearken to thee.

in a house of God, to behave oneself, —the which, is an assembly of a Living God, a pillar and basement of the truth; — 16 And, confessedly great, is the sacred secret of godliness, —Who was made manifest in flesh, was declared righteous in spirit, was made visible unto messengers, was proclaimed among nations, was believed on in the world, was taken up in glory.

5 An elderly man, do not thou reprimand, but beseech him, as [though he were thy] father, —younger men, as brothers, 2 Elderly women, as mothers, younger women, as sisters, in all chastity. 3 Widows, honour thou—who indeed are widows: — 4 Howbeit, if, any widow, hath, children or grandchildren, let them be learning—first, unto their own house, to be shewing reverence, and, returns, to be making unto

their progenitors; for, this, is acceptable before God; 5 But, she who is indeed a widow, and is left alone, hath turned her hope towards God, and is giving unto seducing spirits, and unto teachings of demons— 2 in hypocrisy, speaking falsehood, [of demons] cauterised in their own conscience, — 3 Forbidding night and day, — 6 Whereas, she that runneth riot, to marry, [commanding] to abstain from foods which, while living, is, dead: 7 And, these things, be giving God, created to be received with thanksgiving by in charge, that, without reproach, they may be; 8 If, them who believe and personally know the truth; however, anyone, for his own, and specially them 4 Because, every creature of God, is good, and of his household, taketh not forethought, his faith, nothing to be cast away, if, with thanksgiving, it be hath he denied, and is worse, than one without faith! received, — 5 For it is hallowed by the word of 9 Let, a widow, be put on the list—having become, God and intercession, 6 These things, submitting not less than sixty years old, one man's, wife, 10 to the brethren, thou shall be, a noble, minister of In noble works, being well-attested; —if she hath Christ Jesus, nourishing thyself with the words of nourished children, if she hath shewn hospitality, if, the faith, and of the noble teaching which thou hast saints feet, she hath washed, if, them who were in

tribulation, she hath succoured, if, in every good, doth otherwise teach, and doth not adhere to healthful work she hath followed on: 11 But, younger widows, discourses—those of our Lord Jesus Christ, and to decline thou; for, as soon as they wax wanton against the teaching that is, according to godliness, 4 He is the Christ, to marry, are they determined, — 12 beclouded, knowing, nothing, rightly, but is diseased Having, as sentence, —that, their first faith, they about questionings, and word-battles—out of which have set at nought; 13 At the same time, to be spring envy, strife, defamations, wicked surmising, 5 idlers, are they learning, going about from house to incessant quarrellings of men wholly corrupt in their house; and, not only idlers, but, gossips, also, and, mind and bereft of the truth, —supposing godliness to busybodies, —saying the things they ought not, 14 I be, a means of gain! 6 Now it is a great means of am minded, therefore, that, the younger ones, marry, gain—godliness, with a sufficiency of one's own; 7 bear children, be mistress of the house, —giving, For, nothing, brought we into the world, neither, to no single occasion, unto the opposer, as a cause, take anything out, are we able; — 8 And, having of reviling; 15 For, already, some have turned aside sustenance and covering, we shall be content; 9 after Satan: 16 If any, believing woman, hath widows, But, they who are determined to be rich, fall into let her be giving them succour, and not suffer the temptation, and a snare, and many foolish and assembly to be burdened, —that, them who are hurtful covetings, the which, sink men into ruin and indeed widows, it may itself succour. 17 Let, the well destruction, — 10 For, a root of all the vices, is presiding elders, of double honour, be accounted the love of money, which, some, being eager for, worthy, especially they who toil in discourse and have been seduced from the faith, and have pierced, teaching; 18 For the scripture saith—A threshing ox, themselves, about with many pangs. 11 But, thou, shalt thou not muzzle, and—Worthy, is the workman, O man of God! from these things, flee! and pursue of his hire. 19 Against an elder, entertain not, an righteousness, godliness, faith, love, endurance, accusation, except at, [the mouth of] two, or three, meekness; 12 Be contesting the noble contest of witnesses; 20 But, them who are sinning, before all, the faith, —lay hold of the age-abiding life—unto do thou reprove, that, the rest also, may have, fear: which thou wast called, and didst make the noble — 21 I adjure thee, before God, and Christ Jesus, confession before many witnesses. (aiōnios g166) 13 I and the chosen messengers, that, these things, thou charge thee, before God, who engendereth life in all observe, apart from prejudgment, doing, nothing, things, and Christ Jesus, who, before Pontius Pilate, by partiality. 22 Hands, suddenly, upon no one, lay, witnessed the noble confession, 14 That thou keep the neither have fellowship with sins of strangers: thyself, commandment without spot, free from reproach, until keep, chaste: — 23 No longer, be a water-drinker, but, the forthshining of our Lord Jesus Christ— 15 Which, of a little wine, make use, because of thy stomach in its own fit times, the happy and only Potentate will and thy, frequent, sicknesses. 24 Some men's sins, shew—the King of them that reign, and Lord of them are, openly evident, leading on into judgment, with some, however, they even follow after; 25 In the same way, the noble works also, are openly evident, —and, they that are otherwise, cannot be hid.

6 Let, as many as are servants under a yoke, be counting, their own masters, worthy, of all honour, lest, the name of God and the teaching, be defamed. 2 They, however, that have believing masters, let them not despise them, because they are, brethren but, the more, be doing them service, because, believing and beloved, are they who, from the good workmanship, receive advantage. These things, be teaching, and exhorting: — 3 If anyone

riches', uncertainty, —but on God, who offereth us all things richly for enjoying, (aiōn g165) 18 To be doing good, to be rich in noble works, to be, generous in giving, ready for fellowship, — 19 Treasuring up for themselves a good foundation for the future, that they may lay hold on the life [which is life] indeed. 20 O Timothy! that which hath been entrusted, do thou guard, avoiding the profane pratings and oppositions

of falsely named knowledge, — 21 Which, some professing, concerning the faith, have missed the mark! Favour be with you.

2 Timothy

1 Paul, an apostle of Christ Jesus, through the will of God, —according to the promise of life in Christ Jesus; — **2** Unto Timothy, my beloved child: Favour, mercy, peace, from God our Father, and Christ Jesus our Lord. **3** Grateful, am I, unto God, —unto whom I am rendering divine service from my progenitors in a pure conscience, that, incessant, hold I the remembrance, concerning thee, in my supplications; day and night, **4** longing to see thee, being mindful of thy tears, —in order that, with joy, I may be filled: **5** A reminder, having received, of the unfeigned faith, that is in thee, —such, as dwelt first in thy grandmother Lois, and in thy mother Eunice, —I am persuaded, moreover, that [it dwelleth], in thee also. **6** For which cause, I put thee in remembrance, to be stirring up God's gift of favour, which is in thee through means of the laying on of my hands; **7** For God hath not given us a spirit of cowardice, but of power, and love, and correction. **8** Be not thou, therefore, put to shame—with regard to the witness of our Lord, nor with regard to me his prisoner; but suffer hardship together with the glad-message according to the power of God, — **9** Who hath saved us, and called us with a holy calling, not according to our works, but according to the peculiar purpose and favour—which was given to us in Christ Jesus before age-during times, (*aiōnios g166*) **10** But hath now been made manifest through means of the forthshining of our Saviour Christ Jesus, —Who, indeed, hath abolished death, and hath thrown light upon life and incorruptibility, through means of the glad-message: **11** Whereunto, I, have been appointed herald and apostle and teacher; **12** For which cause, these things also, am I suffering; nevertheless I am not being put to shame, for I know him whom I have believed, and am persuaded that he is, able, to guard, that which I have entrusted, [to him] unto, that, day. **13** An outline, have thou, of healthful discourses which from me thou hast heard—with the faith and love which are in Christ Jesus: **14** The noble thing entrusted [to thee], do thou guard, through means of the Holy Spirit which dwelleth within us. **15** Thou knowest this—that all they who are in Asia have turned away from me, —of whom are Phygelus and Hermogenes. **16** The Lord

grant mercy unto the house, of Onesiphorus, in that, oftentimes, hath he refreshed me, and, as regardeth my chain, hath not been put to shame, **17** But, happening to be in Rome, he diligently sought out and found me, — **18** The Lord grant him to find mercy from [the] Lord in, that, day; —and, how many times, in Ephesus, he hath ministered, better art, thou, getting to know.

2 Thou, therefore, my child, be empowering thyself in the favour that is in Christ Jesus, **2** And, the things which thou hast heard from me among many witnesses, the same, entrust thou unto faithful men, such as shall be, competent, to teach, others also. **3** Take thy part in suffering hardship, as a brave soldier of Christ Jesus: — **4** No one that is serving as a soldier, entangleth himself with the matters of his livelihood, that he may please him that hath summoned him to serve as a soldier; **5** If, moreover, any man, contend even in the games, he is not crowned, unless, lawfully, he contend; **6** The toiling husbandman, ought, first, of the fruits, to partake: **7** Think, as to what I am speaking; for the Lord will give thee discernment in all things. **8** Keep in mind Jesus Christ—raised from among the dead, of the seed of David, —according to my joyful message: **9** In which I am suffering hardship, even unto bonds, as an evil-doer; but, the word of God, is not bound. **10** For this cause, am I enduring, all things, for the sake of the chosen, in order that, they also, may obtain, the salvation, which is in Christ Jesus along with glory age-abiding. (*aiōnios g166*) **11** Faithful, the saying—for, If we have died together, we shall also live together, **12** If we endure, we shall also reign together; If we shall deny, he also, will deny us, **13** If we are faithless, he, faithful, abideth, —for, deny himself, he cannot! **14** Of these things, be putting [them] in remembrance, adjuring [them] before God not to be waging word-battles, —useful, for nothing, occasioning a subversion of them that hearken. **15** Give diligence, thyself, approved, to present unto God, —a workman not to be put to shame, skillfully handling the word of truth. **16** But, the profane pratings, shun; for, unto more ungodliness, will they force themselves on; **17** And, their discourse, as a gangrene, will eat its way; —of whom are Hymenaeus and Philetus, **18** Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are

overthrowing the faith, of some. **19** Howbeit, the firm foundation of God, standeth, having this seal—The Lord hath acknowledged them who are his, and, Let every one that nameth the name of the Lord stand aloof from unrighteousness. **20** But, in a great house, in Christ Jesus, will be persecuted; **13** Whereas, there are not only gold and silver vessels, but, also wooden and earthen: and, some, indeed, for honour, while, some, are for dishonour: **21** If, therefore, **14** But, thou,—abide in the things which thou hast anyone will, for pureness, sever himself from these, learned, and been entrusted with, knowing, from he shall be a vessel for honour, hallowed, meet for whom, thou hast learned [them], — **15** And that, from the Master's use, for every good work, prepared. **22** a babe, those sacred letters, thou hast known which But, from the youthful covetings, flee! and pursue are able to make thee wise unto salvation, through righteousness, faith, love, peace, along with them who the faith which is in Christ Jesus: **16** Every scripture, call upon the Lord out of a pure heart. **23** But, from the [is] God-breathed, and profitable—unto teaching, unto foolish and undisciplined questionings, excuse thyself, conviction, unto correction, unto the discipline that is knowing that they gender strifes; **24** And, a servant in righteousness, — **17** In order that, ready, may be of the Lord, ought not to strive, but to be, gentle, the man, of God, unto every good work, being well-towards all, apt in teaching, ready to endure malice, prepared.

— **25** In meekness, bringing under discipline them that oppose themselves, lest at any time God should give them repentance unto a personal knowledge of truth, **26** And they should wake up to sobriety out of, the adversary's, snare, —though they have been taken alive by him for, that one's, will.

3 But, of this, be taking note—that, in last days, there will set in perilous seasons; **2** For men will be—fond of themselves, fond of money, ostentatious, arrogant, defamers, to parents, unyielding, unthankful, unkind, **3** without natural affection, accepting no truce, given to intrigue, without self-control, uncivilized, unfriendly to good men, **4** traitors, reckless, beclouded, lovers of pleasure more than lovers of God, **5** having a form of godliness, but, the power thereof, denying! and, from these, turn away; **6** For, of these, are they who enter into the houses, and captivate silly women, [women] laden with sins, led on by manifold covetings, **7** Ever learning and never, unto a personal knowledge of truth, able to come; **8** Moreover, like as, Jannes and Jambres, withheld Moses, so, these men also, withstand the truth, —men utterly corrupted in their mind, disapproved concerning their faith; **9** But they shall not force their way further, for, their folly, shall be, fully evident, unto all, —as also, that of those men, became. **10** But, thou, hast closely studied—my teaching, manner of life, purpose, faith, long-suffering, love, endurance, **11** persecutions, sufferings, what

4 I adjure [thee] before God, and Christ Jesus—Who is about to be judging living and dead, —both as to his forthshining and his kingdom, **2** Proclaim the word, take thy position—in season, out of season, —convince, rebuke, encourage, —with all long-suffering and teaching. **3** For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, **4** And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside. **5** But, thou, —be sober in all things, suffer hardship, do, the work, of an evangelist, thy ministry, completely fulfill; **6** For, I, already, am being poured out as a drink-offering, and, the season of my release, is at hand, — **7** The noble contest, have I contested, the race, have I finished, the faith, have I kept: **8** Henceforth, lieth by for me—the crown, of righteousness, which the Lord will render unto me in that, day, —The righteous judge, —Ye, not alone unto me, but unto all them also who have loved his forthshining. **9** Give diligence to come unto me speedily, **10** For, Demas, hath forsaken me, having loved the present age, and hath journeyed unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia: (aiōn g165) **11** Luke, alone is with me. Receiving, Mark, back, bring him with thyself, for he is very useful to me for ministering; **12** and,

Tychicus, have I sent unto Ephesus. **13** The cloak that I left in Troas, with Carpus, when thou comest, bring; and the scrolls, especially, the parchments. **14** Alexander the coppersmith, of much baseness towards me, hath given proof, —the Lord will render unto him according to his works.— **15** Of whom, be, thou also, on thy guard, for he hath greatly withheld our words. **16** In my first defence, no man, came in to help me, but, all, forsook me, —unto them, may it not be reckoned!— **17** But, the Lord, stood by me, and empowered me, in order that, through me, the proclamation, might be fully made, and, all the nations, might hear; and I was delivered out of the mouth of a lion: — **18** The Lord will rescue me from every wicked work, and will bring me safe into his heavenly kingdom: unto whom be the glory, unto the ages of ages. Amen. (aiōn g165) **19** Salute Prisca and Aquila and the house of Onesiphorus. **20** Erastus, remained in Corinth; but, Trophimus, I left at Miletus, sick. **21** Give diligence to come, before winter. There salute thee—Eubulus, and Pudens, and Linus, and Claudia, and [all] the brethren. **22** The Lord, be with thy spirit. Favour, be with you.

Titus

1 Paul, a servant of God—an apostle moreover of Jesus Christ,—according to the faith of the chosen ones of God, and the personal knowledge of the truth that is according to godliness, — **2** In hope of life age-abiding; which God, who cannot lie, promised before age-during times, (*aiōnios g166*) **3** but hath manifested in its fitting seasons, even his word, in the proclamation with which entrusted am I—by injunction of our Saviour God: **4** Unto Titus, my true child according to a common faith, —favour and peace, from God [our] Father and Christ Jesus our Saviour. **5** For this cause left I thee in Crete, that, the things remaining undone, thou mightest completely set in order, and mightest establish, in every city, elders, as, I, with thee arranged: — **6** If anyone is unaccusable, a husband of, one wife, having children that believe, who are not charged with riotous excess, nor insubordinate; **7** For it is needful that the overseer be—unaccusable, as God's steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means, **8** But hospitable, a lover of what is good, sober-minded, just, kind, possessing self-control, **9** Holding fast, in the matter of his teaching, the faithful word, that he may be able both to encourage with his healthful instruction, and, the gainsayers, to refute. **10** For there are many unruly men, vain talkers and deceivers, especially they of the circumcision, — **11** Whose mouths must needs be stopped, men who are upsetting whole houses, teaching the things which ought not [to be taught] —for the sake of base gain. **12** Said one from among them, a prophet, of their own!—Cretans! always false, mischievous wild-beasts, idle gluttons: **13** This witness, is true,—for which cause, be reproving them sharply, that they may be healthy in their faith, **14** Not giving heed to Judaical stories and commandments of men who are turning away from the truth: **15** All things, are pure, unto the pure, but, unto the polluted and faithless, nothing, is pure, but polluted are both their mind and conscience; **16** God, they confess that they know, but, by their works, they deny him, being, abominable, and obdurate, and, as to any good work, found, worthless.

2 But do, thou, speak the things which become the healthful instruction: — **2** That, aged men, be, sober, grave, sober-minded, healthy in their faith, love, endurance; **3** Aged women, in the same way, in deportment, as becometh sacred persons, not given to intrigue, nor yet, to much wine, enslaved, teachers of virtue, — **4** That they may constrain the young women to be, lovers of their husbands, lovers of their children, **5** soberminded, chaste, workers at home, good, submitting themselves to their own husbands, —that, the word of God, be not defamed; **6** The younger men, in the same way, exhort thou to be sober-minded: **7** In all things, shewing, thyself, an ensample of noble works, —in thine instruction, uncorruptness, gravity, **8** healthful discourse that cannot be condemned, in order that, he that is of the contrary part, may relent, having nothing to say concerning us that is disparaging: **9** Servants, unto their own masters, to be submitting themselves in all things, to be, well-pleasing, not gainsaying, **10** not taking anything away, shewing, all good faith, —that, the instruction which is of our Saviour God, they may adorn in all things. **11** For the favour of God, bringing salvation for all men, hath shone forth, **12** Putting us under discipline—in order that,—denying ourselves of ungodliness and worldly covetings, in a soberminded and righteous and godly manner, we should live, in the present age, (*aiōn g165*) **13** Prepared to welcome the happy hope and forthshining of the glory of the great God and our Saviour Christ Jesus, — **14** Who gave himself up in our behalf, that he might redeem us from all manner of lawlessness, and purify for himself a people as his own treasure—zealous of noble works. **15** As to these things, be speaking and exhorting and reproofing, with all manner of precept: let, no one, disregard thee!

3 Be putting them in mind, unto rulerships, unto authorities, to be in submission, to be yielding to rule, for every good work, to be, prepared, **2** To be defaming, no one, to be, averse to strife, considerate, shewing, all, meekness unto all men. **3** For, even we, used, at one time, to be—thoughtless, unyielding, deceived, in servitude unto manifold covetings and pleasures, in malice and envy, leading on, detestable, hating one another. **4** But, when, the graciousness and affection for man of our Saviour God, shone forth,

5 Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of Holy Spirit.— 6 Which he poured on us richly, through Jesus Christ our Saviour, 7 In order that, having been declared righteous by his favour, we should be made inheritors, according to hope, of life age-abiding. (*aiōnios g166*) 8 Faithful, the saying! And, concerning these things, I am minded that thou be strongly affirming, in order that they who have believed God may be careful to be forward, in noble works. These things, are honourable, and profitable unto men; 9 But, foolish questionings, and genealogies, and strife, and contentions about matters of law, avoid, for they are unprofitable and vain. 10 From a party-man, after a first and second admonition, excuse thyself; 11 Knowing that such a one is perverted, and sinneth, being self-condemned. 12 As soon as I shall send Artemus unto thee, or Tychicus, give diligence to come to me unto Nicopolis; for, there, have I determined to winter. 13 Zenas the lawyer, and Apollos, do thou diligently set forward on their way, in order that, nothing, unto them, may be wanting. 14 Moreover, let our own learn to be forward, in honourable works, for the necessary uses, that they may not be unfruitful. 15 All they who are with me salute thee. Salute thou them who regard us with faithful affection. Favour, be with you all.

Philemon

1 Paul, prisoner of Christ Jesus, and Timothy my brother,—unto Philemon the beloved, and a fellow worker of ours, **2** And unto Apphia our sister. And unto Archippus our fellow-soldier, and unto the assembly which meeteth, at thy house: **3** Favour unto you, and peace, from God our Father, and Lord Jesus Christ. **4** I am giving thanks unto my God—always, making mention, of thee, in my prayers, **5** Hearing of thy love, and of the faith which thou hast towards the Lord Jesus and towards all the saints, — **6** To the end that, the fellowship of thy faith, may become, energetic, by a personal knowledge of every good thing that is in us towards Christ; **7** For, much joy, have I had, and encouragement, by occasion of thy love, in that, the tender affections of the saints, have had rest given them by thee, brother. **8** Wherefore, though I have, much, freedom of speech, in Christ, to be enjoining upon thee that which is befitting, **9** Yet, for loves sake, I rather exhort, —being, such a one, as Paul the aged, now, also, even a prisoner of Christ Jesus, — **10** I exhort thee concerning my own child, whom I have begotten in my bonds, —Onesimus: **11** Him who, at one time, was, unto thee, unserviceable, but, now, unto thee and unto me, serviceable; **12** Whom I have sent back unto thee—him, that is, my own, tender affections!— **13** Whom, I, was minded, with myself, to detain, that, in thy behalf, unto me, he might be ministering in the bonds of the joyful message; **14** But, apart from thy mind, I wished to do, nothing, that, not as by necessity, thy goodness should be, but, by choice. **15** For, peradventure, for this cause, was he separated for an hour, that, as an age-abiding possession, thou mightest have him back, — (*aiōnios g166*) **16** No longer as a servant, but above a servant—a brother beloved, very greatly to me, but, how much rather, to thee—both in the flesh and in the Lord! **17** If, therefore, thou holdest me as one in thy fellowship, take him unto thee, as myself; **18** And, if he hath wronged thee at all or oweth thee aught, the same, unto me, do thou reckon: — **19** I, Paul, have written [it] with, my own, hand, —I, will repay [it]; that I may not tell thee—that, thyself, unto me, thou still owest. **20** Yea! brother, I, would, from thee, have help, in the Lord: give rest unto my tender affections in Christ. **21** Confident of thine obedience, I have written unto thee, knowing that, even beyond what I say, thou wilt do: — **22** At the same time, moreover, be also getting ready for me, a lodging; for I am hoping that, through your prayers, I shall be granted as a favour unto you. **23** There salute thee—Epaphras my fellow-captive in Christ Jesus, **24** Mark, Aristarchus, Demas, Luke, —my fellow-workers. **25** The favour of the Lord Jesus Christ, be with your spirit.

Hebrews

1 Whereas, in many parts and in many ways of old, God spake unto the fathers, in the prophets, **2** At the end of these days, He hath spoken unto us in his Son,—whom he hath appointed heir of all things, through whom also he hath made the ages; (aiōn g165) **3** Who, being an eradicated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: **4** By so much becoming superior to the messengers, by as much as, going beyond them, he hath inherited a more distinguished name. **5** For unto which of the messengers said he at any time—My Son, art thou, I, this day have begotten thee? and again—I, will become, his father, and, he, shall become my Son? **6** But, whosoever he again introduceth the first-begotten into the habitable earth, he saith—And let all God's messengers worship him! **7** Even as to the messengers, indeed, he saith—Who maketh his messengers, winds, and his ministers of state, a fiery flame; **8** but, as to the Son, —Thy throne, O God, is unto times age-abiding, and—A sceptre of equity, is the sceptre of his kingdom, (aiōn g165) **9** Thou hast loved righteousness, and hated lawlessness, —For this cause, hath God, thy God, anointed thee with the oil of exultation, beyond thy partners; **10** and—Thou, by way of beginning, Lord, the earth, didst found, and, the works of thy hands, are the heavens, — **11** They, shall perish, but, thou, abidest still, and, all, as a mantle, shall be worn out, **12** And, as if a robe, wilt thou fold them up, —as a mantle, and they shall be changed; but, thou, art the same, and thy years shall not fail. **13** But, to which of the messengers, hath he said, at any time—Sit thou at my right hand, until I make thy foes thy footstool? **14** Are they not, all, spirits, doing public service, —for ministry, sent forth, for the sake of them who are about to inherit salvation?

