

The Sacred Scriptures

Concordant Literal New Testament



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Version Overview

A. E. Knoch devoted a lifetime to the development of a concordant (meaning harmonious and linguistically consistent) Bible translation of the Sacred Scriptures. His goal was to produce a Bible that was as accurate and literal as the constraints of idiom and good diction would permit. The Concordant Version uses a method of translation that takes into account the superhuman perfection of the scriptural writings, even to the minutest detail (Matt.5:18).

Though the Concordant Version includes many technical features, ones which can be of great value to the advanced student, its greatest benefit is to the ordinary reader. It is intended to be read, carefully and thoughtfully, whether in devotional reading or study.

The "Bible," as we have it, and the "Scriptures," as it exists in the original tongues, are often quite different. It is wise to remember this. Use "Bible" and "Bible Scriptures" for the translations and preserve "Scriptures" for its sacred use to indicate the inspired originals. We are interested in the Bible only so far as it agrees with the Scriptures. The Concordant Version strives to agree at all times. As for the terms "Old Testament" and "New Testament", these are customary designations to help readers divide the Scriptures into two segments. They are man-made designations that apply to the Bible.

For additional reading:

[Intro to the Concordant New Testament; The Concordant Method of Translation](#)

Table of Contents

Concordant Literal New Testament

Matthew's Account

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) [15](#)
[16](#) [17](#) [18](#) [19](#) [20](#) [21](#) [22](#) [23](#) [24](#) [25](#) [26](#) [27](#) [28](#)

Mark' Account

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) [15](#) [16](#)

Luke's Account

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#)
[14](#) [15](#) [16](#) [17](#) [18](#) [19](#) [20](#) [21](#) [22](#) [23](#) [24](#)

John's Account

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#)
[13](#) [14](#) [15](#) [16](#) [17](#) [18](#) [19](#) [20](#) [21](#)

Acts of the Apostles

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) [15](#)
[16](#) [17](#) [18](#) [19](#) [20](#) [21](#) [22](#) [23](#) [24](#) [25](#) [26](#) [27](#) [28](#)

Paul to the Romans

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) [15](#) [16](#)

Paul to the Corinthians (I)

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) [15](#) [16](#)

Paul to the Corinthians (II)

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#)

Paul to the Galatians

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#)

Paul to the Ephesians

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#)

Paul to the Philippians

[1](#) [2](#) [3](#) [4](#)

Paul to the Colossians

[1](#) [2](#) [3](#) [4](#)

Paul to the Thessalonians (I)

[1](#) [2](#) [3](#) [4](#) [5](#)

Paul to the Thessalonians (II)

[1](#) [2](#) [3](#)

Paul to Timothy (I)

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#)

Paul to Timothy (II)

[1](#) [2](#) [3](#) [4](#)

Paul to Titus

[1](#) [2](#) [3](#)

[Paul to Philemon](#)

To the Hebrews

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#)

James to the Twelve Tribes

[1](#) [2](#) [3](#) [4](#) [5](#)

Peter to the Dispersion (I)

[1](#) [2](#) [3](#) [4](#) [5](#)

Peter to the Dispersion (II)

[1](#) [2](#) [3](#)

First Epistle of John

[1](#) [2](#) [3](#) [4](#) [5](#)

[Second Epistle of John](#)

[Third Epistle of John](#)

[Epistle of Jude](#)

Revelation (The Unveiling of Jesus Christ)

[1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#)
[13](#) [14](#) [15](#) [16](#) [17](#) [18](#) [19](#) [20](#) [21](#) [22](#)

Matthew 1

- 1 The scroll of the lineage of Jesus Christ, the Son of David, the Son of Abraham.
- 2 Abraham begets Isaac; now Isaac begets Jacob; now Jacob begets Judah and his brothers.
- 3 Now Judah begets Pharez and Zarah of Tamar. Now Pharez begets Hesron; now Hesron begets Aram;
- 4 now Aram begets Amminadab; now Amminadab begets Nahshon; now Nahshon begets Salmon;
- 5 now Salmon begets Boaz of Rahab; now Boaz begets Obed of Ruth; now Obed begets Jesse;
- 6 now Jesse begets David the king. Now David begets Solomon of the wife of Uriah;
- 7 now Solomon begets Rehoboam; now Rehoboam begets Abiah; now Abiah begets Asaph;
- 8 now Asaph begets Joshaphat; now Joshaphat begets Jehoram; now Jehoram begets Uzziah;
- 9 now Uzziah begets Jotham; now Jotham begets Ahaz; now Ahaz begets Hezekiah;
- 10 now Hezekiah begets Manasseh; now Manasseh begets Amos; now Amos begets Josiah;
- 11 now Josiah begets Jeconiah and his brothers at the Babylonian exile.
- 12 Now after the Babylonian exile Jeconiah begets Shalthiel; now Shalthiel begets Zerubbabel;
- 13 now Zerubbabel begets Abihud; now Abihud begets Eliakim; now Eliakim begets Azor;
- 14 now Azor begets Zadok; now Zadok begets Achim; now Achim begets Eliud;
- 15 now Eliud begets Eleazar; now Eleazar begets Matthan; now Matthan begets Jacob;
- 16 now Jacob begets Joseph, the husband of Mary of whom was born Jesus, Who is termed "Christ."
- 17 Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till the Christ are fourteen generations.
- 18 Now Jesus Christ's birth was thus: At the espousal of His mother, Mary, to Joseph, ere their coming together, she was found pregnant by holy spirit.
- 19 Now Joseph, her husband, being just and not willing to hold her up to infamy, intended covertly to dismiss her.
- 20 Now at his brooding over these things, lo! a messenger of the Lord appeared to him in a trance, saying, "Joseph, son of David, you may not be afraid to accept Miriam, your wife, for that which is being generated in her is of holy spirit.
- 21 Now she shall be bringing forth a Son, and you shall be calling His name Jesus, for He' shall be saving His people from their sins."
- 22 Now the whole of this has occurred that that may be fulfilled which is declared by the Lord through the prophet, saying:
- 23 "Lo! The virgin shall be pregnant And shall be bringing forth a Son, And they shall be calling His name `Emmanuel,'" which is, being construed, "God with us."
- 24 Now, being roused from sleep, Joseph does as the messenger of the Lord bids him. And he accepted his wife,
- 25 and he knew her not till she brought forth a Son, and he calls His name Jesus.

Matthew 2

- 1 Now, at Jesus' being born in Bethlehem of Judea in the days of Herod the king, lo! magi from the East came along into Jerusalem,
- 2 saying, "Where is He Who is brought forth King of the Jews? For we perceived His star in the East, and we came to worship Him."
- 3 Now, hearing of it, King Herod was disturbed, and all Jerusalem with him.
- 4 And, gathering all the chief priests and scribes of the people, he ascertained from them where the Christ is born.
- 5 Now they say to him, "In Bethlehem of Judea, for thus it is written through the prophet:
- 6 `And you, Bethlehem, land of Judah, Are you in any respect least among the mentors of Judah? For out of you shall come forth the Ruler Who shall shepherd My people Israel.'"

7 Then Herod, covertly calling the magi, ascertains exactly from them the time of the star's appearing.

8 And, sending them into Bethlehem, he said, "Having gone, inquire accurately concerning the little Boy. Now if ever you may be finding Him, report to me, so that I also, coming, should be worshipping Him."

9 Now those who hear the king went, and lo! the star which they perceived in the East preceded them till, coming, it was standing over where the little Boy was.

10 Now, perceiving the star, they rejoiced with great joy, tremendously.

11 And, coming into the house, they perceived the little Boy with Mary, His mother, and, falling, they worship Him. And opening their treasures, they bring Him approach presents, gold and frankincense and myrrh.

12 And, being apprised in a trance not to go back to Herod, through another way they retire into their country.

13 Now, at their retiring into their country, lo! a messenger of the Lord is appearing in a trance to Joseph, saying, "Being roused, take along the little Boy and His mother and flee into Egypt, and be there till I should speak to you, for Herod is about to be seeking the little Boy to destroy Him."

14 Now he, being roused, took along the little Boy and His mother by night and retires into Egypt.

15 And He was there till the decease of Herod, that that may be fulfilled which is declared by the Lord through the prophet, saying, "Out of Egypt I call My Son."

16 Then Herod, perceiving that he was scoffed at by the magi, was very furious, and, dispatching, he massacred all the boys in Bethlehem and in all its boundaries, from two years and below, according to the time which he ascertains exactly from the magi.

17 Then was fulfilled that which is declared through Jeremiah the prophet, saying,

18 A sound in Rama is heard, Lamentation, and much anguish; Rachel lamenting over her children, And she would not be consoled, for they are not.

19 Now at the decease of Herod, lo! a messenger of the Lord is appearing in a trance to Joseph in Egypt,

20 saying, "Being roused, take along the little Boy and His mother and go into the land of Israel, for they are dead who are seeking the soul of the little Boy."

21 Now he, being roused, took along the little Boy and His mother and entered into the land of Israel.

22 Yet, hearing that Archelaus is reigning in Judea in the stead of his father Herod, he was afraid to pass forth there. Now, being apprised in a trance, he retires into parts of Galilee.

23 And coming, he dwells in a city termed Nazareth, so that that may be fulfilled which is declared through the prophets that: A Nazarene shall He be called.

Matthew 3

1 Now in those days, coming along is John the baptist, heralding in the wilderness of Judea,

2 saying: "Repent! for near is the kingdom of the heavens!"

3 For this is he of whom it is declared through Isaiah the prophet, saying, "The voice of one imploring: `In the wilderness make ready the road of the Lord! Straight...be making the highways" of Him!

4 Now he', John, had his apparel of camel's hair and a leather girdle about his loins. Now his nourishment was locusts and wild honey.

5 Then went out to him Jerusalem and entire Judea, and the entire country about the Jordan,

6 and they were baptized in the Jordan river by him, confessing their sins.

7 Now, perceiving many of the Pharisees and Sadducees coming to his baptism, he said to them, "Progeny of vipers! Who intimates to you to be fleeing from the impending indignation?

8 Produce, then, fruit worthy of repentance.

9 And you should not be presuming to be saying among yourselves, 'For a father we have Abraham,' for I am saying to you that able is God, out of these stones to rouse children to Abraham.

10 "Yet already the ax is lying at the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire.

11 For I, indeed, am baptizing you in water for repentance, yet He Who is coming after me is stronger than I, Whose sandals I am not competent to bear. He' will be baptizing you in holy spirit and fire,

12 Whose winnowing shovel is in His hand, and He will be scouring His threshing floor, and will be gathering His grain into His barn, yet the chaff will He be burning up with unextinguished fire."

13 Then Jesus is coming along from Galilee to the Jordan to John to be baptized by him.

14 Yet John prohibited Him, saying, "I have need to be baptized by Thee, and Thou' art coming to me!"

15 Yet, answering, Jesus said to him, "By your leave, at present, for thus it is becoming for us to fulfill all righteousness." Then he is giving Him leave.

16 Now, being baptized, Jesus straightway stepped up from the water, and lo! opened up to Him were the heavens, and He perceived the spirit of God descending as if a dove, and coming on Him.

17 And lo! a voice out of the heavens, saying, "This is My Son, the Beloved, in Whom I delight."

Matthew 4

1 Then Jesus was led up into the wilderness by the spirit to be tried by the Adversary.

2 And, fasting forty days and forty nights, subsequently He hungers.

3 And, approaching, the trier said to Him, "If you are God's Son, say that these stones may be becoming cakes of bread."

4 Yet He, answering, said, "It is written, 'Not on bread alone shall man be living, but on every declaration going out through the mouth of God.'"

5 Then the Adversary is taking Him along into the holy city, and stands Him on the wing of the sanctuary.

6 And he is saying to Him. "If you are God's Son, cast yourself down, for it is written that 'His messengers shall be directed concerning Thee' and 'On their hands shall they be lifting Thee, Lest at some time Thou shouldst be dashing Thy foot against a stone.'"

7 Jesus averred to him, "Again it is written, 'You shall not be putting on trial the Lord your God.'"

8 Again the Adversary takes Him along into a very high mountain, and is showing Him all the kingdoms of the world and their glory.

9 And he said to Him, "All these to you will I be giving, if ever, falling down, you should be worshiping me."

10 Then Jesus is saying to him, "Go away, Satan, for it is written, The Lord your God shall you be worshiping, And to Him only shall you be offering divine service."

11 Then the Adversary is leaving Him. And lo! messengers approached and waited on Him.

12 Now, hearing that John was given up, He retires into Galilee,

13 and, leaving Nazareth, coming, He dwells in Capernaum, which is beside the sea in the boundaries of Zebulon and Naphtali,

14 that that may be fulfilled which is declared through Isaiah the prophet, saying,

15 The land of Zebulon and the land of Naphtali, The sea road the other side of the Jordan, Galilee of the nations—

16 The people sitting in darkness perceived a great light, And to those sitting in the province and shadow of death, light arises for them.

17 Thenceforth begins Jesus to be heralding and saying, "Repent! for near is the kingdom of the heavens!"

18 Now, walking beside the sea of Galilee, He perceived two brothers, Simon, termed Peter, and Andrew, his brother, casting a purse net into the sea, for they were fishers.

19 And He is saying to them, "Hither! After Me, and I will be making you fishers of men!"

20 Now immediately leaving the nets, they follow Him.

21 And, advancing thence, He perceived two others, brothers, James of Zebedee and John, his brother, in the ship with Zebedee, their father, adjusting their nets. And He calls them.

22 Now, immediately leaving the ship and their father, they follow Him.

23 And Jesus led them about in the whole of Galilee, teaching in their synagogues and heralding the evangel of the kingdom, and curing every disease and every debility among the people.

24 And forth came the tidings of Him into the whole of Syria. And they bring to Him all who have an illness, those with various diseases and pressing torments, also demoniacs and epileptics and paralytics, and He cures them.

25 And there follow Him vast throngs from Galilee and the Decapolis and Jerusalem and Judea and the other side of the Jordan.

Matthew 5

1 Now, perceiving the throngs, He ascended into the mountain. And, at His being seated, His disciples came to Him.

2 And opening His mouth, He taught them, saying,

3 "Happy, in spirit, are the poor, for theirs is the kingdom of the heavens.

4 "Happy are those who mourn now, for they shall be consoled.

5 "Happy are the meek, for they shall be enjoying the allotment of the land.

6 "Happy are those who are hungering and thirsting for righteousness, for they shall be satisfied.

7 "Happy are the merciful, for they shall be shown mercy.

8 "Happy are the clean in heart, for they shall see God.

9 "Happy are the peacemakers, for they shall be called sons of God.

10 "Happy are those persecuted on account of righteousness, for theirs is the kingdom of the heavens.

11 "Happy are you whenever they should be reproaching and persecuting you and, falsifying, saying every wicked thing against you, on My account.

12 Rejoice and exult, for your wages are vast in the heavens. For thus they persecute the prophets before you.

13 "You are the salt of the earth. Now, if the salt should be made insipid, with what will it be salted? For nothing does it still avail except to be cast outside, to be trampled by men.

14 "You are the light of the world. A city located upon a mountain can not be hid.

15 Neither are they burning a lamp and placing it under a peck measure, but on a lampstand, and it is shining to all those in the house.

16 Thus let shine your light in front of men, so that they may perceive your ideal acts and should glorify your Father Who is in the heavens.

17 "You should not infer that I came to demolish the law or the prophets. I came not to demolish, but to fulfill.

18 For verily, I am saying to you, Till heaven and earth should be passing by, one iota or one serif may by no means be passing by from the law till all should be occurring.

19 "Whosoever, then, should be annulling one of the least of these precepts, and should be teaching men thus, the least in the kingdom of the heavens shall he be called. Yet whoever should be doing and teaching them, he shall be called great in the kingdom of the heavens.

20 For I am saying to you that, if ever your righteousness should not be superabounding more than that of the scribes and Pharisees, by no means may you be entering into the kingdom of the heavens.

21 "You hear that it was declared to the ancients, 'You shall not murder.' Yet whoever should be murdering shall be liable to the judging.

22 Yet I am saying to you that everyone who is angry with his brother shall be liable to the judging. Yet whoever may be saying to his brother, `Raka!' shall be liable to the Sanhedrin. Yet whoever may be saying, `Stupid!' shall be liable to the Gehenna of fire.

23 "If, then, you should be offering your approach present on the altar, and there you should be reminded that your brother has anything against you,

24 leave your approach present there, in front of the altar, and go away. First be placated toward your brother, and then, coming, be offering your approach present.

25 "You be humoring your plaintiff quickly while you are with him on the way, lest at some time the plaintiff may be giving you up to the judge, and the judge to the deputy, and you should be cast into jail.

26 Verily I am saying to you, By no means may you be coming out thence till you should be paying the last quadrans.

27 "You hear that it was declared, `You shall not be committing adultery.'

28 Yet I am saying to you that every man looking at a woman to lust for her already commits adultery with her in his heart.

29 Now, if your right eye is snaring you, wrench it out and cast it from you, for it is expedient for you that one of your members should perish and not your whole body be cast into Gehenna.

30 And if your right hand is snaring you, strike it off and cast it from you, for it is expedient for you that one of your members should perish and not your whole body pass away into Gehenna.

31 "Now it was declared, Whoever should be dismissing his wife, let him be giving her a divorce.

32 Yet I am saying to you that everyone dismissing his wife (outside of a case of prostitution) is making her commit adultery, and whosoever should be marrying her who has been dismissed is committing adultery.

33 "Again, you hear that it was declared to the ancients, You shall not be perjuring, yet you shall be paying to the Lord your oaths.

34 Yet I am saying to you absolutely not to swear, neither by heaven, for it is the throne of God,

35 nor by the earth, for it is a footstool for His feet; nor by Jerusalem, for it is the city of the great King;

36 nor by your head should you be swearing, for you are not able to make one hair white or black.

37 Yet let your word be `Yes, Yes,' `No, No.' Now what is in excess of these is of the wicked one.

38 "You hear that it was declared, `An eye for an eye,' and `A tooth for a tooth.'

39 Yet I am saying to you not to withstand a wicked person, but anyone who slaps you on your right cheek, turn to him the other also.

40 And he who wants to sue you and obtain your tunic, leave him your cloak also.

41 And anyone who conscripts you one mile, go with him two.

42 To him who requests you, give; and from him who wants to borrow from you, you may not turn.

43 "You hear that it was declared, `You shall be loving your associate' and you shall be hating your enemy.

44 Yet I am saying to you, Love your enemies, and pray for those who are persecuting you,

45 so that you may become sons of your Father Who is in the heavens, for He causes His sun to rise on the wicked and the good, and makes it rain on the just and the unjust.

46 For if ever you should love those who are loving you, what wages have you? Are not the tribute collectors also doing the same?

47 And if ever you should greet your brothers only, what are you doing that is excessive? Are not those of the nations also doing the same?

48 You, then, shall be perfect as your heavenly Father is perfect.

Matthew 6

1 "Yet take heed not to be doing your righteousness in front of men, in order to be gazed at by them, otherwise surely you have no wages with your Father Who is in the heavens.

2 "Whenever, then, you may be doing alms, you should not be trumpeting in front of you, even as the hypocrites do in the synagogues and in the streets, so that they should be glorified by men. Verily, I am saying to you, They are collecting their wages!

3 Yet you, doing alms, let not your left hand know what your right is doing,

4 so that your alms may be in hiding, and your Father, Who is observing in hiding, will be paying you.

5 "And whenever you may be praying, you shall not be as the hypocrites, for they are fond of standing in the synagogues and at the corners of the squares to be praying, so that they may appear to men. Verily, I am saying to you, They are collecting their wages!

6 "Now you, whenever you may be praying, enter into your storeroom, and, locking your door, pray to your Father Who is in hiding, and your Father, Who is observing in hiding, will be paying you.

7 Now, in praying, you should not use useless repetitions even as those of the nations. For they are supposing that they will be hearkened to in their loquacity.

8 Do not, then, be like them, for aware is God, your Father, of what you have need before you request Him.

9 "Thus, then, you be praying: `Our Father Who art in the heavens, hallowed be Thy name.

10 Thy kingdom come. Thy will be done, as in heaven, on earth also.

11 Our bread, our dole, be giving us today.

12 And remit to us our debts, as we also remit those of our debtors.

13 And mayest Thou not be bringing us into trial, but rescue us from the wicked one.'

14 "For if you should be forgiving men their offenses, your heavenly Father also will be forgiving you.

15 Yet if you should not be forgiving men their offenses, neither will your Father be forgiving your offenses.

16 "Now whenever you may be fasting, become not, as the hypocrites, of a sad countenance, for they disguise their faces so that they may appear to men to be fasting. Verily, I am saying to you: They are collecting their wages.

17 Now you, when fasting, rub your head with oil and wash your face,

18 so that you may not appear to men to be fasting, but to your Father Who is in hiding, and your Father, Who is observing in hiding, will be paying you.

19 "Do not hoard for yourselves treasures on earth, where moth and corrosion are causing them to disappear, and where thieves are tunneling and stealing.

20 Yet hoard for yourselves treasures in heaven, where neither moth nor corrosion are causing them to disappear, and where thieves are not tunneling nor stealing;

21 for wherever your treasure is, there will your heart be also.

22 "The lamp of the body is your eye. If, then, your eye should be single, your whole body will be luminous.

23 Yet if your eye should be wicked, your whole body will be dark. If, then, the light that is in you is darkness, how dense is the darkness!

24 "Now no one can be slaving for two lords, for either he will be hating the one and loving the other, or will be upholding one and despising the other. You can not be slaving for God and mammon.

25 "Therefore I am saying to you, Do not worry about your soul, what you may be eating, or what you may be drinking, nor yet about your body, what you should be putting on. Is not the soul more than nourishment, and the body than apparel?

26 "Look at the flying creatures of heaven, that they are not sowing, neither are they reaping, nor are they gathering into barns, and your heavenly Father is nourishing them. Are not you of more consequence than they?

27 "Now who of you by worrying is able to add on to his stature one cubit?

28 And why are you worrying about apparel? Study the anemones of the field, how they are growing. Not toiling are they, nor yet are they spinning.

29 Yet I am saying to you that not even Solomon in all his glory was clothed as one of these.

30 Now if the grass of the field, which is today, and tomorrow is cast into the stove, God thus is garbing; not much rather you, scant of faith?

31 "You, then, should not be worrying, saying, `What may we be eating?' or `What may we be drinking?' or `With what may we be clothed?'

32 For for all these the nations are seeking. For aware is your heavenly Father that you need all of these.

33 Yet seek first the kingdom and its righteousness, and these all shall be added to you.

34 You should not, then, be worrying about the morrow, for the morrow will be worrying of itself. Sufficient for the day is its own evil.

Matthew 7

1 "Do not judge, lest you may be judged,

2 for with what judgment you are judging, shall you be judged, and with what measure you are measuring, shall it be measured to you.

3 "Now why are you observing the mote that is in your brother's eye, yet the beam in your eye you are not considering?

4 Or how will you be declaring to your brother, `Brother, let me extract the mote out of your eye,' and lo! the beam is in your eye?

5 Hypocrite! Extract first the beam out of your eye, and then you will be keen-sighted to be extracting the mote out of your brother's eye.

6 "You may not be giving that which is holy to curs, nor yet should you be casting your pearls in front of hogs, lest at some time they shall be trampling them with their feet and, turning, they should be tearing you.

7 "Request and it shall be given you. Seek and you shall find. Knock and it shall be opened to you.

8 For everyone who is requesting is obtaining, and who is seeking is finding, and to him who is knocking it shall be opened.

9 "Or what man is there among you, from whom his son will be requesting bread—no stone will he be handing him!

10 Or he will be requesting a fish also—no serpent will he be handing him!

11 "If you, then, being wicked, have perceived how to be giving good gifts to your children, how much rather shall your Father Who is in the heavens be giving good things to those requesting Him?

12 All, then, whatever you should be wanting that men should be doing to you, thus you, also, be doing to them, for this is the law and the prophets.

13 "Enter through the cramped gate, for broad is the gate and spacious is the way which is leading away into destruction, and many are those entering through it.

14 Yet what a cramped gate and narrowed way is the one leading away into life, and few are those who are finding it.

15 "Take heed of those false prophets who are coming to you in the apparel of sheep, yet inside they are rapacious wolves.

16 "From their fruits you shall be recognizing them. Not from thorns are they culling grapes, nor from star thistles figs.

17 Thus every good tree ideal fruit is producing, yet the rotten tree noxious fruit is producing.

18 A good tree can not bear noxious fruit, neither is a rotten tree producing ideal fruit.

19 Every tree not producing ideal fruit is hewn down and cast into the fire.

20 Consequently, from their fruits you shall surely be recognizing them.

21 "Not everyone saying to Me `Lord! Lord!' will be entering into the kingdom of the heavens, but he who is doing the will of My Father Who is in the heavens.

22 Many will be declaring to Me in that day, `Lord! Lord! Was it not in Your name that we prophesy, and in Your name cast out demons, and in Your name do many powerful deeds?'

23 And then shall I be avowing to them that `I never knew you! Depart from Me, workers of lawlessness!'

24 "Everyone, then, who is hearing these sayings of Mine and is doing them shall be likened to a prudent man who builds his house on the rock.

25 And the rain descended, and the rivers came, and the winds blow and they lunge at that house, and it does not fall, for it had been founded on the rock.

26 "And everyone who is hearing these sayings of Mine and not doing them shall be likened to a stupid man who builds his house on sand.

27 And the rain descended, and the rivers came, and the winds blow and they dash against that house, and it falls: and the fall of it was great."

28 And it came, when Jesus finishes these sayings, that the throngs were astonished at His teaching,

29 for He was teaching them as One having authority, and not as their scribes.

Matthew 8

1 Now, at His descending from the mountain, vast throngs follow Him.

2 And lo! a leper, coming to Him, worshiped Him, saying, "Lord, if Thou shouldst be willing, Thou canst cleanse me!"

3 And, stretching out His hand, He touches him, saying, "I am willing! Be cleansed!" And immediately, cleansed is his leprosy.

4 And Jesus is saying to him, "See that you may tell it to no one, but go away; show yourself to the priest and bring the approach present which Moses bids, for a testimony to them."

5 Now at His entering into Capernaum, a centurion came to Him, entreating Him

6 and saying, "Lord, my boy is prostrate in the house, a paralytic, dreadfully tormented."

7 And He is saying to him, "I, coming, will cure him."

8 And answering, the centurion averred, "Lord, I am not competent that Thou mayest enter under my roof, but only say the word and my boy will be healed!

9 For I also am a man set under authority, having soldiers under me, and I am saying to this one, 'Go,' and he is going, and to another, 'Come,' and he is coming, and to my slave, 'Do this,' and he is doing it."

10 Now, hearing it, Jesus marvels. And He said to those following, "Verily, I am saying to you, With no one in Israel so much faith did I find.

11 Now I am saying to you that many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob in the kingdom of the heavens,

12 yet the sons of the kingdom shall be cast out into outer darkness. There shall be lamentation and gnashing of teeth."

13 And Jesus said to the centurion, "Go! As you believe let it come to be with you!" And healed was the boy in that hour. And the centurion, returning into his house in the same hour, found the boy sound.

14 And Jesus, coming into Peter's home, perceived his mother-in-law prostrate and with a fever.

15 And He touches her hand, and the fever leaves her. And she was roused and waited on Him.

16 Now, evening coming on, they bring to Him many demoniacs, and He cast out the spirits with a word, and all those who have an illness He cures,

17 so that may be fulfilled which is declared through Isaiah the prophet, saying, He our infirmities got, and the diseases He bears.

18 Now Jesus, perceiving the vast throngs about Him, gives an order to come away to the other side.

19 And, approaching, one scribe said to Him, "Teacher, I will be following Thee wheresoever Thou mayest come away."

20 And Jesus is saying to him, "The jackals have burrows, and the flying creatures of heaven roosts, yet the Son of Mankind has no where that He may be reclining His head."

21 Now a different one of the disciples said to Him, "Lord, permit me first to come away and entomb my father."

22 Yet Jesus is saying to him, "Be following Me, and leave the dead to entomb their own dead."

23 And as He is stepping into the ship, His disciples follow Him.

24 And lo! a great quaking occurred in the sea, so that the ship was covered by the billows. Yet He drowed.

25 And, approaching, they rouse Him, saying, "Lord! Save us! We are perishing!"

26 And He is saying to them, "Why are you timid, scant of faith?" Then, being roused, He rebukes the winds and the sea, and there came a great calm.

27 Now the men marvel, saying, "What manner of Man is this, that the winds as well as the sea are obeying Him?"

28 And at His coming to the other side, to the country of the Gergesenes, two demoniacs meet Him, who were coming out of the tombs, very ferocious, so that no one is strong enough to be passing by through that road.

29 And lo! they cry, saying, "What is it to us and to Thee, Son of God! Didst Thou come here to torment us before the season?"

30 Now there was, far from them, a herd of many hogs, grazing.

31 Now the demons entreated Him, saying, "If You are casting us out, dispatch us into the herd of hogs."

32 And He said to them, "Go!" Now they, coming out, come away into the hogs. And lo! the entire herd rushes down the precipice into the sea and died in the waters.

33 Now the graziers fled, and, coming away into the city, they report all, and the case of the demoniacs.

34 And lo! the entire city came out to meet with Jesus, and, perceiving Him, they entreat that He may be proceeding from their boundaries.

Matthew 9

1 And, stepping into a ship, He ferries over and came into His own city.

2 And lo! they brought to Him a paralytic, prostrate on a couch. And Jesus, perceiving their faith, said to the paralytic, "Courage, child! Pardoned are your sins!"

3 And lo! some of the scribes say among themselves, "This man is blaspheming!"

4 And Jesus, perceiving their sentiments, said, "Why are you brooding wickedness in your hearts?"

5 For what is easier, to be saying, 'Pardoned are your sins,' or to be saying, 'Rouse and walk'?

6 Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins—then He is saying to the paralytic, "Being roused, pick up your couch and go into your house."

7 And, being roused, he came away into his house.

8 Now, on perceiving it, the throngs were afraid, and they glorify God, Who is giving such authority to men.

9 And Jesus, passing by thence, perceived a man termed Matthew sitting at the tribute office, and He is saying to him, "Follow Me!" And, rising, he follows Him.

10 And it came, at His lying back at table in the house, and lo! many tribute collectors and sinners, coming, lay back at the table together with Jesus and His disciples.

11 And, perceiving it, the Pharisees said to His disciples, "Wherefore is your teacher eating with tribute collectors and sinners?"

12 Now hearing, He said, "No need have the strong of a physician, but those having an illness.

13 Now go, learn what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the just but sinners."

14 Then coming to Him are the disciples of John, saying, "Wherefore are we and the Pharisees fasting much, yet your disciples are not fasting?"

15 And Jesus said to them, "The sons of the bridal chamber can not be mourning, in as much as the bridegroom is with them. Yet coming will be the days whenever the bridegroom may be taken away from them, and then they will be fasting.

16 "Now no one is patching a patch of unshrunk shred on an old cloak, for the patch which fills it up is lifting some from the cloak itself, and the rent is becoming worse.

17 Neither are they draining fresh wine into old wine skins; otherwise, surely the wine skins are bursting, and the wine is spilling, and the wine skins perish. But they are draining fresh wine into new wine skins, and both are preserved."

18 As He is speaking of these things to them, lo! one approaching Him, a chief, worshiped Him, saying, "My daughter just now deceases, but come and place Thy hand on her, and she shall live."

19 And, being roused, Jesus and His disciples follow him.

20 And lo! a woman with a hemorrhage twelve years, approaching from behind, touches the tassel of His cloak,

21 for she said in herself, "If ever I should only be touching His cloak, I shall be saved."

22 Now Jesus, being turned and perceiving her, said, "Courage, daughter! Your faith has saved you." And saved was the woman from that hour.

23 And Jesus, coming into the house of the chief, and perceiving the flutists and the throng making a tumult,

24 said, "Retire, for the maiden did not die, but is drowsing." And they ridiculed Him.

25 Now when the throng was ejected, entering, He holds her hand, and the maiden was roused.

26 And the fame of this came out into the whole of that land.

27 And as Jesus is passing by thence, two blind men follow Him, clamoring and saying, "Be merciful to us, Son of David!"

28 Now on His coming into the house, the blind men come to Him. And Jesus is saying to them, "You are believing that I am able to do this?" They are saying to Him, "Yes, Lord."

29 Then He touches their eyes, saying, "According to your faith let it be with you."

30 And opened were their eyes. And Jesus mutters to them, saying, "See! Let no one know!"

31 Yet they, coming out, blaze Him abroad in the whole of that land.

32 Now at their coming out, lo! they bring to Him a mute demoniac.

33 And the demon being cast out, the mute man speaks. And the throngs marvel, saying, "Never did it appear thus in Israel!"

34 Yet the Pharisees said, "By the chief of the demons is he casting out the demons."

35 And Jesus led them about all the cities and the villages, teaching in their synagogues and heralding the evangel of the kingdom, and curing every disease and every debility.

36 Now, perceiving the throngs, He has compassion on them, for they were bothered and tossed as if sheep having no shepherd.

37 Then He is saying to His disciples, "The harvest, indeed, is vast, yet the workers are few.

38 Beseech, then, the Lord of the harvest, so that He should be ejecting workers into His harvest."

Matthew 10

1 And, calling His twelve disciples to Him, He gives them authority over unclean spirits, so as to be casting them out, and to be curing every disease and every debility.

2 Now the names of the twelve apostles are these: First, Simon, termed Peter, and Andrew, his brother, and James of Zebedee, and John, his brother;

3 Philip and Bartholomew, Thomas and Matthew, the tribute collector, James of Alpheus and Thaddeus,

4 Simon the Cananite, and Judas Iscariot, who also gives Him up.

5 These twelve Jesus commissions, charging them, saying, "Into a road of the nations you may not pass forth, and into a city of the Samaritans you may not be entering.

6 Yet be going rather to the lost sheep of the house of Israel.

7 Now going, herald, saying that `Near is the kingdom of the heavens!"

8 The infirm be curing, the dead be rousing, lepers be cleansing, demons be casting out. Gratuitously you got; gratuitously be giving.

9 You should not be acquiring gold, nor yet silver, nor yet copper in your girdles,

10 No beggar's bag for the road, nor yet two tunics, nor yet sandals, nor yet a club; for worthy is the worker of his nourishment.

11 "Now, into whichever city or village you may be entering, inquire who in it is worthy, and there remain till you should be coming out.

12 Now, on entering into a house, salute it,

13 and if, indeed, the house should be worthy, let your peace come on it. Yet if it should not be worthy, let your peace be turned back on you.

14 And whosoever should not be receiving you, nor yet be hearing your words, coming outside of that house or city or village, shake off the dust from your feet.

15 Verily, I am saying to you, More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that city.

16 "Lo! I am dispatching you as sheep in the midst of wolves. Become, then, prudent as serpents and artless as doves.

17 Now take heed of men, for they will be giving you up to Sanhedrins, and in their synagogues will they be scourging you.

18 Now before governors and kings also shall you be led on My account, for a testimony to them and to the nations.

19 "Now, whenever they may be giving you up, you should not be worrying about how or what you should be speaking, for it shall be given you in that hour what you should be speaking,

20 for not you are speaking, but the spirit of your Father is speaking in you.

21 "Now brother shall be giving up brother to death, and father, child, and children shall be rising up against parents, and shall be putting them to death.

22 And you shall be hated by all because of My name. Yet he who endures to the consummation, he shall be saved.

23 Now, whenever they may be persecuting you in this city, flee into a different one, for, verily, I am saying to you, Under no circumstances should you be finishing the cities of Israel till the Son of Mankind may be coming.

24 "A disciple is not above his teacher, neither a slave above his lord.

25 Sufficient is it for the disciple that he may be becoming as his teacher, and the slave as his lord. If they surname the householder Beezeboul, how much rather those of his household.

26 Do not, then, be afraid of them, for nothing is covered, which shall not be revealed, and hidden which shall not be known.

27 What I am saying to you in the darkness, say in the light. And what you are hearing in the ear, herald on the housetops.

28 "And do not fear those who are killing the body, yet are not able to kill the soul. Yet be fearing Him, rather, Who is able to destroy the soul as well as the body in Gehenna.

29 Are not two sparrows selling for a penny? And not one of them will be falling on the earth without your Father.

30 Now of your head even the hairs are all numbered.

31 Then do not fear! Of more consequence than many sparrows are you.

32 "Everyone, then, who shall be avowing Me in front of men, him will I also be avowing in front of My Father Who is in the heavens.

33 Yet, who should ever be disowning Me in front of men, I also will be disowning him in front of My Father Who is in the heavens.

34 "You should not be inferring that I came to be casting peace on the earth. I did not come to be casting peace, but a sword.

35 For I came to pit a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

36 And the enemies of a man are those of his household.

37 "He who is fond of father or mother above Me is not worthy of Me. And he who is fond of son or daughter above Me is not worthy of Me.

38 And he who is not taking his cross and following after Me is not worthy of Me.

39 He who is finding his soul will be destroying it, and he who destroys his soul on My account will be finding it.

40 "He who is receiving you is receiving Me, and he who is receiving Me is receiving Him Who commissions Me.

41 He who is receiving a prophet in the name of a prophet shall be obtaining a prophet's wages. And he who is receiving a just man in the name of a just man shall be obtaining a just man's wages.

42 And whoever should be giving one of these little ones only a cool cup to drink, in the name of a disciple, verily, I am saying to you, by no means should he be losing his wages."

Matthew 11

1 And it came, when Jesus finishes prescribing to His twelve disciples, that He proceeded thence to be teaching and heralding in their cities.

2 Now John, hearing in the prison of the works of Christ, sending through his disciples,

3 said to Him, "Art Thou the coming One, or may we be hoping for a different One?"

4 And answering, Jesus said to them, "Go, report to John what you are hearing and observing:

5 The blind are receiving sight, and the lame are walking; lepers are being cleansed, and the deaf are hearing, and the dead are being roused, and to the poor the evangel is being brought.

6 And happy is he who should not be snared in Me."

7 Now, at their going, Jesus begins to be saying to the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed being shaken by the wind?

8 But what do you come out to perceive? A man garbed in soft garments? Lo! those wearing soft garments are in the houses of kings.

9 But for what do you come out? A prophet to perceive? Yes, I am saying to you, and exceedingly more than a prophet.

10 This is he concerning whom it is written, `Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.'

11 "Verily, I am saying to you, Not among those born of women has there been roused a greater than John the baptist. Yet he who is smaller, in the kingdom of the heavens is greater than he.

12 Now, from the days of John the baptist hitherto, the kingdom of the heavens is being violently forced and the violent are snatching it.

13 For all the prophets and the law prophesy till John.

14 And, if you are willing to receive him, he is Elijah who is about to be coming.

15 Who has ears to hear, let him hear!

16 "Now to what shall I be likening this generation? Like is it to little boys and girls sitting in the markets, who, shouting to the others,

17 are saying, `We flute to you and you do not dance! We wail and you do not grieve!'

18 For John came neither eating nor drinking, and they are saying, `A demon has he!'

19 The Son of Mankind came eating and drinking, and they are saying, `Lo! a man gluttonous and a tippler, a tribute collectors' and sinners' friend!' And justified was Wisdom by her acts."

20 Then He begins to reproach the cities in which most of His powerful deeds occurred, for they do not repent.

21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the powerful deeds which are occurring in you occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes.

22 Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.

23 "And you, Capernaum! Not to heaven shall you be exalted! To the unseen shall you subside, for, if the powerful deeds which are occurring in you had occurred in Sodom, it might remain unto today.

24 Moreover, I am saying to you that for the land of Sodom shall it be more tolerable in the day of judging than for you."

25 At that season, answering, Jesus said, "I am acclaiming Thee, Father, Lord of heaven and earth, for Thou hidest these things from the wise and intelligent and Thou dost reveal them to minors.

26 Yea, Father, seeing that thus it became a delight in front of Thee.

27 "All was given up to Me by My Father. And no one is recognizing the Son except the Father; neither is anyone recognizing the Father except the Son and he to whom the Son should be intending to unveil Him.

28 Hither to Me, all who are toiling and laden, and I will be giving you rest.

29 Lift My yoke upon you and be learning from Me, for meek am I and humble in heart, and you shall be finding rest in your souls,

30 for My yoke is kindly and My load is light."

Matthew 12

1 At that season Jesus went through the sowings on the sabbaths. Now His disciples hunger, and they begin to be plucking the ears and to be eating.

2 Now the Pharisees, perceiving it, say to Him, "Lo! your disciples are doing what is not allowed to be done on a sabbath."

3 Yet He said to them, "Did you not read what David does when he hungers, and those with him: 4 how he entered into the house of God and they ate the show bread, which he was not allowed to eat, neither those with him, except the priests only?

5 "Or did you not read in the law that on the sabbaths the priests in the sanctuary are profaning the sabbath and are faultless?

6 Now I am saying to you that a Greater than the sanctuary is here.

7 Now if you had known what this is: Mercy am I wanting, and not sacrifice—you would not convict the faultless,

8 for the Son of Mankind is Lord of the sabbath."

9 And, proceeding thence, He came into their synagogue.

10 And lo! a man having a withered hand. And they inquire of Him, saying, "Is it allowed on the sabbaths to cure?" that they should be accusing Him.

11 Now He said to them, "What man of you will there be, who will have one sheep, and if ever this should be falling into a pit on the sabbaths, will not take hold of it and raise it?

12 Of how much more consequence, then, is a man than a sheep! So that it is allowed to be doing ideally on the sabbaths."

13 Then He is saying to the man, "Stretch out your hand." And he stretches it out and it was restored, sound as the other.

14 Now, coming out, the Pharisees held a consultation against Him, so that they should be destroying Him.

15 Now Jesus, knowing it, retires thence. And many follow Him, and He cures them all.

16 And He warns them that they should not be making Him manifest,

17 that fulfilled may be that which is declared through Isaiah the prophet, saying,

18 Lo, My Boy Whom I prefer! My Beloved, in Whom My soul delights! I shall be placing My spirit on Him, And He shall be reporting judging to the nations.

19 He will not be brawling, nor clamoring, Nor will anyone be hearing His voice in the squares.

20 A reed that is bruised He will not be fracturing. And flax that is smouldering He will not be extinguishing... Till He should ever be casting out judging for victory.

21 And on His name the nations will be relying.

22 Then was brought to Him a demoniac, blind and mute, and He cures him, so that the mute man is speaking and observing.

23 And amazed are all the throngs, and they said, "Is not this the Son of David?"

24 Now the Pharisees, hearing it, said, "This man is not casting out the demons except by Beezeboul, the chief of the demons."

25 Now, having perceived their sentiments, He said to them, "Every kingdom parted against itself is being desolated, and every city or house parted against itself shall not stand.

26 And if the Satan is casting out the Satan, he is parted against himself. How, then, shall his kingdom stand?

27 "And if I, by Beezeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges.

28 "Now if, by the spirit of God, I am casting out demons, consequently the kingdom of God outstrips in time to you.

29 Or how can anyone be entering into the house of the strong one, and plunder his gear, if ever he should not first be binding the strong one? And then he will be plundering his house.

30 He who is not with Me is against Me, and he who is not gathering with Me is scattering.

31 "Therefore I am saying to you, Every sin and blasphemy shall be pardoned men, yet the blasphemy of the spirit shall not be pardoned.

32 And whosoever may be saying a word against the Son of Mankind, it will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, neither in this eon nor in that which is impending.

33 "Either make the tree ideal and its fruit ideal, or make the tree rotten and its fruit rotten, for by its fruit the tree is known.

34 "Progeny of vipers! How can you be speaking what is good, being wicked? For out of the superabundance of the heart the mouth is speaking.

35 The good man out of his good treasure is extracting good things; and the wicked man out of his wicked treasure is extracting wicked things.

36 Now I am saying to you that, for every idle declaration which men shall be speaking, they shall be rendering an account concerning it in the day of judging.

37 For by your words shall you be justified, and by your words shall you be convicted."

38 Then some of the scribes and Pharisees answered Him saying, "Teacher, we want to see a sign from you."

39 Yet He, answering, said to them, "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be given to it except the sign of Jonah the prophet.

40 For even as Jonah was in the bowel of the sea monster three days and three nights, thus will the Son of Mankind be in the heart of the earth three days and three nights.

41 "Men, Ninevites, will be rising in the judging with this generation and will be condemning it, for they repent at the heralding of Jonah, and lo! more than Jonah is here!

42 "The queen of the south will be roused in the judging with this generation and will be condemning it, for she came from the ends of the earth to hear the wisdom of Solomon, and lo! more than Solomon is here!

43 "Now, whenever the unclean spirit may be coming out from a man, it is passing through waterless places seeking rest, and is not finding it.

44 Then it is saying, 'Into my home will I be turning back, whence I came out.' And coming, it is finding it unoccupied, and swept and decorated.

45 Then it is going and taking along with itself seven other spirits, more wicked than itself, and entering, it is dwelling there. And the last state of that man is becoming worse than the first. Thus will it be to this wicked generation also."

46 At His still speaking to the throngs, lo! His mother and brothers stood outside seeking to speak to Him.

47 Now someone of His disciples said, "Lo! Thy mother and Thy brothers stand outside. They are seeking to speak to Thee."

48 Yet He, answering, said to the one saying it to Him, "Who is My mother, and who are My brothers?"

49 And stretching out His hand over His disciples, He said, "Lo! My mother and My brothers!

50 For anyone whoever should be doing the will of My Father Who is in the heavens, he is My brother and sister and mother!"

Matthew 13

1 In that day Jesus, coming out of the house, sat beside the sea.

2 And gathered to Him were vast throngs, so that He steps into a ship to be sitting, and the entire throng stood on the beach.

3 And He speaks many things to them in parables, saying, "Lo! out came the sower to be sowing.

4 And, in his sowing, some, indeed, falls beside the road, and the flying creatures came and devoured it.

5 Yet other falls on rocky places, where it had not much earth, and immediately it shoots up, because it has no depth of earth.

6 Yet at the rising of the sun, it is scorched, and, because it has no root, it is withered.

7 Yet other falls on thorns, and the thorns come up and smother it.

8 Yet other falls on ideal earth and gave fruit, some, indeed, a hundred, yet some sixty, yet some thirtyfold.

9 Who has ears to hear, let him hear!"

10 And, approaching, the disciples say to Him, "Wherefore art Thou speaking in parables to them?"

11 Now, answering, He said to them that "To you has it been given to know the secrets of the kingdom of the heavens, yet to those it has not been given.

12 For anyone who has, to him shall be given, and he shall have a superfluity. Yet anyone who has not, that also which he has shall be taken away from him.

13 Therefore in parables am I speaking to them, seeing that, observing, they are not observing, and hearing, they are not hearing, neither are they understanding.

14 And filled up in them is the prophecy of Isaiah, that is saying, `In hearing, you will be hearing, and may by no means be understanding, And observing, you will be observing, and may by no means be perceiving."

15 For stoutened is the heart of this people, And with their ears heavily they hear, And with their eyes they squint, Lest at some time they may be perceiving with their eyes, And with their ears should be hearing, And with their heart may be understanding, And should be turning about, And I shall be healing them.'

16 "Yet happy are your eyes, for they are observing, and your ears, for they are hearing.

17 For verily I am saying to you that many prophets and just men yearn to perceive what you are observing, and perceive not, and to hear what you are hearing, and hear not.

18 "You, then, hear the parable of the sowing.

19 At everyone hearing the word of the kingdom and not understanding, coming is the wicked one and snatching what has been sown in his heart. This is he who is being sown beside the road.

20 Yet he who is being sown on the rocky places, this is he who is hearing the word and straightway with joy is getting it,

21 yet has no root in himself, but is temporary. Now at the coming of affliction or persecution because of the word, straightway he is snared.

22 Now he who is being sown in the thorns, this is he who is hearing the word, and the worry of this eon and the seduction of riches are stifling the word, and it is becoming unfruitful.

23 Now he who is being sown on the ideal earth, this is he who is hearing the word and understanding, who by all means is bearing fruit, and is producing; these indeed, a hundred, yet these sixty, yet these thirtyfold."

24 Another parable He places before them, saying, "Likened was the kingdom of the heavens to a man sowing ideal seed in his own field.

25 Yet, while the men are drowsing, his enemy came and sows darnel over amidst the grain, and came away.

26 Now, when the blade germinates and produces fruit, then appeared also the darnel.

27 "Now, approaching, the slaves of the householder said to him, `Lord, do you not sow ideal seed in your field? Whence, then, has it darnel?"

28 Now he averred to them, `A man, an enemy, does this.' Now the slaves are saying to him, `Do you, then, want us to come away that we should be culling them?"

29 Yet he is averring, `By no means, lest at some time, while culling the darnel, you should be rooting up the grain at the same time with it.

30 Leave both to grow up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, `Cull first the darnel, and bind them into bundles to burn them up. Yet the grain gather into my barn."

31 Another parable He places before them, saying, "Like is the kingdom of the heavens to a kernel of mustard which a man, getting, sows in his field;
32 which, indeed, is smaller than all the seeds, yet, whenever it may be grown, is greater than the greens, and is becoming a tree, so that the flying creatures of heaven are coming and roosting among its boughs."
33 Another parable He speaks to them, saying, "Like is the kingdom of the heavens to leaven which a woman, getting, hides in three seahs of meal, till the whole was leavened."
34 All these things Jesus speaks in parables to the throngs, and apart from a parable He spoke nothing to them,
35 so that fulfilled may be that which is declared through the prophet saying, I shall be opening My mouth in parables, I shall be emitting what is hid from the disruption.
36 Then, leaving the throngs, He entered into the house. And His disciples come to Him, saying, "Elucidate to us the parable of the darnel of the field."
37 Now He, answering, said, "He Who is sowing the ideal seed is the Son of Mankind.
38 Now the field is the world. Now the ideal seed, these are the sons of the kingdom. Now the darnel are the sons of the wicked one.
39 Now the enemy who sows them is the Adversary. Now the harvest is the conclusion of the eon. Now the reapers are messengers.
40 Even as the darnel, then, are being culled and burned up with fire, thus shall it be in the conclusion of the eon.
41 The Son of Mankind shall be dispatching His messengers, and they shall be culling out of His kingdom all the snares and those doing lawlessness,
42 and they shall be casting them into a furnace of fire. There shall be lamentation and gnashing of teeth.
43 Then shall the just be shining out as the sun in the kingdom of their Father. Who has ears to hear, let him hear!
44 "Like is the kingdom of the heavens to a treasure hidden in the field, finding which, a man hides it, and, in his joy, is going away, and is selling all, whatever he has, and is buying that field.
45 "Again, like is the kingdom of the heavens to a man, a merchant, seeking ideal pearls.
46 Now, finding one very precious pearl, he comes away, having disposed of all whatever he had, and buys it.
47 "Again, like is the kingdom of the heavens to a dragnet cast into the sea, which gathers of every species,
48 and, when it was filled full, hauling it up on the beach and being seated, they cull the ideal into crocks, yet the rotten they cast out.
49 Thus shall it be in the conclusion of the eon. The messengers will be coming out and they will be severing the wicked from the midst of the just.
50 And they shall be casting them into a furnace of fire. There shall be lamentation and gnashing of teeth.
51 Do you understand all these things?" They are saying to Him, "Yes."
52 Now He said to them, "Therefore every scribe made a disciple in the kingdom of the heavens is like a man, a householder, who is extracting out of his treasure things new and old."
53 And it occurred, when Jesus finishes these parables, that He withdraws thence.
54 And coming into His own country, He taught them in their synagogue, so that they are astonished, and are saying, "Whence has this one this wisdom and powerful deeds?
55 Is not this the son of the artisan? Is not his mother said to be Miriam, and his brothers James and Joseph and Simon and Judas?
56 And his sisters, are they not all with us? Whence, then, has this one all these?"
57 And they were snared in Him. Yet Jesus said to them, "A prophet is not dishonored except in his own country and in his home."
58 And he does not many powerful deeds there because of their unbelief.

Matthew 14

1 At that season Herod the tetrarch hears tidings of Jesus,
2 and said to his pages, "This is John the baptist. He was roused from the dead and therefore powerful deeds are operating in him."
3 For Herod then, holding John, binds and puts him away in jail also, because of Herodias, the wife of Philip, his brother,
4 for John said to him, "It is not allowed you to have her."
5 And, wanting to kill him, he was afraid of the throng, for they had him as a prophet.
6 Now at the coming of Herod's birthday celebrations, the daughter of Herodias dances in the midst and pleases Herod.
7 Whence, with an oath, he avows to give her whatsoever she should be requesting.
8 Now she, being egged on by her mother, is averring, "Give me here, on a platter, the head of John the baptist."
9 And the king, being sorry, yet because of the oaths and those lying back at table with him, orders it to be given.
10 And sending, he beheads John in the jail.
11 And his head was brought on a platter and given to the maiden, and she carries it to her mother.
12 And approaching, his disciples take away his corpse and entomb it. And, coming, they report to Jesus.
13 Now, hearing it, Jesus retires thence in a ship into a wilderness place privately. And, hearing of it, the throngs follow Him afoot from the cities.
14 And, coming out, He perceived a vast throng, and He has compassion on them and cures those of them who are ailing.
15 Now, evening coming on, the disciples come to Him, saying, "This place is a wilderness, and the hour already passed by. Dismiss, then, the throngs that, coming away into the villages, they should be buying themselves food."
16 Yet Jesus said to them, "They have no need to be coming away. You give them something to eat."
17 Yet they are saying to Him, "Nothing have we here except five cakes of bread and two fishes."
18 Now He said, "Bring them here to Me."
19 And, ordering the throngs to recline on the grass, taking the five cakes of bread and the two fishes, looking up into heaven, He blesses them, and, breaking them, He gives the cakes of bread to the disciples, yet the disciples to the throngs.
20 And they all ate and are satisfied. And they pick up of the superfluous fragments twelve panniers full.
21 Now those eating were about five thousand men, apart from women and little children.
22 And immediately He compels His disciples to step into the ship and to be preceding Him to the other side, till He should be dismissing the throngs.
23 And, dismissing the throngs, He ascended into the mountain privately to pray. Now, evening coming on, He was there alone.
24 Now the ship was already many stadia away from the land, in the midst of the sea, being tormented by the billows, for the wind was contrary.
25 Now in the fourth watch of the night He came to them, walking on the sea.
26 Now the disciples, perceiving Him walking on the sea, were disturbed, saying that "It is a phantom!" And from fear they cry out.
27 Now straightway Jesus speaks to them, saying, "Courage! It is I. Fear not!"
28 Yet, answering Him, Peter said, "Lord, if it is Thou, order me to come to Thee on the waters."
29 Now He said, "Come!" And, descending from the ship, Peter walks on the waters, to come to Jesus.
30 Yet, observing the strong wind, he was afraid. And, beginning to sink, he cries, saying, "Lord, save me!"

31 Now immediately Jesus, stretching out His hand, got hold of him and is saying to him, "Scant of faith, why do you hesitate?"
32 And at their going up into the ship, the wind flags.
33 Now those in the ship worship Him, saying, "Truly, God's Son art Thou!"
34 And, ferrying, they came to land, to Gennesaret.
35 And, recognizing Him, the men of that place dispatch into that whole country about, and they bring to Him all those who have an illness.
36 And they entreated Him that they should only be touching the tassel of His cloak. And whoever touch it were brought safely through.

Matthew 15

1 Then, coming to Jesus from Jerusalem are Pharisees and scribes, saying,
2 "Wherefore are your disciples transgressing the tradition of the elders? For they are not washing their hands whenever they may be eating bread."
3 Now He, answering, said to them, "Wherefore are you also transgressing the precept of God because of your tradition?
4 For God said, 'Honor father and mother,' and, 'He who is saying aught that is evil of father or mother, let him decrease in death.'
5 Yet you are saying that 'Whoever may be saying to father or mother, "An approach present is whatsoever you may be benefited by me,"
6 by no means shall he be honoring his father.' And you invalidate the word of God because of your tradition.
7 Hypocrites! Ideally Isaiah prophesies concerning you, saying,
8 This people with their lips is honoring Me, Yet their heart is away at a distance from Me.
9 Yet in vain are they revering Me, Teaching for teachings the directions of men."
10 And, calling the throng to Him, He said to them, "Hear and understand!
11 Not that which is entering into the mouth is contaminating a man, but that which is going out of the mouth, this is contaminating a man."
12 Then, approaching, the disciples said to Him, "Are you aware that the Pharisees, at hearing the word, are snared?"
13 Now He, answering, said, "Every plant which is not planted by My heavenly Father shall be uprooted.
14 Leave them! Blind guides are they of the blind! Now if the blind should be guiding the blind, both shall be falling into a pit."
15 Now, answering, Peter said to Him, "Decipher for us the parable."
16 Yet He said, "Are you also unintelligent at this point?
17 Not as yet are you apprehending that everything that is going into the mouth is becoming the contents of the bowels, and is being evacuated into the latrine?
18 Now those things going out of the mouth, out of the heart are coming, and those things are contaminating a man.
19 For out of the heart are coming wicked reasonings, murders, adulteries, prostitutions, thefts, false testimonies, calumnies.
20 These are those which are contaminating a man. Now to be eating with unwashed hands is not contaminating a man."
21 And, coming out thence, Jesus retires into parts of Tyre and Sidon.
22 And lo! a Canaanitish woman, coming out from those boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My daughter is evilly demonized."
23 Yet He answered her not a word. And, approaching, His disciples asked Him, saying, "Dismiss her, for she is crying behind us."
24 Now He, answering, said, "I was not commissioned except for the lost sheep of the house of Israel."
25 Yet she, coming, worships Him, saying, "Lord, help me!"

26 Yet He, answering, said, "It is not ideal to be taking the children's bread and to be casting it to the puppies."

27 Yet she said, "Yes, Lord! For the puppies also are eating of the scraps that are falling from their masters' table."

28 Then, answering, Jesus said to her, "O woman, great is your faith! Let it come to be with you as you are wanting." And healed was her daughter from that hour.

29 And, proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat there.

30 And there came to Him vast throngs, having with them the lame, the blind, the mute, the maimed, and many others. And they toss them at His feet, and He cures them,

31 so that the throng marvels, observing the mute speaking, the maimed sound, the lame walking and the blind observing. And they glorify the God of Israel.

32 Now Jesus, calling His disciples to Him, said, "I have compassion on the throng, for already three days they are remaining with Me, and they have nothing that they may be eating, and I am not willing to dismiss them fasting, lest at some time they may be fainting on the road."

33 And the disciples are saying to Him, "From whence, in a wilderness, is so much bread for us, so as to satisfy so much of a throng?"

34 And Jesus is saying to them, "How many cakes of bread have you?" Now they said, "Seven, and a few small fishes."

35 And, charging the throng to lean back on the earth,

36 He took the seven cakes of bread and the fishes, and, giving thanks, He breaks them and gave them to the disciples, yet the disciples to the throngs.

37 And they all ate and are satisfied. And of the superfluous fragments they pick up seven hampers full.

38 Now those eating were about four thousand men, apart from women and little children.

39 And, dismissing the throngs, He stepped into the ship and came into the boundaries of Magadan.

Matthew 16

1 And, approaching, the Pharisees and the Sadducees, trying Him, inquire to have Him exhibit a sign out of heaven to them.

2 Now He, answering, said to them,

4 "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be given to it except the sign of Jonah." And leaving them, He came away.

5 And the disciples, coming to the other side, forgot to get bread.

6 Now Jesus said to them, "See and take heed of the leaven of the Pharisees and Sadducees!"

7 Now they reasoned among themselves, saying that "We got no bread."

8 Now, knowing it, Jesus said, "Why are you reasoning among yourselves, scant of faith, that you have no bread?"

9 Not as yet are you apprehending, neither remembering the five cakes of bread of the five thousand and how many panniers you got?

10 Neither the seven cakes of bread of the four thousand and how many hampers you got?

11 How is it you are not apprehending that I spoke not to you concerning bread? Now take heed of the leaven of the Pharisees and Sadducees."

12 Then they understand that he did not say to take heed of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13 Now Jesus, coming into parts of Caesarea Philippi, asked His disciples, saying, "Who are men saying the Son of Mankind is?"

14 Now they say, "These, indeed, John the baptist; yet others Elijah; yet others Jeremiah or one of the prophets."

15 He is saying to them, "Now you, who are you saying that I am?"

16 Now answering, Simon Peter said, "Thou art the Christ, the Son of the living God."

17 Now, answering, Jesus said to him, "Happy are you, Simon Bar-Jonah, for flesh and blood does not reveal it to you, but My Father Who is in the heavens.

18 Now I, also, am saying to you that you are Peter, and on this rock will I be building My ecclesia, and the gates of the unseen shall not be prevailing against it.

19 I will be giving you the keys of the kingdom of the heavens, and whatsoever you should be binding on the earth shall be those things having been bound in the heavens, and whatsoever you should be loosing on the earth, shall be those having been loosed in the heavens."

20 Then He cautions the disciples that they may be saying to no one that He is the Christ.

21 Thenceforth begins Jesus to show His disciples that He must be coming away into Jerusalem and to be suffering much from the elders and chief priests and scribes, and to be killed, and the third day to be roused.

22 And, taking Him to him, Peter begins to rebuke Him, saying, "Propitious be it to Thee, Lord! By no means shall this be for Thee!"

23 Now, being turned, He said to Peter, "Go away behind Me, satan! A snare are you to Me, for you are not disposed to that which is of God, but that which is of men."

24 Then Jesus said to His disciples: "If anyone is wanting to come after Me, let him renounce himself and pick up his cross and follow Me.

25 For whosoever may be wanting to save his soul shall be destroying it. Yet whoever should be destroying his soul on My account shall be finding it.

26 For what will a man be benefited, if he should ever be gaining the whole world, yet be forfeiting his soul? Or what will a man be giving in exchange for his soul?

27 For the Son of Mankind is about to be coming in the glory of His Father, with His messengers, and then He will be paying each in accord with his practice.

28 Verily I am saying to you that there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the Son of Mankind coming in His kingdom."

Matthew 17

1 And after six days Jesus is taking aside Peter and James and John, his brother, and is bringing them up into a high mountain, privately,

2 and was transformed in front of them. And His face shines as the sun, yet His garments became white as the light.

3 And lo! Moses and Elijah were seen by them, conferring with Him.

4 Now, answering, Peter said to Jesus, "Lord, it is ideal for us to be here! If Thou art willing, I shall be making three tabernacles here, for Thee one, and for Moses one, and for Elijah one."

5 While he is still speaking, lo! a luminous cloud overshadows them, and lo! a voice out of the cloud, saying, "This is My Son, the Beloved, in Whom I delight. Hear Him!"

6 And, hearing it, the disciples fall on their faces and were tremendously afraid.

7 And Jesus approached and, touching them, said, "Be roused, and fear not!"

8 Now, lifting up their eyes, they perceived no one except Jesus Himself only.

9 And, at their descending out of the mountain, Jesus directs them, saying, "Now you may tell no one of the vision till the Son of Mankind may be roused from among the dead."

10 And His disciples inquire of Him, saying, "Why, then, are the scribes saying that Elijah must be coming first?"

11 Now He, answering, said to them that "Elijah is indeed coming, and will be restoring all.

12 Yet I am saying to you that Elijah came already, and they did not recognize him, but they do to him whatever they will. Thus the Son of Mankind also is about to be suffering by them."

13 Then the disciples understand that He spoke to them concerning John the baptist.

14 And, at their coming to the throng, a man came to Him, falling on his knees before Him and saying,

15 "Lord, be merciful to my son, for he is epileptic, and is having an evil time! For often he is falling into the fire and often into the water.

16 And I bring him to Thy disciples, and they could not cure him."

17 Now then answering, Jesus said to them, "O generation unbelieving and perverse! Till when shall I be with you? Till when shall I bear with you? Bring him here to Me."

18 And Jesus rebukes it, and the demon came out from him, and the boy was cured from that hour.

19 Then the disciples, coming to Jesus privately, said, "Wherefore could we not cast it out?"

20 Now He is saying to them, "Because of your scant faith. For verily I am saying to you, If you should have faith as a kernel of mustard, you shall be declaring to this mountain, 'Proceed hence—there!' and it will be proceeding. And nothing will be impossible for you."

22 Now at their conspiring in Galilee, Jesus said to them, "The Son of Mankind is about to be given up into the hands of men,

23 and they will be killing Him, and the third day He will be roused." And they were tremendously sorry.

24 Now at their coming into Capernaum, those getting the double drachma came to Peter and say, "Is not your teacher settling the double drachma tribute?"

25 He is saying, "Yes." And, coming into the house, Jesus forestalls him, saying, "What are you supposing, Simon? The kings of the earth, from whom are they getting tribute or poll tax? From their sons, or from the aliens?"

26 Now he averred, "From the aliens." Now at his saying "From the aliens," Jesus averred to him, "Consequently the sons, surely, are free.

27 Yet, lest we should be snaring them, go, cast a fish hook into the sea, and pick up the first fish coming up, and opening its mouth, you will be finding a stater. Getting that, give it to them for Me and you."

Matthew 18

1 Now in that hour the disciples came to Jesus, saying, "Who, consequently, is greatest in the kingdom of the heavens?"

2 And, calling a little child to Him, He stands it in their midst,

3 and said, "Verily, I am saying to you, If you should not be turning and becoming as little children, you may by no means be entering into the kingdom of the heavens.

4 Who, then, will be humbling himself as this little child, he is the greatest in the kingdom of the heavens.

5 And whosoever should be receiving one such little child in My name is receiving Me.

6 Yet whoever should be snaring one of these little ones who is believing in Me, it is expedient for him that a millstone requiring an ass to turn it may be hanged about his neck, and he should be sunk in the open ocean.

7 "Woe to the world because of snares! For it is a necessity for snares to be coming. Moreover, woe to that man through whom the snare is coming!

8 Now, if your hand or your foot is snaring you, strike it off and cast it from you. Is it ideal for you to be entering into life maimed or lame, or, having two hands or two feet, to be cast into the fire eonian?

9 "And if your eye is snaring you, wrench it out and cast it from you. Is it ideal for you to be entering into life one-eyed, or, having two eyes, to be cast into the Gehenna of fire?

10 "See that you should not be despising one of these little ones, for I am saying to you that their messengers in the heavens are continually observing the face of My Father Who is in the heavens.

12 "What are you supposing? If it should be occurring to any man, with a hundred sheep, that even one of them should be led astray, will he not leave the ninety-nine sheep on the mountains, and go and seek the one which is straying?

13 And if he should come to find it, verily, I am saying to you that he is rejoicing over it, rather than over the ninety-nine that have not strayed.

14 Thus it is not the will in front of your Father Who is in the heavens that one of these little ones should be perishing.

15 "Now, if ever your brother should be sinning, go and expose him between you and him alone. If ever he should be hearing you, you gain your brother.

16 Yet if ever he should not be hearing, take still one or two others along with you, that at the mouth of two witnesses, or of three, every declaration may be made to stand.

17 Now, if ever he should be disobeying them, tell it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let him be to you even as the man of the nations, and the tribute collector.

18 "Verily, I am saying to you, Whatsoever you should be binding on the earth shall be those things having been bound in the heavens, and whatsoever you should be loosing on the earth shall be those loose in heaven.

19 "Again, verily, I am saying to you that, if ever two of you should be agreeing on the earth concerning any matter, whatsoever it is they should be requesting shall be coming to them from My Father Who is in the heavens.

20 For where two or three are, gathered in My name, there am I in the midst of them."

21 Then, approaching, Peter said to Him, "Lord, how many times shall my brother be sinning against me and I shall be pardoning him? Till seven times?"

22 Jesus is saying to him, "I am not saying to you `Till seven times,' but `Till seventy times and seven,'

23 "Therefore likened was the kingdom of the heavens to a man, a king, who wants to settle accounts with his slaves.

24 Now, at his beginning to settle, one debtor was brought to him who owed ten thousand talents.

25 Now, at his not having wherewith to pay, the lord orders him to be disposed of, and his wife and children and all, whatever he has, and payment to be made.

26 Falling down, then, that slave worshiped him, saying, `Lord, be patient with me, and I will pay you all!'

27 Now, having compassion, the lord of that slave dismisses him, and remits his loan.

28 "Yet, coming out, that slave found one of his fellow slaves, who owed him a hundred denarii, and, holding him, he choked him, saying, `Pay, if you are owing anything!'

29 Falling down, then, his fellow slave entreated him, saying, `Be patient with me, and I will pay you all!'

30 Yet he would not, but, coming away, he casts him into jail, till he may pay what he is owing.

31 "Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and coming, they elucidate to their lord all that is occurring.