2 For this cause, it behoveth us, with unwonted firmness, to be holding fast unto the things that have been heard, lest, at any time, we drift away. **2** For, if the word through messengers spoken became firm, and, every transgression and disobedience received a just recompense, **3** how shall, we, escape, if, so great a salvation as this, we have neglected, —which, indeed, having received, a beginning, of being spoken through the Lord, by them who heard, unto us was confirmed, **4** God, jointly witnessing also, both with signs and wonders and manifold mighty works, and with distributions of Holy Spirit, according to his own will? **5** For, not unto messengers, hath he subjected the coming habitable earth of which we are speaking; **6** But one somewhere hath borne witness, saying—What is man, that thou shouldst make mention of him? Or the son of man, that thou shouldst put him in charge? **7** Thou hast made him less, some little, than messengers, With glory and honour, hast thou crowned him, —[And hast set him over the works of thy hands]; **8** All things, hast thou subjected beneath his feet. For, in subjecting, [to him] the all things, nothing, left he, to him unsubjected; But now, not yet, do we see, to him, the all things subjected; — **9** But, Jesus, made some little less than messengers, we do behold: by reason of the suffering of death, crowned with glory and honour, to the end that, by favour of God, in behalf of every one, he might taste of death. **10** For it was becoming in him—For the sake of whom are the all things, and by means of whom are the all things, —when, many sons, unto glory, he would lead, The Princely Leader of their salvation, through sufferings, to make perfect. **11** For, both he that maketh holy, and they who are being made holy, are, all, of One; For which cause, he is not ashamed to be calling them, brethren, **12** saying—I will declare thy name unto my brethren, in the midst of an assembly, will I sing praise unto thee; **13** and again—I, will be confident upon him; and again—Lo! I, and the children which, unto me, God, hath given. **14** Seeing therefore the children have received a fellowship of blood and flesh, he also, in like manner, took partnership in the same, —in order that, through death, —he might paralyse him that held the dominion of death, that is, the Adversary, — **15** And might release these—as many as, by fear of death, were all their lifetime liable, to bondage. **16** For, not surely of messengers, is he laying hold, but, of Abraham's seed, he is laying hold. **17** Whence he was obliged, in every way, unto the brethren, to be made like, that he might become a merciful and faithful high-priest, in the things pertaining unto God, —for

the making of propitiation for the sins of the people.

18 For, in that, he, suffered when tested, he is able, unto them who are being tested, to give succour.

3 Whence, holy brethren, partners, in a heavenly

calling, attentively consider the Apostle and High—priest of our confession—Jesus **2** As one, faithful, to him who made him: as, Moses also, in [all] his house. **3** For, of more glory than Moses, hath, this one been counted worthy—by as much as more honour than, the house, hath, he that prepared it; **4** For, every house, is prepared by someone, —but, he that hath prepared all things, is, God. **5** Even Moses, indeed, was faithful in all his house, as an attendant, for a witness of the things which were to be spoken; **6** But, Christ, as, a Son, over his house, —whose house are, we, —if, the freedom of speech and boast of the hope, [throughout, firm,] we hold fast. **7** Wherefore, —according as saith the Holy Spirit—To-day, if, unto his voice ye would hearken, do not **8** harden your hearts, —as in the embitterment, in the day of testing in the desert, **9** When your fathers tested by proving, and saw my works forty years. **10** Wherefore I was sore vexed with this generation, and said, Always err they in their heart; —howbeit, they, learned not my ways: **11** So I swear in mine anger—they shall not enter into my rest!— **12** Be taking heed, brethren, lest at any time, there shall be in any one of you, a wicked heart of unbelief, in revolting from a Living God. **13** But be exhorting one another, on each successive day, —while the To-day is being named! lest any from among you be hardened by the deceitfulness of sin. **14** For, partners of the Christ, have we become, —if, at least, the beginning of the confidence, throughout, firm, we hold fast: **15** So long as it is said—To-day, if, unto his voice, ye would hearken, do not harden your hearts, —as in the embitterment. **16** For, who, though they heard, caused embitterment? Nay, indeed! did not all who come forth out of Egypt through Moses? **17** But, with whom, was be sore vexed forty years? Was it not with them who sinned, whose dead bodies fell in the desert? **18** But, unto whom, sware he, that they should not enter into his rest, —save unto them who were obstinate? **19** And we see, that they were not able to enter, because of unbelief.

4 Let us therefore fear, lest at any time, although

there is left behind a promise of entering into his rest, —any one from amongst you should be deemed, to have come short; **2** For we have had delivered to us the joyful message, just as even, they; but the word which was heard did not profit them, they not having been blended, by faith, with the things heard. **3** For we who have believed, are to enter into the rest, according as he hath said—So I swear in mine anger, They shall not enter into my rest; And yet, the works, from the foundation of the world, had been brought into existence, **4** For he hath spoken, somewhere, concerning the seventh [day], thus—And God rested, on the seventh day, from all his works; **5** And in this again—They shall not enter into my rest.

6 Seeing, therefore, that it is left over for, some, to enter into it, and, they who formerly had delivered to them the joyful message, entered not in by reason of obstinacy, — **7** Again, he marketh out a certain day, To-day, in David, saying—after so long a time as this, —according as it hath been said before: —To-day, if, unto his voice, ye would hearken, do not harden your hearts. **8** For, if, unto them, Joshua had given rest, it had not in that case, concerning another day, been speaking, after, these things. **9** Hence there is, left over, a Sabbath-keeping, for the people of God. **10** For, he that hath entered into his rest, He too, hath rested from his works, just as, from his own, God, [rested].

11 Let us, therefore, give diligence to enter into that rest, lest anyone fall into the same example, of obstinacy. **12** For, living, is the word of God, and, energetic, and more cutting than any knife with two edges, and penetrating as far as a dividing asunder of soul and spirit, of joints also, and marrow, and able to judge the impulses and designs of the heart; **13** And there is, no created thing, can be secreted before him, but, all things, are naked and exposed to his eyes: —as to whom is, our discourse. **14** Having then a great high-priest who hath passed through the heavens, Jesus the Son of God, let us hold fast the confession; **15** For we have not a high-priest unable to have fellow-feeling with our weaknesses, but one tested in all respects, by way of likeness, apart from sin. **16** Let us, then, be approaching with freedom of speech, unto the throne of favour, that we may receive mercy, and, favour, may find, for seasonable succour.

5 For, every high-priest who from among men is taken, on behalf of men, is appointed, as to the things pertaining unto God, that he may be offering [both] gifts and sacrifices for sins, — 2 Able, to have a measure of feeling, for the ignorant and erring, —since, he also, is compassed with weakness; 3 And, for this cause, is he obliged—as for the people, so also, for himself, —to be offering for sins; 4 And, holding him up as an example. 7 For, land, which hath not unto himself, doth one take the honour, but when drunk in, the rain, thereupon oftentimes coming, and called by God, just as, even Aaron: 5 Thus, also the Christ, glorified not himself to become a high-priest, but he that spake unto him—My Son, art thou, I, this day, have begotten thee; 6 As also, in a different place, he saith—Thou, art a priest, age-abidingly, according to the rank of Melchizedek: (aiōn g165) 7 you, beloved, the things which are better and which Who, in the days of his flesh, having offered up, both supplications and entreaties unto him that was able to save him out of death, with mighty outcries and tears, and been hearkened to by reason of his devoutness, 8 Even though he was a son, yet learned, from what things he suffered, obedience; 9 And, being made perfect, became, to all them that obey him, Author of salvation age-abiding; (aiōnios g166) Being addressed by God as high-priest—according to the rank of Melchizedek. 11 Concerning whom, once for all, illuminated, who have tasted also of the heavenly free-gift, and have been made, partners in a Holy Spirit, 5 And have tasted God's utterance to be, sweet, mighty works also of a coming age, 6 And who have fallen away, again, to be again crucifying unto themselves the Son of God, and which bringeth forth vegetation fit for them for whom it is even cultivated, partaketh of a blessing from God; 8 But, should it be bringing forth thorns and briars, it is disapproved, and, unto cursing, nigh,—whose end work and of the love which ye have shewn forth for his name, in that ye have ministered unto the saints, and are ministering, 11 But we covet that, each one of you, be shewing forth the same diligence, unto the full assurance of the hope throughout: 12 In order that, not slothful, ye may become, but imitators of them who, through faith and patience, were becoming heirs to the promises. 13 For, when to Abraham God made great, is our discourse, and of difficult interpretation, promise, seeing he had no one greater by whom to express, seeing that, slothful, have ye become teachers, by reason of the time, again, have ye, need, that one be teaching, you, what are the first principles of the oracles of God, and have become such as have, need, of milk, not, of strong food; 13 For, every way of confirmation is, the oath: 17 Wherein God, one partaking of milk, is unskilled in discourse of righteousness, for he is, a babe; 14 But, to such as are mature, pertaineth, the strong food, to them who, by reason of habit, have their organs of perception well trained for discriminating both good and evil.

6 Wherefore, dismissing the elementary discourse concerning the Christ, unto maturity, let us be tending, not, again, a foundation, laying down—of repentance from dead works, and of faith towards God, 2 Of immersions—in respect of teaching, and of the laying on of hands, of the resurrection of the dead, and of judgment age-abiding; — (aiōnios g166) 3 And, this, will we do, if at least, God, permit. 4 For it is impossible—as to these who have been,

7 For, this Melchizedek, king of Salem, priest of weakness and unprofitableness, — **19** For, the law, God Most High, who met Abraham returning from perfected, nothing; but there is the superinducing the slaughter of the kings, and blessed him, — **2** of a better hope, —through which we draw near To whom even a tenth of all Abraham apportioned, unto God. **20** And, inasmuch as not apart from oath-first, indeed, when translated, King of Righteousness, taking— **21** For, they, indeed, apart from oath-taking, but, after that, King of Salem also, which is King of Peace, — **3** Without father, without mother, without pedigree, having, neither beginning of days, nor of life have been made priests, but, he, with an oath-taking, through him that was saying unto him—The Lord sware, and will not regret, —Thou, art a priest, age-an end, but made like unto the Son of God, abideth abidingly (aiōn g165) **22** By as much as this, hath, Jesus, a priest evermore. **4** Now consider, how great, this man was, to whom, a tenth, Abraham gave out of the choicest spoils, [Yea Abraham] the Patriarch. **5** And, they, indeed, from among the sons of Levi who the priesthood receive, have commandment to take tithes of the people, according to the law, that is, of their brethren, although sprung from the loins of Abraham; **6** But, he who deriveth not his pedigree from among them, hath taken tithes of Abraham. And, the holder of the promises, hath he blessed. **7** But, apart from all gainsaying, the less, by the greater, is blessed. **8** And, here, indeed, dying men take tithes, but, there, one of whom it is witnessed that he liveth. **9** And—so to say a word—through Abraham, even Levi who taketh tithes hath paid tithes; **10** For, even then, was he, in the loins of his father, when, Melchizedek, met him. **11** If indeed, therefore, there had been, a perfecting through means of the Levitical priesthood, —for, the people, thereon, have had based a code of laws, what further need, according to the rank of Melchizedek, for a different priest to be raised up, and, not according to the rank of Aaron, to be designated? **12** For, seeing there is to be a change of the priesthood, of necessity, of law too, a change cometh. **13** For, he as to whom these things are said, with a different tribe, hath taken partnership, from which, no one, hath given attendance at the altar; **14** For it is, very evident, that out of Judah hath sprung our Lord, —respecting which tribe, concerning priests, nothing did Moses speak, **15** And, yet more abundantly evident it is—that, according to the likeness of Melchizedek, there is to be raised up, a different priest. **16** Who, not according to a law of commandment dealing with the flesh, hath arisen, but according to the power of an indissoluble life; **17** For it is witnessed—Thou, art a priest, age-abidingly, according to the rank of Melchizedek. (aiōn g165) **18** For, a setting aside, doth, indeed, take place, of a foregoing commandment, by reason of its own indeed, in greater numbers, have been made priests, because, by reason of death, are they hindered from remaining at hand; **24** But, he, by reason of his remaining age-abidingly, untransmissible, holdeth, the priesthood. (aiōn g165) **25** Whence he is able, even to be saving unto the very end, them who approach, through him, unto God; Since he evermore liveth to be interceding in their behalf. **26** For, such a high-priest as this, for us, was [even] suited: Loving, noble, undefiled, set apart from sinners, and become, higher than the heavens; **27** Who hath no daily necessity, like the high-priests, beforehand, over his own sins, to be offering sacrifices, after that, over those, of the people, —for, this, he did once for all when, himself, he offered up. **28** For, the law, constituteth, men, high-priests, having, weakness; but, the word of the oath-taking, which cometh after the law, A Son, age-abidingly, made perfect. (aiōn g165)

8 A crowning point on the things being spoken: —such a one as this, have we, as high-priest, who hath sat down on the right hand of the throne of the Majesty in the heavens, — **2** Of the Holy place, a public minister, and of the Real Tent, which, the Lord, pitched and not man. **3** For, every high-priest, for the offering of both gifts and sacrifices, is constituted; whence it was necessary for, this one also, to have something which he might offer. **4** If, indeed, therefore, he had been on earth, he had not, in that case, even been a priest, since there are those who are offering the gifts, according to the law: — **5** Who, indeed, are rendering divine service, with a glimpse and shadow, of the heavenly things; even as Moses hath received intimation, when about to complete the tent, —For see! saith he—Thou shalt make all things according to the model which hath been pointed out to thee in the mount. **6** But, now,

hath he attained unto, a more distinguished public ministry,—by as much as of a better covenant also he is, mediator, which indeed, upon better promises, hath been legislated. 7 For, if, that first, had been, faultless, not, in that case, for a second, had there been sought, a place. 8 For, finding fault with them, he saith—Lo! days are coming, saith the Lord, when I will conclude, for the house of Israel and the house of Judah, a covenant of a new sort: 9 Not according to the covenant which I made with their fathers, in the day when I took them by their hand, to lead them forth out of the land of Egypt, —because, they, abode not in my covenant, and, I, disregarded them, saith the Lord. 10 Because, this, is the covenant which I will make with the house of Israel, after those days, saith the Lord: —giving my laws into their understanding, upon their hearts also, will I inscribe them: and I will become their God, and, they, shall become my people; 11 And in nowise shall they teach—every one his fellow-citizen, and every one his brother, saying, —Get to know the Lord! Because, all, shall know me, from the least unto the greatest of them; 12 Because, propitious, will I be as to their unrighteousnesses, and, of their sins, in nowise will I be mindful, any more. 13 In saying, Of a new sort, he hath made obsolete, the first; but, the thing that is becoming obsolete and aged, is near, disappearing!

9 [Even] the first, indeed, therefore, used to have righteous appointments of divine service, even the holy ritual well arranged. 2 For a tent was prepared, the first, in which were both the lampstand and the table and the setting forth of the loaves, —the which is called the Holy place; 3 But, after the second veil, a tent, that which is called Most Holy: 4 Having a golden altar of incense, and the ark of the covenant covered around on every side with gold, in which was a golden jar holding the manna, and the rod of Aaron that sprouted, and the tables of the covenant; 5 But, over-above it, Cherubim of glory overshadowing the propitiatory: —concerning which things, it is not now [needful] to be speaking, particularly. 6 Now, these things having been thus prepared, into the first tent, indeed, continually do the priests enter, the divine services completing; 7 But, into the second, once for all in the year, only the high-priest, not without blood, which he offered for himself and the ignorances of the

people: 8 The Holy Spirit making this evident—that, not yet, hath been manifested, the way through the Holy place, so long as the first tent hath a standing. 9 The which is a similitude for the present season, according to which both gifts and sacrifices are offered, which cannot, as to the conscience, perfect him that rendereth the divine service: — 10 Only as to eatings, and drinkings, and diversified immersions, righteous-appointments of the flesh, which, until a season of rectifying, are in force. 11 But, when Christ approached, as high-priest of the coming good things, through the greater and more perfect tent, not made by hand, that is, not of this creation, — 12 Nor yet through blood of goats and calves, but through his own blood he entered once for all into the Holy place, age-abiding redemption discovering. (aiōnios g166) 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling the profaned, halloweth unto the purity of the flesh, 14 How much rather shall the blood of the Christ, who through an age-abiding spirit offered himself unspotted unto God, purify our conscience from dead works, to the rendering of divine-service, unto a Living God? (aiōnios g166) 15 And, for this cause, of a new covenant, is he mediator, —to the end that, death coming to pass for the redemption of the transgressions against the first covenant, the called might receive the promise of the age-abiding inheritance; (aiōnios g166) 16 For, where a covenant is, it is necessary for, the death, to be brought in, of him that hath covenanted; 17 For, a covenant over dead persons, is firm, —since it is not then of force when he is living that hath covenanted. 18 Whence, not even the first, apart from blood, hath been consecrated; 19 For, when every commandment according to the law had been spoken by Moses unto all the people, taking the blood of the calves and the goats, with water and scarlet wool and hyssop, both, the scroll itself, and all the people, he sprinkled; 20 Saying—This, is the blood of the covenant which, God, hath sent in command unto you: 21 Yea, the tent also, and all the utensils of the public ministry, with blood, in like manner, he sprinkled: 22 And, nearly, all things, with blood, are purified, according to the law, and, apart from blood-shedding, cometh no remission. 23 It was indeed therefore necessary for the glimpses of the things in the heavens with these to be purified; but, the heavenly things themselves, with

better sacrifices than these. **24** For, not into a Holy waiting—until his foes be made his footstool; **14** For, place made by hand, entered Christ, —counterpart of by one offering, hath he perfected for evermore, them the real [Holy place]; but, into the heaven itself, now, who are being made holy. **15** But even the Holy Spirit to be plainly manifested before the face of God in beareth us witness; for, after having said— **16** This is our behalf; — **25** Nor yet that, oftentimes, he should be the covenant which I will covenant unto them after offering himself,—just as the high-priest entereth into these days, saith the Lord, —Giving my laws upon the Holy place, year by year, with alien blood; — **26** their hearts, upon their understandings also, will I Else had it been needful for him, oftentimes, to suffer, inscribe them, **17** [He] also [saith] —of their sins, and from the foundation of the world; but, now, once for all, upon a conjunction of the ages, for a setting aside of sin through means of his sacrifice, hath he been made manifest: (*aiōn g165*) **27** And, inasmuch as it is in store for men—once for all to die, but after this, the Holy place, by the blood of Jesus, **20** Which judgment, **28** Thus, the Christ also, once for all having entrance he hath consecrated for us, as a way recent been offered, for the bearing of the sins, of many, a and living, through the veil, that is, his flesh, — **21** And second time, apart from sin, will appear, to them who for him are ardently waiting—unto salvation.

10 For the law, having in a shadow of the destined

good things, not the very image of the things, they can never, with the same sacrifices which year by year they offer evermore, make them who approach, perfect; **2** Else would they not, in that case, have ceased being offered, by reason of those rendering the divine service having no further conscience at all of sins, being once for all purified? **3** But, in them, is a recalling to mind of sins, year by year, **4** For it is impossible for blood of bulls and goats to be taking away sins. **5** Wherefore, coming into the world, he saith: Sacrifice and offering, thou willest not, but, a body, hast thou fitted for me, — **6** In whole-burnt-offerings and sacrifices for sins, thou didst not delight: **7** Then, said I—Lo! I am come, —in the heading of the scroll, it is written concerning me, —to do, O God, thy will. **8** Higher up, saying—Sacrifices, and offerings, and whole-burnt-offerings, and sacrifices for sins, thou willest not, neither delightedst in, —the which, according to the law, are offered, **9** Then, hath he said—Lo! I am come! to do, thy will: —he taketh away the first, that, the second, he may establish: **10** By which will, we have been made holy, through the offering of the body of Jesus Christ, once for all. **11** And, every priest, indeed, standeth daily publicly ministering, and the same sacrifices oftentimes offering, the which never can clear away sins; **12** But this priest, having offered one sacrifice for sins evermore, sat down on the right hand of God: **13** As for the rest,

waiting—until his foes be made his footstool; **14** For, by one offering, hath he perfected for evermore, them the real [Holy place]; but, into the heaven itself, now, who are being made holy. **15** But even the Holy Spirit to be plainly manifested before the face of God in beareth us witness; for, after having said— **16** This is our behalf; — **25** Nor yet that, oftentimes, he should be the covenant which I will covenant unto them after offering himself,—just as the high-priest entereth into these days, saith the Lord, —Giving my laws upon the Holy place, year by year, with alien blood; — **26** their hearts, upon their understandings also, will I Else had it been needful for him, oftentimes, to suffer, inscribe them, **17** [He] also [saith] —of their sins, and from the foundation of the world; but, now, once for all, upon a conjunction of the ages, for a setting aside of sin through means of his sacrifice, hath he been made manifest: (*aiōn g165*) **27** And, inasmuch as it is in store for men—once for all to die, but after this, the Holy place, by the blood of Jesus, **20** Which judgment, **28** Thus, the Christ also, once for all having entrance he hath consecrated for us, as a way recent been offered, for the bearing of the sins, of many, a and living, through the veil, that is, his flesh, — **21** And second time, apart from sin, will appear, to them who for him are ardently waiting—unto salvation.