32 "Then his lord, calling him to him, is saying to him, `Wicked slave! That entire debt I remit to you, since you entreat me.

33 Was it not binding on you also to be merciful to your fellow slave, as I also am merciful to you?"

34 And, being indignant, his lord gives him up to the tormentors till he may pay all he is owing him.

35 "Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother, from your hearts."

Matthew 19

1 And it occurred, when Jesus finishes these sayings, He withdraws from Galilee and came into the boundaries of Judea, the other side of the Jordan.

2 And vast throngs follow Him, and He cures them there.

3 And the Pharisees came to Him, trying Him, and saying, "Is it allowed one to dismiss his wife for every cause?"

4 Now He, answering, said, "Did you not read that the Maker from the beginning makes them male and female,

5 and He said, `On this account a man shall be leaving father and mother and shall be joined to his wife, and the two shall be one flesh?"

6 So that no longer are they two, but one flesh. What God, then, yokes together, let not man be separating."

7 They are saying to Him, "Why, then, does Moses direct to give a scroll of divorce and to dismiss her?"

8 Jesus is saying to them, that "Moses, in view of your hardheartedness, permits you to dismiss your wives. Yet from the beginning it has not come to be thus.

9 "Now I am saying to you that whoever should be dismissing his wife (not for prostitution) and should be marrying another, is committing adultery, and he who marries her who has been dismissed, is committing adultery."

10 The disciples are saying to Him, "If the cause of a man with a woman is thus, it is not expedient to marry."

11 Yet He said to them, "Not all are containing this saying, but those to whom it has been given.

12 For there are eunuchs who were born thus out of their mother's womb, and there are eunuchs who are emasculated by men, and there are eunuchs who emasculate themselves because of the kingdom of the heavens. The one able to contain it, let him contain it."

13 Then little children were brought to Him, that He may be placing His hands on them and should be praying. Yet the disciples rebuke them.

14 Yet Jesus said to them, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of the heavens."

15 And, placing His hands on them, He went thence.

16 And lo! one coming to Him said, "Teacher, what good shall I be doing that I should be having life eonian?"

17 Yet He said to him, "Why are you asking Me concerning good? One is good. Yet if you are wanting to be entering into life, keep the precepts."

18 He is saying to Him, "Which?" Now Jesus said, "These: `You shall not be murdering.' `You shall not be committing adultery.' `You shall not be stealing.' `You shall not be testifying falsely.'

19 `Be honoring father and mother,' and `You shall be loving your associate as yourself.'"

20 The youth is saying to Him, "These all I maintain. In what am I still deficient?"

21 Jesus averred to him, "If you are wanting to be perfect, go, sell your possessions and be giving to the poor, and you will be having treasure in the heavens. And hither! Follow Me."

22 Now, hearing this word, the youth came away sorrowing, for he had many acquisitions.

23 Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering into the kingdom of the heavens.

24 Yet again, I am saying to you that it is easier for a camel to be entering through the eye of a needle than for a rich man to be entering into the kingdom of God."

25 Now, hearing it, the disciples were tremendously astonished, saying, "Who, consequently, can be saved?"

26 Now, looking at them, Jesus said to them, "With men this is impossible, yet with God all is possible."

27 Then, answering, Peter said to Him, "Lo! we leave all and follow Thee. What, consequently, will it be to us?"

28 Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in the renascence whenever the Son of Mankind should be seated on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

29 And everyone who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundred-fold shall be getting, and shall be enjoying the allotment of life eonian.

30 Yet many of the first shall be last, and the last first.

Matthew 20

1 "For like is the kingdom of the heavens to a man, a householder, who came out at the same time with the morning to hire workers for his vineyard.

2 Now, agreeing with the workers for a denarius a day, he dispatches them into his vineyard.

3 "And, coming out about the third hour, he perceived others standing in the market, idle.

4 And to those he said, `You also go into my vineyard, and whatsoever may be just I shall be giving you.' Now they came away.

5 Now, again coming out about the sixth and ninth hour, he does similarly.

6 "Now, about the eleventh, coming out, he found others standing. And he is saying to them, `Why stand you here the whole day idle?'

7 They are saying to him that `No one hires us.' He is saying to them, `You also go into the vineyard.'

8 "Now, evening coming on, the lord of the vineyard is saying to his manager, `Call the workers and pay them the wages, beginning from the last, to the first.'

9 "And, coming, those hired about the eleventh hour got a denarius apiece.

10 And, coming, the first infer that they will be getting more. And they also got a denarius apiece.

11 Now, getting it, they murmured against the householder,

12 saying, `These last do one hour, and you make them equal to us who bear the burden of the day and the scorching heat.'

13 Yet he, answering one of them, said, `Comrade, I am not injuring you! Did you not agree with me for a denarius?

14 Pick up what is yours and go away. Now I want to give to this last one even as to you.

15 Is it not allowed me to do what I want with that which is mine? Or is your eye wicked, seeing that I am good?

16 Thus shall the last be first, and the first last."

17 Now Jesus, being about to go up into Jerusalem, took aside the twelve disciples privately. And on the road He said to them:

18 "Lo! we are going up into Jerusalem, and the Son of Mankind will be given up to the chief priests and scribes, and they will be condemning Him to death.

19 And they will be giving Him up to the nations, to scoff at and scourge and crucify. And the third day He will be roused."

20 Then the mother of the sons of Zebedee came to Him with her sons, worshiping and requesting something from Him.

21 Now He said to her, "What are you wanting?" She is saying to Him, "Say that these, my two sons, should be seated, one at Thy right and one at Thy left, in Thy kingdom."

22 Now answering, Jesus said, "You are not aware what you are requesting. Are you able to be drinking the cup which I am about to be drinking?" They are saying to Him, "We are able."

23 He is saying to them, "My cup, indeed, you shall be drinking. Yet to be seated at My right and at My left is not Mine to give, but is for whom it has been made ready by My Father."

24 And, hearing of it, the ten resent as to the two brothers.

25 Now Jesus, calling them to Him, said, "You are aware that the chiefs of the nations are lording it over them, and the great are coercing them.

26 Not thus is it to be among you. But whosoever may be wanting to become great among you, let him be your servant,

27 and whoever may be wanting to be foremost among you, let him be your slave,

28 even as the Son of Mankind came, not to be served, but to serve, and to give His soul a ransom for many."

29 And at their going out from Jericho a vast throng follows Him.

30 And lo! two blind men, sitting beside the road, hearing that Jesus is passing by, cry, saying, "Lord, be merciful to us! Son of David!"

31 Yet the throng rebukes them, that they should be silent. Yet they cry the louder, saying, "Lord, be merciful to us! Son of David!"

32 And, standing, Jesus summons them and said, "What are you wanting that I shall be doing to you?"

33 They are saying to Him, "Lord, that our eyes may be opened!"

34 Now, having compassion, Jesus touches their eyes, and immediately they receive sight and follow Him.

Matthew 21

1 And when they draw near to Jerusalem and came into Bethphage on the Mount of Olives, then Jesus dispatches two disciples,

2 saying to them, "Go into the village facing you, and immediately you will be finding an ass, bound, and a colt with her. Loosing them, lead them to Me.

3 And if anyone should be saying anything to you, you shall be declaring that `The Lord has need of them.' Now straightway he will be dispatching them."

4 Now the whole of this has occurred that that may be fulfilled which is declared through the prophet, saying,

5 Say to the daughter of Zion, Lo! your King is coming to you, Meek, and mounted on an ass, And on a colt, the foal of a yokebeast.

6 Now the disciples, going and doing according as Jesus arranges with them,

7 led the ass and the colt, and place garments on them, and He is seated upon them.

8 Now most of the throng strew their own garments in the road, yet others chopped boughs from the trees and strewed them in the road.

9 Now the throngs preceding and following Him cried, saying, "Hosanna to the Son of David! `Blessed be He Who is coming in the name of the Lord!' Hosanna among the highest!"

10 And at His entering into Jerusalem, the entire city is aquake, saying, "Who is this?"

11 Yet the throngs said, "this is the prophet Jesus, from Nazareth of Galilee."

12 And Jesus entered into the sanctuary and cast out all those selling and buying in the sanctuary, and the tables of the brokers He overturns, and the seats of those selling doves.

13 And He is saying to them, "It is written, `My house a house of prayer shall be called,' yet you are making it a burglars' cave."

14 And the blind and lame came to Him in the sanctuary, and He cures them.

15 Now the chief priests and the scribes, perceiving the marvels which He does, and the boys crying in the sanctuary and saying, "Hosanna to the Son of David!" resent it,

16 and say to Him, "Are you hearing what these are saying?" Yet Jesus is saying to them, "Yes. Did you never read that `Out of the mouth of minors and sucklings Thou dost attune praise?"

17 And, leaving them, He came out of the city into Bethany and is camped out there.

18 Now in the morning, leading them back into the city, He hungers.

19 And, perceiving one fig tree on the roadside, He came to it and found nothing on it except leaves only. And He is saying to it, "No longer, by any means, may fruit be coming of you for the eon." And withered instantly is the fig tree.

20 And, perceiving it, the disciples marvel, saying, "How instantly withered is the fig tree.

21 Now, answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, not only that to the fig tree will you be doing, but if you should be saying to this mountain also, `Be picked up and cast into the sea!' it will be occurring.

22 And all, whatsoever you should be requesting in prayer, believing, you shall be getting."

23 And at His coming into the sanctuary, the chief priests and the elders of the people came to Him while He was teaching, saying, "By what authority are you doing these things, and who gives you this authority?"

24 Now answering, Jesus said to them, "I also shall ask you one word, which, if you should be telling Me, I also shall be declaring to you by what authority I am doing these things.

25 The baptism of John—whence was it? Of heaven or of men?" Now they reasoned with themselves, saying, "If we should be saying, `Of heaven,' He will be declaring to us, `Wherefore, then, do you not believe him?"

26 Yet if we should be saying, `Of men,' we are fearing the throng, for all are having John as a prophet."

27 And, answering Jesus, they said, "We are not aware." He also averred to them, "Neither am I telling you by what authority I am doing these things.

28 "Now what are you supposing? A man had two children. And, coming to the first, he said, `Child, go today, work in my vineyard.'

29 Yet he, answering, said, `I do not want to.' Yet subsequently, regretting it, he went forth.
30 Now, coming to the second, he said similarly. Now he, answering, said, "I go, lord! and he went not forth.
31 Which of the two does the will of the father?" They are saying, "The first." Jesus is saying to them, "Verily, I am saying to you that the tribute collectors and the prostitutes are preceding you into the kingdom of God.
32 For John came to you on the road of righteousness, and you do not believe him. Yet the tribute collectors and the prostitutes believe him. Now you, perceiving it, did not even regret subsequently, so as to believe him.
33 "Another parable hear: A man who was a householder plants a vineyard and places a stone dike about it, and excavates a trough in it, and builds a tower, and leased it to farmers, and travels.
34 Now when the season of the fruits draws near, he dispatches his slaves to the farmers to be getting his fruits.
35 And the farmers, taking his slaves, indeed, lash one, yet kill one, yet pelt one with stones.
36 Again he dispatches other slaves, more than the first. And they do to them similarly.
37 "Yet subsequently he dispatches to them his son, saying, `They will be respecting my son.'
38 Yet the farmers, perceiving the son, said among themselves, `This is the enjoyer of the allotment. Hither! We should be killing him and have the enjoyment of his allotment.'
39 And taking him they cast him out of the vineyard and kill him.
40 Whenever, then, the lord of the vineyard may be coming, what will he be doing to those farmers?"
41 They are saying to Him, "Evil men! Evilly will he be destroying them, and the vineyard will he be leasing to other farmers, who will be rendering the fruits to him in their seasons."
42 Jesus is saying to them, "Did you never read in the scriptures, `The stone which is rejected by the builders, This came to be for the head of the corner. From the Lord came this, and it is marvelous in our eyes'?
43 Therefore am I saying to you that the kingdom of God shall be taken away from you and shall be given to a nation producing its fruits.
44 And he who is falling on this stone shall be shattered, yet on whomever it should be falling, it will be scattering him like chaff."
45 And the chief priests and the Pharisees, hearing His parables, know that He is saying this concerning them.
46 And, seeking to hold Him, they were afraid of the throngs, since they had Him for a prophet.

Matthew 22

1 And, answering, Jesus speaks to them again in parables, saying,
2 "Likened was the kingdom of the heavens to a man, a king, who makes wedding festivities for his son.
3 And he dispatches his slaves to call those invited to the wedding festivities, and they would not come.
4 Again he dispatches other slaves, saying, `Say to those invited, "Lo! my luncheon have I made ready, my bulls and grain-fed animals have been sacrificed, and all is ready: Hither for the wedding festivities!"'
5 Yet they, not caring, came away, one, indeed, to his own field, yet one to his merchandise.
6 Yet the rest, taking hold of his slaves, outrage and kill them.
7 Now the king is angered, and, sending his troops, destroys those murderers and sets their city in flames.
8 "Then he is saying to his slaves, `The wedding, indeed, is ready, yet those invited were not worthy.
9 Go, then, to the exits of the roads and whosoever you may be finding, call to the wedding festivities.'

10 And, coming out into the roads, those slaves gathered all whom they found, both wicked and good, and filled is the wedding with those lying back at table.

11 "Now the king, entering to gaze at those lying back at table, perceived there a man who has not put on wedding apparel.

12 And he is saying to him, 'Comrade, how did you enter here having no wedding apparel?' Yet he was still.

13 Then the king said to the servants, 'Binding his feet and hands, cast him out into outer darkness.' There shall be lamentation and gnashing of teeth.

14 For many are the called, yet few are the chosen."

15 Then, being gone, the Pharisees held a consultation, so that they should be trapping Him by a word.

16 And they are dispatching to Him their disciples, with the Herodians, saying, "Teacher, we are aware that you are true, and are teaching the way of God in truth, and you are not caring concerning anyone, for you are not looking at the face of men.

17 Tell us, then, what you are supposing. Is it allowed to give poll tax to Caesar, or not?"

18 Now Jesus, knowing their wickedness, said, "Why are you trying Me, hypocrites?

19 Exhibit to Me the poll tax currency." Now they bring to Him a denarius.

20 And He is saying to them, "Whose is this image and the inscription?"

21 They are saying, "Caesar's." Then He is saying to them, "Be paying, then, Caesar's to Caesar, and God's to God."

22 And, hearing it, they marvel, and, leaving Him, they come away.

23 In that day there came to Him Sadducees, who are saying there is no resurrection. And they inquire of Him,

24 saying, "Teacher, Moses said, If anyone should die, having no children, his brother shall marry his wife and shall raise up seed to his brother.

25 Now there were with us seven brothers, and the first, marrying, deceases. And having no seed, he leaves his wife to his brother.

26 Likewise the second also, and the third, till the seven.

27 Now, subsequently to all, the woman died.

28 In the resurrection, then, of which of the seven will she be the wife? For they all have had her."

29 Now, answering, Jesus said to them, "You are deceived, not being acquainted with the scriptures, nor yet with the power of God.

30 For in the resurrection neither are they marrying nor taking in marriage, but are as messengers of God in heaven.

31 Now concerning the resurrection of the dead, did you not read that which is declared to you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living."

33 And, hearing it, the throngs were astonished at His teaching.

34 Now the Pharisees, hearing that He muzzles the Sadducees, were gathered at the same place.

35 And one of them, learned in the law, trying Him, inquires,

36 "Teacher, what is the great precept in the law?"

37 Now He averred to him, "You shall be loving the Lord your God with your whole heart, and with your whole soul, and with your whole comprehension.

38 This is the great and foremost precept.

39 Yet the second is like it: 'You shall be loving your associate as yourself.'

40 On these two precepts is hanging the whole law and the prophets."

41 Now, the Pharisees being gathered, Jesus inquires of them,

42 saying, "What are you supposing concerning the Christ? Whose Son is He?" They are saying to Him, "David's."

43 He is saying to them, "How, then, is David, in spirit, calling Him Lord, saying,

44 ` Said the Lord to my Lord, "Sit at My right, Till I should be placing Thine enemies" underneath "Thy feet"?"

45 If, then, David is calling Him Lord, how is He his Son?"

46 And no one was able to answer Him a word, neither dares anyone, from that day, inquire of Him any longer.

Matthew 23

1 Then Jesus speaks to the throngs and to His disciples,

2 saying, "On Moses' seat are seated the scribes and the Pharisees.

3 All, then, whatever they should be saying to you, do and keep it. Yet according to their acts do not be doing, for they are saying and not doing.

4 "Now they are binding loads, heavy and hard to bear, and are placing them on men's shoulders, yet they are not willing to stir them with their finger.

5 Now all their works are they doing to be gazed at by men, for they are broadening their amulets and magnifying the tassels.

6 Now they are fond of the first reclining place at the dinners, and the front seats in the synagogues,

7 and the salutations in the markets, and to be called by men ` Rabbi.'

8 "Now you may not be called ` Rabbi,' for One is your Teacher, yet you all are brethren.

9 And ` father' you should not be calling one of you on the earth, for One is your Father, the heavenly.

10 Nor yet may you be called preceptors, for One is your Preceptor, the Christ.

11 "Now the greatest one among you shall be your servant.

12 Yet anyone who shall be exalting himself shall be humbled, and anyone who shall be humbling himself shall be exalted.

13 "Now woe to you, scribes and Pharisees, hypocrites! for you are locking the kingdom of the heavens in front of men. For you are not entering, neither are you letting those entering to enter.

15 "Woe to you, scribes and Pharisees, hypocrites! for you are going about the sea and the dry land to make one proselyte, and whenever he may be becoming one, you are making him more than double a son of Gehenna than you are.

16 "Woe to you, blind guides! who are saying, ` Whoever should be swearing by the temple, it is nothing; yet whoever should be swearing by the gold of the temple is owing.'

17 Stupid and blind! for which is greater, the gold, or the temple that hallows the gold?

18 And, ` Whoever should be swearing by the altar, it is nothing; yet whoever should be swearing by the approach present upon it is owing.'

19 Stupid and blind! for which is greater, the approach present, or the altar that is hallowing the approach present?

20 He, then, who swears by the altar is swearing by it and by all which is upon it.

21 And he who swears by the temple is swearing by it and by Him Who is dwelling in it.

22 And he who swears by heaven is swearing by the throne of God and by Him Who is sitting upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! for you are taking tithes from the mint and the dill and the cumin, and leave the weightier matters of the law, judging and mercy and faith. Now these it was binding for you to do, and not leave those.

24 Blind guides! straining out a gnat, yet swallowing a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! for you are cleansing the outside of the cup and the plate, yet inside they are brimming with rapacity and incontinence.

26 Blind Pharisee! Cleanse first the inside of the cup and the plate, that their outside also may be becoming clean!

27 "Woe to you, scribes and Pharisees, hypocrites! for you are resembling the whitewashed sepulchers which outside, indeed, are appearing beautiful, yet inside they are crammed with the bones of the dead and all uncleanness.

28 Thus you, also, outside, indeed, are appearing to men to be just, yet inside you are distended with hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! for you are building the sepulchers of the prophets and adorning the tombs of the just,

30 and you are saying, 'If we were in the days of our fathers, we would not be participants with them in the blood of the prophets.'

31 So that you are testifying to yourselves that you are the sons of those who murder the prophets.

32 And you! Fill full the measure of your fathers!

33 "Serpents! Progeny of vipers! How may you be fleeing from the judging of Gehenna?

34 Therefore, lo! I am dispatching to you prophets and wise men and scribes. Of them, some you will be killing and crucifying, and of them, some you will be scourging in your synagogues and persecuting from city to city,

35 so that on you should be coming all the just blood shed on the earth, from the blood of just Abel until the blood of Zechariah, son of Berechiah, whom you murder between the temple and the altar.

36 Verily, I am saying to you: All these things will be arriving on this generation.

37 "Jerusalem! Jerusalem! who art killing the prophets and pelting with stones those who have been dispatched to her! How many times do I want to assemble your children in the manner a hen is assembling her brood under her wings—and you will not!

38 Lo! left is your house to you desolate.

39 For I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, 'Blessed is He Who is coming in the name of the Lord!'"

Matthew 24

1 And, coming out, Jesus went from the sanctuary. And His disciples approached to exhibit to Him the buildings of the sanctuary.

2 Yet He, answering, said to them, "Are you not observing all these? Verily, I am saying to you, Under no circumstances may a stone here be left on a stone, which shall not be demolished."

3 Now at His sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what is the sign of Thy presence and of the conclusion of the eon?"

4 And, answering, Jesus said to them, "Beware that no one should be deceiving you.

5 For many shall be coming in My name, saying, 'I am the Christ!' and shall be deceiving many.

6 Yet you shall be about to be hearing battles, and tidings of battles. See that you are not alarmed, for it must be occurring; but not as yet is the consummation.

7 For roused shall be a nation against a nation, and a kingdom against a kingdom, and there shall be famines and quakes in places.

8 Yet all these are the beginning of pangs.

9 "Then shall they be giving you up to affliction, and they shall be killing you, and you shall be hated by all of the nations because of My name.

10 And then many shall be snared, and they shall be giving one another up and hating one another.

11 And many false prophets shall be roused, and shall be deceiving many.

12 And, because of the multiplication of lawlessness, the love of many shall be cooling.

13 Yet he who endures to the consummation, he shall be saved.

14 And heralded shall be this evangel of the kingdom in the whole inhabited earth for a testimony to all the nations, and then the consummation shall be arriving.

15 "Whenever, then, you may be perceiving the abomination of desolation, which is declared through Daniel the prophet, standing in the holy place (let him who is reading apprehend!);

16 then let those in Judea flee into the mountains.

17 Let him who is on the housetop not descend to take away the things out of his house.

18 And let him who is in the field not turn back behind him to pick up his cloak.

19 "Now woe to those who are pregnant and those suckling in those days!
20 Now be praying that your flight may not be occurring in winter, nor yet on a sabbath,
21 for then shall be great affliction, such as has not occurred from the beginning of the world till now; neither under any circumstances may be occurring.
22 And, except those days were discounted, no flesh at all would be saved. Yet, because of the chosen, those days shall be discounted.
23 "Then, if anyone should be saying to you, 'Lo! here is the Christ!' or 'Here!' you should not be believing it.
24 For roused shall be false christs and false prophets, and they shall be giving great signs and miracles, so as to deceive, if possible, even the chosen.
25 Lo! I have declared it to you beforehand.
26 "If, then, they should say to you, 'Lo! in the wilderness is He!' you may not be coming out; 'Lo! in the storerooms!' you should not be believing it.
27 For even as the lightning is coming out from the east and is appearing as far as the west, thus shall be the presence of the Son of Mankind.
28 Wheresoever the corpse may be, there will the vultures be gathered.
29 "Now immediately after the affliction of those days the sun shall be darkened and the moon shall not be giving her beams, and the stars shall be falling from heaven, and the powers of the heavens shall be shaken.
30 And then shall appear the sign of the Son of Mankind in heaven, and then all the tribes of the land shall grieve, and they shall see the Son of Mankind coming on the clouds of heaven with power and much glory.
31 "And He shall be dispatching His messengers with a loud sounding trumpet, and they shall be assembling His chosen from the four winds, from the extremities of the heavens to their extremities.
32 "Now from the fig tree learn a parable: Whenever its bough may already be becoming tender, and the leaves sprouting out, you know that summer is near.
33 Thus you, also, whenever you may be perceiving all these things, know that He is near—at the doors.
34 "Verily, I am saying to you that by no means may this generation be passing by till all these things should be occurring.
35 Heaven and earth shall be passing by, yet My words may by no means be passing by.
36 Now, concerning that day and hour no one is aware, neither the messengers of the heavens, nor the Son; except the Father only.
37 "For even as the days of Noah, thus shall be the presence of the Son of Mankind.
38 For as they were in those days before the deluge, masticating and drinking and marrying and taking in marriage until the day on which Noah entered into the ark,
39 and did not know till the deluge came and takes them all away, thus shall be the presence of the Son of Mankind.
40 Then two shall be in the field; one is taken along and one left:
41 two grinding at the millstone; one is taken along and one left.
42 Be watching, then, for you are not aware on what day your Lord is coming.
43 "Now that be knowing, for if the householder were aware in what watch the thief is coming, he would watch, and would not let his house be tunneled into.
44 Therefore you also become ready, for in an hour which you are not supposing, the Son of Mankind is coming.
45 "Who, consequently, is the faithful and prudent slave whom the lord places over his household to give them nourishment in season?
46 Happy is that slave whom his lord, coming, will be finding doing thus.
47 Verily, I am saying to you that over all his possessions will he be placing him.
48 "Now if that evil slave should be saying in his heart, 'Delaying is my lord,'
49 and should begin to beat his fellow slaves, yet may be eating and drinking with the drunken,

50 the lord of that slave will be arriving on a day for which he is not hoping, and in an hour which he knows not,
51 and shall be cutting him asunder, and will be appointing his part with the hypocrites. There shall be lamentation and gnashing of teeth.

Matthew 25

1 "Then likened shall be the kingdom of the heavens to ten virgins, who getting their torches, came out to meet the bridegroom.
2 Now five of them were stupid and five prudent.
3 For the stupid, getting their torches, got no oil with them,
4 yet the prudent got oil in the crocks with their torches.
5 Now, at the delaying of the bridegroom, they all nod and drowsed.
6 "Now in the middle of the night a clamor occurs: `Lo! the bridegroom! Come out to meet him!'
7 Then roused were all those virgins, and they adorn their torches.
8 Now the stupid said to the prudent, `Give us of your oil, for our torches are going out.'
9 Yet the prudent answered, saying, `No, lest at some time there should not be sufficient for us and you. Go rather to those who are selling and buy for yourselves.'
10 Now, at their coming away to buy, the bridegroom came, and those who are ready entered with him into the wedding festivities, and the door is locked.
11 "Now subsequently the rest of the virgins also are coming, saying `Lord! Lord! Open to us!'
12 Yet he, answering, said, `Verily, I am saying to you, I am not acquainted with you!'
13 "Watch, then, for you are not aware of the day, neither the hour.
14 For it is even as a man traveling. He calls his own slaves and gives over to them his possessions.
15 And to one, indeed, he gives five talents, yet to one, two, yet to one, one; to each according to his own ability. And he travels immediately.
16 "Now, being gone, the one getting the five talents trades with them and gains another five talents.
17 Similarly, also, the one with the two; he also gains another two.
18 Yet the one getting the one talent, coming away, excavates in the earth and hides his lord's silver.
19 "Now, after much time, the lord of those slaves is coming and settling accounts with them.
20 And, approaching, the one getting the five talents brings to him another five talents, saying, `Lord, five talents you give over to me, Lo! another five talents do I gain with them.'
21 Now his lord averred to him, `Well done! good and faithful slave. Over a few were you faithful; over many will I place you. Enter into the joy of your lord!'
22 "Now, approaching, the one also getting the two talents said, `Lord, two talents you give over to me, Lo! another two talents I gain with them.'
23 His lord averred to him, `Well done! good and faithful slave. Over a few were you faithful; over many will I place you. Enter into the joy of your lord!'
24 "Now, approaching, the one also having gotten the one talent, said, `Lord, I knew you, that you are a hard man, reaping where you do not sow, and gathering whence you do not scatter.
25 And, being afraid, coming away, I hide your talent in the earth. Lo! you have what is yours!'
26 "Now, answering, his lord said to him, `Wicked and slothful slave! You were aware that I am reaping where I do not sow, and gathering whence I do not scatter.
27 It was binding on you, then, to be depositing my silver with the bankers, and on coming, I should recover what is mine together with interest.
28 Take the talent away from him then, and give it to the one who has the ten talents.'
29 For to everyone who has shall be given, and he shall have a superfluity, yet from the one who has not, that also which he has shall be taken away from him;
30 and the useless slave cast out into outer darkness. There shall be lamentation and gnashing of teeth.

31 "Now, whenever the Son of Mankind may be coming in His glory, and all the holy messengers with Him, then shall He be seated on the throne of His glory,
32 and in front of Him shall be gathered all the nations. And He shall be severing them from one another even as a shepherd is severing the sheep from the kids.
33 And He shall be standing the sheep, indeed, at His right, yet the kids at the left.
34 "Then shall the King be declaring to those at His right, `Hither, blessed of My Father! Enjoy the allotment of the kingdom made ready for you from the disruption of the world.
35 For I hunger and you give Me to eat; I thirst and you give Me drink; a stranger was I and you took Me in;
36 naked and you clothed Me; infirm am I and you visit Me; in jail was I and you come to Me.'
37 "Then the just will be answering Him, saying, `Lord, when did we perceive Thee hungering and nourish Thee, or thirsting and we give Thee drink?
38 Now when did we perceive Thee a stranger and took Thee in, or naked and we clothed Thee?
39 Now when did we perceive Thee infirm, or in jail, and we came to Thee?'
40 "And, answering, the King shall be declaring to them, `Verily, I am saying to you, In as much as you do it to one of these, the least of My brethren, you do it to Me.'
41 "Then shall He be declaring to those also at His left, `Go from Me, you cursed, into the fire eonian, made ready for the Adversary and his messengers.
42 For I hunger and you do not give Me to eat; I thirst and you do not give Me drink;
43 a stranger was I and you did not take Me in; naked and you did not clothe Me; infirm and in jail and you did not visit Me.'
44 "Then shall they also be answering, saying, `Lord, when did we perceive you hungering or thirsting, or a stranger, or naked, or infirm, or in jail, and we did not serve you?'
45 "Then shall He be answering them, saying, `Verily, I am saying to you, In as much as you do it not to one of these, the least, neither do you it to Me.'
46 And these shall be coming away into chastening eonian, yet the just into life eonian."

Matthew 26

1 And it occurred, when Jesus finishes all these sayings, He said to His disciples,
2 "You are aware that after two days the Passover is coming, and the Son of Mankind is being given up to be crucified."
3 Then the chief priests and the elders of the people were gathered in the courtyard of the chief priest, who is termed Caiaphas,
4 and they plan that they should be laying hold of Jesus by guile and should be killing Him.
5 Yet they said, "Not in the festival, lest a tumult may be occurring among the people."
6 Now at Jesus' coming to be in Bethany, in the house of Simon the leper,
7 a woman came to Him having an alabaster vase of attar, very precious, and she pours it down on His head at His lying back at table.
8 Now perceiving it, His disciples resent it, saying, "Why this destruction?
9 For this could be disposed of for much and given to the poor."
10 Now, knowing it, Jesus said to them, "Why are you affording the woman weariness? For she works an ideal work for Me.
11 For you always have the poor with you, yet Me you have not always.
12 For she, spraying this attar on My body, does it for My burial.
13 Verily, I am saying to you, Wheresoever this evangel may be heralded in the whole world, that also which she does shall be spoken of for a memorial of her."
14 Then one of the twelve who is termed Judas Iscariot, having gone to the chief priests,
15 said, "What are you willing to give me, and I will be giving Him up to you?" Now they weigh for him thirty pieces of silver.
16 And thenceforth he sought an opportunity that he may be giving Him up.
17 Now, on the first day of unleavened bread, the disciples came to Jesus, saying to Him, "Where art Thou wanting we should be making ready for Thee to be eating the passover?"

18 Now He said, "Go into the city to so and so, and say to him, `The Teacher is saying, "My appointed time is near. With you am I holding the passover with My disciples."'"

19 And the disciples do as Jesus arranges with them, and they make ready the passover.

20 Now, evening coming on, He was lying back at table with the twelve disciples.

21 And at their eating, He said, "Verily, I am saying to you that one of you shall be giving Me up."

22 And, sorrowing tremendously each one of them begins to be saying to Him, "It is not I, Lord!"

23 Now He, answering, said, "He who dips his hand with Me in the dish, he will be giving Me up.

24 The Son of Mankind is indeed going away, according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being given up! Ideal were it for Him if that man were not born!"

25 Now, answering, Judas, who is giving Him up, said, "It is not I, Rabbi!" Jesus is saying to him, "You say it."

26 Now at their eating, Jesus, taking the bread, and blessing, breaks it, and, giving to the disciples, said, "Take, eat. This is My body."

27 And taking the cup and giving thanks, He gives it to them, saying, "Drink of it all,

28 for this is My blood of the new covenant, that is shed for many for the pardon of sins.

29 Now I am saying to you that under no circumstances may I be drinking henceforth of this, the product of the grapevine, till that day whenever I may be drinking it new with you in the kingdom of My Father."

30 And, singing a hymn, they came out to the mount of Olives.

31 Then Jesus is saying to them, "All of you shall be snared in Me in this night, for it is written, I shall be smiting the shepherd, And scattered shall be the sheep of the flock.

32 Now after My rousing I shall be preceding you into Galilee."

33 Yet, answering, Peter said to Him, "And if all shall be snared in Thee, I will never be snared!"

34 Jesus averred to him, "Verily, I am saying to you that in this night, ere a cock crows, thrice will you be renouncing Me."

35 Peter is saying to Him, "And if ever I must die together with Thee, I will under no circumstances be renouncing Thee!" Likewise said all the disciples also.

36 Then Jesus is coming with them into the freehold termed Gethsemane, and He is saying to His disciples, "Be seated, till I come away and should be praying there."

37 And taking along Peter and the two sons of Zebedee, He begins to be sorrowful and depressed.

38 Then He is saying to them, Sorrow-stricken is My soul to death. Remain here and watch with Me."

39 And coming forward a little, He falls on His face, praying and saying, "My Father, if it is possible, let this cup pass by from Me. However, not as I will, but as Thou!"

40 And He is coming to the disciples and is finding them drowsing. And He is saying to Peter, "Is it thus: you are not strong enough to watch one hour with Me?"

41 Watch and pray, lest you may be entering into trial. The spirit, indeed, is eager; yet the flesh is infirm."

42 Again, coming away a second time, He prays, saying, "My Father, if this can not pass by from Me if I should not drink it, let Thy will be done!"

43 And, coming again, He found them drowsing, for their eyes were heavy.

44 And, leaving them, again coming away, He prays a third time, saying the same word.

45 Again, then, He is coming to the disciples and is saying to them, "Are you drowsing furthermore and resting? For lo! near is the hour, and the Son of Mankind is being given up into the hands of sinners—

46 "Rouse! We may be going. Lo! he who is giving Me up is near!"

47 And at His still speaking, lo! Judas, one of the twelve, came, and with him a vast throng with swords and cudgels, from the chief priests and elders of the people.

48 Now he who is giving Him up gives them a sign, saying, "Whomsoever I should be kissing, He it is. Hold Him."

49 And immediately, coming to Jesus, he said, "Rejoice, Rabbi!" And he kisses Him fondly.

50 Yet Jesus said to him, "Comrade, for what are you present?" Then, approaching, they laid hands on Jesus and hold Him.

51 And lo! one of those with Jesus, stretching out his hand, pulls his sword, and smiting the slave of the chief priest, amputates his ear.

52 Then Jesus is saying to him, "Turn away your sword into its place, for all those taking the sword, by the sword shall perish.

53 Or are you supposing that I am not able to entreat My Father, and at present He will station by My side more than twelve legions of messengers?

54 How, then, may the scriptures be fulfilled, seeing that thus it must occur?"

55 In that hour Jesus said to the throngs, "As for a robber, you come out with swords and cudgels to apprehend Me! Daily was I seated with you, teaching in the sanctuary, and you do not hold Me.

56 Now the whole of this has occurred that the scriptures of the prophets may be fulfilled." Then all His disciples, leaving Him, fled.

57 Now those who hold Jesus led Him away to Caiaphas, the chief priest, where the scribes and the elders were gathered.

58 Now Peter followed Him from afar, till he came to the courtyard of the chief priest, and, entering within, he sat with the deputies to see the consummation.

59 Now the chief priests and the elders and the whole Sanhedrin sought false testimony against Jesus, so that they should be putting Him to death,

60 and they found it not. At many false witnesses approaching, they found it not. Yet subsequently two false witnesses, approaching,

61 said, "He averred, 'I am able to demolish the temple of God and, during three days, to rebuild it.'"

62 And, rising, the chief priest said to Him, "Are you answering nothing? What are these testifying against you?"

63 Yet Jesus was silent. And, answering, the chief priest said to Him, "I exorcise you by the living God that you may tell us if you are the Christ, the Son of God."

64 Saying to him is Jesus, "You say it! Moreover, I am saying to you, Henceforth you shall be seeing the Son of Mankind sitting at the right hand of power and coming on the clouds of heaven."

65 Then the chief priest tears his garments, saying that "He blasphemes! What need have we still of witnesses? Lo! now you hear his blasphemy!

66 What are you supposing?" Now they, answering, said, "Liable to death is he."

67 Then they spit into His face and buffet Him. Now they slap Him,

68 saying, "Prophecy to us, Christ! Who is it that hits you?"

69 Now Peter sat outside in the courtyard. And one maid came to him, saying, "You also were with Jesus, the Galilean."

70 Yet he disowns Him in front of them all, saying, "Not aware am I what you are saying!"

71 Now, at his coming out into the portal, another one perceived him, and she is saying to them there, "He also was with Jesus, the Nazarene."

72 And again he disowns with an oath, saying that "I am not acquainted with the man!"

73 Now, after a little, those standing there, approaching, said to Peter, "Truly you also are of them, for your speech also is making you evident."

74 Then he begins to be damning and swearing, saying that "I am not acquainted with the man!" And immediately a cock crows.

75 And Peter is reminded of the declaration of Jesus in which He had declared to him that "Ere a cock may crow, thrice will you be renouncing Me." And, coming outside, he laments bitterly.

Matthew 27

1 Now, morning coming on, all the chief priests and the elders of the people held a consultation against Jesus, so as to put Him to death.

2 And, binding Him, they led Him away, and give Him up to Pontius Pilate, the governor.

3 Then Judas, who gives Him up, perceiving that He was condemned, regretting, turns back the thirty pieces of silver to the chief priests and the elders,
4 saying, "I sinned in giving up innocent blood." Yet they said, "What is it to us? You should be seeing to that!"
5 And, tossing the silver pieces into the temple, he retires, and, coming away, strangles himself.
6 Now the chief priests, taking the silver pieces, said, "It is not allowed to cast them into the corban, since it is the price of blood."
7 Now, holding a consultation, they buy with them the Field of the Potter for a sepulcher for strangers.
8 Wherefore that field was called "The Field of Blood" till today.
9 Then was fulfilled that which is declared through Jeremiah the prophet, saying, And they got the thirty silver pieces. (The price of the Valued One, Whom they value from the sons of Israel),
10 And they give them for the Field of the Potter, According as the Lord arranges with me.
11 Now Jesus was standing in front of the governor. And the governor inquires of Him, saying, "You are the king of the Jews?" Now Jesus averred to him, "You are saying it!"
12 And at His being accused by the chief priests and the elders, He answers nothing.
13 Then Pilate is saying to Him, "Are you not hearing how much they are testifying against you?"
14 And He did not answer him; not even with one declaration, so that the governor is marveling very much.
15 Now at the festival the governor had been accustomed to release one prisoner to the throng, whomever they wanted.
16 Now they had then a notorious prisoner termed Bar-Abbas.
17 At their having gathered, then, Pilate said to them, "Whom are you wanting I should be releasing to you, Bar-Abbas, or Jesus, who is termed Christ?"
18 For he was aware that it was because of envy they give Him up.
19 Now at his sitting on the dais, his wife dispatches to him, saying, "Let there be nothing between you and that just man, for I suffered much today in a trance because of him."
20 Now the chief priests and the elders persuade the throngs that they should be requesting Bar-Abbas, yet should be destroying Jesus.
21 Now, answering, the governor said to them, "Which of the two are you wanting I should be releasing to you?" Now they said "Bar-Abbas!"
22 Pilate is saying to them, "What, then, shall I be doing with Jesus, who is termed Christ?" They are all saying, "Let him be crucified!"
23 Yet the governor averred, "What evil does he?" Yet they cried exceedingly, saying, "Let him be crucified!"
24 Now Pilate, perceiving that it is benefiting nothing, but rather a tumult is occurring, getting water, washes off his hands in front of the throng, saying, "Innocent am I of the blood of this just man. You will be seeing to it!"
25 And, answering, the entire people said, "His blood be on us and on our children!"
26 Then he releases to them Bar-Abbas. Now, whipping Jesus, he gives Him over that He may be crucified.
27 Then the soldiers of the governor, taking Jesus along into the pretorium, gathered to Him, the whole squadron,
28 and, stripping Him, they place a scarlet mantle about Him,
29 and, braiding a wreath out of thorns, they place it on His head, and a reed in His right hand, and, falling on their knees in front of Him, they scoff at Him, saying, "Rejoice, king of the Jews!"
30 And spitting on Him, they got the reed and beat Him on His head.
31 And, when they scoff at Him, they strip Him of the mantle and put His garments on Him, and led Him away to crucify.
32 Now, coming out, they found a Cyrenian man named Simon. This man they conscript, that he should be picking up His cross.
33 And, coming to the place termed "Golgotha," which is termed "Skull's Place,"
34 they give Him wine mixed with bile to drink. And, tasting, He does not want to drink.

35 Now, crucifying Him, they divide His garments, casting the lot.
36 And, sitting, they kept Him there.
37 And they place above His head His charge written: "This is Jesus, the King of the Jews."
38 Then are being crucified together with Him two robbers, one at the right and one at the left.
39 Now those going by blasphemed Him, wagging their heads
40 and saying, "You who are demolishing the temple and building it in three days, save yourself! If you are the Son of God, descend from the cross!"
41 Likewise the chief priests also, with the scribes and elders, scoffing, said,
42 "Others he saves! Himself he can not save! If he is king of Israel, let him descend now from the cross, and we will believe on him!"
43 He has confidence in God. Let Him rescue him now, if He is wanting him, for he said that 'God's Son am I!'"
44 Now with the same, the robbers also, who are crucified together with Him, reproached Him.
45 Now from the sixth hour darkness came over the entire land till the ninth hour.
46 Now about the ninth hour Jesus exclaims with a loud voice, saying, "Eloi! Eloi! Lema sabachthani?" that is, "My God! My God! Why didst Thou forsake Me?"
47 Now some of those standing there, hearing it, said that "He is summoning Elijah."
48 And immediately one from among them, running and getting a sponge, filling it with vinegar and sticking it on a reed, gave Him a drink.
49 Yet the rest said, "Let be! We may see if Elijah is coming, and saving him." Now another, getting a lance head, pierces His side, and out came water and blood.
50 Now Jesus, again crying with a loud voice, lets out the spirit.
51 And lo! the curtain of the temple is rent in two from above to the bottom, and the earth quaked, and the rocks are rent,
52 and the tombs were opened. And many bodies of the reposing saints were roused,
53 and, coming out of the tombs after His rousing, they entered into the holy city and are disclosed to many.
54 Now the centurion and those with him who are keeping Jesus, perceiving the quake and the occurrences, were tremendously afraid, saying, "Truly this was God's Son!"
55 Now many women were there also, beholding from afar, who follow Jesus from Galilee, dispensing to Him,
56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57 Now, evening coming on, there came a rich man from Arimathea, named Joseph, who himself also is a disciple of Jesus.
58 He, coming to Pilate, requests the body of Jesus. Then Pilate orders the body to be given up.
59 And, getting the body, Joseph folds it up in a clean linen wrapper
60 and places it in his new tomb which he quarries in the rock. And, rolling a large stone on to the door of the tomb, he came away.
61 Now Miriam Magdalene was there, and the other Mary, sitting in front of the sepulcher.
62 Now, on the morrow which is after the preparation, the chief priests and the Pharisees were gathered to Pilate,
63 saying, "Lord, we are reminded that that deceiver said while still living, 'After three days shall I be roused.'
64 Then order the sepulcher to be secured till the third day, lest at some time his disciples, coming, should be stealing him and may be saying to the people, 'He was roused from the dead,' and the last deception will be worse than the first."
65 Yet Pilate averred to them, "You have a detail. Go, make it secure, as you are aware."
66 Now they, being gone, secure the sepulcher, sealing the stone, with the detail.

Matthew 28

1 Now it is the evening of the sabbaths. At the lighting up into one of the sabbaths came Mary Magdalene and the other Mary to behold the sepulcher.

2 And lo! a great quake occurred, for a messenger of the Lord, descending out of heaven and approaching, rolls away the stone from the door and sat upon it.
3 Now he was, to the perception, as lightning, and his apparel white as if snow.
4 Now from fear of him the keepers quaked and became as the dead.
5 Now, answering, the messenger said to the women, "Fear you not! For I am aware that you are seeking Jesus, the Crucified.
6 He is not here, for He was roused, according as He said. Hither! Perceive the place where the Lord lay.
7 And, swiftly going, say to His disciples that He was roused from the dead, and lo! He is preceding you into Galilee. There you will see Him. Lo! I told you!"
8 And coming away swiftly from the tomb with fear and great joy, they ran to report to His disciples.
9 Now, as they went to report to His disciples, lo! Jesus also meets them saying, "Rejoice!" Now they, approaching, hold His feet and worship Him.
10 Then Jesus is saying to them, "Fear not! Go, report to My brethren that they may be coming away into Galilee, and there they shall see Me."
11 Now at their going, lo! some of the detail, coming into the city, report to the chief priests all that is occurring.
12 And being gathered with the elders, besides holding a consultation, they give a considerable sum of silver to the soldiers,
13 saying, "Say that 'His disciples, coming by night, steal him as we are reposing.'
14 And if ever this should be heard by the governor, we will persuade him, and we will make you to be without worry."
15 Now they, getting the silver pieces, do according as they were taught. And this word is blazed abroad by the Jews unto today .
16 Now the eleven disciples went into Galilee, into the mountain where Jesus arranges with them.
17 And, perceiving Him, they worship Him, yet they hesitate.
18 And, approaching, Jesus speaks to them saying, "Given to Me was all authority in heaven and on the earth.
19 Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit,
20 teaching them to be keeping all, whatever I direct you. And lo! I am with you all the days till the conclusion of the eon! Amen!"

Mark 1

1 The beginning of the evangel of Jesus Christ, Son of God,
2 according as it is written in Isaiah the prophet, (Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.):
3 "The voice of one imploring: `In the wilderness make ready the road of the Lord! Straight...be making the highways'" of Him!
4 John the baptist came to be in the wilderness and is heralding a baptism of repentance for the pardon of sins.
5 And out to him went the entire province of Judea, and all the Jerusalemites, and they were baptized by him in the Jordan river, confessing their sins.
6 And John was dressed in camel's hair, and had a leather girdle about his loins, and was eating locusts and wild honey.
7 And he heralds, saying, "Coming, after me, is One stronger than I, the thong of Whose sandals I am not competent to stoop and loose.
8 I, indeed, baptize you in water, yet He shall be baptizing you in holy spirit."
9 And it occurred in those days that Jesus came from Nazareth of Galilee, and is baptized in the Jordan by John.

10 And straightway, stepping up out of the water, He perceived the heavens rent, and the spirit, as a dove, descending and remaining on 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 is ejecting Him into the wilderness.

13 And He was in the wilderness forty days, undergoing trial by Satan, and was with the wild beasts. And messengers waited on Him.

14 Now, after the giving up of John, Jesus came into Galilee, heralding the evangel of the kingdom of God,

15 saying that "Fulfilled is the era, and near is the kingdom of God! Repent, and believe in the evangel!"

16 And passing by, beside the sea of Galilee, He perceived Simon, and Andrew, the brother of Simon, purse netting with a purse net in the sea, for they were fishers.

17 And Jesus said to them, "Hither! After Me, and I will make you become fishers of men!"

18 And immediately, leaving their nets, they follow Him.

19 And advancing slightly, He perceived James of Zebedee and John, his brother, who also are in the ship, adjusting the nets.

20 And straightway He calls them. And, leaving their father Zebedee in the ship with the hirelings, they came away after Him.

21 And they are entering Capernaum. And immediately, on the sabbaths, entering the synagogue, He taught.

22 And they were astonished at His teaching, for He was teaching them as One having authority, and not as the scribes.

23 And straightway there was a man in their synagogue with an unclean spirit, and he cries out,

24 saying, "Ha! what is it to us and to you, Jesus the Nazorean! Did you come to destroy us? We are aware of you, who you are—the holy One of God!"

25 And Jesus rebukes him, saying, "Be still, and be coming out of him!"

26 And, convulsing him, the unclean spirit, shouting with a loud voice, came out of him.

27 And all were awed, so as to be discussing with themselves, saying, "What is this? Some new teaching is this, for with authority the unclean spirits also is He enjoining, and they are obeying Him!"

28 And straightway, the tidings of Him came out everywhere into the whole country about Galilee.

29 And straightway, coming out of the synagogue, they came into the home of Simon and Andrew, with James and John.

30 Now the mother-in-law of Simon was laid down with a fever. And straightway they are telling Him about her.

31 And approaching, He rouses her, holding her hand. And the fever leaves her immediately, and she waited on them.

32 Now evening coming on, when the sun sets, they brought to Him all those who have an illness and those who are demoniacs.

33 And the whole city was assembled at the door.

34 And He cures many who have an illness, those with various diseases; and many demons He cast out. And He did not let the demons speak, for they were aware that He is the Christ.

35 And in the morning, rising very early, still in the night, He came out and came away into a desolate place, and there He prayed.

36 And Simon and those with him trail Him.

37 And they found Him, and are saying to Him that "All are seeking Thee."

38 And He is saying to them, "We may be going elsewhere, into the next towns, that there also I should be heralding; for for this I came out."

39 And He came into their synagogues in the whole of Galilee, heralding and casting out demons.

40 And coming to Him is a leper, entreating Him, and falling on his knees and saying to Him, "Lord, if Thou shouldst be willing, Thou canst cleanse me!"

41 Now Jesus, having compassion, stretching out His hand, touches him, and is saying to him, "I am willing. Be cleansed!"
42 And at His saying this, straightway the leprosy came from him, and he is cleansed.
43 And muttering to him, straightway He cast him out,
44 and is saying to him, "See! you may be saying nothing to anyone, but go, show yourself to the priest, and bring for your cleansing what Moses bids, for a testimony to them."
45 Now he, coming out, begins heralding it much, and to blaze abroad the word, so that, by no means can He longer be manifestly entering into a city, but was outside in desolate places. And they came to him from everywhere.

Mark 2

1 And, entering again into Capernaum during these days, it is heard that He is in a house.
2 And immediately many were gathered, so that by no means was there still room, not even at the door. And He spoke to them the word.
3 And they are coming, bringing to Him a paralytic being lifted by four.
4 And, not being able to carry him to Him because of the throng, they unroof the roof where He was, and, scooping it out, they are lowering the pallet whereon the paralytic was laid.
5 And Jesus, perceiving their faith, is saying to the paralytic, "Child, pardoned you are your sins."
6 Now there were some of the scribes sitting there, and reasoning in their hearts,
7 "What is this man, speaking thus? Blaspheming is he! Who is able to pardon sins except One—God?"
8 And straightway Jesus, recognizing in His spirit that they are reasoning thus in themselves, is saying to them, "Why are you reasoning these things in your hearts?
9 What is easier, to be saying to the paralytic, 'Pardoned are your sins,' or to be saying, 'Rouse and pick up your pallet and walk'?"
10 "Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins" (He is saying to the paralytic),
11 "To you am I saying, Rouse, and pick up your pallet and go into your house."
12 And he was roused, and, straightway, picking up the pallet, he came out in front of all, so that all are amazed and are glorifying God, saying that, "Thus we never perceived it!"
13 And He came out again beside the sea. And the entire throng came to Him, and He taught them.
14 And, passing along, He perceived Levi of Alpheus, sitting at the tribute office. And He is saying to him, "Follow Me!" And, rising, he follows Him.
15 And, at His coming to lie down in his house, many tribute collectors also, and sinners lay back at table with Jesus and His disciples, for there were many, and they followed Him.
16 And the scribes of the Pharisees, perceiving Him also that He ate with the tribute collectors and the sinners, said to His disciples, "Wherefore is it that your teacher is eating and drinking with the tribute collectors and the sinners?"
17 And, hearing it, Jesus is saying to them that "No need have the strong of a physician, but those having an illness. I did not come to call the just, but sinners."
18 And the disciples of John and the Pharisees were fasting, and they are coming and saying to Him, "Wherefore are the disciples of John and the disciples of the Pharisees fasting, yet your disciples are not fasting?"
19 And Jesus said to them, "The sons of the bridal chamber can not be fasting while the bridegroom is with them! Whatever time they have the bridegroom with them, they can not be fasting.
20 Yet coming will be days, whenever the bridegroom may be taken away from them, and then they will be fasting in that day.
21 "No one is sewing a patch of unshrunk shred on an old cloak. Yet, if so, is not that which fills up taking away from it, the new from the old, and a worse rent is occurring?"

22 And no one is draining fresh wine into old wine skins. Yet, if so, will not the fresh wine be bursting the wine skins? And the wine is spilling, and the wine skins will perish. But fresh wine is put into new wine skins."

23 And He came, on the sabbaths, to be going by through the sowings. And His disciples begin making a path, plucking the ears.

24 And the Pharisees said to Him, "Lo! What they are doing on the sabbaths is what is not allowed."

25 And He said to them, "Did you never read what David does, when he had need and hungers, he and those with him?

26 How he entered into the house of God under Abiathar the chief priest, and ate the show bread, which is not allowed to be eaten except by the priests, and he gives also to those who are with him?"

27 And He said to them, "The sabbath came because of mankind, and not mankind because of the sabbath,

28 so that the Son of Mankind is Lord, also, of the sabbath."

Mark 3

1 And He entered again into the synagogue. And a man was there, having a withered hand.

2 And they scrutinized Him to see if on the sabbaths He will be curing him, that they should be accusing Him.

3 And He is saying to the man having the withered hand, "Rise in the midst."

4 And He is saying to them, "Is it allowed on the sabbaths to do good or to do evil, a soul to save or to kill?" Yet they were silent.

5 And looking about on them with indignation, commiserating the callousness of their hearts, He is saying to the man, "Stretch out your hand." And he stretches it out, and his hand was restored.

6 And, coming out, the Pharisees straightway held a consultation with the Herodians against Him, so that they should be destroying Him.

7 And Jesus, with His disciples, retires to the sea. And a vast multitude from Galilee follows Him.

8 And from Judea, and from Jerusalem, and from Idumea and the other side of the Jordan, and those about Tyre and Sidon, a vast multitude, hearing how much He did, came to Him.

9 And He spoke to His disciples that a boat may be waiting on Him because of the throng, lest they may be crowding Him,

10 for He cures many, so that they are falling on Him, that whoever had scourges should be touching Him.

11 And the unclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that "You are the Son of God!"

12 And much He warned them, lest they should be making Him manifest.

13 And He is ascending into the mountain and is calling to Him whom He would, and they came away to Him.

14 And He makes twelve, whom He also names apostles, that they may be with Him, and that He may be commissioning them to herald,

15 and to have authority to cure diseases, and to cast out demons.

16 And He makes the twelve, and He places on Simon the name "Peter,"

17 and on James of Zebedee and John, the brother of James, on them also He places the name "Boanerges," which is, "Sons of Thunder";

18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James of Alpheus and Thaddeus and Simon the Cananite

19 and Judas Iscariot, who also gives Him up. And they are coming into a house,

20 and the throng is coming together again, so that they are not even able to eat bread.

21 And hearing it, those with Him came out to hold it, for they said that it was beside itself.

22 And the scribes who descend from Jerusalem said that "Beelzeboul has he," and that "By the chief of the demons is he casting out the demons."

23 And, calling them to Him, in parables He said to them, "How can Satan be casting out Satan?

24 And if ever a kingdom should be parted against itself, that kingdom is not able to stand.
25 And if ever a house should be parted against itself, that house will not be able to stand.
26 And if Satan rose against himself and is parted, he is not able to stand, but is having a consummation.
27 But no one is able to enter into the house of the strong one to plunder his gear, if ever he should not first be binding the strong one. And then he will be plundering his house.
28 "Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalties of the sins and the blasphemies, whatsoever they should be blaspheming,
29 yet whoever should be blaspheming against the holy spirit is having no pardon for the eon, but is liable to the eonian penalty for the sin"—
30 for they said, "An unclean spirit has he."
31 And coming are His mother and His brothers, and, standing outside, they dispatch to Him, calling Him.
32 And there sat about Him a throng. And they are saying to Him, "Lo! Thy mother and Thy brothers and Thy sisters are outside seeking Thee."
33 And answering them, He is saying, "Who is My mother and My brothers?"
34 And looking about on those sitting around Him, He is saying, "Lo! My mother and My brothers!
35 For whoever should be doing the will of God, this one is My brother and sister and mother."

Mark 4

1 And again He begins to teach beside the sea. And gathering to Him is a throng most numerous, so that, to be sitting, He steps into the ship, in the sea. And the entire throng was facing toward the sea on the land.
2 And He taught them many things in parables, and said to them in His teaching,
3 "Hear! Lo! Out came the sower to sow.
4 And it occurred in the sowing, some, indeed, falls beside the road, and the flying creatures came and devoured it.
5 And other falls on a rocky place where it had not much earth, and straightway it shoots up because of having no depth of earth.
6 And when the sun rises it is scorched, and, because of having no root, it is withered.
7 And other falls into thorns, and up came the thorns and stifle it, and it gives no fruit.
8 And other falls into ideal earth, and it gave fruit, coming up and growing up, and brought forth, one thirty and one sixty and one a hundredfold."
9 And He said, "Who has ears to hear, let him hear!"
10 And when He came to be in seclusion, those about Him, together with the twelve, asked Him about the parables.
11 And He said to them, "To you the secret of the kingdom of God has been given, yet to those outside, all is occurring in parables,
12 that, observing, they may be observing and may not be perceiving, and hearing, they may be hearing and not be understanding, lest at some time they should be turning about, and they may be pardoned the penalties of their sins."
13 And He is saying to them, "Have you not perceived this parable? And how will you know all parables?
14 The sower the word is sowing.
15 Now these are those beside the road, where the word is being sown. And whenever they should be hearing, straightway comes Satan and is taking away the word that has been sown in them.
16 "And these, likewise, are those being sown on rocky places, who, whenever they should be hearing the word, straightway with joy are getting it.
17 And they have no root in themselves, but are temporary. Thereafter, at the coming of affliction or persecution because of the word, straightway they are being snared.
18 "And others are those being sown into the thorns. These are those who hear the word,

19 and the worries of this eon, and the seduction of riches and the desires about the rest, going in, are stifling the word, and it is becoming unfruitful.

20 "And those are those being sown on ideal earth who are hearing the word, and are assenting to it, and are bearing fruit, one thirty and one sixty and one a hundredfold."

21 And He said to them that "The lamp is not coming that it may be placed under a peck measure or under a couch. Is it not that it may be placed on a lampstand?

22 For there is not anything hidden, except that it should be manifested, neither did it become concealed, but that it may be coming into manifestation.

23 If anyone has ears to hear, let him hear!"

24 And He said to them, "Beware what you are hearing! With what measure you are measuring, it will be measured to you, and it will be added to you.

25 For he who has, it shall be given to him; and he who has not, even what he has shall be taken away from him."

26 And He said, "Thus is the kingdom of God: As if ever a man should be casting seed on the earth,

27 and he may be drowsing and rousing night and day, and the seed may be germinating and lengthening, as he is not aware.

28 Spontaneously the earth is bearing fruit, first the blade, thereafter the ear, thereafter the full grain in the ear.

29 Now whenever the fruit may be giving way, straightway he is dispatching the sickle, for present is the harvest."

30 And He said, "How should we be likening the kingdom of God? Or by what parable may we be placing it?

31 As a kernel of mustard, which, whenever it may be sown on the earth, is smaller than all the seeds of those on the earth,

32 and whenever it may be sown, is coming up and becoming greater than all the greens and is making great boughs, so that, under its shade, the flying creatures of heaven are able to roost."

33 And in many such parables He spoke to them the word, according as they were able to be hearing it.

34 Yet apart from a parable He did not speak to them. Yet privately, to His own disciples, He explained all.

35 And He is saying to them on that day, as evening is coming on, "We may be passing through to the other side."

36 And, leaving the throng, they are taking Him along, as He was, in the ship. And other ships were with Him.

37 And there is occurring a great whirlwind, and the billows dashed into the ship, so that the ship was already filling to the brim.

38 And He was in the stern, drowsing on the cushion. And they are rousing Him and saying to Him, "Teacher! Carest Thou not that we perish?"

39 And, being roused, He rebukes the wind and said to the sea, "Be silent! Be still!" And the wind flags, and there came a great calm.

40 And He said to them, "Why are you so timid? How is it you have no faith?"

41 And they were afraid with a great fear, and said to one another, "Who, consequently, is This, that even the wind and the sea are obeying Him?"

Mark 5

1 And they came to the other side of the sea, into the country of the Gergesenes.

2 And at His coming out of the ship, straightway there meets Him a man out of the tombs, with an unclean spirit,

3 who had a dwelling among the tombs. And not even with chains was anyone able any longer to bind him,

4 because of his having often been bound with fetters and chains, and the chains were pulled to pieces by him and the fetters crushed. And no one was strong enough to tame him.

5 And continually, night and day, among the tombs and in the mountains was he, crying and gashing himself with stones.

6 And perceiving Jesus from afar, he ran and worships Him,

7 and, crying with a loud voice, he is saying, "What is it to me and to Thee, Jesus, Son of God Most High! I am adjuring Thee by God: Not me shouldst Thou be tormenting!"

8 For He said to it, "Come out, unclean spirit, out of the man!"

9 And He inquired of it, "What is your name?" And it is saying to Him, "Legion is my name, for many are we."

10 And it entreated Him much that He should not be dispatching it out of the country.

11 Now there, toward the mountain, was a great herd of hogs, grazing.

12 And all the demons entreat Him, saying, "Send us into the hogs, that we may be entering into them."

13 And Jesus immediately permits them. And, coming out, the unclean spirits entered into the hogs, and the herd rushes down the precipice into the sea. Now they were about two thousand, and they were choked in the sea.

14 And those grazing them fled, and they report it in the city and in the fields. And they came to see what it is that has occurred.

15 And they are coming to Jesus and beholding the demoniac who had the legion, sitting and garmented and sane, and they were afraid.

16 And those who perceived it relate to them how it came to be with the demoniac, and concerning the hogs.

17 And they begin to be entreating Him to come away from their boundaries.

18 And at His stepping into the ship, the demoniac entreated Him that he may be with Him.

19 And He does not let him, but He is saying to him, "Go into your home, to those who are yours, and report to them whatever the Lord has done for you and how He is merciful to you."

20 And he came away, and begins to herald in the Decapolis whatever Jesus does for him. And all marveled.

21 And at Jesus' ferrying again in the ship to the other side a vast throng was gathered to Him, and He was beside the sea.

22 And lo! coming is one of the chiefs of the synagogue, Jairus by name, and, perceiving Him, he is falling at His feet.

23 And he is entreating Him much, saying that "My little daughter is having her last gasp!" that, "Coming, Thou mayest be placing Thy hands on her, that she may be saved and should be living!"

24 And He came away with him, and a vast throng followed Him, and they crowded Him.

25 And a woman having a hemorrhage twelve years,

26 and suffering much under many physicians, and spending herall and being nothing benefitted, but rather coming to be worse,

27 hearing about Jesus, coming in the throng from behind, touches His cloak.

28 For she said that "If ever I should be touching Him, even if it should be His garments, I shall be saved."

29 And straightway dried is the spring of her blood, and she knew in her body that she has been healed of the scourge.

30 And straightway Jesus, recognizing in Himself the power coming out of Him, being turned about in the throng, said, "Who touches My garments?"

31 And His disciples said to Him, "Thou art observing the throng crowding Thee, and art Thou saying, `Who touches Me?'"

32 And He looked about to see who does this.

33 Now the woman, being afraid and trembling, being aware of what has occurred to her, came and prostrates to Him, and told Him the entire truth.

34 Now He said to her, "Daughter, your faith has saved you. Go in peace, and be sound from your scourge."

35 While He is still speaking, they are coming from the chief of the synagogue, saying that "Your daughter died. Why are you still bothering the Teacher?"

36 Yet Jesus immediately, disregarding the word spoken, is saying to the chief of the synagogue, "Do not fear! Only believe!"

37 And He does not let anyone follow together with Him except Peter and James and John, the brother of James.

38 And they are coming into the house of the chief of the synagogue, and He is beholding a tumult, and they are lamenting much and screaming.

39 And entering, He is saying to them, "Why are you making a tumult and lamenting? The little girl did not die, but is drowsing."

40 And they ridiculed Him. Yet He, ejecting them all, is taking along the father of the little girl and the mother and those with Him, and He is going in where the little girl was lying.

41 And, holding the hand of the little girl, He is saying to her, "Talitha, coumi!" (which is, being construed, "Maiden, I am saying to you, rouse!").

42 And straightway the maiden rose and walked about, for she was about twelve years old. And they were beside themselves, straightway, with great amazement.

43 And He cautions them much that no one may be knowing of this. And He told them to give her something to eat.

Mark 6

1 And He came out thence and is coming into His own country, and His disciples are following Him.

2 And at the coming of a sabbath He begins to teach in the synagogue. And the majority, hearing, were astonished, saying, "Whence has this man all these things? And what wisdom is being given this man! And such powerful deeds are occurring by means of his hands!"

3 Is not this the artisan, the son of Mary and the brother of James and Joseph and Judas and Simon? And are not His sisters here with us?" And they were snared in Him.

4 And Jesus said to them that "A prophet is not dishonored, except in his own country and among his relatives and in his home."

5 And He could not do any powerful deed there except, placing hands on a few who are ailing, He cures them.

6 And He marvels because of their unbelief. And Jesus went about the villages around, teaching.

7 And He is calling to Him the twelve, and He begins to dispatch them two by two and gave them authority over the unclean spirits.

8 And He charges them that they should be picking up nothing for the road except a staff only; no bread, no beggar's bag, no coppers in the girdle;

9 but having soles bound on, and not to put on two tunics.

10 And He said to them, "Wheresoever you may be entering into a house, there remain till you should be coming out thence.

11 And whatever place should not be receiving you, nor yet they should be hearing you, going out thence, shake off the soil which is underneath your feet, for a testimony to them. Verily, I am saying to you, More tolerable will it be for Sodom or Gomorrah in the day of judging than for that city."

12 And, coming out, they herald that they should be repenting.

13 And many demons they cast out, and they rubbed many of the ailing with oil, and cured them.

14 And Herod, the king, hears, for His name became manifest. And he said that "John the baptist has been roused from among the dead, and therefore the powerful deeds are operating in him."

15 Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of the prophets."

16 Yet, hearing of it, Herod said that "John, whom I behead, he was roused from among the dead."

17 For he, Herod, dispatches and holds John and binds him in jail, because of Herodias, the wife of Philip, his brother, seeing that he marries her.

18 For John said to Herod that "It is not allowed you to have the wife of your brother."

19 Now Herodias hemmed him in, and wanted to kill him, and could not,
20 for Herod feared John, being aware that he is a just and holy man, and he preserved him. And hearing him, he was much perplexed, and heard him with relish.
21 And, an opportune day coming when Herod at his birthday celebrations makes a dinner for his magnates and captains and for the foremost men of Galilee,
22 and at her, Herodias' daughter's, entering and dancing, she pleases Herod and those lying back at table with him. Now the king said to the maiden, "Request of me whatsoever you may be wanting, and I will give it to you."
23 And he swears to her that "Whatsoever you should be requesting me, I will give you, to the half of my kingdom."
24 And, coming out, she said to her mother, "What should I be requesting?" Now she said, "The head of John the baptist."
25 And entering straightway with diligence to the king, she requests, saying, "I want that you forthwith may be giving me on a platter the head of John the baptist."
26 And the king, becoming sorrow-stricken, because of the oaths and those lying back at table with him, does not want to repudiate her.
27 And straightway the king, dispatching, enjoins a lifeguardsman to bring his head. And, coming away, he beheads him in the jail,
28 and carries his head on a platter, and gives it to the maiden, and the maiden gives it to her mother.
29 And hearing of it, his disciples came and take away his corpse, and they place it in a tomb.
30 And gathering are the apostles to Jesus, and they report to Him all, whatever they do, and whatever they teach.
31 And He is saying to them, "Hither! You yourselves come privately into a place in the wilderness and rest briefly." For those coming and those going away were many, and they had not yet an opportunity to eat.
32 And they came away in the ship into a place in the wilderness, privately.
33 And many perceived them going away and recognize them. And, afoot from all the cities, they ran together there, and they came before them and ran together to Him.
34 And, coming out, Jesus perceived a vast throng, and He has compassion on them, for they were as sheep not having a shepherd, and He begins to teach them much.
35 And already the hour coming to be much advanced, His disciples, coming to Him, said that "This place is a wilderness, and already the hour is much advanced.
36 Dismiss them that, coming away into the fields and villages around, they should buy themselves bread. For they have nothing that they may be eating."
37 Yet He, answering, said to them, "You give them to eat." And they are saying to Him, "Coming away, should we buy two hundred denarii worth of bread and give them to eat?"
38 Now He is saying to them, "How many cakes of bread have you? Go and see." And knowing, they are saying to Him, "Five, and two fishes."
39 And He enjoins them to make them all recline, company by company, on the green grass.
40 And they lean back, plot by plot, by hundreds and by fifties.
41 And taking the five cakes of bread and the two fishes, looking up into heaven, He blesses and breaks up the cakes of bread, and gave to His disciples, that they may be placing them before them. And the two fishes He parts to all.
42 And they all ate and are satisfied.
43 And they pick up twelve pannierfuls of fragments, and from the fishes.
44 And those eating the cakes of bread were five thousand men.
45 And straightway He compels His disciples to step into the ship and precede Him to the other side to Bethsaida, till He is dismissing the throng.
46 And, taking leave of them, He came away into the mountain to pray.
47 And evening coming on, the ship was in the middle of the sea, and He was alone on the land.