10 For the law, having in a shadow of the destined

having a great priest over the house of God, **22** Let us approach with a genuine heart, in full assurance of faith, having been sprinkled, as to our hearts, from an evil conscience, and bathed, as to our bodies, with pure water; **23** Let us hold fast the confession of the hope without wavering, —for, faithful, is he that hath promised; **24** And let us attentively consider one another, to provoke unto love and noble works, — **25** Not forsaking the assembling of ourselves together, according to the custom of some, but exhorting, and by so much the more as this, by as much as ye behold, the day, drawing near. **26** For, if, by choice, we be sinning, after the receiving of the full-knowledge of the truth, no longer, for sins, is there left over, a sacrifice, **27** But some fearful reception of judgment and fiery jealousy, about to devour the opposers. **28** Any one having set aside a law of Moses, apart from compassions, upon [the testimony of] two or three witnesses, dieth: **29** Of how much sorcer punishment, suppose ye, shall he be accounted worthy, who hath trampled underfoot the Son of God, and, the blood of the covenant, hath esteemed, a profane thing, by which he had been made holy, and, unto the Spirit of favour, hath offered wanton insult? **30** For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—The Lord will judge his people. **31** A fearful thing [it is] to fall into the hands of a Living God! **32** But be calling to mind the former days, in which, once ye were illuminated, a great combat of sufferings, ye endured; — **33** Partly, indeed, because, both with reproaches and tribulations, ye were being made a spectacle, but, partly, because,

into fellowship with them who were so involved, ye were brought; — 34 For, even with them who were in bonds, ye sympathised, and, unto the seizure of your goods, with joy, ye bade welcome, —knowing that ye have yourselves, for a better possession and an abiding. 35 Do not, then, cast away your freedom of speech, —the which hath a great recompense. 36 For, of endurance, ye have need, in order that the will of God having done, Ye may bear away, the promise. 37 For, yet a little while, how short! how short! The Coming One will be here, and will not tarry; 38 But, my righteous one, by faith, shall live, and, if he draw back, my soul delighteth not in him. 39 We, however, are not of a drawing back unto destruction, but, of faith, unto an acquisition of life.

and builder is, God. 11 By faith, even Sarah herself, received power for founding a seed, even beyond the season of life's prime, —seeing that, faithful, she reckoned, him that had promised; 12 Wherefore, even from one, were born, and, as to these things, one who had become dead, —like the stars of the heaven, for multitude, and as the sand that is by the lip of the sea, that cannot be numbered. 13 In faith, all these beholding and saluting them, and confessing that, strangers and sojourners, were they upon the land. 14 For, they who such things as these are saying, make it clear that, of a paternal home they are in quest; 15 And, if indeed of that they had been mindful, from which they had come out, they might, in that case, have had an opportunity, to return; 16 But, now, after a better one, are they reaching, that is, a heavenly; wherefore God is not ashamed of them, to be invoked as, their God, —for he hath prepared for them, a city. 17 By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted, — 18 Even him of whom it had been said—In Isaac, shall there be called to thee, a seed: 19 Accounting that, even from among the dead, God, was able, to raise [him], —whence, even in similitude, he bare him away. 20 By faith, even concerning things to come, did Isaac bless Jacob and Esau. 21 By faith, Jacob, when about to die, blessed each of the sons of Joseph; and bowed in worship on the top of his staff. 22 By faith, Joseph, when drawing to his end—concerning the exodus of the sons of Israel, called to remembrance, and, concerning his bones, gave commandment. 23 By faith, Moses, when born—was hid three months by his parents, because, they saw, that, goodly, was, the child, and were not affrighted, at the decree of the king. 24 By faith, Moses, when grown up—refused to be called the son of a daughter of a Pharaoh, 25 Rather choosing—to be jointly suffering ill-treatment with the people of God, than, for a season, to be having, sins enjoyment; 26 Accounting—as greater riches than Egypt's treasures, the reproach of the Anointed One; for he was looking away unto the recompense. 27 By faith, he forsook Egypt—not put in fear of the wrath of the king; for, as seeing him who cannot be seen, he persevered. 28 By faith, he hath kept the passover and the besmearing of the blood, lest, he that was

11 But faith is, of things hoped for, a confidence, of facts, a conviction, when they are not seen; 2 For, thereby, well-attested were the ancients. 3 By faith, we understand the ages to have been fitted together, by declaration of God, —to the end that, not out of things appearing, should that which is seen, have come into existence. (aiōn g165) 4 By faith, a fuller sacrifice, did Abel, offer unto God, than Cain, —through which, he received witness that he was righteous, there being a witnessing upon his gifts, by God; and, through it, though he died, he yet is speaking. 5 By faith, Enoch was translated, so as not to see death, and was not found, because that, God, had translated him; for, before the translation, he had received witness that he had become well-pleasing unto God; — 6 But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto God—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh. 7 By faith, Noah, having received intimation concerning the things not yet seen, filled with reverence, prepared an ark to the saving of his house—through which he condemned the world, and, of the righteousness by way of faith, became heir. 8 By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was coming. 9 By faith, he sojourned in the land of promise, as a foreign land, in tents, dwelling, along with Isaac and Jacob, the joint-heirs of the same promise; 10 For he was awaiting the city having foundations, whose architect

destroying the first-born, should be touching them. **29** —My son! be not slighting the discipline of the Lord, By faith, they passed through the Red Sea, as over neither be fainting, when by him, thou art reproved; **6** dry land, —which the Egyptians, seizing an attempt For, whom the Lord loveth, he doth, discipline, and to do, were swallowed up. **30** By faith, the walls of scourgeth every son whom he doth welcome home. Jericho, fell, having been surrounded for seven days. **7** For the sake of discipline, persevere! As towards **31** By faith, Rahab the harlot perished not with them sons, God, beareth himself, towards you; for who is a who refused to yield, she having welcomed the spies son whom a father doth not discipline? **8** If however with peace. **32** And what more can I say? For, time, ye are without discipline, whereof, all, have received will fail me while I go on telling—concerning Gideon, a share, then, are ye, bastards, and, not sons. **9** Barak, Sampson, Jephthah, David also, and Samuel, Furthermore, indeed, the fathers of our flesh, we and the prophets, — **33** Who, through faith—prevailed used to have, as administrators of discipline, and we in contest over kingdoms, wrought righteousness, used to pay deference: shall we not, much rather, attained unto promises, shut the mouths of lions, **34** submit ourselves to the Father of our spirits and, live? Quenched the power of fire, escaped the mouths **10** For, they, indeed, for a few days, according to of the sword, were made powerful from weakness, that which seemed good to them, were administering became mighty in battle, overturned, camps of aliens; discipline; but, he, unto that which is profitable, with **35** Women received, by resurrection, their dead; but, view to our partaking of his holiness: **11** But, no others, were put to the rack, not accepting redemption, discipline, for the present, indeed, seemeth to be that, unto a better resurrection, they might attain: **36** of joy, but of sorrow: afterwards, however—to them Others, again, of mockings and scourgings, received who thereby have been trained, it yieldeth peaceful trial, nay! further, of bonds and imprisonments: **37** fruit, of righteousness. **12** Wherefore, the slackened They were stoned, were pierced through, were sawn hands and paralysed knees, restore ye, **13** And, asunder, by murder, with a sword, died, went about in straight tracks, be making for your feet—that the lame sheep-skins, in goat-hides, —being in want, suffering member may not be dislocated, but, be healed rather. tribulation, enduring ill-treatment: **38** Of whom the **14** Peace, be pursuing, with all, and the obtaining world, was not worthy—upon deserts, wandering, and of holiness, —without which no one shall see the mountains, and in caves, —and in the caverns of the Lord: **15** Using oversight—lest any one be falling earth. **39** And, these all, though they obtained witness behind from the favour of God, —lest any root of through their faith, yet bare not away, the promise: **40** bitterness, springing up above, be causing trouble, God, for us, something better providing,—that, not and, through it, the many, be defiled: **16** Lest there be apart from us, should they be made, perfect.

12 Therefore, indeed, seeing that, we also, have encircling us, so great a cloud of witnesses, stripping off every incumbrance and the easily entangling sin, with endurance, let us be running, the race that is lying before us, **2** Looking away unto our faith's Princely-leader and perfecter, Jesus, —who, in consideration of the joy lying before him, endured a cross, shame, despising! And, on the right hand of the throne of God, hath taken his seat. **3** For take ye into consideration—him who hath endured, such contradiction, by sinners against themselves, lest ye be wearied, in your souls becoming exhausted. **4** Not yet unto blood, have ye resisted, against sin, waging a contest; **5** And ye have quite forgotten the exhortation which, indeed, with you as with sons, doth reason:

any fornicator, or profane person, like Esau, —who, for the sake of one meal, yielded up his own firstborn rights; **17** For ye know that, afterwards—when he even wished to inherit the blessing, he was rejected; for, place of repentance, found he none, even though, with tears, he diligently sought it. **18** For ye have not approached—unto, a searching and scorching fire, and gloom, and mist, and tempest, **19** And a trumpets peal, —and a sound of things spoken: —from which they who heard excused themselves, lest there should be added to them, a word; **20** For they could not bear, that which was being enjoined, —and, should a beast be touching the mountain, it shall be stoned; **21** And, so fearful was that which was showing itself, Moses, said—I am terrified, and do tremble! **22** But ye have approached—unto Zion's mountain, and unto the city of a Living God, a heavenly Jerusalem, —and unto

myriads of messengers, 23 in high festival, —and no right, who in the tent are doing divine service; unto an assembly of firstborn ones, enrolled in the 11 For, in the case of those living creatures, whose heavens, —and unto God, judge of all, —and unto the blood for sins is carried into the holy place, through spirits of righteous ones made perfect, — 24 And unto means of the high-priest, the bodies of these, are the mediator of a new covenant, Jesus, —and unto burned up, outside the camp. 12 Wherefore, Jesus the blood of sprinkling, more excellently speaking, also, that he might hallow the people through means than, Abel. 25 Beware, lest ye excuse yourselves of his own blood, outside the gate, suffered: 13 Now, from him that speaketh; for, if, they escaped not, therefore, let us be going forth unto him, outside the who excused themselves from him who on earth was camp, his reproach bearing. 14 For we have not here warning, how much less, shall, we, who from him that an abiding city, but, unto that which is to be, are we warneth from the heavens, do turn ourselves away: 26 seeking our way. 15 Through him, let us be offering Whose voice shook the earth, then, but, now, hath he up a sacrifice of praise, continually, unto God; that is, promised, saying—Yet once for all, I, will shake—not a fruit of lips confessing unto his name. 16 But, of the only the earth, but, also the heaven. 27 But, the doing good and of fellowship, be not forgetful; for, saying, Yet once for all, maketh clear the removal with such sacrifices as these, is, God, well-pleased. of the things which can be shaken, as of things 17 Be yielding unto them who are guiding you, and done with, —that they may remain, which cannot be submit yourselves; for they are watching over your shaken. 28 Wherefore, seeing that, of a kingdom not souls, as having an account to render, that, with joy to be shaken, we are receiving possession, let us the same they may be doing, and not with sighing, have gratitude—whereby we may be rendering divine —for, unprofitable unto you, were, this. 18 Be praying service well-pleasingly unto God, with reverence and for us; for we persuade ourselves that an honourable awe; 29 For, even our God, is a consuming fire. conscience have we, in all things honourably, desiring to behave ourselves. 19 But, much more abundantly, do I exhort you the same to do, that, more speedily, I may be restored, unto you. 20 But, the God of peace, He that led up from among the dead the great Shepherd of the sheep, with the blood of an age-abiding covenant, —our Lord Jesus, (aiōnios g166) 21 Fit you, by every good work, for the doing of his will, doing within us, that which is well-pleasing, before him through Jesus Christ: to whom be the glory, unto the ages of ages. Amen. (aiōn g165) 22 Now I exhort you, brethren, bear with the word of exhortation, —for, even with brief [words], have I sent unto you. 23 Know ye that our brother Timothy hath been set at liberty, —with whom, if more speedily he be coming, I will see you. 24 Salute all them who are guiding you, and all the saints: they from Italy, salute you. 25 Favour be with you all.

13 Let brotherly love continue. 2 Of the entertaining of strangers, be not forgetful, for, hereby, unawares, have some entertained, messengers. 3 Bear in mind them who are in bonds, as having become jointly bound, —them who are suffering ill-treatment, as being yourselves also in the body. 4 Let marriage be honourable in all, and the bed undefiled, for, fornicators and adulterers, God, will judge. 5 Without fondness for money, be your way of life, —being content with the present things, —for, he, hath said: In nowise, thee, will I leave, no indeed! in nowise, thee, will I forsake: 6 So that, taking courage, we may be saying—The Lord, hasteth to my cry, —I will not be put in fear: what shall, man, do unto me? 7 Be mindful of them who are guiding you, who, indeed, have spoken unto you, the word of God: the outgoing of whose behaviour, reviewing, be imitating, their faith. 8 Jesus Christ, yesterday, and to-day, is the same, —and unto the ages. (aiōn g165) 9 With teachings, manifold and strange, be not carried aside; for it is, noble, that, with gratitude, should, the heart, be getting confirmed, —not with matters of food, in which, they who are walking, have not been profited. 10 We have an altar—to eat out of which, they, have

James

1 James, a servant, of God and of the Lord Jesus

Christ, —unto the twelve tribes that are in the dispersion, Wishes joy. **2** All Joy, account it, my brethren, whosoever ye fall in with, manifold, temptations, — **3** Taking note, that, the proving of your faith, worketh out endurance; **4** But let, your endurance, have, mature work, that ye may be mature and complete, in nothing, coming short. **5** But, if any of you is sinning short of wisdom, let him be asking of God, Who giveth unto all freely and upbraidth not, and it shall be given him; **6** But let him be asking in faith, nothing, doubting, for, he that doubteth, is like a wave of the sea, wind-driven and storm-tossed, — **7** For let not that man think that he shall receive anything from the Lord— **8** A two-souled man, unstable in all his ways. **9** But boasting be the

lowly brother in his uplifting; **10** Whereas the rich, in his being brought low, —because, as a flower of grass, he will pass away; **11** For the sun hath sprung up, with its scorching heat, and hath withered the grass, and, the flower thereof, hath fallen out, and, the beauty of the face thereof, hath perished, —so, also the rich, in his goings, shall languish. **12** Happy the man who endureth temptation! Because, becoming approved, he shall receive the crown of life—which he hath promised unto them that love him. **13** Let, no one, while tempted, be saying—From God, am I tempted, —for, God, cannot be tempted by things evil, and, himself, tempteth no one; **14** But, each one, is tempted, when, by his own coveting, he is drawn out and enticed, **15** Then, the coveting, having conceived, giveth birth to sin, and, the sin, when full-grown, bringeth forth death. **16** Be not deceived, my brethren beloved: — **17** Every good giving, and every perfect gift, is, from above, coming down from the Father of lights—with whom is no alternation, nor shadow cast, by turning: **18** Because he was so minded, he hath brought us forth with a word of truth, to the end we should be a sort of firstfruit of his creatures. **19** Ye know, my brethren beloved, —but let every man be swift to hear, slow to speak, slow to anger, **20** For, man's anger, worketh not, God's righteousness. **21** Wherefore, putting away all filthiness and overflow of baseness, in meekness, welcome ye the word fitted

for inward growth, which is able to save your souls:

22 Become ye doers of the word, and not hearers only—reasoning yourselves astray; **23** Because, if any is, a word-hearer, and not a doer, the same, is like unto a man observing his natural face in a mirror, — **24** For he observed himself, and is gone away, and, straightway, it hath escaped him, —what manner of man, he was! **25** But, he that hath obtained a nearer view into the perfect law of liberty, and hath taken up his abode by it, becoming—not a forgetful hearer, but a work doer, the same, happy in his doing, shall be. **26** If any thinketh he is observant of religion, not curbing his own tongue, but deceiving his own heart, this one's, religious observance is, vain: **27** Religious observance, pure and undefiled with our God and Father, is, this—to be visiting orphans and widows in their affliction, unspotted, to keep, himself, from the world.

2 My brethren, do not, with respect for persons, be holding the faith of our Lord Jesus Christ, [the Lord] of glory.

2 For, if there enter into your synagogue a man wearing gold rings in gay clothing, and there enter a destitute man also, in soiled clothing, — **3** And ye eye him that hath on the gay clothing, and say, Thou, be sitting here, pleasantly, —and, unto the destitute man, say—Thou, stand, or sit there under my footstool, **4** Would ye not have been led to make distinctions among yourselves, and have become judges with wicked reasonings? **5** Hearken! my brethren beloved: —Hath not, God, chosen the destitute in the world [to be] rich in faith and heirs of the kingdom which he hath promised to them that love him? **6** Whereas, ye, have dishonoured the destitute man! Do not, the rich, oppress you? and, themselves, drag you into courts of justice? **7** Do not, they, defame the noble name which hath been invoked upon you? **8** If ye are, indeed, fulfilling, a royal law, according to the scripture—Thou shalt love thy neighbour as thyself, nobly, are ye doing; **9** But, if ye are shewing respect of persons, sin, are ye working, being convicted by the law as transgressors! **10** For, a man who shall keep, the whole law, but shall stumble in one thing, hath become, for all things, liable, — **11** For, he that hath said—Do not commit adultery, hath also said—Do not commit murder, —now, if thou dost not commit adultery, but dost

commit murder, thou hast become a transgressor tongue, is, a little member, and yet, of great things, of law. 12 So, be speaking, and, so, doing, as they maketh boast. Lo! how small a fire, kindleth, how who, through means of a law of freedom, are about great a forest; 6 And, the tongue, is a fire, —[as], the to be judged; 13 For, the judgment, [will be] without world of unrighteousness, the tongue, becometh fixed mercy, unto him that hath shewed no mercy: Mercy, among our members, that which defileth the whole boasteth, over judgment. 14 What profit, my brethren, body and setteth on fire the wheel of our natural life, —if one should be saying he hath, faith, but hath and is set on fire, by gehenna! (Geenna g1067) 7 For, not, works; can his faith save him? 15 If, a brother every nature—both of wild beasts and of birds, both or sister, should be naked, and coming short of the of reptiles and of things in the sea, is to be tamed, daily food, 16 And one from among you should say and hath been tamed, by the human nature; 8 But, unto them—Withdraw in peace, be getting warmed the tongue, none of mankind can, tame, —A restless and fed, but should not give them the things needful mischief! Full of deadly poison 9 Therewith, are we for the body, What the profit? 17 So, also, faith, if blessing our Lord and Father, and, therewith, we it have not works, is dead, by itself. 18 But one will are cursing the men who, after the likeness of God, say, —Thou, hast faith, and, I, have works, show have been brought into being! 10 Out of the same me thy faith apart from thy works, and, I, unto thee, mouth, come forth blessing and cursing! Not meet, will shew, by my works, my faith. 19 Thou believest my brethren, for, these things, thus, to be coming to that God is, one: thou doest, well—Even the demons pass! 11 Doth, the fountain, out of the same opening, believe, and shudder! 20 But art thou willing to learn, teem forth the sweet and the bitter? 12 Is it possible, O empty man! that, faith, apart from works, is, idle? my brethren, for, a fig-tree, to produce, olives, or, 21 Abraham our father, was it not, by works, he was a vine, figs? Neither can, salt, water yield, sweet. declared righteous—when he offered Isaac his son 13 Who is wise and well-instructed among you? Let upon the altar? 22 Thou seest that, his faith, had been him show, out of his comely behaviour, his works, working together with his works, and by his works did in meekness of wisdom. 14 But, if, bitter jealousy, his faith become full-grown, — 23 And the scripture ye have, and rivalry, in your hearts; be not boasting was fulfilled which saith—And Abraham believed and showing yourselves false against the truth! 15 God, And it was reckoned to him as righteousness, This wisdom is not one, from above, coming down, and, God's friend, was he called: 24 Ye see that—by but is earthly, born of the soul, demoniacal! 16 For, works, a man is declared righteous, and not by faith where jealousy and rivalry are, there, are anarchy alone. 25 And, in like manner also, Rahab the harlot, and every ignoble deed. 17 But, the wisdom from Was it not, by works, she was declared righteous, above, is—first pure, then peaceable, reasonable, when she gave welcome unto the messengers, and, easy to be entreated, fraught with mercy and good by another way, urged them forth? 26 Just as, the fruits, without partiality, without hypocrisy. 18 And, body, apart from spirit, is dead, so, our faith also, in harvest of righteousness, with peace, is sown by apart from works, is dead. them that make peace.

3 Not, many teachers, become ye, my brethren, **4** Whence wars and whence fightings among you? knowing that, a severer sentence, shall ye receive; are they not from hence—due to your pleasures 2 For, oft, are we stumbling, one and all: If anyone, which are taking the field in your members? 2 Ye in word, doth not stumble, the same, is a mature covet—and have not, ye commit murder, and are man, able to curb even the whole body. 3 Now, if, jealous—and cannot obtain, —ye fight and war. Ye the horses bits, into their mouths, we thrust, to the have not—because ye do not really ask, 3 Ye ask and end they may be yielding to us, their whole body receive not, because that, basely, ye ask, in order that, also, do we turn about. 4 Lo! the ships also, large in your pleasures, ye may spend [it]. 4 Adulteresses! as they are, and, by rough winds, driven along, are Know ye not that, the friendship of the world, is, enmity turned about by a very small helm, whithersoever the to God? Whosoever, therefore, is minded to be, a impulse of the steersman inclineth. 5 So, also, the friend, of the world, an enemy of God, doth constitute

himself. 5 Or think ye that, in vain, the scripture therefore, brethren, until the Presence of the Lord: speaketh? Is it, for envying, that the spirit which hath —Lo! the husbandman, awaiteth the precious fruit taken an abode within us doth crave? 6 Howbeit of the earth, having patience for it, until it receive he giveth, greater, favour. Wherefore it saith—God, the early and the latter rain: 8 Be, ye also, patient, against the haughty, arrayeth himself, Whereas, unto Stablish your hearts, because, the Presence of the the lowly, he giveth favour. 7 Range yourselves, Lord, hath drawn near. 9 Be not sighing, brethren, therefore, under God, but withstand the adversary, one against another, lest ye be judged, —Lo! the and he will flee from you: 8 Draw near unto God, and Judge, before the doors, is standing. 10 An example, he will draw near unto you. Cleanse hands, sinners! take ye, brethren, of distress and patience, —the Chasten hearts, double souls! 9 Be miserable and prophets who have spoken in the name of the Lord. lament and weep, let, your laughter, into lamentation, 11 Lo! we pronounce them happy who have endured; be turned, and, your joy, into dejection; 10 Be made —Of the endurance of Job, ye have heard, and, the low in presence of the Lord, and he will lift you up. end of the Lord, have ye seen, —that, of much tender 11 Be not speaking one against another, brethren! affection, is the Lord, and full of compassion, 12 But, He that speaketh against a brother, or judgeth his before all things, my brethren, do not swear, —either brother, speaketh against law, and judgeth law; Now, by heaven, or by the earth, or by any other oath; if, upon law, thou art passing judgment, thou art not a but let your Yea be yea, and your Nay nay, —lest, doer of law, but a judge! 12 One, is Lawgiver and under judgment, ye fall. 13 In distress, is any among Judge—He who hath power to save and to destroy; you? Let him pray; Cheerful, is any? Let him strike but who art, thou, that judgest thy neighbour? 13 the strings; 14 Sick, is any among you? Let him call Come now! ye that say—Today or To-morrow, we unto him the elders of the assembly, and let them will journey unto this city here, and will spend there pray for him, anointing him with oil in the name [of the a year, and will trade and get gain, — 14 Men who Lord]; — 15 And, the prayer of faith, shall save the are not versed in the morrow—of what sort your life exhausted one, and the Lord will raise him up, and, if [will be]; for ye are, a vapour—for a little, appearing, he have committed, sins, it shall be forgiven him. 16 then, just disappearing! 15 Instead of your saying—if, Be openly confessing, therefore, one to another, your the Lord, be pleased, we shall both, live and do this sins, and be praying in each other's behalf, —that or that; 16 Whereas, now, are ye boasting in your ye may be healed. Much availeth, the supplication pretensions: —All boasting like this, is, wicked, 17 To of a righteous man, when it is energised: 17 Elijah, him, therefore, who knoweth how to be doing, a right was, a man, affected like us; and he earnestly prayed thing, and is not doing it, it is, sin, unto him.

5 Come now! ye wealthy! Weep ye, howling, for your hardships which are coming upon you: 2 Your wealth, hath rotted, and, your garments, have become, moth-eaten, — 3 Your gold and silver, have rusted away, and, their rust, shall be, witness against you, and shall eat your flesh, as fire! Ye have laid up treasure in days of extremity: — 4 Lo, the wage of the workers who have out down your fields—that which hath been kept back, by you, is crying out; and, the outcries of them who reaped, into the ears of the Lord of hosts, have entered: 5 Ye have luxuriated upon the land, and run riot, ye have pampered your hearts in a day of slaughter; 6 Ye sentenced—ye murdered the Righteous one! Is he not arraying himself against you? 7 Be patient,

that there might be no moisture, and there was no moisture on the land, for three years and six months, — 18 And, again, he prayed, and, the heaven, gave, rain, and, the land, shot up her fruit. 19 My brethren! If one among you be led to err from the truth, and one turn him back, 20 Be ye taking note—that, he that turneth back a sinner out of the error of his way—will save his soul out of death, and hide a multitude of sins.

1 Peter

1 Peter, an apostle of Jesus Christ, unto the chosen pilgrims of the dispersion, throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, — **2** [Chosen] according to the fore-knowledge of God the Father, in sanctification of Spirit, unto obedience and the sprinkling of the blood of Jesus Christ, Favour unto you, and peace, be multiplied! **3** Blessed be the God and Father of our Lord Jesus Christ, Who, according to his great mercy, hath regenerated us unto a living hope, through the resurrection of Jesus Christ from among the dead, **4** Unto an inheritance, incorruptible and undefiled and unfading, reserved in the heavens for you **5** who, in God's power, are being guarded through faith unto salvation—ready to be revealed in the last ripe time: **6** Wherein ye exult, though, for a little, just now, if needful, put to grief in manifold temptations, **7** In order that the proving of your faith—much more precious than of gold that perisheth even though, by means of fire, it is proved—may be found unto praise and glory and honour in the revealing of Jesus Christ, — **8** Whom, not having seen, ye love, on whom, though at present not looking, but believing, ye exult with joy unspeakable and filled with glory, **9** Being about to bear away the end of your faith—a salvation of souls: **10** Concerning which salvation, prophets—who concerning the favour for you, did prophesy—sought out and searched out, **11** Searching into what particular, or what manner, of season the Spirit of Christ which was in them was pointing to, when witnessing beforehand as to—The sufferings, for Christ, and the glories, after these, — **12** Unto whom it was revealed—that, Not unto themselves, but unto us, they were ministering them, which things have, now, been announced unto you through them who have told you the good tidings with Holy Spirit sent forth from heaven: into which things messengers are coveting to obtain a nearer view. **13** Wherefore, girding up the loins of your mind, keeping sober, perseveringly direct your hope unto the favour, being borne along to you, in the revealing of Jesus Christ: **14** As obedient persons, not configuring yourselves unto your former covetings in your ignorance: **15** But, according as he that hath called you is holy, do, ye yourselves, also become,

holy in all manner of behaviour, — **16** Inasmuch as it is written—Holy shall ye be, because, I, am holy. **17** And, if, as Father, ye are invoking him who, without respect of persons, judgeth according to each man's work, with reverence, for the time of your sojourning, behave ye; **18** Knowing that, Not with corruptible things, with silver or gold, have ye been redeemed from your unmeaning behaviour paternally handed down, **19** But with precious blood, as of a lamb, unblemished and unspotted, of an Anointed One, — **20** Foreknown, indeed, before the foundation of the world, but made manifest at a last stage of the times, for the sake of you **21** who, through him, are faithful towards God, —Who raised him from among the dead, and glory to him gave, So that your faith and hope are directed towards God: **22** Having purified, your souls, by the obedience of the truth, unto unfeigned brotherly affection, from the heart, love, one another, earnestly; **23** Having been regenerated—Not out of corruptible seed, but incorruptible—through means of the word of a Living and Abiding God; (*aiōn g165*) **24** Inasmuch as—All flesh, is as grass, and, all the glory thereof, as the flower of grass, —The grass hath withered, and the flower hath fallen out, **25** But the declaration of the Lord age-abidingly remaineth; And, this, is a declaration which in the joyful message hath been announced unto you. (*aiōn g165*)

2 Putting away, therefore, all vice and all deceit and hypocrisy and envyings and all detractions, **2** As new-born babes, for the pure milk that is for the mind, eagerly crave, that, thereby, ye may grow unto salvation: — **3** If ye have tasted for yourselves that, gracious, is the Lord, — **4** Unto whom coming near, as unto a living stone—by men, indeed, rejected, but, with God, chosen, held in honour, **5** Yourselves also, as living stones, are being built up a spiritual house, for a holy priesthood, to offer spiritual sacrifices, well-pleasing unto God through Jesus Christ; **6** Inasmuch as it is contained in scripture—Lo! I lay in Zion an outmost corner stone, chosen, held in honour, and, he that resteth faith thereupon, shall not be put to shame. **7** Unto you, then, is the honour—[unto you] who believe; but, unto such as disbelieve, The stone which the builders rejected, —The same, hath become head of the corner, **8** And a stone to strike against, and a rock to stumble over: Who stumble because, unto

the word, they do not yield, —unto which also they have been appointed; **9** But, ye, are a chosen race, a royal priesthood, a holy nation, a people for a peculiar treasure, that, the excellences, ye may tell forth, of him who, out of darkness, hath called you into his marvellous light: — **10** Who, at one time, were a No-people, but, now, are a people of God, —who had not been enjoying mercy, but, now, have received chaste behaviour, — **11** Beloved! I exhort you, as sojourners and pilgrims, to abstain from fleshly covetings, such as take the field against the soul; **12** Having, your behaviour among the nations, honourable, —in order to such as do good; **13** Submit yourselves unto every human creation, for the Lord's sake, —whether unto a king, as one that protecteth, **14** Or unto governors, as, through him, sent—for vengeance on evil-doers, but praise dwelling with them according to knowledge, —as unto such as do good; **15** Because, so, is the will of God, —by doing good, to be putting to silence, the ignorance of heedless men: **16** As free, yet, not as a cloak of vice, holding your freedom, but, as God's servants. **17** Unto all men, give honour, unto the king, hold in honour. **18** Ye domestics, submitting yourselves, in all reverence, unto your masters, —not only unto the good and considerate, but also unto the perverse; **19** For, this, is thankworthy, —If, for the sake of conscience towards God, one beareth griefs, suffering wrongfully, — **20** For what sort of honour is it? But, if, doing good, and suffering, ye endure it, and pursue it; **21** For, hereunto, have ye been called; because, Christ also, suffered in your behalf, unto you, leaving behind a pattern, that ye might follow in his steps: **22** Who did not, a sin, Who, then, is he that shall harm you, if, for that commit, neither was deceit found in his mouth, — **23** which is good, ye become zealous? **24** Nevertheless, Who, being reviled, was not reviling again, suffering, even if ye should suffer for righteousness' sake, he was not threatening, but was making surrender unto him that judgeth righteously, — **25** Who, our sins, neither be troubled; **1** In like manner, ye wives, —submitting yourselves unto your own husbands; in order that, if any are not yielding unto the word, through their behaviour, they may, without the word, be won, **2** Having been permitted to behold your reverently chaste behaviour, — **3** Whose adorning, let it be—not behaviour, of plaiting the hair and wearing golden ornaments, or putting on of apparel, **4** But the behaviour of the quiet, and meek, spirit, which is, in the outward character, of the heart, —in the incorruptible behaviour among the nations, honourable, —in order to the holy women also, who directed their hope towards that, wherein they speak against you as evil-doers, God, used to adorn themselves, being in submission they may, owing to the honourable works they are unto their own husbands: **6** As, Sarah, was obedient permitted to behold, glorify God in the day of visitation. **7** Ye husbands, in like manner, unto Abraham, calling him, lord, —whose children unto the female [vessel], assigning unto them according to knowledge, —as unto the honour, as joint—inheritors also of life's favour, —to unto the end that unhindered may be, your prayers. **8** And, finally, all, being of one mind, having fellow—feeling, servants. **17** Unto all men, give honour, unto the attached to the brethren, of tender affection, of lowly brotherhood, shew love, unto God, give reverence, mind: **9** Not returning evil for evil, nor reviling for the king, hold in honour. **18** Ye domestics, submitting yourselves, in all reverence, unto your masters, —not —because, hereunto, have ye been called, in order that they speak not deceit; **11** Let him turn away it—if, committing sin, and being buffeted, ye endure from mischief, and do good, Let him seek peace, it? But, if, doing good, and suffering, ye endure it, and pursue it; **12** Because, the eyes of the Lord, this, is thankworthy with God. **21** For, hereunto, have ye been called; because, Christ also, suffered in supplication, —Whereas, the face of the Lord, is are towards the righteous, and his ears, unto their ye been called; because, Christ also, suffered in supplication, —Whereas, the face of the Lord, is your behalf, unto you, leaving behind a pattern, that against them that are doing mischievous things. **13** ye might follow in his steps: **22** Who did not, a sin, Who, then, is he that shall harm you, if, for that commit, neither was deceit found in his mouth, — **23** which is good, ye become zealous? **14** Nevertheless, Who, being reviled, was not reviling again, suffering, even if ye should suffer for righteousness' sake, he was not threatening, but was making surrender happy [are ye]! Their fear, however, do not fear, unto that we, from our sins getting away, in righteousness, every one that is asking you a reason concerning, might live, —by whose stripes, ye have been healed; the hope within you, —nevertheless, with meekness turned back unto the shepherd and overseer of your order that, wherein they speak against you, they may souls. **16** Having, a good conscience, in be put to shame who cast wanton insult on, your

good behaviour in Christ. 17 For it is, better, as well-doers, if it should please the pleasure of God, to be suffering, than, as evil-doers: 18 Because, Christ also, once for all, concerning sins, died, —Just in behalf of unjust, —in order that he might introduce us unto God; being put to death, indeed, in flesh, but made alive in spirit, — 19 In which, even unto the spirits in prison, he went and proclaimed, — 20 were happening unto you; 13 But, in so far as ye are [Spirits] unyielding at one time, when the longsuffering of God was holding forth a welcome in the days of Noah, there being in preparation an ark—[going] into which, a few, that is eight, souls, were brought safely through by means of water, — 21 Which [water] in manner corresponding, doth, now, save, you also—even immersion, —not a putting away of the filth of the flesh, but the request unto God, for a good conscience, through the resurrection of Jesus Christ, — 22 Who is on the right hand of God, having gone into heaven, messengers and authorities and powers, having been made subject unto him.

4 Christ, then, having suffered in flesh, do, ye also, with the same purpose, arm yourselves, —because, he that hath suffered in flesh, hath done with sins, — 2 To the end that, no longer, in men's covetings, but in God's will, ye may live, the still remaining time. 3 For, sufficient, is the bygone time—to have wrought out, the will of the nations, having gone on in wanton ways, covetings, wine-drinkings, revellings, drinking-bouts, and impious idolatries: — 4 Wherein they are taken by surprise that ye run not with them into the same overflow of riotous excess, —uttering defamation: 5 Who shall render an account unto him who is holding in readiness to judge living and dead; 6 For, unto this end, even unto the dead, was the glad-message delivered, —in order that they might be judged, indeed, according to men in flesh, but might live according to God in spirit. 7 But, the end of all things, hath drawn near: —be of sound mind, therefore, and be sober for prayers; 8 Before all things, keeping, fervent, your love, among yourselves, because, love, covereth a multitude of sins; 9 Showing hospitality one to another without murmuring, — 10 Each one, according as he hath received a gift of favour, unto one another, ministering the same, as careful stewards of the manifold favour of God: 11 If any one speaketh, as oracles of God,

if any one ministereth, as of strength which, God, suplieth, —that, in all things, God may be glorified through Jesus Christ, —unto whom are the glory and the dominion, unto the ages of ages. Amen! (aiōn g165) 12 Beloved! be not held in surprise by the proof, is befalling you, as though a, surprising, thing taking fellowship in the Christ's sufferings, rejoice! in order that, in the revealing of his glory also, ye may rejoice with exultation: 14 If ye are being reproached in the name of Christ, happy [are ye]! Because, the murderer, or a thief, or an evil-doer, or as one prying into other men's affairs; 16 But, if as a Christian, let him not be ashamed, but be glorifying God in this name. 17 For it is the ripe time for the judgment to begin with the house of God; but, if first with us, what shall be the end of them who yield not unto the glad-message of God? 18 And, if, the righteous man, is, with difficulty, saved, where then shall, the ungodly and sinful man, appear? 19 So then, let, them who are even suffering, according to the will of God, unto a faithful Creator, be committing their souls, in well-doing.

5 Elders, therefore, among you, I exhort—[I] who am their co-elder and a witness of the sufferings of the Christ, who also, in the glory about to be revealed, have, a share; — 2 Shepherd the beloved flock of God, which is among you, —not by compulsion, but by choice, nor yet for base gain, but of a ready mind, — 3 Nor yet as lording it over the allotted portions, but becoming, ensamples, to the beloved flock; 4 And, when the Chief Shepherd is manifested, ye shall bear away, the unfading crown of glory. 5 In like manner, ye younger men—submit yourselves unto elders; —All, however, one towards another, gird on humility; because, God, against the haughty, arrayeth himself, whereas, unto the lowly, he giveth favour. 6 Be made lowly, therefore, under the strong hand of God, that he may lift, you, up in due time, — 7 All your anxiety, casting upon him, because he careth for you. 8 Be sober! be watchful! Your slanderous adversary, as a roaring lion, is walking about—seeking to devour: 9 Whom resist, steadfast in your faith, knowing that,

the same sufferings, in your brotherhood that is in the world, are being accomplished. **10** Howbeit, the God of all favour—who hath called you unto his age-abiding glory in Christ—when, for a little, ye have suffered, Himself, will adjust, confirm, strengthen: —
(aiōnios g166) **11** Unto him, be the dominion, unto the ages. Amen! (aiōn g165) **12** By Silvanus, the faithful brother, as I account him, have I briefly written, unto you, exhorting and adding testimony—that, this, is the true favour of God—within which, stand ye fast! **13** She who, in Babylon, is co-elect, and Mark my son, salute you: **14** Salute ye one another with a kiss of love. Peace unto you all who are in Christ.

2 Peter

1 Simon Peter, servant and apostle of Jesus Christ, unto them who have obtained, equally precious, faith, with us, in the righteousness of our God, and Saviour Jesus Christ, **2** Favour unto you, and peace, be multiplied, in the personal knowledge of God and of Jesus our Lord; — **3** As, all things, suited for life and godliness his divine power, unto us, hath given, through the personal knowledge of him that hath called us through glory and excellence, — **4** Through which, his precious, and very great, promises, have, unto us, been given, in order that, through these, ye might become sharers in a divine nature—escaping the corruption that is in the world by coveting. **5** And, for this very reason also—adding, on your part, all diligence, supply, in your faith, excellence, and, in your excellence, knowledge, **6** And, in your knowledge, self-control, and, in your self-control, endurance, and, in your endurance, godliness, **7** And, in your godliness, brotherly affection, and, in your brotherly affection, love. **8** These things, unto you, belonging and abounding, neither idle nor unfruitful, constitute you, regarding the personal knowledge of our Lord Jesus Christ; **9** For, he to whom these things are not present, is, blind, seeing only what is near, having come, to forget, his purification from his old sins. **10** Wherefore, all the more, brethren, give diligence to be making, firm, your calling and election; for, these things, doing, in nowise shall ye stumble at any time, **11** For, thus, shall richly be further supplied unto you—the entrance into the age-abiding kingdom of our Lord and Saviour Jesus Christ. (aiōnios g166) **12** Wherefore, I shall be certain to be, always, putting you in remembrance concerning these things, —although, indeed, ye know them, and have become confirmed in the present truth; **13** Right, nevertheless, I account it—as long as I am in this tent, to be stirring you up by putting you in remembrance, **14** Knowing that, speedy, is the putting off of my tent—even as, our Lord Jesus Christ also, made clear to me: **15** Yea, I will give diligence also, that, at every time, ye may be able, after my own departure, to be keeping up the remembrance of, these very things. **16** For, not as having followed, cleverly devised stories, made we known unto you the power and presence of our Lord

Jesus Christ, but as having been made, spectators, of his majesty. **17** For, when he received from God the Father honour and glory, a voice, being borne to him such as this, by the magnificent glory—My Son, the beloved, is, this, in whom, I, delight, **18** Even this voice, we, heard, when, out of heaven, it was borne, we being, with him, in the holy mount. **19** And we have, more firm, the prophetic word; —whereunto ye are doing, well, to take heed, —as unto a lamp shining in a dusky place, —until, day, shall dawn, and, a day-star, shall arise in your hearts: — **20** Of this, first, taking note—that, no prophecy of scripture, becometh, self-solving; **21** For not, by will of man, was prophecy brought in, at any time, but, as, by Holy Spirit, they were borne along, spake, men, from God.

2 But there arose false-prophets also among the people, as, among you also, there shall be, false-teachers, —men who will stealthily bring in destructive parties, even the Master that bought them, denying, bringing upon themselves speedy destruction; **2** And, many, will follow out their wanton ways, —by reason of whom, the way of truth, will be defamed, **3** And, in greed, with forged words, will they, of you, make merchandise: for whom, the sentence from of old, is not idle, and, their destruction, doth not slumber. **4** For—if, God, spared not, messengers, when they sinned, but, to pits of gloom, consigning them, in the lowest hades, delivered them up to be kept, unto judgment, — (Tartaroō g5020) **5** And, an ancient world, spared not, but, with seven others, preserved, Noah, a proclaimer, of righteousness, a flood, upon a world of ungodly persons, letting loose, — **6** And, the cities of Sodom and Gomorrah, reducing to ashes, he condemned, an example of such as should be ungodly, having set forth, — **7** And, righteous Lot, when getting worn out by the behaviour of them who were impious in wantonness, he rescued— **8** For, in seeing and hearing, since he dwelt right among them, as a righteous man, he used to torment his soul, day by day, with their lawless deeds— **9** [Then] the Lord knoweth how to rescue, the godly out of trial; but to keep, the unrighteous unto a day of judgment to be punished; — **10** Most of all, however, them who go their way, after the flesh, with a coveting of defilement, and who despise, lordship, —daring! willful! before dignitaries, they tremble not, defaming,

11 where, messengers, though, greater in might and power, are not bringing against them [before the Lord] a defamatory accusation, — 12 These, however, as will come, in the last of the days, with scoffing, unreasoning creatures that have been bred as being, by nature, for capture and destruction, in the things saying—Where is the promise of his presence? For, they are ignorant of, uttering defamation, in their spoiling, shall also be made a spoil, — 13 Doing wrong themselves, for a reward of wrong, accounting, a forget—that there were, heavens, from of old, and, delight, their day-time delicacy, spots and blemishes, an earth, on account of water and by means of indulging in delicacies with their stratagems, as they water, compacted, by God's word, — 6 By which carouse together with you, 14 Having, eyes, full of an adulteress, and that cannot rest from sin, enticing path, they have gone astray, following out the way of —children of a curse, — 15 Forsaking a straight stored with fire, being kept unto the day of judgment path, they have gone astray, following out the way of and destruction of the ungodly men. 8 But, this one Balaam [son] of Beor, who loved, a reward of wrong, thing, forgot not, beloved, —that, one day, with the 16 But had, a reproof, of his own transgression, Lord, is as a thousand years, and, a thousand years, a dumb beast of burden, in man's voice, finding as one day. 9 The Lord is, not slack, concerning utterance, forbade the prophet's madness. 17 These, his promise, as some count, slackness; but is long—are fountains without water, and mists, by a tempest, suffering with regard to you, not being minded that driven along,—for whom, the gloom of darkness, hath any should perish, but that, all, unto repentance, been reserved; 18 For, great swelling words of vanity, should come. 10 Howbeit the day of the Lord will uttering, they entice with carnal covetings—in wanton ways—them who are, well-nigh, escaping from the men who, in error, have their behaviour; 19 Promising, becoming intensely hot, will be dissolved, and, earth, freedom to them, they themselves, being all the while, and the works therein, will be discovered. 11 Seeing slaves of corruption, —for, by whom one hath been defeated, by the same, hath he become enslaved, — 20 For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and — 12 Expecting and hastening the presence of the Saviour Jesus Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; 21 For, intensely hot, are to be melted; 13 But, new heavens, better, had it been for them—not to have obtained brother Paul also, according to the wisdom given unto 22 There hath befallen them the thing [spoken of] in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire.

3 This, already, beloved, is the second letter I am writing unto you; and, in these letters, I am stirring up—by way of calling to remembrance—your uncorrupted mind, 2 To remember the fore-spoken declarations made by the holy prophets, and the

commandment of the Lord and Saviour, by your apostles. 3 Of this, first, taking note—that there scoffers, after their own covetings, going on, 4 and since the fathers fell asleep, all things, thus remain, from the beginning of creation. 5 For this they, willfully, themselves, for a reward of wrong, accounting, a forget—that there were, heavens, from of old, and, delight, their day-time delicacy, spots and blemishes, an earth, on account of water and by means of indulging in delicacies with their stratagems, as they water, compacted, by God's word, — 6 By which carouse together with you, 14 Having, eyes, full of an adulteress, and that cannot rest from sin, enticing earth that now are, by the same word, have been —children of a curse, — 15 Forsaking a straight stored with fire, being kept unto the day of judgment path, they have gone astray, following out the way of and destruction of the ungodly men. 8 But, this one Balaam [son] of Beor, who loved, a reward of wrong, thing, forgot not, beloved, —that, one day, with the 16 But had, a reproof, of his own transgression, Lord, is as a thousand years, and, a thousand years, a dumb beast of burden, in man's voice, finding as one day. 9 The Lord is, not slack, concerning utterance, forbade the prophet's madness. 17 These, his promise, as some count, slackness; but is long—are fountains without water, and mists, by a tempest, suffering with regard to you, not being minded that driven along,—for whom, the gloom of darkness, hath any should perish, but that, all, unto repentance, been reserved; 18 For, great swelling words of vanity, should come. 10 Howbeit the day of the Lord will uttering, they entice with carnal covetings—in wanton ways—them who are, well-nigh, escaping from the men who, in error, have their behaviour; 19 Promising, becoming intensely hot, will be dissolved, and, earth, freedom to them, they themselves, being all the while, and the works therein, will be discovered. 11 Seeing slaves of corruption, —for, by whom one hath been defeated, by the same, hath he become enslaved, — 20 For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and — 12 Expecting and hastening the presence of the Saviour Jesus Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; 21 For, intensely hot, are to be melted; 13 But, new heavens, better, had it been for them—not to have obtained brother Paul also, according to the wisdom given unto 22 There hath befallen them the thing [spoken of] in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire.

him, hath written unto you; 16 As also, in all letters, speaking in them concerning these things, —in which [letters] are some things, hard to be understood, which, the uninstructed and unstable, wrest, —as also the other scriptures, —unto their own destruction. 17 Ye, therefore, beloved, taking note beforehand, be on your guard, lest, with the error of the impious being

led away, ye fall from your own steadfastness; **18** But
be growing in the favour and knowledge of our Lord
and Saviour Jesus Christ: —unto whom be the glory,
both now and unto a day that abideth. (*aiōn* g165)

1 John

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we for ourselves gazed upon, and our hands did handle, concerning the Word of Life, — **2** And, the Life, was made manifest, and we have seen, and are bearing witness, and announcing unto you, the Age-abiding Life, which, indeed, was with the Father, and was made manifest unto us; (*aiōnios g166*) **3** That which we have seen and heard, are we announcing, even unto you, in order that, ye too, may have fellowship with us, and, our own fellowship also, may be with the Father, and with his Son Jesus Christ. **4** And, these things, are we writing, in order that, our joy, may be made full. **5** And this is the message which we have heard from him, and are reporting unto you,—that, God, is, light, and in him is, no darkness at all. **6** If we say—We have, fellowship, with him! and, in darkness, are walking, we are dealing falsely, and not doing the truth; **7** Whereas, if, in the light, we are walking, as, he, is in the light, we have, fellowship one with another, and, the blood of Jesus his Son, is cleansing us from all sin. **8** If we say—Sin, have we none! we are deceiving, ourselves, and, the truth, is not in us. **9** If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness. **10** If we say—We have not sinned! false, are we making, him, and, his word, is not in us.

2 My dear children! these things, am I writing unto you, in order that ye may not be committing sin. And, if anyone should commit sin, an Advocate, have we, with the Father, Jesus Christ, the Righteous; **2** And, he, is, a propitiation, concerning our sins, —and, not concerning our own only, but, also concerning those of the whole world. **3** And, hereby, perceive we, that we understand him, —if, his commandments, we are keeping. **4** He that saith—I understand him! And, his commandments, is not keeping, is false, and, in him, the truth is not! **5** But whosoever may be keeping his word, of a truth, in this man, the love of God hath been made perfect. Hereby, perceive we, that, in him, we are. **6** He that saith, that, in him, he abideth, ought, just as He walked, himself also, to be walking. **7** Beloved! no new commandment, am I writing unto

you; but an old commandment, which ye have been holding from the beginning: The old commandment is the word which ye have heard. **8** Again, a new commandment, am I writing unto you, —which thing is true, in him and in you, because, the darkness, is passing away, and, the real light, already is shining. **9** He that saith he is, in the light, and hateth, his brother, is, in the darkness, until even now! **10** He that loveth his brother, is abiding, in the light, and, cause of stumbling, in him, is there none. **11** Whereas, he that hateth his brother, in the darkness, dwelleth, and in the darkness, walketh; and knoweth not whether he is drifting, because the, darkness, hath blinded his eyes. **12** I write unto you, dear children, because your sins have been forgiven you, for the sake of his name: **13** I write unto you, fathers, because ye understand him who was from the beginning: I write unto you, young men, because ye have overcome the wicked one. I have written unto you, little children, because ye understand the Father: **14** I have written unto you, fathers, because ye understand him who was from the beginning: I have written you, young men, because ye are, strong, and the word of God, within you, abideth, and ye have overcome the wicked one. **15** Be not loving the world, nor yet the things that are in the world: if anyone be loving the world, the love of the Father is not in him. **16** Because, all that is in the world—the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life—is not of the Father, but is, of the world; **17** And, the world, passeth away, and the coveting [thereof], but, he that doeth the will of God, endureth unto times age-abiding. (*aiōn g165*) **18** Little children! it is, the last hour; and, just as ye have heard that, an antichrist, is coming, even now, antichrists have become, many, whence we perceive that it is, the last hour: **19** From among us, they went out, but they were not of us; for, if, of us, they had been, they would in that case have abode with us; but [it came to pass] in order that they might be made manifest, because, all, are not of us. **20** And, ye, have, an anointing, from the Holy One, —Ye all, know: **21** I have not written unto you because ye know not the truth, but because ye know it, and because, no falsehood, is, of the truth. **22** Who, is the False One; —save he that denieth that, Jesus, is the Christ? The same, is the Antichrist, —he that denieth the Father and the Son. **23** Whosoever

denieth the Son, neither hath he, the Father: He that **10** Herein, are, manifest, the children of God, and confesseth the Son, hath, the Father also. **24** As for the children of the adversary: Whoever is not doing you, what ye have heard from the beginning, in you, righteousness, is not of God, nor yet he that is not let it abide. If, in you, shall abide, that which, from loving his brother. **11** Because, this, is the message the beginning, ye have heard, ye also, in the Son, which ye have heard from the beginning—that we and [in] the Father, shall abide. **25** And, this, is the promise, which he hath promised unto us, —The age-abiding life. (*aiōnios g166*) **26** These things, have I written unto you, concerning them who would lead you astray. **27** And, as for you, the anointing which ye have received from him, abideth in you, and ye have, no need, that anyone be teaching you; but, as, his anointing, is teaching you, and is, true, and is no falsehood, even just as it hath taught you, abide ye in him. **28** And, now, dear children, abide ye in him, in order that, if he be made manifest, we may have boldness, and not be shamed away from him by his presence. **29** If ye know that he is, righteous, ye perceive that—whosoever doeth righteousness, of him, hath been born.