48 And perceiving them tormented in rowing, for the wind was contrary to them, about the fourth watch of the night He is coming toward them, walking on the sea. And He wanted to pass them by.

49 Yet those who are perceiving Him walking on the sea suppose that He is a phantom, and they cry out,

50 for they all perceive Him and were disturbed. Yet straightway He speaks with them and is saying to them, "Courage! It is I! Do not fear."

51 And He stepped up to them, into the ship, and the wind flags. And they are amazed to the very excess, among themselves, and marveled.

52 For they do not understand as to the bread, but their heart was calloused.

53 And, ferrying to land, they came to Gennesaret and are moored.

54 And, at their coming out of the ship, straightway recognizing Him, the men of that place

55 ran about that whole country and begin to be carrying about those having an illness on pallets to where they heard that He is.

56 And wheresoever He went into villages or into cities or into fields, in the markets they place the infirm. And they entreated Him that they should be touching Him even if it should be the tassel of His cloak. And whosoever touch it were saved.

Mark 7

1 And gathering to Him are the Pharisees and some of the scribes coming from Jerusalem.

2 And perceiving some of His disciples, that with contaminated (that is, unwashed) hands they eat bread

3 (for the Pharisees and all the Jews, if ever they should not be washing the hands with the fist, are not eating, holding the tradition of the elders;

4 and from the market, except they should be sprinkled, they are not eating; and many other things are there which they accepted to hold, the baptizing of cups and ewers and copper vessels and of couches),

5 the Pharisees also, and the scribes are inquiring of Him, "Wherefore are not your disciples walking according to the tradition of the elders, but with unwashed hands are eating bread?"

6 Yet He, answering, said to them that "Ideally prophesies Isaiah concerning you hypocrites, as it is written, that This people with their lips is honoring Me, Yet their heart is away at a distance from Me.

7 Yet in vain are they revering Me, Teaching for teachings the directions of men.

8 For, leaving the precept of God, you are holding the tradition of men of the baptism of ewers and cups. And many such like things you are doing."

9 And He said to them, "Ideally are you repudiating the precept of God, that you should be keeping your tradition.

10 For Moses said, 'Honor your father and your mother,' and, He who is saying aught that is evil of father or mother, let him decrease in death.

11 Yet you are saying, 'If a man should be saying to father or mother, "A corban (which is an approach present) is whatsoever you may be benefitted by me,"'

12 no longer are you letting him do anything for his father or his mother,

13 invalidating the word of God by your tradition which you give over. And many such like things you are doing."

14 And calling the throng to Him again, He said to them, "Hear Me, all, and understand.

15 Nothing is there outside of a man, going into him, which can contaminate him, but those things going out of a man are what is contaminating the man.

16 If anyone has ears to hear, let him hear!"

17 And when He entered into the house from the throng, His disciples inquired of Him concerning the parable.

18 And He is saying to them, "Are you, also, thus unintelligent? Not yet are you apprehending that everything from the outside, that is going into a man, can not contaminate him,

19 for it is not going into his heart, but into the bowels, and is going out into the latrine—cleansing all foods?"

20 Yet He said that "That which is going out of a man, that is contaminating the man.

21 For from inside, out of the heart of men, are going out evil reasonings, prostitutions, thefts, murders,

22 adulteries, greed, wickedness, guile, wantonness, a wicked eye, calumny, pride, imprudence.

23 All these wicked inside things are going out; and those are contaminating the man."

24 Now, rising thence, He came away into the frontiers of Tyre and Sidon. And entering into a house, He wants no one to know, and He can not elude them,

25 but straightway, a woman, hearing about Him, whose little daughter had an unclean spirit, entering, prostrates at His feet.

26 Now the woman was a Greek, a native of Syro-Phoenicia, and she asked Him that He should be casting the demon out of her daughter.

27 Yet Jesus said to her, "Let first the children be satisfied, for it is not ideal to take the children's bread and cast it to the puppies."

28 Yet she answered and is saying to Him, "Yes, Lord. For the puppies also, underneath the table, are eating the scraps from the little children."

29 And He said to her, "Because of this saying, go. The demon has come out of your daughter."

30 And coming away into her own house, she found the little girl prostrate on the couch, and the demon come out.

31 And, again, coming out of the boundaries of Tyre, He came through Sidon to the sea of Galilee, amidst the boundaries of the Decapolis.

32 And they are bringing to Him a deaf stammerer, and they are entreating Him that He may place His hand on him.

33 And, getting him away from the throng privately, He thrusts His fingers into his ears, and, spitting, touches his tongue.

34 And, looking up into heaven, He groans, and is saying to him, "Ephphatha," which is, "Be opened up."

35 And immediately, opened up was his hearing, and straightway was loosed the bond of his tongue, and he spoke correctly.

36 And He cautions them that they may be telling no one, yet, as much as He cautioned them, they rather heralded it more exceedingly.

37 And they were superexceedingly astonished, saying, "Ideally has He done all! The deaf He is making to be hearing, as well as the dumb to be speaking."

Mark 8

1 In those days, there being again a vast throng, and not having anything they may be eating, calling His disciples to Him, He is saying to them,

2 "I have compassion on the throng, for already for three days they are remaining with Me, and they have nothing that they may be eating.

3 And, should I ever be dismissing them, fasting, to their homes, they will be fainting on the road, and some of them have arrived from afar."

4 And His disciples answered Him that "Whence can anyone satisfy these with bread here in a wilderness?"

5 And He inquired of them, "How many cakes of bread have you?" Now they say, "Seven."

6 And He is charging the throng to be leaning back on the earth. And taking the seven cakes of bread, giving thanks, He breaks and gave to His disciples, that they may place them before them. And they place them before the throng.

7 And they had a few small fishes. And, blessing them, He said to place these also before them.

8 And they all ate and are satisfied. And they pick up of the surplus fragments, seven hampers.

9 Now those eating were about four thousand. And He dismisses them.

10 And straightway He, stepping into the ship with His disciples, came into the parts of Dalmanutha.

11 And out came the Pharisees, and they begin discussing with Him, seeking to see from Him a sign from heaven, trying Him.

12 And sighing in His spirit, He is saying, "Why is this generation seeking for a sign? Verily I am saying to you, If there shall be given to this generation a sign—!"

13 And leaving them, again stepping into a ship, He came away to the other side.

14 And they forgot to get bread, and, except for one cake of bread, they had none with them in the ship.

15 And He cautioned them, saying, "See! Beware of the leaven of the Pharisees and the leaven of Herod."

16 And they reasoned with one another, saying that "Bread we have none!"

17 And, knowing it, Jesus is saying to them, "Why are you reasoning that you have no bread? Not as yet are you apprehending, neither understanding? Still calloused is your heart?

18 Having eyes, are you not observing? And, having ears, are you not hearing? And are you not remembering?

19 When I break the five cakes of bread for the five thousand, how many panniers full of fragments do you pick up?" They are saying to Him, "Twelve."

20 "And when I break the seven cakes of bread for the four thousand, how many hampers filled with fragments do you pick up?" And they are saying to Him, "Seven."

21 And He said to them, "How is it you are not as yet understanding?"

22 And they are coming into Bethsaida, and are bringing to Him a blind man and entreating Him that He should be touching him.

23 And getting hold of the hand of the blind man, He brings him forth out of the village, and, spitting into his eyes, placing hands on him, He inquired of him, "Are you observing anything?"

24 And looking up, he said, "I am observing men; as trees am I seeing them walking."

25 Thereafter again He places hands on his eyes, and he is keen-sighted, and was restored, and he looked at all distinctly.

26 And He dispatches him into his home, saying, "Neither the village may you be entering, nor yet may you be speaking to anyone in the village."

27 And Jesus and His disciples came out into the villages of Caesarea Philippi. And on the way He inquired of His disciples, saying to them, "Who are men saying that I am?"

28 Now they say to Him, "' John the baptist,' and others 'Elijah,' yet others that He is 'one of the prophets.'"

29 And He inquired of them, "Now you, who are you saying that I am?" And answering, Peter is saying to Him, "Thou art the Christ, the Son of God."

30 And He warns them, that they may be telling no one about Him.

31 And He begins to teach them that the Son of Mankind must be suffering much and be rejected by the elders and the chief priests and the scribes, and be killed and after three days rise.

32 And with boldness spoke He the word. And, taking Him to him, Peter begins to rebuke Him.

33 Now Jesus, being turned about and perceiving His disciples, rebukes Peter and is saying, "Go behind Me, satan! for you are not disposed to that which is of God but that which is of men."

34 And, calling the throng to Him, together with His disciples, He said to them, "If anyone is wanting to come after Me, let him renounce himself and pick up his cross and follow Me.

35 For whosoever may be wanting to save his soul will be destroying it, yet whoever shall be destroying his soul on account of Me and of the evangel will be saving it.

36 For what is it benefiting a man to gain the whole world and forfeit his soul?

37 For what may a man give in exchange for his soul?

38 For whosoever may be ashamed of Me and My words in this generation, an adulteress and sinner, the Son of Mankind also will be ashamed of him whenever He may be coming in the glory of His Father, with the holy messengers."

1 And He said to them, "Verily, I am saying to you that there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God having come in power."

2 And after six days, Jesus is taking aside Peter and James and John and is bringing them up into a very high mountain, privately, alone. And He was transformed in front of them.

3 And His garments became glistening, very white, as snow, such as no fuller on earth is able thus to whiten.

4 And Elijah, together with Moses, was seen by them, and they were conferring with Jesus.

5 And answering, Peter is saying to Jesus, "Rabbi, it is ideal for us to be here! And we should be making three tabernacles: for Thee one, and for Moses one, and for Elijah one."

6 For he was not aware what he may answer, for they became terrified.

7 And there came a cloud overshadowing them. And a voice came out of the cloud, saying, "This is My Son, the Beloved. Hear Him!"

8 And suddenly, looking about, they no longer perceived anyone, except Jesus only, with themselves.

9 And at their descending from the mountain, He cautions them that they should be relating to no one what they perceived, except whenever the Son of Mankind may be rising from among the dead.

10 And they hold the word, discussing with themselves what is the rising from among the dead.

11 And they inquired of Him, saying that "The Pharisees and the scribes are saying that Elijah must come first."

12 Now He averred to them, "Elijah, indeed, coming first, is restoring all. And how is it written of the Son of Mankind that much may He be suffering and may be scorned?

13 But I am saying to you that even Elijah has come, and they do to him whatever they would, according as it is written of him."

14 And coming to the disciples, they perceived a vast throng about them, and scribes discussing with them.

15 And straightway the entire throng, perceiving Him, were overawed, and, racing toward Him, saluted Him.

16 And He inquires of the scribes, "What are you discussing with yourselves?"

17 And one out of the throng answered Him, "Teacher, I bring my son to Thee, having a dumb spirit.

18 And wheresoever it may be getting him down, it is tearing him, and he is frothing and grating his teeth, and is withering away. And I say to Thy disciples that they should be casting it out, and they are not strong enough."

19 Now He, answering, is saying to them, "O unbelieving generation! Till when shall I be with you? Till when shall I bear with you? Bring him to Me."

20 And they bring him to Him. And perceiving Him, the spirit straightway violently convulses him, and, falling on the earth, he wallowed, frothing.

21 And He inquires of his father, "How much time is it since this has come to him?" Now he said, "From a little boy.

22 And often it casts him into the fire also, and into waters, that it should be destroying him. But if Thou art in any way able, help us, having compassion on us!"

23 Now Jesus said to him, "Why the if? You are able to believe. All is possible to him who is believing."

24 Straightway, crying, the father of the little boy said, with tears, "I am believing! Help my unbelief!"

25 Now Jesus, perceiving that the throng is racing on together, rebukes the unclean spirit, saying to it, "Dumb and deaf-mute spirit, I am enjoining you to come out of him, and by no means may you be entering into him any longer."

26 And crying and convulsing him much, it came out. And he became as if dead, so that the majority are saying that he died.

27 Now Jesus, holding his hand, rouses him, and he rose.

28 And at His entering the house, His disciples inquired of Him privately, "Wherefore could we not cast it out?"

29 And He said to them, "This species can come out by nothing except by prayer."

30 And coming out thence, they went along through Galilee, and He did not want that anyone may know.

31 For He taught His disciples and said to them that "The Son of Mankind is being given up into the hands of men, and they will be killing Him. And, being killed, after three days He will be rising."

32 Yet they were ignorant of the declaration, and they feared to inquire of Him.

33 And they came into Capernaum, and, coming to be in the house, He inquired of them, "What did you reason with yourselves on the road?"

34 Yet they were silent, for they argued with one another on the road as to who is greatest.

35 And, being seated, He summons the twelve and is saying to them, "If anyone is wanting to be first, he will be last of all, and servant of all."

36 And, taking a little child, He stands it in their midst, and, clasping it in His arms, said to them,

37 "Whoever should be receiving one of such little children in My name, is receiving Me, and whosoever may be receiving Me is not receiving Me, but Him Who commissions Me."

38 John averred to Him, saying, "Teacher, we perceived someone casting out demons in Thy name, who is not following us, and we forbade him, for he followed not with us."

39 Yet Jesus said, "Be not forbidding him, for there is no one who will be doing a powerful deed in My name, and will be able swiftly to speak evil of Me.

40 For who is not against us is for us.

41 For whosoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that by no means should he be losing his wages.

42 "And whosoever should be snaring one of these little ones who are believing in Me, ideal is it for him rather if a millstone requiring an ass to turn it were lying about his neck and he were cast into the sea.

43 And if your hand should ever be snaring you, strike it off. It is ideal for you to be entering into life maimed, rather than, having two hands, to come away into Gehenna, into the unextinguished fire

44 where their worm is not deceasing and the fire is not going out.

45 And if your foot should be snaring you, strike it off. For it is ideal for you to be entering into life maimed or lame, rather than, having two feet, to be cast into Gehenna, into the unextinguished fire,

46 where their worm is not deceasing and the fire is not going out.

47 And if your eye should be snaring you, cast it out. It is ideal for you to be entering into the kingdom of God one-eyed, rather than, having two eyes, to be cast into the Gehenna of fire,

48 where their worm is not deceasing and the fire is not going out.

49 For everyone will be salted with fire, and every sacrifice will be salted with salt.

50 Ideal is the salt, yet if the salt should be becoming savorless, with what will you be seasoning it? Have salt in yourselves and be at peace with one another."

Mark 10

1 And rising from thence, He is coming into the boundaries of Judea and the other side of the Jordan. And again throngs are going together to Him, and again, as He had been accustomed, He taught them.

2 And approaching, the Pharisees, trying Him, inquired of Him if it is allowed a husband to dismiss a wife.

3 Yet He, answering, said to them, "What does Moses direct you?"

4 Yet they say, "Moses permits us to write a scroll of divorce, and to dismiss her."

5 And answering, Jesus said to them, "In view of your hardheartedness he writes for you this precept.

6 Yet from the beginning of creation God makes them male and female.
7 On this account a man will be leaving his father and mother and will be joined to his wife,
8 and the two will be one flesh. So that no longer are they two, but one flesh.
9 What God, then, yokes together, let not man be separating."
10 And, in the house, again His disciples inquired of Him concerning this.
11 And He is saying to them, "Whosoever should be dismissing his wife and should be marrying another is committing adultery against her.
12 And if she, dismissing her husband, should ever be marrying another, she is committing adultery."
13 And they brought to Him little children, that He should be touching them; yet the disciples rebuke them.
14 Yet, perceiving it, Jesus resents it, and said to them, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of God.
15 Verily, I am saying to you, Whosoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it."
16 And, clasping them in His arms, He, in benediction, is placing His hands on them.
17 And at His going out into the road, lo! one certain rich man, running toward Him and falling on his knees before Him, inquired of Him, "Good Teacher! What shall I be doing that I should be enjoying the allotment of life eonian?"
18 Now Jesus said to him, "Why are you terming Me good? No one is good except One, God.
19 With the precepts you are acquainted: You should not be murdering. You should not be committing adultery. You should not be stealing. You should not be testifying falsely. You should not be cheating. `Be honoring your father and mother."
20 Now he averred to Him, "Teacher, all these I maintain from my youth."
21 Now Jesus, looking at him, loves him, and said to him, "Still one thing you are wanting. Go. Whatever you have, sell, and be giving to the poor, and you will be having treasure in heaven. And hither! Follow Me, picking up the cross."
22 Yet he, being somber at the word, came away sorrowing, for he was one who has many acquisitions.
23 And, looking about, Jesus is saying to His disciples, "How squeamishly shall those who have money be entering into the kingdom of God!"
24 Now the disciples were awe-struck at His words. Yet Jesus, again answering, is saying to them, "Children, how squeamish it is for those who have confidence in money to be entering into the kingdom of God!
25 Easier is it for a camel to pass through the eye of a needle than for a rich man to be entering into the kingdom of God."
26 Now they were exceedingly astonished, saying to Him, "And who can be saved?"
27 Now, looking at them, Jesus is saying, "With men it is impossible, but not with God, for all is possible with God."
28 Peter begins to say to Him, "Lo! we leave all and follow Thee! What, consequently, will it be to us?"
29 Jesus averred to him, "Verily, I am saying to you that there is no one who leaves a house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on My account and on account of the evangel,
30 who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and in the coming eon, life eonian.
31 Yet many of the first shall be last, and the last first."
32 Now they were on the road, going up into Jerusalem, and Jesus was preceding them. And they were awe-struck, yet those following feared. And, again taking the twelve aside, He begins to tell them what is about to be befalling Him,

33 "Lo! we are going up into Jerusalem, and the Son of Mankind will be given up to the chief priests and the scribes, and they will be condemning Him to death, and will be giving Him up to the men of the nations,
34 and will be scoffing at Him, and spitting on Him, and scourging Him, and killing Him, and after three days He will be rising."
35 And going to Him are James and John, the two sons of Zebedee, saying to Him, "Teacher, we are wanting that, whatsoever we should be requesting of Thee, Thou shouldst be doing it for us."
36 Yet He said to them, "What are you wanting Me to do for you?"
37 Now they said to Him, "Grant to us that we should be seated, one at Thy right and one at Thy left, in Thy glory."
38 Yet Jesus said to them, "Not aware are you what you are requesting. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?"
39 Yet they say to Him, "We are able." Yet Jesus said to them, "The cup indeed which I am drinking shall you be drinking, and with the baptism with which I am being baptized shall you be baptized."
40 Yet to be seated at My right or at My left is not Mine to give, but is for whom it has been made ready by My Father."
41 And, hearing of it, the ten begin to be resentful concerning James and John.
42 And, calling them to Him, Jesus is saying to them, "You are aware that those of the nations who are presuming to be chiefs are lording it over them, and their great men are coercing them.
43 Yet not thus is it among you. But whosoever may be wanting to become great among you, will be your servant.
44 And whosoever may be wanting to be foremost among you, will be the slave of all.
45 For even the Son of Mankind came, not to be served, but to serve, and to give His soul a ransom for many."
46 And they are coming into Jericho. And at His going out from Jericho, and His disciples and a considerable throng, the son of Timeus, Bar-Timeus, blind and a beggar, sat beside the road.
47 And hearing that it is Jesus the Nazarene, he begins to cry and say, "Son of David! Jesus! Be merciful to me!"
48 And many rebuked him, that he should be silent. Yet he, much rather, cried, "Son of David, be merciful to me!"
49 And standing, Jesus said, "Summon him." And they are summoning the blind man, saying to him, "Courage! Rouse! He is summoning you."
50 Now he, casting off his cloak, springing up, came to Jesus.
51 And answering him, Jesus said, "What do you want I shall be doing to you?" Now the blind man said to Him, "Rabboni, that I should be receiving sight!"
52 Now Jesus said to him, "Go. Your faith has saved you." And straightway he receives sight and followed Him on the road.

Mark 11

1 And when they are drawing near to Jerusalem and to Bethphage and to Bethany, toward the mount of Olives, He is dispatching two of His disciples,
2 and He is saying to them, "Go into the village facing you, and straightway, going into it, you will be finding a colt, bound, on which not as yet any man is seated. Loose it and bring it.
3 And if anyone should be saying to you, 'What is this you are doing?' say that 'The Lord has need of it, and straightway He is dispatching it here again.'"
4 And they came away and found the colt bound to the door outside on the encircling road, and they are loosing it.
5 And some of those standing there said to them, "What are you doing, loosing the colt?"
6 Now they told them according as Jesus said, and they let them take it.
7 And they are bringing the colt to Jesus, and they are casting their own garments on it, and He is seated on it.

8 And many strew their own garments in the road, yet others, soft foliage, chopping it out of the fields, and strewed it on the road.

9 And those preceding and those following cried, saying, "Hosanna! Blessed be He Who is coming in the name of the Lord!

10 And blessed be the coming kingdom of our father David in the name of the Lord! Hosanna among the highest!"

11 And Jesus entered into Jerusalem and into the sanctuary. And looking all about, it being already the evening hour, He came out to Bethany with the twelve.

12 And on the morrow, at their coming out from Bethany, He hungers.

13 And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything on it. And coming to it, He found nothing except leaves, for it was not the season of figs.

14 And answering, He said to it, "By no means may anyone still be eating fruit of you for the eon." And His disciples heard.

15 And they are coming into Jerusalem. And Jesus, entering into the sanctuary, begins to cast out those selling and those buying in the sanctuary, and the tables of the brokers and the seats of those selling doves He overturns.

16 And He did not give leave that anyone may be carrying a vessel through the sanctuary.

17 And He taught and said to them, "Is it not written that 'My house a house of prayer shall be called, for all nations'? Yet you make it a burglars' cave."

18 And the chief priests and the scribes hear, and they sought how they should be destroying Him, for they feared Him, for the entire throng was astonished at His teaching.

19 And whenever it came to be evening, they went out, outside the city.

20 And going by in the morning, they perceived the fig tree withered from the roots.

21 And, recollecting, Peter is saying to Him, "Rabbi! Lo! the fig tree which Thou didst curse has withered!"

22 And answering, Jesus is saying to them, "If you have faith of God,

23 verily, I am saying to you that whosoever may be saying to this mountain, 'Be picked up and cast into the sea,' and may not be doubting in his heart, but should be believing that what he is speaking is occurring, it shall be his, whatsoever he may be saying.

24 "Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours.

25 And whenever you may be standing praying, be forgiving, if you have anything against anyone, that your Father also, Who is in the heavens, may be forgiving you your offenses.

26 Now if you are not forgiving, neither will your Father Who is in the heavens be forgiving your offenses."

27 And they are coming again into Jerusalem. And at His walking in the sanctuary, the chief priests and the scribes and the elders are coming to Him,

28 and they said to Him, "By what authority are you doing these things, or who gives you this authority, that you may be doing these things?"

29 Now Jesus, answering, said to them, "I also will be inquiring of you one word, and answer Me, and I will be declaring to you by what authority I am doing these things.

30 The baptism of John—whence was it? Was it of heaven or of men? Answer Me!"

31 And they reasoned with themselves, saying, "If we should be saying, 'Of heaven,' he will be declaring, 'Wherefore then, do you not believe him?'

32 But may we be saying, 'Of men?'" They feared the people, for all had it that John really was a prophet.

33 And answering Jesus, they are saying, "We are not aware." And answering, Jesus is saying to them, "Neither am I telling you by what authority I am doing these things."

Mark 12

1 And He begins to speak to them in parables: "A vineyard a man is planting, and he places about it a stone dike, and excavates a vat, and builds a tower, and leased it to farmers, and travels.

2 And he dispatches to the farmers, at the season, a slave, that from the farmers he may be getting from the fruits of the vineyard.

3 And taking him, they lash him and dispatch him empty.

4 And again he dispatches to them another slave, and that one, pelting with stones, they hit his head and dispatch him in dishonor.

5 And again another he dispatches, and that one they kill, and many others, lashing these, indeed, yet killing those.

6 "Still one had he, a son, his beloved. He dispatches him also, last, to them, saying that `They will be respecting my son.'

7 Yet those farmers say to themselves that `This is the enjoyer of the allotment. Hither! We should be killing him, and the enjoyment of the allotment will be ours!'

8 And, taking him, they kill him and cast him outside of the vineyard.

9 "What, then, will the lord of the vineyard be doing? He will be coming and destroying the farmers and will be giving the vineyard to others.

10 Did you not yet read this scripture?—`The stone which is rejected by the builders, This came to be for the head of the corner.

11 From the Lord came this, and it is marvelous in our eyes."

12 And they sought to hold Him, and they were afraid of the throng, for they know that He spoke the parable to them. And, leaving Him, they came away.

13 And they are dispatching to Him some of the Pharisees and Herodians, that they should catch Him by a word.

14 And, coming, they are saying to Him, "Teacher, we are aware that you are true, and you are not caring about anyone, for you are not looking at the face of men, but, of a truth, the way of God are you teaching. Is it allowed to give poll tax to Caesar, or not?

15 May we be giving, or may we not be giving?" Now He, having perceived their hypocrisy, said to them, "Why are you trying Me? Bring Me a denarius that I may be perceiving it."

16 Now they bring it. And He is saying to them, "Whose is this image and inscription?" Now they say to Him, "Caesar's."

17 Now Jesus said to them, "Caesar's pay to Caesar, and God's to God." And they were astounded at Him.

18 And Sadducees are coming to Him, who say there is no resurrection. And they inquired of Him, saying,

19 "Teacher, Moses writes to us that, if anyone's brother should be dying, and leaving a wife, and leaving no child, that his brother may be taking his wife and should be raising up seed to his brother.

20 Seven brothers were there, and the first got a wife and, dying, leaves no seed.

21 And the second got her and died, leaving no seed, and the third similarly.

22 And the seven also got her similarly and leave no seed. Last of all the woman also died.

23 In the resurrection, then, whenever they may be rising, of which of them will she be the wife? For the seven have had her as wife."

24 Jesus averred to them, "Are you not therefore deceived, not being acquainted with the scriptures, nor yet the power of God?

25 For whenever they may be rising from among the dead, they are neither marrying nor taking out in marriage, but are as the messengers in the heavens.

26 Now concerning the dead, that they are being roused; did you not read in the scroll of Moses, at the thorn bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living. You, then, are much deceived."

28 And, approaching, one of the scribes, hearing them discussing, having perceived that He answered them ideally, inquires of Him, "What is the foremost precept of all?"

29 Jesus answered him that "The foremost precept of all is: Hear, Israel! the Lord our God is one Lord.

30 And, You shall be loving the Lord your God out of your whole heart, and out of your whole soul, and out of your whole comprehension, and out of your whole strength. This is the foremost precept.

31 And the second is like it: `You shall be loving your associate as yourself.' Now greater than these is no other precept."

32 And the scribe said to Him, "In truth, Teacher, Thou sayest ideally that He is One, and there is no other more than He.

33 And to be loving Him out of your whole heart, and out of the whole understanding, and out of the whole soul, and out of the whole strength, and to be loving the associate as yourself, is excessively more than all the ascent approaches and the sacrifices."

34 And Jesus, perceiving him, that he answered apprehendingly, said to him, "Not far are you from the kingdom of God." And no one dared to inquire of Him any longer.

35 And answering, Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is a Son of David?

36 For he, David, said, in the holy spirit, `Said the Lord to my Lord, "Sit at My right, Till I should be placing Thine enemies for a footstool for Thy feet.'"

37 Then he, David, is terming Him `Lord.' And whence is He his Son?" And the vast throng hears Him with relish.

38 And to them, in His teaching, He said, "Beware of the scribes, who want to walk in robes, and want salutations in the markets,

39 and front seats in the synagogues, and first reclining places at the dinners,

40 who are devouring the homes of widows, and for a pretense are prolix in praying. These will be getting more excessive judgment."

41 And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And many rich cast in much.

42 And one woman, a poor widow, coming, cast in two mites, which is a quadrans.

43 And, calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow casts in more than all who are casting into the treasury.

44 For all cast out of their superfluity, yet she, out of her want, casts in all, as much as she had—her whole livelihood."

Mark 13

1 And at His going out of the sanctuary, one of His disciples is saying to Him, "Teacher! Lo! what manner of stones and what manner of buildings!"

2 And answering, Jesus said to him, "Are you observing these great buildings? Under no circumstances may a stone be left here on a stone, which may not by all means be demolished.

3 And at His sitting on the mount of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately,

4 "Tell us, when will these things be? And what is the sign whenever all these things may be about to be concluding?"

5 Now Jesus, answering, begins to say to them, "Beware that no one should be deceiving you!

6 For many shall be coming in My name, saying that I am! and shall be deceiving many.

7 Now whenever you should be hearing battles and tidings of battles, see that you are not alarmed, for it must be occurring, but not as yet is the consummation.

8 For roused shall be nation against nation, and kingdom against kingdom. And there shall be quakes in places. And there shall be famines and disturbances. The beginning of pangs are these.

9 Yet you be looking to yourselves, for they shall be giving you up to the sanhedrins, and in synagogues shall you be lashed, and before governors and even kings shall you stand on My account, for a testimony to them.

10 And to all the nations first must be heralded the evangel.

11 "And whenever they may be leading you off, to give you over, do not worry beforehand what you should be speaking, neither be meditating, but whatsoever may be given to you in that hour, this be speaking, for it is not you who are speaking, but the holy spirit.

12 And brother will be giving up brother to death, and father, child. And children shall be rising up against parents and shall be putting them to death.

13 And you shall be hated by all because of My name. Yet he who endures to the consummation, he shall be saved.

14 "Now whenever you may be perceiving the abomination of desolation, declared by Daniel the prophet, standing where it must not (let the reader apprehend), then let those in Judea flee into the mountains.

15 Now let him who is on the housetop not be descending into the house, neither let him enter, to pick up anything out of his house.

16 And let him who is in the field not turn back to that behind, to pick up his cloak.

17 "Now woe to those who are pregnant and those suckling in those days!

18 Now be praying that your flight may not be occurring in winter,

19 for in those days will be affliction such as has not occurred from the beginning of the creation which God creates till now, and under no circumstances may be occurring.

20 And, except the Lord discounts the days, no flesh at all would be saved. But because of the chosen, whom He chooses, He discounts the days.

21 "And then, if anyone should be saying to you, 'Lo! Here is the Christ!' and 'Lo! There!', be not believing.

22 For roused shall be false christs and false prophets, and they shall be giving signs and miracles to lead astray, if possible, even the chosen.

23 Now you, beware! Lo! I have declared it all to you beforehand.

24 But in those days, after that affliction, the sun shall be darkened, and the moon shall not be giving her beams,

25 and the stars shall be falling out of heaven, and the powers in the heavens shall be shaken.

26 And then shall they be seeing the Son of Mankind coming in clouds with much power and glory.

27 And then shall He be dispatching His messengers and assembling His chosen from the four winds, from the extremity of the earth to the extremity of heaven.

28 "Now from the fig tree be learning a parable: Whenever its bough may already be becoming tender and the leaves sprouting out, you know that summer is near.

29 Thus you, also, whenever you may be perceiving these things occurring, know that He is near—at the doors.

30 Verily, I am saying to you that by no means may this generation be passing by until the time when all these things may be occurring.

31 Heaven and earth shall be passing by, yet My words shall by no means be passing by.

32 "Now concerning that day or hour no one is aware—neither the messengers in heaven, nor the Son—except the Father.

33 Beware! Be vigilant and pray, for you are not aware when the era is.

34 "It is as a man, a traveler, leaving his home and giving his slaves authority, and to each his work, and he directs the doorkeeper that he may be watching.

35 Watch, then, for you are not aware when the lord of the house is coming, at evening, or midnight, or cockcrowing, or morning,

36 that, coming suddenly, he may not be finding you drowsing.

37 Now what I am saying to you, I am saying to all: 'Watch!'"

Mark 14

1 Now it was the Passover and the unleavened bread after two days. And the chief priests and the scribes sought how, laying hold of Him by guile, they should be killing Him.

2 For they said, "Not in the festival, lest at some time there will be a tumult of the people."

3 And at His being in Bethany, in the house of Simon the leper, at His lying down, a woman came, having an alabaster vase of veritable nard attar, costly. And crushing the alabaster vase, she pours it down on His head.

4 Now some were resenting this to themselves and saying, "For what has this destruction of the attar occurred?

5 For this attar could have been disposed of for over three hundred denarii, and given to the poor." And they muttered against her.

6 Yet Jesus said, "Leave her! Why are you affording her weariness? For it is an ideal work she works in Me.

7 For you always have the poor with you, and whenever you may be wanting, you can always do well to them, yet Me you have not always.

8 What she had she makes use of. She gets beforehand to anoint My body with attar for burial.

9 Now verily I am saying to you, Wheresoever this evangel may be heralded in the whole world, that also which she does shall be spoken of for a memorial of her."

10 And Judas Iscariot, one of the twelve, came away to the chief priests that he may be giving Him up to them.

11 Now those who hear him rejoice, and promise to give him silver. And he sought how he may be opportunely giving Him up.

12 And on the first day of unleavened bread, when they sacrificed the passover, His disciples are saying to Him, "Where dost Thou want us to come away that we should be making ready, that Thou mayest eat the passover?"

13 And He is dispatching two of His disciples and is saying to them, "Go into the city, and a man will be meeting you, bearing a jar of water. Follow him.

14 And wheresoever he may be entering, say to the householder that `The Teacher is saying, "Where is My caravansary, where I may be eating the passover with My disciples?"

15 And he will be showing you a large upper room, ready with places spread, and there make ready for us."

16 And His disciples came out and came into the city, and they found it according as He said to them. And they make ready the passover.

17 And, evening coming on, He is coming with the twelve.

18 And, at their lying back at table and eating, Jesus said, "Verily, I am saying to you that one of you who is eating with Me shall give Me up."

19 Now they begin to be sorrowful and to be saying to Him, one by one, "It is not I, Rabbi?" and another, "Not I?"

20 Now He, answering, said to them, "It is one of the twelve who is dipping his hand into the dish with Me,

21 seeing that the Son of Mankind is indeed going away according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being given up! Ideal were it for Him if that man were not born!"

22 And at their eating, Jesus, taking bread, blessing, breaks it and gives to them, and said, "Take; this is My body."

23 And, taking the cup, giving thanks, He gives it to them, and they all drank of it.

24 And He said to them, "This is My blood of the new covenant that is shed for many.

25 Verily, I am saying to you that no longer under any circumstances may I be drinking of the product of the grapevine till that day whenever I may be drinking it new in the kingdom of God."

26 And, singing a hymn, they came out to the mount of Olives.

27 And Jesus is saying to them that "All of you shall be snared in Me in this night, for it is written, I shall be smiting the shepherd And the sheep shall be scattered.

28 But after My rousing I shall be preceding you into Galilee."

29 Yet Peter averred to Him, "And if all shall be snared, nevertheless, not I!"

30 And Jesus is saying to him, "Verily, I am saying to you that you, today, in this night, ere a cock crows twice, thrice will be renouncing Me."

31 Yet Peter spoke extravagantly, "Rather, if ever I must die together with Thee, I shall under no circumstances be renouncing Thee!" Now similarly also, said all.

32 And they are coming into a freehold, the name of which is Gethsemane. And He is saying to His disciples, "Be seated here till I should be praying."

33 And He is taking Peter and James and John aside with Himself, and He begins to be overawed and depressed.

34 And He is saying to them, "Sorrow-stricken is My soul to death. Remain here and watch."

35 And, coming forward a little, He fell on the earth and prayed that, if it is possible, the hour may pass by from Him.

36 And He said, "Abba, Father, all is possible to Thee. Have this cup carried aside from Me. But not what I will, but what Thou!"

37 And He is coming and finding them drowsing. And He is saying to Peter, "Simon, are you drowsing? Are you not strong enough to watch one hour?"

38 Watch and pray lest you may be entering into trial. The spirit indeed is eager, yet the flesh is infirm."

39 And again, coming away, He prays, saying the same words.

40 And again, coming, He found them drowsing, for their eyes were torpid. And they were not aware what they may answer Him.

41 And He is coming the third time and is saying to them, "Are you drowsing furthermore and resting? It is away. The hour came. Lo! the Son of Mankind is being given up into the hands of sinners.

42 Rouse! We may be going. Lo! he who is giving Me up is near!"

43 And straightway, while He is still speaking, coming along is Judas Iscariot, one of the twelve, and with him a vast throng with swords and cudgels, from the chief priests and the scribes and the elders.

44 Now he who is giving Him up had given them a signal, saying, "Whomever I should be kissing, He it is. Hold Him, and lead Him away securely."

45 And, coming, straightway coming to Him, he is saying, "Rabbi, Rabbi," and he kisses Him fondly.

46 Now they lay their hands on Him and hold Him.

47 Now a certain one of those standing by, pulling a sword, hits the slave of the chief priest and amputates his ear.

48 And answering, Jesus said to them, "As after a robber do you come out with swords and cudgels to apprehend Me?"

49 Daily was I with you in the sanctuary, teaching, and you do not hold Me; but, that the scriptures may be fulfilled—"

50 And, leaving Him, they all fled.

51 And one, a certain youth, was following with Him, clothed in a linen wrapper on his naked body, and the youths are holding him.

52 Yet he, leaving the linen wrapper, fled naked from them.

53 And they led Jesus away to the chief priest Caiaphas. And all the chief priests and the elders and the scribes are coming together to Him.

54 And Peter, from afar, follows Him till within the courtyard of the chief priest, and was sitting together with the deputies, and warming himself at the light.

55 Now the chief priests and the whole Sanhedrin sought false testimony against Jesus, to put Him to death, and they found it not;

56 for many testified against Him falsely, and the testimonies were not consistent.

57 And some, rising, testified against Him falsely, saying that

58 "We hear Him saying that `I shall be demolishing this temple made by hands, and during three days I shall be building another not made by hands.'"

59 And neither thus was their testimony consistent.

60 And the chief priest, rising in the midst, inquires of Jesus, saying, "You are not answering anything? What are these testifying against you?"

61 Yet Jesus was silent and does not answer anything. Again the chief priest inquired of Him and is saying to Him, "Are you the Christ, the Son of God, the Blessed?"

62 Now Jesus said, "I am; and you shall be seeing the Son of Mankind sitting at the right hand of power and coming with the clouds of heaven."

63 Now the chief priest, tearing his tunics, is saying, "What need have we still of witnesses?
64 Lo! now you hear the blasphemy! What is it appearing to you?" Now they all condemn Him to be liable to death.
65 And some begin to be spitting on Him and putting a covering about His face and buffeting Him and saying to Him, "Prophecy!" And the deputies, with slaps, took Him.
66 And at Peter's being below in the courtyard, one of the maids of the chief priest is coming,
67 and, perceiving Peter warming himself, looking at him, she is saying, "You also were with Jesus the Nazarean!"
68 Yet he denies, saying, "Neither am I aware, nor am I an adept in what you are saying." And he came outside into the forecourt. And a cock crows.
69 And the maid, perceiving him, begins again to say to those standing by that "This one is of them."
70 Yet again he denied. And after a little, those standing by said again to Peter, "Truly you are of them, for you are a Galilean also, and your speech is alike."
71 Now he begins to be anathematizing and swearing that "I am not acquainted with this man of whom you are telling!"
72 And, straightway, a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crows twice, thrice you will be renouncing Me." And, reflecting, he lamented.

Mark 15

1 And straightway, in the morning, the chief priests with the elders and the scribes and the whole Sanhedrin hold a consultation. Binding Jesus, they carry Him away and give Him over to Pilate.
2 And Pilate inquires of Him, "You are the king of the Jews?" Now He, answering him, is saying, "You are saying it."
3 And the chief priests accused Him of many things.
4 Now Pilate again inquires of Him, saying, "You are not answering anything? Lo! of how much they are accusing you!"
5 Yet Jesus no longer answered anything, so that Pilate is marveling.
6 Now at the festival he released to them one prisoner, even whom they requested.
7 Now there was one termed Bar-Abbas, bound with the insurrectionists, who had done some murder in the insurrection.
8 And the throng, exclaiming, begins to be requesting according as he ever did for them.
9 Now Pilate answered them, saying, "Are you wanting that I should be releasing to you the king of the Jews?"
10 For he recognized that because of envy the chief priests had given Him up.
11 Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them.
12 Now Pilate, again answering, said to them, "What, then, are you wanting that I shall be doing with him whom you are terming the king of the Jews?"
13 Yet they again cry, saying, "Crucify him!"
14 Yet Pilate said to them, "What evil does he?" Yet they cry exceedingly, saying, "Crucify him!"
15 Now Pilate, intending to do enough for the throng, releases to them Bar-Abbas, and gives up Jesus, whipping Him, that He may be crucified.
16 Yet the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together the whole squadron.
17 And they are dressing Him in purple, and, braiding a thorny wreath, they are placing it about Him.
18 And they begin to salute Him and say, "Rejoice! king of the Jews!"
19 And they beat His head with a reed and spat on Him and, kneeling, they worshiped Him.
20 And when they scoff at Him, they strip Him of the purple and put on Him His own garments, and they are leading Him out that they should be crucifying Him.

21 And they are conscripting a certain Simon, a Cyrenian, passing along, coming from a field, the father of Alexander and Rufus, that he should be picking up His cross.
22 And they are bringing Him to Golgotha Place, which is, being construed, "Skull's Place."
23 And they gave Him wine with myrrh to drink, yet He did not take it.
24 And, crucifying Him, they are dividing His garments, casting a lot for them,—who should be taking anything away.
25 Now it was the third hour, and they crucify Him.
26 And there was an inscription with His charge inscribed, "The King of the Jews."
27 And together with Him they are crucifying two robbers, one at the right and one at the left of Him.
29 And those going by blasphemed Him, wagging their heads and saying, "Aha! You who are demolishing the temple and building it in three days,
30 save yourself by descending from the cross!"
31 Likewise, the chief priests also, with the scribes, scoffing with one another, said, "Others he saves! Himself he can not save!
32 Let the Christ, the king of Israel, descend now from the cross, that we may be perceiving and should be believing!" And those crucified together with Him reproached Him.
33 And at the coming of the sixth hour, darkness came over the whole land till the ninth hour.
34 And at the ninth hour Jesus implores with a loud voice, saying, "Eloi! Eloi! Lema sabachthani?" which is, being construed, "My God! My God! Why didst Thou forsake Me?"
35 And some of those standing by, hearing it, said, "Lo! He is summoning Elijah!"
36 Now someone, running and soaking a sponge with vinegar, sticking it on a reed, gave Him a drink, saying, "Let be! We may see if Elijah is coming to take Him down."
37 Now Jesus, letting out a loud sound, expires.
38 And the curtain of the temple is rent in two from above to the bottom.
39 Now the centurion, who stands by opposite Him, perceiving that, crying thus, He expires, said, "Truly, this Man was the Son of God!"
40 Now there were women also, beholding from afar, among whom was Mary Magdalene also, and Mary, the mother of James the Little and Joses, and Salome,
41 who, when He was in Galilee, followed Him and dispensed to Him, and many others who ascend with Him into Jerusalem.
42 And, already coming to be evening, since it was the preparation which is before the sabbath,
43 Joseph from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of God, coming with daring, entered in to Pilate and requests the body of Jesus.
44 Now Pilate marvels if He is dead already, and, calling the centurion to him, he inquires of him if He died long ago.
45 And, knowing it from the centurion, he presents the corpse to Joseph.
46 And, buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and places Him in a tomb which was quarried out of rock. And he rolls a large stone on to the door of the tomb.
47 Now Mary Magdalene and Mary the mother of Joses beheld where He has been placed.

Mark 16

1 And, for the elapsing of the sabbath, Mary Magdalene and Mary the mother of James, and Salome, buy spices, that, coming, they should be rubbing Him.
2 And, very early in the morning on one of the sabbaths, they are coming to the tomb at the rising of the sun.
3 And they said to themselves, "Who will be rolling away the stone for us out of the door of the tomb?"
4 And, looking up, they behold that the stone has been rolled back, for it was tremendously great.
5 And, entering into the tomb, they perceived a youth sitting at the right, clothed with a white robe, and they were overawed.

6 Now he is saying to them, "Be not overawed! Jesus are you seeking, the Nazarean, the Crucified. He was roused! He is not here! Perceive the place where they place Him!
7 But go, say to His disciples and to Peter, that He is preceding you into Galilee. There you shall see Him, according as He said to you."
8 And, coming out, they fled from the tomb, for trembling and amazement had filled them. And they said nothing to anyone, for they feared.
9 Now, rising in the morning in the first sabbath, He appeared first to Mary Magdalene, from whom He had cast out seven demons.
10 She, being gone, reports to those coming to be with Him, who are mourning and lamenting.
11 And they, hearing that He is living, and was gazed upon by her, disbelieve.
12 Yet after these things He was manifested in a different form to two of them walking, going into a field.
13 And they, coming away, report to the rest. Neither those do they believe.
14 Now subsequently, at their lying back at table, He was manifested to the eleven, and He reproaches their unbelief and hardheartedness, seeing that they do not believe those who gaze on Him having been roused from among the dead.
15 And He said to them, "Go into all the world; herald the evangel to the entire creation.
16 He who believes and is baptized shall be saved, yet he who disbelieves shall be condemned.
17 Now these signs shall fully follow in those who believe: In My name they shall be casting out demons; they will be speaking in new languages;
18 they will be picking up serpents; and if they should be drinking anything deadly, it should under no circumstances be harming them; they will be placing hands on those who are ailing, and ideally will they be having it."
19 The Lord, indeed, then, after speaking with them, was taken up into heaven and is seated at the right hand of God.
20 Now they, coming away, herald everywhere, the Lord working together with them and confirming the word by the signs following them up.

Luke 1

1 Since, in fact, even many take in hand to compose a narrative concerning the matters of which we are fully assured among ourselves,
2 according as those who, from the beginning coming to be eyewitnesses and deputies of the word, give them over to us,
3 it seems good to me also, having fully followed all accurately from the very first, to write to you consecutively, most mighty Theophilus,
4 that you may be recognizing the certainty of the words concerning which you were instructed.
5 There came to be, in the days of Herod, the king of Judea, a certain priest named Zechariah, of the routine of Abiah, and his wife, of the daughters of Aaron, and her name is Elizabeth.
6 Now they were both just in front of God, going in all the precepts and just statutes of the Lord, blameless.
7 And no child was theirs, forasmuch as Elizabeth was barren, and both were advanced in their days.
8 Now it occurred, in his doing the priestly duties in the order of his routine in front of God,
9 according to the custom of the priestly office, he chanced to burn incense, entering into the temple of the Lord.
10 And the entire multitude of the people was praying outside at the hour of incense.
11 Now there was seen by him a messenger of the Lord, standing at the right of the altar of incense.
12 And disturbed was Zechariah at perceiving it, and fear fell on him.
13 Now the messenger said to him, "Fear not, Zechariah, because hearkened to is your petition, and your wife Elizabeth shall be bearing you a son, and you shall be calling his name John.
14 And there will be joy for you, and exultation, and many shall be rejoicing at his birth,

15 for he shall be great in the sight of the Lord. And wine and intoxicant may he under no circumstances be drinking, and with holy spirit shall he be filled while still of his mother's womb.

16 And many of the sons of Israel shall he be turning back to the Lord their God.

17 And he shall be coming before in His sight in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the stubborn to the prudence of the just, to make ready a people formed for the Lord."

18 And Zechariah said to the messenger, "By what shall I know this? For I am aged, and my wife is advanced in her days."

19 And answering, the messenger said to him, "I am Gabriel, who stands before God, and I was dispatched to speak to you and to bring you this evangel.

20 And lo! silent shall you be and not able to speak until the day on which these things may be occurring, because you do not believe my words, which shall be fulfilled in their season."

21 And the people were hoping for Zechariah, and they marveled at his delaying in the temple.

22 Yet, on coming out, he was not able to speak to them, and they recognize that he has seen an apparition in the temple. And he was motioning to them and continued to be mute.

23 And it occurred, as the days of his ministry are fulfilled, that he came away into his home.

24 Now after these days Elizabeth, his wife, conceived. And she kept herself close five months, saying

25 that "Thus has the Lord done to me, in the days in which He took notice to eliminate my reproach among men."

26 Now in the sixth month, the messenger Gabriel was dispatched from God to a city of Galilee, which is named Nazareth,

27 to a virgin, espoused to a man whose name is Joseph, of the house and kindred of David. And the name of the virgin is Miriam.

28 And, entering to her, the messenger said, "Rejoice, favored one! The Lord is with you, you blessed among women!"

29 Now she, perceiving it, was agitated at his word, and she reasoned what manner of salutation this may be.

30 And the messenger said to her, "Fear not, Miriam, for you found favor with God.

31 And lo! you shall be conceiving and be pregnant and be bringing forth a Son, and you shall be calling His name Jesus.

32 He shall be great, and Son of the Most High shall He be called. And the Lord God shall be giving Him the throne of David, His father,

33 and He shall reign over the house of Jacob for the eons. And of His kingdom there shall be no consummation."

34 Yet Miriam said to the messenger, "How shall this be, since I know not a man?"

35 And answering, the messenger said to her, "Holy spirit shall be coming on you, and the power of the Most High shall be overshadowing you; wherefore also the holy One Who is being generated shall be called the Son of God.

36 And lo! Elizabeth, your relative, she also has conceived a son in her decrepitude, and this is the sixth month with her who is called barren,

37 seeing that it will not be impossible with God to fulfill His every declaration."

38 Now Miriam said, "Lo! the slave of the Lord! May it come to be with me according to your declaration!" And the messenger came away from her.

39 Now in these days, Miriam, rising, went with diligence into the mountainous region, into a city of Judah.

40 And she entered into the house of Zechariah, and salutes Elizabeth.

41 And it occurred, as Elizabeth hears the salutation of Mary, the babe jumps in her womb, and Elizabeth is filled with holy spirit,

42 and she shouts out with a loud voice and said, "Blessed are you among women and blessed is the fruit of your womb!

43 And whence is this to me, that the mother of my Lord may be coming to me?

44 For lo! as the sound of your salutation came into my ears, the babe jumps with exultation in my womb.
45 And happy is she who believes, seeing that there shall be a maturing of that which has been spoken to her by the Lord!"
46 And Miriam said, "My soul is magnifying the Lord,
47 And my spirit exults in God my Saviour,
48 For He looks on the humiliation of His slave. For lo! from now on all generations will count me happy,
49 For the Powerful One does great things for me, and holy is His name,
50 And His mercy is for generations and generations To those fearing Him.
51 He does mightily with His arm, He scatters the proud in the comprehension of their hearts,
52 He pulls down potentates from thrones, And exalts the humble.
53 The hungry He fills with good things, And the rich He sends away empty.
54 He supported Israel, His boy, To be reminded of mercy
55 (According as He speaks to our fathers) To Abraham and to his seed, for the eon."
56 Now Miriam remains with her about three months, and returns to her home.
57 Now Elizabeth's time is fulfilled for her to be bringing forth, and she bears a son.
58 And the homes about and her relatives hear that the Lord magnifies His mercy with her, and they rejoiced together with her.
59 And it occurred on the eighth day, they came to circumcise the little boy, and they called him by the name of his father, Zechariah.
60 And answering, his mother said, "No! But he shall be called John."
61 And they said to her that "Not one is there of your relationship who is called by this name."
62 Now they nodded to his father, what he should be wanting him to be called.
63 And requesting a tablet, he writes, saying, "John is his name." And they all marvel.
64 Now, opened was his mouth instantly, and his tongue, and he spoke, blessing God.
65 And fear came on all who home about them, and in the whole mountainous region of Judea all these declarations were spoken about.
66 And all who hear pondered in their hearts, saying, "What, consequently, will this little boy be?" For the hand also of the Lord was with him.
67 And Zechariah, his father, is filled with holy spirit and prophesies, saying,
68 "Blessed be the Lord, the God of Israel, For He visits, and makes a redemption for His people,
69 And rouses a horn of salvation for us In the house of David, His boy,
70 According as He speaks through the mouth of His holy prophets, who are from the eon;
71 Salvation from our enemies, And out of the hand of all those who are hating us,
72 To do mercy with our fathers, And to be reminded of His holy covenant,
73 The oath which He swears to Abraham our father,
74 To grant to us, being rescued out of the hand of our enemies, To be fearlessly offering divine service to Him
75 In benignity and righteousness in His sight all our days.
76 Now you, also, little boy, a prophet of the Most High shall be called, For you shall be going before in the sight of the Lord To make ready His roads,
77 To give the knowledge of salvation to His people In the pardon of their sins,
78 Because of the merciful compassions of our God, In which the Dayspring from on high visits us,
79 To make Its advent to those sitting in darkness and the shadow of death, To direct our feet into the path of peace."
80 Now the little boy grows up and was staunch in spirit and was in the wilderness till the day of his indication to Israel.

Luke 2

1 Now it occurred in those days, that a decree came out from Caesar Augustus that the entire inhabited earth register.

2 This first registration occurred when Quirinius is governing Syria.
3 And all went to register, each into his own city.
4 Now Joseph also went up from Galilee, out of the city of Nazareth, into Judea, into the city of David which is called Bethlehem, because of his being of the house and kindred of David,
5 to register together with Miriam, his espoused wife, who is parturient.
6 Now it came to pass in their being there, the days are fulfilled for her to be bringing forth.
7 And she brought forth her Son, the firstborn, and swaddles Him, and cradles Him in a manger, because there was no place for them in the caravansary.
8 And shepherds were in the same district in the field fold, and maintaining watches at night over their flock.
9 And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear.
10 And the messenger said to them, "Fear not, for lo! I am bringing you an evangel of great joy which will be for the entire people,
11 for today was brought forth to you a Saviour, Who is Christ, the Lord, in the city of David.
12 And this is the sign to you: you will be finding a Babe, swaddled and lying in a manger.
13 And suddenly with the messenger there came to be a multitude of the heavenly host, praising God and saying,
14 "Glory to God among the highest! And on earth peace, Among men, delight!"
15 And it occurred, as the messengers came away from them into heaven, that the shepherds spoke to one another, saying, "By all means we may be passing through to Bethlehem, and we may be perceiving this declaration which has come to pass, which the Lord makes known to us."
16 And they came hurrying, and they found both Miriam and Joseph, and the Babe lying in the manger.
17 Now, perceiving it, they make known concerning the declaration that is spoken to them concerning this little Boy.
18 And all who hear marvel concerning that which is being spoken to them by the shepherds.
19 Now Miriam preserved all these declarations, parleying them in her heart.
20 And the shepherds return, glorifying and praising God for all that which they hear and perceived, according as it was spoken to them.
21 And when the eight days to His circumcising are fulfilled, His name also was called Jesus, which He was called by the messenger before His conception in the womb.
22 And when the days of their cleansing are fulfilled according to the law of Moses, they brought Him up into Jerusalem to present Him to the Lord
23 (according as it is written in the law of the Lord, that every male opening up the matrix shall be called holy to the Lord),
24 and to give a sacrifice according to that which is declared in the law of the Lord, a pair of turtle doves or two squabs of the doves.
25 And lo! there was a man in Jerusalem, whose name is Simeon. And this man is just and pious, anticipating the consolation of Israel, and holy spirit was on him.
26 And he was apprised by the holy spirit that he would not be acquainted with death ere he should be acquainted with the Lord's Christ.
27 And he came, in the spirit, into the sanctuary, and as the parents are bringing in the little Boy Jesus, for them to do according to the custom of the law concerning Him,
28 he also receives Him, clasping Him in his arms. And he blesses God, and said,
29 "Now art Thou dismissing Thy slave, O Owner, According to Thy declaration, in peace,
30 For my eyes perceived Thy Salvation,
31 Which Thou dost make ready suiting the face of all the peoples,
32 A Light for the revelation of nations, And the Glory of Thy people Israel."
33 And His father and mother were marveling at that which is spoken concerning Him.
34 And Simeon blesses them and said to Miriam, His mother, "Lo! He is lying for the fall and rising of many in Israel, And for a sign contradicted.

35 Yet through your own soul also shall be passing a blade, So that the reasonings of many hearts should be revealed."

36 And there was Hannah, a prophetess, a daughter of Penuel, out of the tribe of Asher (she is advanced in her many days, living with a husband seven years from her virginity,

37 and she is a widow till she is eighty-four years) who does not withdraw from the sanctuary, with fasts and petitions offering divine service night and day.

38 And in the same hour, standing by, she made a response to God, and spoke concerning Him to all who are anticipating redemption in Jerusalem.

39 And, as they accomplish all according to the law of the Lord, they return into Galilee, into their own city, Nazareth.

40 Now the little Boy grows up and was staunch in spirit, being filled with wisdom, and the grace of God was on Him.

41 And His parents went year by year into Jerusalem, to the festival of the Passover.

42 And when He came to be twelve years old, at their going up into Jerusalem according to the custom of the festival,

43 and finishing the days, at their return the Boy Jesus remains behind in Jerusalem, and His parents know it not,

44 Now, inferring that He is in the caravan, they came a day's way, and they hunted Him among the relatives and those known to them.

45 And, not finding Him, they return into Jerusalem, hunting Him.

46 And it occurred, after three days they found Him in the sanctuary, seated in the midst of the teachers, hearing them, as well as inquiring of them.

47 Now amazed are all those hearing Him at His understanding and answers.

48 And perceiving Him, they were astonished. And His mother said to Him, "Child, why do you thus to us? Lo! your father and I painfully sought you."

49 And He said to them, "Why is it that you sought Me? Had you not perceived that I must be among the things which are My Father's?"

50 And they do not understand the declaration which He speaks to them.

51 And He descended with them and came into Nazareth, and was subject to them. And His mother carefully kept all these declarations, parleying them in her own heart.

52 And Jesus progressed in wisdom and stature, and in favor with God and men.

Luke 3

1 Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, yet Philip, his brother, being tetrarch of the province of Iturea and Trachonitis, and Lysanias being tetrarch of Abilene,

2 under Hannas and Caiaphas, the chief priests, came a declaration of God to John, the son of Zechariah, in the wilderness.

3 And he came into the entire country about the Jordan, heralding a baptism of repentance for the pardon of sins,

4 as it is written in the scroll of the sayings of Isaiah the prophet, saying, "The voice of one imploring: `In the wilderness make ready the road of the Lord! Straight...be making the highways'" of Him!

5 "`Every ravine shall be filled And every mountain and hill shall be made low, And the crooked shall be straight, And the rough places into smooth roads,...

6 And all flesh shall see the salvation of God."

7 He said, then, to the throngs going out to be baptized by him, "Progeny of vipers! Who intimates to you to be fleeing from the impending indignation?

8 Produce, then, fruits worthy of repentance. And you should not begin to be saying among yourselves, `For a father we have Abraham,' for I am saying to you that God is able, out of these stones, to rouse children to Abraham.

9 Now already the ax also is lying at the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire."

10 And the throngs inquired of him, saying "What, then, should we be doing?"

11 Now answering, he said to them, "He who has two tunics, let him be sharing with him who has none, and let him who has food be doing likewise."

12 Now tribute collectors also came to be baptized, and they said to him, "Teacher, what should we be doing?"

13 Now he said to them, "Impose nothing more than has been prescribed to you."

14 Now soldiers also inquired of him, saying, "What should we also be doing?" And he said to them, "You should be intimidating no one, neither be blackmailing, and be sufficed with your rations."

15 Now at the people hoping, and all reasoning in their hearts concerning John, lest at some time he may be the Christ,

16 John answers, saying to all, "I, indeed, in water am baptizing you. Yet coming is One stronger than I, the thong of Whose sandals I am not competent to loose. He will be baptizing you in holy spirit and fire,

17 Whose winnowing shovel is in His hand, and He will be scouring His threshing floor and be gathering the grain into His barn, yet the chaff shall He burn up with unextinguished fire."

18 Indeed, then, entreating about many different things also, he brought the evangel to the people.

19 Now Herod the tetrarch, being exposed by him concerning Herodias, the wife of his brother Philip, and concerning all the wicked things which Herod does,

20 adds this also to them all: he locks up John in jail.

21 Now it occurred, as all the people are baptized, at Jesus also being baptized and praying, heaven is opened,

22 and the holy spirit descends on Him, to bodily perception as if a dove, and a voice came out of heaven, saying, "Thou art My Son, the Beloved; in Thee I delight."

23 And He, Jesus, when beginning, was about thirty years old, being a son (as to the law) of Joseph, of Eli,

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 Mattithiah, of Shemei, of Josech, of Joda,

27 of Joanna, of Rhesa, of Zerubbabel, of Shalthiel, 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 Simeon, of Judah, of Joseph, of Jonam, of Eliakim,

31 of Melea, of Menna, of Mattathah, of Nathan, of David,

32 of Jesse, of Obed, of Boaz, of Salmon, of Nahshon,

33 of Amminadab, of Admein, of Arni, of Hezron, of Pharez, of Judah,

34 of Jacob, of Isaac, of Abraham, of Tera, of Nahor,

35 of Serug, of Reu, of Peleg, of Eber, of Shelah,

36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,

37 of Methuselah, of Enoch, of Jared, of Maleleel, of Cainan,

38 of Enosh, of Seth, of Adam, of God.

Luke 4

1 Now Jesus, full of holy spirit, returns from the Jordan, and was led in the spirit in the wilderness

2 forty days, undergoing trial by the Adversary. And He did not eat anything in those days, and subsequently, at their being concluded, He hungers.

3 Now the Adversary said to Him, "If you are God's son, speak to this stone that it may be becoming bread."

4 And Jesus answered him, saying, "It is written that, `Not on bread alone shall man be living, but on every declaration...of God.'"

5 And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the inhabited earth in a second of time.

6 And the Adversary said to Him, "To you shall I be giving all this authority and the glory of them, for it has been given up to me, and to whomsoever I may will, I am giving it.

7 If you, then, should ever be worshiping before me, it will all be yours."

8 And answering, Jesus said to Him, "Go away behind Me, Satan! It is written, The Lord your God shall you be worshiping, and to Him only shall you be offering divine service."

9 Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If you are God's son, cast yourself down hence,

10 for it is written that `His messengers shall be directed concerning Thee, To protect Thee.'

11 and that `On their hands shall they be lifting Thee, Lest at some time Thou shouldst be dashing Thy foot against a stone.'"

12 And answering, Jesus said to him that "It has been declared, `You shall not be putting on trial the Lord your God.'"

13 And, concluding every trial, the Adversary withdrew from Him until an appointed time.

14 And Jesus returns, in the power of the spirit, into Galilee. And the fame concerning Him came out down the whole of the country about.

15 And He taught in their synagogues, being glorified by all.

16 And He came to Nazareth, where He was reared, and, according to His custom on the day of the sabbaths, He entered into the synagogue and rose to read.

17 And handed to Him was a scroll of the prophet Isaiah, and, opening the scroll, He found the place where it was written,

18 "The spirit of the Lord is on Me, On account of which He anoints Me to bring the evangel to the poor. He has commissioned Me to heal the crushed heart, To herald to captives a pardon, And to the blind the receiving of sight; To dispatch the oppressed with a pardon,

19 To herald an acceptable year of the Lord..."

20 And furling the scroll, giving it back to the deputy, He is seated. And the eyes of all in the synagogue were looking intently at Him.

21 Now He begins to be saying to them that "Today this scripture is fulfilled in your ears."

22 And all testified of Him and marveled at the gracious words which are issuing out of His mouth. And they said, "Is not this Joseph's son?"

23 And He said to them, "Undoubtedly you will be declaring to Me this parable: `Physician, cure yourself!' `Whatever we hear occurring in Capernaum do here also in your own country.'"

24 Now He said, "Verily, I am saying to you that no one who is a prophet is acceptable in his own country.

25 Now of a truth I am saying to you, that many widows were in Israel in the days of Elijah, when heaven is locked for three years and six months, as a great famine came to be over the entire land,

26 and to none of them was Elijah sent, except into Sarepta of Sidonia, to a widow woman.

27 And many lepers were in Israel under Elisha the prophet, and none of them is cleansed except Naaman the Syrian."

28 And filled with fury are all who are in the synagogue, at hearing these things,

29 and rising, they cast Him outside of the city. And they led Him to the brow of the mountain on which their city had been built, so as to push Him over the precipice.

30 Yet He, passing through their midst, went.

31 And He came down into Capernaum, a city of Galilee, and He was teaching them on the sabbaths.

32 And they were astonished at His teaching, for His word was with authority.

33 And in the synagogue was a man having the spirit of an unclean demon, and it cries out with a loud voice,

34 saying, "Ha! what is it to us and to you, Jesus the Nazarean? Did you come to destroy us? I am aware who you are—the holy One of God!"

35 And Jesus rebukes it, saying, "Be still, and come out from him!" And, pitching him into their midst, the demon came out from him, in nothing harming him.
36 And awe came on all, and they conferred with one another, saying, "What word is this? for with authority and power is He enjoining the unclean spirits, and they are coming out!"
37 And a hubbub went out concerning Him to every place in the country about.
38 Now, rising from the synagogue, Jesus entered into the house of Simon. Now the mother-in-law of Simon was pressed by a high fever, and they ask Him about her.
39 And standing by over her, He rebukes the fever, and the fever leaves her. Now instantly, rising, she waited on them.
40 Now at the setting of the sun, all, whoever had those who are infirm with various diseases, led them also to Him. Now He, placing His hands on each one of them, cures them.
41 Now demons also came out from many, clamoring and saying that "You are the Christ, the Son of God!" And, rebuking them, He did not let them speak, for they had perceived that He is the Christ.
42 Now at the coming of day, coming out, He went into a desolate place. And the throngs sought for Him, and they came to Him and detained Him, so as not to be going from them.
43 Now He said to them that "To other cities also I must bring the evangel of the kingdom of God, for for this was I commissioned."
44 And he was heralding in the synagogues of Judea.

Luke 5

1 Now it occurred, as the throng is importuning Him and hearing the word of God, He also was standing beside lake Gennesaret,
2 and He perceived two ships standing beside the lake. Now the fishers, stepping off from them, rinse off the nets.
3 Now, stepping into one of the ships, which was Simon's, He asks him to be backing up slightly from the land. Now, being seated, He taught the throngs out of the ship.
4 Now as He ceases speaking, He said to Simon, "Back up into the depth, and lower your nets for a catch."
5 And answering, Simon said to Him, "Doctor, the whole night through, toiling, we did not get one. Yet, at Thy declaration, I shall lower the nets."
6 And, this doing, they impound a vast multitude of fishes. Yet their nets tore through,
7 and they beckon to their partners in the other ship to come to their aid. And they came, and they fill both the ships so that they are swamped.
8 Now perceiving it, Simon Peter prostrates before Jesus' knees, saying, "Come away from me, for a man, a sinner am I, Lord!"
9 For awe engulfs him and all those with him at the catch of fishes which they took.
10 Now likewise are James also and John, sons of Zebedee, who were Simon's mates. And Jesus said to Simon, "Fear not! From now on men you shall be catching alive!"
11 And bringing the ships onto the land, leaving all, they follow Him.
12 And it occurred, as He is in one of the cities, lo! a man full of leprosy. Now, perceiving Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst be willing, Thou canst cleanse me!"
13 And, stretching out His hand, He touches him, saying, "I am willing! Be cleansed!" And immediately the leprosy came away from him.
14 And He charges him to be speaking to no one. "But come away, show yourself to the priest, and bring for your cleansing, according as Moses bids, for a testimony to them."
15 Yet rather the account concerning Him passed through, and vast throngs came together to hear and to be cured by Him of their infirmities.
16 Now He was retreating in the wilderness and praying.
17 And it occurred on one of the days, that He was teaching, and the Pharisees and the teachers of the law were sitting, who were come out of every village of Galilee and of Judea and Jerusalem. And there was power of the Lord for their healing.

18 And lo! men carrying on a couch a man who was paralyzed, and they sought to be carrying him in and to place him before Him.

19 And not finding by which means they may be carrying him in because of the throng, going up on the housetop, they let him down, with the cot, through the tiles into the midst in front of Jesus.

20 And, perceiving their faith, He said to him, "Man, pardoned you are your sins."

21 And the scribes and the Pharisees begin to reason, saying, "Who is this who is speaking blasphemies? Who is able to pardon sins except God only?"

22 Now Jesus, recognizing their reasonings, answering, said to them, "What are you reasoning in your hearts?"

23 What is easier, to be saying, 'Pardoned are you your sins,' or to be saying, 'Rouse and walk'?

24 "Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins (He said to the paralyzed), to you am I saying, Rouse and pick up your cot and go into your house."

25 And instantly, rising before them, picking up that on which he was laid, he came away into his house, glorifying God.

26 And amazement took hold of all, and they glorified God, and are filled with fear, saying that "We perceived baffling things today!"

27 And after these things He came out and gazes at a tribute collector named Levi, sitting at the tribute office. And He said to him, "Follow Me."

28 And, leaving all, rising, he follows Him.

29 And Levi makes a great reception for Him in his house, and there was a vast throng of tribute collectors and others who were lying down with them.

30 And the Pharisees and their scribes murmured to His disciples, saying, "Wherefore are you eating and drinking with the tribute collectors and sinners?"

31 And answering, Jesus said to them, "Those who are sound have no need of a physician, but those who have an illness.

32 I have not come to call the just, but sinners, to repentance.

33 Yet they said to Him, "The disciples of John are fasting frequently and are making petitions; likewise also those of the Pharisees; yet yours are eating and drinking."

34 Now Jesus said to them, "You can not make the sons of the bridal chamber fast while the bridegroom is with them.

35 Yet coming will be days whenever the bridegroom may be taken away from them also. Then they will be fasting—in those days."

36 Now He told them a parable also, that "No one, rending a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will be rending, and the patch from the new will not be agreeing with the old.

37 "And no one is draining fresh wine into old wine skins. Otherwise, surely the fresh wine will be bursting the wine skins, and it will be spilled and the wine skins will perish.

38 But fresh wine is drained into new wine skins, and both are preserved.

39 And no one, drinking the old, immediately is wanting the fresh, for he is saying, 'The old is mellowed.'"

Luke 6

1 Now it occurred on the second first sabbath, He is going through the sowings, and His disciples plucked the ears and ate, rubbing them together in their hands.

2 Now certain of the Pharisees said to them, "What you are doing is what is not allowed to be done on the sabbaths."

3 And answering, Jesus said to them, "Did you not even read this, which David does once when he hungers, he and those who are with him,

4 how he entered into the house of God, and, taking the showbread, he ate also, and gives to those with him also, that which is not allowed to be eaten except only by the priests?"

5 And He said to them that "The Son of Mankind is Lord of the sabbath also."

6 Now it occurred on a different sabbath also, He is entering into the synagogue and teaching. And there was a man there, and his right hand was withered.

7 Now the scribes and the Pharisees scrutinized Him, to see if He is curing on the sabbath, that they may be finding an accusation against Him.

8 Yet He had perceived their reasonings. Now He said to the man having the withered hand, "Rouse and stand in the midst." And rising, he stood.

9 Now Jesus said to them, "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil, to save a soul or to destroy?"

10 And looking about on them all, He said to the man, "Stretch out your hand." Now he does it, and his hand was restored as the other.

11 Now they are filled with folly, and they spoke about it to one another, saying, What should they be doing to Jesus?

12 Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God.

13 And when it became day He shouts to His disciples, and chooses from them twelve, whom He names apostles also:

14 Simon, whom He names also Peter, and Andrew, his brother, and James and John, and Philip and Bartholomew,

15 and Matthew and Thomas, and James of Alpheus and Simon, called a Zealot,

16 and Judas of James and Judas Iscariot, who also became a traitor.

17 And, descending with them, He stood on an even place. And a vast throng of His disciples and a vast multitude of people from entire Judea and Jerusalem and maritime Tyre and Sidon, who came to hear Him and to be healed of their diseases

18 and who are annoyed by unclean spirits, were cured.

19 And the entire throng sought to touch Him, for power came out of Him, and He healed all.

20 And He, lifting up His eyes to His disciples, said "Happy are the poor, for yours is the kingdom of God.

21 Happy are those hungering now, for you shall be satisfied. Happy are those lamenting now, for you shall be laughing.

22 Happy are you whenever men should be hating you, and whenever they should be severing from you and reproaching you and casting out your name as wicked, on account of the Son of Mankind.

23 You may be rejoicing in that day, and frisk, for lo! your wages are vast in heaven, for according to the same manner did their fathers to the prophets.

24 "Moreover, woe to you who are rich, for you are collecting your consolation!

25 Woe to you who are filled now, for you shall be hungering! Woe to you who are laughing now, for you shall be mourning and lamenting!

26 Woe to you whenever all men may be saying fine things of you, for according to the same manner did their fathers to the false prophets!

27 "But to you, who are hearing, am I saying: Love your enemies. Be doing ideally to those who are hating you.

28 Bless those who are cursing you. Pray concerning those who are traducing you.

29 To him who is beating you on the cheek, be tendering the other also. And you should not be preventing him who is taking away your cloak from taking your tunic also.

30 Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it.

31 And, according as you are wanting that men may be doing to you, you also be doing to them likewise.

32 "And if you are loving those loving you, what thanks is it to you? For sinners also are loving those loving them.

33 And if you should be doing good to those doing good to you, what thanks is it to you? For sinners also are doing the same.

34 And if you should ever be lending to those from whom you are expecting to get back, what thanks is it to you? For sinners also are lending to sinners, that they may get back the equivalent.
35 Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, for He is kind to the ungrateful and wicked.

36 "Become, then, pitiful, according as your Father also is pitiful.

37 And be not judging, and under no circumstances may you be judged; and be not convicting, and under no circumstances may you be convicted; be releasing, and you shall be released;

38 be giving, and it shall be given to you: a measure ideal, squeezed down and shaken together and running over, shall they be giving into your bosom. For the same measure with which you are measuring will be measured to you again."

39 Now He told them a parable also: "The blind can not guide the blind. Will not both be falling into a pit?

40 A disciple is not above his teacher, yet everyone who is adjusted will be as his teacher.

41 "Now why are you observing the mote in your brother's eye, yet the beam in your own eye you are not considering?

42 Or how can you be saying to your brother, 'Brother, let me extract the mote in your eye,' observing not, yourself, the beam in your eye? Hypocrite! Extract first the beam out of your eye, and then you will be keen-sighted to be extracting the mote in your brother's eye.

43 For an ideal tree is not producing rotten fruit; again, neither is a rotten tree producing ideal fruit.

44 For each tree is known by its own fruit. For not from thorns are they culling figs, neither from a thorn bush are they picking grapes.

45 "The good man out of the good treasure of his heart is bringing forth that which is good, and the wicked man out of the wicked treasure of his heart is bringing forth that which is wicked, for out of the superabundance of the heart his mouth is speaking.

46 "Now why are you calling Me 'Lord,' 'Lord,' and are not doing what I am saying?

47 Everyone coming to Me and hearing My words and doing them—I shall be intimating to you whom he is like.

48 Like is he to a man building a house, who digs and deepens, and places the foundation on a rock. Now, at an inundation occurring, the river bursts through to that house, and it is not strong enough to shake it, because it is ideally built.

49 "Now he who hears, and does not, is like a man building a house on the earth without a foundation, to which the river bursts through, and straightway it collapses; and the crash of that house came to be great."

Luke 7

1 Since, in fact, He completes all His declarations in the hearing of the people, He entered into Capernaum.

2 Now a certain centurion's slave, who was held in honor by him, having an illness, was about to de cease.

3 Now, hearing concerning Jesus, he dispatches to Him elders of the Jews, asking Him so that He, coming, should be bringing his slave safely through.

4 Now, coming along to Jesus, they entreat Him diligently, saying to Him that "Worthy is he to whom Thou shouldst be tendering this,

5 for he loves our nation, and he builds us the synagogue."

6 Now Jesus went with them. Now, as He is already not far away from the house, the centurion sends friends to Him, saying to Him, "Lord, do not bother, for not enough am I that Thou mayest be entering under my roof.

7 Wherefore, neither do I count myself worthy to be coming to Thee. But say the word, and my boy will be healed.

8 For I also am a man set under authority, having soldiers under me, and I am saying to this one 'Go,' and he is going, and to another, 'Come,' and he is coming, and to my slave, 'Do this,' and he is doing it."

9 Now, hearing these things, Jesus marvels at him, and, being turned to the throng following Him, said, "I am saying to you that not even in Israel did I find so much faith."

10 And, returning into the house, those sent found the infirm slave sound.

11 And it occurred in the next journey, that He went into a city called Nain. And together with Him went a considerable number of His disciples and a vast throng.

12 Now as He nears the gate of the city, lo! there was fetched out, being dead, an only-begotten son of his mother. And she was a widow. And a considerable throng of the city was with her.

13 And perceiving her, the Lord has compassion on her and said to her, "Do not lament!"

14 And approaching, He touches the bier. Now those bearing it stand. And he said, "Youth, to you am I saying, Be roused!"

15 And the dead youth sits up and begins to be speaking. And He gives him back to his mother.

16 Now fear got all, and they glorified God, saying that "A great prophet was roused among us!" and that "God visits His people!"

17 And this saying concerning Him came out in the whole of Judea and in the entire country about.

18 And his disciples report to John concerning all these things.

19 And, calling a certain two of his disciples to him, John sends to Jesus, saying, "Art Thou the coming One, or may we be hoping for a different One?"

20 Now coming along to Him, the men say, "John the baptist dispatches us to Thee, saying, 'Art Thou the coming One, or may we be hoping for another One?'"

21 In that hour He cures many of diseases and scourges and wicked spirits, and to many blind He graciously grants sight.

22 And answering, Jesus said to them, "Go, report to John what you perceived and hear: that the blind are receiving sight, the lame are walking, lepers are being cleansed, and the deaf are hearing, the dead are being roused, and to the poor the evangel is being brought.

23 And happy is he whosoever may not be snared in Me."

24 Now, at John's messengers coming away, He begins to be saying to the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed being shaken by the wind?

25 But what do you come out to perceive? A man garbed in soft garments? Lo! those in glorious vesture and inhering in luxury are among the royal.

26 But what have you come out to perceive? A prophet? Yes, I am saying to you, and exceedingly more than a prophet.

27 This is he concerning whom it is written, 'Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.'

28 "For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smaller, in the kingdom of God is greater than he.

29 "And hearing, the entire people, even the tribute collectors, justify God, being baptized with the baptism of John.

30 Yet the Pharisees and those learned in the law repudiate the counsel of God for themselves, not being baptized by him.

31 To whom, then, shall I be likening the men of this generation, and to whom are they like?

32 Like are they to little boys and girls sitting in the market and shouting to one another and saying, 'We flute to you and you do not dance! We wail to you and you do not lament!'

33 For come has John the baptist, neither eating bread nor drinking wine, and you are saying, 'A demon has he!'

34 Come has the Son of Mankind, eating and drinking, and you are saying, "'Lo! a man gluttonous and a tippler, a friend of tribute collectors and sinners!'

35 And justified was Wisdom by all her children."

36 Now a certain one of the Pharisees asked Him, that He may be eating with him. And entering into the Pharisee's house, He reclined.

37 And lo! a woman who was in the city was a sinner. And, recognizing that He is lying down at table in the Pharisee's house, fetching an alabaster vase of attar
38 and standing behind, beside the feet of Jesus, lamenting, she begins to rain tears on His feet, and with the hair of her head she wiped them off and fondly kissed His feet, and rubbed them with the attar.
39 Now, perceiving it, the Pharisee who invites Him said in himself, saying, "This one, if he were a prophet, would have known who and what manner of woman it is who is touching him, seeing that she is a sinner."
40 And answering, Jesus said to him, "Simon, I have something to say to you." Now he is averring, "Teacher, say it!"
41 "Two debtors paying usury were owing a certain creditor. The one owed five hundred denarii, yet the other fifty.
42 Now, they having nothing to pay, he deals graciously with both. Which of them, then, will be loving him more?"
43 Now answering, Simon said, "I take it that it is he with whom he deals the more graciously." Now He said to him, "Correctly do you decide."
44 And, being turned to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water for My feet you do not give, yet she rains tears on My feet and with her hair she wipes them off;
45 a kiss to Me you do not give, yet she, from the time I entered, did not intermit fondly kissing My feet;
46 with oil My head you do not rub, yet she with attar rubs My feet;
47 on behalf of which, I am saying to you, pardoned are her many sins, for she loves much. Now to whom there is scant pardoning, there is scant loving."
48 Now He said to her, "Pardoned are your sins."
49 And those lying back at table with Him begin to be saying among themselves, "Who is this who is pardoning sins also?"
50 Now He said to the woman, "Your faith has saved you. Go in peace."

Luke 8

1 And it occurred consecutively, He also traverses city by city and village by village, heralding and bringing the evangel of the kingdom of God, and together with Him the twelve,
2 and some women who were cured of wicked spirits and infirmities: Mary, called Magdalene, from whom seven demons had come out,
3 and Joanna, wife of Chuza, Herod's manager, and Susanna and the many others who dispensed to Him out of their possessions.
4 Now a vast throng being together, and city by city going on to Him, He said through a parable,
5 "Out came the sower to sow his seed, and in his sowing, some indeed falls beside the road and was trampled, and the flying creatures of heaven devoured it.
6 And other falls down on the rock, and, sprouting, is withered because of having no moisture.
7 And other falls in the midst of thorns, and, sprouting together, the thorns smother it.
8 And other falls into the good earth, and sprouting, produces fruit a hundredfold." These things saying, He shouted, "Who has ears to hear, let him hear!"
9 Now His disciples inquired of Him, saying, "What may this parable be?"
10 Now He said, "To you has it been given to know the secrets of the kingdom of God, yet to the rest in parables, that, observing, they may not be observing, and hearing, they may not be understanding.
11 "Now this is the parable: The seed is the word of God.
12 Now those beside the road are those who hear; thereafter the Adversary is coming and is picking up the word from their heart, lest, believing, they may be saved.
13 Now those on the rock are those who, whenever they should be hearing, with joy are receiving the word. And these have no root, who are believing for a season and, in a season of trial, are withdrawing.

14 Now that falling among the thorns, these are those who hear and, by worries and riches, and by the gratifications of life, going on, stifle, and are bringing nothing to maturity.

15 Now that in the ideal earth, these are they who, in a heart ideal and good, hearing the word, are retaining it and are bearing fruit with endurance.

16 "Now no one, lighting a lamp, is covering it with a vessel or is placing it underneath a couch, but is placing it on a lampstand that those going in may be observing the light.

17 For nothing is hidden which shall not become apparent, neither concealed which should not by all means be known and come to be apparent.

18 Beware, then, how you are hearing! For whoever may have, to him shall be given, and whoever may not have, from him shall be taken away also what he is supposed to have."

19 Now there came along to Him His mother and His brothers, and they were not able to fall in with Him because of the throng.

20 Now it was reported to Him, saying that "Thy mother and Thy brothers stand outside wanting to see Thee."

21 Now He, answering, said to them, "My mother and My brethren are these who are hearing the word of God and doing it."

22 Now it occurred on one of the days that He, as well as His disciples, stepped into a ship, and He said to them, "We may be passing through to the other side of the lake." And they set out.

23 Now, at their sailing, He falls asleep. And a whirl of wind descended to the lake, and they were foundered and in danger.

24 Now approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing!" Now He, being roused, rebukes the wind and the surging of the water, and they cease, and it became calm.

25 Now He said to them, "Where is your faith?" Yet, being afraid, they marvel, saying to one another, "Who, consequently, is this, that He is enjoining the winds as well as the water, and they are obeying Him!"

26 And they sail down into the country of the Gergesenes, which is across from Galilee.

27 Now at His coming out on the land, there meets Him a certain man out of the city, who had demons, and for a considerable time puts on no cloak, and remained in no house, but in the tombs.

28 Now, perceiving Jesus and crying out, he prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High! I beseech Thee, Thou shouldst not be tormenting me."

29 For He charged the unclean spirit to be coming out from the man; for many times it had gripped him, and he was bound, being guarded with chains and fetters, and, bursting through the bonds, he was driven by the demon into the wilderness.

30 Now Jesus inquires of him, saying, "What is your name?" Now he said, "Legion," for many demons entered into him.

31 And they entreated Him that He should not enjoin them to be coming away into the submerged chaos.

32 Now a considerable herd of hogs was there, grazing on the mountain, and they entreat Him that He should permit them to be entering into those. And He permits them.

33 Now the demons, coming out from the man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered.

34 Now the graziers, perceiving what has occurred, fled and report it in the city and in the fields.

35 Now they came out to perceive what has occurred, and they came to Jesus and found the man from whom the demons came out, garmented and sane, sitting at the feet of Jesus, and they were afraid.

36 Yet those also who are perceiving how the demoniac was saved, report to them.

37 And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, for they were pressed by a great fear. Now He, stepping into the ship, returns.

38 Now the man from whom the demons had come out besought Him to be with Him, yet Jesus dismisses him, saying,

39 "Return to your home and relate how much God does for you." And he came away, down the whole city, heralding how much Jesus does for him.

40 Now it occurred at Jesus' return, that the throng welcomes Him, for they were all hoping for Him.

41 And lo! a man came whose name was Jairus, and he possessed the chieftainship of the synagogue. And, falling at the feet of Jesus, he entreated Him to be entering into his house, 42 for he had an only-begotten daughter of about twelve years, and she died. Now at His going away, the throngs stifled Him.

43 And a woman, having a hemorrhage for twelve years, whose whole livelihood is being consumed by physicians, is not strong enough to be cured by anyone.

44 Approaching from behind, she touches the tassel of His cloak. And instantly, stanchd was her hemorrhage.

45 And Jesus said, "Who touches Me?" Now, at all denying it, Peter and those with Him, said, "Doctor, the throngs are pressing Thee and jostling, and art Thou saying, `Who touches Me?'"

46 Yet Jesus said, "Someone touches Me, for I knew power has come out from Me."

47 Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in the sight of the entire people for what cause she touches Him and so was healed instantly.

48 Now He said to her, "Courage, daughter! Your faith has saved you! Go in peace!"

49 While He is still speaking, someone from the chief of the synagogue's house is coming, saying to him that "Your daughter is dead. By no means bother the teacher any longer."

50 Yet Jesus, hearing it, answered him, saying, "Fear not; only believe, and she shall be saved."

51 Now coming into the house, He lets no one enter together with Him, except Peter and James and John and the father of the girl and the mother.

52 Now they all lamented, and they grieved for her. Now He said, "Be not lamenting, for she did not die, but is drowsing."

53 And they ridiculed Him, being aware that she died.

54 Yet He, casting all outside and holding her hand, shouts, saying, "Girl, be roused!"

55 And back turns her spirit, and she rose instantly. And He prescribes that she be given something to eat.

56 And her parents were amazed, yet He charges them to tell no one what has occurred.

Luke 9

1 Now calling together the twelve apostles, He gives them power and authority over all the demons and to be curing diseases.

2 And He commissions them to be heralding the kingdom of God and to be healing the infirm.

3 And He said to them, "Nothing pick up for the road, neither staff, nor beggar's bag, nor bread, nor silver, nor have two tunics apiece.

4 And into whatever house you may be entering, there be remaining, and thence be coming away.

5 And whoever should not be receiving you, coming out from that city, twitch off even the dust from your feet for a testimony against them."

6 Now coming out, they passed through by the villages, bringing the evangel and curing everywhere.

7 Now Herod the tetrarch hears all that is occurring by Him, and was bewildered because of what is being said by some that "John was roused from among the dead,"

8 yet by some that "Elijah appeared," yet by others that "Some prophet of the ancients rose."

9 Yet Herod said, "John I behead. Now who is this about whom I am hearing such things?" And he sought to become acquainted with Him.

10 And returning, the apostles relate to Him whatever they do and whatever they teach. And taking them along, He retreats privately into a city called Bethsaida.

11 Now the throngs, knowing it, follow Him. And welcoming them, He spoke to them concerning the kingdom of God, and those having need of a cure, He healed.

12 Now the day begins to be declining. Now approaching, the twelve said to Him, "Dismiss the throng, that they, being gone into the villages and the fields around, should be putting up for the night and finding forage, for we are in a desolate place here."

13 Yet He said to them, "You be giving them something to eat." Yet they say, "We have no more than five cakes of bread and two fishes, except should we go and buy food for all these people."

14 For there were about five thousand men. Now He said to His disciples, "Cause them to recline in groups of about fifty apiece."

15 And they do thus, and cause all to recline.

16 Now taking the five cakes of bread and the two fishes, looking up into heaven, He blesses them and breaks them up, and gave to the disciples to place before the throng.

17 And they ate, and all are satisfied. And twelve panniers of their superfluous fragments were picked up.

18 And it occurred, as He is praying in seclusion, the disciples were together with Him, and Jesus inquires of them, saying, "Who are the throngs saying that I am?"

19 Now they, answering, say, "' John the baptist,' yet others 'Elijah,' yet others that 'Some prophet of the ancients rose.'"

20 Now He said to them, "Now you, who are you saying that I am?" Now Peter, answering, said, "The Christ of God."

21 Now He, warning them, charges them to tell no one this,

22 saying that "The Son of Mankind must be suffering much, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be roused."

23 Now He said to all, "If anyone is wanting to come after Me, let him disown himself and pick up his cross daily and follow Me.

24 For whosoever may be wanting to save his soul, shall be destroying it, yet whoever should be destroying his soul on My account, he shall be saving it.

25 For what does a man benefit, gaining the whole world, yet destroying or forfeiting himself?

26 "For whoever may be ashamed of Me and of My words, of this one the Son of Mankind shall be ashamed, whenever He may be coming in the glory of Him and of the Father and of the holy messengers.

27 Now I am saying to you, truly there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God."

28 Now it occurred about eight days after these sayings, taking along Peter and John and James also, that He ascended into the mountain to pray.

29 And it occurred, in His praying, to the perception His face became different, and His vesture glittering white.

30 And lo! two men conferred with Him, who were Moses and Elijah,

31 who, being seen in the glory, spoke of His exodus, which He was about to be completing in Jerusalem.

32 Now Peter and those with Him were heavy with sleep. Yet, becoming alert, they perceived His glory and the two men who stand together with Him.

33 And it occurred, as they are detached from Him, that Peter said to Jesus, "Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"—not being aware what he is saying.

34 Now, at his saying these things, a cloud came and overshadowed them. Now they were afraid at their entering into the cloud.

35 And a voice came out of the cloud saying, "This is My Son, The Chosen; Him be hearing."

36 And at the coming of the voice, Jesus was found alone. And they hush, and to no one in those days do they report anything of what they have seen.

37 Now it occurred on the next day, at their coming down from the mountain, that a vast throng meets with Him.

38 And lo! a man from the throng exclaims, saying, "Teacher, I beseech Thee, look on my son, for my only begotten is he!

39 And lo! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him, bruising him.
40 And I besought Thy disciples that they should cast it out, and they could not."
41 Now, answering, Jesus said, "O generation unbelieving and perverse! Till when shall I be with you and bear with you? Lead your son here to Me."
42 Yet, while he is still approaching, the demon tears and violently convulses him. Yet Jesus rebukes the unclean spirit, and He heals the boy and gives him back to his father.
43 Now all were astonished at the magnificence of God. Now at all marveling at all which Jesus did, He said to His disciples.
44 "You be laying up these sayings in your ears, for the Son of Mankind is about to be given up into the hands of men."
45 Yet they were ignorant of this declaration, and it was screened from them, that they may not be sensing it, and they feared to ask Him concerning this declaration.
46 Now a reasoning entered among them as to which of them should be greatest.
47 Now Jesus, perceiving the reasoning of their hearts, getting hold of a little child, stands it beside Himself
48 and said to them, "Whosoever should be receiving this little child in My name is receiving Me, and whosoever should be receiving Me is receiving Him Who commissions Me. For the one inherently smaller among you all, he is great."
49 Now, answering, John said, "Doctor, we perceived someone casting out demons in Thy name, and we forbade him, for he is not following with us."
50 Yet Jesus said to him, "Be not forbidding, for he who is not against you is for you."
51 Now it occurred in the fulfillment of the days of His taking up, He fixes His face steadfastly to go to Jerusalem.
52 And He dispatches messengers before His face. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him.
53 And they do not receive Him, for His face was going to Jerusalem.
54 Now perceiving it, His disciples, James and John, say, "Lord, art Thou willing? May we be telling fire to descend from heaven and consume them, as Elijah also does?"
55 Now, being turned, He rebukes them.
56 And they went into a different village.
57 And at their going in the road, someone said to Him, "I will be following Thee wheresoever Thou mayest be coming away, Lord!"
58 And Jesus said to him, "The jackals have burrows and the flying creatures of heaven roosts, yet the Son of Mankind has no where that He may be reclining His head."
59 Now He said to a different one, "Follow Me!" Yet he said, "Lord, permit me first to come away to entomb my father."
60 Yet He said to him, "Let the dead entomb their own dead. Yet you, coming away, publish the kingdom of God."
61 Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in my home."
62 Yet Jesus said to him, "No one, putting forth his hand on a plow and looking behind, is fit in the kingdom of God."

Luke 10

1 Now after these things the Lord indicates seventy-two others also, and He dispatches them two by two before His face into every city and place where He was about to be entering.
2 Now He said to them, "The harvest, indeed, is vast, yet the workers are few. Beseech, then, the Lord of the harvest, so that He should be ejecting workers into His harvest.
3 "Go! Lo! I am dispatching you as lambs in the midst of wolves.
4 Bear no purse nor beggar's bag nor yet sandals, and you should be greeting no one by the way.
5 "Now into whatever house you may be entering, first say, `Peace to this household!'

6 And if a son of peace should be there, your peace will be resting on it; otherwise, surely it will come back on you.

7 Now in the same house, remain, eating and drinking what they have, for worthy is the worker of his wages. Do not proceed from house to house.

8 "And into whatever city you may be entering, and they may be receiving you, eat what is placed before you,

9 and cure the infirm in it, and say to them, `Near to you is the kingdom of God.'

10 "Now into whatever city you may be entering, and they may not be receiving you, coming out into its squares, say,

11 `Even the dust on our feet, which is clinging to us out of your city, are we wiping off before you. Moreover, know this, that near to you is the kingdom of God!'

12 Now I am saying to you that it will be more tolerable for Sodom in that day than for that city.

13 "Woe to you, Chorazin! Woe to you, Bethsaida! for if the powerful deeds which are occurring in you occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes.

14 Moreover for Tyre and Sidon will it be more tolerable in the judging than for you.

15 And you, Capernaum! Not to heaven shall you be exalted! To the unseen shall you subside!

16 "He who is hearing you is hearing Me. And he who is repudiating you is repudiating Me. Yet he who is repudiating Me is repudiating Him Who commissions Me."

17 Now the seventy-two return with joy, saying, "Lord, even the demons are subject to us in Thy name!"

18 Yet He said to them, "I beheld Satan, as lightning, falling out of heaven.

19 Lo! I have given you authority to be treading upon serpents and scorpions and over the entire power of the enemy, and nothing shall be injuring you under any circumstances.

20 However, in this be not rejoicing, that the spirits are subject to you, yet be rejoicing that your names are engraven in the heavens."

21 In this hour He exults in the holy spirit and said, "I am acclaiming Thee, Father, Lord of heaven and earth, for Thou dost conceal these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee."

22 And being turned to the disciples, He said, "All was given up to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and whomsoever the Son may be intending to unveil Him."

23 And being turned to the disciples, He said privately, "Happy are the eyes that are observing what you are observing!

24 For I am saying to you that many prophets and kings want to perceive what you are observing, and they perceive not, and to hear of Me what you are hearing, and they hear not."

25 And lo! a certain lawyer rose, putting Him on trial, and saying, "Teacher, by doing what should I enjoy the allotment of life eonian?"

26 Now He said to him, "What is written in the law? How are you reading?"

27 Now he, answering, said, "You shall be loving the Lord your God out of your whole heart, and with your whole soul, and with your whole strength, and with your whole comprehension, and `your associate as yourself.'"

28 Now He said to him, "Correctly have you answered. This be doing and you shall be living."

29 Yet he, wanting to justify himself, said to Jesus, "And who is my associate?"

30 Now taking him up, Jesus said, "A certain man descended from Jerusalem to Jericho. And he falls among robbers, who, stripping him as well as pounding him, came away, leaving him half dead.

31 Now it happens by a coincidence, that a certain priest descended by that road, and, perceiving him, passed by on the other side.

32 Now likewise, a Levite also, coming to the place and perceiving him, passed by on the other side.

33 "Now a certain Samaritan, being on his way, came by him, and perceiving him, he has compassion,

34 and coming to him, he bandages his wounds, pouring on oil and wine. Now, mounting him on his own beast, he led him to a khan and had him cared for.

35 And, on the morrow, coming away, extracting two denarii, he gives them to the khan keeper and said to him, `Care for him, and anything whatever you should be expending, at my coming back, I will be paying you.'

36 "Which, then, of these three are you supposing has become an associate of the one falling in with the robbers?"

37 Now he said, "The one doing the merciful thing with him." Now Jesus said to him, "Go, and you do likewise."

38 Now at their going, He entered into a certain village. Now a certain woman, named Martha, entertains Him in her house.

39 Now to her was also a sister called Mary, who, seated also at the Lord's feet, heard His word.

40 Now Martha was distracted about much serving. Now, standing by, she said, "Lord, art Thou not caring that my sister left me to serve alone? Then speak to her that she may be aiding me."

41 Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a tumult about many things.

42 Yet of few is there need, or of one. For Mary chooses the good part which shall not be wrested from her."

Luke 11

1 And it occurred at His being in a certain place praying, as He ceases, a certain one of His disciples said to Him, "Lord, teach us to pray, according as John also teaches his disciples."

2 Now He said to them, "Whenever you may be praying, be saying, `Our Father, Who art in the heavens, hallowed be Thy name! Thy kingdom come. Thy will be done, as in heaven, on earth also,

3 Give us our daily dole of bread.

4 And pardon us our sins, for we ourselves also are pardoning everyone who is owing us. And mayest Thou not bring us into trial, but rescue us from the wicked one."

5 And He said to them, "Who of you will be having a friend and will be going to him at midnight and may be saying to him, `Friend, let me use three cakes of bread,

6 since, in fact, a friend of mine came along out of the road to me, and I have nothing that I should be placing before him';

7 and he, inside, answering, may be saying, `Do not afford me weariness; already the door is locked, and my little children with me are in bed; I can not rise to give to you'?

8 I am saying to you, even if he will not rise to give to him because of his being his friend, surely because of his pestering, being roused, he will be giving him whatever he needs.

9 "And I to you am saying, Request, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you.

10 For everyone who is requesting is obtaining and who is seeking is finding, and to the one knocking it shall be opened.

11 "Now of some father of you a son will be requesting bread. No stone will he be handing him! Or a fish, also. Not, instead of a fish, a serpent will he be handing him!

12 Or he will also be requesting an egg. He will not be handing him a scorpion!

13 If you, then, being inherently wicked, are aware how to give good gifts to your children, how much rather will the Father Who is out of heaven, be giving holy spirit to those requesting Him!"

14 And He was casting out a demon, and it was a mute one. Now it occurred, at the coming out of the demon, that the mute man speaks. And the throngs marvel.

15 Yet some of them said, "By Beelzeboul, the chief of the demons, is he casting out the demons." Yet He, answering, said, "How can Satan be casting out Satan?"

16 Yet others, trying Him, sought a sign out of heaven from Him.

17 Yet He, aware of their cogitations, said to them, "Every kingdom divided against itself is being desolated, and house against house is falling.

18 Now if Satan, also, is divided against himself, how shall his kingdom stand—seeing that you are saying, I am casting out the demons by Beelzeboul?

19 Now if I, by Beelzeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges.

20 Now if I, by the finger of God, am casting out demons, consequently the kingdom of God outstrips in time to you.

21 "Whenever the strong one, armed, may be guarding his own courtyard, his possessions are in peace.

22 Yet if ever a stronger than he, coming on, should be conquering him, he is taking away his panoply, in which he had confidence, and is distributing his spoils.

23 He who is not with Me is against Me, and he who is not gathering with Me is scattering.

24 "Whenever the unclean spirit may be coming out from a man, it is passing through waterless places, seeking rest, and not finding it. Then it is saying, 'I will be returning into my home whence I came out.'

25 And coming, it is finding it unoccupied, swept and decorated.

26 Then it is going and taking along with itself seven other spirits more wicked than itself, and entering, it is dwelling there. And the last state of that man is becoming worse than the first."

27 Now it occurred as He is saying these things, a certain woman out of the throng, lifting up her voice, said to Him, "Happy the womb which bears Thee, and the breasts which Thou didst suckle!"

28 Yet He said, "Indeed then, happy are those who are hearing the word of God and maintaining it!"

29 Now, the throngs being convened, He begins to be saying, "This generation is a wicked generation. A sign it is seeking, and a sign shall not be given to it except the sign of Jonah the prophet.

30 For, according as Jonah became a sign to the Ninevites, thus the Son of Mankind, also, will be to this generation.

31 The queen of the south will be roused in the judging with the men of this generation and will be condemning them, for she came from the ends of the earth to hear the wisdom of Solomon, and lo! more than Solomon is here!

32 Men, Ninevites, will be rising in the judging with this generation and they will be condemning it, for they repent at the heralding of Jonah, and lo! more than Jonah is here!

33 "Now no one, lighting a lamp, is placing it in hiding, nor yet under a peck measure but on a lampstand, that those going in may be observing the light.

34 The lamp of the body is your eye. Whenever, then, your eye may be single, your whole body, also, is luminous, yet if ever it may be wicked, your body also, is dark.

35 Be noting, then, that the light in you is not darkness.

36 If, then, your whole body is luminous, not having any part dark, luminous will be the whole, as whenever a lamp, in its flashing, may be illuminating you."

37 Now, in His speaking, a certain Pharisee is asking Him so that He should be lunching with him. Now entering, He leans back at table.

38 Now the Pharisee, perceiving it, marvels that He is not first baptized before luncheon.

39 Yet the Lord said to him, "Now you Pharisees are cleansing the outside of the cup and the platter, yet your inside is brimming with rapacity and wickedness.

40 Imprudent ones! Does not He Who makes the outside also make the inside?

41 However, what is within be giving as alms, and lo! all is clean to you.

42 "But woe to you, Pharisees! for you are taking tithes from mint and rue and all greens, and you are passing by judging and the love of God. Now these it was binding for you to do and not to be devoid of those.

43 Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues and the salutations in the markets.

44 Woe to you, scribes and Pharisees, hypocrites! for you are as the obscure tombs, and the men who are walking upon them are not aware of it."

45 Now, answering, a certain one of those learned in the law is saying to Him, "Teacher, saying these things, us also are you outraging."

46 Yet He said, "To you who are learned in the law, also, woe! for you are loading men with loads hard to bear, and you yourselves are not grazing the loads with one of your fingers.

47 Woe to you! for you are building the tombs of the prophets, yet your fathers kill them.

48 Consequently you are witnesses and are endorsing the acts of your fathers, for they, indeed, kill them, yet you are building their tombs.

49 Therefore, also, God's Wisdom said, 'I shall be dispatching to them prophets and apostles, and some of them they will be killing and banishing,'

50 that the blood of all the prophets which is shed from the disruption of the world may be exacted from this generation,

51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the house. Yea, I am saying to you, It will be exacted from this generation!

52 Woe to you who are learned in the law! for you take away the key of knowledge—you yourselves do not enter, and those who are entering you prevent."

53 And at His coming out thence, the scribes and the Pharisees begin to hem Him in dreadfully and to be quizzing Him concerning more things,

54 ambushing Him, seeking to pounce upon something out of His mouth, that they shall be accusing Him.

Luke 12

1 At which, a throng of ten thousand being assembled so as to be trampling one another, He begins to be saying to His disciples first, "Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.

2 Now nothing is covered up which shall not be revealed, and hidden which shall not be known,

3 because whatever you say in the darkness shall be heard in the light, and what you speak in the ear in the storerooms shall be heralded on the housetops.

4 "Now I am saying to you, My friends, be not afraid of those who are killing the body and after this do not have anything more excessive that they can do.

5 Now I shall be intimating to you of Whom you may be afraid: Be afraid of Him Who, after killing, has authority to be casting into Gehenna. Yea, I am saying to you, of this One be afraid!

6 "Are not five sparrows selling for two pence?—and not one of them is forgotten in God's sight.

7 But even the hairs of your head have all been numbered. Then do not fear! You are of more consequence than many sparrows.

8 "Now I am saying to you that everyone whoever shall be avowing Me in front of men, him shall the Son of Mankind also be avowing in front of the messengers of God.

9 Now he who is disowning Me before men will be renounced before the messengers of God.

10 And everyone who shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes against the holy spirit shall not be pardoned.

11 "Now whenever they may be bringing you before the synagogues and the chiefs and the authorities, you should not be worrying about how or what your defense should be or what you may say,

12 for the holy spirit will be teaching you in the same hour what you must be saying."

13 Now someone out of the throng said to Him, "Teacher, tell my brother to part the enjoyment of the allotment with me."

14 Now He said to him, "Man! who constitutes Me a judge or a parter over you?"

15 Now He said to them, "See and guard against all greed, for one's life is not in the superfluity of his possessions."

16 Now He told them a parable, saying, "The country place of a certain rich man bears well.

17 And he reasoned in himself, saying, 'What shall I be doing, seeing that I have no where to gather my fruits?'

18 And he said, 'This will I be doing: I will pull down my barns, and greater ones will I build, and I will gather there all my grain and my good things.

19 And I will be declaring to my soul, "Soul, many good things have you laid up for many years. Rest, eat, drink, make merry."

20 "Yet God said to him, 'Imprudent one! In this night your soul are they demanding from you. Now, what you make ready, whose will it be?'

21 Thus is he who is hoarding for himself and is not rich for God."

22 Now He said to His disciples, "Therefore I am saying to you, Do not worry about the soul, what you may be eating, nor yet about your body, what you should be putting on,

23 for the soul is more than nourishment and the body than apparel.

24 Consider the ravens, that they are not sowing, neither are they reaping, for which there is no storeroom nor yet barn, and God is nurturing them. Of how much more consequence are you than the flying creatures!

25 Now who of you by worrying is able to add on to his stature one cubit?

26 If, then, you are not even able for the least, why are you worrying about the rest?

27 "Consider the anemones, how they are growing. They are not toiling, neither are they spinning; yet I am saying to you that not even Solomon in all his glory was clothed as one of these.

28 Now if God is thus garbing the grass in the field, which is today and tomorrow is cast into the stove, how much rather you, scant of faith?

29 "And do not you be seeking what you may be eating and what you may be drinking, and be not in suspense.

30 For, for all these the nations of the world are seeking. Now your Father is aware that you need these.

31 However, be seeking the kingdom of God, and all these things will be added to you.

32 "Do not fear, little flocklet, for it delights your Father to give you the kingdom.

33 Sell your possessions and give alms. Make yourselves purses which do not age, a treasure which does not default, in the heavens where a thief is not nearing, neither moth is causing decay.

34 For wherever your treasure is, there will your heart be also.

35 "Let your loins be girded about and lamps be burning,

36 and you be like men anticipating their own lord, when he should break loose from the wedding festivities, that at his coming and knocking, they should immediately be opening to him.

37 Happy are those slaves, whom the Lord, coming, will be finding watching. Verily, I am saying to you that He will be girding Himself about and causing them to recline, and, coming by, will be serving them.

38 "And if He should be coming in the second watch, and if in the third watch, and should be finding them thus, happy are those slaves.

39 Now this you know, that if the householder were aware at what hour the thief is coming, he would watch and would not let his house be tunneled into.

40 You also become ready, then, for, in an hour which you are not supposing, the Son of Mankind is coming."

41 Now Peter said to Him, "Lord, to us art Thou saying this parable, or also to all?"

42 And the Lord said, "Who, consequently, is the faithful and prudent administrator, whom the lord will be placing over his attendance, to be giving them the measure of grain in season?

43 Happy is that slave, whom his lord, coming, will be finding doing thus.

44 Truly, I am saying to you that over all his possessions will he be placing him.

45 "Now if that slave should be saying in his heart, 'My lord is delaying his coming,' and should be beginning both to beat the boys and the maids and to be eating and drinking and to be drunk,

46 the lord of that slave will be arriving on a day for which he is not hoping and at an hour which he does not know, and shall be cutting him asunder and shall be appointing his part with the unfaithful.

47 "Now that slave who knows the will of his lord and does not make ready, nor yet does aught with a view to his will, shall have many lashes.

48 Now he who does not know, yet does what deserves blows, shall have few lashes. Now to everyone to whom much was given, from him much will be sought, and to whom they committed much, more excessively will they be requesting of him.

49 "Fire came I to be casting on the earth, and what will I, if it were already kindled?

50 Yet a baptism have I to be baptized with, and how I am being pressed till it should be accomplished!

51 Are you supposing that I came along to give peace to the earth? No, I am saying to you, but rather division,

52 For from now on there will be five in one home divided, three against two, and two against three will be divided,

53 father against son and son against father, and mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

54 Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising in the west, immediately you are saying that 'A rainstorm is coming,' and it is occurring thus.

55 And whenever it is blowing from the south, you are saying that 'There will be a scorching heat,' and it is occurring.

56 Hypocrites! The aspect of the sky and the earth you are aware how to be testing, yet this era you are not aware how to be testing!

57 Now why, even of yourselves, are you not deciding what is just?

58 For as you are going away with your plaintiff to a magistrate, take action on the way to be cleared from him, lest at some time he may be dragging you to the judge, and the judge will be giving you over to the sheriff, and the sheriff will be casting you into jail.

59 I am saying to you, Under no circumstances may you be coming out thence till you may be paying even the last mite."

Luke 13

1 Now there were some present, on the same occasion, reporting to Him concerning the Galileans whose blood Pilate mixes with their sacrifices.

2 And, answering, Jesus said to them, "Are you supposing that these Galileans came to be sinners beyond all the Galileans, seeing that they have suffered such things?

3 No, I am saying to you. But if you should not be repenting, you all shall likewise be perishing.

4 Or those eighteen on whom the tower in Siloam falls and kills them, are you supposing that they came to be debtors beyond all the men dwelling in Jerusalem?

5 No, I am saying to you. But if ever you should not be repenting, all of you similarly shall be perishing."

6 Now He told this parable: "A certain man had a fig tree, planted in his vineyard, and he came, seeking fruit on it and did not find any.

7 Now he said to the vineyardist, 'Lo! For three years I am coming seeking fruit on this fig tree, and I am not finding any. Hew it down, then. Why is it making the land unproductive also?'

8 Yet he, answering, is saying to him, 'Lord, leave it this year also, till I shall be digging and casting manure about it.

9 And if, indeed, it ever should be producing fruit in the impending year—otherwise you shall surely hew it down."

10 Now He was teaching in one of the synagogues on the sabbaths.

11 And lo! there was a woman having a spirit of infirmity eighteen years, and she was bending together and utterly unable to unbend.

12 Now perceiving her, Jesus shouts and said to her, "Woman, you have been released from your infirmity!"

13 And He places His hands on her, and instantly she was made erect again, and she glorified God.

14 Now answering, the chief of the synagogue, resenting that Jesus cures on the sabbath, said to the throng that "Six days are there on which one must be working; on them, then, coming, be cured, and not on the sabbath day."

15 Yet the Lord answered him and said, "Hypocrites! Each of you, on the sabbath, is he not loosing his ox or ass from the manger, and, leading it away, is giving it to drink?

16 Now this woman—being a daughter of Abraham, whom Satan binds, lo! eighteen years—must she not be loosed from this bond on the sabbath day?"

17 And at His saying these things, all those opposing Him were mortified, and the entire throng rejoiced at all the glorious things coming to be done by Him.

18 He said, then, "To what is the kingdom of God like? And to what shall I be likening it?

19 Like is it to a mustard kernel, which, getting, a man casts into his garden. And it grows and became a great tree, and the flying creatures of heaven roost among its boughs."

20 And again He said, "To what shall I be likening the kingdom of God?

21 Like is it to leaven, which, getting, a woman hides in three seahs of meal, till the whole was leavened."

22 And He went through by cities and villages, teaching and going, making for Jerusalem.

23 Now someone said to Him, "Lord, are few being saved?" Now He said to them,

24 "Be struggling to be entering through the cramped door, for I am saying to you, many will be seeking to enter and will not be strong enough.

25 From which time the householder should be roused and latch the door, and you should be beginning to stand outside and to be knocking at the door, saying, 'Lord, Lord, open to us!' and answering, he will be declaring to you, 'I am not acquainted with you! Whence are you?'

26 Then should you be beginning to say, 'We ate and drank in your sight, and in our squares you teach!'

27 He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? Withdraw from me, all workers of injustice!'

28 "There there will be lamentation and gnashing of teeth, whenever you should be seeing Abraham and Isaac and Jacob and all the prophets in the kingdom of God, yet you cast outside.

29 And they will be arriving from east and west and from north and south and will be made to recline in the kingdom of God.

30 And lo! they are last who will be first, and they are first who will be last."

31 In the same hour some Pharisees approached, saying to Him, "Come out and go hence, for Herod wants to kill you."

32 And He said to them, "Go and say to this jackal, 'Lo! I am casting out demons and performing healings today and tomorrow, and the third day I am being perfected.'

33 Moreover, I must be going today and tomorrow and the coming one, for it is not credible that a prophet perish outside of Jerusalem.

34 "Jerusalem! Jerusalem! killing the prophets and pelting with stones those who have been dispatched to her! How many times do I want to assemble your children in the manner a hen does her brood under her wings, and you will not!

35 Lo! left to you is your house. Yet I am saying to you that by no means may you be perceiving Me till the time will be arriving when you should be saying, 'Blessed is He Who is coming in the name of the Lord!'"

Luke 14

1 And it occurred at His coming into the house of a certain one of the chiefs of the Pharisees on a sabbath to eat bread, they were scrutinizing Him.

2 And lo! a certain man in front of Him was dropsical.

3 And answering, Jesus spoke to those learned in the law and to the Pharisees, saying, "Is it allowed to cure on the sabbath or not?"

4 Now they are quiet. And, getting hold of him, He heals and dismisses him.

5 And answering, He said to them, Whose son or ox of yours will be falling into a well and he will not immediately pull him up on the sabbath day?"

6 And they are not strong enough to answer Him again to these things.
7 Now He told a parable to those invited, attending to how they chose the first reclining places, saying to them,
8 "Whenever you may be invited by anyone to wedding festivities, you may not recline in the first reclining place, lest at some time one held in honor more than you may be invited by him,
9 and when he who invites you and him comes, he will be declaring to you, 'Give this one place.' And then, with shame, you should be beginning to retain the last place.
10 But, whenever you may be invited, going, lean back in the last place, that whenever he who has invited you may be coming, he will be declaring to you, 'Friend, step further up.' Then glory will be yours in the sight of all those lying back at table with you.
11 For everyone exalting himself shall be humbled, and humbling himself shall be exalted."
12 Now He said to him also who has invited Him, "Whenever you may be making a luncheon or a dinner, do not be summoning your friends, nor yet your brothers, nor yet your relatives, nor yet rich neighbors, lest at some time they also should be inviting you in return, and repayment may come to you.
13 But, whenever you may be making a reception, invite the poor, the cripples, the lame, the blind,
14 and happy will you be, for they have nothing to repay you, for it will be repaid you in the resurrection of the just."
15 Now hearing these things, someone of those lying back at table with Him, said to Him, "Happy is he who will be eating bread in the kingdom of God!"
16 Now He said to him, "A certain man made a great dinner, and invites many.
17 And he dispatches his slave at the dinner hour to say to those invited, 'Come, for already, it is ready!'
18 And they all begin, from one motive, to make excuse. The first said to him, 'I buy a field, and I have felt the necessity of coming out to see it. I am asking you to have me excused.'
19 And a different one said, 'I buy five yoke of oxen, and I am going to test them. I am asking you to have me excused.'
20 And a different one said, 'I marry a wife, and therefore I can not come.'
21 "And, coming along, the slave reports these things to his lord. Then being indignant, the householder said to his slave, 'Come out quickly into the squares and streets of the city, and lead in here the poor, and cripples, and blind, and lame.'
22 "And the slave said to him, 'Lord, what you enjoin is done, and still there is place.'
23 And the lord said to the slave, 'Come out into the roads and stone dikes, and compel them to enter, that my house may be crammed.
24 For I am saying to you that not one of those men who are invited shall be tasting of my dinner.'"
25 Now vast throngs went together with Him. And, being turned, He said to them,
26 "If anyone is coming to Me and is not hating his father and mother and wife and children and brothers and sisters, and still more his soul besides, he can not be My disciple.
27 And anyone who is not bearing his cross and coming after Me, can not be My disciple.
28 "For which of you, wanting to build a tower, is not first seated to calculate the expense, to see if he has the wherewithal?—
29 lest at some time, he laying a foundation and not being strong enough to finish up, all those beholding should begin to scoff at him,
30 saying that 'This man begins building and is not strong enough to finish up!'
31 "Or what king, going to engage another king in battle, will not, being seated, first plan to see if he is able to meet, with ten thousand, him who is coming against him with twenty thousand?
32 Otherwise, surely, at his being still at a distance, he, dispatching an embassy, is asking the terms of peace.
33 Thus, then, everyone of you who is not taking leave of all of his possessions, can not be My disciple.

34 "Ideal, then, is salt. Yet if even the salt should be made insipid, with what shall it be seasoned?

35 Neither is it fit for the land nor for manure. Outside are they casting it. Who has ears to hear, let him hear!"

Luke 15

1 Now all the tribute collectors and sinners were coming near Him to be hearing Him.

2 And both the Pharisees and the scribes grumbled, saying that "This man sinners is receiving, and is eating with them!"

3 Now He told them this parable, saying,

4 "What man of you, having a hundred sheep, and losing one of them, is not leaving the ninety-nine in the wilderness and is going after the lost one, till he may be finding it?

5 And finding it, he is placing it on his shoulders, rejoicing.

6 And, coming into the house, he is calling together the friends and the neighbors, saying to them, 'Rejoice together with me that I found my sheep that was lost!'

7 I am saying to you that thus there will be joy in heaven over one sinner repenting, more than over the ninety-nine just persons who have no need of repentance.

8 "Or what woman having ten drachmas, if she should ever be losing one drachma, is not lighting a lamp and sweeping the house and seeking carefully till she may be finding it?

9 And, finding it, she is calling together the friends and the neighbors, saying 'Rejoice together with me that I found the drachma which I lose!'

10 Thus, I am saying to you, there is coming to be joy in the sight of the messengers of God over one sinner repenting."

11 Now He said, "A certain man had two sons.

12 And the younger of them said to the father, 'Father, give me the part of the estate accruing to me.' Now he apportioned to them the livelihood.

13 And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his estate, living profligately.

14 "Now, he spending all, a severe famine occurred in that country, and he begins to be in want.

15 And, going, he was joined to one of the citizens of that country, and he sends him into his fields to graze hogs.

16 And he yearned to be satisfied with the little carob pods which the hogs ate, and no one gave to him.

17 "Now, coming to himself, he averred, 'How many of my father's hired men are being cloyed with bread, yet I am perishing here of famine!'

18 Rising, I will go to my father and declare to him, "Father, I sinned against heaven and in your sight.

19 No longer am I worthy to be called your son. Make me as one of your hired men.'"

20 And rising, he came to his father. "Now, at his being still far away, his father perceived him and has compassion, and running, falls on his neck and fondly kisses him.

21 Now the son said to him, 'Father, I sinned against heaven and in your sight. No longer am I worthy to be called your son. Make me as one of your hired men.'

22 Yet the father said to his slaves, 'Quick! Bring forth the first robe, and put it on him, and give him a ring for his hand and sandals for his feet.

23 And bring the grain-fed calf, sacrifice it, and, eating, we may make merry,

24 for this my son was dead and revives; he was lost and was found.' And they begin to make merry.

25 "Now his elder son was in the field, and, coming, as he nears the house, he hears music and choral dancing.

26 And, calling one of the boys to him, he inquired to ascertain whatever this may be.

27 Now he said to him that 'Your brother is arriving, and your father sacrifices the grain-fed calf, seeing that he got him back sound.'

28 Now he is indignant and would not enter. Yet his father, coming out, entreated him.

29 Now he, answering, said to his father, `Lo! so many years am I slaving for you, and I never passed by your precept, and you never give me a kid that I may make merry with my friends.

30 Yet when this son of yours came, who is devouring your livelihood with prostitutes, you sacrifice for him the grain-fed calf!

31 "Now he said to him, `Child, you are always with me, and all mine is yours.

32 Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found."

Luke 16

1 Now He said to His disciples also, "A certain man, who was rich, had an administrator, and this man was accused to him by an adversary as dissipating his possessions.

2 And summoning him, he said to him, `What is this I am hearing concerning you? Render an account of your administration, for you can no longer be administrator.'

3 Now the administrator said in himself, `What shall I be doing, seeing that my lord will be wresting the administration from me? To dig I am not strong enough. To be a mendicant I am ashamed.

4 I knew what I shall be doing that whenever I may be deposed from the administration, they should be receiving me into their homes.'

5 "And calling to him each one of the debtors paying usury to his lord, he said to the first, `How much are you owing my lord?'

6 Now he said to him, `A hundred baths of oil.' Now he said to him, `Receive your bills, and, being seated, quickly write fifty.'

7 Thereupon to another he said, `Now you, how much are you owing?' Now he said, `A hundred cors of grain.' And he is saying to him, `Receive your bills, and write eighty.'

8 "And the lord applauds the unjust administrator, for he does prudently, for the sons of this eon are more prudent, above the sons of light in their own generation.

9 "And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the eonian tabernacles?

10 He who is faithful in the least is faithful in much also, and he who is unjust in the least is unjust in much also.

11 If, then, you did not come to be faithful in the unjust mammon, who will be entrusting to you the true?

12 And, if you did not come to be faithful in that which is an outsider's, who will be giving you that which is yours?

13 No domestic can be slaving for two lords, for either he will be hating one and loving the other, or he will be upholding one and despising the other. You can not slave for God and mammon."

14 Now the Pharisees also, inherently fond of money, heard all these things, and they scouted Him.

15 And He said to them, "You are those who are justifying yourselves in the sight of men, yet God knows your hearts, for what is high among men is an abomination in the sight of God.

16 "The law and the prophets are unto John; thenceforth, the evangel of the kingdom of God is being brought, and everyone is violently forcing into it, and the violent are snatching it.

17 Yet it is easier for heaven and earth to pass by than for one serif of the law to fall.

18 "Everyone dismissing his wife and marrying another is committing adultery. And everyone marrying her who has been dismissed from a husband, is committing adultery.

19 "Now a certain man was rich and he dressed in purple and cambric, daily making merry splendidly.

20 Now there was a certain poor man named Lazarus, who had been cast at his portal, having ulcers,

21 and yearning to be satisfied from the scraps which are falling from the rich man's table. But the curs also, coming, licked his ulcers.

22 Now the poor man came to die and he is carried away by the messengers into Abraham's bosom. Now the rich man also died, and was entombed.

23 And in the unseen, lifting up his eyes, existing in torments, he is seeing Abraham from afar, and Lazarus in his bosom.

24 And he shouting, said, `Father Abraham, be merciful to me, and send Lazarus that he should be dipping the tip of his finger in water and cooling my tongue, for I am pained in this flame.'

25 "Now Abraham said, `Child, be reminded that you got your good things in your life, and Lazarus likewise evil things. Yet now here he is being consoled, yet you are in pain.

26 And in all this, between us and you a great chasm has been established, so that those wanting to cross hence to you may not be able, nor yet those thence may be ferrying to us.'

27 "Yet he said, `I am asking you then, father, that you should be sending him into my father's house,

28 for I have five brothers, so that he may be certifying to them, lest they also may be coming into this place of torment.'

29 Yet Abraham is saying to him, `They have Moses and the prophets. Let them hear them!'

30 Yet he said, `No, father Abraham, but if someone should be going to them from the dead, they will be repenting.'

31 Yet he said to him, `If Moses and the prophets they are not hearing, neither will they be persuaded if someone should be rising from among the dead.'"

Luke 17

1 Now He said to His disciples, "Incredible is it for snares not to be coming. Moreover, woe to him through whom they are coming!

2 An advantage were it to him if a millstone were lying about his neck and he were pitched into the sea, rather than that he should be snaring one of these little ones.

3 Take heed to yourselves. Yet if your brother should be sinning, rebuke him, and if he should ever indeed repent, forgive him.

4 And if he should ever be sinning against you seven times a day, and if he should ever be turning about seven times a day to you, saying `I am repenting,' you shall be forgiving him."

5 And the apostles say to the Lord, "Add to us faith."

6 Yet the Lord said, "If you have faith as a mustard kernel, you would say to this black mulberry, `Be uprooted and be planted in the sea,' and it would obey you.

7 "Now who of you, having a slave plowing or tending sheep, who, on entering from the field, will be declaring to him, `Come by immediately, lean back at table'?

8 But will he not be declaring to him, `Make something ready for me. I should be dining. And, being girded, serve me till I should be eating and drinking, and after this you shall be eating and drinking.'

9 "Has that slave no thanks, seeing that he does what is prescribed? I presume not!

10 Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that `Useless slaves are we. What we ought to do we have done.'"

11 And it occurred at His going into Jerusalem, He also passed through the middle of Samaria and Galilee.

12 And, at His entering into a certain village, ten men, lepers, meet Him, who stand ahead.

13 And they lift their voices, saying, "Jesus, Doctor, be merciful to us!"

14 And, perceiving it, He said to them, "Go, exhibit yourselves to the priests." And at their going away, it came to be that they are cleansed.

15 Now one of them, perceiving that he was healed, returns, glorifying God with a loud voice.

16 And he falls on his face at His feet, thanking Him. And he was a Samaritan.

17 Now, answering, Jesus said, "Are not the ten cleansed? Yet where are the nine?

18 Were none found returning to give glory to God except this foreigner?"

19 And He said to him, "Rise, go. Your faith has saved you."

20 Now, being inquired of by the Pharisees as to when the kingdom of God is coming, He answered them and said, "The kingdom of God is not coming with scrutiny.

21 Neither shall they be declaring `Lo! here!' or `Lo! there!' for lo! the kingdom of God is inside of you."

22 Yet He said to His disciples, "Coming will be days when you will be yearning to perceive one of the days of the Son of Mankind, and you shall not see it.

23 And they shall be declaring to you, `Lo! there!' or `Lo! here!' You may not come away, nor yet should you be pursuing.

24 For even as the lightning, flashing out from here under heaven to there under heaven, is shining, thus will be the Son of Mankind in His day.

25 Yet first He must be suffering many things and be rejected by this generation.

26 "And according as it occurred in the days of Noah, thus will it be in the days of the Son of Mankind also.

27 They ate, they drank, they married, they took out in marriage, until the day on which Noah entered into the ark, and the deluge came and destroys them all.

28 "Likewise, according as it occurred in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built.

29 Yet on the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys them all.

30 In accord with these will it be on the day in which the Son of Mankind is unveiled.

31 "In that day, he who shall be on the housetop and his gear in his house, let him not be descending to pick it up. And let the one in the field likewise not turn back to that behind him.

32 Remember Lot's wife.

33 Whosoever should be seeking to procure his soul will be destroying it, yet whoever should be destroying it will cause it to live.

34 "I am saying to you, in this night there will be two on one couch; the one shall be taken along and the other shall be left.

35 There will be two grinding at the same place; the one shall be taken along, yet the other shall be left."

37 And answering, they are saying to Him, "Where, Lord?" Yet He said to them, "Wherever the body is, there the vultures also will be assembled."

Luke 18

1 Now He told them a parable also, so that they must always be praying and not be despondent,

2 saying, "A certain judge was in a certain city, who did not fear God and did not respect man.

3 Now there was a widow in that city, and she came to him, saying, `Avenge me from my plaintiff.'

4 And for a time he would not. Yet, after this, he said in himself, `Even if I am not fearing God nor respecting man,

5 surely, because of the weariness this widow is affording me, I shall be avenging her, lest she, coming, may belabor me into a consummation."

6 Now the Lord said, "Hear what the unjust judge is saying.

7 Yet should not God by all means be doing the avenging of His chosen ones, who are imploring Him day and night? And He is patient with them.

8 I am saying to you that He will be doing the avenging of them swiftly. Moreover, consequently, at the coming of the Son of Mankind, will He be finding the faith on the earth?"

9 Now He said, also, to some who have confidence in themselves that they are just, and are scorning the rest, this parable:

10 "Two men went up into the sanctuary to pray, the one a Pharisee, and the other a tribute collector.

11 The Pharisee, standing, prayed this to himself: `God, I am thanking you that I am not even as the rest of men, rapacious, unjust, adulterers, or even as this tribute collector.

12 I am fasting twice of a sabbath. I am taking tithes from all whatever I am acquiring.'

13 Now the tribute collector, standing afar off, would not even lift up his eyes to heaven, but beat his chest, saying, `God, make a propitiatory shelter for me, the sinner!'

14 I am saying to you, this man descended to his home justified, rather than that one, for everyone who is exalting himself shall be humbled, yet he who is humbling himself shall be exalted."

15 Now they brought the babes also to Him, that He may be touching them. Now, perceiving it, the disciples rebuked them.

16 Yet Jesus calls them to Him, saying, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of God.

17 Verily, I am saying to you, Whoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it."

18 And a certain chief inquires of Him, saying, "Good Teacher, by doing what should I enjoy the allotment of life eonian?"

19 Now Jesus said to him, "Why are you terming Me good? No one is good except One, God.

20 With the precepts you are acquainted: You should not be committing adultery. You should not be murdering. You should not be stealing. You should not be testifying falsely. Be honoring your father and your mother."

21 Yet he said, "These all I maintain from my youth."

22 Now hearing this, Jesus said to him, "Still one thing you are lacking. All, whatever you have, sell, and distribute to the poor, and you will be having treasure in the heavens. And hither! Follow Me."

23 Yet he, hearing all these things, became sorrow-stricken, for he was tremendously rich.

24 Now Jesus, perceiving him becoming sorrow-stricken, said, "How squeamishly shall those having money be entering into the kingdom of God!

25 For it is easier for a camel to be entering through the eye of a bodkin than for a rich man to be entering into the kingdom of God."

26 Now those hearing it said, "And who can be saved?"

27 Yet He said, "What is impossible with men is possible with God."

28 Now Peter said, "Lo! we, leaving our own, follow Thee."

29 Now He said to them, "Verily, I am saying to you that there is no one who leaves house, or wife, or brothers, or parents, or children on account of the kingdom of God,

30 who may not by all means be getting back manyfold in this era, and in the coming eon, life eonian."

31 Now, taking aside the twelve, He said to them, "Lo! we are going up into Jerusalem, and all will be accomplished as to the Son of Mankind that is written through the prophets.

32 For He will be given up to the nations and will be scoffed at and outraged and spat upon,

33 and, scourging Him, they will be killing Him. And the third day He will be rising."

34 And they understand none of these things, and this declaration was hid from them, and they knew not what was said.

35 Now it occurred at His nearing Jericho, that a certain blind man, a mendicant sat beside the road.

36 Now, hearing a throng going through, he ascertained what this may be.

37 Now they report to him that Jesus, the Nazarene, is passing by.

38 And he implores, saying, "Jesus, Son of David, be merciful to me!"

39 And those preceding rebuked him, that he should be silent. Yet he much the more cried, "Jesus, Son of David, be merciful to me!"

40 Now standing still, Jesus orders him to be led to Him. Now at his drawing near, He inquires of him,

41 "What are you wanting I shall be doing to you?" Now he said, "Lord, that I should be receiving sight!"

42 And Jesus said to him, "Receive sight! Your faith has saved you."

43 And instantly he receives sight and followed Him, glorifying God. And the entire people, perceiving it, give praise to God.

1 And entering, He passed through Jericho.

2 And lo! a man whose name is called Zaccheus was there, and he was a chief tribute collector, and he was rich.

3 And he sought to see Jesus, who He is, and was not able because of the throng, for he was little in stature.

4 And running before in front, he climbed up on a fig mulberry that he may see Him, seeing that He was about to be passing through that way.

5 And as He came to the place, looking up, Jesus perceived him and said to him, "Zaccheus! Hurry! Descend, for today I must remain in your house."

6 And hurrying, he descended, and entertains Him with rejoicing.

7 And perceiving it, all grumbled, saying that with a man who is a sinner He entered to put up for the night.

8 Now standing, Zaccheus said to the Lord, "Lo! the half of my possessions, Lord, I am giving to the poor! And if from anyone I get anything by blackmail, I am giving back fourfold."

9 Now Jesus said to him that "Today salvation came to this home, forasmuch as he also is a son of Abraham.

10 For the Son of Mankind came to seek and to save the lost."

11 Now at their hearing these things, adding, He spoke a parable because of His being near Jerusalem, and they are supposing that instantly the kingdom of God is about to be looming up.

12 He said, then, "A certain man, a noble, went into a far country, to obtain for himself a kingdom, and to return.

13 Now, calling ten of his slaves, he gives to them ten minas and said to them, `Go into business while I am coming.'

14 Now his citizens hated him, and they dispatch an embassy after him, saying, `We do not want this man to reign over us!'

15 "And, obtaining the kingdom, it occurred at his coming back, that he said also to summon to him these slaves to whom he had given the silver, that he may know what business they do.

16 Now along came the first, saying, `Lord, your mina earns ten minas.'

17 And he said to him, `Well done, surely, good slave! Seeing that you became faithful in the least, be having authority over ten cities.'

18 And the second came, saying, `Your mina, lord, makes five minas.'

19 Now he said to this one also, `And you, be over five cities.'

20 "And a different one came, saying, `Lord, lo! your mina which I had, reserved in a handkerchief.

21 For I feared you, seeing that you are a harsh man. You are picking up what you do not lay down and reaping what you do not sow.'

22 Now he is saying to him, `Out of your mouth will I judge you, wicked slave! You were aware that I am a harsh man, picking up what I do not lay down and reaping what I do not sow.

23 And wherefore do you not give my silver to the bank, and I, coming, would utilize it together with interest?'

24 And to those standing by he said, `Take away the mina from him and give it to him who has the ten minas.'

25 And they say to him, `Lord, he has ten minas!'

26 "For I am saying to you that to everyone who has, shall be given, yet from him who has not, that also which he has shall be taken away from him.

27 `However, these, my enemies, who are not willing for me to reign over them—lead them here and slay them in front of me.'"

28 And, saying these things, He went in front, going up into Jerusalem.

29 And it occurred, as He nears Bethphage and Bethany, at the mount called Olivet, He dispatches two of His disciples,

30 saying, "Go away into the village facing you, in which, entering, you will be finding a colt bound, on which no man ever is seated, and loosing it, be leading it to Me.

31 "And if anyone should be asking you, 'Wherefore are you loosing it?' thus shall you be declaring to him, that 'The Lord has need of it.'"
32 Now, coming away, those who have been dispatched found it according as He said to them.
33 Now, at their loosing the colt, its masters say to them, "Why are you loosing the colt?"
34 Now they say that "The Lord has need of it."
35 And they led it to Jesus, and tossing their garments on the colt, they mount Jesus.
36 Now, at His going, they strewed their garments under Him in the road.
37 Now at His already drawing near to the descent of the mount of Olives, the entire multitude of the disciples begins rejoicing, praising God with a loud voice concerning all the powerful deeds which they perceived,
38 saying, "Blessed be the King coming in the name of the Lord! In heaven peace, and glory among the highest!"
39 And some of the Pharisees from the throng say to Him, "Teacher, rebuke your disciples!"
40 And answering, He said to them, "I am saying to you that if ever these will be silent, the stones will be crying."
41 And as He draws near, perceiving the city, He laments over it,
42 saying that, "If you knew, even you, and surely in this day, what is for your peace—! Yet now it was hid from your eyes,
43 for the days will be arriving on you, and your enemies will be casting up a rampart about you, and will be surrounding you, and will be pressing you everywhere,
44 and will be leveling you and your children in you, and they will not be leaving a stone on a stone in you, because you knew not the era of your visitation."
45 And, entering into the sanctuary, He begins to cast out those who are selling and buying in it,
46 saying to them, "It is written, 'My house shall also be a house of prayer,' yet you make it a burglars' cave."
47 And He was teaching daily in the sanctuary, yet the chief priests and the scribes and the foremost of the people sought to destroy Him.
48 And they found not what they should be doing, for all the people, hearing, hung on Him.