3 Behold, what manner of love, the Father hath bestowed upon us—that, children of God, we should be called, —and such we are! Therefore, the world understandeth us not, because it understood not him. **2** Beloved! now, are we, children of God; and, not yet, hath it been made manifest, what we shall be, —We know that, if it should be made manifest, like unto him, shall we be, because we shall see him, just as he is. **3** And, whosoever hath this hope on him, is purifying himself, just as, He, is pure. **4** Whosoever is committing sin, lawlessness also, is committing, and, sin, is, lawlessness; **5** And ye know, that, He, was made manifest—in order that, our sins, he should take away, and, sin, in him, is there none. **6** Whosoever, in him, doth abide, is not sinning: whosoever is sinning, hath not seen him, and doth not understand him. **7** Dear children! Let, no one, lead you astray! He that is doing righteousness, is, righteous, just as, He, is righteous: **8** He that is committing sin, is, of the adversary, because, from the beginning, the adversary is sinning. To this end, was the Son of God made manifest, in order that he might undo the works of the adversary. **9** Whosoever hath been born of God, is not committing, sin, because, a seed of him, within him, abideth; and he cannot be committing sin, because, of God, hath he been born.

10 Herein, are, manifest, the children of God, and should be loving one another, — **12** Not just as, Cain, was, of the wicked one, and slew his brother! And, for what cause, slew he him? Because, his works, were, wicked, whereas, those of his brother, were, righteous. **13** Be not marveling, brethren, if, the world, is hating you: **14** We, know, that we have passed over out of death into life, because we love the brethren: he that loveth not, abideth in death. **15** Whosoever is hating his brother, is, a murderer; and ye know that, no murderer, hath life age-during, within him abiding. (*aiōnios g166*) **16** Hereby, have we come to understand love: in that, He, for us, his life laid down; and, we, ought, for the brethren, our lives to lay down. **17** But, whoso hath this world's goods, and beholdeth his brother having, need, and shutteth up his tender affections from him, how, is, the love of God, abiding in him? **18** Dear children! Let us not be loving in word, nor yet with the tongue, but in deed and truth. **19** Hereby, shall we get to know, that, of the truth, we are, and, before him, shall persuade our heart; **20** Because, if our own heart condemn us, greater, is God, than our heart, and perceiveth all things. **21** Beloved! if our heart be not condemning us, boldness, have we, towards God; **22** And, whatsoever we are asking, we are receiving from him, because, his commandments, are we keeping, and, the things that are pleasing before him, are we doing. **23** And, this, is his commandment, —that we should believe in the name of his Son Jesus Christ, and be loving one another—just as he gave a commandment unto us. **24** And, he that keepeth his commandments, in him, abideth, and, he, in him. And, hereby, perceive we, that he abideth in us, by reason of the Spirit which, unto us, he hath given.

4 Beloved! not in every spirit, believe ye, but test the spirits, whether they are, of God; because, many false prophets, have gone out into the world. **2** Hereby, do ye perceive the Spirit of God: —every spirit that confesseth Jesus Christ as having come, in flesh, is, of God; **3** And, every spirit that doth not confess Jesus, of God, is not. And, this, is the [spirit]

of the Antichrist, touching which ye have heard that **5** Whosoever believeth that, Jesus, is the Christ, it cometh: even now, is it, in the world, already. **4** of God, hath been born: and, whosoever loveth Ye, are, of God, dear children, and have overcome him that begat, loveth him that hath been begotten them; because, greater, is he that is in you, than he of him. **2** Hereby, perceive we, that we love the that is in the world. **5** They, are, of the world: For children of God, as soon as, God, we love, and, his this cause, of the world, they speak, and the world, commandments, we are doing. **3** For, this is the love of unto them, doth hearken. **6** We, are, of God: he that God—that, his commandments, we be keeping, and, is getting to understand God, hearkeneth unto us, his commandments, are not burdensome; **4** Because, —whoso is not of God, hearkeneth not unto us: from whatsoever hath been born of God, overcometh the this, perceive we—the spirit of truth, and the spirit world; and, this, is the victory that hath overcome the of error. **7** Beloved! let us be loving one another; world—our faith. **5** [And] who is he that overcometh because, love, is, of God, and, whosoever loveth, of the world, save he that believeth that, Jesus, is the God, hath been born, and is getting to understand Son of God? **6** This, is he that came through means God: **8** He that doth not love, doth not understand of water and blood, Jesus Christ: not, by the water, God, because, God, is, love. **9** Herein, hath the love only, but, by the water and by the blood, —and, the of God in us, been made manifest, that, his only- Spirit, it is, that is bearing witness, because, the begotten Son, God sent into the world, in order that Spirit, is the truth. **7** Because, three, are they who are we might live through him. **10** Herein, is love: not that, bearing witness— **8** The Spirit, and the Water, and we, have loved God, but that, he, loved us, and sent the Blood; and, the three, are, [witnesses], unto one forth his Son, as a propitiation concerning our sins. **11** thing. **9** If, the witness of men, we receive, the witness Beloved! If, in this way, God, loved us, we also, ought of God, is, greater. Because, this, is the witness of to love, one another. **12** Upon God, hath no one, at God—in that he hath borne witness concerning his any time, gazed: If we love one another, God, in us, Son, — **10** He that believeth on the Son of God, hath abideth, and, his love, hath been perfected within us. the witness, within himself: He that doth not believe **13** Hereby, perceive we—that, in him, are we abiding, God, false, hath made him, —because he hath not and, he, in us, —in that, of his Spirit, hath he given believed on the witness which, God, hath witnessed, unto us. **14** And, we, for ourselves have gazed, and concerning his Son— **11** And, this, is the witness: are bearing witness—that, the Father, sent forth the —that, life age-abiding, hath God given unto us, and, Son, as Saviour of the world. **15** Whosoever shall this life, is, in his Son: (*aiōnios g166*) **12** He that hath confess, that, Jesus [Christ] is the Son of God, God, the Son, hath, the life, —he that hath not the Son in him, abideth, and, he, in God. **16** And, we, have of God, hath not, the life. **13** These things, have I come to understand and to trust the love which, God, written unto you—in order that ye may know that ye hath, in us. God, is, love; and, he that abideth in love, in God, abideth, and, God, in him [abideth]. **17** Herein, hath love with us, been made perfect, —in order that, is the boldness which we have towards him: that, boldness, we might have in the day of judging, —in if, anything, we ask, according to his will, He doth that, just as, He, is, we also, are, in this world. **18** hearken unto us. **15** And, if we know that he doth Fear, existeth not, in love, but, perfect love, casteth hearken unto us, whatsoever we ask, we know that fear, outside; because, fear, hath correction: he that we have the things asked, which we have asked of feareth, hath not been made perfect, in love. **19** We, him, **16** If one should see his brother committing a love, because, he, first loved us: — **20** If one should sin, not unto death, he shall ask, and He will grant say, I love God, and should be hating, his brother, unto him life, —for them who are sinning, not unto false, is he; for, he that doth not love his brother, death. There, is, a sin, unto death: not concerning whom he hath seen, God, whom he hath not seen, that, am I saying, that he should make request. **17** All he cannot love! **21** And, this commandment, have we unrighteousness, is, sin, and there, is, a sin, not unto from him, —that, he who loveth God, love, his brother death. **18** We know that, whosoever hath been born of God, is not committing sin, —Nay, he that hath

been born of God, He keepeth him, and, the wicked one, doth not touch him. **19** We know that, of God, are we; and, the whole world, in the wicked one, is lying. **20** We know, moreover, that, the Son of God, hath come, and hath given us insight, so that we are getting to understand, him that is Real, —and we are in him that is Real, in his Son Jesus Christ. This, is the Real God, and life age-abiding. (*aiōnios g166*) **21**

Dear children! Guard yourselves from idols.

2 John

1 The Elder, unto an elect lady and her children, whom I love in truth; and not, I, alone, but all those also who understand the truth, — **2** For the sake of the truth that abideth in us, and, with us, shall be unto times age-abiding, (aiōn g165) **3** Favour, mercy, peace shall be with us, from God the Father, and from Jesus Christ the Son of the Father, in truth and love. **4** I rejoiced exceedingly, in that I had found, from among thy children, such as were walking in truth, even as, a commandment, we received from the Father. **5** And, now, I request thee, lady, not as writing, a new commandment, unto thee, but one which we were holding from the beginning—That we should be loving one another. **6** And, this, is love, that we should be walking according to his commandments. This, is, the commandment, even as ye heard from the beginning, that, therein, ye should be walking. **7** Because, many deceivers, have gone out into the world, they who do not confess Jesus Christ coming in flesh: This, is the deceiver and the antichrist. **8** Be taking heed unto yourselves, lest ye lose what things we earned, —but, a full reward, ye may duly receive. **9** Every one that taketh a lead, and abideth not in the teaching of Christ, hath not, God: he that abideth in the teaching, the same, hath, both the Father and the Son. **10** If anyone cometh unto you and, this teaching, doth not bring, be not receiving him home, and, Joy to thee! do not say; **11** For, he that biddeth him rejoice, hath fellowship with his wicked works. **12** Though I had many things, unto you, to write, I was not minded [to say them] with paper and ink; but I hope to come unto you, and, mouth to mouth, to talk, —that your joy may be made full. **13** The children of thy chosen sister salute thee.

3 John

1 The elder, unto Gaius the beloved, whom, I, love in truth. **2** Beloved! concerning all things, I pray thou mayest be prospering, and be in health, even as, thy soul, is prospering, **3** For I rejoiced exceedingly, at brethren coming and bearing witness unto thy truth, —even as, thou, in truth, art walking. **4** I have no, greater, favour than these things, that I should be hearing that, my own children, in the truth, are walking. **5** Beloved! a faithful thing, art thou doing, whatsoever thou shalt accomplish for them that are brethren, and withal strangers, — **6** Who have borne witness to thy love before the assembly: whom thou wilt do, nobly, to set forward worthily of God. **7** For, in behalf of The Name, have they gone forth, taking, nothing, from them of the nations. **8** We, therefore ought to be sustaining such as these, that we may become, fellowworkers, with the truth. **9** I wrote something unto the assembly; but, he who is fond of taking the first place among them—Diotrepheς, doth not make us welcome. **10** For this cause, if I come, I will bring to remembrance his works which he is doing, —with wicked words, prating against us; and, not content with these, he neither, himself, maketh the brethren welcome, but, them who are minded [to do it], he forbiddeth, and, out of the assembly, doth cast [them]. **11** Beloved! be not thou imitating what is bad, but what is good. He that doeth good, is, of God: he that doeth what is bad, hath not seen God. **12** Unto Demetrius, hath witness been borne by all and by the truth itself; howbeit, we also, bear witness, and thou knowest that, our witness, is, true. **13** Many things, had I to write unto thee, —but I am unwilling, with ink and pen, to be writing; **14** I hope, however, straightway, to see thee, and, mouth to mouth, will we talk. Peace be unto thee. The friends salute thee. Salute the friends by name.

Jude

1 Jude, Jesus Christ's servant, and brother of James, unto, the called, by God the Father, beloved, and, by Jesus Christ preserved, — **2** Mercy to you, and peace, and love, be multiplied! **3** Beloved! though I was using all diligence to be writing unto you concerning our common salvation, yet have I had necessity to write at once unto you, exhorting you to be earnestly contending for, the faith, once for all delivered unto the saints. **4** For there have crept in unobserved certain men, who, from of old, have been publicly notified for this sentence, ungodly, men, the favour of our God, turning into wantonness, and, our only Master and Lord, Jesus Christ, denying. **5** I am minded, therefore, to put you in remembrance, —though ye know all things once for all, That the Lord, when a people out of Egypt he had saved, in, the next place, them that believed not, destroyed. **6** Messengers also, even them who had not kept their own principality, but had forsaken their proper dwelling, unto the judgment of the great day in perpetual bonds under thick gloom, hath he reserved. (aiōnios g126) **7** As, Sodom and Gomorrah, and the cities around them, having in like manner to these given themselves over to fornication, and gone away after other kind of flesh, lie exposed as an example, a penalty of age-abiding fire, undergoing. (aiōnios g166) **8** In like manner, nevertheless, even these, in their dreamings, flesh indeed defile, while lordship they set aside, and dignities they defame. **9** Whereas, Michael, the chief-messenger, when, with the adversary, disputing, he was reasoning about the body of Moses, durst not impose on him a defamatory sentence, but said—The Lord rebuke thee! **10** But, these, whatsoever things, indeed, they know not, they defame; but, whatsoever things, naturally, like the irrational creatures, they well understand, by these, are they, bringing themselves to ruin. **11** Alas for them! because—in the way of Cain have they gone, and, in the error of Balaam's wage, have they run riot, and, in the gainsaying of Korah, have they perished. **12** These are they—who, in your love-feasts, are hidden rocks, as they fare sumptuously together, fearlessly, themselves, shepherding, —clouds without water, by winds swept along, trees autumnal, fruitless, twice

dead, uprooted, **13** Wild waves of sea, foaming out their own infamies, wandering stars, for whom the gloom of darkness age-abiding hath been reserved. (aiōn g165) **14** But the seventh from Adam, Enoch, prophesied, even of these, saying—Lo! the Lord hath come with his holy myriads, — **15** To execute judgment against all, and to convict all the ungodly—of all their works of ungodliness, which they committed in ungodliness, and of all the hard things which they have spoken against him—sinners, ungodly! **16** These, are murmurers, complainers, according to their covetings, going on, —and, their mouth, speaketh great swelling words, —holding persons in admiration, for profit's sake. **17** But, ye, beloved! remember the things which were foretold by the apostles of our Lord Jesus Christ, **18** How that they used to say to you—In the last time, there shall be mockers, —according to their own ungodly covetings, going on. **19** These, are they who make complete separation, mere men of soul, Spirit, not possessing. **20** But, ye, beloved! building yourselves up in your most holy faith, in Holy Spirit, praying, **21** Yourselves, in God's love, keep, —awaiting the mercy of our Lord Jesus Christ, unto age-abiding life. (aiōnios g166) **22** And, on some, indeed, have mercy, —such as are in doubt, be saving, out of the fire, snatching them; **23** But, on others, have mercy with fear, hating even, the garment, spotted by the flesh. **24** Now, unto him who is able—to guard you from stumbling, and to set you in the presence of his glory, without blemish, with exultation, — **25** Unto God alone our Saviour, through Jesus Christ our Lord, be glory, greatness, dominion, and authority, before all the [by-gone] age, and now, and unto all the [coming] ages. Amen! (aiōn g165)

Revelation

1 The Revelation of Jesus Christ, which God gave to him, to point out unto his servants the things which must needs come to pass with speed,—and he shewed them by signs, sending through his messenger, unto his servant John; 2 who bare witness as to the word of God, and the witness of Jesus Christ,—whatsoever things he saw. 3 Happy! he that readeth, and they who hear, the words of the prophecy, and keep the things, therein, written; for, the season, is, near. 4 John, unto the Seven Assemblies which are in Asia, Favour to you, and peace, from—Him who Is, and who Was, and who is Coming, and from—The Seven Spirits which are before his throne, 5 and from—Jesus Christ,—The Faithful Witness, The Firstborn of the Dead, and The Ruler of the Kings of the Earth. Unto him that loveth us, and loosed us out of our sins with his blood, — 6 and he hath made us [to be] a kingdom—priests unto his God and Father, Unto him, be the glory, and the dominion, unto the ages. Amen. (aīōn g165) 7 Lo! he cometh with the clouds, and every eye shall see him, such also as pierced him; and all the tribes of the land shall smite themselves for him. Yea! Amen. 8 I, am, the A, and, the Z, saith the Lord, —the, God who Is, and who Was, and who is Coming, The Almighty. 9 I, John, your brother, and partaker with you in the tribulation and kingdom and endurance in Jesus, came to be in the isle that is called Patmos, because of the word of God, and the witness of Jesus. 10 I came to be, in Spirit, in the Lord's Day, and heard, behind me, a loud voice, as of a trumpet, 11 saying—What thou seest, write in a scroll, and send unto the Seven Assemblies,—unto Ephesus, and unto Smyrna, and unto Pergamum, —and unto Thyatira, and unto Sardis, and unto Philadelphia, —and unto Laodicea. 12 And I turned round, to see the Voice which was speaking with me, and, having turned, I saw Seven Lamps of gold; 13 and, in the midst of the lamps, One like unto a Son of Man: —clothed with a robe, reaching to the feet, and girt about at the breasts with a girdle of gold, 14 And his head and hair, white, like white wool—like snow, and, his eyes, like a flame of fire, 15 And, his feet, like unto glowing copper, as if in a furnace refined, and, his

voice, like a sound of many waters, 16 And, having in his right hand, seven stars, and, out of his mouth, a sharp, two-edged sword, going forth; and, his whole appearance, as when, the sun, shineth in its strength. 17 And, when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying—Do not fear! I, am the First, and the Last, 18 and the Living One, —and I became dead; —and lo! living, am I, unto the ages of ages, and have the keys of death and of hades. (aīōn g165, Hadēs g86) 19 Write, therefore—what things thou hast seen and what they are; and what things are about to come to pass, after these things: 20 The sacred secret of the seven stars, which thou sawest upon my right hand, and the seven lamps of gold: —The seven stars, are, messengers of the seven assemblies, and, the seven lamps, are, seven assemblies

2 Unto the messenger of the assembly, in Ephesus, write: —These things, saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven lamps of gold: 2 I know thy works, and thy toil, and endurance, and that thou canst not bear bad men, and thou hast tried them who were affirming themselves to be apostles, and they were not, and hast found them false; 3 And thou hast, endurance, and hast borne for the sake of my name, and hast not grown weary. 4 Nevertheless, I have against thee, that, thy first love, thou hast left. 5 Remember, therefore, whence thou hast fallen, and repent, and do, thy first works; otherwise, I come unto thee, and will remove thy lamp out of its place, except thou repent. 6 But, this, thou hast, that thou hatest the works of the Nicolaitanes, which, I also, hate. 7 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of God. 8 And, unto the messenger of the assembly, in Smyrna, write: —These things, saith the first and the last, who became dead, and lived: 9 I know thy tribulation, and destitution, nevertheless, thou art, rich, and the profane speech from among them who affirm that they themselves are, Jews, and they are not, but a synagogue of Satan. 10 Do not fear the things which thou art about to suffer. Lo! the adversary is about to cast some of you into prison, that ye may be tried, and

may have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life. **11** He that hath an ear, let him hear what, the Spirit, ye have, hold fast, till I shall have come. **26** And, he is saying unto the assemblies. He that overcometh, shall in nowise be injured by reason of the second death. **12** And, unto the messenger of the assembly, in Pergamum, write: —These things, saith he that hath the sharp, two-edged sword: **13** I know where thou dwellest, where, the throne of Satan, is; and thou art holding fast my name, and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed near you, where, Satan, dwelleth. **14** Nevertheless, I have against thee, a few things, —that thou hast there, such as hold fast the teaching of Balaam, —who went on to teach Balak to throw a cause of stumbling before the sons of Israel, to eat idol-sacrifices and to commit lewdness: **15** thus, even, thou, hast such as hold fast the teaching of the Nicolaitanes, in like manner. **16** Repent, therefore, otherwise, I come unto thee speedily, —and will fight against them, with the sword of my mouth. **17** He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh, I will give, unto him, of the hidden manna, and I will give unto him a white stone, and, upon the stone, a new name written, which, no one, knoweth, save he that receiveth it. **18** And, unto the messenger of the assembly, in Thyatira, write: —These things, saith the Son of God, who hath his eyes like a flame of fire, and his feet like unto glowing copper: **19** I know thy works, and thy love, and faith, and ministry, and endurance, —and that, thy last works, are more than the first. **20** Nevertheless, I have against thee, that thou sufferest the woman Jezebel, she who calleth herself a prophetess, and is teaching and leading astray my own servants to commit lewdness and to eat idol-sacrifices; **21** and I gave her time, that she might repent, and she willetteth not to repent out of her lewdness. **22** Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation, —except they repent out of her works; **23** and, her children, will I slay with death; —and all the assemblies shall get to know, that, I, am he that searcheth reins and hearts, and will give unto you, each one, according to your works. **24** But, unto you, I say, —the rest who are in Thyatira, as many as have not this teaching, such as have not come to know the deep things of Satan, as they say, I do not cast upon you any other burden; **25** nevertheless, what that overcometh, and keepeth throughout my works, I will, give unto him, authority over the nations; **27** and vessels of earthenware, are dashed in pieces: —as, I also, have received from my Father. **28** And I will give unto him the morning star. **29** He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies.

3 And, unto the messenger of the assembly, in Sardis, write: —These things, saith he that hath the seven Spirits of God, and the seven stars: I know thy works, —that, a name, thou hast, that thou art living, and art, dead. **2** Become thou watchful, and strengthen the things that remain, that were about to die; for I have not found thy works fulfilled before my God. **3** Remember, therefore, how thou hast received, and didst hear, and keep it and repent. If then thou shall not watch, I will have come as a thief, and in nowise shalt thou get to know, during what sort of hour, I will have come upon thee. **4** Nevertheless, thou hast a few names, in Sardis, which have not defiled their garments; and they shall walk with me in white, because they are, worthy. **5** He that overcometh, shall, thus, array himself in white garments, and in nowise will I blot out his name, from the book of life; and I will confess his name before my Father, and before his messengers. **6** He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. **7** And, unto the messenger of the assembly, in Philadelphia, write: —These things, saith he that is holy, he that is true, he that hath the key of David, he that openeth and no one shall shut, and shutteth and no one openeth: **8** I know thy works, —lo! I have set before thee an open door, as to which, no one, can shut it, —that thou hast, a little strength, and hast kept my word, and hast not denied my name. **9** Lo! I give them of the synagogue of Satan, who are affirming themselves to be, Jews, and are not, —but say what is false, —lo! I will cause them, that they shall have come, and shall bow down before thy feet, and shall get to know that, I, loved thee. **10** Because thou didst keep my word of endurance, I also, will keep thee out of the hour of trial, which is

about to come upon the whole habitable world, to try round about the throne, like in appearance unto an them that dwell upon the earth. 11 I come quickly: emerald, 4 And, round about the throne, were four hold fast that which thou hast, that, no one, take thy and twenty thrones; and, upon the thrones, four and crown. 12 He that overcometh, I will make, him, a twenty elders sitting, clothed in white garments, and, pillar in the sanctuary of my God, and, outside, shall upon their heads, [were] crowns of gold. 5 And, out of he in nowise go forth any more; and I will write upon the throne, are coming forth lightnings, and voices, him the name of my God, and the name of the city of and thunderings; and [there are] seven torches of my God, the new Jerusalem, which cometh down out fire, burning before the throne, which are the seven of heaven from my God, and [I will write upon him] my Spirits of God; 6 and, before the throne, [is] as a new name. 13 He that hath an ear, let him hear what, glassy sea, like unto crystal. And, in the midst of the Spirit, is saying unto the assemblies. 14 And, unto the throne, and around the throne, [are] four living the messenger of the assembly, in Laodicea, write: creatures full of eyes, before and behind; 7 and, —These things, saith the Amen, the faithful and true the first living creature, [is] like unto a lion, and, the witness the beginning of the creation of God: 15 I second living creature, like unto a calf, and, the third know thy works; —that neither, cold, art thou, nor hot: living creature, hath the face as of a man, and, the I would that, cold, thou hadst been, or hot. 16 Thus, fourth living creature, [is] like unto an eagle flying; because, lukewarm, thou art, and neither hot nor 8 and, the four living creatures, each one of them, cold, I am about to vomit thee out of my mouth. 17 have severally six wings, round about and within, Because thou sayest, Rich, am I, and have become full of eyes; and they, cease, not, day and night, enriched, and, of nothing, have I need, and knowest saying—Holy! holy! holy! Lord, God, the Almighty, not that, thou, art the wretched one, and pitiable, and —Who was, and Who is, and Who is coming. 9 destitute, and blind, and naked, 18 I counsel thee And, whosoever the living creatures shall give glory, to buy of me, gold refined by fire, that thou mayest become rich, —and white raiment, that thou mayest array thyself, and, the shame of thy nakedness, may not be made manifest, —and eye-salve, to anoint thine eyes, that thou mayest see. 19 I, as many as I tenderly love, I convict and put under discipline: be zealous, therefore, and repent. 20 Lo! I am standing at the door, and knocking; if anyone shall hearken unto my voice, and open the door, I will come in unto him, and will sup with him, and, he, with, me. 21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne. 22 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies.