Luke 20

1 And it occurred on one of those days, at His teaching the people in the sanctuary and bringing the evangel, the chief priests and the scribes, together with the elders, stand by.
2 And they say, speaking to Him, "Tell us, by what authority are you doing these things, or who is giving you this authority?"
3 Now answering, He said to them, "I also shall be asking you one word, and you tell Me:
4 The baptism of John—was it of heaven or of men?"
5 Now they reckon together among themselves, saying that "If we should be saying, 'Of heaven,' he will be declaring, 'Wherefore, then, do you not believe him?'
6 Yet, if we should be saying, 'Of men,' the people all will be stoning us, for they are persuaded that John is a prophet."
7 And they answered, "We are not aware whence."
8 And Jesus said to them, "Neither am I telling you by what authority I am doing these things."
9 Now He begins to be telling to the people this parable, "A certain man plants a vineyard and leased it to farmers, and travels a considerable time.
10 And in season he dispatches to the farmers a slave, that they shall give him of the fruit of the vineyard. Yet the farmers, lashing him, send him away empty.
11 And, in addition, he sent a different slave. Yet that one also, lashing and dishonoring, those men send away empty.
12 And, in addition, he sent a third. Yet wounding this one also, those men cast him out.
13 "Now the lord of the vineyard said, 'What shall I be doing? I shall be sending my son, the beloved. Him they will be respecting equally with me.'

14 Now on perceiving him, the farmers reasoned with one another, saying, `This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyment of the allotment may become ours.'

15 And, casting him outside of the vineyard, they kill him. What, then, will the lord of the vineyard be doing to them?

16 He will be coming and destroying these farmers and will be giving the vineyard to others."

Now those hearing say, "May it not be coming to that!"

17 Yet He, looking at them, said, "What, then, is this that is written, `The stone which is rejected by the builders, This came to be for the head of the corner'?

18 Everyone falling on that stone shall be shattered, yet on whomever it should be falling, it will be scattering him like chaff."

19 And the scribes and the chief priests seek to lay hands on Him in this hour, and they were afraid of the people, for they know that He told this parable in regard to them.

20 And scrutinizing Him, they dispatch eavesdroppers, feigning themselves to be just, that they may get hold of a word of His, so as to give Him up to the sovereignty and the jurisdiction of the governor.

21 And they inquire of Him, saying, "Teacher, we are aware that you are saying and teaching correctly, and are not taking the surface view, but of a truth the way of God you are teaching.

22 Is it allowed us to give a tax to Caesar, or not?"

23 Now, considering their craftiness, He said to them, "Why are you trying Me?

24 Show Me a denarius." Now they show Him one, and He said, "Whose image and inscription has it?" Now answering, they say, "Caesar's."

25 Now He said to them, "Now then, be paying Caesar's to Caesar, and God's to God."

26 And they are not strong enough to get hold of a declaration of His in front of the people. And, marveling at His answer, they hush.

27 Now approaching, some of the Sadducees, who say there is no resurrection, inquire of Him,

28 saying, "Teacher, Moses writes to us, if anyone's brother should be dying, and having a wife, this one should be dying childless, that his brother may be getting the wife, and should be raising up seed to his brother.

29 Seven brothers there were, then, and the first, getting a wife, died childless.

30 And the second got the wife, and this one died childless.

31 And the third got her. Now similarly, the seven also left no children, and they died.

32 Now subsequently to all, the woman also died.

33 The woman, in the resurrection, then, of which of them is she becoming the wife? For the seven have had her as wife."

34 And, answering, Jesus said to them, "The sons of this eon are marrying and are taking out in marriage.

35 Yet those deemed worthy to happen upon that eon and the resurrection from among the dead are neither marrying nor taking out in marriage.

36 For neither can they still be dying, for they are equal to messengers, and are the sons of God, being sons of the resurrection.

37 "Now that the dead are rousing, even Moses divulges at the thorn bush, as he is terming the Lord the God of Abraham and the God of Isaac and the God of Jacob.

38 Now God is He, not of the dead, but of the living, for all, to Him, are living."

39 Now answering, some of the scribes say to Him, "Teacher, ideally say you."

40 For they no longer dared inquire of Him anything.

41 Now He said to them, "How are some saying that the Christ is David's Son?

42 For he, David, is saying in the scroll of the Psalms, `Said the Lord to my Lord, "Sit at My right,

43 Till I should be placing Thine enemies for a footstool for Thy feet."

44 David, then, is calling Him Lord. And how is He his Son?"

45 Now in the hearing of the entire people, He said to His disciples,

46 "Take heed of the scribes, who are wanting to walk in robes, and are fond of salutations in the markets and front seats in the synagogues and first reclining places at the dinners,

47 who are devouring the homes of widows and, for a pretense, are prolix in praying. These will be getting more excessive judgment."

Luke 21

1 Now, looking up, He perceived the rich casting their approach presents into the treasury.

2 Yet He perceived a certain widow also, a drudge, casting there two mites.

3 And He said, "Truly, I am saying to you that this poor widow casts in more than all.

4 For all these cast out of their superfluity into the approach presents of God, yet this woman, out of her want, casts in all the livelihood which she had."

5 And at some saying concerning the sanctuary, that it is adorned with ideal stones and votive offerings, He said,

6 "These which you are beholding—there will be coming days in which not a stone will be left here on a stone, which will not be demolished."

7 Now they inquire of Him, saying, "Teacher, when, then, will these things be, and what is the sign whenever these things may be about to be occurring?"

8 Now He said, "Beware that you may not be deceived, for many shall be coming in My name, saying that 'I am!' and 'The season is near!' You may not, then, be going after them.

9 Now whenever you should be hearing battles and turbulences you may not be dismayed, for these things must occur first, but not immediately is the consummation."

10 Then He said to them, "Roused shall be nation against nation, and kingdom against kingdom.

11 Besides, there shall be great quakes and, in places, famines and pestilences. There shall be fearful sights besides great signs also from heaven.

12 Yet before all these things they shall be laying their hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led off to kings and governors on account of My name.

13 Yet it shall be eventuating to you for a testimony.

14 Ponder, then, in your hearts not to be premeditating a defense,

15 for I will be giving you a mouth and wisdom, which all those opposing you shall not be able to withstand or contradict.

16 Yet you shall be given up by parents also, and brothers and relatives and friends, and they shall be putting some of you to death.

17 And you shall be hated by all because of My name.

18 And a hair of your head should by no means be perishing.

19 By your endurance shall you be acquiring your souls.

20 "Now whenever you may be perceiving Jerusalem surrounded by encampments, then know that her desolation is near.

21 Then let those in Judea flee into the mountains, and let those in her midst be coming out into the country, and let not those in the country be entering into her,

22 for days of vengeance are these, to fulfill all that is written.

23 Yet woe to those who are pregnant, and to those suckling in those days; for there will be great necessity in the land and indignation on this people.

24 "And they shall be falling by the edge of the sword and shall be led into captivity into all nations. And Jerusalem shall be trodden by the nations, until the eras of the nations may be fulfilled.

25 And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, at the resounding of the sea and the shaking,

26 at the chilling of men from fear and apprehensiveness of that which is coming on the inhabited earth, for the powers of the heavens shall be shaken.

27 And then they shall be seeing the Son of Mankind coming in a cloud with power and much glory.

28 Now at the beginning of these occurrences, unbend and lift up your heads, because your deliverance is drawing near."

29 And He told them a parable: "Perceive the fig tree and all the trees.

30 Whenever they should be already budding, you, observing for yourselves, know it is because summer is already near.

31 Thus you also, whenever you may be perceiving these things occurring, know that near is the kingdom of God.

32 Verily, I am saying to you that by no means may this generation be passing by till all should be occurring.

33 Heaven and earth shall be passing by, yet My words shall by no means be passing by.

34 "Now take heed to yourselves, lest at some time your hearts should be burdened with crapulence and drunkenness and the worries of life's affairs, and that day may be standing by you unawares,

35 as a trap, for it will intrude on all those sitting on the surface of the entire earth.

36 Now be vigilant, on every occasion beseeching that you may be prevailing to escape all these things which are about to occur, and to stand in front of the Son of Mankind."

37 Now during the days, He was in the sanctuary, teaching. Yet during the nights, coming out, He camped out in the mount called Olivet.

38 And the entire people came early to Him in the sanctuary, to hear Him.

Luke 22

1 Now near drew the festival of unleavened bread, termed the Passover.

2 And the chief priests and the scribes sought how they may be assassinating Him, for they feared the people.

3 Yet Satan entered into Judas, called Iscariot, being of the number of the twelve.

4 And, coming away, he confers with the chief priests and officers how he may be giving Him up to them.

5 And they rejoiced, and they agreed to give him silver.

6 And he acquiesces, and sought an opportunity to give Him up to them minus a throng.

7 Now came the day of unleavened bread, in which the passover must be sacrificed.

8 And He dispatches Peter and John, saying, "Go and make ready for us the passover, that we may be eating."

9 Yet they say to Him, "Where dost Thou want that we should be making ready to eat the passover?"

10 Now He said to them, "Lo! at your entering into the city a man will meet with you, bearing a jar of water. Follow him into the house which he is entering.

11 And you will be declaring to the householder of the house, saying, `The Teacher is saying to you, "Where is My caravansary where I may be eating the passover with My disciples?"'

12 And that man will be showing you a large upper room with places spread. There make ready."

13 Now, coming away, they found it according as He had declared to them. And they make ready the passover.

14 And when the hour came, He leans back at table, and the twelve apostles with Him.

15 And He said to them, "With yearning I yearn to be eating this passover with you before My suffering.

16 For I am saying to you that under no circumstances may I be eating of it till it may be fulfilled in the kingdom of God."

17 And, receiving the cup, giving thanks, He said, "Take this and divide it among yourselves.

18 For I am saying to you that under no circumstances may I be drinking, from now on, of the product of the grapevine till the kingdom of God may be coming."

19 And, taking bread, giving thanks, He breaks it and gives to them, saying, "Take. This is My body, given for your sakes. This do for a recollection of Me."

20 Similarly, the cup also, after the dinner, saying, "This cup is the new covenant in My blood, which is shed for your sakes.

21 Moreover, lo! the hand of him who is giving Me up is with Me on the table,

22 seeing that the Son of Mankind is indeed going, according as it has been specified. However, woe to that man through whom He is being given up!"

23 And they, consequently, begin to discuss among themselves which of them it may be who is about to commit this thing.

24 Now there came to be a rivalry also among themselves as to which of them is seeming to be greatest.

25 Now He said to them, "The kings of the nations are lording it over them, and those exercising authority over them are called benefactors.

26 Yet you are not thus, but let the greatest among you become as the youngest, and he who is leading as he who is serving.

27 For who is greater, the one lying back at table or the one serving? Is it not the one lying back? Yet I am in your midst as the One Who is serving.

28 "Now you are those who have continued with Me in My trials.

29 And I am covenanting a covenant with you, according as My Father covenanted a kingdom to Me,

30 that you may be eating and drinking at My table in My kingdom. And you will be seated on thrones, judging the twelve tribes of Israel."

31 Now the Lord said, "Simon, Simon, lo! Satan claims you men, to sift you as grain.

32 Yet I besought concerning you, that your faith may not be defaulting. And once you turn back, establish your brethren."

33 Now he said to Him, "Lord, with Thee I am ready to go to jail as well as to death!"

34 Yet He said, "I am saying to you, Peter, under no circumstances will a cock be crowing today till thrice you will be abjuring acquaintance with Me."

35 And He said to them, "When I dispatch you minus purse and beggar's bag and sandals, you did not want anything?" Yet they say, "Nothing."

36 Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let him sell his cloak and buy a sword.

37 For I am saying to you that this which is written must be accomplished in Me: And with the lawless is He reckoned. For that also which concerns Me is having its consummation."

38 Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."

39 And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples also follow Him.

40 Now, coming to be at the place, He said to them, "Be praying not to be entering into trial."

41 And He is pulled away from them about a stone's throw, and kneeling, He prayed,

42 saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine, be done!"

43 Now a messenger from heaven was seen by Him, strengthening Him.

44 And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth.

45 And, rising from prayer, coming to the disciples, He found them reposing from sorrow.

46 And He said to them, "Why are you drowsing? Rise, pray, lest you may be entering into trial."

47 At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and he draws near Jesus to kiss Him.

48 Now Jesus said to him, "Judas, with a kiss are you giving up the Son of Mankind?"

49 Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a sword?"

50 And a certain one of them smites the slave of the chief priest and amputates his right ear.

51 Now answering, Jesus said, "Give leave, till this—" And touching the ear, He heals him.

52 Now Jesus said to the chief priests and officers of the sanctuary and elders who came along after Him, "As after a robber do you come out with swords and cudgels?

53 At My being daily with you in the sanctuary, you do not stretch out your hands for Me, but this is your hour and the jurisdiction of darkness."

54 Now apprehending Him, they led Him; they led Him into the house of the chief priest. Now Peter followed afar off.

55 Now at their kindling a fire in the middle of the courtyard and being seated together, Peter sat in their midst.

56 Now a certain maid, perceiving him sitting toward the light, and looking intently at him, said, "This man also was with him!"

57 Yet he denies, saying, "I am not acquainted with Him, woman!"

58 And after a bit, a different one, perceiving him, averred, "You also are of them!" Yet Peter averred, "Man, I am not!"

59 And after an interval of about one hour some other one stoutly insisted, saying, "Of a truth, this man also was with him, for he is a Galilean also."

60 Yet Peter said, "Man, I am not aware what you are saying." And instantly, at his still speaking, a cock crows.

61 And being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to him, "Ere a cock crows today, you will be renouncing Me thrice."

62 And coming outside, Peter laments bitterly.

63 And the men who are pressing Jesus, scoffed at Him, lashing Him.

64 And putting a covering about Him, they beat His face and inquired of Him, saying "Prophecy! Who is it that hits you?"

65 And many different things they said against Him, blaspheming.

66 And as it became day, the eldership of the people was gathered, both chief priests and scribes, and they led Him away into their Sanhedrin, saying,

67 "If you are the Christ, tell us." Yet He said to them, "If I should tell you, under no circumstances would you be believing.

68 Yet if I should ever be asking also, under no circumstances would you be answering or releasing Me.

69 Yet from now on the Son of Mankind shall be sitting at the right hand of the power of God."

70 Now they all say, "You, then, are the Son of God?" Yet He averred to them, "You are saying that I am!"

71 Now they said, "What need have we still of testimony? For we ourselves hear from his mouth!"

Luke 23

1 And rising, the entire multitude of them led Him to Pilate.

2 Now they begin to accuse Him, saying, "This man we found perverting our nation and forbidding to be giving taxes to Caesar, and saying himself to be Christ, a king."

3 Now Pilate inquired of Him, saying, "You are the king of the Jews?" Now He, answering him, averred, "You are saying so!"

4 Now Pilate said to the chief priests and the throngs, "Not one fault am I finding in this man."

5 Yet they were insistent, saying that "He is exciting the people, teaching down the whole of Judea, beginning even from Galilee as far as here."

6 Now Pilate, hearing "Galilee," inquires if the man is a Galilean.

7 And realizing that He is out of the jurisdiction of Herod, he sends Him up to Herod, he also being in Jerusalem in these days.

8 Now Herod, perceiving Jesus, was overjoyed, for he was for a considerable time wanting to become acquainted with Him, because of hearing much concerning Him. And he expected to be perceiving some sign occurring by Him.

9 Now he inquired of Him with ample words, yet He answers him nothing.

10 Now the chief priests and the scribes stood strenuously accusing Him.

11 Now, scorning Him and scoffing at Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate.

12 Now both Herod and Pilate became friends with one another on that same day, for before this they were inherently at enmity between themselves.

13 Now Pilate, calling together the chief priests and the chiefs and the people,

14 said to them, "You bring to me this man as one who is turning away the people, and lo! I, examining him in your sight, found in this man not one fault of which you are accusing him.

15 Nay, neither Herod, for he sends him back to us, and lo! nothing deserving of death is committed by him.

16 Disciplining him then, I will release him."

17 Now of necessity he had to release one for them at the festival.

18 Yet they cried out, all as one multitude, saying, "Away with this one! Yet release for us Bar-Abbas"—

19 who was, because of a certain insurrection occurring in the city, and a murder, cast into jail.

20 Now again Pilate shouts to them, willing to release Jesus.

21 Yet they retorted, saying, "Crucify, crucify him!"

22 Now for the third time he said to them, "What evil does this man? Not one cause of death did I find in him. Disciplining him then, I will release him."

23 Yet they importuned with loud voices, requesting that He be crucified. And their voices and the chief priests' prevailed.

24 Now Pilate adjudges that it occur as they request.

25 Now he releases him who because of insurrection and murder had been cast into jail, whom they requested. Yet Jesus he gives up to their will.

26 And as they led Him away, getting hold of a certain Simon, a Cyrenian, coming from the field, they place the cross on him to carry behind Jesus.

27 Now there followed Him a vast multitude of the people and of women who grieved and wailed over Him.

28 Now being turned toward them, Jesus said, "Daughters of Jerusalem! Do not lament over Me! However, over yourselves lament, and over your children,

29 for lo! coming are days in which they will be declaring, `Happy are the barren, and the wombs which bear not, and the breasts which do not nourish!'

30 Then shall they begin to say to the mountains, `Fall on us!' and to the hills, `Cover us!'

31 For if they are doing these things in the wet wood, what may be occurring in the withered?"

32 Now two others also, malefactors, were led to be despatched together with Him.

33 And when they came away to the place called "Skull," there they crucify Him, and the malefactors, one, indeed, at the right, yet the other at the left.

34 Now Jesus said, "Father, forgive them, for they are not aware what they are doing." Now dividing His garments, they cast the lot.

35 And the people had stood, beholding. Now the chiefs also with them scouted, saying, "Others he saves! Let him save himself, if this is the Christ of God, the Chosen One!"

36 Yet the soldiers also scoff at Him, approaching, bringing to Him vinegar,

37 and saying, "If you are the king of the Jews, save yourself!"

38 Now there was an inscription also, inscribed over Him, in letters of Greek and Roman and Hebrew, "The King of the Jews is this."

39 Now one of the hanged malefactors blasphemed Him, saying, "Are you not the Christ? Save yourself and us!"

40 Yet answering, the other one, rebuking him, averred, "Yet you are not fearing God, seeing that you are in the same judgment!"

41 And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One commits nothing amiss."

42 And he said to Jesus, "Be reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."

43 And Jesus said to him, "Verily, to you am I saying today, with Me shall you be in paradise."

44 And it was already about the sixth hour, and darkness came over the whole land till the ninth hour,

45 at the defaulting of the sun. Now rent is the curtain of the temple in the middle.

46 And shouting with a loud voice, Jesus said, "Father, into Thy hands am I committing My spirit." Now, saying this, He expires.

47 Now the centurion, perceiving what is occurring, glorified God, saying that, "Really, this Man was just!"

48 And all the throngs which came along together to behold this, beholding the occurrences, beating their chests, returned.
49 Now all those known to Him, and the women who follow with Him from Galilee, stood afar off, seeing these things.
50 And lo! a man named Joseph, belonging to the counselors, and a good man and just
51 (he has not concurred in their counsel and what they had committed), from Arimathea, a city of the Jews, and who also himself anticipated the kingdom of God—
52 this man, approaching Pilate, requests the body of Jesus.
53 And, taking it down, he folds it up in a linen wrapper, and he places Him in a rock-hewn tomb, where no one was lying as yet.
54 And it was the day of preparation, and a sabbath lighted up.
55 Now following after, the women who were come together out of Galilee with Him, gaze at the tomb, and how His body was placed.
56 Now, returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

Luke 24

1 Now in the early depths of one of the sabbaths, they, and certain others together with them, came to the tomb, bringing the spices which they make ready.
2 Now they found the stone rolled away from the tomb.
3 Now, entering also, they found not the body of the Lord Jesus.
4 And it occurred, at their being perplexed concerning this, lo! two men stand by them in flashing attire.
5 Now at their becoming affrighted and inclining their faces to the earth, they say to them, "Why are you seeking the living with the dead?
6 He is not here, but was roused. Be reminded how He speaks to you, being still in Galilee,
7 saying that `The Son of Mankind must be given up into the hands of men, sinners, and be crucified, and the third day rise.'"
8 And they are reminded of His declarations.
9 And, returning from the tomb, they report all these things to the eleven and to all the rest.
10 Now there were the Magdalene Mary and Joanna and Mary of James and the rest together with them, who told these things to the apostles.
11 And these declarations appear in their sight as if nonsense, and they disbelieved them.
12 Yet Peter, rising, ran to the tomb, and peering in, is observing the swathings only. And he came away marveling to himself at that which has occurred.
13 And lo! two of them in the same day were going into a village which is named Emmaus, sixty stadia away from Jerusalem.
14 And they conversed with one another concerning all of these things which have befallen.
15 And it occurred, in their conversation and discussion, Jesus Himself also, drawing near, went together with them.
16 Yet their eyes were held so as not to recognize Him.
17 Now He said to them, "What words are these which you are bandying one with another while walking?" And they stood with a sad countenance.
18 Now, answering, the one named Cleopas said to Him, "You are sojourning alone in Jerusalem and did not know what things are occurring in her in these days?"
19 And He said to them, "Which?" Now they say to Him, "Those concerning Jesus the Nazarean, a Man Who came to be a Prophet, powerful in work and in word, in front of God and the entire people,
20 so that both our chief priests and chiefs give Him up to the judgment of death, and they crucify Him.
21 Yet we expected that He is the One about to be redeeming Israel. But surely, together with all these things also, it is leading in this third day since these things occurred.
22 But some also of our women amaze us. Coming to be at the tomb early

23 and not finding His body, they came saying that they have seen an apparition of messengers also, who say that He is living.

24 And some of those with us came away to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."

25 And He said to them, "O foolish and tardy of heart to be believing on all which the prophets speak!

26 Must not the Christ be suffering these things, and be entering into His glory?"

27 And, beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself.

28 And they draw near to the village where they went, and He does as though He were going further.

29 And they urge Him, saying, "Remain with us, for it is toward dusk and the day has already declined." And He entered to remain together with them.

30 And it occurred, at His reclining at table with them, taking the bread, He blesses it, and, breaking, He handed it to them.

31 Now their eyes were opened up, and they recognize Him. And He became unapparent to them.

32 And they say to one another, "Was not our heart burning in us as He spoke to us on the road and as He opened up to us the scriptures?"

33 And rising in the same hour, they return to Jerusalem and found the eleven convened together and those with them,

34 who said that "Really roused was the Lord, and was seen by Simon!"

35 And they unfolded the events on the road, and how He is known to them in the breaking of the bread.

36 Now at their speaking these things, Jesus Himself stood in their midst and is saying to them, "Peace to you!"

37 Yet, being dismayed and becoming affrighted, they supposed they are beholding a spirit.

38 And He said to them, "Why are you disturbed? And wherefore are reasonings coming up in your hearts?

39 Perceive My hands and My feet, that it is I Myself. Handle Me and perceive, for a spirit has not flesh and bones according as you behold Me having."

40 And saying this, He exhibits to them His hands and feet.

41 Now, at their still disbelieving from joy, and marveling, He said to them, "Have you any food in this place?"

42 Now they hand Him part of a broiled fish,

43 and, taking it, He ate before them.

44 Now He said to them, "These are My words, which I speak to you, still being with you, for all must be fulfilled that is written in the law of Moses and the prophets and psalms concerning Me."

45 Then He opens up their mind to understand the scriptures,

46 and said to them that "Thus it is written, and thus must the Christ be suffering and rise from among the dead the third day,

47 and there is to be heralded in His name repentance for the pardon of sins, to all the nations, beginning from Jerusalem.

48 Now you shall be witnesses of these things.

49 And lo! I am delegating the promise of My Father on you. Now you be seated in the city of Jerusalem till you should be putting on power from on high."

50 Now He led them out as far as to Bethany, and, lifting up His hands, He blesses them.

51 And it occurred as He is blessing them, He put an interval between Himself and them, and He was carried up into heaven.

52 And they, worshiping Him, return to Jerusalem with great joy.

53 And they were continually in the sanctuary, praising and blessing God. Amen!

John 1

1 In the beginning was the word, and the word was toward God, and God was the word.

2 This was in the beginning toward God.

3 All came into being through it, and apart from it not even one thing came into being which has come into being.

4 In it was life, and the life was the light of men.

5 And the light is appearing in the darkness, and the darkness grasped it not.

6 There came to be a man, commissioned by God. His name was John.

7 This one came for a testimony, that he should be testifying concerning the light, that all should be believing through it.

8 Not he was the light, but he came that he should be testifying concerning the light.

9 It was the true light—which is enlightening every man—coming into the world.

10 In the world He was, and the world came into being through Him, and the world knew Him not.

11 To His own He came, and those who are His own accepted Him not.

12 Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name,

13 who were begotten, not of bloods, neither of the will of the flesh, neither of the will of a man, but of God.

14 And the Word became flesh and tabernacles among us, and we gaze at His glory, a glory as of an only-begotten from the Father, full of grace and truth.

15 John is testifying concerning Him and has cried, saying, "This was He of Whom I said, 'He Who is coming after me, has come to be in front of me,' for He was first, before me,"

16 for of that which fills Him we all obtained, and grace for grace.

17 For the law through Moses was given; grace and truth came through Jesus Christ.

18 God no one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him.

19 And this is the testimony of John when the Jews of Jerusalem dispatch to him priests and Levites that they should be inquiring of him, "Who are you?"

20 And he avows and denies not and avows that "I am not the Christ."

21 And they ask him again, "What are you then? Are you Elijah?" And he is saying, "I am not." "Are you the Prophet?" And he answered, "No."

22 They said, then, to him, "Who are you?—that we may be giving an answer to those who send us. What are you saying concerning yourself?"

23 He averred, "I am 'the voice of one imploring, 'In the wilderness straighten the road of the Lord!'" according as said Isaiah the prophet."

24 And those who have been dispatched were of the Pharisees.

25 And they ask him and said to him, "Why, then, are you baptizing, if you are not the Christ, neither Elijah, nor the Prophet?"

26 John answered them, saying, "I am baptizing in water. Now in the midst of you One stood of Whom you are not aware.

27 He it is Who, coming after me, has come to be in front of me, of Whom I am not worthy that I should be loosing the thong of His sandal."

28 These things occurred in Bethany, the other side of the Jordan river, where John was, baptizing.

29 On the morrow he is observing Jesus coming toward him, and is saying, "Lo! the Lamb of God Which is taking away the sin of the world!"

30 This is He concerning Whom I said, 'After me is coming a Man Who has come to be in front of me,' for He was First, before me.

31 And I was not aware of Him. But that He may be manifested to Israel, therefore came I, baptizing in water."

32 And John testifies, saying that "I have gazed upon the spirit, descending as a dove out of heaven, and it remains on Him.

33 And I was not aware of Him, but He Who sends me to be baptizing in water, That One said to me, 'On Whomever you may be perceiving the spirit descending and remaining on Him, This is He Who is baptizing in holy spirit.'

34 And I have seen and have testified that This One is the Son of God."

35 On the morrow John again stood, and two of his disciples.

36 And, looking at Jesus walking, he is saying, "Lo! the Lamb of God!"

37 And the two disciples hear him speaking, and they follow Jesus.

38 Now Jesus, being turned and gazing at them following, is saying to them, "What are you seeking?" Yet they said to Him, "Rabbi" (which, being construed, is termed "Teacher"), "where art Thou remaining?"

39 He is saying to them, "Come and see." They came, then, and perceived where He is remaining, and they remain with Him that day. It was about the tenth hour.

40 Now Andrew, the brother of Simon Peter, was one of the two who hear from John and follow Him.

41 This one first is finding his own brother, Simon, and is saying to him, "We have found the Messiah!" (which is, being construed, "Christ").

42 And he led him to Jesus. Looking at him, Jesus said, "You are Simon, the son of John

. You shall be called Cephas" (which is being translated "Peter").

43 On the morrow He wants to come away into Galilee, and He is finding Philip. And Jesus is saying to him, "Follow Me."

44 Now Philip was from Bethsaida, the city of Andrew and Peter.

45 Philip is finding Nathanael and is saying to him, "Him of Whom Moses writes in the law and the prophets, have we found Jesus, a son of Joseph, from Nazareth."

46 And Nathanael said to him, "Can anything good be out of Nazareth?" Philip is saying to him, "Come and see!"

47 Jesus perceived Nathanael coming toward Him, and is saying concerning him, "Lo! truly an Israelite in whom there is no guile!"

48 Nathanael is saying to Him, "Whence do you know me?" Jesus answered and said to him, "Before Philip summons you, when you are under the fig tree, I perceived you."

49 Nathanael answered and is saying to Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!"

50 Jesus answered and said to him, "Seeing that I said to you that 'I perceived you underneath the fig tree,' are you believing? Greater things than these should you be seeing!"

51 And He is saying to him, "Verily, verily, I am saying to you, henceforth you shall be seeing heaven opened up and the messengers of God ascending and descending on the Son of Mankind."

John 2

1 And on the third day a wedding occurred in Cana of Galilee, and the mother of Jesus was there.

2 Now Jesus also was called to the wedding, and His disciples.

3 And, at their being in want of wine, the mother of Jesus is saying to Him, "They have no wine."

4 And Jesus is saying to her, "What is it to Me and to thee, woman! Not as yet is My hour arriving."

5 His mother is saying to the servants, "Anything which He should be saying to you, do."

6 Now there were six stone water pots lying there, in accord with the cleansing of the Jews, containing two or three firkins apiece.

7 And Jesus is saying to them, "Brim fill the water pots with water." And up to the brim they fill them.

8 And He is saying to them, "Draw now and bring to the chief of the dining room." Now they bring it.

9 Now as the chief of the dining room tastes the water become wine, and was not aware whence it is—yet the servants who have drawn the water were aware—the chief of the dining room is summoning the bridegroom

10 and is saying to him, "Every man is placing the ideal wine first, and whenever they should be made drunk, then the inferior. Yet you have kept the ideal wine hitherto."

11 This beginning of the signs Jesus does in Cana of Galilee, and manifests His glory, and His disciples believe in Him.

12 After this He descended into Capernaum, He and His mother and His brothers and disciples, and there they remain not many days.

13 And near was the Passover of the Jews, and Jesus went up into Jerusalem.

14 And He found in the sanctuary those selling oxen and sheep and doves, and the money changers sitting.

15 And, making a whip out of ropes, He casts all out of the sanctuary, both the sheep and the oxen, and He pours out the change of the brokers and overturns the tables.

16 And to those selling doves He said, "Take these away hence, and do not be making My Father's house a house for a merchant's store."

17 Now His disciples are reminded that it is written: "The zeal of Thy house will be devouring Me."

18 The Jews, then, answered and said to Him, "What sign are you showing us, seeing that you are doing these things?"

19 Jesus answered and said to them, "Raze this temple, and in three days I will raise it up."

20 The Jews, then, said, "In forty and six years was this temple built, and you will be raising it up in three days!"

21 Yet He said it concerning the temple of His body.

22 When, then, He was roused from among the dead, His disciples are reminded that He said this, and they believe the scripture and the word which Jesus said.

23 Now as He was in Jerusalem at the Passover in the festival, many believe in His name, beholding His signs which He did.

24 Yet Jesus Himself did not entrust Himself to them, because of His knowing all men,

25 for He had no need that anyone should be testifying concerning mankind, for He knew what was in mankind.

John 3

1 Now there was a man of the Pharisees, Nicodemus his name, a chief of the Jews.

2 This one came to Him by night and said to Him, "Rabbi, we are aware that Thou art a Teacher come from God, for no one can be doing these signs which Thou art doing, if God should not be with Him."

3 Jesus answered and said to him, "Verily, verily, I am saying to you, If anyone should not be begotten anew, he can not perceive the kingdom of God."

4 Nicodemus is saying to him, "How can a man, being a veteran, be begotten? He can not be entering into the womb of his mother a second time and be begotten!"

5 Jesus answered, "Verily, verily, I am saying to you, If anyone should not be begotten of water and of spirit, he can not be entering into the kingdom of God.

6 That which is begotten by the flesh is flesh, and that which is begotten by the spirit is spirit.

7 You should not be marveling that I said to you, 'You must be begotten anew.'

8 The blast is blowing where it wills, and the sound of it you are hearing, but you are not aware whence it is coming and where it is going. Thus is everyone who is begotten by the water and the spirit."

9 Nicodemus answered and said to Him, "How can these things be?"

10 Jesus answered and said to him, "You are a teacher of Israel, and these things you do not know?

11 Verily, verily, I am saying to you that of that which we have perceived are we speaking, and to that which we have seen are we testifying, and our testimony you are not getting.

12 If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?"

13 And no one has ascended into heaven except He Who descends out of heaven, the Son of Mankind Who is in heaven.

14 And, according as Moses exalts the serpent in the wilderness, thus must the Son of Mankind be exalted,

15 that everyone believing on Him should not be perishing, but may be having life eonian.

16 For thus God loves the world, so that He gives His only-begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian.

17 For God does not dispatch His Son into the world that He should be judging the world, but that the world may be saved through Him.

18 He who is believing in Him is not being judged; yet he who is not believing has been judged already, for he has not believed in the name of the only-begotten Son of God.

19 Now this is the judging: that the light has come into the world, and men love the darkness rather than the light, for their acts were wicked.

20 For everyone who is committing bad things is hating the light and is not coming to the light, lest his acts may be exposed.

21 Now he who is doing the truth is coming to the light that his acts may be made manifest, for they have been wrought in God.

22 After these things came Jesus and His disciples into the land of Judea. And there He tarried with them and baptized.

23 Now John also was baptizing in Enon near Salim, for there was much water there, and they came along and were baptized,

24 for not as yet was John cast into jail.

25 There occurred, then, a questioning of the disciples of with a Jew concerning cleansing.

26 And they came to John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to Whom you have testified, lo! this One is baptizing and all are coming to Him."

27 John answered and said, "A man can not get anything if it should not be given him out of heaven.

28 You yourselves are testifying to me that I said, 'Not I am the Christ,' but that 'Dispatched am I in front of Him.'

29 He Who has the bride is the Bridegroom. Yet the friend of the Bridegroom, who stands and is hearing Him, is rejoicing with joy because of the Bridegroom's voice. This, my joy, then, has been fulfilled.

30 He must be growing, yet mine it is to be inferior.

31 "He Who from above is coming is over all. He who is of the earth is of the earth and of the earth is speaking; He Who is coming out of heaven is over all.

32 What He has seen and hears, this He is testifying, and no one is getting His testimony.

33 He who is getting His testimony sets his seal that God is true.

34 For He Whom God commissions is speaking God's declarations, for God is not giving the spirit by measure.

35 "The Father is loving the Son and has given all into His hand.

36 He who is believing in the Son has life eonian, yet he who is stubborn as to the Son shall not be seeing life, but the indignation of God is remaining on him."

John 4

1 As, then, the Lord knew that the Pharisees hear that Jesus is making and baptizing more disciples than John

2 (though, to be sure, Jesus Himself did not baptize, but His disciples),

3 He leaves Judea and came away again into Galilee.

4 Now He must pass through Samaria.

5 He is coming, then, to a city of Samaria, termed Sychar, nigh the freehold which Jacob gives his son Joseph.

6 Now there was a spring of Jacob's there. Jesus, then, weary with the journey, was seated thus at the spring. It was about the sixth hour.

7 A certain woman of Samaria is coming to draw water. Jesus is saying to her, "Give Me a drink,"

8 for His disciples had come away into the city that they should be buying nourishment.

9 The Samaritan woman, then, is saying to Him, "How are you, being a Jew, requesting a drink from me, being a Samaritan woman?" (For Jews are not beholden to Samaritans.)

10 Jesus answered and said to her, "If you were aware of the gratuity of God, and Who it is Who is saying to you, 'Give Me a drink,' you would request Him, and He would give you living water."

11 The woman is saying to Him, "Lord, you have not even a bucket, and the well is deep.

Whence, then, have you living water?"

12 Not greater are you than our father Jacob, who gives us the well, and he himself drank out of it, and his sons, and what was nourished by him?"

13 Jesus answered and said to her, "Everyone who is drinking of this water will be thirsting again,

14 yet whoever may be drinking of the water which I shall be giving him, shall under no circumstances be thirsting for the eon, but the water which I shall be giving him will become in him a spring of water, welling up into life eonian."

15 The woman is saying to Him, "Lord, give me this water, that I may not be thirsting, nor yet coming to this place to draw."

16 Jesus is saying to her, "Go, summon your husband and come to this place."

17 The woman answered and said to Him, "No husband have I." Jesus is saying to her, "Ideally said you that 'A husband I have not,'

18 for five husbands have you had, and now he whom you have is not your husband. This you have declared truly."

19 The woman is saying to Him, "Lord, I behold that thou art a prophet."

20 Our fathers worship in this mountain, and you say that in Jerusalem is the place where one must worship."

21 Jesus is saying to her, "Believe Me, woman, that, coming is an hour when neither in this mountain nor in Jerusalem shall you be worshiping the Father."

22 You are worshiping that of which you are not aware; we are worshiping that of which we are aware, for salvation is of the Jews."

23 But coming is the hour, and now is, when the true worshipers will be worshiping the Father in spirit and truth, for the Father also is seeking such to be worshiping Him."

24 God is spirit, and those who are worshiping Him must be worshiping in spirit and truth."

25 The woman is saying to Him, "We are aware that Messiah is coming, Who is termed 'Christ,' Whenever He should be coming, He will be informing us of all things."

26 Jesus is saying to her, "I am He, Who am speaking to you."

27 And, at this, His disciples came, and they marveled that He spoke with a woman. Howbeit, no one said to Him, "What art Thou seeking?" or "What art Thou speaking with her?"

28 The woman, then, leaves her water pot, and came away into the city, and is saying to the men,

29 "Hither! Perceive a Man Who told me all whatever I do. Is not this the Christ?"

30 They, then, came out of the city and came to Him.

31 Now in the meantime the disciples asked Him, saying, "Rabbi, eat."

32 Yet He said to them, "I have food to eat of which you are not aware."

33 The disciples, then, said to one another, "No one brings Him aught to eat."

34 Jesus is saying to them, "My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work."

35 "Are you not saying that, 'Still four months is it, and the harvest is coming'? Lo! I am saying to you, Lift up your eyes and gaze on the countrysides, for they are white for harvest already."

36 And he who is reaping is getting wages and is gathering fruit for life eonian, that both the sower and the reaper likewise may be rejoicing.
37 For in this case is the saying true, that ` One is the sower and another is the reaper.'
38 I commission you to reap that for which you have not toiled. Others have toiled, and you have entered into their toil."
39 Now out of that city many of the Samaritans believe in Him because of the word of the woman, testifying that "He told me all whatever I do."
40 As, then, the Samaritans came together to Him, they asked Him to remain with them. And He remains there two days.
41 And many more believe because of His word.
42 Besides, to the woman they said that "No longer because of your speaking are we believing, for we ourselves have heard Him, and we are aware that this truly is the Saviour of the world, the Christ."
43 Now after the two days He came out thence and came away into Galilee,
44 for Jesus Himself testifies that a prophet has no honor in his own country.
45 When, then, He came into Galilee, the Galileans receive Him, having seen all whatever He does in Jerusalem in the festival, for they also came to the festival.
46 Jesus came again, then, into Cana of Galilee, where He makes the water wine. And there was a certain courtier whose son was infirm in Capernaum.
47 This man, hearing that Jesus is arriving in Galilee from Judea, came away to Him and asked Him that He may be descending and should be healing his son, for he was about to die.
48 Jesus, then, said to him, "If you should not be perceiving signs and miracles, you should under no circumstances be believing."
49 The courtier is saying to Him, "Lord, descend ere my little boy dies!"
50 Jesus is saying to him, "Go. Your son is living." And the man believes the word which Jesus said to him, and went.
51 Now as he is already descending, his slaves meet him, and they report, saying that his boy is living.
52 He, then, ascertained from them the hour in which he was better. And they said, then, to him that "Yesterday at the seventh hour the fever leaves him."
53 The father knew, then, that it was in that hour in which Jesus said to him, "Your son is living." And he believes, he and his whole house.
54 Now this, again, is the second sign Jesus does, coming out of Judea into Galilee.

John 5

1 After these things there was a festival of the Jews, and Jesus went up into Jerusalem.
2 Now there is, in Jerusalem, at the sheep gate, a pool, which is termed, in Hebrew, "Bethesda," having five porticos.
3 In these were laid down a multitude of the infirm, blind, lame, withered, waiting for the stirring of the water.
4 (For a messenger of the Lord at a certain season bathed in the pool and disturbed the water. He, then, who first steps in after the disturbing of the water, became sound of whatsoever disease he was held.)
5 Now a certain man was there having been in his infirmity thirty-eight years.
6 Jesus, perceiving this one lying down, and knowing that he has already spent much time, is saying to him, "Do you want to become sound?"
7 The infirm man answered Him, "Lord, I have no man that, whenever the water may be disturbed, should be casting me into the pool. Now in the time in which I am coming another is descending before me."
8 Jesus is saying to him, "Rouse and pick up your pallet and walk!"
9 And immediately the man became sound, and he was roused and picks up his pallet and walked. Now it was a sabbath on that day.

10 The Jews, then, said to him who has been cured, "It is a sabbath, and it is not allowed you to pick up your pallet!"

11 Yet he answered them, "He Who makes me sound, that One said to me, `Pick up your pallet and walk.'"

12 They ask him then, "Who is the man who said to you, `Pick up your pallet and walk?'"

13 Now he who is healed had not perceived Who He is, for Jesus evades him, a throng being in the place.

14 After these things Jesus is finding him in the sanctuary, and said to him, "Lo! you have become sound. By no means longer be sinning, lest something worse may be coming to you."

15 And the man, then, came away and informs the Jews that Jesus is the One Who makes him sound.

16 And therefore the Jews persecuted Jesus and sought to kill Him, for He did these things on a sabbath.

17 Yet Jesus answers them, "My Father is working hitherto, and I am working."

18 Therefore, then, the Jews sought the more to kill Him, for He not only annulled the sabbath, but said His own Father also is God, making Himself equal to God.

19 Jesus, then, answers and said to them, "Verily, verily, I am saying to you, The Son can not be doing anything of Himself if it is not what He should be observing the Father doing, for whatever He may be doing, this the Son also is doing likewise.

20 For the Father is fond of the Son and is showing Him all that He is doing. "And greater works than these shall He be showing Him, that you may be marveling.

21 For even as the Father is rousing the dead and vivifying, thus the Son also is vivifying whom He will.

22 For neither is the Father judging anyone, but has given all judging to the Son,

23 that all may be honoring the Son, according as they are honoring the Father. He who is not honoring the Son is not honoring the Father Who sends Him.

24 "Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, has life eonian and is not coming into judging, but has proceeded out of death into life.

25 Verily, verily, I am saying to you that coming is an hour, and now is, when the dead shall be hearing the voice of the Son of God, and those who hear shall be living.

26 For even as the Father has life in Himself, thus to the Son also He gives to have life in Himself.

27 "And He gives Him authority to do judging, seeing that He is a son of mankind.

28 Marvel not at this, for coming is the hour in which all who are in the tombs shall hear His voice,

29 and those who do good shall go out into a resurrection of life, yet those who commit bad things, into a resurrection of judging.

30 "I can not do anything of Myself. According as I am hearing am I judging; and My judging is just, for I am not seeking My will, but the will of Him Who sends Me.

31 "If I should be testifying concerning Myself, is My testimony not true?

32 There is another who is testifying concerning Me, and I am aware that the testimony which he is testifying concerning Me is true.

33 You have dispatched to John, and he has testified to the truth.

34 Yet I am not getting the testimony from man, but I am saying these things that you may be saved.

35 He was a lamp, burning and appearing, yet you want to exult an hour in its light.

36 "Now I have a testimony greater than John's. For the works which the Father has given Me that I should be perfecting them, the works themselves which I am doing are testifying concerning Me that the Father has commissioned Me.

37 And the Father Who sends Me, He has testified concerning Me. Neither have you ever heard His voice nor a perception of Him have you seen.

38 And His word you do not have remaining in you, for that One Whom He commissions, this One you are not believing.

39 "Search the scriptures, for in them you are supposing you have life eonian, and those are they which are testifying concerning Me,

40 and not willing are you to come to Me that you may have life.

41 "Glory from men I am not getting.

42 But I know you, that you have not the love of God in yourselves.

43 I have come in the name of My Father, and you are not getting Me. If another should be coming in his own name, him you will get.

44 How can you believe, getting glory from one another, and are not seeking the glory which is from God alone?

45 "Be not supposing that I shall be accusing you to the Father. He who is accusing you to the Father is Moses, on whom you rely.

46 For if you believed Moses, you would believe Me, for he writes concerning Me.

47 Now if you are not believing his writings, how shall you be believing My declarations?"

John 6

1 After these things Jesus came away to the other side of the sea of Galilee of Tiberias.

2 Now there followed Him a vast throng, for they beheld the signs which He did on the infirm.

3 Now Jesus came up into the mountain, and there He sat with His disciples.

4 Now near was the Passover, the festival of the Jews.

5 Jesus, then, lifting up His eyes and gazing—for a vast throng is coming toward Him—is saying to Philip, "Whence should we be buying bread that these may be eating?"

6 Now this He said to try him, for He was aware what He was about to be doing.

7 Then Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that each may get a bit.

8 One of His disciples, Andrew, the brother of Simon Peter, is saying to Him,

9 "There is a lad here who has five cakes of barley bread and two food fishes. But what are these for so many?"

10 Yet Jesus said, "Make the people lean back." Now there was much grass in the place. The people, then, lean back, the men in number about five thousand.

11 Jesus, then, took the bread, and, giving thanks, He distributes it to those lying back. Likewise also of the food fish, as much as they wanted.

12 Now as they are filled, He is saying to His disciples, "Gather the superfluous fragments, lest some should perish."

13 They gathered them, then, and cram twelve panniers with fragments of the five cakes of barley bread which are superfluous for those who were fed.

14 The men, then, perceiving the sign which Jesus does, said that "This truly is the Prophet Who is coming into the world!"

15 Jesus, then, knowing that they are about to come and snatch Him, that they should be making Him king, retires again into the mountain by Himself alone.

16 Now as it became evening, His disciples descended to the sea.

17 And, stepping into the ship, they came to the other side of the sea to Capernaum. And darkness had already come, and Jesus had not as yet come to them.

18 Besides, the sea was roused by the blowing of a great wind.

19 Having, then, rowed about twenty-five or thirty stadia, they are beholding Jesus walking on the sea and coming to be near the ship, and they were afraid.

20 Yet He is saying to them, "It is I. Do not fear!"

21 They wanted, then, to take Him into the ship. And immediately the ship came to be at the land to which they went.

22 On the morrow the throng, standing on the other side of the sea, perceived that no other boat was there except one, and that Jesus did not enter the ship together with His disciples, but His disciples came away alone.

23 But boats out of Tiberias came near the place where they ate the bread for which the Lord gave thanks.

24 When, then, the throng perceived that Jesus is not there, neither His disciples, they stepped into the boats and came to Capernaum, seeking Jesus.

25 And, finding Him on the other side of the sea, they said to Him, "Rabbi, when camest Thou to be here?"

26 Jesus answered them and said, "Verily, verily, I am saying to you, You are seeking Me, not that you perceived signs, but that you ate of the bread and are satisfied.

27 Do not work for the food which is perishing, but for the food which is remaining for life eonian, which the Son of Mankind will be giving to you, for this One God, the Father, seals."

28 They said, then, to Him, "What may we be doing that we may be working the works of God?"

29 Jesus answered and said to them, "This is the work of God, that you may be believing in that One Whom He commissions."

30 They said, then, to Him, "What sign, then, are you doing, that we may be perceiving and should be believing you? What are you working?"

31 Our fathers ate the manna in the wilderness, according as it is written, Bread out of heaven He gives them to eat."

32 Jesus, then, said to them, "Verily, verily, I am saying to you, not Moses has given you the bread out of heaven, but My Father is giving you Bread out of heaven, the true,

33 for the Bread of God is He Who is descending out of heaven and giving life to the world."

34 They said, then, to Him, "Lord! always be giving us this Bread!"

35 Jesus, then, said to them, "I am the Bread of life. He who is coming to Me should under no circumstances be hungering, and he who is believing in Me will under no circumstances ever be thirsting.

36 But I said to you that you have also seen Me and you are not believing Me.

37 All that which the Father is giving to Me shall be arriving to Me, and he who is coming to Me I should under no circumstances be casting out,

38 for I have descended from heaven, not that I should be doing My will, but the will of Him Who sends Me.

39 Now this is the will of Him Who sends Me, that all which He has given to Me, of it I should be losing nothing, but I shall be raising it in the last day.

40 For this is the will of My Father, that everyone who is beholding the Son and believing in Him may have life eonian, and I shall be raising him in the last day."

41 The Jews, then, murmured concerning Him, that He said, "I am the Bread which descends out of heaven."

42 And they said, "Is not this Jesus, the son of Joseph, with whose father and mother we are acquainted? How, then, is he saying that 'Out of heaven have I descended'?"

43 Jesus, then, answered and said to them, "Do not murmur with one another.

44 No one can come to Me if ever the Father Who sends Me should not be drawing him. And I shall be raising him in the last day.

45 It is written in the prophets: And they shall all be taught of God. Everyone, then, who hears from the Father and is learning the truth, is coming to Me.

46 Not that the Father has been seen by anyone, except by the One Who is from God. This One has seen the Father.

47 Verily, verily, I am saying to you that he who is believing in Me has life eonian.

48 I am the Bread of life.

49 Your fathers ate the manna in the wilderness, and they died.

50 This is the Bread which is descending out of heaven that anyone may be eating of it and may not be dying.

51 I am the living Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living for the eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My flesh."

52 The Jews, then, fought with one another, saying, "How then can this one give us his flesh to eat?"

53 Jesus, then, said to them, "Verily, verily, I am saying to you, If you should not be eating the flesh of the Son of Mankind and drinking His blood, you have no eonian life in yourselves.

54 He who is masticating My flesh and drinking My blood has life eonian, and I shall be raising him in the last day,

55 for My flesh is true food, and My blood is true drink.

56 "He who is masticating My flesh and drinking My blood is remaining in Me, and I in him.

57 According as the living Father commissions Me, I, also, am living because of the Father. And he who is masticating Me, he also will be living because of Me.

58 This is the Bread which descends out of heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living for the eon."

59 These things He said, teaching in a synagogue in Capernaum.

60 Many of His disciples, then, hearing it, said, "Hard is this saying! Who can hear it?"

61 Now Jesus, being aware in Himself that His disciples are murmuring concerning this, said to them, "This is snaring you?

62 If, then, you should be beholding the Son of Mankind ascending where He was formerly—?

63 The spirit is that which is vivifying. The flesh is not benefiting anything. The declarations which I have spoken to you are spirit and are life.

64 But there are some of you who are not believing." For Jesus had perceived from the beginning who those are who are not believing, and who it is that gives Him up.

65 And He said, "Therefore have I declared to you that no one can be coming to Me if it should not be given him of the Father."

66 At this, then, many of His disciples came away, dropping behind, and walked no longer with Him.

67 Jesus, then, said to the twelve, "Not you also are wanting to go away!"

68 Simon Peter answered Him, "Lord, to whom shall we come away? Declarations of life eonian hast Thou!

69 And we believe and know that Thou art the Holy One of God."

70 Jesus answered and said to them, "Do not I choose you, the twelve, and one of you is an adversary?"

71 Now He said it of Judas, son of Simon Iscariot, for this man was about to give Him up, being one of the twelve.

John 7

1 And after these things Jesus walked in Galilee, for He would not walk in Judea, for the Jews sought Him to kill Him.

2 Now near was the Jews' festival of Tabernacles.

3 His brothers, then, said to Him, "Proceed hence and go away into Judea, that your disciples also should be beholding your works which you are doing.

4 For no one is doing anything in hiding when he is seeking publicity. If you are doing these things, manifest yourself to the world."

5 For not even His brothers believed in Him.

6 Jesus, then, is saying to them, "The season for Me is not as yet present; yet the season for you is always present, ready.

7 The world can not be hating you, yet Me it is hating, for I am testifying concerning it that its acts are wicked.

8 You go up to this festival. I am not going up to this festival, for the season for Me has not as yet been fulfilled.

9 Now, saying these things to them, He remains in Galilee.

10 Yet as His brothers went up to the festival, then He also went up, not apparently, but as though in hiding.

11 The Jews, then, sought Him in the festival and said, "Where is he?"

12 And there was much murmuring concerning Him among the throngs. These, indeed, said that "He is good," yet others said, "No. But he is deceiving the throng."

13 Howbeit no one spoke with boldness concerning Him because of fear of the Jews.

14 Now at length, midway of the festival, Jesus went up into the sanctuary and taught.

15 The Jews, then, marveled, saying, "How is this one acquainted with letters, not having learned?"

16 Jesus, then, answered them and said, "My teaching is not Mine, but His Who sends Me.

17 If anyone should be wanting to be doing His will, he will know concerning the teaching, whether it is of God or I am speaking from Myself.

18 He who is speaking from himself is seeking his own glory, yet He Who is seeking the glory of Him Who sends Him, this One is true, and injustice is not in Him.

19 Has not Moses given you the law? And not one of you is doing the law! Why are you seeking to kill Me?"

20 The throng answered, "A demon have you! Who is seeking to kill you?"

21 Jesus answered and said to them, "One act I do, and all of you are marveling.

22 Therefore Moses has given you circumcision (not that it is of Moses, but that it is of the fathers) and on a sabbath you are circumcising a man.

23 If a man is getting circumcision on a sabbath lest the law of Moses may be annulled, am I raising your bile, seeing that I make a whole man sound on a sabbath?

24 Be not judging by the countenance, but be judging just judging."

25 Some of the Jerusalemites, then, said, "Is not this He Whom they are seeking to kill?

26 And lo! He is speaking with boldness! And are they saying nothing to Him, lest at some time the chiefs truly get to know that this is the Christ?

27 But this man, we are aware whence he is, yet the Christ, whenever He may be coming, no one knows Him, whence He is."

28 Jesus, then, cries in the sanctuary, teaching and saying, "You are acquainted with Me also, and you are aware whence I am, and I have not come from Myself, but He Who sends Me is true, with Whom you are not acquainted.

29 Yet I am acquainted with Him, for I am from Him, and He has commissioned Me."

30 They sought, then, to arrest Him, and no one laid a hand on Him, for not as yet had come His hour.

31 Now many of the throng believe in Him, and said, "The Christ, whenever He may come, He no more signs will be doing than what this Man does!"

32 Now the Pharisees hear this murmuring of the throng concerning Him, and the chief priests and the Pharisees dispatch deputies that they should be arresting Him.

33 Jesus, then, said, "Still a little time am I with you, and I am going away to Him Who sends Me.

34 You will be seeking Me, and you shall not be finding Me. And where I am, there you can not be coming."

35 The Jews, then, said to themselves, "Where is he about to go, that we shall not find him? He is not about to go to the dispersion of the Greeks and teach the Greeks?

36 What is this word which he said, `You will be seeking me, and you shall not be finding me, and where I am, you can not be coming'?"

37 Now on the last, the great day of the festival, Jesus stood and cries, saying, "If anyone should be thirsting, let him come to Me and drink.

38 He who is believing in Me, according as the scripture said, out of his bowels shall gush rivers of living water."

39 Now this He said concerning the spirit which those believing in Him were about to get. For not as yet was holy spirit given, for Jesus is not as yet glorified.

40 Some of the throng, then, hearing these sayings, said that "This truly is the prophet!"

41 Others said, "This is the Christ!" Yet they said, "For not out of Galilee is the Christ coming!

42 Did not the scripture say that out of the seed of David, and from Bethlehem, the village where David was, comes the Christ?"

43 There came, then, to be a schism in the throng because of Him.

44 Yet some of them wanted to arrest Him, but no one lays hands on Him.
45 The deputies, then, came to the chief priests and Pharisees, and they said to them, "Wherefore did you not lead him here?"
46 Now the deputies answered, "Never speaks a man thus!"
47 The Pharisees, then, answered them, "Not you also are deceived?
48 Not any of the chiefs believes in him, or of the Pharisees.
49 But this throng that knows not the law is accursed."
50 Nicodemus is saying to them (who formerly came to Him, being one of them),
51 "No law of ours is judging a man, if ever it should not first be hearing from him and know what he is doing."
52 They answered and say to him, "Not you also are out of Galilee? Search and see that out of Galilee no prophet is roused."
53 [And they went each to his home.

John 8

1 Yet Jesus went to the mount of Olives.
2 Now early He again came along into the sanctuary, and the entire people came to Him. And, being seated, He taught them.
3 Now the scribes and the Pharisees are leading a woman who has been overtaken in adultery, and, standing her in the midst,
4 they are saying to Him, "Teacher, this woman has been overtaken and detected committing adultery.
5 Now in the law, Moses directs us that such are to be stoned. You, then, what are you saying?"
6 Now this they said to try Him, that they may have something to accuse Him of. Now Jesus, stooping down, wrote down something with a finger in the earth.
7 Now as they persisted asking Him, He unbends and said to them, "Let the sinless one of you first cast a stone at her."
8 And, again stooping down, He wrote in the earth.
9 Now those hearing it came out one by one, beginning with the elders, to the last. And Jesus was left alone, the woman also being in the midst.
10 Now, unbending, Jesus said to her, "Woman, where are they? Does no one condemn you?"
11 Now she said, "No one, Lord!" Now Jesus said, "Neither am I condemning you. Go! From now on by no means any longer be sinning."]
12 Again, then, Jesus speaks to them, saying, "I am the Light of the world. He who is following Me should under no circumstances be walking in darkness, but will be having the light of life."
13 The Pharisees, then, said to Him, "You are testifying concerning yourself. Your testimony is not true!"
14 Jesus answered and said to them, "And if I should be testifying concerning Myself, true is My testimony, for I am aware whence I came and whither I am going, yet you are not aware whence I am coming or whither I am going.
15 You are judging according to the flesh; I am not judging anyone.
16 And yet if ever I should be judging, My judging is true, for not alone am I, but I and the Father Who sends Me.
17 Yet in this law, also, of yours it is written that the testimony of two men is true.
18 I am the One testifying concerning Myself, and the Father Who sends Me is testifying concerning Me."
19 They said, then, to Him, "Where is your father?" Jesus answered and said, "Neither with Me are you acquainted, nor with My Father. If you were acquainted with Me, you should be acquainted with My Father also."
20 These declarations He speaks in the treasury, teaching in the sanctuary, and no one arrests Him, for not as yet had come His hour.
21 He said, then, again to them, "I am going away, and you will be seeking Me, and in your sin shall you be dying. Where I am going, you can not be coming."

22 The Jews, then, said, "He will not kill himself, seeing that he is saying, `Where I am going, you can not be coming?'"

23 He said, then, to them, "You are of that which is below; I am of that which is above. You are of this world; I am not of this world.

24 I said, then, to you, that you shall be dying in your sins. For if ever you should not be believing Me that I am, you shall be dying in your sins."

25 They said, then, to Him, "Who are you?" Jesus, then, said to them, "For the beginning, what I am speaking also to you.

26 Much have I to be speaking and judging concerning you, but He Who sends Me is true, and what I hear from Him, these things I am speaking to the world."

27 They know not that He said this to them of the Father.

28 Jesus, then, said to them again that "Whenever you should be exalting the Son of Mankind, then you will know that I am, and from Myself I am doing nothing, but, according as My Father teaches Me, these things I am speaking.

29 And He Who sends Me is with Me. He does not leave Me alone, for what is pleasing to Him am I doing always."

30 At His speaking these things, many believe in Him.

31 Jesus, then, said to the Jews who have believed Him, "If ever you should be remaining in My word, you are truly My disciples,

32 and you will know the truth, and the truth will be making you free."

33 They answered Him, "The seed of Abraham are we, and we have never been slaves of anyone. How are you saying that `You shall be becoming free?'"

34 Jesus answered them, "Verily, verily, I am saying to you that everyone who is doing sin, is a slave of sin.

35 Now the slave is not remaining in the house for the eon. The son is remaining for the eon.

36 If ever, then, the Son should be making you free, you will be really free.

37 I am aware that you are Abraham's seed. But you are seeking to kill Me, for My word has no room in you.

38 What I have seen with My Father am I speaking. You also, then, what you hear from your father are doing."

39 They answered and say to Him, "Our father is Abraham." Jesus answered them, "If you are children of Abraham, did you ever do the works of Abraham?

40 Yet now you are seeking to kill Me, a Man Who has spoken to you the truth which I hear from God. This Abraham does not do.

41 Yet you are doing the works of your father." They say to Him, "We were not born of prostitution! One Father have we, God!"

42 Jesus, then, said to them, "If God were your Father, you would have loved Me. For out of God I came forth and am arriving. For neither have I come of Myself, but He commissions Me.

43 Wherefore do you not know My speech? Seeing that you can not hear My word.

44 You are of your father, the Adversary, and the desires of your father you are wanting to do. He was a man-killer from the beginning, and does not stand in the truth, for truth is not in him. Whenever he may be speaking a lie, he is speaking of his own, for he is a liar, and the father of it.

45 Yet I—seeing that I am speaking the truth, you are not believing Me.

46 Who of you is exposing Me concerning sin? If I am telling the truth, wherefore are you not believing Me?

47 He who is of God is hearing God's declarations. Therefore you are not hearing, seeing that you are not of God."

48 The Jews answered and say to Him, "Are we not saying ideally that you are a Samaritan and have a demon?"

49 Jesus answered and said, "I have no demon, but I am honoring My Father, and you are dishonoring Me.

50 Now I am not seeking My glory. He is the One Who is seeking it and judging.

51 Verily, Verily, I am saying to you, If ever anyone should be keeping My word, he should under no circumstances be beholding death for the eon."

52 The Jews said to Him, "Now we know that you have a demon. Abraham died, and the prophets, and you are saying, `If ever anyone should be keeping my word, he should under no circumstances be tasting death for the eon.'

53 Not you are greater than our father Abraham who died! And the prophets died. Whom are you making yourself to be?"

54 Jesus answered, "If I should ever be glorifying Myself, My glory is nothing. It is My Father Who is glorifying Me, of Whom you are saying that He is your God.

55 And you know Him not, yet I am acquainted with Him, and if I should be saying that I am not acquainted with Him, I shall be like you, a liar. But I am acquainted with Him and I am keeping His word.

56 Abraham, your father, exults that he may become acquainted with My day, and he was acquainted with it and rejoiced."

57 The Jews, then, said to Him, "You have not as yet lived fifty years, and you have seen Abraham!"

58 Jesus said to them, "Verily, verily, I am saying to you, Ere Abraham came into being, I am."

59 They pick up stones, then, that they should be casting them at Him. Yet Jesus was hid and came out of the sanctuary. And passing through the midst of them, He went and thus passed by.

John 9

1 And, passing along, He perceived a man, blind from birth.

2 And His disciples ask Him, saying, "Rabbi, who sinned, this man or his parents that he should be born blind?"

3 Jesus answered, "Neither this man sinned, nor his parents, but it is that the works of God may be manifested in him.

4 I must be working the works of Him Who sends Me while it is day. Coming is the night, when no one can work.

5 Whenever I may be in the world, I am the Light of the world."

6 Saying these things, He spits on the ground and makes mud out of the spittle, and anoints the blind man on his eyes with the mud,

7 and said to him, "Go, wash in the pool of Siloam" (which is being translated "Commissioned"). He came away, then, and washes, and came, observing.

8 The neighbors, then, and those beholding him formerly, (for he was a beggar) said, "Is not this the one who is sitting and begging?"

9 Others said that "This is he." Yet others said, "No, but he is like him." Yet he said, "I am he."

10 They said, then, to him, "How, then, were your eyes opened?"

11 He answered and said, "The Man Who is termed `Jesus' makes mud and anoints my eyes and said to me, `Go to the pool Siloam and wash.' Coming away, then, and washing, I receive sight."

12 And they say to him, "Where is that man?" He is saying, "I am not aware."

13 They are leading him, who once was blind, to the Pharisees.

14 Now it was on a sabbath day that Jesus makes the mud and opens his eyes.

15 Again, then, the Pharisees also asked him how he receives sight. Now he said to them, "He places mud upon my eyes, and I wash, and I am observing."

16 Some of the Pharisees, then, said, "This man is not from God, for he is not keeping the sabbath." Yet others said, "How can a man who is a sinner be doing such signs?" And there was a schism among them.

17 They are saying, then, again to him who once was blind, "What are you saying concerning him, seeing that he opens your eyes?" Now he said that "A prophet is He."

18 The Jews, then, do not believe concerning him, that he was blind and receives sight, till they summon the parents of him who receives sight.

19 And they ask them, saying, "Is this your son, of whom you are saying that he was born blind? How, then, is he observing at present?"

20 His parents, then, answered and say, "We are aware that this is our son and that he was born blind.

21 Yet how he is now observing, we are not aware, or who opens his eyes, we are not aware. Ask him; he has come of age. He will speak concerning himself."

22 These things his parents said, seeing that they feared the Jews, for the Jews had already agreed that if anyone should ever be avowing Him to be Christ, he should be put out of the synagogue.

23 Therefore his parents say that "He has come of age. Inquire of him."

24 A second time, then, they summon the man who was blind, and they say to him, "Give the glory to God. We are aware that this man is a sinner."

25 He, then, answered, "If He is a sinner, I am not aware of it. One thing I am aware of, that, being blind, at present I am observing."

26 They said, then, to him, again, "What does he do to you? How does he open your eyes?"

27 He answered them, "I told you already, and you do not hear. Why again are you wanting to hear? Not you also are wanting to become His disciples?"

28 Now they revile him and said, "You are a disciple of that man, yet we are disciples of Moses.

29 We are aware that it was to Moses that God has spoken. Yet this man—we are not aware whence he is."

30 The man answered and said to them, "For in this is the marvelous thing, that you are not aware whence He is, and He opens my eyes!

31 We are aware that God is not hearing sinners, but if anyone should be a reverer of God and doing His will, him He is hearing.

32 From out of the eon it is not heard that anyone opens the eyes of one born blind.

33 Except this Man were from God, He could not be doing anything."

34 They answered and say to him, "You were wholly born in sins, and you are teaching us!" And they cast him out.

35 Jesus hears that they cast him out, and, finding him, said to him, "Are you believing in the Son of Mankind?"

36 He answered and said, "And Who is He, Lord, that I should be believing in Him?"

37 Now Jesus said to him, "You have also seen Him, and He Who is speaking with you is He."

38 Now he averred, "I am believing, Lord!" And he worships Him.

39 And Jesus said, "For judgment came I into this world, that those who are not observing may be observing, and those observing may be becoming blind."

40 And those of the Pharisees who are with Him hear these things, and they said to Him, "Not we also are blind?"

41 Jesus said to them, "If you were blind, you would have had no sin. Yet now you are saying that `We are observing.' Your sin, then, is remaining.

John 10

1 "Verily, verily, I am saying to you, he who is not entering through the door into the fold of the sheep, but is climbing up elsewhere, that one is a thief and a robber.

2 Now he who is entering through the door is the shepherd of the sheep.

3 To him the doorkeeper is opening, and the sheep are hearing his voice, and he is summoning his own sheep by name and is leading them out.

4 And whenever he should be ejecting all his own, he is going in front of them, and the sheep are following him, for they are acquainted with his voice.

5 Now an outsider will they under no circumstances be following, but they will be fleeing from him, for they are not acquainted with the voice of the outsiders."

6 Jesus told them this proverb, yet they know not what things they were that He spoke to them.

7 Jesus, then, said to them again, "Verily, verily, I am saying to you that I am the Door of the sheep.

8 All whoever came before Me are thieves and robbers, but the sheep do not hear them.

9 I am the Door. Through Me if anyone should be entering, he shall be saved, and shall be entering and coming out and will be finding pasture.

10 The thief is not coming except that he should be stealing and sacrificing and destroying. I came that they may have life eonian, and have it superabundantly.

11 I am the Shepherd ideal. The ideal shepherd is laying down his soul for the sake of the sheep.

12 Yet the hireling, not also being shepherd, whose own the sheep are not, is beholding the wolf coming, and is leaving the sheep and fleeing. And the wolf is snatching them and is scattering the sheep.

13 Yet the hireling is fleeing for he is a hireling and he is not caring concerning the sheep.

14 "I am the Shepherd ideal, and I know Mine and Mine know Me,

15 according as the Father knows Me, and I know the Father. And My soul am I laying down for the sake of the sheep.

16 "And other sheep have I which are not of this fold. Those also I must be leading, and they will be hearing My voice, and there will be one flock, one Shepherd.

17 "Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again.

18 No one is taking it away from Me, but I am laying it down of Myself. I have the right to lay it down, and I have the right to get it again. This precept I got from My Father."

19 A schism came again among the Jews because of these words.

20 Now many of them said, "A demon has he, and is mad. Why are you hearing him?"

21 Yet others said, "These declarations are not those of a demoniac. No demon can open the eyes of the blind!"

22 Now there came to be the Dedications in Jerusalem, and it was winter.

23 And Jesus walked in the sanctuary in the portico of Solomon.

24 The Jews, then, surround Him, and they said to Him, "Till when are you lifting our soul? If you are the Christ, tell us with boldness."

25 Jesus answered them, "I told you, and you are not believing. The works which I am doing in the name of My Father, these are testifying concerning Me.

26 But you are not believing, seeing that you are not of My sheep, according as I said to you.

27 "My sheep are hearing My voice, and I know them, and they are following Me.

28 And I am giving them life eonian, and they should by no means be perishing for the eon, and no one shall be snatching them out of My hand.

29 My Father, Who has given them to Me, is greater than all, and no one is able to be snatching them out of My Father's hand.

30 I and the Father, We are one."

31 Again, then, the Jews bear stones that they should be stoning Him.

32 Jesus answered them, "Many ideal acts I show you from My Father. Because of what act of them are you stoning Me?"

33 The Jews answered Him, "For an ideal act we are not stoning you, but for blasphemy, and that you, being a man, are making yourself God."

34 Jesus answered them, "Is it not written in your law, that `I say you are gods'?

35 If He said those were gods, to whom the word of God came (and the scripture can not be annulled),

36 are you saying to Him Whom the Father hallows and dispatches into the world that `You are blaspheming,' seeing that I said, `Son of God am I'?

37 If I am not doing My Father's works, do not believe Me.

38 Yet if I am doing them, and if ever you are not believing Me, be believing the works, that you may be knowing and believing that in Me is the Father, and I am in the Father."

39 They sought, then, to arrest Him again, and He came out of their hands.

40 And He came away again to the other side of the Jordan into the place where John was formerly baptizing, and He remains there.

41 And many came to Him, and they said that "John, indeed, does not one sign, yet all, whatever John said concerning this One was true."

42 And many believe in Him there.

John 11

1 Now there was a certain infirm man, Lazarus from Bethany, of the village of Mary and her sister Martha.

2 Now it was Mary who rubs the Lord with attar and wipes off His feet with her hair, whose brother Lazarus was infirm.

3 The sisters, then, dispatch to Him, saying, "Lord, lo, he of whom Thou art fond is infirm!"

4 Yet Jesus, hearing it, said, "This infirmity is not to death, but for the glory of God, that the Son of God should be glorified through it."

5 Now Jesus loved Martha and her sister and Lazarus.

6 As, then, He hears that he is infirm, then, indeed, He remains in the place in which He was, two days.

7 Thereupon, after this, He is saying to His disciples, "We may be going into Judea again."

8 The disciples are saying to Him, "Rabbi, the Jews now sought to stone Thee, and art Thou going there again?"

9 Jesus answered, "Are there not twelve hours in the day? If anyone should be walking in the day, he is not stumbling, for he is observing the light of this world.

10 Yet if anyone should be walking in the night, he is stumbling, for the light is not in him."

11 He said these things, and after this He is saying to them, "Lazarus, our friend, has found repose, but I am going that I should be awakening him out of sleep."

12 The disciples, then, said to Him, "Lord, if he has repose, he shall be saved."

13 Now Jesus had made a declaration concerning his death, yet they suppose that He is saying it concerning the repose of sleep.

14 Jesus, then, said to them with boldness then, "Lazarus died.

15 And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be going to him."

16 Thomas, then, who is termed "Didymus," said to his fellow disciples, "We also may be going, that we may be dying with Him."

17 Jesus, then, on coming into Bethany, found he has been in the tomb four days already.

18 Now Bethany was near Jerusalem, about fifteen stadia off.

19 Now many of the Jews had come to Martha and Mary that they should be comforting them concerning their brother.

20 Martha, then, as she hears that Jesus is coming, meets Him. Yet Mary was seated in the house.

21 Martha, then, said to Jesus, "Lord, if Thou wert here, my brother would not have died.

22 But even now I am aware that whatsoever Thou shouldst be requesting of God, God will be giving to Thee."

23 Jesus is saying to her, "Your brother will be rising."

24 Martha is saying to Him, "I am aware that he will be rising in the resurrection in the last day."

25 Jesus said to her, "I am the Resurrection and the Life. He who is believing in Me, even if he should be dying, shall be living.

26 And everyone who is living and believing in Me, should by no means be dying for the eon. Are you believing this?"

27 She is saying to Him, "Yes, Lord, I have believed that Thou art the Christ, the Son of God, Who is coming into the world."

28 And saying this she came away and summons Miriam, her sister, covertly, saying, "The Teacher is present, and is summoning you."

29 Now as she hears, she was roused swiftly and came to Him.

30 Now Jesus had not as yet come into the village, but was still in the place where Martha meets Him.

31 The Jews, then, who are with her in the house and comforting her, perceiving Mary, that she rose quickly and came out, follow her, supposing that she is going to the tomb, that she should be lamenting there.

32 Mary, then, as she came where Jesus was, perceiving Him, falls at His feet, saying to Him, "Lord, if Thou wert here, my brother would not have died!"

33 Jesus, then, as He perceived her lamenting and the Jews coming with her lamenting, mutters in spirit, and disturbs Himself.

34 And He said, "Where have you placed him?" They are saying to Him, "Lord, come and see."

35 Jesus weeps.

36 The Jews, then, said, "Lo! how fond He was of him!"

37 Yet some of them said, "Could not this One Who opens the eyes of the blind man, also make it that this man should not be dying?"

38 Jesus, then, again muttering in Himself, is coming to the tomb. Now it was a cave, and a stone was laid on it.

39 Jesus is saying, "Take away the stone." Martha, the sister of the deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."

40 Jesus is saying to her, "Did I not say to you that, if ever you should be believing, you should be seeing the glory of God?"

41 They, then, take away the stone. Yet Jesus lifts up His eyes and said, "Father, I thank Thee that Thou hearest Me.

42 Now I was aware that Thou art hearing Me always, but because of the throng standing about I said it, that they should be believing that Thou dost commission Me."

43 And, saying these things, He clamors with a loud voice, "Lazarus! Hither! Out!"

44 And out came he who had died, bound feet and hands with winding sheets, and his countenance had been bound about with a handkerchief. Jesus is saying to them, "Loose him and let him go!"

45 Many of the Jews, then, who come to Mary and gaze at what Jesus does, believe in Him.

46 Yet some of them came away to the Pharisees, and told them how much Jesus does.

47 The chief priests and the Pharisees, then, gathered a Sanhedrin and said, "What are we doing, seeing that this man is doing many signs?"

48 If we should be leaving him thus, all will be believing in him, and the Romans will come and take away our place as well as our nation."

49 Now a certain one of them, Caiaphas, being the chief priest of that year, said to them, "You are not aware of anything,

50 neither are you reckoning that it is expedient for us that one man should be dying for the sake of the people and not the whole nation should perish."

51 Now this he said, not from himself, but, being the chief priest of that year, he prophesies that Jesus was about to be dying for the sake of the nation,

52 and not for the nation only, but that He may be gathering the scattered children of God also into one.

53 From that day, then, they consult that they should kill Him.

54 Jesus, then, no longer walked with boldness among the Jews, but came away thence into the country near the wilderness, into a city termed Ephraim, and there He remains with His disciples.

55 Now near was the Passover of the Jews, and many went up into Jerusalem out of the country, before the Passover, that they should be purifying themselves.

56 They, then, sought Jesus, and said, standing with one another in the sanctuary, "What do you suppose? That He may under no circumstances come to the festival?"

57 Now the chief priests and the Pharisees had given directions that if anyone should know where He is, he should be divulging it, so that they should be arresting Him.

1 Jesus, then, six days before the Passover, came to Bethany, where Lazarus was who had died, whom Jesus rouses from among the dead.

2 They make, then, for Him a dinner there, and Martha served. Now Lazarus was one of those lying back at table with Him.

3 Mary, then, taking a pound troy of veritable nard attar, very precious, rubs the feet of Jesus and wipes off His feet with her hair. Now the house was filled with the odor of the attar.

4 Now Judas of Simon Iscariot, one of His disciples (who is about to give Him up) is saying,

5 "Wherefore was not this attar disposed of for three hundred denarii and given to the poor?"

6 Now this he said, not that he cared concerning the poor, but that he was a thief, having the coffer also, and bore what is cast into it.

7 Jesus, then, said, "Let her be, that she should be keeping it for the day of My burial.

8 For the poor you have always with you, yet Me you have not always."

9 The vast throng, then, of the Jews, knew that He is there. And they came, not because of Jesus only, but that they might become acquainted with Lazarus also, whom Jesus rouses from among the dead.

10 Yet the chief priests also plan that they should be killing Lazarus also,

11 for many of the Jews went because of him, and believed in Jesus.

12 On the morrow the vast throng, who are coming for the festival, hearing that Jesus is coming into Jerusalem,

13 got fronds of palms and came out to meet Him. And they clamored, saying, "Hosanna! Blessed is He Who is coming in the name of the Lord!" and "The King of Israel!"

14 Now Jesus, finding a little ass, is seated on it, according as it is written,

15 Do not fear, daughter of Zion! Lo! your King is coming, sitting on an ass's colt.

16 Now these things are not known to His disciples at first, but when Jesus is glorified, then they are reminded that these things were written of Him and these things they do to Him.

17 The throng, then, which is with Him when He summons Lazarus out of the tomb, and rouses him from among the dead, was testifying.

18 Therefore, also, the vast throng meets Him, for they hear that He has done this sign.

19 The Pharisees, then, say to themselves, "You are beholding that you are benefiting nothing. Lo! the world came away after him!"

20 Now there were some Greeks from among those going up that they should be worshiping in the festival.

21 These, then, came to Philip who is from Bethsaida of Galilee, and they asked him, saying, "Lord, we want to become acquainted with Jesus."

22 Philip is coming and telling Andrew, and again Andrew and Philip are coming and telling Jesus.

23 Yet Jesus is answering them, saying, "Come has the hour that the Son of Mankind should be glorified.

24 "Verily, verily, I am saying to you, If a kernel of grain, falling into the earth, should not be dying, it is remaining alone, yet if it should be dying, it is bringing forth much fruit.

25 He who is fond of his soul is destroying it, and he who is hating his soul in this world, shall be guarding it for life eonian.

26 "If anyone should be serving Me, let him be following Me, and where I am, there My servant also shall be. And if anyone should be serving Me, the Father shall be honoring him.

27 Now is My soul disturbed. And what may I be saying? `Father, save Me out of this hour'? But therefore came I into this hour.

28 Father, glorify Thy name!" A voice, then, came out of heaven, "I glorify it also, and shall be glorifying it again!"

29 The throng, then, which stands and hears it, said, "A thunderclap has come!" Others said, "A messenger has spoken to Him!"

30 Jesus answered and said, "Not because of Me has come this voice, but because of you.

31 Now is the judging of this world. Now shall the Chief of this world be cast out.

32 And I, if I should be exalted out of the earth, shall be drawing all to Myself."

33 Now this He said, signifying by what death He was about to be dying.
34 The throng, then, answered Him, "We hear out of the law that the Christ is remaining for the eon, and how are you saying that the Son of Mankind must be exalted? Who is this Son of Mankind?"
35 Jesus, then, said to them, "Still a little time the light is among you. Be walking while you have the light, lest the darkness may be overtaking you. And he who is walking in the darkness is not aware whither he is going.
36 As you have the light, be believing in the light, that you may be becoming sons of light." These things Jesus speaks, and, coming away, He was hid from them.
37 Yet, after His having done so many signs in front of them, they believed not in Him,
38 that the word of Isaiah the prophet, which he said, may be being fulfilled, "Lord, who believes our tidings? And the arm of the Lord, to whom was it revealed?"
39 Therefore they could not believe, seeing that Isaiah said again
40 that He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and may be turning about, and I shall be healing them.
41 These things Isaiah said, seeing that he perceived His glory, and speaks concerning Him.
42 Howbeit, likewise, of the chiefs also many believe in Him, but because of the Pharisees they did not avow it, lest they may be put out of the synagogue,
43 for they love the glory of men rather than even the glory of God.
44 Now Jesus cries and said, "He who is believing in Me is not believing in Me, but in Him Who sends Me.
45 And he who is beholding Me is beholding Him Who sends Me.
46 I have come into the world a Light, that everyone who is believing in Me should not be remaining in darkness.
47 "And if ever anyone should be hearing My declarations and not be maintaining them, I am not judging him, for I came not that I should be judging the world, but that I should be saving the world.
48 He who is repudiating Me and not getting My declarations, has that which is judging him; the word which I speak, that will be judging him in the last day,
49 seeing that I speak not from Myself, but the Father Who sends Me, He has given Me the precept, what I may be saying and what I should be speaking.
50 And I am aware that His precept is life eonian. What, then, I am speaking, according as the Father has declared it to Me, thus am I speaking."

John 13

1 Now before the festival of the Passover, Jesus, being aware that His hour came that He may be proceeding out of this world to the Father, loving His own who are in the world, He loves them to the consummation.
2 And at the coming of dinner, the Adversary already having cast into the heart of Judas, son of Simon Iscariot, that he may be giving Him up,
3 Jesus, being aware that the Father has given all into His hands, and that He came out from God and is going away to God,
4 is rising from dinner and is laying down His garments, and, getting a cloth, He girds Himself.
5 Thereafter He is draining water into the basin, and begins washing the feet of the disciples and wiping them off with the cloth with which He was girded.
6 He is coming, then, to Simon Peter. And he is saying to Him, "Lord, Thou art washing my feet!"
7 Jesus answered and said to him, "What I am doing you are not aware at present, yet you will know after these things."
8 Peter is saying to Him, "Under no circumstances shouldst Thou be washing my feet for the eon!" Jesus answered him, "If ever I should not be washing you, you are having no part with Me."
9 Simon Peter is saying to Him, "Lord, not my feet only, but the hands also and the head!"

10 Jesus is saying to him, "He who is bathed has no need, except to wash his feet, but is wholly clean. And you are clean, but not all."
11 For He was aware who is giving Him up. Therefore He said that "Not all of you are clean."
12 When, then, He washes their feet, and took His garments and leans back again, He said to them, "Do you know what I have done to you?"
13 You are shouting to Me `Teacher!' and `Lord!' and you are saying ideally, for I am.
14 If, then, I, the Lord and the Teacher, wash your feet, you also ought to be washing one another's feet.
15 For an example have I given you, that, according as I do to you, you also may be doing.
16 "Verily, verily, I am saying to you, A slave is not greater than his lord, neither is an apostle greater than He Who sends him.
17 If you are aware of these things, happy are you if you should be doing them!
18 Not concerning all of you am I speaking, for I am aware whom I choose, but that the scripture may be fulfilled, `He who is masticating bread with Me lifts up his heel against Me.'
19 Henceforth I am speaking to you before it is occurring, that you should be believing, whenever it may be occurring, that I am.
20 "Verily, verily, I am saying to you, whoever is taking anyone I shall be sending, is taking Me; yet he who is taking Me is taking Him Who sends Me."
21 These things saying, Jesus was disturbed in spirit, and testifies and said, "Verily, verily, I am saying to you that one of you will be giving Me up."
22 The disciples, then, looked at one another, being perplexed concerning whom He is speaking.
23 Now one of His disciples, whom Jesus loved, was lying back in the bosom of Jesus.
24 Simon Peter, then, is nodding to this one to ascertain whoever he may be, concerning whom He said it, and is saying to him, "Tell us whoever it is concerning whom He is saying this."
25 That one, then, leaning back thus on the chest of Jesus, is saying to Him, "Lord, who is it?"
26 Jesus, then, is answering and saying, "He it is to whom I, dipping in the morsel, shall be handing it ." Dipping in the morsel, then, He is taking it and giving it to Judas, son of Simon Iscariot.
27 And after the morsel, then, Satan entered into that man. Jesus, then, is saying to him, "What you are doing, do more quickly."
28 Now no one of those lying back at table knew to what purpose He said this to him.
29 For some supposed, since Judas had the coffer, that Jesus is saying to him, "Buy what we have need of for the festival," or, that he may be giving something to the poor.
30 Getting the morsel, then, that man came out straightway. Now it was night.
31 When, then, he came out, Jesus is saying, "Now is the Son of Mankind glorified, and God is glorified in Him.
32 If God is glorified in Him, God also shall be glorifying Him in Himself and shall straightway be glorifying Him.
33 "Little children, still a little time am I with you. You shall be seeking Me, and, according as I said to the Jews that `Where I am going you can not be coming,' at present I am saying it to you also.
34 "A new precept am I giving to you, that you be loving one another; according as I love you, that you also be loving one another.
35 By this all shall be knowing that you are My disciples, if you should be having love for one another."
36 Simon Peter is saying to Him, "Lord, whither art Thou going?" Jesus answered him, "Where I am going, you can not follow Me now, yet you shall be following subsequently."
37 Peter is saying to Him, "Lord, wherefore can not I follow Thee at present? My soul for Thy sake will I lay down."
38 Jesus is answering, "Your soul for My sake you will be laying down? Verily, verily, I am saying to you, Under no circumstances should a cock be crowing till you will be renouncing Me thrice.

1 "Let not your heart be disturbed. Believe in God, and believe in Me.
2 In My Father's house are many abodes; yet if not I would have told you, for I am going to make ready a place for you.
3 And if I should be going and making ready a place for you, I am coming again and I will be taking you along to Myself, that where I am, you also may be.
4 And where I am going you are aware, and of the way you are aware."
5 Thomas is saying to Him, "Lord, we are not aware whither Thou art going, and how can we be aware of the way?"
6 Jesus is saying to him, "I am the Way and the Truth and the Life. No one is coming to the Father except through Me.
7 If you had known Me, you would have known My Father also. And henceforth you know Him and have seen Him."
8 Philip is saying to Him, "Lord, show us the Father, and it is sufficing us."
9 Jesus is saying to him, "So much time I am with you, and you do not know Me, Philip! He who has seen Me has seen the Father, and how are you saying, 'Show us the Father'?"
10 Are you not believing that I am in the Father and the Father is in Me? The declarations which I am speaking to you I am not speaking from Myself. Now the Father, remaining in Me, He is doing His works.
11 "Believe Me that I am in the Father and the Father in Me; yet if not, believe Me because of the works themselves.
12 Verily, verily, I am saying to you, he who is believing in Me, the works which I am doing he also will be doing, and greater than these will he be doing, for I am going to the Father.
13 And whatever you should be requesting in My name, this I will be doing, that the Father should be glorified in the Son.
14 If you should ever be requesting anything of Me in My name, this I will be doing.
15 If you should be loving Me, you will be keeping My precepts.
16 "And I shall be asking the Father, and He will be giving you another consoler, that it, indeed, may be with you for the eon—
17 the spirit of truth, which the world can not get, for it is not beholding it, neither is knowing it. Yet you know it, for it is remaining with you and will be in you.
18 "I will not leave you bereaved; I am coming to you.
19 Still a little and the world is beholding Me no longer, yet you are beholding Me. Seeing that I am living, you also will be living.
20 In that day you shall know that I am in My Father, and you in Me, and I in you.
21 He who has My precepts and is keeping them, he it is who is loving Me. Now he who is loving Me will be loved by My Father, and I shall be loving him and shall be disclosing Myself to him."
22 Judas (not Iscariot) is saying to Him, "Lord, and what has occurred that Thou art about to be disclosing Thyself to us and not to the world?"
23 Jesus answered and said to him, "If anyone should be loving Me, he will be keeping My word, and My Father will be loving him, and We shall be coming to him and making an abode with him.
24 He who is not loving Me, is not keeping My words. And the word which you are hearing is not Mine, but the Father's Who sends Me.
25 "These things have I spoken to you, remaining with you.
26 Now the consoler, the holy spirit, which the Father will be sending in My name, that will be teaching you all, and reminding you of all that I said to you.
27 "Peace I am leaving with you. My peace I am giving to you. Not according as the world is giving to you, am I giving to you. Let not your heart be disturbed, neither let it be timid.
28 You hear that I said to you, 'I am going, and I am coming to you.' If you loved Me, you would have rejoiced that I am going to the Father, for the Father is greater than I.
29 And now I have declared it to you ere it is occurring, that, whenever it may be occurring, you should be believing.
30 "No longer shall I be speaking much with you, for the Chief of the world is coming, and in Me it has not anything.

31 But that the world may know that I am loving the Father, and according as the Father directs Me, thus I am doing, rouse! We may be going hence!

John 15

1 "I am the true Grapevine, and My Father is the Farmer.
2 Every branch in Me bringing forth no fruit, He is taking it away, and every one bringing forth fruit, He is cleansing it, that it may be bringing forth more fruit.
3 "Already you are clean because of the word which I have spoken to you.
4 Remain in Me. I also am in you. According as the branch can not be bringing forth fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.
5 "I am the Grapevine. You are the branches. He who is remaining in Me, and I in him, this one is bringing forth much fruit, for apart from Me you can do nothing.
6 "If anyone should not be remaining in Me, he was cast out as a branch, and it withered. And they are gathering them, and into the fire are they casting them, and they are being burned.
7 If ever you should be remaining in Me and My declarations should be remaining in you, whatever you should be wanting, request, and it will be occurring to you.
8 In this is My Father glorified, that you may be bringing forth much fruit, and you shall become My disciples.
9 "According as the Father loves Me, I, also, love you. Remain in My love.
10 If ever you should be keeping My precepts, you will be remaining in My love, according as I have kept the precepts of My Father and am remaining in His love.
11 These things have I spoken to you, that My joy should be remaining in you, and your joy may be filled.
12 "This is My precept, that you be loving one another, according as I love you.
13 Greater love than this has no one, that anyone may be laying down his soul for his friends.
14 You are My friends, if you should be doing whatever I am directing you.
15 "No longer am I terming you slaves, for the slave is not aware what his lord is doing. Yet I have declared you friends, for all that I hear from My Father I make known to you.
16 Not you choose Me, but I choose you, and I appoint you, that you may be going away and be bringing forth much fruit, and your fruit may be remaining, that anything whatsoever you should be requesting the Father in My name, He will be giving it to you.
17 "In these things I am directing you, that you may be loving one another.
18 If the world is hating you, know that it has hated Me first before you.
19 If you were of the world, the world would be fond of its own. Now, seeing that you are not of the world, but I choose you out of the world, therefore the world is hating you.
20 "Remember the word which I said to you, 'A slave is not greater than his lord.' If Me they persecute, you they will be persecuting also. If My word they keep, yours also will they be keeping.
21 But all these things will they be doing to you because of My name, seeing that they are not acquainted with Him Who sends Me.
22 "If I came not and speak to them, they had no sin. Yet now they have no pretense concerning their sin.
23 He who is hating Me is hating My Father also.
24 If I do not the works among them which no other one does, they had no sin. Yet now they have seen also, and they have hated Me as well as My Father,
25 but it is that the word written in their law may be fulfilled, that they hate Me gratuitously.
26 "Now, whenever the consoler which I shall be sending you from the Father may be coming, the spirit of truth which is going out from the Father, that will be testifying concerning Me.
27 Now you also are testifying, seeing that, from the beginning, you are with Me.

John 16

1 "These things have I spoken to you that you may not be snared,

2 for they will be putting you out of the synagogues; but coming is the hour that everyone who is killing you should suppose he is offering divine service to God.

3 And these things will they be doing to you, for they know not the Father nor even Me.

4 But these things have I spoken to you that, whenever their hour may be coming, you may be remembering them, seeing that I told you. "Now these things I did not tell you from the beginning, seeing that I was with you.

5 Yet now I am going away to Him Who sends Me, and not one of you is asking Me, `Whither art Thou going?'

6 But, seeing that I have spoken these things to you, sorrow has filled your heart.

7 "But I am telling you the truth. It is expedient for you that I may be coming away, for if I should not be coming away, the consoler will not be coming to you. Now if I should be gone, I will send him to you.

8 And, coming, that will be exposing the world concerning sin and concerning righteousness and concerning judging:

9 concerning sin, indeed, seeing that they are not believing in Me;

10 yet concerning righteousness, seeing that I am going away to My Father, and no longer are you beholding Me;

11 yet concerning judging, seeing that the Chief of this world has been judged.

12 "Still much have I to say to you, but you are not able to bear it at present.

13 Yet whenever that may be coming—the spirit of truth—it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of what is coming will it be informing you.

14 That will be glorifying Me, seeing that of Mine will it be getting, and informing you.

15 All, whatever the Father has, is Mine. Therefore I said to you that of Mine is it getting, and will be informing you.

16 "A little, and no longer are you beholding Me; and again, a little, and you shall be seeing Me."

17 Some, then, of His disciples said to one another, "What is this that He is saying to us, `A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?' and that `I am going away to the Father?'"

18 They said, then, "What is this `little' which He is saying? Not aware are we of what He is speaking."

19 Jesus, then, knew that they wanted to ask Him, and He said to them, "Concerning this are you seeking with one another that I said, `A little, and you are not beholding Me, and again, a little, and you shall be seeing Me'?"

20 Verily, verily, I am saying to you that you shall be lamenting and wailing, yet the world will be rejoicing; yet you shall be sorrowed, but your sorrow shall become joy.

21 A woman, whenever she may be bringing forth, is having sorrow, seeing that her hour came; yet whenever she should be bearing the little child, no longer is she remembering the affliction, because of the joy that a human being was born into the world.

22 You then, also, now, indeed, will be having sorrow, yet I shall be seeing you again, and your heart shall be rejoicing, and your joy no one is taking away from you.

23 And in that day you will not be asking Me anything. "Verily, verily, I am saying to you that whatever you should be requesting the Father, He will be giving it to you in My name.

24 Hitherto you do not request anything in My name. Request and you shall obtain, that your joy may be full.

25 "These things have I spoken to you in proverbs. Coming is the hour when no longer shall I be speaking to you in proverbs, but with boldness shall I be reporting to you concerning the Father.

26 In that day you will be requesting in My name, and I am not saying to you that I shall be asking the Father concerning you,

27 for the Father Himself is fond of you, seeing that you are fond of Me, and have believed that I came out from God.

28 I came out from the Father and have come into the world. Again, I am leaving the world and am going to the Father."

29 His disciples are saying to Him, "Lo! now with boldness art Thou speaking, and not one proverb art Thou telling.

30 Now we are aware that Thou art aware of all and hast no need that anyone may be asking Thee. By this we are believing that Thou camest out from God."

31 Jesus answered them, "At present you are believing.

32 Lo! the hour is coming and has come, that you should be scattered, each to his own, and you may be leaving Me alone. And I am not alone, for the Father is with Me.

33 These things have I spoken to you that in Me you may have peace. In the world you have affliction. But courage! I have conquered the world."

John 17

1 These things speaks Jesus, and lifting His eyes to heaven, He said, "Father, come has the hour. Glorify Thy Son, that Thy Son should be glorifying Thee,

2 according as Thou givest Him authority over all flesh, that everything which Thou hast given to Him, He should be giving it to them, even life eonian.

3 Now it is eonian life that they may know Thee, the only true God, and Him Whom Thou dost commission, Jesus Christ.

4 "I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

5 "And now glorify Thou Me, Father, with Thyself, with the glory which I had before the world is with Thee.

6 I manifest Thy name to the men whom Thou givest Me out of the world. Thine they were, and to Me Thou givest them, and Thy word they have kept.

7 Now they know that all, whatever Thou hast given Me, is from Thee,

8 for the declarations which Thou hast given Me, I have given them, and they took them, and know truly that I came out from Thee, and they believe that Thou dost commission Me.

9 "Concerning them I am asking. Not concerning the world am I asking, but concerning those whom Thou hast given Me, for they are Thine.

10 And Mine all are Thine, and Thine 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 to Thee am coming. Holy Father, keep them in Thy name, in which Thou hast given them to Me, that they may be one, according as We are.

12 When I was with them in the world, I kept those whom Thou hast given Me in Thy name, and I guard them, and not one of them perished, except the son of destruction, that the scripture may be fulfilled.

13 Yet now to Thee am I coming, and these things am I speaking in the world that they may be having My joy filled full in themselves.

14 "I have given them Thy word. And the world hates them, for they are not of the world, according as I am not of the world.

15 I am not asking that Thou shouldst be taking them away out of the world, but that Thou shouldst be keeping them from the wicked one.

16 Of the world they are not, according as I am not of the world.

17 Hallow them by Thy truth. Thy word is truth.

18 "According as Thou dost dispatch Me into the world, I also dispatch them into the world.

19 And for their sakes I am hallowing Myself, that they also may be hallowed by the truth.

20 Yet not concerning these only am I asking, but also concerning those who are believing in Me through their word,

21 that they may all be one, according as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world should be believing that Thou dost commission Me.

22 "And I have given them the glory which Thou has given Me, that they may be one, according as We are One,

23 I in them and Thou in Me, that they may be perfected in one, and that the world may know that Thou dost commission Me and dost love them according as Thou dost love Me.

24 "Father, those whom Thou hast given Me, I will that, where I am, they also may be with Me, that they may be beholding My glory which Thou has given Me, for Thou lovest Me before the disruption of the world.

25 Just Father, the world, also, knew Thee not, yet I knew Thee. And these know that Thou dost commission Me.

26 And I make known to them Thy name, and I shall make it known, that the love with which Thou lovest Me may be in them, and I in them."

John 18

1 These things saying, Jesus came out with His disciples to the other side of the Kedron winter brook, where there was a garden, into which He entered, He and His disciples.

2 Now Judas also, who is giving Him up, was acquainted with the place, for often was Jesus gathered there with His disciples.

3 Judas, then, getting a squad and deputies of the chief priests and Pharisees, is coming there with lanterns and torches and weapons.

4 Jesus, then, being aware of all that is coming on Him, coming out, said to them, "Whom are you seeking?"

5 They answered Him, "Jesus, the Nazarene." Jesus is saying to them, "I am He." Now Judas, also, who is giving Him up, stood with them.

6 As, then, He said to them, "I am He," they drop behind and fall on the ground.

7 Again, then, He inquires of them, "Whom are you seeking?" Now they said, "Jesus, the Nazarene."

8 Jesus answered, "I said to you that I am He. If, then, Me you are seeking, let these go away,"

9 that fulfilled may be the saying which He said, that "Of those whom Thou hast given Me, of them I do not lose anyone."

10 Simon Peter, then, having a sword, draws it, and hits the chief priest's slave and strikes off his right ear. Now the name of the slave was Malchus.

11 Jesus, then, said to Peter, "Thrust the sword into the scabbard. The cup which the Father has given Me, may I by no means be drinking it?"

12 The squad, then, and the captain, and the deputies of the Jews apprehended Jesus. And they bind Him,

13 and led Him away to Hannas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year.

14 Now it was Caiaphas who advises the Jews that it is expedient for one man to be dying for the people.

15 Now Simon Peter, and another disciple, followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the chief priest.

16 Yet Peter stood at the door outside. The other disciple, then, who was known to the chief priest, came out and told the doorkeeper, and he led Peter in.

17 The maid, then, who kept the door, is saying to Peter, "Are not you also of this man's disciples?" He is saying, "I am not!"

18 Now the slaves and deputies also stood by, having made a charcoal fire, for it was cold, and they warmed themselves. Now Peter, also, was standing with them, and warming himself.

19 The chief priest, then, asks Jesus concerning His disciples and concerning His teaching.

20 And Jesus answered him, "I with boldness have spoken to the world. I always teach in a synagogue and in the sanctuary where all the Jews are coming together, and in hiding I speak nothing.

21 Why are you asking Me? Inquire of those who have heard what I speak to them. Lo! these are aware what I said."

22 Now at His saying these things, one of the deputies standing by gives Jesus a slap, saying, "Are you answering the chief priest thus?"

23 Jesus answered him, "If evilly I speak, testify concerning the evil, yet if ideally, why are you lashing Me?"

24 Hannas, then, dispatches Him bound to Caiaphas, the chief priest.
25 Now Simon Peter was standing and warming himself. They said, then, to him, "Are not you, also, of his disciples?" He disowns, and said, "I am not."
26 One of the slaves of the chief priest, being a relative of the one whose ear Peter strikes off, is saying, "Did not I perceive you in the garden with him?"
27 Again, then, Peter disowns. And immediately a cock crows.
28 They are, then, leading Jesus from Caiaphas into the pretorium. Now it was morning, and they did not enter into the pretorium lest they may be defiled, but may be eating the passover.
29 Pilate, then, came outside to them and is averring, "What accusation are you bringing against this man?"
30 They answered and said to him, "If this man were doing no evil, we would not give him up to you."
31 Pilate, then, said to them, "You take him and, according to your law, judge him." The Jews, then, said to him, "To us it is not allowed to kill anyone,"
32 that the word of Jesus may be fulfilled which He said, signifying by what death He was about to be dying.
33 Again, then, Pilate entered into the pretorium and summons Jesus, and said to Him, "You are the king of the Jews?"
34 Jesus answered him, "From yourself are you saying this, or did others tell you concerning Me?"
35 Pilate answered, "No Jew am I! Your nation and the chief priests give you up to me. What is it you do?"
36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My deputies, also, would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence."
37 Pilate, then, said to Him, "Is it not then so? A king are you!" Jesus answered, "You are saying that I am a king. For this also have I been born, and for this have I come into the world, that I should be testifying to the truth. Everyone who is of the truth is hearing My voice."
38 Pilate is saying to Him, "What is truth!" And, this saying, again he came out to the Jews, and is saying to them, "I not one fault am finding in him."
39 Now it is your usage that I should be releasing one to you in the Passover. Are you intending, then, that I should be releasing to you the king of the Jews?"
40 They, then, all clamor again, saying, "Not this one, but Bar-Abbas!" Now Bar-Abbas was a robber.

John 19

1 Then Pilate took Jesus, then, and scourges Him.
2 And the soldiers, braiding a wreath out of thorns, place it on His head, and with a purple cloak they clothed Him.
3 And they came to Him and said, "Rejoice! King of the Jews!" and give Him slaps.
4 And Pilate came outside again, and is saying to them, "Lo! I am leading him outside to you, that you may know that not one fault am I finding in him."
5 Jesus, then, came outside, wearing the thorny wreath and the purple cloak. And he is saying to them, "Lo! the man!"
6 When, then, the chief priests and the deputies perceived Him, they clamor, saying, "Crucify! Crucify him!" And Pilate is saying to them, "You take him and crucify him, for I am finding no fault in him."
7 The Jews answered him, "We have a law, and according to our law he ought to die, for he makes himself son of God."
8 When, then, Pilate hears this saying, he was the more afraid.
9 And he entered into the pretorium again, and is saying to Jesus, "Whence are you?" Yet Jesus gives him no answer.
10 Pilate, then, is saying to Him, "To me you are not speaking! Are you not aware that I have authority to release you and have authority to crucify you?"

11 Jesus answered him, "No authority have you against Me in anything, except it were given to you from above. Therefore he who is giving Me up to you has the greater sin."

12 At this, Pilate sought to release Him, yet the Jews clamored, saying, "If ever this man you should be releasing, you are not a friend of Caesar! Everyone who is making himself king is contradicting Caesar!"

13 Pilate, then, hearing these words, led Jesus outside, and is seated on a dais in a place termed the "Pavement," yet in Hebrew, "Gabbatha."

14 Now it was the preparation of the Passover; the hour was about the third. And he is saying to the Jews, "Lo! your king!"

15 Yet they clamor then, "Away! Away! Crucify him!" Pilate is saying to them, "Shall I crucify your king?" The chief priests answered, "No king have we except Caesar!"

16 Then he gives Him up to them, then, that He may be crucified. They took Jesus along, then, and led Him away.

17 And, bearing the cross Himself, He came out to what is termed a "Skull's Place," which is termed, in Hebrew, "Golgotha,"

18 where they crucify Him, and with Him two others, hence and hence, yet in the midst is Jesus.

19 Now Pilate writes a title also, and places it on the cross. Now it was written, "Jesus the Nazarene, the King of the Jews."

20 This title, then, many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin and Greek.

21 The chief priests of the Jews, then, said to Pilate, "Do not be writing 'The King of the Jews' but that 'that one said "King of the Jews am I."'"

22 Pilate answered, "What I have written, I have written!"

23 The soldiers, then, when they crucify Jesus, took His garments and make four parts—to each soldier a part; and the tunic. Now the tunic was seamless, woven from above throughout the whole.

24 They said, then, to one another, "We should not be rending it, but we may take chances on it, whose it shall be," that the scripture may be fulfilled which is saying, "They divide My garments among themselves, And on My vesture they cast the lot." The soldiers, indeed, then, do these things.

25 Now there stood beside the cross of Jesus His mother and the sister of His mother, Mary of Clopas, and Mary Magdalene.

26 Jesus, then, perceiving His mother and the disciple whom He loved standing by, is saying to His mother, "Woman, lo! your son!"

27 Thereafter He is saying to the disciple, "Lo! your mother!" And from that hour the disciple took her to his own.

28 After this, Jesus, being aware that all is already accomplished, that the scripture may be perfected, is saying, "I thirst!"

29 Now a vessel lay there distended with vinegar. Sticking a sponge, then, distended with vinegar, on hyssop, they carry it to His mouth.

30 When, then, Jesus took the vinegar, He said, "It is accomplished!" And reclining His head, He gives up the spirit.

31 The Jews, then, since it was the preparation, lest the bodies should be remaining on the cross on the sabbath (for it was the great day, that sabbath), ask Pilate that they might be fracturing their legs, and they may be taken away.

32 The soldiers, then, came and fractured indeed the legs of the first and of the other who is crucified together with Him.

33 Yet, coming on to Jesus, as they perceived He had already died, they do not fracture His legs.

34 But one of the soldiers pierces His side with a lance head, and straightway out came blood and water.

35 And he who has seen has testified, and true is his testimony. And he is aware that he is telling the truth, that you, also, should be believing.

36 For these things occurred that the scripture may be fulfilled, "A bone of it shall not be crushed."

37 And again, a different scripture is saying, they shall see Him whom they stab.

38 Now after these things Joseph from Arimathea (being a disciple of Jesus, yet hidden because of fear of the Jews) asks Pilate that he should be taking away the body of Jesus. And Pilate permits him. He came, then, and takes away His body.

39 Now Nicodemus also came (who came to Him at night at first), bringing a mixture of myrrh and aloes, about a hundred pounds troy.

40 They got the body of Jesus, then, and they bind it in swathings with the spices, according as the custom of the Jews is to bury.

41 Now there was in the place where He was crucified, a garden, and in the garden a new tomb in which no one has been placed as yet.

42 There, then, because of the preparation of the Jews, seeing that the tomb was near, they place Jesus.

John 20

1 Now, on one of the sabbaths, Miriam Magdalene is coming to the tomb in the morning, there being still darkness, and is observing the stone taken away from the door of the tomb.

2 She is racing, then, and is coming to Simon Peter and to the other disciple of whom Jesus was fond, and she is saying to them, "They take away the Lord out of the tomb and we are not aware where they place Him!"

3 Peter, then, and the other disciple came out, and they came to the tomb.

4 Now the two raced alike, and the other disciple runs more swiftly before Peter and came first to the tomb.

5 And, peering in, he is observing the swathings lying. Howbeit, he did not enter.

6 Simon Peter also, then, is coming, following him, and he entered into the tomb and he is beholding the swathings lying,

7 and the handkerchief which was on His head, not lying with the swathings, but folded up in one place apart.

8 The other disciple also, then, who came first to the tomb, then entered, and he perceived and believes,

9 for not as yet were they aware of the scripture that He must rise from among the dead.

10 The disciples, then, came away again to their own.

11 Now Mary stood outside at the tomb, lamenting. As, then, she lamented, she peers into the tomb

12 and is beholding two messengers in white seated, one at the head and one at the feet, where the body of Jesus was laid.

13 And they are saying to her, "Woman, why are you lamenting?" And she is saying to them that "They take away my Lord, and I am not aware where they place Him!"

14 Saying these things, she turned behind, and is beholding Jesus standing, and she was not aware that it is Jesus.

15 Jesus is saying to her, "Woman, why are you lamenting? Whom are you seeking?" She, supposing that He is the gardener, is saying to Him, "Lord, if you bear Him off, tell me where you place Him, and I will take Him away."

16 Jesus is saying to her, "Miriam!" Now, being turned, she is saying to Him in Hebrew, "Rabboni!" which is the term for "Teacher."

17 Jesus is saying to her, "Do not touch Me, for not as yet have I ascended to My Father. Now go to My brethren, and say to them that I said, 'Lo! I am ascending to My Father and your Father, and My God and your God.'"

18 Miriam Magdalene is coming, reporting to the disciples that "I have seen the Lord!"—and these things He said to her.

19 It being, then, the evening of that day, one of the sabbaths, and the doors having been locked where the disciples were gathered together, because of fear of the Jews, Jesus came and stood in the midst and is saying to them, "Peace to you!"

20 And saying this, He shows them His hands also, and His side. The disciples, then, rejoiced at perceiving the Lord.

21 Jesus, then, said to them again, "Peace to you! According as the Father has commissioned Me, I also am sending you."

22 And saying this, He exhales and is saying to them, "Get holy spirit!

23 If you should be forgiving anyone's sins, they have been forgiven them. If anyone's you should be holding, they are held."

24 Now Thomas, one of the twelve, termed Didymus, was not with them when Jesus came.

25 The other disciples, then, said to him, "We have seen the Lord!" Yet he said to them, "Should I not perceive in His hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into His side, I will by no means be believing."

26 And after eight days His disciples were again within, and Thomas was with them. The doors having been locked, Jesus is coming and stood in the midst and said, "Peace to you!"

27 Thereafter He is saying to Thomas, "Bring your finger here and perceive My hands, and bring your hand and thrust it into My side, and do not become unbelieving, but believing."

28 And Thomas answered and said to Him, "My Lord and my God!"

29 Now Jesus is saying to him, "Seeing that you have seen Me, you have believed. Happy are those who are not perceiving and believe."

30 Indeed then, many other signs also Jesus does, in the sight of His disciples, which are not written in this scroll.

31 Yet these are written that you should be believing that Jesus is the Christ, the Son of God, and that, believing, you may have life eonian in His name.

John 21

1 After these things Jesus manifests Himself again to the disciples at the sea of Tiberias. Now He manifests thus:

2 There were alike Simon Peter and Thomas, termed Didymus, and Nathanael from Cana of Galilee, and those of Zebedee, and two others of His disciples.

3 Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming with you!" They, then, came out and stepped into the ship straightway, and in that night they net nothing.

4 Now as it already is becoming morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that it is Jesus.

5 Jesus, then, is saying to them, "Little children, have you no viands?" They answered Him, "No!"

6 Now He said to them, "Cast the net on the right parts of the ship and you will be finding." They cast, then, and they no longer were strong enough to draw it, for the multitude of fishes.

7 That disciple, then, whom Jesus loved, is saying to Peter, "It is the Lord!" Simon Peter, then, hearing that it is the Lord, girds on his overcoat (for he was naked) and cast himself into the sea.

8 Yet the other disciples came in the other boat (for they were not far from the land, but about two hundred cubits off), dragging the net of fishes.

9 As, then, they stepped off to the land, they are observing a charcoal fire laid, and food fish lying on it, and bread.

10 Jesus is saying to them, "Bring of the food fish which you now net."

11 Simon Peter, then, went up and draws the net to the land, distended with a hundred and fifty-three large fishes. And, being so many, the net is not rent.

12 Jesus is saying to them, "Hither! Lunch!" Now no one of the disciples dared to inquire of Him, "Who art Thou?" being aware that it is the Lord.

13 Jesus, then, is coming and taking the bread and is giving it to them, and the food fish likewise.

14 Now this is already the third time Jesus was manifested to the disciples, after being roused from among the dead.

15 When, then, they lunch, Jesus is saying to Simon Peter, "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Graze My lambkins!"

16 He is saying to him again a second time, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Shepherd My sheep!"

17 He is saying to him the third time, "Simon of John, are you fond of Me?" Peter was sorry that He said to him the third time "Are you fond of Me?" and he is saying to Him, "Lord, Thou art aware of all things! Thou knowest that I am fond of Thee." And Jesus is saying to him, "Graze My little sheep!"

18 Verily, verily, I am saying to you, When you were younger you girded yourself and walked where you would; yet whenever you may be growing decrepit, you will stretch out your hands, and another shall be girding you and carrying you where you would not."

19 Now this He said, signifying by what death he will be glorifying God. And saying this, He is saying to him, "Follow Me!"

20 Now Peter, being turned about, is observing the disciple whom Jesus loved, following, who leans back also on His chest at the dinner and said to Him, "Lord who is it who is giving Thee up?"

21 Peter, then, perceiving this one, is saying to Jesus, "Lord, yet what of this man?"

22 Jesus is saying to him, "If I should be wanting him to be remaining till I am coming, what is it to you? You be following Me!"

23 This word, then, came out to the brethren, that that disciple is not dying. Now Jesus did not say to him that he is not dying, but, "If I should be wanting him to be remaining till I am coming, what is it to you?"

24 This is the disciple who is testifying also concerning these things, and who writes these things. And we are aware that his testimony is true.

25 Now there are many other things also, which Jesus does, which, if they should be written, one by one, I am surmising not even the world itself would contain the written scrolls.

Acts 1

1 The first account, indeed, I make, O Theophilus, concerning all which Jesus begins both to do and to teach,

2 until the day on which He was taken up; through holy spirit directing the apostles whom He chooses,

3 to whom also He presents Himself alive after His suffering, with many tokens, during forty days, being visualized to them and telling them that which concerns the kingdom of God.

4 And, being foregathered, He charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father, "which you hear of Me,

5 seeing that John, indeed, baptizes in water, yet you shall be baptized in holy spirit after not many of these days."

6 Those, indeed, then, who are coming together, asked Him, saying, "Lord, art Thou at this time restoring the kingdom to Israel?"

7 Yet He said to them, "Not yours is it to know times or eras which the Father placed in His own jurisdiction.

8 But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, and as far as the limits of the earth."

9 And saying these things, while they are looking, He was lifted up, and a cloud took Him up from their eyes.

10 And as they were looking intently into heaven at His going, lo! two men stand beside them in white attire,

11 who say also, "Men! Galileans! Why do you stand, looking into heaven? This Jesus Who is being taken up from you into heaven shall come thus, in the manner in which you gaze at Him going into heaven."

12 Then they return into Jerusalem from the mount called Olivet, which is near Jerusalem a sabbath's journey.

13 And when they entered it, they went up into the upper chamber where they were residing—both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon the Zealot, and Judas of James.

14 These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and His brothers.

15 And in these days Peter, rising in the midst of the brethren, (besides there was a throng in the same place of about a hundred and twenty names) said,

16 "Men! Brethren! Fulfilled must be the scripture in which the holy spirit said before through the mouth of David, concerning Judas, who becomes the guide of those apprehending Jesus,

17 seeing that he was numbered among us, and chanced upon the allotment of this dispensation."

18 (This man, indeed, then, acquires a freehold with the wages of injustice, and coming to fall prone, ruptures in the middle, and all his intestines were poured out.

19 And it became known to all who are dwelling in Jerusalem, so that that freehold is called, in their own vernacular, "Acheldamach," that is, "Freehold of blood.")

20 "For it is written in the scroll of the Psalms, Let his domicile become desolate, And let no one be dwelling in it, and 'Let his supervision be taken by another.'

21 Then, of the men coming together with us in all the time in which the Lord Jesus came in and out to us,

22 beginning from the baptism of John until the day on which He was taken up from us—of these one is to become a witness of His resurrection together with us."

23 And they nominate two, Joseph, called Bar-Sabbas, who was surnamed Justus, and Matthias.

24 And praying, they say, "Thou, Lord, Knower of all hearts, indicate one whom Thou choosest, out of these two

25 to take the place of this dispensation and apostleship, from which Judas transgressed, to be gone into his own place."

26 And they give lots for them, and the lot falls on Matthias, and he is enumerated with the eleven apostles.

Acts 2

1 And at the fulfillment of the day of Pentecost they were all alike in the same place.

2 And suddenly there came out of heaven a blare, even as of a violent, carrying blast, and it fills the whole house where they were sitting.

3 And seen by them were dividing tongues as if of fire, and one is seated on each one of them.

4 And they are all filled with holy spirit, and they begin to speak in different languages, according as the spirit gave them to declaim.

5 Now there were dwelling in Jerusalem, Jews, pious men from every nation under heaven.

6 Now when this sound occurs, the multitude came together and was confused, for each one hears them speaking in his own vernacular.

7 Now they are all amazed, and marveled, saying, "Lo! are not all these who are speaking, Galileans?"

8 And how are we hearing, each in our own vernacular in which we were born?

9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, Judea, as well as Cappadocia, Pontus, and the province of Asia,

10 Phrygia, Pamphylia, Egypt, and the parts of Libya about Cyrene, and the repatriated Romans, both Jews and proselytes,

11 Cretans and Arabs—we are hearing them speaking in these languages of ours of the great things of God!"

12 Now, amazed are they all, and they were bewildered, saying one to another, "What is this wanting to be?"

13 Yet other, taunting, said that "With sweet wine are they bloated!"

14 Now Peter, standing with the eleven, lifts up his voice and declaims to them: "Men! Jews! and all who are dwelling at Jerusalem! Let this be known to you, and give ear to my declarations, 15 for these are not drunk, as you take it, for it is the third hour of the day.

16 But this is that which has been declared through the prophet Joel:

17 `And it shall be in the last days,' (God is saying) `I shall be pouring out from My spirit on all flesh, And your sons and your daughters shall prophesy, And your youths visions shall be seeing, And your elders dreams shall be dreaming,

18 And surely on My men slaves and on My women slaves in those days shall I be pouring out from My spirit,' and they shall be prophesying.

19 `And I will give miracles in heaven above, And signs on the earth below, blood and fire and vapor pillars of smoke,

20 The sun shall be converted into darkness And the moon into blood Ere the coming of the day of the Lord, The great and advent day.

21 And it shall be that everyone, whosoever should be invoking the name of the Lord, shall be saved.'

22 Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God for you by powerful deeds and miracles and signs, which God does through Him in the midst of you, according as you yourselves are aware—

23 This One, given up in the specific counsel and foreknowledge of God, you, gibbeting by the hand of the lawless, assassinate,

24 Whom God raises, loosing the pangs of death, forasmuch as it was not possible for Him to be held by it.

25 "For David is saying to Him, `I saw the Lord before me continually, Seeing that He is at my right hand, that I may not be shaken.

26 Therefore gladdened was my heart, And exultant my tongue. Now, still my flesh also shall be tenting in expectation,

27 For Thou wilt not be forsaking my soul in the unseen, Nor wilt Thou be giving Thy Benign One to be acquainted with decay.

28 Thou makest known to me the paths of life. Thou wilt be filling me with gladness with Thy face.'

29 "Men! Brethren! Allow me to say to you with boldness concerning the patriarch David, that he deceases also and was entombed, and his tomb is among us until this day.

30 Being, then, inherently, a prophet, and having perceived that God swears to him with an oath, out of the fruit of his loins to seat One on his throne,

31 perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken in the unseen, nor was His flesh acquainted with decay.

32 This Jesus God raises, of Whom we all are witnesses.

33 Being, then, to the right hand of God exalted, besides obtaining the promise of the holy spirit from the Father, He pours out this which you are observing and hearing.

34 "For David did not ascend into the heavens, yet he is saying, `Said the Lord to my Lord, "Sit at My right

35 Till I should be placing Thine enemies for a footstool for Thy feet."

36 "Let all the house of Israel know certainly, then, that God makes Him Lord as well as Christ—this Jesus Whom you crucify!"

37 Now, hearing this, their heart was pricked with compunction. Besides, they said to Peter and the rest of the apostles, "What should we be doing, men, brethren?"

38 Now Peter is averring to them, "Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit.

39 For to you is the promise and to your children, and to all those afar, whosoever the Lord our God should be calling to Him."

40 Besides, with more and different words, he conjures and entreated them, saying, "Be saved from this crooked generation!"

41 Those indeed, then, who welcome his word, are baptized, and there were added in that day about three thousand souls.

42 Now they were persevering in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers.

43 Now on every soul came fear, yet many miracles and signs occurred through the apostles in Jerusalem. Besides, great fear was on all.

44 Now all those who believe also were in the same place and had all things in common.

45 And they disposed of the acquisitions and the properties, and divided them to all, forasmuch as some would have had need.

46 Besides persevering day by day with one accord in the sanctuary, besides breaking bread home by home, they partook of nourishment with exultation and simplicity of heart,

47 praising God and having favor for the whole people. Now the Lord added those being saved day by day in the same place.

Acts 3

1 Now Peter and John went up into the sanctuary at the hour of prayer, the ninth.

2 And a certain man, being inherently lame from his mother's womb, was borne, whom they placed day by day at the door of the sanctuary which is termed "Beautiful," to request alms from those going into the sanctuary,

3 who, perceiving Peter and John being about to be passing in into the sanctuary, asked to obtain alms.

4 Now Peter, looking at him intently together with John, said, "Look at us!"

5 Now he attended to them, hoping to get something from them.

6 Yet Peter said, "Silver and gold I do not possess; yet what I have, this I am giving to you. In the name of Jesus Christ, the Nazarene, walk!"

7 And seizing his right hand, he raises him up. Now instantly his insteps and ankles were given stability,

8 and, leaping up, he stood and walked and entered with them into the sanctuary, walking and leaping and praising God.

9 And the entire people perceived him walking and praising God.

10 Now they recognized him, that this was the one sitting for alms at the Beautiful Gate of the sanctuary. And they are filled with awe and amazement at that which has befallen him.

11 Now at his holding himself to Peter and John, the entire people ran together to them at the portico called Solomon's, overawed.

12 Now, perceiving it, Peter answers the people: "Men! Israelites! Why are you marveling at this? Or why at us are you looking so intently, as if by our own power or devoutness we had made him walk?"

13 The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, glorifies His Boy Jesus, Whom you, indeed, give up and disown before the face of Pilate, when he decides to release Him.

14 Now you disown the holy and just One, and request a man, a murderer, to be surrendered to you as a favor.

15 Yet the Inaugurator of Life you kill, Whom God rouses from among the dead, of which we are witnesses.

16 And in the faith of His name, His name gives stability to this man whom you are beholding, with whom, also, you are acquainted, and the faith which is through Him, gives him this unimpaired soundness in front of you all.

17 "And now, brethren, I am aware that in ignorance you commit it, even as your chiefs also.

18 Yet what God announces before through the mouth of all the prophets—the suffering of His Christ—He thus fulfills.

19 Repent, then, and turn about for the erasure of your sins, so that seasons of refreshing should be coming from the face of the Lord,
20 and He should dispatch the One fixed upon before for you, Christ Jesus,
21 Whom heaven must indeed receive until the times of restoration of all which God speaks through the mouth of His holy prophets who are from the eon.
22 "Moses, indeed, said that: A Prophet will the Lord your God, be raising up to you from among your brethren, as me. Him you shall hear, according to all, whatsoever He should be speaking to you.
23 Yet it shall be that every soul whatsoever which should not hear that Prophet shall be utterly exterminated from among the people.
24 Now all the prophets also, from Samuel, and consecutively, whoever speak, also announce these days.
25 You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham: And in your seed all the kindreds of the earth shall be blessed.
26 To you first, God, raising His Boy, commissions Him to bless you by turning away each of you from your wickedness."

Acts 4

1 Now at their speaking to the people, the priests and the officer of the sanctuary and the Sadducees stand by them,
2 being exasperated because of their teaching the people and announcing in Jesus the resurrection from among the dead.
3 And they laid hands on them, and they were placed in custody for the morrow, for it was already dusk.
4 Now many of those who hear the word, believe, and the number of men became about five thousand.
5 Now it occurred on the morrow that their chiefs and the elders and the scribes gathered in Jerusalem,
6 and Hannas, the chief priest, and Caiaphas and John and Alexander, and whoever were of the chief priestly race.
7 And, standing them in the midst, they inquired to ascertain, "By what power or in what name do you do this?"
8 Then Peter, being filled with holy spirit, said to them, "Chiefs of the people and elders!
9 If we today are being examined as to the benefaction to the infirm man, by what he has been saved,
10 let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom you crucify, Whom God rouses from among the dead, in this name, this man stands by before you sound.
11 This is the Stone that is being scorned by you builders, which is becoming the head of the corner.
12 And there is no salvation in any other one, for neither is there any other name, given under heaven among men, in which we must be saved."
13 Now on beholding the boldness of Peter and John, and grasping that they are unlettered and plain men, they marveled. Besides, they recognized them, that they were with Jesus.
14 Besides, observing the man who has been cured standing with them, they had nothing to contradict.
15 Now, ordering them to come forth out of the Sanhedrin, they parleyed with one another,
16 saying, "What should we be doing to these men? For, indeed, that a known sign has occurred through them is apparent to all who are dwelling at Jerusalem, and we can not deny it.
17 But, lest it may be disseminated more among the people, we should be threatening them that by no means should they still be speaking in this Name to any man."
18 And calling them, they give them a sweeping charge, not to utter aught, nor yet to be teaching in the name of Jesus.

19 Yet Peter and John, answering, said to them, "If it is just in the sight of God to be hearing you rather than God, you judge;
20 for we can not but be speaking of what we perceive and hear."
21 Yet those who are menacing them release them, finding nothing how they should be chastening them, because of the people; for all glorified God for that which has occurred,
22 for the man was of more than forty years, on whom this sign of healing had occurred.
23 Now, being released, they came to their own and report whatever the chief priests and the elders say to them.
24 Now those who hear, with one accord lift up their voice to God and say, "O Owner, Thou Who makest heaven and earth and the sea and all that is in them,
25 Who through holy spirit, by the mouth of our father, Thy boy David, art saying, `Why are the nations perturbed? And why do the peoples mumble empty phrases?
26 Standing by are the kings of the land, And the chancellors gathered in the same place, Against the Lord and against His Christ.'
27 For of a truth, in this city were gathered against Thy holy Boy Jesus, Whom Thou dost anoint, both Herod and Pontius Pilate, together with the nations and the peoples of Israel,
28 to do whatever Thy hand and Thy counsel designates beforehand to occur.
29 "And now, Lord, take notice of their threatenings, and be Thou endowing Thy slaves with all boldness to be speaking Thy word,
30 by the stretching out of Thy hand for healing and signs and miracles to occur through the name of Thy holy Boy Jesus."
31 And at their beseeching, shaken was the place in which they were gathered, and they are all filled with the holy spirit, and they spoke the word of God with boldness.
32 Now the multitude of those who believe were of one heart and soul, and not even one said that any of his possessions are his own, but it was all theirs in common.
33 And with great power the apostles rendered testimony to the resurrection of Jesus Christ, the Lord. Besides, great grace was on them all,
34 for neither was there any indigent among them, for whoever belonged to the acquirers of freeholds or of houses, selling these, they brought the price of that which is being disposed of,
35 and placed it at the feet of the apostles. Now it was distributed to each, forasmuch as some would have had need.
36 Now Joseph, who by the apostles is surnamed "Barnabas" (which is, being construed, "Son of Consolation"), a Levite, a native Cyprian,
37 selling a field belonging to him, brings the money and places it at the feet of the apostles.

Acts 5

1 Now a certain man named Ananias, together with Sapphira, his wife, sells an acquisition
2 and embezzles from the price (his wife also having been conscious of it) and, bringing a certain part, he places it at the feet of the apostles.
3 Now Peter said, "Ananias, wherefore does Satan fill your heart for you to falsify to the holy spirit and to embezzle from the price of the freehold?
4 Did it not, while remaining, remain yours? And, being disposed of, it belonged to you by right. Why is it that you placed this matter in your heart? You do not lie to men, but to God."
5 Now Ananias, hearing these words, falling down, gives up the soul. And great fear came on all those hearing these things.
6 Now rising, the younger men enshroud him, and carrying him out, they entomb him.
7 Now it occurred, after an interval of about three hours, that his wife, not being aware of what has occurred, entered.
8 Now Peter answered her, "Tell me if you took so much pay for the freehold?" Now she said, "Yes, so much."
9 Now Peter said to her, Why is it that you agreed to try the spirit of the Lord? Lo! the feet of those who entomb your husband are at the door, and they shall be carrying you out."

10 Now, instantly, she falls at his feet and gives up the soul. Now entering, the youths found her dead, and carrying her out, they entomb her with her husband.

11 And great fear came on the whole ecclesia and on all those who hear these things.

12 Now through the hands of the apostles many signs and miracles occurred among the people. And they were all, with one accord, in the portico of Solomon.

13 Now of the rest, no one dared to join them, but the people magnify them,

14 yet, rather, there were added of those believing the Lord, multitudes of both men and women,

15 so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming, if ever even his shadow should be overshadowing any of them.

16 Now a multitude also from the cities about Jerusalem came together, bringing the infirm and those molested by unclean spirits, all of whom were cured.

17 Now when the chief priest and all those with him rise (being the sect of the Sadducees), they are filled with jealousy,

18 and laid hands on the apostles and placed them in public custody.

19 Yet a messenger of the Lord, during the night, opens the doors of the jail. Besides, leading them out, he said,

20 "Go, and, standing in the sanctuary, speak to the people all the declarations of this life."

21 Now, hearing this, they entered into the sanctuary in the early morning and taught. Now the chief priest and those with him, coming along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch to the prison to have them led forth.

22 Yet the deputies, coming along, did not find them in the jail. Now turning back, they report,

23 saying that, "The prison we found locked with all security and the guards standing at the doors. Yet, when opening them, we found no one within."

24 Now as they hear these words, both the officer of the sanctuary and the chief priests were bewildered concerning them, as to whatever may come of this.

25 Now someone, coming along, reports to them that "Lo! the men whom you placed in the jail are in the sanctuary, standing and teaching the people."

26 Then the officer, together with the deputies, coming forth, led them, but not with violence, for they feared the people, lest they should be stoned.

27 Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them,

28 saying, "Do we not charge you with a charge not to be teaching in this Name? And lo! you have filled Jerusalem with your teaching, and are intending to bring on us the blood of this man."

29 Yet answering, Peter and the apostles say, "One must yield to God rather than to men.

30 Now the God of our fathers rouses Jesus, on Whom you lay hands, hanging Him on a pole.

31 This Inaugurator and Saviour, God exalts to His right hand, to give repentance to Israel and the pardon of sins.

32 We are witnesses to these declarations, as well as the holy spirit which God gives to those yielding to Him."

33 Now those who hear were harrowed, and they intended to assassinate them.

34 Yet, rising, a certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to put the men outside a bit.

35 Besides he said to them, "Men! Israelites! Take heed to yourselves, as to these men, what you are about to be committing.

36 For before these days rose Theudas, saying that he is somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all, whoever were persuaded by him, were disbanded, and came to nothing.

37 After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and he perished, and all, whoever were persuaded by him, are scattered.

38 And now I am saying to you, Withdraw from these men and let them be, for if this counsel or this work should be of men, it will be demolished;

39 yet if it is of God, you will not be able to demolish them—lest at some time you may be found fighters against God also."

40 Now they are persuaded by him, and, calling the apostles to them, and lashing them, they charge them not to be speaking in the name of Jesus, and release them.

41 They, indeed, then, went from the face of the Sanhedrin, rejoicing that they were deemed worthy to be dishonored for the sake of the Name.

42 Besides, every day, in the sanctuary and home by home, they ceased not teaching and bringing the evangel of Christ Jesus.

Acts 6

1 Now in these days, the disciples multiplying, there came to be a murmuring of the Hellenists against the Hebrews, that their widows were overlooked in the daily dispensation.

2 Now the twelve, calling the multitude of the disciples to them, say, "It is not pleasing for us, leaving the word of God, to be serving at tables.

3 Now, brethren, pick out seven attested men from among you, full of the spirit and of wisdom, whom we will place over this need.

4 Yet we shall be persevering in prayer and the dispensation of the word."

5 And, pleased by the word spoken before the entire multitude, they choose Stephen, a man full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch,

6 whom they stand before the apostles. And, praying, they place their hands on them.

7 And the word of God grows, and the number of the disciples in Jerusalem multiplied tremendously. Besides, a vast throng of the priests obeyed the faith.

8 Now Stephen, full of grace and power, did great miracles and signs among the people.

9 Now there rise certain of those of the synagogue termed Freedmen, and of the Cyrenians, and Alexandrians, and of those from Cilicia and the province of Asia, discussing with Stephen.

10 And they were not strong enough to withstand the wisdom and the spirit with which he spoke.

11 Then they suborned men, saying that, "We have heard him speaking declarations, blaspheming Moses and God."

12 They stir up the people as well as the elders and the scribes, and standing by, they grip him, and led him into the Sanhedrin.

13 Besides, they put false witnesses on the stand, who say, "This man does not cease speaking, making declarations against this holy place and the law,

14 for we have heard him saying that this Jesus the Nazarene will be demolishing this place and will be changing the customs which Moses gives over to us."

15 And looking intently at him, all those seated in the Sanhedrin perceived his face as if it were the face of a messenger.

Acts 7

1 Now the chief priest said, "Are these things so?"

2 Now he averred, "Men, brethren, and fathers, hear! The God of glory was seen by our father Abraham, being in Mesopotamia, ere he dwelt in Charan,

3 and said to him, 'Come out of your land and from your relationship and come hither into the land which I would be showing to you.'

4 Then, coming out of the land of the Chaldeans, he dwells in Charan, and thence, after the death of his father, He exiles him into this land in which you are now dwelling.

5 And He does not give him any allotment to enjoy in it, nor even a platform for a foot. "And He promises to give it to him for a tenure and to his seed after him, there being no child of his.

6 Yet God speaks thus, that his seed shall be a sojourner in an alien land, and they shall enslave it and illtreat it four hundred years.

7 And the nation for whichsoever they should be slaving shall I judge, said God. And after these things they shall be coming out and offering divine service to Me in this place.

8 "And He gives him the covenant of circumcision. And thus he begets Isaac, and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

9 "And the patriarchs, being jealous of Joseph, gave him up into Egypt. And God was with him,

10 and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him governor over Egypt and over his whole house.

11 "Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers found no provender.

12 Now Jacob, hearing that there are stores of grain in Egypt, delegates our fathers first.

13 And in the second time Joseph is made re-known to his brethren, and Joseph's race became apparent to Pharaoh.

14 "Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five souls.

15 And Jacob descended into Egypt, and he deceases, he and our fathers,

16 and they were transferred to Shechem and placed in the tomb which Abraham purchases for a price, in silver, from the sons of Hamor in Shechem.

17 "Now, as the time of the promise which God avows to Abraham drew near, the people grow and were multiplied in Egypt,

18 until a different king rose over Egypt, who had not been acquainted with Joseph.

19 This one, dealing astutely with our race, illtreats the fathers, causing their babes to be exposed that they should not live.

20 In which era Moses was born (and was handsome even to God), who was reared three months in the home of his father.

21 Now, at his being exposed, Pharaoh's daughter lifts him up and rears him for herself, for a son.

22 And Moses was trained in all the wisdom of the Egyptians, yet was powerful in his words and works.

23 "Now as his forty-year time was completed, it came on his heart to visit his brethren, the sons of Israel.

24 And perceiving someone being injured, he succors him, and does the avenging of him who is harried, smiting the Egyptian.

25 Now he inferred that his brethren understood that God, through his hand, is giving salvation to them; yet they do not understand.

26 Besides, on the ensuing day he was seen by them as they are fighting, and he interceded with them for peace, saying, Men! Brethren are you! Why is it that you are injuring one another?

27 Yet he who is injuring his associate, thrusts him away, saying `Who constitutes you a chief and a justice over us?

28 You do not want to despatch me in the manner you despatched the Egyptian yesterday?"

29 Now Moses fled at this word, and became a sojourner in the land of Midian, where he begets two sons.

30 "And, at the completion of forty years, a messenger was seen by him in the wilderness of mount Sinai, in the flame of a thorn bush fire.