4 After these things, I saw, and lo! a door set open in heaven; and, the first voice which I heard as of a trumpet, speaking with me, saying—Come up hither! and I will point out to thee the things which must needs come to pass. After these things, 2 straightway, I came to be in Spirit, and lo! a throne, stood in the heaven, and, upon the throne, [was] one sitting; 3 and, he that was sitting, [was] like in appearance to a jasper stone and a sardius, and [there was] a rainbow

round about the throne, like in appearance unto an them that dwell upon the earth. 11 I come quickly: emerald, 4 And, round about the throne, were four hold fast that which thou hast, that, no one, take thy and twenty thrones; and, upon the thrones, four and crown. 12 He that overcometh, I will make, him, a twenty elders sitting, clothed in white garments, and, pillar in the sanctuary of my God, and, outside, shall upon their heads, [were] crowns of gold. 5 And, out of he in nowise go forth any more; and I will write upon the throne, are coming forth lightnings, and voices, him the name of my God, and the name of the city of and thunderings; and [there are] seven torches of my God, the new Jerusalem, which cometh down out fire, burning before the throne, which are the seven of heaven from my God, and [I will write upon him] my Spirits of God; 6 and, before the throne, [is] as a new name. 13 He that hath an ear, let him hear what, glassy sea, like unto crystal. And, in the midst of the Spirit, is saying unto the assemblies. 14 And, unto the throne, and around the throne, [are] four living the messenger of the assembly, in Laodicea, write: creatures full of eyes, before and behind; 7 and, —These things, saith the Amen, the faithful and true the first living creature, [is] like unto a lion, and, the witness the beginning of the creation of God: 15 I second living creature, like unto a calf, and, the third know thy works; —that neither, cold, art thou, nor hot: living creature, hath the face as of a man, and, the I would that, cold, thou hadst been, or hot. 16 Thus, fourth living creature, [is] like unto an eagle flying; because, lukewarm, thou art, and neither hot nor 8 and, the four living creatures, each one of them, cold, I am about to vomit thee out of my mouth. 17 have severally six wings, round about and within, Because thou sayest, Rich, am I, and have become full of eyes; and they, cease, not, day and night, enriched, and, of nothing, have I need, and knowest saying—Holy! holy! holy! Lord, God, the Almighty, not that, thou, art the wretched one, and pitiable, and —Who was, and Who is, and Who is coming. 9 destitute, and blind, and naked, 18 I counsel thee And, whosoever the living creatures shall give glory, to buy of me, gold refined by fire, that thou mayest become rich, —and white raiment, that thou mayest array thyself, and, the shame of thy nakedness, may not be made manifest, —and eye-salve, to anoint thine eyes, that thou mayest see. 19 I, as many as I tenderly love, I convict and put under discipline: be zealous, therefore, and repent. 20 Lo! I am standing at the door, and knocking; if anyone shall hearken unto my voice, and open the door, I will come in unto him, and will sup with him, and, he, with, me. 21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne. 22 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies.

5 And I saw, upon the right hand of him that was sitting upon the throne, a scroll; written within, and on the back, sealed up with seven seals. 2 And I saw a mighty messenger, proclaiming with a loud voice—Who is worthy to open the scroll, and to unloose the seals thereof? 3 And, no one, was able, in heaven, or on earth, or under the earth, to open the scroll, or, to look thereon. 4 And, I, began to weep much, because, no one, worthy, was found, of the elders, saith unto me—Do not weep! Lo! the lion that is of the tribe of Judah, the root of David, hath overcome, to open the scroll and the seven seals thereof. 6 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, showing that it had been slain, —having seven horns, and seven eyes, which are the [seven] Spirits of God sent forth into all the earth. 7 And he came, and at once took [it] out of the right hand of him that was sitting upon the throne. 8 And, when he took the scroll, the four living creatures, and the four-and-twenty elders, fell down before the Lamb, having, each one, a harp and bowls of gold full of incense, —which are the prayers of the saints; 9 and they sing a new song, saying—Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto God by thy blood [men] every tribe, and tongue, and people, and nation, 10 And didst make them, unto our God, a kingdom and priests, —and they reign on the earth. 11 And I saw, and heard a voice of many messengers, round about the throne and the living creatures and the elders, —and the number of them was myriads of myriads and thousands of thousands— 12 saying with a loud voice—Worthy, is the Lamb that hath been slain, every created thing which was in heaven, and upon the earth, and under the earth, and upon the sea, and, all the things in them, heard I, saying—Unto him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, unto the ages of ages! (aiōn g165) 14 And the four living creatures continued saying—Amen!

And, the elders, fell down and did homage.

6 And I saw, when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder—Go! 2 And I saw, and lo! a white horse, —and he that was sitting thereon holding a bow; and there was given unto him a crown, and he went forth conquering, and that he might conquer. 3 And, when he opened the second seal, I heard the second living creature, saying—Go! 4 And there went forth another, a red horse, —and, unto him that was sitting thereon, it was given, [unto him], to take away peace from the earth, and that, one another, they should slay; and there was given unto him a great sword. 5 And, when he opened the third seal, I heard the third living creature,

saying—Go! And I saw, and lo! a black horse, and he that was sitting thereon holding a pair of balances in his hand. 6 And I heard as a voice in the midst of the four living creatures, saying—A quart of wheat for, —and, the oil and the wine, do not wrong. 7 And, when he opened the fourth seal, I heard the voice of the fourth living creature, saying—Go! 8 And I saw, and lo! a livid horse, —and he that was sitting thereupon had for a name, Death, and, Hades, was following with him; and there was given unto them authority over the fourth of the earth, to slay with sword, and with famine, and with death, and by the wild beasts of the earth. (Hades g86) 9 And, when he opened the fifth seal, I saw, beneath the altar, the souls of them who had been slain because of the word of God and because of the witness which they held. 10 And they cried out with a loud voice, saying—How long, O Sovereign, the Holy and True, dost thou not vindicate and avenge our blood from them that dwell upon the earth? 11 And there was given to them, each one, a white robe, and it was bidden them, that they should rest yet a little while—until the number should be made full of their fellow-servants also, and their brethren, who were about to be slain as even, they. 12 And I saw, when he opened the sixth seal, that a, great earthquake, took place; and, the sun, became black as sackcloth of hair, and, the full moon, became as blood, 13 and, the stars of heaven, fell to the earth, as, a fig-tree, sheddeth her winter figs, when, by a great wind, it is shaken, 14 and, the heaven, was withdrawn, as a scroll rolling itself up, and, every mountain and island, out of their places, were shaken. 15 And, the kings of the earth, and the great men, and the rulers of thousands, and the rich, and the mighty, and every bondman and freeman, hid themselves within the caves and within the rocks of the mountains; 16 and they say, unto the mountains and unto the rocks—Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the anger of the Lamb; 17 Because the great day of their anger is come, and who is able to stand?

7 After this, I saw four messengers, standing at the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the land, or upon the sea, or upon any tree. 2 And I saw

another messenger, ascending from the rising of the sun, holding the seal of the Living God; and he cried out with a loud voice unto the four messengers unto whom it had been given to injure the land and the sea, 3 saying—Do not injure the land, or the sea, or the trees, until we have sealed the servants of our God upon their foreheads. 4 And I heard the number of the sealed, —a hundred and forty-four thousand, —sealed out of every tribe of the sons of Israel: — 5 Of the tribe of Judah, twelve thousand sealed, of the tribe of Reuben, twelve thousand, of the tribe of Gad, twelve thousand, 6 Of the tribe of Asher, twelve thousand, of the tribe of Naphtali, twelve thousand, 7 Of the tribe of Simeon, twelve thousand, of the tribe of Levi, twelve thousand, of the tribe of Issachar, twelve thousand, 8 Of the tribe of Zebulun, twelve thousand, of the tribe of Joseph, twelve thousand, of the tribe of Benjamin, twelve thousand, sealed. 9 After these things, I saw, and lo! a great multitude, —which, to number it! no one was able, —of every nation, and [of all] tribes, and peoples, and tongues; standing before the throne, and before the Lamb; arrayed in white robes, and palm-branches in their hands; — 10 and they cry out with a loud voice, saying—Salvation unto our God who sitteth upon the throne, and unto the Lamb! 11 And, all the messengers, were standing round about the throne and the elders and the four living creatures; and they fell down before the throne upon their faces, and rendered homage unto God, 12 saying—Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might, —be unto our God, unto the ages of ages. [Amen!] (aiōn g165) 13 And one of the elders began, saying unto me—These who are arrayed in white robes, who are they? and whence came they? 14 And I at once said to him—My lord! thou, knowest! And he said unto me—These, are they who come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb; 15 For this cause, are they before the throne of God, and are rendering divine service unto him, day and night, in his sanctuary; and he that sitteth upon the throne shall spread his tent over them; 16 They shall hunger no more, neither thirst any more, neither in any wise shall the sun fall upon them, nor any burning heat; 17 Because, the Lamb

that is in the midst of the throne, shall shepherd them, and shall lead them unto life's fountains of waters; and God shall wipe away every tear out of their eyes.

8 And, as soon as he opened the seventh seal, there came to be silence in heaven, as it were half an hour. 2 And I saw the seven messengers which, before God, do stand; and there were given unto them seven trumpets. 3 And, another messenger, came, and took his stand at the altar, having a censer of gold: and there was given unto him much incense, that he might give [it] unto the prayers of all the saints, upon the altar of gold that is before the throne. 4 And the smoke of the incense went up, with the prayers of the saints, out of the hand of the messenger before God. 5 And the messenger at once took the censer, and filled it from the fire of the altar, and cast unto the earth; and there came to be thunderings, and voices, and lightnings, and an earthquake. 6 And, the seven messengers who had the seven trumpets, prepared themselves, that they might sound. 7 And, the first, sounded; and there came to be hail and fire mingled with blood, and it was cast unto the earth; and, the third of the earth, was burned up, and, the third of the trees, was burned up, and, all green herbage, was burned up. 8 And, the second messenger, sounded; and, as it were a great mountain burning with fire, was cast into the sea; and the third of the sea became blood, 9 and the third of the creatures which were in the sea, which had life, died, the third of the ships, was destroyed. 10 And, the third messenger, sounded; and there fell, out of heaven, a great star, burning as a torch, and it fell upon the third of the rivers, and upon the fountains of waters. 11 And, the name of the star, is called Wormwood; and the third of the waters became wormwood, and many of the men died of the waters, because they were made bitter. 12 And, the fourth messenger, sounded; and the third of the sun was smitten, and the third of the moon, and the third of the stars, —in order that the third of them might be darkened, and the day might not shine for the third of it, and the night, in like manner. 13 And I saw, and I heard one eagle, flying in mid-heaven, saying with a loud voice—Woe! woe! woe! unto them that are dwelling upon the earth, by reason of the remaining voices of the trumpet, of the three messengers who are about to sound.

9 And, the fifth messenger, sounded; and I saw a star, out of heaven, fallen unto the earth, and there was given unto him the key of the shaft of the abyss. (*Abyssos g12*) **2** And he opened the shaft of the abyss; and there came up a smoke out of the shaft, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the shaft. (*Abyssos g12*) **3** And, out of the smoke, came forth, locusts, upon the earth; and there was given unto them licence, as the scorpions of the earth have not the seal of God upon their foreheads. **4** And it was bidden them that they should not injure the herbage of the earth, nor any green thing, nor any tree, —but only the men who have not the seal of God upon their foreheads. **5** And it was given unto them, that they should not slay them, but that they should be tormented five months; and, whensoever it smiteth a man. **6** And, in those days, shall men seek death, and in nowise shall find it, and shall covet to die, and death fleeth from them. **7** And, the likenesses of the locusts, were like unto horses prepared for battle; and, upon their heads, as it were crowns, like unto gold, and, their faces, were as the faces of men, **8** and, they had hair, as the hair of women, and, their teeth, were, as of lions, **9** and they had breastplates as breastplates of iron, and, the sound of their wings, was as the sound of chariots of many horses, running into battle; **10** and they have tails like unto scorpions, and stings, and, in their tails, is their licence to injure men five months. **11** They have over them, as king, the messenger of the abyss, whose name, in Hebrew, is Abaddon, and, in the Greek, he hath for name, Destroyer. (*Abyssos g12*) **12** The first, Woe, hath passed away, lo! there come, yet, two, Woes, after these things. **13** And, the sixth messenger, sounded; and I heard one voice, from among the horns of the altar of gold which is before God, **14** saying unto the sixth messenger, who was holding the trumpet—Loose the four messengers, who are bound at the great river Euphrates. **15** And the four messengers were loosed, who had been prepared for the hour, and day, and month, and year, that they should slay the third of men. **16** And, the number of the armies of the horsemen, was twice ten thousand times ten thousand—I heard the number of them. **17** And, thus, saw I the horses in the vision, —and them who were sitting upon them, having breastplates as of fire and hyacinth and brimstone; —and, the heads of the horses, were as heads of lions, and, out of their mouths, come forth fire and smoke and brimstone: **18** by these three plagues, were slain, the third part of mankind, by reason of the fire and the smoke and the brimstone, that proceedeth out of their mouths; **19** for, the licence of the horses, is, in their mouth, and in their tails, for, their tails, are like unto serpents, having heads, and, with them, they injure. **20** And, the rest of mankind who were not slain by these plagues, repented not of the works of the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk; **21** Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts.

10 And I saw another, a mighty messenger, descending out of heaven, —arrayed with a cloud, and, the rainbow, was upon his head, and, his face, was as the sun, and, his feet, were as pillars of fire, **2** and [he was] holding in his hand a little scroll, opened; and he set his right foot upon the sea, and his left upon the land, **3** and cried out with a loud voice, just as a lion, roareth. And, when he cried out, the seven thunders uttered their own voices. **4** And, when the seven thunders had spoken, I was about to write, and I heard a voice out of heaven, saying—Seal up the things which the seven thunders have uttered, and do not write, them. **5** And, the messenger, whom I saw standing upon the sea and upon the land, lifted up his right hand unto heaven, **6** and sware, by him that liveth unto the ages of ages, who created heaven, and the things that are therein, and the earth, and the things that are therein, [and the sea, and the things that are therein.] Delay, no longer, shall there be; (*aiōn g165*) **7** but, in the days of the sounding of the seventh messenger, as soon as he is about to blow his trumpet, then shall have been completed the sacred secret of God as he told the good-news unto his own servants the prophets. **8** And, the voice which I had heard out of heaven, [I] again [heard] talking with me; and saying—Go take the opened scroll, that is in the hand of the messenger who is standing upon the sea and upon the land. **9** And I went away unto the messenger, asking him to give me the little scroll;

and he saith unto me—Take it, and eat it up; and it shall embitter thy belly, but, in thy mouth, shall be sweet as honey. 10 And I took the little scroll out of the hand of the messenger, and did eat it up; and it was, in my mouth, as honey, sweet, and, when I had eaten it, embittered was my belly. 11 And they say unto me—It behoveth thee again to prophesy against peoples and nations, and tongues, and many kings.

voice out of heaven, saying unto them—Come up hither! And they went up into heaven, in the cloud, and, their enemies, beheld them. 13 And, in that hour, there came to be a great earthquake; and, the tenth of the city, fell, and there were slain, in the earthquake, names of men—seven thousand. And, the rest, became, greatly afraid, and gave glory unto the God of heaven. 14 The second Woe, hath passed away,—lo! the third Woe, cometh speedily. 15 And, the seventh messenger, sounded; and there came to be loud voices in heaven, saying—The kingdom of the world, hath become [the kingdom] of our Lord and of his Christ, and he shall reign unto the ages of ages. (aiōn g165) 16 And, the twenty-four elders who, before God, do sit upon their thrones, fell down upon their faces, and rendered homage unto God, 17 saying—We give thanks unto thee, O Lord God, the Almighty, Who is, and Who was; because thou hast taken thy great power, and hast become king. 18 And, the nations, were angered; and thine anger, came, and the fit time of the dead, to be vindicated, and to give their reward unto thy servants the prophets, and unto the saints, and unto them who revere thy name—the small and the great, and to despoil them who were despoiling the earth. 19 And the sanctuary of God which is in heaven, was opened, and the ark of his covenant in his sanctuary, appeared, and there came to be lightnings, and voices, and thunderings, and an earthquake, and great hail.

11 And there was given unto me a reed, like unto a staff, saying—Rise, and measure the Sanctuary of God, and the altar, and them who are doing homage therein; 2 and, the court that is outside the Sanctuary, cast thou outside, and do not measure, it, because it hath been given unto the nations, and, the holy city, shall they tread under foot, forty and two months. 3 And I will give unto my two witnesses, that they shall prophesy, a thousand two hundred and sixty days, arrayed in sackcloth. 4 These, are the two olive-trees, and the two lamps, which, before the Lord of the earth, do stand. 5 And, if any one, upon them, chooseth to inflict injury, fire, cometh forth out of their mouth, and devoureth their enemies; and, if anyone shall choose, upon them, to inflict injury, thus, must he be slain. 6 These, have authority to shut heaven, in order that, no rain, be moistening in the days of their prophesying; and, authority, have they, over the waters, to be turning them into blood, and to smite the land, with any manner of plague, as often as they will. 7 And, as soon as they have completed their witnessing, the wild-beast that is to come up out of the abyss, will make war with them, and overcome them, and slay them. (Abyssos g12) 8 And their dead bodies [lie] upon the broadway of the great city, the which is called, spiritually, Sodom and Egypt, where, their Lord also was crucified. 9 And [some] of the peoples, and tribes, and tongues, and nations, see, their dead bodies three days and a half, and, their dead bodies, do they not suffer to be put into a tomb. 10 And, they who are dwelling upon the earth, rejoice over them, and make merry, and, gifts, will they send one to another,—because, these two prophets, tormented them that were dwelling upon the earth. 11 And, after [the] three days and a half, a spirit of life from God, entered within them, and they stood upon their feet; and, great fear, fell upon them who were beholding them. 12 And they heard a loud

sign, appeared in heaven: a woman arrayed with the sun, and, the moon, beneath her feet, and, upon her head, a crown of twelve stars; 2 and she was with child, and crieth out, being in pangs and in anguish to bring forth? 3 And there appeared another sign in heaven; and lo! a great red dragon, —having seven heads and ten horns, and, upon his heads, seven diadems; 4 and, his tail, draweth the third part of the stars of heaven, and did cast them to the earth. And, the dragon, stood before the woman who was about to bring forth, that, as soon as she should bring forth, he might devour her child. 5 And she brought forth a son, a manchild, who was about to shepherd all the nations with a sceptre of iron; and her child was caught away unto God and unto his throne. 6 And, the woman, fled into the desert, where she hath a place prepared of God,

that, there, they should nourish her a thousand, two hundred, and sixty days. 7 And there came to be war in heaven: Michael and his messengers [going forth] to war with the dragon; and, the dragon, fought, and his messengers; 8 and he prevailed not, neither was great dragon was cast out, —the ancient serpent, he that is called Adversary and the Satan, that deceiveth and his messengers, with him, were cast. 10 And I heard a loud voice in heaven, saying—Now, hath come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren hath been cast out, who was accusing them before our God day and night; 11 And, they, overcame him by reason of the blood of the Lamb, and by reason of their witnessing word, and they loved not their life, even unto death. 12 For hommage unto him, —[every one] whose name is not this cause, be joyful, O heavens, and ye who, therein, are tabernacling. Woe! unto the earth, and the sea, foundation of the world. 9 If anyone hath an ear: let because the Adversary hath come down unto you, him hear. 10 If anyone [carrieth] into captivity, into having great wrath—knowing that, but a little season, he hath. 13 And, when the dragon saw that he was cast to the earth, he pursued the woman who had the endurance and the faith of the saints. 11 And I brought forth the manchild. 14 And there were given unto the woman the two wings of the great eagle, and he had two horns, like unto a lamb, and began that she might fly into the desert, into her place, speaking as a dragon. 12 And, all the authority of the —where she is nourished, a season and seasons first wild-beast, he useth before him; and causeth and half a season, from the face of the serpent. the earth, and them who, therein, are dwelling, that 15 And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream. 16 And the earth swallowed up the river which the dragon cast out of his mouth. 17 And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of God, and holding the witness of Jesus; —and he stood upon the sand of the sea.

13 And I saw, out of the sea, a wild-beast coming up; having ten horns, and seven heads, and, upon his horns, ten diadems, and, upon his head, names of blasphemy. 2 And, the beast which I saw, was like unto a leopard; and, his feet, as of a bear, and, his mouth, as the mouth of a lion. And the dragon gave unto him his power, and his throne,

and great authority. 3 And [I saw] one of his heads, showing that it had been slain unto death, and, the stroke of his death, was healed. And the whole earth marveled after the wild-beast, 4 and did homage unto the dragon, because he gave his authority unto the place found for them, any longer, in heaven. 9 And the wild-beast; and they did homage unto the wild-beast, great dragon was cast out, —the ancient serpent, he saying—Who is like unto the wild-beast? and Who that is called Adversary and the Satan, that deceiveth can make war with him? 5 And there was given unto the whole habitable world,—he was cast to the earth, him, a mouth speaking great things and blasphemies; and his messengers, with him, were cast. 10 And and it was given unto him to act, forty and two months. 6 And he opened his mouth for blasphemy against God, to blaspheme his name, and his tent, —them, of our God, and the authority of his Christ; because who, in heaven were tabernacling. 7 [And it was the accuser of our brethren given unto him, to make war with the saints, and to was accusing them before our God day and night; 11 overcome them:] and there was given him, authority And, they, overcame him by reason of the blood of the Lamb against every tribe and people and tongue and nation. 8 And all they who are dwelling upon the earth will do and they loved not their life, even unto death. 12 For hommage unto him, —[every one] whose name is not this cause, be joyful, O heavens, and ye who, therein, are tabernacling. Woe! unto the earth, and the sea, foundation of the world. 9 If anyone hath an ear: let because the Adversary hath come down unto you, him hear. 10 If anyone [carrieth] into captivity, into having great wrath—knowing that, but a little season, he goeth away. If anyone, with a sword, he hath. 13 And, when the dragon saw that he was cast to the earth, he must, with a sword, be slain. Here, is cast to the earth, he pursued the woman who had the endurance and the faith of the saints. 11 And I brought forth the manchild. 14 And there were given unto the woman the two wings of the great eagle, and he had two horns, like unto a lamb, and began that she might fly into the desert, into her place, speaking as a dragon. 12 And, all the authority of the —where she is nourished, a season and seasons first wild-beast, he useth before him; and causeth and half a season, from the face of the serpent. the earth, and them who, therein, are dwelling, that 15 And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream. 16 And the earth swallowed up the river which the dragon cast out of his mouth. 17 And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of God, and holding the witness of Jesus; —and he stood upon the sand of the sea. live. 15 And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that, as many as should not do homage unto the image of the wild-beast, should be slain. 16 And he causeth all—the small and the great, and the rich and the poor, and the free and the bond, —that they should give unto them a mark, upon their right hand or upon their forehead; 17 [and] that no one should be able to

buy or to sell, save he that hath the mark, the name of the beast, or the number of his name. **18** Here, is, wisdom: he that hath understanding, let him count the number of the beast, for it is, the number of a man; and, his number, is 666.