31 Now Moses, perceiving it, marvels at the vision. Yet, at his approaching to consider it, the voice of the Lord came:

32 I am the God of your fathers, the God of Abraham and Isaac and Jacob. Now Moses, coming to be in a tremor, dared not consider it.

33 "Now the Lord said to him, `Loose the sandals from your feet, for the place on which you stand is holy land.'

34 `In perceiving I perceived the ill treatment of My people who are in Egypt,' and their groaning I hear, `and I descended to extricate them.' And now, come hither that I should be dispatching you into Egypt.

35 "This Moses, whom they disown, saying, `Who constitutes you a chief and a justice over us?' this one has God commissioned to be a chief as well as a redeemer, a justice, with the hand of the messenger who was seen by him in the thorn bush.

36 This man led them out, doing miracles and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years.

37 This is the Moses who says to the sons of Israel: A Prophet will God be raising up to you from among your brethren, as me.
38 This is he who came to be in the ecclesia in the wilderness with the messenger, who speaks to him in mount Sinai, and with our fathers, who receives the living oracles to give to you,
39 to whom our fathers are not willing to become obedient, but they thrust him away, and turned to Egypt in their hearts,
40 saying to Aaron, `Make us gods who will go before us—for this Moses, the man who led us out of the land of Egypt, we are not aware what became of him.'
41 "And they make a calf in those days, and they led up the sacrifice to the idol, and made merry with the works of their hands.
42 Now God turns and gives them up to be offering divine service to the host of heaven, according as it is written in the scroll of the prophets: Do you not offer Me slain victims and sacrifices forty years in the wilderness, house of Israel?
43 And you took up the tabernacle of Moloch and the constellation of your god Raiphan, the models which you make, to worship them. `And I shall be exiling you beyond' Babylon.
44 "The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, Who speaks to Moses, to make it according to the model which he had seen,
45 which also our fathers who succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the face of our fathers, till the days of David,
46 who found favor before God. And he requests that he may find a tabernacle for the God of Jacob.
47 "Yet Solomon builds Him a house.
48 But the Most High is not dwelling in what is made by hands, according as the prophet is saying,
49 `Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be built for Me?" the Lord is saying, or what is "the place of My stopping?"
50 Is it not My hand that does all these things?"
51 Stiff-necked and uncircumcised in your hearts and ears, you are ever clashing with the holy spirit! As your fathers, you also!
52 Which of the prophets do not your fathers persecute? And they kill those who announce before concerning the coming of the Just One, of Whom now you became the traitors and murderers-
53 who got the law for a mandate of messengers and do not maintain it!"
54 Now, hearing these things, they were harrowed in their hearts, and gnashed their teeth at him.
55 Now possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived the glory of God, and Jesus, standing at the right hand of God,
56 and said, "Lo! I am beholding the heavens opened up, and the Son of Mankind standing at the right hand of God."
57 Now, crying with a loud voice, they pressed their ears and rush on him with one accord.
58 And, casting him out, outside of the city, they pelted him with stones. And the witnesses put off their garments at the feet of a young man called Saul.
59 And they pelted Stephen with stones, while he is invoking and saying, "Lord Jesus, receive my spirit!"
60 Now, kneeling, he cries with a loud voice, "Lord, Thou shouldst not stand against them this sin!" And saying this, he was put to repose.

Acts 8

1 Yet Saul was endorsing his assassination. Now in that day there came to be a great persecution of the ecclesia which is in Jerusalem, and they were all dispersed among the districts of Judea and Samaria, save the apostles.

2 Yet pious men are Stephen's pallbearers, and they make a great grieving over him.

3 Now Saul devastated the ecclesia; going into the homes, dragging out both men and women, he gave them over to jail.

4 Those indeed, then, who are dispersed, passed through, evangelizing with the word.

5 Now Philip, coming down into the city of Samaria, heralded Christ to them.

6 Now the throngs with one accord heeded the things being said by Philip, on hearing them and observing the signs which he did.

7 For from many of those having unclean spirits, they came out, imploring with a loud voice. Now many who were paralyzed and lame were cured.

8 Now much joy came to be in that city.

9 Yet, before this, a certain man named Simon existed in the city by using magic and amazing the nation of Samaria, saying himself to be some great one,

10 whom they all heeded, from the small to the great, saying, "This man is the power of the god which is called Great."

11 Now they heeded him because of the considerable time the magic had to amaze them.

12 Yet when they believe Philip bringing the evangel concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

13 Now Simon, he also believes, and being baptized, was waiting on Philip. Besides, beholding the signs and great powerful deeds occurring, he is amazed.

14 Now the apostles in Jerusalem, hearing that Samaria has received the word of God, dispatch to them Peter and John,

15 who, descending, pray concerning them, so that they may be obtaining holy spirit,

16 for not as yet was it fallen on any of them, yet only, having been baptized, they belonged to the name of the Lord Jesus.

17 Then they place their hands on them, and they obtained holy spirit.

18 Yet Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given, offers them money,

19 saying, "Give me also this authority, that on whomsoever I may be placing my hands, he may be obtaining holy spirit."

20 Yet Peter said to him, "May your silver be for destruction together with you, seeing that you infer that the gratuity of God is to be acquired by means of money!

21 For you there is neither part nor lot in this matter, for your heart is not straight in front of God.

22 Repent, then, from this evil of yours, and beseech the Lord, if, consequently, the notion of your heart will be forgiven you.

23 For I see you are in the bile of bitterness and the fetter of injustice."

24 Now answering, Simon said, "You beseech the Lord for my sake so that nothing may be coming on me which you have declared."

25 Those indeed, then, who certify and speak the word of the Lord, returned to Jerusalem. Besides, they evangelized many villages of the Samaritans.

26 Now a messenger of the Lord speaks to Philip, saying, "Rise and go at midday on the road which is descending from Jerusalem to Gaza. This is a wilderness."

27 And rising, he went. And lo! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was over her entire exchequer, who had come, to be worshiping, to Jerusalem.

28 Besides, he was returning and sitting on his chariot, and he read the prophet Isaiah.

29 Now the spirit said to Philip, "Approach and be joined to this chariot."

30 Now Philip, running toward him, hears him reading Isaiah the prophet, and said, "Consequently, you surely know what you are reading!"

31 Yet he said, "For how should I be able, if ever someone should not be guiding me?" Besides, he entreats Philip, stepping up, to be seated with him.

32 Now the context of the scripture which he read was this: "As a sheep to slaughter was He led, And as a lamb in front of its shearers is not bleating, Thus He is not opening His mouth."

33 In His humiliation His judging was taken away. His generation who will be relating? For His life is being taken away from the earth."

34 Now answering, the eunuch said to Philip, "I beseech you, concerning whom is the prophet saying this, concerning himself or concerning some different person?"

35 Now Philip, opening his mouth, and beginning from this scripture, evangelizes to him Jesus.

36 Now as they went along the road they came to some water, and the eunuch is averring, "Lo! Water! What is preventing me from being baptized?"

38 And he orders the chariot to stand, and they both descended into the water, both Philip and the eunuch, and he baptizes him.

39 Now when they stepped up out of the water, the spirit of the Lord snatches away Philip, and the eunuch did not perceive him any longer, for he went his way rejoicing.

40 Now Philip was found in Azotus, and, passing through, he brought the evangel to all the cities, till his coming into Caesarea.

Acts 9

1 Now Saul, still breathing out threatening and murder against the disciples of the Lord, approaching the chief priest,

2 requests from him letters for Damascus to the synagogues, so that, if he should be finding any who are of the way, both men and women, he may be leading them bound to Jerusalem.

3 Now in his going he came to be nearing Damascus. Suddenly a light out of heaven flashes about him.

4 And falling on the earth, he hears a voice saying to him, "Saul, Saul, why are you persecuting Me?"

5 Yet he said, "Who art Thou, Lord?" Yet He said, "I am Jesus Whom you are persecuting.

6 Nevertheless, rise and enter the city, and it will be spoken to you what you must be doing."

7 Now the men who are journeying with him stood dumbfounded, hearing, indeed, the sound, yet beholding no one.

8 Now Saul was raised from the earth, yet, his eyes being open, he observed nothing. Now, leading him by the hand, they led him into Damascus,

9 and he was three days not observing aught, and he neither ate nor drank.

10 Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias!" Now he said, "Lo! it is I, Lord!"

11 Now the Lord to him, "Rise! Go to the street called 'Straight,' and seek in the house of Judas for a Tarsian named Saul, for lo! he is praying.

12 And he perceived in a vision a man named Ananias entering and placing his hands on him so that he should be receiving sight."

13 Yet Ananias answered, "Lord, I hear from many about this man, how much evil he does to Thy saints in Jerusalem.

14 And here he has authority from the chief priests to bind all who are invoking Thy name."

15 Yet the Lord said to him "Go, for he is a choice instrument of Mine, to bear My name before both the nations and kings, besides the sons of Israel,

16 for I shall be intimating to him how much he must be suffering for My name's sake."

17 Now Ananias came away and entered the house, and placing his hands on him, he said, "Saul! Brother! The Lord has commissioned me (Jesus, Who was seen by you on the road by which you came), so that you should be receiving sight and be filled with holy spirit."

18 And immediately fall from his eyes as if scales, and he receives sight. Besides, rising, also, he is baptized,

19 and obtaining nourishment, is strengthened. Now he came to be with the disciples in Damascus some days.

20 And immediately, in the synagogues, he heralded Jesus, that He is the Son of God.

21 Now amazed are all who are hearing, and they said, "Is not this the one who, in Jerusalem, ravages those who are invoking this Name? And for this had he come here, that he may be leading them bound to the chief priests."

22 Yet Saul was the more invigorated, and threw the Jews dwelling in Damascus into confusion, deducing that this One is the Christ.
23 Now as a considerable number of days were fulfilled, the Jews consult to assassinate him.
24 Yet known to Saul is their plot. Now they scrutinized the gates also, both by day and by night, so that they may be assassinating him.
25 Yet the disciples, getting him at night, let him down through the wall, lowering him in a hamper.
26 Now, on coming along to Jerusalem, he tried to join the disciples; and all feared him, not believing that he is a disciple.
27 Yet Barnabas, getting hold of him, led him to the apostles and relates to them how he became acquainted with the Lord on the road, and that He speaks to him, and how, in Damascus, he speaks boldly in the name of Jesus.
28 And he was with them, going in and out, in Jerusalem.
29 Speaking boldly in the name of the Lord Jesus, he both spoke and discussed with the Hellenists. Yet they took in hand to assassinate him.
30 Now realizing this, the brethren led him down into Caesarea, and they send him away to Tarsus.
31 Indeed, then, the ecclesia down the whole of Judea and Galilee and Samaria had peace, being edified, and, going on in the fear of the Lord and the consolation of the holy spirit, multiplied.
32 Now it occurred that Peter, passing through all, comes down to the saints who are dwelling at Lydda also.
33 Now he found there a certain man named Eneas, eight years lying down on a pallet, who was paralyzed.
34 And Peter said to him, "Eneas, Jesus Christ is healing you! Rise and spread your pallet by yourself!" And immediately he rose.
35 And aware of him are all those dwelling at Lydda and Saron, who turn back to the Lord.
36 Now in Joppa there was a certain disciple named Tabitha, which, being interpreted, is termed Dorcas ["Gazelle"]. This woman was full of good acts and alms which she did.
37 Now it occurred in those days that, being infirm, she dies. Now, bathing her, they place her in an upper chamber.
38 Now, Lydda being near Joppa, the disciples, hearing that Peter is in it, dispatch two men to him, entreating, "You should not be slothful in passing through to us!"
39 Now Peter, rising, came together with them, whom, coming along, they led up into the upper chamber. And beside him stand all the widows, lamenting and exhibiting tunics and garments, whatever Dorcas made while she was with them.
40 Now Peter, ejecting them all outside and kneeling, prays. And turning about to the body, he said, "Tabitha, rise!" Now she opens her eyes, and perceiving Peter, sits up.
41 Now giving her a hand, he raises her. Now summoning the saints and the widows, he presents her alive.
42 Now it became known down the whole of Joppa, and many believe on the Lord.
43 Now it came that he remains a considerable number of days in Joppa with a certain Simon, a tanner.

Acts 10

1 Now a certain man in Caesarea, named Cornelius, a centurion of a squadron called "Italian,"
2 devout and fearing God with his entire house, doing many alms to the people and beseeching God continually,
3 perceived in a vision manifestly, as if about the ninth hour of the day, a messenger of God entering to him and saying to him, "Cornelius!"
4 Now he, looking intently at him, and becoming affrighted, said, "What is it, lord?" Now he said to him, "Your prayers and your alms ascended for a memorial in front of God.
5 And now send men to Joppa, and send after a certain Simon, who is surnamed Peter.

6 This man is lodging with a certain Simon, a tanner, whose house is beside the sea."
7 Now as the messenger who is speaking to him came away, summoning two of the domestics and a devout soldier of those who waited on him,
8 and unfolding it all to them, he dispatches them to Joppa.
9 Now, on the morrow, as they are journeying and drawing near the city, Peter went up on the housetop to pray about the sixth hour of the day.
10 Now he became ravenous and wanted to taste food. Now, while they are preparing it, an ecstasy came on him,
11 and he is beholding heaven open and a certain utensil descending, as a large sheet, with four edges, being let down on the earth,
12 in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven.
13 And a voice came to him, "Rise, Peter! Sacrifice and eat!"
14 Yet Peter said, "Far be it from me, Lord, for I never ate anything contaminating and unclean!"
15 And again, a second time, a voice came to him, "What God cleanses, do not you count contaminating!"
16 Now this occurred thrice, and straightway the utensil was taken up into heaven.
17 Now, as Peter was bewildered in himself as to what the vision which he perceived should be, lo! the men who have been dispatched by Cornelius, asking the way through to the house of Simon, stand by at the portal.
18 And, shouting, they inquired to ascertain if Simon, surnamed Peter, is lodging in this place.
19 Now, as Peter is engrossed, concerned with the vision, the spirit said to him, "Lo! three men are seeking you!"
20 But, rising, descend and go with them, nothing doubting, for I have commissioned them."
21 Now Peter, descending to the men, said, "Lo! I am he whom you are seeking. What is the cause for which you are present?"
22 Now they say, "Cornelius, a centurion, a man just and God-fearing, besides being attested by the whole nation of the Jews, is apprized by a holy messenger to send after you to come into his house, and to hear declarations from you."
23 Calling them in, then, he lodges them. Now on the morrow, on rising, he came away together with them, and some of the brethren from Joppa came with him.
24 Now on the morrow he entered into Caesarea. Now Cornelius was hoping for them, calling together his relatives and intimate friends.
25 Now as Peter came to enter, Cornelius, meeting with him, falling at his feet, worships.
26 Yet Peter raises him, saying, "Rise! I myself also am a man."
27 And, conversing with him, he entered, and is finding many come together.
28 Besides, he averred to them, "You are versed in the fact how illicit it is for a man who is a Jew to join or come to another tribe, and God shows me not to say that any man is contaminating or unclean."
29 Wherefore, without gainsaying, also, being sent after, I came. I am inquiring to ascertain, then, on what account you send after me."
30 And Cornelius averred, "Four days ago unto this hour was I fasting, and at the ninth, praying in my house, and lo! a man stood before me in splendid attire,
31 and is averring, 'Cornelius, your prayer is hearkened to, and your alms are brought to remembrance in God's sight.'
32 Send, then, into Joppa, and call for Simon, who is surnamed Peter. He is lodging in the house of Simon, a tanner, beside the sea.'
33 Forthwith, then I send to you. Besides you do ideally in coming along. Now, then, we are all present in God's sight to hear all that you have been bidden by the Lord."
34 Now Peter, opening his mouth, said, "Of a truth I am grasping that God is not partial,
35 but in every nation he who is fearing Him and acting righteously is acceptable to Him.
36 Of the word He dispatches to the sons of Israel, bringing the evangel of peace through Jesus Christ (He is Lord of all),

37 you are aware, the declaration coming to be down the whole of Judea, beginning from Galilee after the baptism which John heralds:

38 Jesus from Nazareth, as God anoints Him with holy spirit and power, Who passed through as a benefactor and healer of all those who are tyrannized over by the Adversary, for God was with Him.

39 "And we are witnesses of all that He does, both in the country of the Jews and in Jerusalem; Whom they assassinate also, hanging Him on a pole.

40 This One God rouses the third day, and gives Him to become disclosed,

41 not to the entire people, but to witnesses who have been selected before by God, to us who ate and drank together with Him after His rising from among the dead.

42 And He charges us to herald to the people and to certify that this One is He Who is specified by God to be Judge of the living and the dead.

43 To this One are all the prophets testifying: Everyone who is believing in Him is to obtain the pardon of sins through His name."

44 While Peter is still speaking these declarations, the holy spirit falls on all those hearing the word.

45 And amazed were the believers of the Circumcision, whoever come together with Peter, seeing that on the nations also the gratuity of the holy spirit has been poured out.

46 For they heard them speaking in languages and magnifying God. Then Peter answered,

47 "There can not be anyone to forbid water, so that these are not to be baptized, who obtained the holy spirit even as we."

48 Now he bids them to be baptized in the name of Jesus Christ. Then they ask him to stay some days.

Acts 11

1 Now the apostles and the brethren who are of Judea hear that the nations also receive the word of God.

2 Now when Peter went up into Jerusalem, those of the Circumcision doubted him,

3 saying that "You entered to men having uncircumcision, and you ate with them!"

4 Now Peter begins and expounded it to them consecutively, saying,

5 "I was in the city of Joppa, praying; and I perceived, in an ecstasy, a vision, a certain utensil descending, as a large sheet with four edges, being let down out of heaven; and it came as far as me.

6 Into which, looking intently, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles and the flying creatures of heaven.

7 Now I hear a voice also, saying to me, `Rise, Peter! Sacrifice and eat!'

8 Yet I said, `Far be it from me, Lord, for a thing contaminating or unclean never entered into my mouth!'

9 Yet the voice answered a second time out of heaven, `What God cleanses, do not you count contaminating!'

10 Now this occurred thrice, and it is all pulled up again into heaven.

11 "And lo! forthwith three men stand by at the house in which we were, having been dispatched from Caesarea to me.

12 Now the spirit said to me to come together with them, nothing doubting. Now these six brethren also came with me, and we entered into the man's house.

13 "Now he reports to us how he perceived the messenger, standing in his house and saying, `Dispatch to Joppa and send after Simon, who is surnamed Peter,

14 who will be speaking declarations to you by which you shall be saved, you and your entire house.'

15 "Now as I begin to speak, the holy spirit falls on them, even as on us also in the beginning.

16 Now I am reminded of the declaration of the Lord, as He said that `John, indeed, baptizes in water, yet you shall be baptized in holy spirit.'

17 If, then, God gives them the equal gratuity as to us also, when believing on the Lord Jesus Christ, who was I—able to forbid God?"

18 Now, on hearing these things, they are quiet, and glorify God, saying, "Consequently, to the nations also God gives repentance unto life!"

19 Those indeed, then, who are dispersed from the affliction which is occurring over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews only.

20 Now some of them were the Cyprian men and Cyrenians, who, coming into Antioch, spoke to the Hellenists also, evangelizing to them the Lord Jesus.

21 And the hand of the Lord was with them. Besides, a vast number who believe turn back to the Lord.

22 Now the account concerning them is heard in the ears of the ecclesia which is in Jerusalem, and they delegate Barnabas to Antioch,

23 who, coming along and perceiving the grace of God, rejoiced and entreated all with purpose of heart to be remaining in the Lord—

24 for he was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

25 Now he came away to Tarsus to hunt Saul,

26 and finding him, he led him to Antioch. Now it came that they are gathered a whole year, also, in the ecclesia, and teach a considerable throng. Besides, in Antioch first, the disciples are styled "Christians."

27 Now in these days prophets came down from Jerusalem to Antioch.

28 Now one of them, named Agabus, rising, signifies through the spirit, the great famine which is about to be on the whole inhabited earth, which occurred under Claudius.

29 Now according as any of the disciples thrived, each of them designate something to send to the brethren dwelling in Judea, for dispensing;

30 which they do also, dispatching to the elders through the hand of Barnabas and Saul.

Acts 12

1 Now at that season Herod the king put forth his hands to illtreat some from the ecclesia.

2 Now he assassinated James, the brother of John, with the sword.

3 Now perceiving that it is pleasing to the Jews, he proceeded to apprehend Peter also (now they were the days of unleavened bread),

4 whom, arresting also, he placed in jail, giving him over to four quaternions of soldiers to guard him, intending after the Passover to lead him up to the people.

5 Peter, indeed, then, was kept in the jail, yet prayer was earnestly made by the ecclesia to God concerning him.

6 Now when Herod was about to be leading him to them, in that night Peter was reposing between two soldiers, bound with two chains, besides which guards before the door kept the jail.

7 And lo! a messenger of the Lord stood by, and a light shines in the room. Now smiting Peter on the side, he rouses him, saying, "Rise quickly!" And off fall his chains from his hands.

8 Now the messenger said to him, "Gird yourself and bind on your soles." Now he does thus. And he is saying to him, "Throw your cloak about you and follow me."

9 And, coming out, he followed him. And he had not perceived that what is occurring by means of the messenger is true, yet he seemed to be observing a vision.

10 Now, passing through the first jail and the second, they come to the iron gate that brings them into the city, which spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger withdrew from him.

11 And Peter, coming to himself, said, "Now I truly am aware that the Lord delegates His messenger, and extricates me out of the hand of Herod and all the hope of the Jewish people.

12 Besides, being conscious, he came to the house of Mary, the mother of John who is surnamed Mark, where a considerable number were, convened together and praying.

13 Now at his knocking at the door of the portal, a maid approached to obey, named Rhoda.
14 And, recognizing the voice of Peter, for joy she does not open the portal. Yet, running in, she reports Peter standing before the portal.
15 Yet they say to her, "You are mad!" Yet she stoutly insisted on having it thus. Yet they said, "It is his messenger."
16 Yet Peter persisted in knocking. Now, opening, they perceive him and were amazed.
17 Yet gesturing with a hand to them to hush, he relates to them how the Lord led him out of the jail. Besides, he said, "Report these things to James and the brethren." And, coming out, he went to a different place.
18 Now, at the coming of day, there was no slight disturbance among the soldiers as to what, consequently, became of Peter.
19 Now Herod, seeking for him and not finding him, examining the guards, orders them to be led away to death. And, coming down from Judea into Caesarea, he tarried there.
20 Now he was in a fighting fury with the Tyrians and Sidonians. Yet, with one accord, they were present with him, and, persuading Blastus, the king's chamberlain, they requested peace, because their country was nourished from the king's.
21 Now on a set day, Herod, dressed in royal attire, being seated on the dais, harangued to them.
22 Now the populace retorted, "A god's voice, and not a man's!"
23 Now instantly a messenger of the Lord smites him, because he gives not the glory to God, and, becoming the food of worms, he gives up his soul.
24 Yet the word of God grows and was multiplied.
25 Now Barnabas and Saul return out of Jerusalem, completing the dispensing, taking along with them John, who is surnamed "Mark."

Acts 13

1 Now there were in Antioch, to accord with the ecclesia which is there, prophets and teachers, both Barnabas and Simeon, called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and Saul.
2 Now, at their ministering to the Lord and fasting, the holy spirit said, "Sever, by all means, to Me Barnabas and Saul for the work to which I have called them."
3 Then, fasting and praying and placing their hands on them, they dismiss them.
4 They, indeed, then, being sent out by the holy spirit, came down into Seleucia. Besides, from thence they sail away to Cyprus.
5 And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.
6 Now, passing through the whole island up to 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 Paul, an intelligent man. He, calling to him Barnabas and Saul, seeks to hear the word of God.
8 Now Elymas, the "Magician" (for thus is his name construed), withstood them, seeking to pervert the proconsul from the faith.
9 Now Saul, who is also Paul, being filled with holy spirit, looking intently at him,
10 said, "O, full of all guile and all knavery, son of the Adversary, enemy of all righteousness, will you not cease perverting the straight ways of the Lord?
11 And now, lo! the hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time." Now instantly there falls on him a fog and darkness, and, going about, he sought someone to lead him by the hand.
12 Then the proconsul, perceiving what has occurred, believes, being astonished at the teaching of the Lord.
13 Now setting out from Paphos, those about Paul came to Perga of Pamphylia. Yet John, departing from them, returns to Jerusalem.

14 Now they, passing through from Perga, came along into Antioch, Pisidia, and, entering into the synagogue the day of the sabbaths, they are seated.

15 Now, after the reading of the law and the prophets, the chiefs of the synagogue dispatch to them, saying, "Men, brethren, if there is in you any word of entreaty for the people, say it."

16 Now Paul, rising and gesturing with his hand, said "Men, Israelites, and those who are fearing God, hear!

17 The God of this people Israel chooses our fathers, and exalts the people in the sojourn in the land of Egypt, and with a high arm He led them out of it.

18 And for about forty years' time He carries them, as a nurse, in the wilderness.

19 And, pulling down seven nations in the land of Canaan, He distributes their land by lot

20 (about four hundred and fifty years). And after this He gives judges till Samuel the prophet.

21 And thence they request a king, and God gives them Saul, son of Kish, a man out of the tribe of Benjamin, forty years.

22 And, deposing him, He rouses David for their king, to whom He said also, in testifying, 'I found David, of Jesse, a man according to My heart, who will be doing all My will.'

23 From this one's seed, God, according to the promise, led to Israel a Saviour, Jesus.

24 "The previous heralding of John, before His personal entrance, was the baptism of repentance to the entire people of Israel.

25 Now as John completed his career, he said, 'What you are suspecting me to be, I am not. But lo! coming after me is One, the sandal of Whose feet I am not worthy to loose.'

26 "Men! Brethren! Sons of the race of Abraham, and those among you who are fearing God! To us was the word of this salvation dispatched.

27 For those dwelling in Jerusalem and their chiefs, being ignorant of Him and of the voices of the prophets which are read on every sabbath, fulfill them in judging Him.

28 And, finding not one cause of death, they request Pilate to have Him despatched.

29 "Now as they accomplish all that which is written concerning Him, taking Him down from the pole, they place Him in a tomb.

30 Yet God rouses Him from among the dead:

31 Who was seen on more days by those who ascend with Him from Galilee to Jerusalem, who are now His witnesses to the people.

32 "And we are bringing to you the evangel which comes to be a promise to the fathers,

33 that God has fully fulfilled this for our children in raising Jesus, as it is written in the second psalm also, 'My Son art Thou; I, today, have begotten Thee.'

34 Now, seeing that He raises Him from among the dead, by no means longer about to return to decay, He has thus declared that, I shall be giving you 'the faithful benignities of David.'

35 Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy Benign One to be acquainted with decay.'

36 For David, indeed, subserving his own generation by God's counsel, was put to repose, and was added to his fathers, and was acquainted with decay;

37 yet He Whom God rouses was not acquainted with decay.

38 "Let it then be known to you, men, brethren that through this One is being announced to you the pardon of sins,

39 and from all from which you could not be justified in the law of Moses, in this One everyone who is believing is being justified.

40 "Beware then, that that which has been declared in the prophets may not be coming on you:

41 Perceive, you despisers, and marvel, and disappear! for a work am I working in your days—a work which you should by no means be believing if anyone should be detailing it to you."

42 Now, at their being out, they entreated that these declarations be spoken to them on the intervening sabbath.

43 Now the synagogue having broken up, many of the Jews and the reverent proselytes follow Paul and Barnabas, who, speaking to them, persuaded them to remain in the grace of God.

44 Now on the coming sabbath almost the entire city was gathered to hear the word of the Lord.

45 Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted the things spoken by Paul, blaspheming.
46 Being bold, both Paul and Barnabas, say, "To you first was it necessary that the word of God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves not worthy of eonian life, lo! we are turning to the nations.
47 For thus the Lord has directed us: I have appointed Thee for a light of the nations; for Thee to be for salvation as far as the limits of the earth."
48 Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were set for life eonian.
49 Now the word of the Lord was carried through the whole country.
50 Yet the Jews spur on the reverent, respectable women, and the foremost ones of the city, and rouse up persecution for Paul and Barnabas, and they ejected them from their boundaries.
51 Now they, shaking the dust off their feet against them, came to Iconium.
52 And the disciples were filled with joy and holy spirit.

Acts 14

1 Now in Iconium the same thing occurred at their entering into the synagogue of the Jews and speaking, so that a vast multitude of both Jews and Greeks believe.
2 Yet the stubborn Jews rouse up and provoke the souls of the nations against the brethren.
3 They, indeed, then, tarry a considerable time, speaking boldly in the Lord, Who is testifying to the word of His grace, granting signs and miracles to occur through their hands.
4 Now the multitude of the city is rent; these, indeed, were with the Jews, yet those with the apostles.
5 Now as there came to be an onset both of the nations and the Jews, together with their chiefs, to outrage and pelt them with stones,
6 being conscious of it, they fled for refuge into the cities of Lycaonia: Lystra and Derbe, and the country about.
7 And there they were bringing the evangel.
8 And a certain man in Lystra, impotent in the feet, sat there, lame from his mother's womb, who never walks.
9 This one hears Paul speaking, who, looking intently at him, and perceiving that he has faith to be saved,
10 said with a loud voice, "Rise upright on your feet!" And he leaps, and walked.
11 Besides, the throngs, perceiving what Paul does, lift up their voice in Lycaonian saying, "The gods, made like men, descended to us!"
12 Besides, they called Barnabas Zeus, yet Paul, Hermes, since, in fact, he was the leading speaker.
13 Besides, the priest of the Zeus which is before the city, bringing bulls and garlands to the portals, wanted to sacrifice together with the throngs.
14 Now, on hearing this, the apostles Barnabas and Paul, tearing their garments, spring out into the throng, crying
15 and saying, "Men! Why are you doing these things? We also are men, of like emotions as you, bringing the evangel to you to turn you back from these vain things to the living God, Who makes heaven and the earth and the sea and all that is in them,
16 Who, in bygone generations, leaves all the nations to go their ways,
17 although He leaves Himself not without the testimony of good acts, giving showers from heaven and fruitbearing seasons, filling our hearts with nourishment and gladness."
18 And, saying these things, they hardly stop the throngs, so as not to be sacrificing to them.
19 Yet Jews from Antioch and Iconium come on, and, persuading the throngs, and stoning Paul, they dragged him outside of the city, inferring that he is dead.
20 Yet, when the disciples surround him, rising, he entered into the city. And on the morrow he came out with Barnabas to Derbe.

21 Evangelizing that city besides, and making a considerable number of disciples, they return into Lystra and into Iconium and into Antioch,
22 establishing the souls of the disciples, besides entreating them to remain in the faith and saying that, "Through many afflictions must we be entering into the kingdom of God."
23 Now, selecting elders for them according to the ecclesia, praying with fastings, they committed them to the Lord in Whom they had believed.
24 And passing through into Pisidia, they came to Pamphylia.
25 And, speaking the word of the Lord in Perga, they descended to Attalia,
26 and thence they sail away to Antioch, whence they were given over to the grace of God for the work which they fulfill.
27 Now coming along and gathering the ecclesia, they informed them of whatever God does with them, and that He opens to the nations a door of faith.
28 Now they tarried no brief time with the disciples.

Acts 15

1 And some, coming down from Judea, taught the brethren that, "If you should not be circumcised after the custom of Moses, you can not be saved."
2 Now as Paul and Barnabas come to have no slight commotion and questioning with them, they prescribe that Paul and Barnabas and some others from among them are to go up to the apostles and elders in Jerusalem concerning this question.
3 They indeed, then, being sent forward by the ecclesia, passed through Phoenicia as well as Samaria, detailing the turning about of the nations. And they caused great joy to all the brethren.
4 Now coming along into Jerusalem, they were received by the ecclesia and the apostles and the elders. Besides, they inform them of whatever God does with them.
5 Yet some from the sect of the Pharisees who have believed rise up, saying that they must be circumcised, besides charging them to keep the law of Moses.
6 Now the apostles and the elders were gathered to see about this matter.
7 Now, there coming to be much questioning, rising, Peter said to them, "Men! Brethren! You are versed in the fact that from the days at the beginning God chooses among you, that through my mouth the nations are to hear the word of the evangel and believe.
8 And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also,
9 and in nothing discriminates between us and them, cleansing their hearts by faith.
10 Why, then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we are strong enough to bear?
11 But through the grace of the Lord Jesus we are believing, to be saved in a manner even as they."
12 Now the entire multitude hushes, and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them.
13 Now after they hush, James answered saying, "Men! Brethren! Hear me!
14 Simeon unfolds how God first visits the nations, to obtain out of them a people for His name.
15 And with this agree the words of the prophets, according as it is written,
16 After these things I will turn back, `And I will rebuild the tabernacle of David which has fallen... And its overturned structure will I rebuild, And I will re-erect it...
17 So that those left of mankind should be seeking out the Lord, And all the nations, on them over whom My name is invoked, Is saying the Lord, Who is doing these things.'
18 Known from the eon to the Lord is His work.
19 "Wherefore I decide not to be harassing those from the nations who are turning back to God,
20 but to write an epistle to them to be abstaining from ceremonial pollution with idols, and prostitution, and what is strangled, and blood.
21 For Moses, from ancient generations, city by city, has those who are heralding him, being read on every sabbath in the synagogues."

22 Then it seems good to the apostles and the elders, together with the whole ecclesia, choosing men from among them, to send to Antioch, together with Paul and Barnabas, Judas, called Bar-Sabbas, and Silas, leading men among the brethren.

23 writing through their hand as follows: "The apostles and the elders and the brethren, to the brethren at Antioch and Syria and Cilicia, out of the nations: Rejoice!

24 "Since, in fact, we hear that some coming out from us disturb you with words, dismantling your souls, whom we gave no assignment,

25 it seems good to us, in coming to be of one accord, choosing men, to send them to you with our beloved Barnabas and Paul,

26 men who give up their souls for the name of our Lord Jesus Christ.

27 We have, then, commissioned Judas and Silas, and they are reporting the same by word.

28 For it seems good to the holy spirit and to us in nothing to be placing one more burden on you save these essentials:

29 to be abstaining from idol sacrifices, and blood, and what is strangled and prostitution; from which, carefully keeping yourselves, you will be well engaged. Farewell!"

30 They indeed, then, being dismissed, came down to Antioch, and gathering the multitude, hand them the epistle.

31 Now, reading it, they rejoiced at the consolation.

32 Both Judas and Silas, they also being prophets, by many a word entreat and establish the brethren.

33 Now, after spending some time, they were dismissed with peace from the brethren to those who commission them.

35 Yet Paul and Barnabas tarried in Antioch, teaching and bringing the evangel of the word of the Lord, with many others also.

36 Now, after some days, Paul said to Barnabas, "By all means, turning back, we should be visiting the brethren at every city in which we announce the word of the Lord, to see how they are faring."

37 Now Barnabas intended to take along with them John also, who is called Mark.

38 Yet Paul counted the man who withdraws from them from Pamphylia and comes not with them to the work—this man not worthy to take along.

39 Now they became so incensed as to recoil from one another. Besides, Barnabas, taking Mark along, sails off to Cyprus.

40 Now Paul, singling out Silas, came away, being given over to the grace of the Lord by the brethren.

41 Now he passed through Syria and Cilicia, establishing the ecclesias.

Acts 16

1 Now he arrives also at Derbe and at Lystra. And lo! a certain disciple was there, named Timothy, the son of a believing Jewish woman, yet of a Greek father,

2 who was attested by the brethren in Lystra and Iconium.

3 This one Paul wants to come out with him, and, taking him, circumcised him because of the Jews who are in those places, for they all were aware that his father belonged to the Greeks.

4 Now, as they went through the cities, they give over to them the decrees to maintain, which have been decided upon by the apostles and elders who are in Jerusalem.

5 The ecclesias, indeed, then, were stable in the faith and superabounded in number day by day.

6 Now they passed through Phrygia and the Galatian province, being forbidden by the holy spirit to speak the word in the province of Asia.

7 Yet, coming about Mysia, they tried to go into Bithynia, and the spirit of Jesus does not let them.

8 Yet they, passing by Mysia, descended into Troas.

9 And during the night a vision was seen by Paul. A certain man, a Macedonian, was standing and entreating him, and saying, "Cross over into Macedonia! Help us!"

10 Now as he perceived the vision, we immediately seek to come out to Macedonia, deducing that God has called us to bring the evangel to them.

11 Now, setting out from Troas, we run straight to Samothrace, yet the ensuing day to Neapolis, 12 and thence to Philippi, which is the foremost city of that part of Macedonia, a colony. Now we were in this city, tarrying some days.

13 Besides, on the day of the sabbaths we came outside of the gate beside a river, where we inferred there is prayer, and, being seated, we spoke to the women who are coming together.

14 And a certain woman named Lydia, a seller of purple of the city of Thyatira, revering God, heard, whose heart the Lord opens up to heed what is spoken by Paul.

15 Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be faithful to the Lord, enter into my house and remain." And she urges us.

16 Now it occurred, at our going to prayer, a certain maid, having a python spirit, meets us, who afforded a vast income to her masters, divining.

17 She, following after Paul and us, cried, saying, "These men are slaves of God most high, who are announcing to you a way of salvation!"

18 Now this she did on many days. Now Paul, being exasperated and turning about, said to the spirit, "I am charging you, in the name of Jesus Christ, to be coming out from her!" And it came out the same hour.

19 Now her masters, perceiving that the expectation of their income was come out, getting hold of Paul and Silas, draw them into the market to the magistrates,

20 and, leading them to the officers, say, "These men are confounding our city. Belonging to the Jews,

21 they are also announcing customs which it is not allowed us to assent to, nor to do, being Romans."

22 And the throng assailed them, and the officers, tearing off their garments, ordered them to be flogged with rods.

23 Besides, placing on them many blows, they cast them into jail, charging the warden to keep them securely,

24 who, getting such a charge, casts them into the interior jail, and secures their feet in the stocks.

25 Now at midnight Paul and Silas were praying and sang hymns to God. Now the prisoners listened to them.

26 Now suddenly a great quake occurred, so that the foundations of the prison are shaken. Now instantly all the doors were opened, and the bonds of all were slacked.

27 Now the warden, coming out of his sleep, and perceiving the doors of the jail open, pulling his sword, was about to despatch himself, inferring that the prisoners have escaped.

28 Yet Paul shouts with a loud voice, saying, "You should commit nothing evil to yourself, for we are all in this place."

29 Now, requesting lights, he springs in, and, coming to be in a tremor, prostrates to Paul and Silas,

30 and, preceding them out, averred, "Masters, what must I be doing that I may be saved?"

31 Now they say, "Believe on the Lord Jesus, and you shall be saved, you and your household."

32 And they speak to him the word of the Lord, together with all those in his house.

33 And, taking them aside, in that hour of the night he bathes off their blows, and is baptized, he and all his family, instantly.

34 Besides, leading them up into his house, he sets a table before them, and exults with all his household, having believed God.

35 Now, day coming on, the officers dispatch the constables, saying "Release those men."

36 Now the warden reports these words to Paul, that "The officers have dispatched that you may be released. Then, coming out now, go in peace."

37 Yet Paul averred to them, "Lashing us in public, uncondemned, men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! No! But let them come themselves and lead us out!"

38 Now the constables report these declarations to the officers. Now they were afraid, hearing that they are Romans.

39 And, coming, they entreat them, and, leading them out, asked them to come away from the city.

40 Now, coming out from the jail, they came in to Lydia, and, seeing the brethren, they console them and came away.

Acts 17

1 Now, traversing Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 Now, as was Paul's custom, he entered to them, and on three sabbaths he argues with them from the scriptures,

3 opening up and placing before them that the Christ must suffer and rise from among the dead, and that "This One is the Christ—the Jesus Whom I am announcing to you."

4 And some of them are persuaded, and were allotted to Paul and Silas, both a vast multitude of the reverent Greeks, and of the foremost women not a few.

5 Now the Jews, being jealous and taking to themselves some wicked men of the loafers and making up a mob, made a tumult in the city, and, standing by the house of Jason, they sought to lead them before the populace.

6 Now, not finding them, they dragged Jason and some brethren to the city magistrates, imploring that "Those who raise the inhabited earth to insurrection, these are present in this place also,

7 whom Jason has entertained. And all these are committing things contravening the decrees of Caesar, saying there is a different king, Jesus."

8 Now they disturb the throng and the city magistrates on hearing these things.

9 And obtaining bail from Jason and the rest, they release them.

10 Now the brethren immediately send out both Paul and Silas by night into Berea, who are away, coming along into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, who receive the word with all eagerness, examining the scriptures day by day, to see if these have it thus.

12 Many of them, indeed, then, believe, and of the respectable Greek women and men not a few.

13 Now as the Jews from Thessalonica know that in Berea also the word of God was announced by Paul, they came there also, agitating and disturbing the throngs.

14 Now immediately, then, Paul was sent away by the brethren to go as far as the sea. Besides, both Silas and Timothy remain behind there.

15 Now those who are conducting Paul led him as far as Athens, and, obtaining a direction to Silas and Timothy that they may be coming most quickly to him, they are off.

16 Now, while Paul was waiting for them in Athens, his spirit was incited in him at beholding the city being idol-ridden.

17 Indeed, then, he argued in the synagogue with the Jews and with the reverent, and in the market on every day with those happening along.

18 Now some of the Epicurean as well as Stoic philosophers parleyed with him, and some said, "Whatever may this rook be wanting to say?" Yet others, "He seems to be an announcer of strange demons," seeing that he brought them the evangel of Jesus and the resurrection.

19 Besides, getting hold of him, they led him to the Areopagus, saying, "Can we know what this new teaching is, which is spoken of by you?"

20 For strange is what you are bringing to our hearing. We are resolved, then, to know what this is wanting to be."

21 Now all the Athenians, and the repatriated guests, had opportunity for nothing different than to be saying something or hearing something newer.

22 Now Paul, standing in the center of the Areopagus averred, "Men! Athenians! On all sides am I beholding how unusually religious you are.

23 For, passing through and contemplating the objects of your veneration, I found a pedestal also, on which had been inscribed, 'To an Unknowable God.' To Whom then, you are ignorantly devout, This One am I announcing to you.

24 The God Who makes the world and all that is in it, He, the Lord inherent of heaven and earth, is not dwelling in temples made by hands,

25 neither is He attended by human hands, as if requiring anything, since He Himself gives to all life and breath and all.

26 Besides, He makes out of one every nation of mankind, to be dwelling on all the surface of the earth, specifying the setting of the seasons and the bounds of their dwelling,

27 for them to be seeking God, if, consequently, they may surely grope for Him and may be finding Him, though to be sure, not far from each one of us is He inherent,

28 for in Him we are living and moving and are, as some poets of yours also have declared, 'For of that race also are we.'

29 The race, then, is inherently of God; we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment.

30 "Indeed, then, condoning the times of ignorance, God is now charging mankind that all everywhere are to repent,

31 forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness by the Man Whom He specifies, tendering faith to all, raising Him from among the dead—"

32 Now, on hearing of the resurrection of the dead, these, indeed, jeered, yet those say, "We will hear you concerning this again also."

33 Thus Paul came out of their midst.

34 Yet some men, being joined to him, believe, among whom were Dionysius, the Areopagite, also, and a woman named Damaris, and others with them.

Acts 18

1 After these things, departing from Athens, he came to Corinth.

2 And, finding a certain Jew named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius prescribed that all the Jews depart from Rome), he came to them,

3 and, because of his being of a like trade, he remained with them and worked, for they were tentmakers by trade.

4 Now he argued in the synagogue on every sabbath and persuaded both Jews and Greeks.

5 Now, as both Silas and Timothy came down from Macedonia, Paul was pressed in the word, certifying to the Jews that Jesus is the Christ.

6 Now at their resisting and blaspheming, shaking out his garments, he said to them, "Your blood be on your head! Clear am I! From now on I shall go to the nations."

7 And, proceeding thence, he entered the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to the synagogue.

8 Now Crispus, the chief of the synagogue, believes the Lord, together with his whole household. And many of the Corinthians, hearing, believed and were baptized.

9 Now the Lord said to Paul, in the night, through a vision, "Fear not! but be speaking; and you should not be silent,

10 because I am with you, and no one shall place hands on you to illtreat you, because there are many people of Mine in this city."

11 Now he is seated one year and six months, teaching the word of God among them.

12 Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him to the dais,

13 saying that, "Aside from the law, is this man inducing men to revere God."

14 Now Paul being about to open his mouth, Gallio said to the Jews, "If, indeed, it were some injury or wicked knavery, O Jews, I might, on that account tolerate you."

15 Yet if they are questions concerning a word, and names, and a law of yours, you see to it! A judge of these I am not intending to be!"

16 And he drives them away from the dais.

17 Yet they all, getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared for none of these things.

18 Now Paul, remaining still a considerable number of days with the brethren, taking leave, sailed off to Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow.

19 Now they arrive at Ephesus and he left them there. Yet he, entering the synagogue, argues with the Jews.

20 Yet at their asking him to stay on more time, he does not consent,

21 but, taking leave and saying, "I shall come back again to you, God willing," he set out from Ephesus.

22 And, coming down into Caesarea, going up and greeting the ecclesia, he descended to Antioch.

23 And, spending some time, he came away, passing consecutively through the Galatian province and Phrygia, establishing all the disciples.

24 Now a certain Jew named Apollos, a native Alexandrian, a scholarly man, arrives at Ephesus, being able in the scriptures.

25 He was instructed in the way of the Lord, and fervent in spirit. He spoke and taught accurately what concerns Jesus, being versed only in the baptism of John.

26 Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the way of God to him more accurately.

27 Now, at his intending to pass through into Achaia, the brethren, promoting it, write to the disciples to welcome him, who, coming along, parleyed much with those who have believed through grace,

28 for he strenuously and thoroughly confuted the Jews in public, exhibiting through the scriptures that Jesus is the Christ.

Acts 19

1 Now it occurred while Apollos is in Corinth, Paul, passing through the upper parts, comes down to Ephesus and, finding some disciples,

2 said to them, "Did you obtain holy spirit on believing?" Yet they to him, "Nay, neither hear we if there is holy spirit."

3 Yet he said, "Into what, then, are you baptized?" Yet they say, "Into John's baptism."

4 Yet Paul said, "John baptizes with the baptism of repentance, telling the people that in the One coming after him they should be believing, that is, in Jesus."

5 Now, hearing this, they are baptized in the name of the Lord Jesus.

6 And at the placing of Paul's hands on them, the holy spirit came on them. Besides, they spoke languages and prophesied.

7 Now there were, in all, about twelve men.

8 Now, entering the synagogue, he spoke boldly for three months, arguing and persuading as to that which concerns the kingdom of God.

9 Now, as some were hardened and stubborn, saying evil things of the way before the multitude, withdrawing from them, he severs the disciples, arguing day by day in the school of Tyrannus.

10 Now this occurred for two years, so that all those dwelling in the province of Asia hear the word of the Lord, both Jews and Greeks.

11 Besides, powerful deeds, not the casual kind, God did through the hands of Paul,

12 so that handkerchiefs or aprons from his cuticle are carried away to the infirm also, to clear the diseases from them. Besides, wicked spirits go out.

13 Now some of the wandering Jews also, exorcists, take in hand to name the name of the Lord Jesus over those having wicked spirits, saying, "I am adjuring you by the Jesus Whom Paul is heralding!"

14 Now there were some seven sons of Sceva, a Jew, a chief priest, doing this.

15 Yet answering, the wicked spirit said to them, "Jesus, indeed, I know, and in Paul am I versed, yet who are you?"

16 And leaping on them, the man in whom the wicked spirit was, getting the mastery of both, is too strong for them, so that, naked and wounded, they are escaping out of that house.

17 Now this became known to all, both Jews and Greeks, who are dwelling in Ephesus. And fear falls on them all, and magnified was the name of the Lord Jesus.

18 Besides, many who have believed came, confessing and informing them of their practices.

19 Now a considerable number of those practicing the meddling arts, carrying together the scrolls, burned them up in sight of all. And they compute their value and found it to be fifty thousand pieces of silver.

20 Thus mightily the word of the Lord grows and was strong.

21 Now as these things were fulfilled, Paul pondered in spirit, passing through Macedonia and Achaia, to go to Jerusalem, saying that, "After my coming to be there I must see Rome also."

22 Now dispatching to Macedonia two of those serving him, Timothy and Erastus, he attended, for the time, to the province of Asia.

23 Now at that season no slight disturbance occurred concerning the way;

24 for a certain man named Demetrius, a silversmith, making silver temples of Artemis, afforded no slight income to the artificers,

25 whom convening together, as also the workers about such things, he said, "Men! You are versed in the fact that by this vocation we thrive,

26 and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this Paul by his persuading causes a considerable throng to stand aloof, saying that they are not gods which are coming into being by means of hands.

27 Now, not only is this endangering our party, by it coming to be confuted, but the sanctuary of the great goddess Artemis also is being thereby reckoned nothing. Besides, her magnificence is about to be pulled down also, whom the whole province of Asia and the inhabited earth is revering."

28 Now, hearing this and becoming full of fury, they cried, saying, "Great is Artemis of the Ephesians!"

29 And filled is the city with the confusion. Besides, they rush with one accord into the theater, gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul.

30 (Now, at Paul's intending to enter in to the populace, the disciples did not let him.

31 Yet some of the chiefs of the province of Asia also, being his friends, sending to him, entreated him not to venture into the theater himself.)

32 Others, indeed, then, cried some other thing, for the ecclesia was in confusion, and the majority were not aware on what account they had come together.

33 Now they unite on Alexander, one of the throng, the Jews pushing him forward. Now Alexander, gesturing with his hand, wanted to make a defense to the populace.

34 Yet, on recognizing that he is a Jew, one voice came from all for about two hours, crying, "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"

35 Now, composing the throng, the scribe is averring, "Men! Ephesians!" What man is there who does not know that the city of the Ephesians is sexton of the temple of the great Artemis and of that which fell from Zeus?

36 These things, then, not being gainsaid, you must possess composure and no one commit anything rash.

37 For you led these men, who are neither despoilers of the sanctuary, nor blasphemers of our goddess.

38 Indeed, then, if Demetrius and the artificers with him have a charge against anyone, court sessions are being held, and there are proconsuls; let them be indicting one another.

39 Now if you are seeking for anything concerning other things, in the legal ecclesia will it be explained.

40 For we are also in danger of being indicted concerning today's commotion, there inhering not one cause concerning which we shall be able to render any account concerning this riot."

41 And, saying these things, he dismisses the ecclesia.

Acts 20

1 Now after the tumult ceased, Paul, sending after the disciples and consoling and saluting them, came away to go into Macedonia.

2 Now, passing through those parts and entreating them with many a word, he came into Greece.

3 Besides, spending three months, at there coming to be a plot against him by the Jews, being about to set out for Syria, he came to be of the opinion that he would return through Macedonia.

4 Now it was arranged for him to be met, as far away as the province of Asia, by Sopater Pyrrhus, a Berean, yet of the Thessalonians, Aristarchus and Secundus, and Gaius the Derbian, and Timothy, yet of the province of Asia, Tychicus and Trophimus.

5 Now these, coming before, remained for us in Troas.

6 Yet we' sail off from Philippi after the days of unleavened bread, and came to them in Troas in five days, where we tarry seven days.

7 Now on one of the sabbaths, at our having gathered to break bread, Paul argued with them, being about to be off on the morrow. Besides, he prolonged the word unto midnight.

8 Now there were a considerable number of torches in the upper chamber where we were gathered.

9 Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing still more, being sunk from sleep, falls down from the third story, and was picked up dead.

10 Now Paul, descending, falls on him, and, embracing him, said, "Make no tumult, for his soul is in him."

11 Now, going up and breaking bread and tasting, besides conversing a considerable time until daybreak, thus he came away.

12 Now they led the boy alive, and were not measurably consoled.

13 Now we', coming before to the ship, set out for Assos, thence being about to take up Paul, for thus it has been prescribed, he being about to go on foot.

14 Now as he came up with us in Assos, taking him up, we came to Mitylene.

15 And sailing from thence, the ensuing day we arrive abreast of Chios, yet on another we put in at Samos, yet the next we came to Miletus,

16 for Paul had decided to sail by Ephesus, so that he may not be coming to linger in the province of Asia, for he hurried, if it may be possible for him to be in Jerusalem by the day of Pentecost.

17 Now from Miletus, sending to Ephesus, he calls for the elders of the ecclesia.

18 Now as they came along to him, he said to them, "You are versed in the facts, from the first day on which I stepped into the province of Asia, how I came to be with you all the time,

19 slaving for the Lord with all humility and tears, and the trials which befell me by the plots of the Jews;

20 how under no circumstances did I shrink from informing you of anything which was expedient, and teaching you in public and at your homes,

21 certifying to both Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ.

22 "And now, lo! I, bound in spirit, am going to Jerusalem, not being aware what I will meet with in it,

23 more than that the holy spirit, city by city, certifies to me, saying that bonds and afflictions are remaining for me.

24 But of nothing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I got from the Lord Jesus, to certify the evangel of the grace of God.

25 "And now, lo! I am aware that you all, among whom I passed through heralding the kingdom, shall be seeing my face no longer.
26 Wherefore I am attesting to you in this very day that I am clear from the blood of all,
27 for under no circumstances do I shrink from informing you of the entire counsel of God.
28 "Take heed to yourselves and to the entire flocklet, among which the holy spirit appointed you supervisors, to be shepherding the ecclesia of God, which He procures through the blood of His Own.
29 Now I am aware that, after I am out of reach, burdensome wolves will be entering among you, not sparing the flocklet.
30 And from among yourselves will arise men, speaking perverse things to pull away disciples after themselves.
31 Wherefore watch, remembering that for three years, night and day, I cease not admonishing each one with tears.
32 And now I am committing you to God and to the word of His grace, which is able to edify and give the enjoyment of an allotment among all who have been hallowed.
33 "I covet no one's silver or gold or vesture.
34 You know that these hands subserve my needs, and of those who are with me.
35 All I intimate to you, that, thus toiling, you must be supporting the infirm. Besides, remember the words of the Lord Jesus, that He said, `Happy is it to give rather than to get.'"
36 And, saying these things, at his kneeling together with them all, he prays.
37 Now there came to be considerable lamentation by all, and falling on Paul's neck, they kissed him fondly,
38 being pained especially at the word which he had declared, that no longer are they about to behold his face. Yet they sent him forward into the ship.

Acts 21

1 Now as we came to set out, being pulled away from them, running straight, we came to Coos, yet the next day to Rhodes, and thence to Patara.
2 And finding a ship ferrying to Phoenicia, stepping on board, we set out.
3 Now, Cyprus looming up, and leaving it on the left, we sailed to Syria, and came down to Tyre, for there the ship was unloading the cargo.
4 Now, finding the disciples, we stay there seven days, who said to Paul, through the spirit, not to be stepping on board to Jerusalem.
5 Now, when the days came to fit us out, coming away, we went, all sending us forward, together with the wives and children, till outside of the city. And kneeling on the beach, praying,
6 we pull away from one another, and stepped into the ship. Yet they return to their own.
7 Now we, terminating the voyage, from Tyre descended to Ptolemais, and, greeting the brethren, we remain one day with them.
8 Now, on the morrow, coming away, we came to Caesarea, and, entering into the house of Philip the evangelist, who is of the seven, we remain with him.
9 Now there were four daughters of this man, virgins, prophesying.
10 Now at our staying on more days, a certain prophet came down from Judea, named Agabus.
11 And coming to us and picking up Paul's girdle, binding his own feet and hands, he said, "Now this the holy spirit is saying, `The man whose girdle this is, shall the Jews in Jerusalem be binding thus, and they shall be giving him over into the hands of the nations.'"
12 Now as we hear these things, both we and those in the place entreated him not to go up to Jerusalem.
13 Then Paul answered and said, "What are you doing, lamenting and unnerving my heart? For I hold myself in readiness, not only to be bound, but to die also in Jerusalem for the name of the Lord Jesus."
14 Now, as he was not persuaded, we are quiet, saying, "Let the will of the Lord be done!"
15 Now after these days, taking up our baggage, we went up into Jerusalem.

16 Now disciples from Caesarea, also, came together with us, leading us to Mnason, a certain Cyprian, a disciple from the beginning, with whom we should lodge.

17 Now at our coming to be in Jerusalem, the brethren welcome us with gratification.

18 Now by the ensuing day, Paul had been in, together with us, to James. Besides, all the elders came along.

19 And, greeting them, he unfolded, one by one, each of the things which God does among the nations through his dispensation.

20 Now those who hear glorified God. Besides, they said to him, "You are beholding, brother, how many tens of thousands there are among the Jews who have believed, and all are inherently zealous for the law?"

21 Now they were instructed concerning you that you teach all the Jews among the nations apostasy from Moses, telling them not to be circumcising their children, nor yet to be walking in the customs.

22 What is it, then? Undoubtedly a multitude must come together, for they will hear that you have come.

23 This, then, which we are saying to you, do. With us are four men having a vow on them.

24 Taking these along, be purified together with them, and bear their expenses, that they should be shaving their heads, and all will know that what they have been instructed concerning you is nothing, but you also are observing the elements and you yourself are maintaining the law.

25 Now concerning those of the nations who have believed, we write an epistle, deciding they are to guard themselves from idol sacrifice, besides from blood also, and what is strangled, and from prostitution."

26 Then Paul, taking the men along on the next day, being purified together with them, had been in the sanctuary, publishing the full completion of the days of purification, till the approach present for each one of them was offered.

27 Now as the seven days were about to be concluding, Jews from the province of Asia, gazing at him in the sanctuary, threw the entire throng into confusion, and laid hands on him,

28 crying, "Men! Israelites! Help! This is the man who is teaching all men everywhere against the people, and the law, and this holy place. Besides, still more, he led Greeks also into the sanctuary, and has contaminated this holy place."

29 For, before this, Trophimus the Ephesian was seen in the city with him, whom they inferred that Paul led into the sanctuary.

30 Besides, stirred was the whole city, and there came to be a running together of the people. And getting hold of Paul, they drew him outside of the sanctuary, and immediately the doors are locked.

31 And while they are seeking to kill him, the allegation came up to the captain of the squadron that the whole of Jerusalem is in confusion,

32 who, taking along soldiers and centurions, forthwith ran down to them. Now they, perceiving the captain and the soldiers, cease beating Paul.

33 Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained who he may be and what he has done.

34 Now they retorted in the throng, some this, others some other thing. Now, at his not being able to know for certain because of the tumult, he orders him to be led into the citadel.

35 Now when he came on the stairs, it befell that he was borne by the soldiers because of the violence of the throng,

36 for the multitude of the people followed, crying "Away with him!"

37 Besides, being about to be led into the citadel, Paul is saying to the captain, "Is it allowed me to say anything to you?" Yet he averred, "Greek you know,

38 consequently you are not the Egyptian who, before these days, raises an insurrection and leads out into the wilderness the four thousand men of the Assassins."

39 Yet Paul said, "I, indeed, am a Jewish man, a Tarsian of Cilicia, a citizen of no insignificant city. Now I beseech you, permit me to speak to the people."

40 Now at his permitting it, Paul, standing on the stairs, gestures with his hand to the people. Now as there comes to be a vast hush, he shouts to them in the Hebrew vernacular, saying,

Acts 22

1 "Men! Brethren and fathers! Hear my defense to you now!"

2 Now hearing that he shouted to them in the Hebrew vernacular, they tendered more quietness, and he is averring,

3 "I am a man, a Jew, born in Tarsus of Cilicia, yet reared in this city at the feet of Gamaliel, trained according to the strictness of the hereditary law, being inherently zealous for God according as all of you are today,

4 I, who persecute this way to death, binding and giving over both men and women to jail, 5 as the chief priest also was testifying to me, and the entire eldership, from whom, receiving letters also to the brethren, I went into Damascus, to be leading also those being there, bound, to Jerusalem, that they may be punished.

6 "Now it occurred, at my going and drawing near to Damascus, about midday, suddenly out of heaven a considerable light flashes about me.

7 Besides, I fall flat, and I hear a voice saying to me, `Saul! Saul! Why are you persecuting Me?"

8 Yet I answered and said, `Who art Thou, Lord?' Besides, He said to me, `I am Jesus, the Nazarene, Whom you are persecuting.'

9 Now those who are with me gaze, indeed, at the light, yet they hear not the voice of Him Who is speaking to me.

10 Now I said, `What shall I be doing, Lord?' Now the Lord said to me, `Rise. Go into Damascus, and there you will be spoken to concerning all which has been set for you to do.'

11 "Now, as I observed nothing for the glory of that light, being led by the hand by those who are with me, I came into Damascus.

12 Now a certain Ananias, a pious man according to the law, being attested by all the Jews dwelling there,

13 coming to me and standing by, said to me, `Saul! Brother! Receive your sight!' And I, in the same hour, look up to him.

14 Now he said. `The God of our fathers fixes upon you beforehand to know His will, and to be acquainted with the Just One, and to hear the voice of His mouth,

15 that you shall be His witness to all men of what you have seen and hear.

16 And now, why do you defer? Rise, be baptized, and bathe off your sins, invoking His name.'

17 "Now it occurred, at my returning to Jerusalem and while I am praying in the sanctuary, I come to be in an ecstasy

18 and to perceive Him saying to me, `Hurry, and come quickly out of Jerusalem, because they will not be assenting to your testimony concerning Me.'

19 And I said, `Lord, they are versed in the fact that I was jailing and lashing those at the synagogues who are believing on Thee.

20 And when the blood of Stephen, Thy witness, was shed, I myself also was standing by, endorsing it, as well as guarding the garments of those who are assassinating him.'

21 And He said to me, `Go! For I shall be delegating you afar to the nations.'"

22 Now they heard him until this word, and they lift up their voice, saying, "Away from the earth with such a one, for it is not befitting for him to live!"

23 Besides, at their clamoring, and tossing their garments, and casting dust into the air,

24 the captain orders him to be led into the citadel, telling them to interrogate him by scourging, that he may recognize for what cause they retorted thus at him.

25 Now, as they stretch him before them with the thongs, Paul said to the centurion standing by, "Is it allowed you to scourge a Roman man, and uncondemned?"

26 Now, hearing it, the centurion, coming to the captain, reports, saying, "What are you about to be doing? For this man is a Roman."

27 Now, approaching, the captain said to him, "Tell me, are you a Roman?" Now he averred, "Yes."

28 Now the captain answered, "I with a vast sum acquire this citizenship." Yet Paul averred, "Yet I have been so born also."

29 Immediately then, those about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was bound by him.

30 Now on the morrow, resolved to know the certainty of that of which he is being accused by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to come together. And, leading Paul down, he stands him among them.

Acts 23

1 Now looking intently at the Sanhedrin, Paul said, "Men! Brethren! I, in all good conscience, have used my citizenship for God until this day."

2 Now the chief priest Ananias enjoins those standing beside him to beat his mouth.

3 Then Paul said to him, "God is about to beat you, whitewashed wall! And you are sitting to judge me according to the law, and illegally are you ordering me to be beaten!"

4 Now those standing by say, "The chief priest of God are you reviling!"

5 And Paul averred, "I was not aware, brethren, that he is chief priest. For it is written that, 'Of your people's chief you shall not be declaring evil.'"

6 Now Paul, knowing that the one party is of Sadducees, yet the other of Pharisees, cries in the Sanhedrin, "Men! Brethren! A Pharisee, son of Pharisees am I. Concerning the expectation and resurrection of the dead am I being judged."

7 Now at his saying this, there came to be a commotion of the Pharisees and Sadducees, and the multitude is rent.

8 For Sadducees, indeed, are saying there is no resurrection, nor messenger, nor spirit; yet Pharisees are avowing both.

9 Now a great clamor occurred, and, rising, some of the scribes of the party of the Pharisees fought it out with one another, saying, "Nothing evil are we finding in this man. Now if a spirit or messenger speaks to him—"

10 Yet, much commotion occurring, being afraid, the captain, so Paul should not be pulled to pieces by them, orders the troop to descend and snatch him out their midst, besides, to lead him into the citadel.

11 Now the ensuing night, standing by him, the Lord said, "Courage! For as you certify to that which concerns Me in Jerusalem, thus you must testify in Rome also."

12 Now, day coming on, making a conspiracy, the Jews anathematize themselves, saying that they would neither eat nor drink till they should kill Paul.

13 Now there were more than forty who make this cabal,

14 who, coming to the chief priests and the elders, say, "With an anathema we anathematize ourselves to taste nothing till we should kill Paul.

15 Now then, you inform the captain together with the Sanhedrin, so that he may be leading him down to you, as being about to investigate more exactly that which concerns him; yet we, before he draws near, are ready to assassinate him."

16 Now the son of Paul's sister, hearing of the ambush, coming along and entering into the citadel, reports it to Paul.

17 Now Paul, calling one of the centurions to him, averred, "Lead this young man away to the captain, for he has something to report to him."

18 He, indeed, then, taking him along, led him to the captain, and is averring, "The prisoner, Paul, calling me to him, asks me to lead this youth to you, who has something to speak to you."

19 Now the captain, taking hold of his hand, and retiring privately, inquired to ascertain, "What is it that you have to report to me?"

20 Now he said that "The Jews agreed to ask you, so that you may lead Paul down tomorrow into the Sanhedrin, as being about to ascertain somewhat more exactly concerning him.

21 You, then, should not be persuaded by them, for there are ambushing for him more than forty of their men, who anathematize themselves neither to eat nor drink till they may be assassinating him. And now they are ready, anticipating the promise from you."

22 Indeed, then, the captain dismisses the youth, charging him, "To no one speak out that you disclose these things to me."

23 And calling a certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Caesarea, and seventy cavalry, and two hundred slingers, from the third hour of the night.

24 Besides, present beasts that, mounting Paul, they should be bringing him safely through to Felix, the governor."

25 He writes a letter having this model:

26 "Claudius Lysias, to the most mighty governor Felix. Rejoice!

27 This man, being apprehended by the Jews, and being about to be assassinated by them, standing by with the troop, I extricate, learning that he is a Roman.

28 Besides, intending to get to know the charge because of which they indicted him, I led him down into their Sanhedrin.

29 Him I found being indicted concerning questions of their law, yet having nothing deserving death or bonds in the indictment.

30 Now at its being divulged to me that there will be a plot against the man, forthwith I send him to you, charging the accusers also to speak against him before you. Farewell."

31 The soldiers, indeed, then, according to that which has been prescribed to them, taking up Paul, led him through the night to Antipatris.

32 Now on the morrow, they return into the citadel, leaving the cavalry to come away with him, 33 who, entering into Caesarea and giving up the letter to the governor, present Paul also to him.

34 Now, reading it, and inquiring of what prefecture he is, and ascertaining that he is from Cilicia,

35 "I shall give you a hearing," he averred, "whenever your accusers also may be coming along," ordering him to be guarded in Herod's pretorium.

Acts 24

1 Now after five days, Ananias, the chief priest, descended with some elders and an orator, a certain Tertullus, who inform the governor against Paul.

2 Now at his being called, Tertullus begins to accuse him, saying, "Happening upon much peace through you, and reforms in this nation coming to be through your providence,

3 both in every way and everywhere, we are welcoming it, most mighty Felix, with all thankfulness.

4 Now, lest I may be hindering you still more, I am entreating you to hear us concisely in your leniency.

5 For, finding this man a pestilence and stirrer of insurrections among all the Jews who are on the inhabited earth, besides a ringleader of the sect of the Nazarenes,

6 who tries to profane the sanctuary also, of whom we lay hold also,

8 from whom you yourself will, by examining him, be able to recognize all of these things concerning which we are accusing him."

9 Now the Jews also agreed, alleging these things to have been thus.

10 Besides, Paul, the governor nodding to him to speak, answered, "Being versed in the fact that for many years you are a judge in this nation, cheerfully am I defending that which concerns myself,

11 at your being able to recognize that it is not more than twelve days since I went up to worship in Jerusalem.

12 And they neither found me in the sanctuary arguing with anyone, or making a concourse of the throng, nor in the synagogues, nor at the city,

13 nor can they present evidence to you for that concerning which they are now accusing me.

14 "Yet I am avowing this to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all that is written, according to the law and in the prophets,

15 having an expectation in God, which these themselves also are anticipating, that there shall be a resurrection which is impending for both the just and the unjust.

16 "In this, I am exerting myself also, to have a conscience which is no stumbling block toward God and men, continually.