14 And I saw, and lo! the Lamb, standing upon the mount Zion,—and, with him, a hundred and forty-four thousand, having his name and his Father's name written upon their foreheads. **2** And I heard a sound out of heaven, as the sound of many waters, and as the sound of, loud thunders; and, the sound which I heard, was as of harp-singers harping with their harps, **3** And they sing as it were a new song before the throne, and before the four living creatures and the elders. And, no one, was able to learn the song, save the hundred and forty-four thousand, who had been redeemed from the earth. **4** These, are they, who with women, were not defiled, for they are, virgin. These, are they who follow the Lamb whithersoever he is going. These, were redeemed from mankind, as a firstfruit unto God and the Lamb; **5** and, in their mouth, was found no falsehood, —faultless, they are. **6** And I saw another messenger, flying in mid-heaven, having an age-abiding glad-message to announce unto them who are dwelling upon the earth, even unto every nation and tribe and tongue and people, (*aiōnios g166*) **7** saying with a loud voice, —Fear God and give him glory, because the hour of his judging is come; and do homage unto him that made heaven and the earth and sea and fountains of waters. **8** And, another, a second [messenger] followed, saying—Fallen! fallen! is Babylon the great, who, of the wine of the wrath of her lewdness, hath caused all the nations to drink. **9** And, another, a third messenger, followed them, saying with a loud voice—If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, **10** he also, shall drink of the wine of the wrath of God, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb; **11** And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name. (*aiōn g165*) **12** Here, is, the endurance of the saints,

—they who keep the commandments of God and the faith of Jesus. **13** And I heard a voice out of heaven, saying—Write! Happy, the dead who, in the Lord, do die, from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for, their works, do follow with them. **14** And I saw, and lo! a white cloud, and, upon the cloud, one sitting like unto a son of man, having, upon his head, a crown of gold, and, in his hand, a sharp sickle. **15** And, another messenger, came forth out of the sanctuary, crying out with a loud voice, unto him that was sitting upon the cloud—Thrust in thy sickle, and reap; because the hour to reap is come, because the harvest of the earth is ripe. **16** And he that was sitting upon the cloud, thrust in, his sickle upon the earth; and the earth was reaped. **17** And, another messenger, came forth out of the sanctuary that is in heaven, —he also, having a sharp sickle. **18** And, another messenger, [came forth] out of the altar, who hath authority over the fire, —and called out with a loud voice, unto him who had the sharp sickle, saying—Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; because the grapes thereof are fully ripe. **19** And the messenger, thrust in, his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great wine-press of the wrath of God. **20** And the wine-press was trodden outside the city, and there came forth blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, —seven messengers having seven plagues, the last, because, in them, was ended the wrath of God. **2** And I saw as a glassy sea mingled with fire, and them who escape victorious from the beast, and from his image, and from the number of his name, standing upon the glassy sea, having harps of God; **3** and they sing the song of Moses the servant of God and the song of the Lamb, saying—Great and marvelous, are thy works, Lord, God, the Almighty! Righteous and true, are thy ways, O King of the ages! **4** Who shall in anywise not be put in fear, O Lord, and glorify thy name, —because, alone, full of lovingkindness; because, all the nations, will have come, and will do homage before thee, because, thy righteous deeds, were made manifest? **5** And, after these things, I saw, and the sanctuary of The Tent of

Witness in heaven, was opened; 6 And the seven kings who were from the rising of the sun. 13 And I messengers who had the seven plagues, came forth, saw, out of the mouth of the dragon, and out of the out of the sanctuary clothed with a [precious] stone, mouth of the beast, and out of the mouth of the false-pure, bright, and girt about the breasts with girdles of prophet, three impure spirits, as frogs; 14 for they are gold. 7 And, one of the four living creatures, gave, spirits of demons, doing signs, which are to go forth unto the seven messengers, seven golden bowls, unto the kings of the whole habitable earth, to gather full of the wrath of God who liveth unto the ages of them together unto the battle of the great day of ages. (aiōn g165) 8 And the sanctuary was filled with God the Almighty.— 15 Lo! I come as a thief! Happy, smoke by reason of the glory of God, and by reason of his power; and, no one, was able to enter into the sanctuary, until the seven plagues of the seven messengers should be ended.

16 And I heard aloud voice, out of the sanctuary, saying unto the seven messengers—Go, and be pouring out the seven bowls of the wrath of God unto the earth. 2 And the first departed, and poured out his bowl unto the earth; and there came to be a baneful and painful ulcer, upon the men who had the mark of the beast, and them who were doing homage unto his image. 3 And, the second, poured out his bowl into the sea; and it became blood, as of a dead man, and, every living soul, died—as regardeth the things in the sea. 4 And, the third, poured out his bowl into the rivers, and the fountains of waters; and they became blood. 5 And I heard the messenger of the waters, saying—Righteous, art thou Who art, and Who wast, Who art full of lovingkindness, —in that, these things, thou hast adjudged; 6 Because, blood of saints and prophets, poured they out, and, blood, unto them, hast thou given to drink: Worthy, they are! 7 And I heard the altar, saying—Yea! Lord, God, the Almighty: True and righteous, are thy judgments! 8 And, the fourth, poured out his bowl upon the sun; and it was given unto it, to scorch mankind with fire; 9 and mankind were scorched with a great scorching heat, and they blasphemed the name of God who had authority over these plagues, and repented not to give him glory. 10 And, the fifth, poured out his bowl upon the throne of the beast; and his kingdom became darkened, and they began to gnaw their tongues by reason of the pain, — 11 and they blasphemed the God of heaven, by reason of their pain, and by reason of their ulcers, and repented not of their works. 12 And, the sixth, poured out his bowl upon the great river: [the] Euphrates; and the water thereof, was dried up, that the way might be prepared, of the

unto the kings of the whole habitable earth, to gather them together unto the battle of the great day of God the Almighty.— 15 Lo! I come as a thief! Happy, he that is watching, and keeping his garments, lest, naked, he be walking, and they see his shame.— 16 And he gathered them together unto the place that is called, in Hebrew, Har Magedon. 17 And, the seventh, poured out his bowl upon the air.—And there came forth a loud voice out of the sanctuary, from the throne, saying—Accomplished! 18 And there came to be lightnings, and voices, and thunders; and, a great earthquake, took place, —such as had never taken place since men came to be on the earth, —such a mighty earthquake, so great; 19 and the great city became [divided] into three parts, and the cities of the nations fell; and, Babylon the Great, was brought into remembrance before God, to give unto her the cup of the wine of the wrath of his anger; 20 and, every island, fled, and, mountains, were not found. 21 And, great hail, as talents, cometh down out of heaven upon mankind; and men blasphemed God, by reason of the plague of hail, —because the plague thereof was, exceeding great.

17 And one of the seven messengers who had the seven bowls came, and spake with me, saying—Hither! I will point out to thee the judgment of the great harlot, who sitteth upon many waters, 2 with whom the kings of the earth committed lewdness, —and they who were dwelling upon the earth were made drunk with the wine of her lewdness. 3 And he carried me away into a desert, in spirit. And I saw a woman, sitting upon a scarlet wild-beast full of names of blasphemy, having seven heads and ten horns. 4 And, the woman, was arrayed with purple and scarlet, and decked with gold and precious stone and pearls, —having a cup of gold in her hand, full of abominations and the impurities of her lewdness; 5 and, upon her forehead, a name written, a secret: Babylon the great, the Mother of the Harlots and of the Abominations of the earth. 6 And I saw the woman, drunk with the blood of the saints, and with the blood

of the witnesses of Jesus. And I was astonished, habitation of demons, and a prison of every impure when I beheld her, with great astonishment. 7 And spirit, and a prison of every impure and hated bird; the messenger said unto me—Wherefore wast thou 3 Because, by reason [of the wine] of the wrath of astonished? I, will tell thee the secret of the woman, her lewdness, have all the nations fallen, and, the and of the wild-beast that carrieth her, which hath the kings of the earth, with her, did commit lewdness, seven heads and the ten horns. 8 The wild-beast which thou sawest, was, and is not, and is about to come up out of the abyss, and into, destruction, goeth away. And they who are dwelling upon the earth whose name is not written upon the book of life from the foundation of the world, will be astonished, when they see the wild-beast, because it was, and is not, and shall be present. (Abyssos g12) 9 Here, is the mind that hath wisdom. The seven heads, are, seven mountains, whereupon the woman sitteth; 10 and they are, seven kings: the five, have fallen, the one, is, the other, hath not yet come; and, whosoever he shall come, a little while, must he remain, 11 and the wild-beast which was and is not. And he, is an eighth, and Queen, and, widow, am I not, and, grief, in nowise is, of the seven, —and, into destruction, goeth away. 12 And, the ten horns which thou sawest, are, ten kings, —who, indeed, have not received, sovereignty, fire, shall she be burned up; —because, mighty, is as yet, but, authority, as kings, for one hour, shall the [Lord] God who hath judged her. 9 And they receive, with the wild-beast. 13 These, have, one horn which thou sawest, and the wild-beast, these, shall weep and wail over her—shall the kings of the mind, and, their power and authority, unto the wild-beast, they give. 14 These, with the Lamb, will make wanton, —as soon as they see the smoke of her war; and, the Lamb, will overcome them, because he is, Lord of lords, and King of kings, —and, they who are with him, are called and chosen and faithful. Babylon, the mighty city! That, in one hour, hath come 15 And he saith unto me—The waters which thou sawest, where the harlot sitteth, are, peoples and multitudes, and nations and tongues. 16 And the ten horns which thou sawest, and the wild-beast, these, shall hate the harlot, and, desolate, shall make her, purple, and silk, and scarlet, and all thyine wood, and naked, and, her flesh, shall they eat, and, herself, shall they burn up with fire. 17 For, God, hath put into their hearts, to do his mind, and to do one mind, until the words of God shall be completed. 18 And, the woman whom thou sawest, is the great city, which hath sovereignty over the kings of the earth.

18 After these things, I saw another messenger, coming down out of heaven, —having great authority; and, the earth, was illumined with his glory. 2 And he cried out, with a mighty voice, saying—Fallen! fallen! is Babylon the Great, and hath become a

king of the earth, with her, did commit lewdness, and, the merchants of the earth, by reason of the power of her wantonness, waxed rich. 4 And I heard another voice out of heaven, saying—Come forth, my people, out of her, —that ye may have no fellowship with her sins, and, of her plagues, that ye may not receive; 5 because her sins were joined together as far as heaven, and God hath remembered her unrighteous deeds. 6 Render ye unto her, as, she also, rendered, and double [the] double, according to her works, —in the cup wherein she mixed, mix, unto her, double, — 7 As much as she glorified herself, and waxed wanton, so much give, unto her, torment and grief: —because, in her heart, she saith—I sit a beast which was and is not. And he, is an eighth, and Queen, and, widow, am I not, and, grief, in nowise shall I see! 8 Therefore, in one day, shall have come her plagues, —death and grief and famine; and, with earth who, with her, committed lewdness and waxed beast, they give. 14 These, with the Lamb, will make wanton, —as soon as they see the smoke of her war; and, the Lamb, will overcome them, because burning, — 10 afar off, standing, because of their fear of her torment, saying—Alas! alas! the great city! That, in one hour, hath come thy judgment. 11 And, the merchants of the earth, weep and grieve over her, because, their cargo, no one, buyeth any more: 12 cargo of gold, and silver, and precious stone, and pearls, and fine linen, and every article of ivory, and every article of wood shall they burn up with fire. 17 For, God, hath put most precious, and of copper, and of iron, and of marble, 13 and cinnamon, and spice, and incense, —and to give their sovereignty unto the wild-beast, and unguent, and frankincense, and wine, and oil, until the words of God shall be completed. 18 And, and fine flour, and wheat, and cattle, and sheep, and [cargo] of horses, and of chariots, and of bodies, and lives of men. 14 And, the fruit of the coveting of thy soul, hath departed from thee, and, all things rich and bright, have perished from thee; and, no more, in anywise, for them, shall they seek. 15 The merchants of these things, who were enriched by her, afar off, shall stand, because of their fear of her torment, weeping, and grieving, 16 as they say—Alas!

alas! the great city! She that was arrayed in fine linen, and the great. 6 And I heard as a voice of a great and purple, and scarlet, and decked with gold, and multitude, and as a voice of many waters, and as precious stone, and pearl, — 17 That, in one hour, a voice of mighty thunderings, saying—Hallelujah! hath been laid waste, such great wealth as this! And, Because the Lord, [our] God, the Almighty, hath every pilot, and every passenger, and mariners, and become king. 7 Let us rejoice and exult, and give as many as, by the sea, carry on traffic, afar off did glory unto him, because the marriage of the Lamb, stand, 18 and they cried out, seeing the smoke of her is come, and, his wife, hath made herself ready; 8 burning, saying—What city is like unto the great city? and it hath been given unto her, that she should be 19 And they cast dust upon their heads, and cried out, arrayed in fine linen, bright, pure, for, the fine linen, weeping and grieving, saying—Alas! alas! the great is, the righteous acts of the saints. 9 And he saith city! Whereby were made rich all that had ships in unto me—Write! Happy, they who, unto the marriage the sea, by reason of her costliness, —that, in one supper of the Lamb, have been bidden! And he saith hour, she hath been laid waste! 20 Be glad over her, unto me—These words, are, true [words] of God. 10 thou heaven! And ye saints, and ye apostles, and ye And I fell down at his feet, to do him homage; and prophets! For that God hath exacted your vindication he saith unto me—See! [thou do it] not! A fellow-from her. 21 And one mighty messenger lifted a stone, servant, am I, of thee and of thy brethren who have as it were a great millstone, and cast it into the sea, the witness of Jesus: unto God, do homage! For, the saying—Thus, with main force, shall be cast down, witness of Jesus, is the spirit of the prophecy. 11 And Babylon the great city,—and in nowise be found any I saw heaven, set open, and lo! a white horse, and, more; 22 And sound of harp-singers, and musicians, he that was sitting thereon, [called] Faithful, and True; and flute-players, and trumpeters, —in nowise be and, in righteousness, doth he judge and make war; heard in thee any more; and any artisan [of any art], 12 and, his eyes, are a flame of fire, and, upon his —in nowise be found in thee any more; and sound of head, are many diadems, having, a name, written, millstone, —in nowise be found in thee any more; which, no one, knoweth, but himself, 13 and arrayed 23 And light of lamp, —in nowise shine in thee any with a mantle sprinkled with blood, and his name more; and voice of bridegroom and bride, —in nowise hath been called—The Word of God. 14 And, the be heard in thee any more; because, thy merchants, armies which were in heaven, were following him, were the great ones of the earth, because, with thy upon white horses, clothed with fine linen, white, pure; sorcery, were all the nations deceived: 24 And, in her, 15 and, out of his mouth, is going forth a sharp sword, blood of prophets and saints, was found, —and of all that, therewith, he may smite the nations, —and, he, who had been slain upon the earth.

19 After these things, I heard as it were, a loud voice of a great multitude in heaven, saying—Hallelujah! The salvation and the glory and the power of our God! 2 Because, true and righteous, are his judgments; because he hath judged the great harlot, who, indeed, corrupted the earth with her lewdness, —and hath avenged the blood of his servants, at her hand. 3 And, a second time, have they said—Hallelujah! And, her smoke, ascendeth unto ages of ages. (aiōn g165) 4 And the twenty-four elders and the four living creatures, fell down, and did homage unto God, who sitteth upon the throne, saying—Amen! Hallelujah! 5 And, a voice, from the throne, came forth, saying—Be giving praise unto our God, all ye his servants, ye that revere him, the small

shall shepherd them with a sceptre of iron, and, he, treadeth the wine-press of the wrath of the anger of God the Almighty. 16 And he hath, upon his mantle and upon his thigh, a name, written—King of kings, and Lord of lords. 17 And I saw one messenger, standing in the sun, and he cried out with a loud voice, saying, unto all the birds that fly in mid-heaven, —Hither! be gathered together unto the great supper of God, — 18 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 them who sit upon them, and the flesh of all, both free and bond, and small and great. 19 And I saw the wild-beast, and the kings of the earth, and their armies, gathered together—to make war with him who was sitting upon the horse, and with his army. 20 And the wild-beast, was taken, and, with him, the false prophet who wrought the

signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. (*Limnē Pyr g3041 g4442*) 21 And, the rest, were slain with the sword of him that was sitting upon the horse, which went forth out of his mouth, and, all the birds, were filled with their flesh.

20 And I saw a messenger, coming down out of heaven, having the key of the abyss, and a great chain upon his hand; (*Abyssos g12*) 2 and he laid hold of the dragon, the ancient serpent, who is Adversary and the Accuser, and bound him for a thousand years,— 3 and cast him into the abyss, and fastened and sealed [it] over him, —that he might not deceive the nations any more, until the thousand years, should be ended: after these, must he be loosed for a short time. (*Abyssos g12*) 4 And I saw thrones, and they sat upon them, and sentence of judgment was given unto them; and [I saw] the souls of them who had been beheaded because of the witness of Jesus and because of the word of God, and such as had not done homage unto the wild-beast or unto his image, nor had received the mark upon their forehead or upon their hand; and they lived and reigned with the Christ, for a thousand years. 5 The rest of the dead, lived not, until the thousand years, were ended. This, is the first resurrection. 6 Happy and holy, is he that hath part in the first resurrection: 7 And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, 8 and will go forth to deceive the nations that are in the four corners of the earth, the Gog and Magog, to gather them together unto the battle—the number of whom, is as the sand of the sea. 9 And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them; 10 and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where [were] both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. (*aiōn g165, Limnē Pyr g3041 g4442*) 11 And I saw a

great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and place, was not found for them. 12 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 book, of life; and the dead, were judged, out of the things written in the books, according to their works. 13 And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they were judged, each one, according to their works. (*Hadēs g86*) 14 And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. (*Hadēs g86, Limnē Pyr g3041 g4442*) 15 And, if anyone was not found, in the book of life, written, he was cast into the lake of fire. (*Limnē Pyr g3041 g4442*)

21 And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more. 2 And, the holy city, new Jerusalem, saw I coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice out of the throne, saying—Lo! the tent of God, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, God with them; 4 And he will wipe away every tear out of their eyes, —and, death, shall be no more, and grief and outcry and pain shall be no more: the first things, have passed away. 5 And he that was sitting upon the throne said— Lo! I upon these, the second death, hath no authority; but make all things, new. And he saith—Write! because, they shall be priests of God and of the Christ, and these words, are, faithful and true. 6 And he said shall reign with him for the thousand years. 7 And, unto me—Accomplished! I, am the A, and the Z, the Beginning and the End: I, unto him that is thirsting, will give of the fountain of the water of life, freely: 7 He that overcometh, shall inherit these things, —And I will be, to him, a God, and, he, shall be, to me, a son; 8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone, —which is the second death. (*Limnē Pyr g3041 g4442*) 9 And there came one of the seven messengers which had the seven bowls, that were full of the seven last plagues, and spake with me, saying— Hither! I will point out to thee the bride, the wife of the Lamb. 10 And he carried me away, in spirit, unto a mountain

great and high, and pointed out to me the holy city, and falsehood, —but only they who are written in the Jerusalem, coming down out of heaven from God; 11 Lamb's book of life.

having the glory of God, —her lustre, like unto a stone most precious, as a jasper stone, shining as crystal; 12 having a wall great and high, having twelve gates, and, at the gates, twelve messengers, and names inscribed, which are [the names] of the twelve tribes of the sons of Israel, — 13 on the east, three gates, and, on the north, three gates, and, on the south, three gates, and, on the west, three gates; 14 and, the wall of the city, having twelve foundations, and, upon them, twelve names of the twelve apostles of the Lamb. 15 And, he that was talking with me, had, for a measure, a reed of gold, that he might measure the city, and the gates thereof, and the wall thereof. 16 And, the city, four-square, lieth, and, the length thereof, 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 thereof, are, equal. 17 And he measured the wall thereof, —a hundred and forty-four cubits: the measure of a man, which is [the measure] of a messenger. 18 And, the structure of the wall thereof, was jasper, and, the city, was pure gold, like unto pure glass. 19 The foundations of the wall of the city, with every precious stone were adorned: the first foundation, was jasper, the second, sapphire, the third, chalcedony, the fourth, emerald, 20 the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, hyacinth, the twelfth, amethyst; 21 and, the twelve gates, were twelve pearls, —each one of the gates, severally, was of one pearl; and, the broadway of the city, was pure gold, as transparent glass. 22 And, sanctuary, saw I none therein; for, the Lord, God, the Almighty, is the sanctuary thereof, and the Lamb. 23 And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of God, illumined it, and, the lamp thereof, was the Lamb. 24 And the nations, shall walk, through her light; and, the kings of the earth, do bring their glory into it, 25 and, the gates thereof, shall in nowise be shut, by day, —night, in fact, shall not be there, — 26 and they shall bring the glory and the honour of the nations into it. 27 And in nowise shall there enter into it, anything common, or he that doeth abomination

22 And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of God and of the Lamb, 2 in the midst of the broadway thereof. And, on this side of the river and on that, was a tree of life, bearing twelve crops of fruit, every several month, yielding its fruit; and, the leaves of the tree, were for the healing of the nations, 3 And, no curse, shall there be, any more; and, the throne of God and of the Lamb, shall be, therein, —and his servants will render divine service unto him, 4 and they shall see his face, and, his name, [shall be] upon their foreheads. 5 And, night, shall be, no more; and they have no need of the light of a lamp or the light of a sun, because, the Lord, God, will give them light, —and they shall reign unto the ages of ages. (aiōn g165) 6 And he said unto me—These words, are faithful and true; and, the Lord, the God of the spirits of the prophets, hath sent his messenger, to point out, unto his servants, the things which must needs come to pass with speed. 7 And—Lo! I come speedily! Happy, is he that keepeth the words of the prophecy of this scroll. 8 And, I, John, am he that was hearing and seeing these things; and, when I had heard and seen, I fell down to do homage at the feet of the messenger who had been pointing out unto me these things, — 9 and he saith unto me—See [thou do it] not! A fellow-servant, am I, of thee, and of thy brethren the prophets, and of them who keep the words of this scroll: unto God, do homage. 10 And he saith unto me—Do not seal up the words of the prophecy of this scroll, for, the season, is, near: 11 He that is doing unjustly, let him do unjustly, still, and, he that is filthy, let him be made filthy, still; and, he that is righteous, let him do righteousness, still, and, he that is holy, let him be hallowed, still: — 12 Lo! I come speedily, and my reward is with me, to render unto each one as, his, work is. 13 I, am the A and the Z, the First and the Last, the Beginning and the End. 14 Happy, they who are washing their robes, that their right may be unto the tree of life and, by the gates, they may enter into the city. 15 Outside, are the dogs, and the sorcerers, and the unchaste, and the murderers, and the idolaters, and every one loving and doing falsehood. 16 I, Jesus, have sent

my messenger, to bear witness unto you of these things, for the assemblies. I, am the Root and the Offspring of David, the bright and the morning Star.

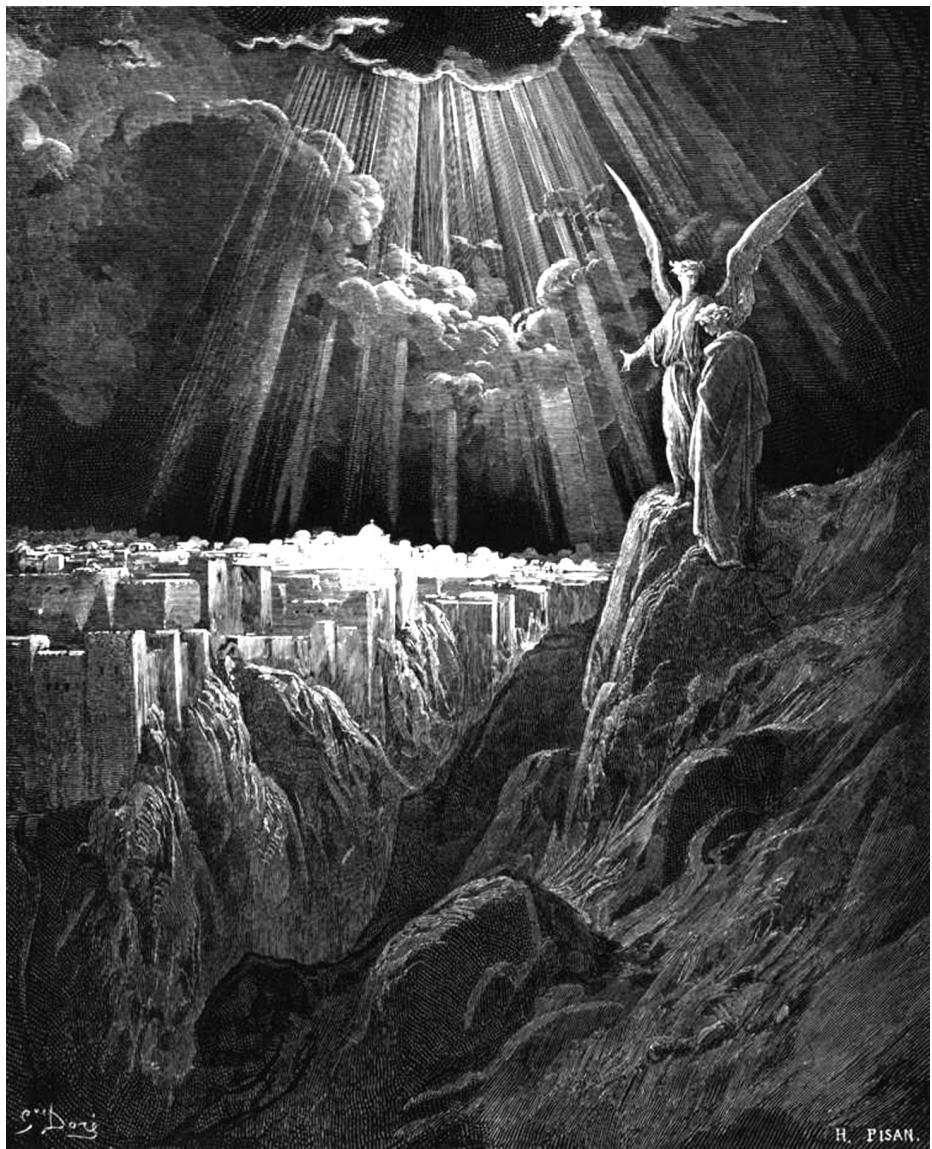
17 And, the Spirit and the Bride, say—Come! and, he that heareth, let him say—Come! and, he that is athirst, let him come, —he that will, let him take of the water of life, freely.

18 I, bear witness, unto every one that heareth the words of the prophecy of this scroll: —If anyone shall lay aught upon them, God, will lay upon him, the plagues which are written in this scroll;

19 And, if anyone shall take away from the words of this prophetic scroll, God, will take away his part, —from the tree of life, and out of the holy city, —[from] the things written in this scroll.

20 He that beareth witness of these things, saith—Yea! I come, speedily. Amen! come, Lord Jesus!

21 The favour of the Lord Jesus [Christ] be with the saints.



The New Jerusalem

And, the holy city, new Jerusalem, saw I coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying—Lo! the tent of God, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, God with them;

Revelation 21:2-3

Reader's Guide

AionianBible.org/Readers-Guide

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

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

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

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

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

Glossary

AionianBible.org/Glossary

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

Abyssos g12

Greek: proper noun, place

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

Meaning:

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

aīdios g126

Greek: adjective

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

Meaning:

Lasting, enduring forever, eternal.

aiōn g165

Greek: noun

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

Meaning:

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

aiōnios g166

Greek: adjective

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

Meaning:

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

eleēsē g1653

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

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

Meaning:

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

Geenna g1067

Greek: proper noun, place

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

Meaning:

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

Hades g86

Greek: proper noun, place

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

Meaning:

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

Limnē Pyr g3041 g4442

Greek: proper noun, place

Usage: Phrase 5 times in the New Testament

Meaning:

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

Sheol h7585

Hebrew: proper noun, place

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

Meaning:

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

Tartaroō g5020

Greek: proper noun, place

Usage: 1 time in 2 Peter 2:4

Meaning:

Temporary prison for particular fallen angels awaiting final judgment.

Glossary +

AionianBible.org/Bibles/English---Rotherham-Bible/Noted

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

Abyssos

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

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

1 Peter 1:25

1 Peter 4:11

1 Peter 5:11

2 Peter 3:18

1 John 2:17

2 John 1:2

Jude 1:13

Jude 1:25

Revelation 1:6

Revelation 1:18

Revelation 4:9

Revelation 4:10

Revelation 5:13

Revelation 7:12

Revelation 10:6

Revelation 11:15

Revelation 14:11

Revelation 15:7

Revelation 19:3

Revelation 20:10

Revelation 22:5

aīdios

Romans 1:20
Jude 1:6

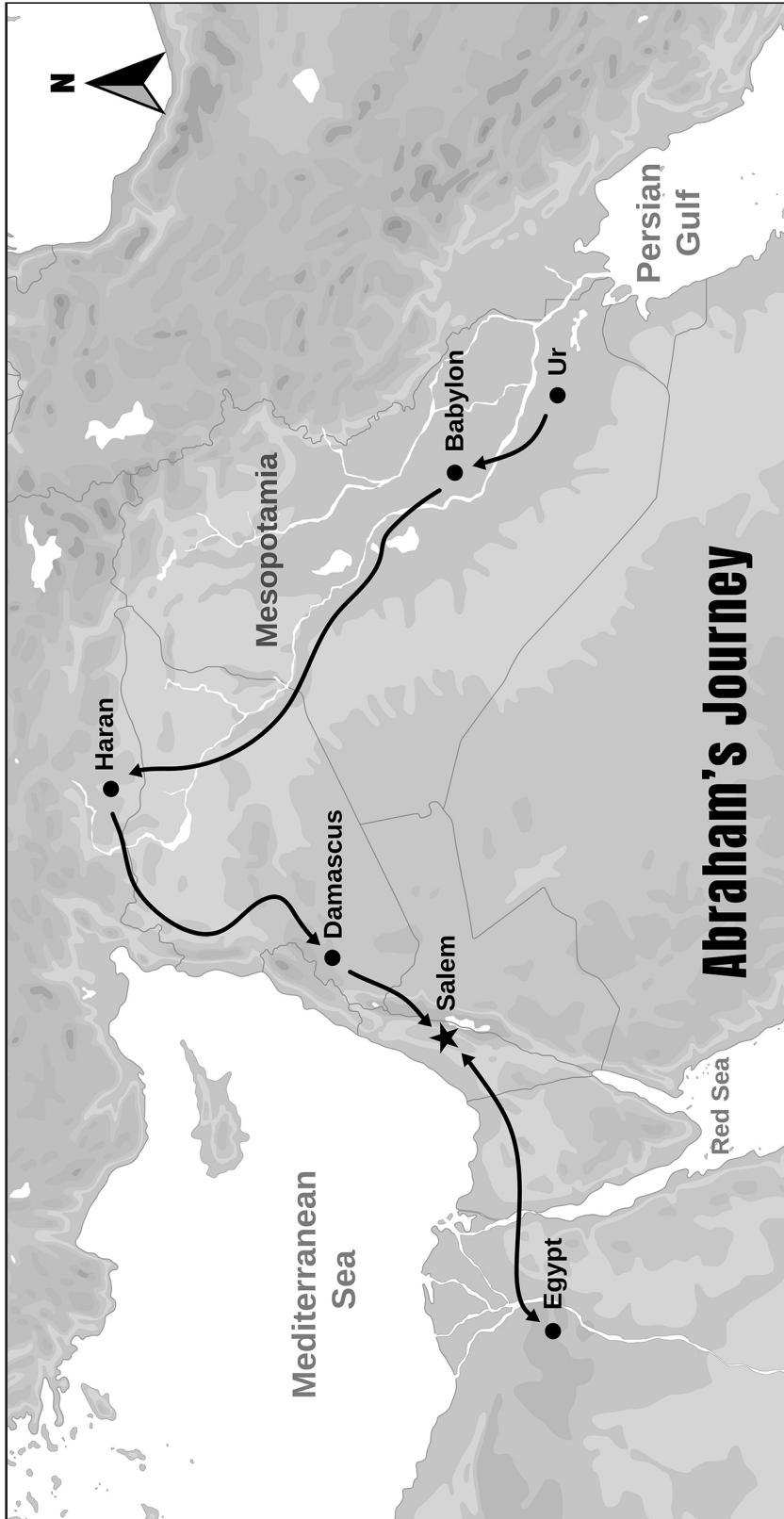
1 Corinthians 3:18
1 Corinthians 8:13
1 Corinthians 10:11
2 Corinthians 4:4
2 Corinthians 9:9
2 Corinthians 11:31
Galatians 1:4
Galatians 1:5
Ephesians 1:21
Ephesians 2:2
Ephesians 2:7
Ephesians 3:9
Ephesians 3:11
Ephesians 3:21
Ephesians 6:12
Philippians 4:20
Colossians 1:26
1 Timothy 1:17
1 Timothy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

aiōnios

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

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

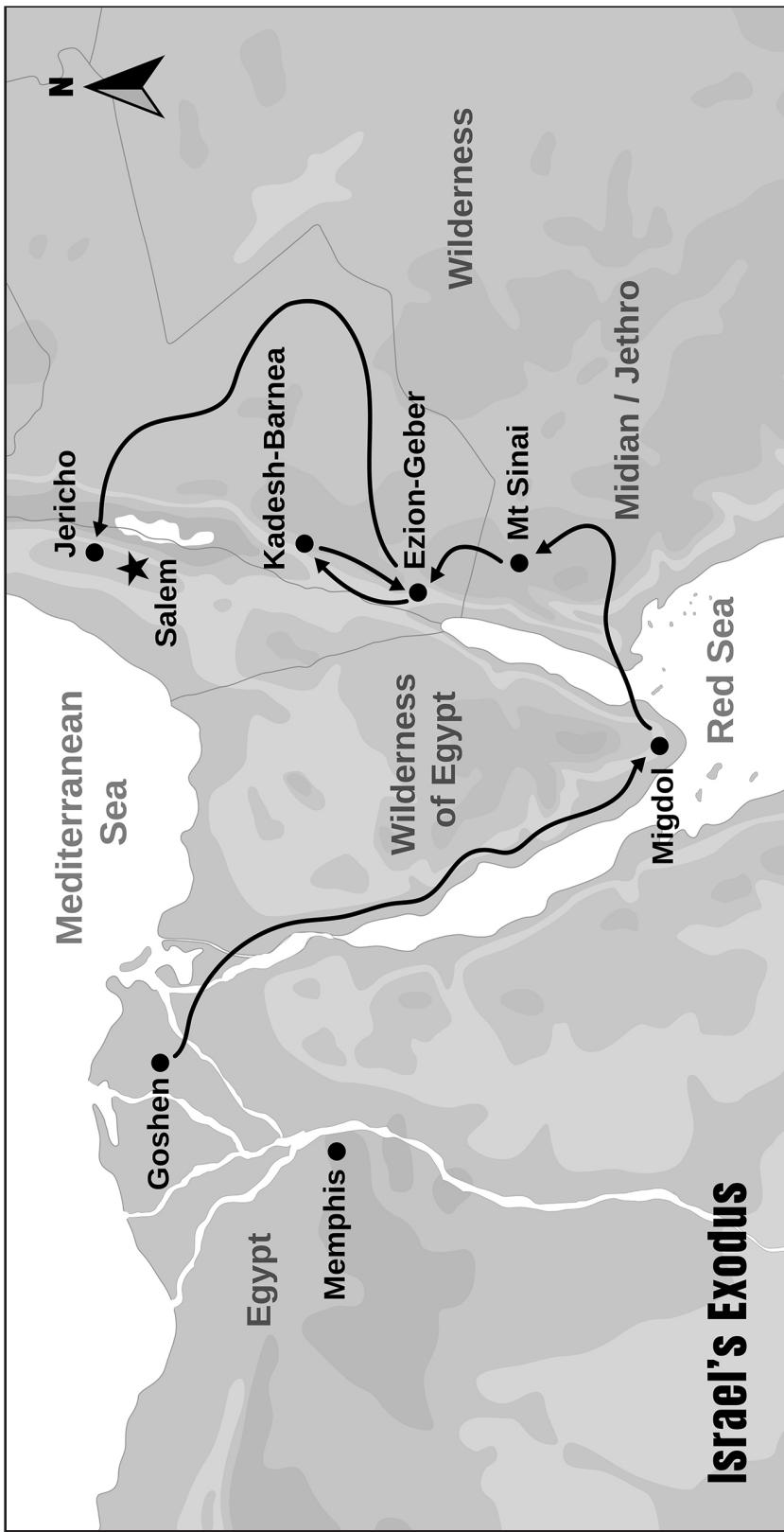
John 10:28	Mark 9:45	Psalms 116:3
John 12:25	Mark 9:47	Psalms 139:8
John 12:50	Luke 12:5	Psalms 141:7
John 17:2	James 3:6	Proverbs 1:12
John 17:3		Proverbs 5:5
Acts 13:46		Proverbs 7:27
Acts 13:48	Matthew 11:23	Proverbs 9:18
Romans 2:7	Matthew 16:18	Proverbs 15:11
Romans 5:21	Luke 10:15	Proverbs 15:24
Romans 6:22	Luke 16:23	Proverbs 23:14
Romans 6:23	Acts 2:27	Proverbs 27:20
Romans 16:25	Acts 2:31	Proverbs 30:16
Romans 16:26	1 Corinthians 15:55	Ecclesiastes 9:10
2 Corinthians 4:17	Revelation 1:18	Song of Solomon 8:6
2 Corinthians 4:18	Revelation 6:8	Isaiah 5:14
2 Corinthians 5:1	Revelation 20:13	Isaiah 7:11
Galatians 6:8	Revelation 20:14	Isaiah 14:9
2 Thessalonians 1:9		Isaiah 14:11
2 Thessalonians 2:16		Isaiah 14:15
1 Timothy 1:16	Revelation 19:20	Isaiah 28:15
1 Timothy 6:12	Revelation 20:10	Isaiah 28:18
1 Timothy 6:16	Revelation 20:14	Isaiah 38:10
2 Timothy 1:9	Revelation 20:15	Isaiah 38:18
2 Timothy 2:10	Revelation 21:8	Isaiah 57:9
Titus 1:2		Ezekiel 31:15
Titus 3:7		Ezekiel 31:16
Philemon 1:15	Genesis 37:35	Ezekiel 31:17
Hebrews 5:9	Genesis 42:38	Ezekiel 32:21
Hebrews 6:2	Genesis 44:29	Ezekiel 32:27
Hebrews 9:12	Genesis 44:31	Hosea 13:14
Hebrews 9:14	Numbers 16:30	Amos 9:2
Hebrews 9:15	Numbers 16:33	Jonah 2:2
Hebrews 13:20	Deuteronomy 32:22	Habakkuk 2:5
1 Peter 5:10	1 Samuel 2:6	
2 Peter 1:11	2 Samuel 22:6	
1 John 1:2	1 Kings 2:6	
1 John 2:25	1 Kings 2:9	
1 John 3:15	Job 7:9	
1 John 5:11	Job 11:8	
1 John 5:13	Job 14:13	
1 John 5:20	Job 17:13	
Jude 1:7	Job 17:16	
Jude 1:21	Job 21:13	
Revelation 14:6	Job 24:19	
	Job 26:6	
eleēsē	Psalms 6:5	
Romans 11:32	Psalms 9:17	
	Psalms 16:10	
Geenna	Psalms 18:5	
Matthew 5:22	Psalms 30:3	
Matthew 5:29	Psalms 31:17	
Matthew 5:30	Psalms 49:14	
Matthew 10:28	Psalms 49:15	
Matthew 18:9	Psalms 55:15	
Matthew 23:15	Psalms 86:13	
Matthew 23:33	Psalms 88:3	
Mark 9:43	Psalms 89:48	



Abraham's Journey

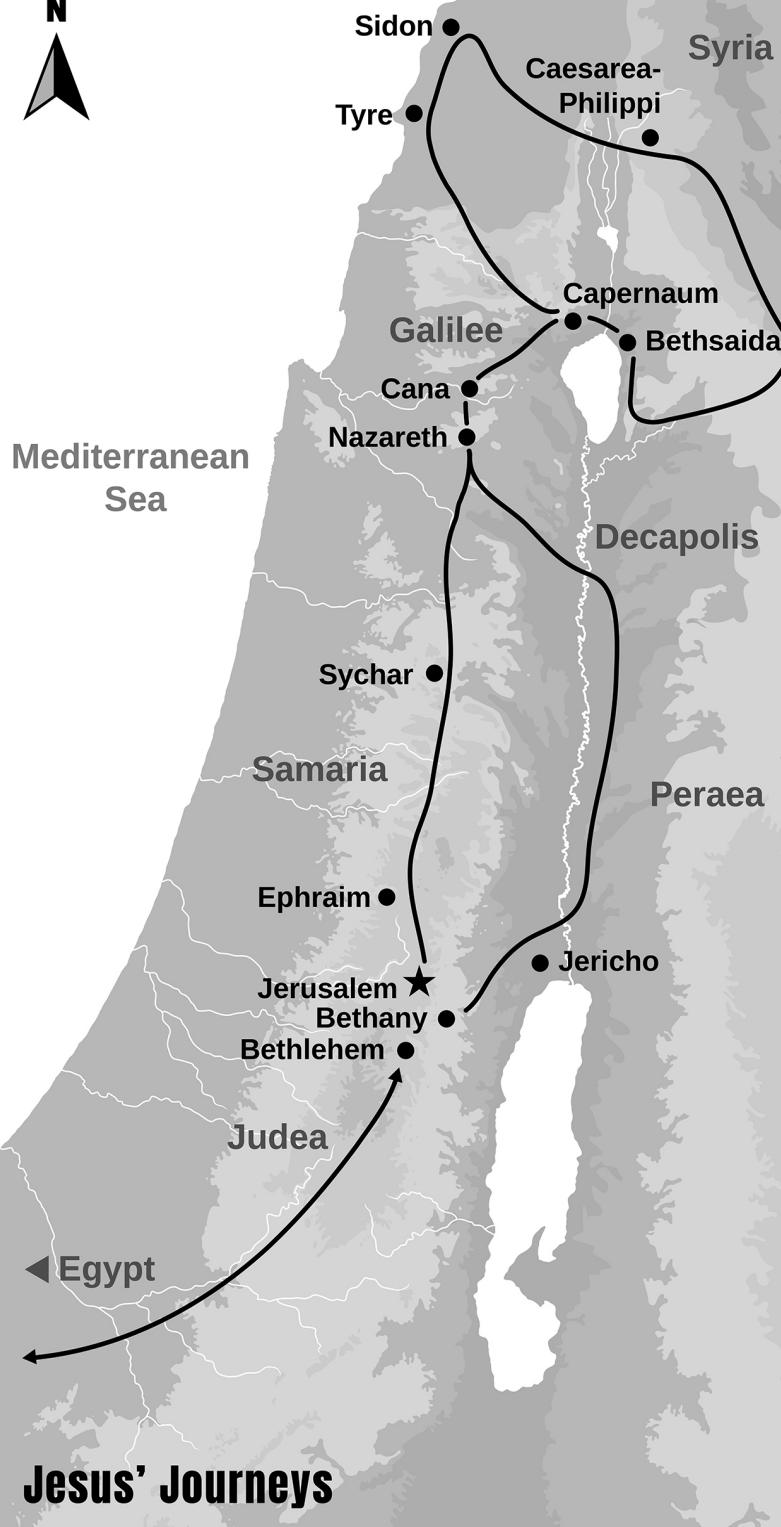
By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was coming,

- Hebrews 11:8

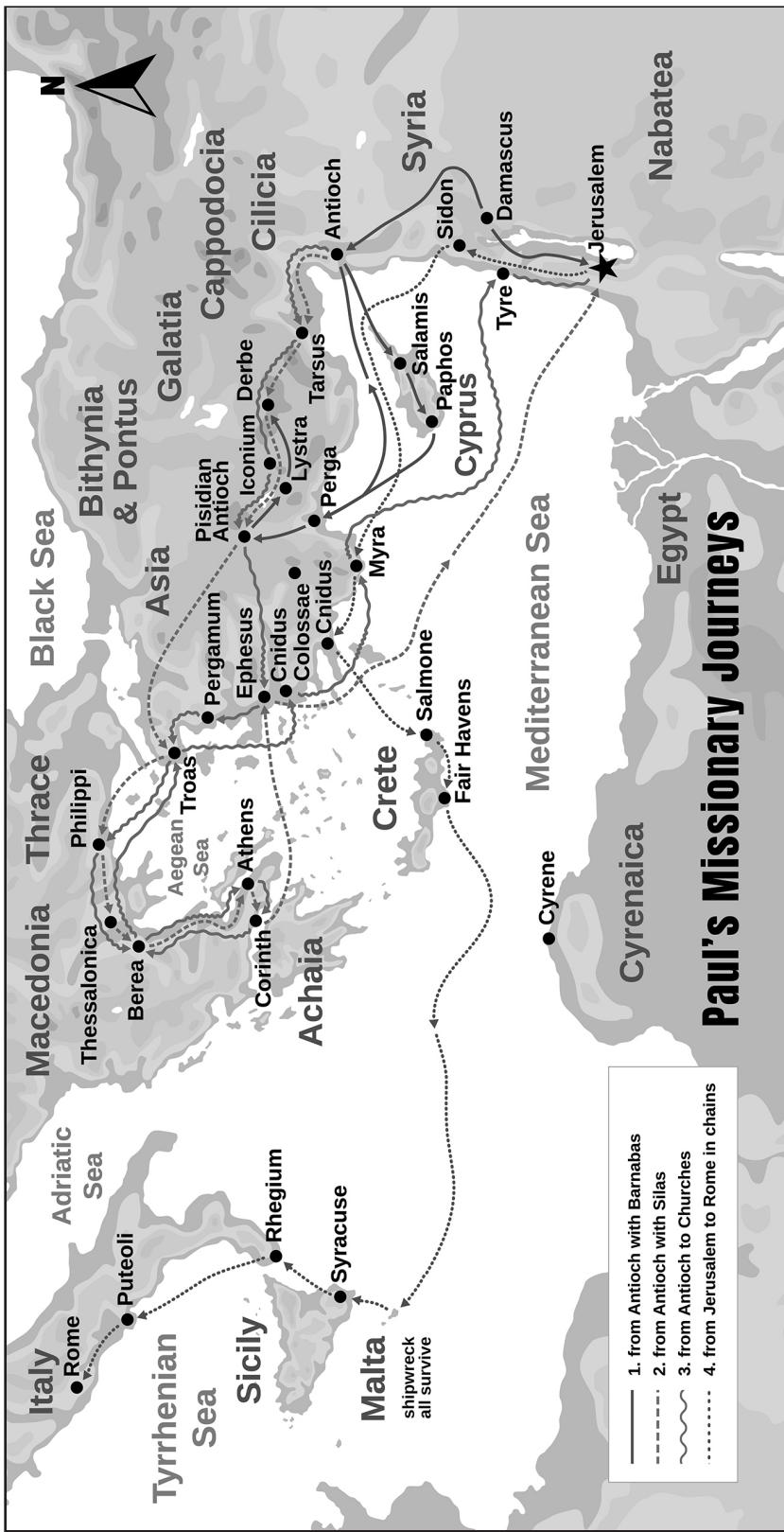


Israel's Exodus

And it came to pass when Pharaoh had let the people go, that God did not lead by the land-way of the Philistines, although it was near,
—for God said—Lest the people be dismayed when they see war and turn back to Egypt - Exodus 13:17



For, even the Son of Man, came not to be ministered unto, but minister, —and to give his life, a ransom instead of many. - Mark 10:45



Paul, a servant of Jesus Christ, a called apostle, separated unto the glad-message of God - Romans 1:1

Creation 4004 B.C.

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

(The Annals of the World, James Usher)



Jesus Christ born 4 B.C.

New Heavens and Earth



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

(Wikipedia, Timeline of Christian missions)

Resurrected 33 A.D.

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

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

Sin entered the world through Adam and then death through sin

When are we?



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

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

Destiny

AionianBible.org/Destiny

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

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

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

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

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