17 "Now after the lapse of more years, I came along doing alms for my nation, and bringing approach presents,

18 in which they found me, purified, in the sanctuary, not with a throng, nor with tumult. Now there were some Jews from the province of Asia,

19 on whom it was binding to be present before you and to accuse me, if they may have anything against me.

20 Or let these themselves say what injury they found when I stood in the Sanhedrin,

21 or concerning this one voice with which I cry out, standing among them, that, "Concerning the resurrection of the dead am I being judged today by you."

22 Now Felix made them postpone, being acquainted more exactly with that which concerns the way, saying, "Whenever captain Lysias may come down, I shall investigate your affairs."

23 He prescribes to the centurion that he is to be kept, besides, he is to be having his ease, and to prevent no one of his own to be subservient to him.

24 Now after some days, Felix, coming along with Drusilla, his wife (being a Jewess), sends after Paul and hears him concerning the faith in Christ Jesus.

25 Now as he is arguing concerning righteousness, and self-control, and the impending judgment, Felix, becoming affrighted, answered, "Now go. Yet, given occasion, I shall be calling for you,"

26 at the same time expecting also that money will be given him by Paul. Wherefore, sending after him more frequently also, he conversed with him.

27 Now, two years being fulfilled, Felix got a successor, Porcius Festus. Besides, wanting to curry favor with the Jews, Felix left Paul bound.

Acts 25

1 Festus, then, stepping into the prefecture, after three days went up to Jerusalem from Caesarea.

2 Besides, the chief priests and the foremost of the Jews inform him against Paul, and they entreated him,

3 requesting a favor against him, so that he should send after him to bring him into Jerusalem, making an ambush to assassinate him by the way.

4 Festus, indeed, then, answered that Paul is to be kept in Caesarea, yet he himself was about to be going out quickly.

5 "Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them accuse him."

6 Now, tarrying among them not more than eight or ten days, descending to Caesarea, on the morrow, being seated on the dais, he orders Paul to be led forth.

7 Now at his coming along, the Jews who have descended from Jerusalem stand about him, bringing many and heavy charges against him, which they were not strong enough to demonstrate,

8 Paul defending that "Neither against the law of the Jews, nor against the sanctuary, nor against Caesar did I any sin."

9 Now Festus, wanting to curry favor with the Jews, answering Paul, said, "Are you willing to go up into Jerusalem to be judged there before me concerning these things?"

10 Yet Paul said, "At the dais of Caesar am I standing, where I must be judged. The Jews in nothing have I injured, as you also are most ideally recognizing.

11 If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing to die. Yet if there is nothing in that of which these are accusing me, no one can surrender me to them as a favor. To Caesar am I appealing!"

12 Then Festus, conferring with the council, answered, "To Caesar have you appealed. To Caesar shall you go!"

13 Now, some days elapsing, Agrippa, the king, and Bernice arrive at Caesarea, greeting Festus.
14 Now as they tarried more days there, Festus submitted Paul's affairs to the king, saying,
"There is a certain man, left prisoner by Felix,
15 concerning whom, at my coming to Jerusalem, the chief priests and the elders of the Jews
inform, requesting his conviction,
16 to whom I answered that it is not the custom for Romans to surrender as a favor any man ere
the accused may have the accusers face to face, besides getting a defensive position concerning
the indictment.
17 "At their coming together in this place, then, making not one postponement, the next day,
being seated on the dais, I order the man to be led forth,
18 concerning whom the accusers, when they stand up, brought not one charge of the wicked
things which I suspected,
19 yet they had certain questions concerning their own religion against him, and concerning a
certain Jesus, who has died, whom Paul alleged to be alive.
20 Now I, being perplexed by the questioning about these things, asked, if he may be intending
to go to Jerusalem and to be judged there concerning these things.
21 Now at Paul's appealing to be kept for the Imperial investigation, I order him to be kept till I
shall send him up to Caesar."
22 Now Agrippa to Festus: "I myself also intended to hear the man." "Tomorrow," he is averring,
"you shall hear him."
23 On the morrow, then, at Agrippa and Bernice's coming with much pageantry and entering the
audience chamber together, besides captains and prominent men of the city, and at Festus'
order, Paul was led forth.
24 And Festus is averring, "King Agrippa, and all men present with us, you are beholding this man
concerning whom the entire multitude of the Jews pled with me, both in Jerusalem and in this
place, imploring that he must not by any means be living longer.
25 Now I grasped that he has committed nothing deserving of death, yet as he himself appeals to
the Imperial judge, I decide to send him—
26 concerning whom I haven't anything certain to write to the lord. Wherefore I led him before
you, and especially before you, king Agrippa, so that, the examination occurring, I should have
something to write.
27 For it seems to me irrational, sending a prisoner, not also to signify the charges against him."

Acts 26

1 Now Agrippa averred to Paul, "It is permitted to you to speak concerning yourself." Then Paul,
stretching out his hand, made his defense:
2 "Concerning all that which I am being indicted by the Jews, king Agrippa, I have deemed myself
happy to be about to make my defense before you today,
3 especially as you are an expert, versed in all, both the customs and questions of the Jews.
Wherefore I beseech you to hear me patiently.
4 "My life, indeed, then, from youth, which came to be from the beginning among my nation,
besides in Jerusalem, all the Jews are acquainted with,
5 knowing me before, from the very first, if they should be willing to testify, that, according to
the strictest sect of this ritual of ours, I live a Pharisee.
6 And now, in expectation of the promise which came by God to our fathers, I stand being
judged,
7 to which our twelve-tribed people, earnestly offering divine service night and day, is expecting
to attain. Concerning which expectation I am being indicted by Jews, O king!
8 Why is it being judged unbelievable by you, if God is rousing the dead?
9 "I, indeed, then, suppose myself bound to commit much contrary to the name of Jesus the
Nazarene,
10 which I do also in Jerusalem. And besides, many of the saints I lock up in jails, obtaining
authority from the chief priests. Besides, I deposit a ballot to despatch them."

11 And at all the synagogues, often punishing them, I compelled them to blaspheme. Besides, being exceedingly maddened against them, I persecuted them as far as the outside cities also.
 12 Among which persecutions, going to Damascus with the authority and permission of the chief priests,
 13 at midday, on the road, I perceived, O king, a light from heaven, above the brightness of the sun, shining about me and those going together with me.
 14 Besides, at all of us falling down to the earth, I hear a voice saying to me in the Hebrew vernacular, `Saul! Saul! Why are you persecuting Me? Hard is it for you to be kicking against the goads!'
 15 Now I say, `Who art Thou, Lord?' Now the Lord said, `I am Jesus, Whom you are persecuting.
 16 But rise and stand on your feet, for I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you,
 17 extricating you from the people and from the nations, to whom I am commissioning you,
 18 to open their eyes, to turn them about from darkness to light and from the authority of Satan to God, for them to get a pardon of sins and an allotment among those who have been hallowed by faith that is in Me.'
 19 "Whence, king Agrippa, I did not become stubborn as to the heavenly apparition,
 20 but first to those in Damascus, besides in Jerusalem also, besides to the entire province of Judea, and to the nations, I reported that they are to be repenting and turning back to God, engaging in acts worthy of repentance.
 21 "On this account the Jews, apprehending me as I am in the sanctuary, tried to lay hands on me.
 22 Happening, then, on assistance from God, until this day I stand attesting both to small and to great, saying nothing outside of what both the prophets and Moses speak of impending occurrences—
 23 if it be the suffering Christ—if He, the first out of a resurrection of the dead, is about to be announcing light both to the people and to the nations."
 24 Now, as he is making this defense, Festus is averring with a loud voice, "You are mad, Paul! Much scripture is deranging you to madness!"
 25 Yet Paul is averring, "Not mad am I, most mighty Festus, but I am declaiming declarations of truth and sanity.
 26 For the king is adept concerning these things, to whom I am speaking boldly also, for, that any of these things is eluding him, I am not persuaded, for this is not a thing that has been committed in a corner.
 27 King Agrippa, are you believing the prophets? I am aware that you are believing!"
 28 Yet Agrippa to Paul: " Briefly are you persuading me, to make me a Christian!"
 29 Yet Paul, "May I ever wish to God, that briefly as well as greatly, not only you, but also all who are hearing me today, become such a kind as I am also, outside of these bonds!"
 30 Both the king and the governor rose, besides Bernice and those sitting together with them.
 31 And retiring, they spoke with one another, saying that, "Nothing deserving of death or of bonds this man is committing."
 32 Now Agrippa averred to Festus, "This man could have been released if he had not appealed to Caesar."

Acts 27

1 Now, as it was decided that we are to sail away to Italy, they gave over both Paul and some other prisoners to a centurion named Julius, of the Imperial squadron.
 2 Now, stepping on board a ship of Adramyttium, about to be sailing for places in the province of Asia, we set out, with us being Aristarchus, a Macedonian of Thessalonica.
 3 Now, on another day, we were led down to Sidon. Besides, Julius, using Paul humanely, permits him to go to friends for casual care.
 4 And setting out thence, we sail under the lee of Cyprus, because of the winds being contrary.
 5 Besides, sailing through the ocean off Cilicia and Pamphylia, we come down to Myra, of Lycia.

6 And there the centurion, finding an Alexandrian ship sailing to Italy, has us step on board of it.

7 Now, for a considerable number of days, sailing tardily and hardly coming off Cnidus, the wind not leaving us toward it, we sail under the lee of Crete, off Salmone.

8 Besides, hardly skirting it, we came to a certain place called Ideal Harbors, near which was the city of Lasea.

9 Now, considerable time elapsing, and sailing being already hazardous, because of the Fast also having already passed by, Paul exhorted them,

10 saying, "Men! I behold that sailing is about to be with damage and much forfeit, not only of the lading and of the ship, but of our souls also."

11 Yet the centurion was persuaded by the navigator and the charterer of the ship, rather than by what is being said by Paul.

12 Now, the harbor possessing no fitness for wintering, the majority gave counsel to set out thence, if somehow they may be able to arrive at Phoenix to winter, a harbor of Crete, looking toward the southwest and toward the northwest.

13 Now, the south wind blowing gently, supposing their purpose to hold, weighing anchor, they skirted close along Crete.

14 Now not much after, a wind, a hurricane, called a "northeaster," casts itself against the island.

15 Now the ship being gripped by it, and not being able to luff to the wind, giving her up, we were carried along.

16 Now, running under a certain islet called Cauda, we are hardly strong enough to hold off the skiff,

17 hoisting which, they used stays, undergirding the ship. Besides, fearing lest they should be falling into the Syrtis quicksand, lowering the gear, thus they were carried along.

18 Yet at our being tremendously tossed by the tempest, the next day, they jettisoned,

19 and on the third with their own hands they toss over the ship's gear.

20 Now neither sun nor constellations making their advent for more days, and besides, no slight tempest lying on us, all further expectation of our being saved was taken from us.

21 Besides, there being much inherent abstinence, then Paul, standing in the midst of them, said, "It was binding on you, indeed, O men, yielding to me, not to have set out from Crete, to gain, besides this damage, also the forfeit.

22 And now I am exhorting you to be cheerful, for not one soul from among you will be cast away, more than the ship.

23 For there stood beside me this night a messenger of God, Whose I am, to Whom I am offering divine service also,

24 saying, `Fear not, Paul! Before Caesar you must stand. And lo! graciously has God granted you all those who are sailing with you.'

25 Wherefore, be cheerful, men, for I am believing God that thus it will be even in the manner which has been spoken to me.

26 Yet we must be falling on a certain island."

27 Now as the fourteenth night came, at our cruising about in the Adria, in the middle of the night the mariners suspected some country to be nearing them.

28 And sounding, they found twenty fathoms. Now after a bit of an interval, and sounding again, they found fifteen fathoms.

29 Besides, fearing lest somewhere we should be falling on rough places, pitching four anchors out of the stern, they wished for the coming of day.

30 Now at the mariners seeking to flee out of the ship, and lowering the skiff into the sea under pretense of being about to stretch anchors out of the prow,

31 Paul said to the centurion and the soldiers, "If ever these should not be remaining in the ship, you can not be saved."

32 Then the soldiers strike off the ropes of the skiff. and they let her fall off.

33 Now, until the day was about to come, Paul entreated all to partake of nourishment, saying, "Today is the fourteenth day; apprehensive, you are constantly abstinent, taking nothing.

34 Wherefore I am entreating you to partake of nourishment, for this belongs to this salvation of yours, for not a hair from the head of one of you shall perish."

35 Now, saying this, and taking bread, he thanks God in sight of all, and, breaking it, begins to eat.

36 Now, becoming cheerful, they also all took nourishment.

37 Now we were, in all, two hundred seventy six souls in the ship.

38 Now, being sated with nourishment, they buoyed the ship, casting out the grain into the sea.

39 Now when the day came, they did not recognize the land, yet considered a certain gulf, having a beach into which they planned, if they may be able, to thrust the ship.

40 And, taking the anchors from about it, they left them in the sea, at the same time slacking the lashing of the rudders and hoisting the foresail to the breeze, they kept her course for the beach.

41 Now, falling into a place with a channel, they run the craft aground, and the prow, indeed, remains sticking unshakable, yet the stern was broken up by the violence of the billows.

42 Now came the soldiers' counsel that they should kill the prisoners, lest anyone, swimming out, may flee away.

43 Yet the centurion, intending to bring Paul safely through, prevents them from their intention. Besides, he orders those who are able to swim, diving, to be off to the land first,

44 and the rest, these, indeed, on planks, yet those on something from the ship, and thus all came safely through to the land.

Acts 28

1 And, being safely through, then we recognized that the island is called Melita.

2 Besides, the barbarians tender us not the casual philanthropy, for, kindling a fire, they took us all in, because of the imminent shower and because of the cold.

3 Now at Paul's twisting together a certain quantity of kindling and placing it on the fire, a viper, coming out of the warmth, fastens on his hand.

4 Now, as the barbarians perceived the wild beast hanging from his hand, they said to one another, "Undoubtedly this man is a murderer, whom, being safely through out of the sea, Justice lets not live."

5 He, indeed, then, twitching the wild beast into the fire, suffered nothing evil.

6 Yet they were apprehensive that he is about to become inflamed or suddenly fall down dead. Yet, after much apprehension, and beholding nothing coming to be amiss with him, retracting, they said he is a god.

7 Now in the regions about that place the freeholds belonged to the foremost man of the island, named Publius, who, receiving us, lodges us three days, amiably.

8 Now it occurred that the father of Publius was lying down, pressed with fever and dysentery. Paul, entering to him and praying, placing his hands on him, heals him.

9 Now at this occurring, the rest also of those in the island having infirmities approached and were cured,

10 who honor us with many honors also, and, at our setting out, they placed on board what was for our needs.

11 Now, after three months, we set out in an Alexandrian ship with the ensign Dioscuri, which has wintered in the island.

12 And, landing at Syracuse, we stay three days,

13 whence, tacking about, we arrive at Rhegium, and the south wind coming on after one day, we came the second day to Puteoli,

14 where, finding brethren, we were entreated to stay with them seven days. And thus to Rome we come.

15 And thence the brethren, hearing about us, come to meet us as far as Appii Forum and Three Taverns, perceiving whom, Paul, thanking God, took courage.

16 Now when we entered Rome, Paul was permitted to remain by himself together with the soldier who guarded him.

17 Now it occurred three days after, that he calls together those who are foremost of the Jews. Now, at their coming together, he said to them "I, men, brethren, doing nothing contrary to the people or to the hereditary customs, was given up a prisoner out of Jerusalem into the hands of the Romans,
18 who, examining me, intended to release me, because not one cause of death existed in me.
19 Now at the contradicting of the Jews, I am compelled to appeal to Caesar—not as though having anything of which to accuse my nation.
20 For this cause, then, I call for you, to see and speak to you. For on account of the expectation of Israel this chain is lying about me."
21 Now they say to him, "Neither do we receive letters concerning you from Judea, nor do any of the brethren coming along report or speak anything wicked concerning you.
22 Now we count it worthwhile to hear from you what your disposition is. For, indeed, concerning this sect, it is known to us that everywhere it is being contradicted."
23 Now setting a day for him, more came to him in the lodging, to whom he expounded, certifying to the kingdom of God, besides persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till dusk.
24 And these, indeed, were persuaded by what is said, yet others disbelieved.
25 Now there being disagreements one with another, they were dismissed, Paul making one declaration, that, "Ideally the holy spirit speaks through Isaiah the prophet, to your fathers,
26 saying, `Go to this people and say, "In hearing, you will be hearing, and may by no means be understanding, And observing, you will be observing, and may by no means be perceiving,"
27 For stoutened is the heart of this people, And with their ears heavily they hear, And with their eyes they squint, Lest at some time they may be perceiving with their eyes, And with their ears should be hearing, And with their heart may be understanding, And should be turning about, And I shall be healing them.'
28 Let it be known to you, then, that to the nations was dispatched this salvation of God, and they will hear."
30 Now he remains two whole years in his own hired house, and he welcomed all those going in to him,
31 heralding the kingdom of God, and teaching that which concerns the Lord Jesus Christ with all boldness, unforbidden.

Romans 1

1 Paul, a slave of Christ Jesus, a called apostle, severed for the evangel of God
2 (which He promises before through His prophets in the holy scriptures),
3 concerning His Son (Who comes of the seed of David according to the flesh,
4 Who is designated Son of God with power, according to the spirit of holiness, by the resurrection of the dead), Jesus Christ, our Lord,
5 through Whom we obtained grace and apostleship for faith-obedience among all the nations, for His name's sake,
6 among whom are you also, the called of Jesus Christ:
7 to all who are in Rome, beloved by God, called saints: Grace to you and peace from God, our Father, and the Lord Jesus Christ.
8 First, indeed, I am thanking my God through Jesus Christ concerning all of you, that your faith is being announced in the whole world.
9 For God is my Witness, to Whom I am offering divine service in my spirit in the evangel of His Son, how unintermittingly I am making mention of you always in my prayers
10 beseeching, if somehow, sometime, at length I shall be prospered, in the will of God, to come to you.
11 For I am longing to see you, that I may be sharing some spiritual grace with you, for you to be established:

12 yet this is to be consoled together among you through one another's faith, both yours and mine.

13 Now I do not want you to be ignorant, brethren, that often I purposed to come to you (and was prevented hitherto) that I should be having some fruit among you also, according as among the rest of the nations.

14 To both Greeks and barbarians, to both wise and foolish, a debtor am I.

15 Thus this eagerness of mine to bring the evangel to you also, who are in Rome.

16 For not ashamed am I of the evangel, for it is God's power for salvation to everyone who is believing—to the Jew first, and to the Greek as well.

17 For in it God's righteousness is being revealed, out of faith for faith, according as it is written: "Now the just one by faith shall be living."

18 For God's indignation is being revealed from heaven on all the irreverence and injustice of men who are retaining the truth in injustice,

19 because that which is known of God is apparent among them, for God manifests it to them.

20 For His invisible attributes are described from the creation of the world, being apprehended by His achievements, besides His imperceptible power and divinity, for them to be defenseless,

21 because, knowing God, not as God do they glorify or thank Him, but vain were they made in their reasonings, and darkened is their unintelligent heart.

22 Alleging themselves to be wise, they are made stupid,

23 and they change the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures and quadrupeds and reptiles.

24 Wherefore God gives them over, in the lusts of their hearts, to the uncleanness of dishonoring their bodies among themselves,

25 those who alter the truth of God into the lie, and are venerated, and offer divine service to the creature rather than the Creator, Who is blessed for the eons! Amen!

26 Therefore God gives them over to dishonorable passions. For their females, besides, alter the natural use into that which is beside nature.

27 Likewise also the males, besides, leaving the natural use of the female, were inflamed in their craving for one another, males with males effecting indecency, and getting back in themselves the retribution of their deception which must be.

28 And according as they do not test God, to have Him in recognition, God gives them over to a disqualified mind, to do that which is not befitting,

29 filled with all injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers,

30 vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents,

31 unintelligent, perfidious, without natural affection, implacable, unmerciful:

32 those who, recognizing the just statute of God, that those committing such things are deserving of death, not only are doing them, but are endorsing, also, those who are committing them.

Romans 2

1 Wherefore, defenseless are you, O man! everyone who is judging, for in what you are judging another, you are condemning yourself, for you who are judging are committing the same things.

2 Now we are aware that the judgment of God is according to truth against those who are committing such things.

3 Yet are you reckoning on this, O man, who art judging those committing such things, and art doing the same, that you will be escaping the judgment of God?

4 Or are you despising the riches of His kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance?

5 Yet, in accord with your hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and revelation of the just judgment of God,

6 Who will be paying each one in accord with his acts:

7 to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, life eternal;
8 yet to those of faction and stubborn, indeed, as to the truth, yet persuaded to injustice, indignation and fury,
9 affliction and distress, on every human soul which is effecting evil, both of the Jew first and of the Greek,
10 yet glory and honor and peace to every worker of good, both to the Jew first, and to the Greek.
11 For there is no partiality with God,
12 for whoever sinned without law, without law also shall perish, and whoever sinned in law, through law will be judged.
13 For not the listeners to law are just with God, but the doers of law shall be justified.
14 For whenever they of the nations that have no law, by nature may be doing that which the law demands, these, having no law, are a law to themselves,
15 who are displaying the action of the law written in their hearts, their conscience testifying together and their reckonings between one another, accusing or defending them,
16 in the day when God will be judging the hidden things of humanity, according to my evangel, through Jesus Christ.
17 Lo! you are being denominated a Jew, and are resting on law, and are boasting in God,
18 and know the will, and are testing what things are of consequence, being instructed out of the law.
19 Besides, you have confidence in yourself to be a guide of the blind, a light of those in darkness,
20 a discipliner of the imprudent, a teacher of minors, having the form of knowledge and the truth in the law.
21 You, then, who are teaching another, you are not teaching yourself! who are heralding not to be stealing, you are stealing!
22 who are saying not to be committing adultery, you are committing adultery! who are abominating idols, you are despoiling the sanctuary!
23 who are boasting in a law, through the transgression of the law you are dishonoring God!
24 For because of you the name of God is being blasphemed among the nations, according as it is written.
25 For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your circumcision has become uncircumcision.
26 If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his uncircumcision be reckoned for circumcision?
27 And the Uncircumcision who, by nature, are discharging the law's demands, shall be judging you, who through letter and circumcision, are a transgressor of law.
28 For not that which is apparent is the Jew, nor yet that which is apparent in flesh is circumcision;
29 but that which is hidden is the Jew, and circumcision is of the heart, in spirit, not in letter, whose applause is not of men, but of God.

Romans 3

1 What, then, is the prerogative of the Jew, or what the benefit of circumcision?
2 Much in every manner. For first, indeed, that they were entrusted with the oracles of God.
3 For what if some disbelieve? Will not their unbelief nullify the faithfulness of God?
4 May it not be coming to that! Now let God be true, yet every man a liar, even as it is written: "That so Thou shouldst be justified in Thy sayings, And shalt be conquering when Thou art being judged."
5 Now if our injustice is commending God's righteousness, what shall we declare? Not that God Who is bringing on indignation is unjust! (As a man am I saying it.)
6 May it not be coming to that! Else how shall God be judging the world?

7 Yet if the truth of God superabounds in my lie, for His glory, why am I also still being judged as a sinner,
8 and why not say, according as we are calumniated and according as some are averring that we are saying, that "We should be doing evil that good may be coming"?—whose judgment is fair.
9 What, then? Are we privileged? Undoubtedly not, for we previously charge both Jews and Greeks to be all under sin,
10 according as it is written, that "Not one is just"—not even one.
11 Not one is understanding. Not one is seeking out God.
12 "All avoid Him: at the same time they were useless. Not one is doing kindness: there is not even one!"
13 "A sepulcher opened is their throat. With their tongues they defraud." "The venom of asps is under their lips."
14 Whose mouth with imprecation and bitterness is crammed.
15 Sharp are their feet to shed blood.
16 "Bruises and wretchedness are in their ways,
17 And the way of peace they do not know."
18 There is no fear of God in front of their eyes.
19 Now we are aware that, whatever the law is saying, it is speaking to those under the law, that every mouth may be barred, and the entire world may become subject to the just verdict of God,
20 because, by works of law, no flesh at all shall be justified in His sight, for through law is the recognition of sin.
21 Yet now, apart from law, a righteousness of God is manifest (being attested by the law and the prophets),
22 yet a righteousness of God through Jesus Christ's faith, for all, and on all who are believing, for there is no distinction,
23 for all sinned and are wanting of the glory of God.
24 Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus
25 (Whom God purposed for a Propitiatory shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God),
26 toward the display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus.
27 Where, then, is boasting? It is debarred! Through what law? Of works? No! But through faith's law.
28 For we are reckoning a man to be justified by faith apart from works of law.
29 Or is He the God of the Jews only? Is He not of the nations also? Yes, of the nations also,
30 if so be that God is One, Who will be justifying the Circumcision out of faith and the Uncircumcision through faith.
31 Are we, then, nullifying law through faith? May it not be coming to that! Nay, we are sustaining law.

Romans 4

1 What, then, shall we declare that Abraham, our forefather, according to flesh, has found?
2 For if Abraham was justified by acts, he has something to boast in, but not toward God.
3 For what is the scripture saying? Now "Abraham believes God, and it is reckoned to him for righteousness."
4 Now to the worker, the wage is not reckoned as a favor, but as a debt.
5 Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness.
6 Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts:
7 Happy they whose lawlessnesses were pardoned and whose sins were covered over!

8 Happy the man to whom the Lord by no means should be reckoning sin!

9 This happiness, then, is it for the Circumcision, or for the Uncircumcision also? For we are saying, "To Abraham faith is reckoned for righteousness."

10 How then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he obtained the sign of circumcision, a seal of the righteousness of the faith which was in uncircumcision, for him to be the father of all those who are believing through uncircumcision, for righteousness to be reckoned to them,

12 and the father of the Circumcision, not to those of the Circumcision only, but to those also who are observing the elements of the faith in the footprints of our father Abraham, in uncircumcision.

13 For not through law is the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the world, but through faith's righteousness.

14 For if those of law are enjoyers of the allotment, faith has been made void and the promise has been nullified,

15 for the law is producing indignation. Now where no law is, neither is there transgression.

16 Therefore it is of faith that it may accord with grace, for the promise to be confirmed to the entire seed, not to those of the law only, but to those also of the faith of Abraham, who is father of us all,

17 according as it is written that, A father of many nations have I appointed you—facing which, he believes it of the God Who is vivifying the dead and calling what is not as if it were—

18 who, being beyond expectation, believes in expectation, for him to become the father of many nations, according to that which has been declared, "Thus shall be your seed."

19 And, not being infirm in faith, he considers his body, already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,

20 yet the promise of God was not doubted in unbelief, but he was invigorated by faith, giving glory to God,

21 being fully assured also, that, what He has promised, He is able to do also.

22 Wherefore, also, it is reckoned to him for righteousness.

23 Now it was not written because of him only, that it is reckoned to him,

24 but because of us also, to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead.

25 Who was given up because of our offenses, and was roused because of our justifying.

Romans 5

1 Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ,

2 through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

3 Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance,

4 yet endurance testedness, yet testedness expectation.

5 Now expectation is not mortifying, seeing that the love of God has been poured out in our hearts through the holy spirit which is being given to us.

6 For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died.

7 For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps someone may even be daring to die,

8 yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes.

9 Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him.

10 For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life.

11 Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.

12 Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned—

13 for until law sin was in the world, yet sin is not being taken into account when there is no law;

14 nevertheless death reigns from Adam unto Moses, over those also who do not sin in the likeness of the transgression of Adam, who is a type of Him Who is about to be.

15 But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

16 And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award.

17 For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

18 Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying.

19 For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just.

20 Yet law came in by the way, that the offense should be increasing. Yet where sin increases, grace superexceeds,

21 that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord.

Romans 6

1 What, then, shall we declare? That we may be persisting in sin that grace should be increasing?

2 May it not be coming to that! We, who died to sin, how shall we still be living in it?

3 Or are you ignorant that whoever are baptized into Christ Jesus, are baptized into His death?

4 We, then, were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life.

5 For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also,

6 knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin,

7 for one who dies has been justified from Sin.

8 Now if we died together with Christ, we believe that we shall be living together with Him also,

9 having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer,

10 for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God.

11 Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord.

12 Let not Sin, then, be reigning in your mortal body, for you to be obeying its lusts.

13 Nor yet be presenting your members, as implements of injustice, to Sin, but present yourselves to God as if alive from among the dead, and your members as implements of righteousness to God.

14 For Sin shall not be lording it over you, for you are not under law, but under grace.

15 What then? Should we be sinning, seeing that we are not under law, but under grace? May it not be coming to that!

16 Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of Sin for death, or of Obedience for righteousness?

17 Now thanks be to God that you were slaves of Sin, yet you obey from the heart the type of teaching to which you were given over.

18 Now, being freed from Sin, you are enslaved to Righteousness.

19 As a man am I saying this, because of the infirmity of your flesh. For even as you present your members as slaves to Uncleaness and to Lawlessness for lawlessness, thus now present your members as slaves to Righteousness for holiness.

20 For when you were slaves of Sin, you were free as to Righteousness.

21 What fruit, then, had you then?—of which you are now ashamed, for, indeed, the consummation of those things is death.

22 Yet, now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation is life eonian.

23 For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord.

Romans 7

1 Or are you ignorant, brethren (for I am speaking to those who know law), that the law is lording it over a man for as much time as he is living?

2 For a woman in wedlock is bound to a living man by law. Yet if the man should be dying, she is exempt from the law of the man.

3 Consequently, then, while the man is living, she will be styled an adulteress if she should be becoming another man's, yet, if the man should be dying, she is free from the law, being no adulteress on becoming another man's.

4 So that, my brethren, you also were put to death to the law through the body of Christ, for you to become Another's, Who is roused from among the dead, that we should be bearing fruit to God.

5 For, when we were in the flesh, the passions of sins, which were through the law, operated in our members to be bearing fruit to Death.

6 Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

7 What, then, shall we declare? That the law is sin? May it not be coming to that! But sin I knew not except through law. For besides, I had not been aware of coveting except the law said, "You shall not be coveting."

8 Now Sin, getting an incentive through the precept, produces in me all manner of coveting. For apart from law Sin is dead.

9 Now I lived, apart from law, once, yet at the coming of the precept Sin revives. Yet I died,

10 and it was found that, to me, the precept for life, this is for death.

11 For Sin, getting an incentive through the precept, deludes me, and through it, kills me.

12 So that the law, indeed, is holy, and the precept holy and just and good.

13 Became good, then, death to me? May it not be coming to that! But Sin, that it may be appearing Sin, is producing death to me through good, that Sin may become an inordinate sinner through the precept.

14 For we are aware that the law is spiritual, yet I am fleshly, having been disposed of under Sin.

15 For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing.

16 Now if what I am not willing, this I am doing, I am conceding that the law is ideal.

17 Yet now it is no longer I who am effecting it, but Sin making its home in me.

18 For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the ideal is not.

19 For it is not the good that I will that I am doing, but the evil that I am not willing, this I am putting into practice.

20 Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me.

21 Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me.

22 For I am gratified with the law of God as to the man within,

23 yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of sin which is in my members.

24 A wretched man am I! What will rescue me out of this body of death? Grace!

25 I thank God, through Jesus Christ, our Lord. Consequently, then, I myself, with the mind, indeed, am slaving for God's law, yet with the flesh for Sin's law.

Romans 8

1 Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit,

2 for the spirit's law of life in Christ Jesus frees you from the law of sin and death.

3 For what was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin's flesh and concerning sin, He condemns sin in the flesh,

4 that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.

5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit.

6 For the disposition of the flesh is death, yet the disposition of the spirit is life and peace,

7 because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able.

8 Now those who are in flesh are not able to please God.

9 Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His.

10 Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness.

11 Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you.

12 Consequently, then, brethren, debtors are we, not to the flesh, to be living in accord with flesh,

13 for if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living.

14 For whoever are being led by God's spirit, these are sons of God.

15 For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, "Abba, Father!"

16 The spirit itself is testifying together with our spirit that we are children of God.

17 Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.

18 For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us.

19 For the premonition of the creation is awaiting the unveiling of the sons of God.

20 For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation

21 that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God.

22 For we are aware that the entire creation is groaning and travailing together until now.

23 Yet not only so, but we ourselves also, who have the firstfruit of the spirit, we ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body.

24 For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also?

25 Now, if we are expecting what we are not observing, we are awaiting it with endurance.

26 Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for, to accord with what must be, we are not aware, but the spirit itself is pleading for us with inarticulate groanings.

27 Now He Who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints.

28 Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose

29 that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren.

30 Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also.

31 What then, shall we declare to these things? If God is for us, who is against us?

32 Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all?

33 Who will be indicting God's chosen ones? God, the Justifier?

34 Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes?

35 What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?

36 According as it is written that "On Thy account we are being put to death the whole day, We are reckoned as sheep for slaughter."

37 Nay! in all these we are more than conquering through Him Who loves us.

38 For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers,

39 nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord.

Romans 9

1 The truth am I telling in Christ, I am not lying, my conscience testifying together with me in holy spirit,

2 that my sorrow is great, and unintermittent pain is in my heart—

3 for I myself wished to be anathema from Christ—for my brethren, my relatives according to the flesh,

4 who are Israelites, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises;

5 whose are the fathers, and out of whom is the Christ according to the flesh, Who is over all, God be blessed for the eons. Amen!

6 Now it is not such as that the word of God has lapsed, for not all those out of Israel, these are Israel;

7 neither that Abraham's seed are all children, but "In Isaac shall your seed be called."

8 That is, that the children of the flesh, not these are the children of God, but the children of the promise is He reckoning for the seed.

9 For the word of the promise is this: At "this season" I shall come "and there will be for Sarah a son."

10 Yet, not only so, but Rebecca also is having her bed of one, Isaac, our father.

11 For, not as yet being born, nor putting into practice anything good or bad, that the purpose of God may be remaining as a choice, not out of acts, but of Him Who is calling,

12 it was declared to her that "The greater shall be slaving for the inferior,"

13 according as it is written, "Jacob I love, yet Esau I hate."

14 What, then, shall we be declaring? Not that there is injustice with God? May it not be coming to that!

15 For to Moses He is saying, "I shall be merciful to whomever I may be merciful, and I shall be pitying whomever I may be pitying."

16 Consequently, then, it is not of him who is willing, nor of him who is racing, but of God, the Merciful.

17 For the scripture is saying to Pharaoh that "For this selfsame thing I rouse you up, so that I should be displaying in you My power, and so that My name should be published in the entire earth."

18 Consequently, then, to whom He will, He is merciful, yet whom He will, He is hardening.

19 You will be protesting to me, then, "Why, then, is He still blaming? for who has withstood His intention?"

20 O man! who are you, to be sure, who are answering again to God? That which is molded will not protest to the molder, "Why do you make me thus?"

21 Or has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, yet one for dishonor?

22 Now if God, wanting to display His indignation and to make His powerful doings known, carries, with much patience, the vessels of indignation, adapted for destruction,

23 it is that He should also be making known the riches of His glory on the vessels of mercy, which He makes ready before for glory—

24 us, whom He calls also, not only out of the Jews, but out of the nations also.

25 As He is saying in Hosea also: I shall be calling those who are not My people "My people," And she who is not beloved "Beloved,"

26 "And it shall be, in the place where it was declared to them, `Not My people are you,'" There "they shall be called `sons of the living God.'"

27 Now Isaiah is crying over Israel, If the number of the sons of Israel should be as the sand of the sea, the residue shall be saved,

28 for "a conclusive and concise accounting the Lord will be doing on the earth."

29 And according as Isaiah declared before, "Except the Lord of hosts conserved us a seed, As Sodom would we become, And to Gomorrah would we be likened."

30 What, then, shall we be declaring? That the nations who are not pursuing righteousness overtook righteousness, yet a righteousness which is out of faith.

31 Yet Israel, pursuing a law of righteousness, into a law of righteousness does not outstrip.

32 Wherefore? Seeing that it is not out of faith, but as out of law works, they stumble on the stumbling stone,

33 according as it is written: Lo! I am laying in Zion a Stumbling Stone and a Snare Rock, And the one believing on Him shall not be disgraced.

Romans 10

1 Indeed, brethren, the delight of my heart and my petition to God for their sake is for salvation.

2 For I am testifying to them that they have a zeal of God, but not in accord with recognition.

3 For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subjected to the righteousness of God.

4 For Christ is the consummation of law for righteousness to everyone who is believing.

5 For Moses is writing of the righteousness which is of law, that a man who does the same shall be living in it.

6 Yet the righteousness of faith is saying thus: You may not be saying in your heart, Who will be ascending into heaven?—that is, to be leading Christ down—

7 or Who will be descending into the submerged chaos?—that is, to be leading Christ up from among the dead.

8 But what is it saying? Near you is the declaration, in your mouth and in your heart—that is, the declaration of faith which we are heralding

9 that, if ever you should be avowing with your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved.
10 For with the heart it is believed for righteousness, yet with the mouth it is avowed for salvation.
11 For the scripture is saying: Everyone who is believing on Him shall not be disgraced.
12 For there is no distinction between Jew and Greek, for the same One is Lord of all, being rich for all who are invoking Him.
13 For everyone, whoever should be invoking the name of the Lord, shall be saved.
14 How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding?
15 Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good!
16 But not all obey the evangel, for Isaiah is saying, "Lord, who believes our tidings?"
17 Consequently, faith is out of tidings, yet the tidings through a declaration of Christ.
18 But, I am saying, Do they not hear at all? To be sure! "Into the entire earth came out their utterance, And into the ends of the inhabited earth their declarations."
19 But, I am saying, Did not Israel know at all? First Moses is saying, I shall be provoking you to jealousy over those not a nation; Over an unintelligent nation shall I be vexing you.
20 Yet Isaiah is very daring and is saying, I was found by those who are not seeking Me; I became disclosed to those who are not inquiring for Me.
21 Now to Israel He is saying, The whole day I spread out My hands to a stubborn and contradicting people!

Romans 11

1 I am saying, then, Does not God thrust away His people? May it not be coming to that! For I also am an Israelite, out of Abraham's seed, Benjamin's tribe.
2 God does not thrust away His people whom He foreknew. Or have you not perceived in Elijah what the scripture is saying, as he is pleading with God against Israel?
3 Lord, Thy prophets they kill, Thine altars they dig down, and I was left alone, and they are seeking my soul.
4 But what is that which apprises saying to him? I left for Myself seven thousand men who do not bow the knee to the image of Baal.
5 Thus, then, in the current era also, there has come to be a remnant according to the choice of grace.
6 Now if it is in grace, it is no longer out of works, else the grace is coming to be no longer grace. Now, if it is out of works, it is no longer grace, else the work is no longer work.
7 What then? What Israel is seeking for, this she did not encounter, yet the chosen encountered it. Now the rest were calloused,
8 even as it is written, God gives them a spirit of stupor, eyes not to be observing, and ears not to be hearing, till this very day.
9 And David is saying, Let their table become a trap and a mesh, And a snare and a repayment to them:
10 Darkened be their eyes, not to be observing, And their backs bow together continually.
11 I am saying, then, Do they not trip that they should be falling? May it not be coming to that! But in their offense is salvation to the nations, to provoke them to jealousy.
12 Now if their offense is the world's riches and their discomfiture the nations' riches, how much rather that which fills them!
13 Now to you am I saying, to the nations, in as much as, indeed, then, I am the apostle of the nations, I am glorifying my dispensation,
14 if somehow I should be provoking those of my flesh to jealousy and should be saving some of them.

15 For if their casting away is the conciliation of the world, what will the taking back be if not life from among the dead?

16 Now if the firstfruit is holy, the kneading is also; and if the root is holy, the boughs are also.

17 Now if some of the boughs are broken out, yet you, being a wild olive, are grafted among them, and became joint participant of the root and fatness of the olive,

18 be not vaunting over the boughs. Yet if you are vaunting, you are not bearing the root, but the root you.

19 You will be declaring, then, "Boughs are broken out that I may be grafted in."

20 Ideally! By unbelief are they broken out, yet you stand in faith. Be not haughty, but fear.

21 For if God spares not the natural boughs, neither will He be sparing you!

22 Perceive, then, the kindness and severity of God! On those, indeed, who are falling, severity, yet on you, God's kindness, if you should be persisting in the kindness: else you also will be hewn out.

23 Now they also, if they should not be persisting in unbelief, will be grafted in, for God is able to graft them in again.

24 For if you were hewn out of an olive wild by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, who are in accord with nature, be grafted into their own olive tree!

25 For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the complement of the nations may be entering.

26 And thus all Israel shall be saved, according as it is written, Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob.

27 And this is My covenant with them Whenever I should be eliminating their sins.

28 As to the evangel, indeed, they are enemies because of you, yet, as to choice, they are beloved because of the fathers.

29 For unregretted are the graces and the calling of God.

30 For even as you once were stubborn toward God, yet now were shown mercy at their stubbornness,

31 thus these also are now stubborn to this mercy of yours, that now they also may be shown mercy.

32 For God locks up all together in stubbornness, that He should be merciful to all.

33 O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways!

34 For, who knew the mind of the Lord? or, who became His adviser?

35 or, who gives to Him first, and it will be repaid him?

36 seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!

Romans 12

1 I am entreating you, then, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service,

2 and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and perfect.

3 For I am saying, through the grace which is given to me, to everyone who is among you, not to be overweening, beyond what your disposition must be, but to be of a sane disposition, as God parts to each the measure of faith.

4 For even as, in one body, we have many members, yet all the members have not the same function,

5 thus we, who are many, are one body in Christ, yet individually members of one another.

6 Now, having graces excelling, in accord with the grace which is given to us, whether prophecy, exercise it in accord with the analogy of the faith;

7 or dispensing, in the dispensation; or the teacher, in teaching;

8 or the entreater, in entreaty; the sharer, with generosity; the presider, with diligence; the merciful one, with glee.

9 Let love be unfeigned. Abhorring that which is wicked, clinging to good,

10 let us have fond affection for one another with brotherly fondness, in honor deeming one another first,

11 in diligence not slothful, fervent in spirit, slaving for the Lord,

12 rejoicing in expectation, enduring affliction, persevering in prayer,

13 contributing to the needs of the saints, pursuing hospitality.

14 Bless those who are persecuting you: bless, and do not curse,

15 so as to be rejoicing with those rejoicing, lamenting with those lamenting,

16 being mutually disposed to one another, not being disposed to that which is high, but being led away to the humble. Do not come to pass for prudent with yourselves.

17 To no one render evil for evil, making ideal provision in the sight of all men,

18 if possible that which comes out from yourselves. Being at peace with all mankind,

19 you are not avenging yourselves, beloved, but be giving place to His indignation, for it is written, Mine is vengeance! I will repay! the Lord is saying.

20 But "If your enemy should be hungering, give him the morsel; if he should be thirsting, give him to drink, for in doing this you will be heaping embers of fire on his head."

21 Be not conquered by evil; but conquer evil with good.

Romans 13

1 Let every soul be subject to the superior authorities, for there is no authority except under God. Now those which are, have been set under God,

2 so that he who is resisting an authority has withstood God's mandate. Now those who have withstood, will be getting judgment for themselves,

3 for magistrates are not a fear to the good act, but to the evil. Now you do not want to be fearing the authority. Do good, and you will be having applause from it.

4 For it is God's servant for your good. Now if you should be doing evil, fear, for not feignedly is it wearing the sword. For it is God's servant, an avenger for indignation to him who is committing evil.

5 Wherefore it is necessary to be subject, not only because of indignation, but also because of conscience.

6 For therefore you are settling taxes also, for they are God's ministers,perpetuated for this self-same thing.

7 Render to all their dues, to whom tax, tax, to whom tribute, tribute, to whom fear, fear, to whom honor, honor.

8 To no one owe anything, except to be loving one another, for he who is loving another has fulfilled law.

9 For this: "You shall not commit adultery," "you shall not murder," "you shall not steal," "you shall not testify falsely," "you shall not covet," and if there is any other precept, it is summed up in this saying, in this: "You shall love your associate as yourself."

10 Love is not working evil to an associate. The complement, then, of law, is love.

11 This, also, do, being aware of the era, that it is already the hour for us to be roused out of sleep, for now is our salvation nearer than when we believe.

12 The night progresses, yet the day is near. We, then, should be putting off the acts of darkness, yet should be putting on the implements of light.

13 As in the day, respectably, should we be walking, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy,

14 but put on the Lord Jesus Christ, and be making no provision for the lusts of the flesh.

Romans 14

1 Now the infirm in the faith be taking to yourselves, but not for discrimination of reasonings.

2 One, indeed, is believing to eat all things, yet the infirm one is eating greens.

3 Let not him who is eating be scorning him who is not eating. Yet let not him who is not eating be judging him who is eating, for God took him to Himself.

4 Who are you who are judging Another's domestic? To his own Master he is standing or falling. Now he will be made to stand, for the Lord is able to make him stand.

5 One indeed, is deciding for one day rather than another day, yet one is deciding for every day. Let each one be fully assured in his own mind.

6 He who is disposed to the day, is disposed to it to the Lord; and he who is eating, is eating to the Lord, for he is thanking God. And he who is not eating, to the Lord is not eating, and is thanking God.

7 For not one of us is living to himself, and not one is dying to himself.

8 For both, if we should be living, to the Lord are we living, and if we should be dying, to the Lord are we dying. Then, both if we should be living and if we should be dying, we are the Lord's.

9 For for this Christ died and lives, that He should be Lord of the dead as well as of the living.

10 Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the dais of God,

11 for it is written: Living am I, the Lord is saying, For to Me shall bow every knee, And every tongue shall be acclaiming God!

12 Consequently, then, each of us shall be giving account concerning himself to God.

13 By no means, then, should we still be judging one another, but rather decide this, not to place a stumbling block for a brother, or a snare.

14 I have perceived and am persuaded in the Lord Jesus that nothing is contaminating of itself, except that the one reckoning anything to be contaminating, to that one it is contaminating.

15 For if, because of food, your brother is sorrowing, you are no longer walking according to love. Do not, by your food, destroy that one for whose sake Christ died.

16 Let not, then, your good be calumniated,

17 for the kingdom of God is not food and drink, but righteousness and peace and joy in holy spirit.

18 For he who in this is slaving for Christ, is well pleasing to God and attested by men.

19 Consequently, then, we are pursuing that which makes for peace and that which is for the edification of one another.

20 Not on account of food demolish the work of God. All, indeed, is clean, but it is evil to the man who with stumbling is eating.

21 It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do aught by which your brother is stumbling, or is being snared or weakened.

22 The faith which you have, have for yourself in God's sight. Happy is he who is not judging himself in that which he is attesting.

23 Now he who is doubting if he should be eating is condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.

Romans 15

1 Now we, the able, ought to be bearing the infirmities of the impotent, and not to be pleasing ourselves.

2 Let each of us please his associate, for his good, toward his edification.

3 For Christ also pleases not Himself, but according as it is written, "The reproaches of those reproaching Thee fall on Me."

4 For whatever was written before, was written for this teaching of ours, that through the endurance and the consolation of the scriptures we may have expectation.

5 Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus,

6 that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ.

7 Wherefore be taking one another to yourselves according as Christ also took you to Himself, for the glory of God.

8 For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises.

9 Yet the nations are to glorify God for His mercy, according as it is written, "Therefore I shall be acclaiming Thee among the nations," "And to Thy name shall I be playing music."

10 And again he is saying, "Be merry, ye nations, with His people!"

11 And again he is saying, "Praise the Lord, all the nations," And "let all the peoples laud Him."

12 And again Isaiah is saying, there will be "the root of Jesse, And He Who is rising to be Chief of the nations: On Him will the nations rely."

13 Now may the God of expectation be filling you with all joy and peace in believing, for you to be super-abounding in expectation, in the power of holy spirit.

14 Now I myself also am persuaded concerning you, my brethren, that you yourselves also are bulging with goodness, filled with all knowledge, able also to be admonishing one another.

15 Yet more daringly do I write to you, in part, as prompting you, because of the grace being given to me from God,

16 for me to be the minister of Christ Jesus for the nations, acting as a priest of the evangel of God, that the approach present of the nations may be becoming well received, having been hallowed by holy spirit.

17 I have, then, a boast in Christ Jesus, in that which is toward God.

18 For I am not daring to speak any of what Christ does not effect through me for the obedience of the nations, in word and work,

19 in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto Illyricum, I have completed the evangel of the Christ.

20 Yet thus I am ambitious to be bringing the evangel where Christ is not named lest I may be building on another's foundation,

21 but, according as it is written, "They who were not informed concerning Him shall see, And they who have not heard shall understand."

22 Wherefore I was much hindered also in coming to you.

23 Yet now, having by no means still place in these regions, yet having for many years a longing to come to you,

24 as ever I may be going into Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if I should ever first be filled, in part, by you)—

25 yet now I am going to Jerusalem, dispensing to the saints.

26 For it delights Macedonia and Achaia to make some contribution for the poor of the saints who are in Jerusalem.

27 For they are delighted, and they are their debtors, for if the nations participate in their spiritual things, they ought to minister to them in fleshly things also.

28 When, then, performing this, and sealing to them this fruit, I shall be coming away through you into Spain.

29 Now I am aware that, in coming to you, I shall be coming with the blessing of Christ which fills.

30 Now I am entreating you, brethren, through our Lord Jesus Christ, and through the love of the spirit, to struggle together with me in prayers to God for me,

31 that I should be rescued from the stubborn in Judea, and my dispensation for Jerusalem may be becoming well received by the saints,

32 that I may be coming to you with joy through the will of God, and I should be resting together with you.

33 Now the God of peace be with all of you! Amen!

Romans 16

1 Now I am commending to you Phoebe, our sister, being a servant also of the ecclesia in Cenchrea,

2 that you should be receiving her in the Lord worthily of the saints, and may stand by her in whatever matter she may be needing you, for she became a patroness of many, as well as of myself.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus

4 (who, for the sake of my soul, jeopardize their own necks, whom not only I am thanking, but all the ecclesias of the nations also)

5 and the ecclesia at their house. Greet Epanetus, my beloved, who is the firstfruit of the province of Asia for Christ.

6 Greet Mary, who toils much for you.

7 Greet Andronicus and Junias, my relatives and my fellow captives who are notable among the apostles, who also came to be in Christ before me.

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

10 Greet Apelles, attested in Christ. Greet those who are of Aristobulus.

11 Greet Herodion, my relative. Greet those of Narcissus who are in the Lord.

12 Greet Tryphena and Tryphosa, who are toiling in the Lord. Greet Persis, the beloved, who toils much in the Lord.

13 Greet Rufus, chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them.

15 Greet Philologos and Julia, Nereus and his sister, and Olympas and all the saints with them.

16 Greet one another with a holy kiss. Greeting you are all the ecclesias of Christ.

17 Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which you learned, and avoid them,

18 for such for our Lord Christ are not slaving, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent.

19 For your obedience reached out to all. Over you, then, am I rejoicing. Now I am wanting you to be wise, indeed, for good, yet artless for evil.

20 Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!

21 Greeting you is Timothy, my fellow worker, and Lucius and Jason and Sosipater, my relatives.

22 I, Tertius, the writer of the epistle, am greeting you in the Lord.

23 Greeting you is Gaius, my host, and of the whole ecclesia. Greeting you is Erastus, the administrator of the city, and Quartus, the brother.

25 Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian,

26 yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience—

27 to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!

1 Corinthians 1

1 Paul, a called apostle of Christ Jesus, through the will of God, and Sosthenes, a brother,

2 to the ecclesia of God which is in Corinth, hallowed in Christ Jesus, called saints, together with all in every place who are invoking the name of our Lord, Jesus Christ, both theirs and ours:

3 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

4 I am thanking my God always concerning you over the grace of God which is being given you in Christ Jesus,

5 for in everything are you enriched in Him, in all expression and all knowledge,

6 according as the testimony of Christ was confirmed among you,

7 so that you are not deficient in any grace, awaiting the unveiling of our Lord Jesus Christ,

8 Who will be confirming you also until the consummation, unimpeachable in the day of our Lord Jesus Christ.

9 Faithful is God, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

10 Now I am entreating you, brethren, through the name of our Lord Jesus Christ, that all may be saying the same thing, and there may be no schisms among you, but you may be attuned to the same mind and to the same opinion.

11 For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes among you.

12 Now I am saying this, that each of you is saying, "I, indeed, am of Paul," yet "I of Apollos," yet "I of Cephas," yet "I of Christ."

13 Christ is parted! Not Paul was crucified for your sakes! Or into the name of Paul are you baptized?

14 I am thanking God that I baptize not one of you except Crispus and Gaius,

15 lest anyone may be saying that you are baptized into my name.

16 Yet I baptize the household of Stephanas also. Furthermore, I am not aware if I baptize any other.

17 For Christ does not commission me to be baptizing, but to be bringing the evangel, not in wisdom of word, lest the cross of Christ may be made void.

18 For the word of the cross is stupidity, indeed, to those who are perishing, yet to us who are being saved it is the power of God.

19 For it is written, I shall be destroying the wisdom of the wise, and the understanding of the intelligent shall I be repudiating.

20 Where is the wise? Where is the scribe? Where is the discussor of this eon? Does not God make stupid the wisdom of this world?

21 For since, in fact, in the wisdom of God, the world through wisdom knew not God, God delights, through the stupidity of the heralding, to save those who are believing,

22 since, in fact, Jews signs are requesting, and Greeks wisdom are seeking,

23 yet we are heralding Christ crucified, to Jews, indeed, a snare, yet to the nations stupidity,

24 yet to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God,

25 for the stupidity of God is wiser than men, and the weakness of God is stronger than men.

26 For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many noble,

27 but the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world God chooses, that He may be disgracing the strong,

28 and the ignoble and the contemptible things of the world God chooses, and that which is not, that He should be discarding that which is,

29 so that no flesh at all should be boasting in God's sight.

30 Yet you, of Him, are in Christ Jesus, Who became to us wisdom from God, besides righteousness and holiness and deliverance,

31 that, according as it is written, He who is boasting, in the Lord let him be boasting.

1 Corinthians 2

1 And I, coming to you, brethren, came not with superiority of word or of wisdom, announcing to you the testimony of God,

2 for I decide not to perceive anything among you except Jesus Christ and Him crucified.

3 And I came to be with you in weakness, and in fear, and in much trembling,

4 and my word and my heralding were not with the persuasive words of human wisdom, but with demonstration of spirit and of power,

5 that your faith may not be in the wisdom of men but in the power of God.

6 Yet wisdom are we speaking among the mature, yet a wisdom not of this eon, neither of the chief men of this eon, who are being discarded,

7 but we are speaking God's wisdom in a secret, wisdom which has been concealed, which God designates before—before the eons, for our glory,

8 which not one of the chief men of this eon knows, for if they know, they would not crucify the Lord of glory.

9 But, according as it is written, That which the eye did not perceive, and the ear did not hear, and to which the heart of man did not ascend—whatever God makes ready for those who are loving Him.

10 Yet to us God reveals them through His spirit, for the spirit is searching all, even the depths of God.

11 For is any of humanity acquainted with that which is human except the spirit of humanity which is in it? Thus also, that which is of God no one knows, except the spirit of God.

12 Now we obtained, not the spirit of the world, but the spirit which is of God, that we may be perceiving that which is being graciously given to us by God,

13 which we are speaking also, not with words taught by human wisdom, but with those taught by the spirit, matching spiritual blessings with spiritual words.

14 Now the soulish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them, seeing that they are spiritually examined.

15 Now he who is spiritual is, indeed, examining all, yet he is being examined by no one.

16 For who knew the mind of the Lord? Who will be deducing from Him? Yet we have the mind of Christ.

1 Corinthians 3

1 And I, brethren, could not speak to you as to spiritual, but as to fleshy, as to minors in Christ.

2 Milk I give you to drink, not solid food, for not as yet were you able. Nay, still, not even now are you able,

3 for you are still fleshy. For where there is jealousy and strife among you, are you not fleshy and walking according to man?

4 For whenever anyone may be saying, "I, indeed, am of Paul," yet another, "I, of Apollos," will he not be fleshy?

5 What, then, is Apollos? Now what is Paul? Servants are they, through whom you believe, and as the Lord gives to each.

6 I plant, Apollos irrigates, but God makes it grow up.

7 So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow up.

8 Now he who is planting and he who is irrigating are for one thing. Yet each will be getting his own wages according to his own toil.

9 For God's fellow workers are we. God's farm, God's building, are you.

10 According to the grace of God which is being granted to me, as a wise foreman I lay a foundation, yet another is building on it. Yet let each one beware how he is building on it.

11 For other foundation can no one lay beside that which is laid, which is Jesus Christ.

12 Now if anyone is building on this foundation gold and silver, precious stones, wood, grass, straw,

13 each one's work will become apparent, for the day will make it evident, for it is being revealed by fire. And the fire, it will be testing each one's work—what kind it is.

14 If anyone's work will be remaining which he builds on it, he will get wages.

15 If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire.

16 Are you not aware that you are a temple of God and the spirit of God is making its home in you?

17 If anyone is corrupting the temple of God, God will be corrupting him, for the temple of God is holy, which you are.

18 Let no one be deluding himself. If anyone among you is presuming to be wise in this eon, let him become stupid, that he may be becoming wise,

19 for the wisdom of this world is stupidity with God. For it is written, "He is clutching the wise in their craftiness."

20 And again, The Lord knows the reasonings of the wise, that they are vain.
21 So that, let no one be boasting in men, for all is yours,
22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending—all is yours,
23 yet you are Christ's, yet Christ is God's.

1 Corinthians 4

1 Thus let a man be reckoning with us—as deputies of Christ, and administrators of God's secrets.
2 Here, furthermore, it is being sought in administrators that any such may be found faithful.
3 Now to me it is the least trifle that I may be being examined by you or by man's day. But neither am I examining myself.
4 For of nothing am I conscious as to myself, but not by this am I justified. Now He Who is examining me is the Lord.
5 So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God.
6 Now these things, brethren, I transfer in a figure to myself and Apollos because of you, that in us you may be learning not to be disposed above what is written, that you may not be puffed up, one over the one, against the other.
7 For who is making you to discriminate? Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining?
8 Already are you sated, already are you rich, apart from us you reign. And would that you surely reign, that we also should be reigning together with you!
9 For I suppose that God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men.
10 We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorious, yet we are dishonored.
11 Until the present hour we are hungering also and thirsting, and are naked and are buffeted and unsettled
12 and toiling, working with our own hands. Being reviled, we are blessing; being persecuted, we are bearing with it;
13 being calumniated, we are entreating. As the offscourings of the world we became, the scum of all things, hitherto.
14 Not to be abashing you am I writing these things, but as my children beloved am I admonishing you.
15 For if you should be having ten thousand escorts in Christ, nevertheless not many fathers, for in Christ Jesus, through the evangel, I beget you.
16 I am entreating you, then, become imitators of me.
17 Therefore I send to you Timothy, who is my beloved and faithful child in the Lord, who will be reminding you of my ways which are in Christ Jesus, according as I am teaching everywhere in every ecclesia.
18 Now some were puffed up as though I were not coming to you.
19 Yet I shall be coming to you swiftly, if ever the Lord should be willing, and I will know, not the word of those who are puffed up, but the power.
20 For not in word is the kingdom of God, but in power.
21 What are you wanting? With a rod may I be coming to you, or in love and a spirit of meekness?

1 Corinthians 5

1 Absolutely, it is heard that there is prostitution among you, and such prostitution (which is not even named among the nations), so that someone has his father's wife.
2 And you are puffed up, and mourn not rather, that the one who commits this act may be taken away from your midst.

3 For I, indeed, being absent in body, yet present in spirit, have already, as if present, thus judged the one effecting this,
4 in the name of our Lord Jesus Christ (you being gathered, and my spirit, together with the power of our Lord Jesus),
5 to give up such a one to Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6 Not ideal is your boast. Are you not aware that a little leaven is leavening the whole kneading?
7 Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For our Passover also, Christ, was sacrificed for our sakes
8 so that we may be keeping the festival, not with old leaven, nor yet with the leaven of evil and wickedness, but with unleavened sincerity and truth.
9 I write to you in the epistle not to be commingling with paramours.
10 And undoubtedly it is not as to the paramours of this world, or the greedy and extortionate, or idolaters, else, consequently, you ought to come out of the world.
11 Yet now I write to you not to be commingling with anyone named a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With such a one you are not even to be eating.
12 For what is it to me to be judging those outside? You are not judging those within!
13 Now those outside, God is judging. Expel the wicked one from among yourselves.

1 Corinthians 6

1 Dare any of you, having business with another, be judged before the unjust, and not before the saints?
2 Or are you not aware that the saints shall judge the world? And if the world is being judged by you, are you unworthy of the least tribunals?
3 Are you not aware that we shall be judging messengers, not to mention life's affairs?
4 If indeed, then, you should have tribunals for life's affairs, the contemptible in the ecclesia, these you are seating?
5 to abash you am I saying this. Thus is there not among you one wise man who will be able to adjudicate amidst his brethren,
6 but brother is suing brother, and this before unbelievers!
7 Already, indeed, then, it is absolutely a discomfiture for you that you are having lawsuits among yourselves. Wherefore are you not rather being injured? Wherefore are you not rather being cheated?
8 But you are injuring and cheating, and this to brethren!
9 Or are you not aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites,
10 nor thieves, nor the greedy, nor drunkards; no revilers, no extortioners shall be enjoying the allotment of God's kingdom.
11 And some of you were these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God.
12 All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything.
13 Foods for the bowels and the bowels for foods, yet God will be discarding these as well as those. Now the body is not for prostitution, but for the Lord, and the Lord for the body.
14 Now God rouses the Lord also, and will be rousing us up through His power.
15 Are you not aware that your bodies are members of Christ? Taking, then, the members of Christ away, should I be making them members of a prostitute? May it not be coming to that!
16 Or are you not aware that he who joins a prostitute is one body? For, He is averring, the two will be one flesh.
17 Now he who joins the Lord is one spirit.
18 Flee from prostitution. The penalty of every sin, whatsoever a man should be doing, is outside of the body, yet he who is committing prostitution is sinning against his own body.

19 Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you are not your own?

20 For you are bought with a price. By all means glorify God in your body.

1 Corinthians 7

1 Now, concerning what you write to me: It is ideal for a man not to be touching a woman.

2 Yet, because of prostitutions, let each man have a wife for himself and each woman have her own husband.

3 Let the husband render to the wife her due, yet likewise the wife also to the husband.

4 The wife has not the jurisdiction of her own body, but the husband, yet likewise the husband also has not the jurisdiction of his own body, but the wife.

5 Do not deprive one another, except sometime it should be by agreement for a period, that you should have leisure for prayer, and you may be the same again, lest Satan may be trying you because of your incontinence.

6 Now this I am saying as a concession, not as an injunction.

7 For I want all men to be as I myself also, but each has his own gracious gift from God, one indeed, thus, yet one thus.

8 Now I am saying to the unmarried and the widows, that it is ideal for them if ever they should be remaining even as I.

9 Yet if they are not controlling themselves, let them marry, for it is better to marry than to be on fire.

10 Now to the married I am charging, not I, but the Lord: A wife is not to be separated from her husband.

11 Yet if she should be separated also, let her remain unmarried or be conciliated to her husband. And a husband is not to leave his wife.

12 Now to the rest am I speaking, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her.

13 And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave her husband.

14 For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy.

15 Yet if the unbeliever is separating, let him separate. A brother or a sister is not enslaved in such a case. Now God has called us in peace.

16 For of what are you aware, O wife— will you be saving your husband—or of what are you aware, O husband— will you be saving your wife—

17 except as the Lord parts it to each? Each as God has called him, thus let him be walking. And thus am I prescribing in all the ecclesias.

18 Was anyone called having been circumcised? Let him not be de-circumcised. Is anyone called in uncircumcision? Let him not circumcise.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of God.

20 Each one in the calling in which he was called, in this let him be remaining.

21 Were you called a slave? Let it not be causing you care. But if you are able to become free also, use it rather.

22 For, in the Lord, he who is being called a slave, is the Lord's freedman. Likewise, he who is being called, being free, is a slave of Christ.

23 With a price are you bought. Do not become the slaves of men.

24 Each one, in what he was called, brethren, in this let him remain with God.

25 Now concerning the celibates or virgins, I have no injunction of the Lord. Yet an opinion am I giving, as one who has enjoyed mercy by the Lord to be faithful.

26 I am inferring, then, this ideal to be inherent, because of the present necessity, for it is ideal for humanity to be thus.

27 You are bound to a wife? Do not seek to be loosed. You have been loosed from a wife? Do not seek a wife.

28 Yet if you ever should be marrying, also, you did not sin. And if the virgin should be marrying, she did not sin. Yet affliction in the flesh will such be having. Yet I am sparing you.

29 Now this I am averring, brethren, the era is limited; that, furthermore, those also having wives may be as not having them,

30 and those lamenting as not lamenting, and those rejoicing as not rejoicing, and those buying as not retaining,

31 and those using this world as not using it up. For the fashion of this world is passing by.

32 Now I want you to be without worry. The unmarried one is solicitous about the things of the Lord, how he should be pleasing the Lord.

33 Yet he who marries is solicitous about the things of the world, how he should be pleasing his wife,

34 and is parted. The unmarried woman as well as the virgin: the unmarried one is solicitous about the things of the Lord, that she may be holy in body as well as in spirit, yet she who marries is solicitous about the things of the world, how she should be pleasing her husband.

35 Now this I am saying for your own expedience, not that I should be casting a noose over you, but for that which is respectable and assiduous—to be undistractedly for the Lord.

36 Now if anyone is inferring it to be indecent for his virgin, if she should be over her meridian, and thus it ought to occur, what he will, let him do. He is not sinning. Let them marry.

37 Yet he who stands settled in his heart, having no necessity, yet has authority as to his own will, and has decided this in his own heart (to be keeping his virgin) ideally will be doing.

38 So that he also who is taking his virgin in marriage, ideally will be doing, yet he who is not taking out in marriage will be doing better.

39 A wife is bound by law for whatever time her husband is living. Yet if the husband should be reposing, she is free to be married to whom she will, only in the Lord.

40 Yet happier is she if ever she should be remaining thus, according to my opinion. Now I presume that I also have God's spirit.

1 Corinthians 8

1 Now concerning the idol sacrifices: We are aware that we all have knowledge. Knowledge puffs up, yet love builds up.

2 If anyone is presuming to know anything, he knew not as yet according as he must know.

3 Now if anyone is loving God, this one is known by Him.

4 Then, concerning the feeding on the idol sacrifices: We are aware that an idol is nothing in the world, and that there is no other God except One.

5 For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords,

6 nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him.

7 But not in all is there this knowledge. Now some, used hitherto to the idol, are eating of it as an idol sacrifice, and their conscience, being weak, is being polluted.

8 Now food will not give us a standing with God, neither, if we should not be eating are we in want, nor if we should be eating are we cloyed.

9 Now beware lest somehow this right of yours may become a stumbling block to the weak.

10 For if anyone should be seeing you, who has knowledge, lying down in an idol's shrine, will not the conscience of him who is weak be inured to the eating of the idol sacrifices?

11 For the weak one is perishing also by your knowledge; the brother because of whom Christ died.

12 Now in thus sinning against brethren, and beating their weak conscience, you are sinning against Christ.

13 Wherefore, if food is snaring my brother, I may under no circumstances be eating meat for the eon, lest I should be snaring my brother.

1 Corinthians 9

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

2 If to others I am not an apostle, nevertheless I surely am to you! For you are the seal of my apostleship in the Lord.

3 My defense to those examining me is this:

4 Have we no right at all to eat and drink?

5 Have we no right at all to be leading about a sister as a wife, even as the rest of the apostles and the brothers of the Lord and Cephas?

6 Or have only I and Barnabas no right not to be working?

7 Who is warring at any time supplying his own rations? Who is planting a vineyard and not eating of its fruit? Or who is tending a flock and not eating of the milk of the flock?

8 Not according to man am I speaking these things. Or is the law not also saying these things?

9 For in the law of Moses it is written: "You shall not muzzle the threshing ox." Not for oxen is the care of God!

10 Or is He undoubtedly saying it because of us? Because of us, for it was written that the plower ought to be plowing in expectation, and the thresher to partake of his expectation.

11 If, in expectation, we sow the spiritual in you, is it a great thing if we shall reap of your fleshly things?

12 If others are partaking of this right from you, are not rather we? Nevertheless we do not use this right, but we are forgoing all, lest we may be giving any hindrance to the evangel of Christ.

13 Are you not aware that the workers at the sacred things are eating of the things of the sanctuary? Those settling beside the altar have their portion with the altar.

14 Thus the Lord also prescribes that those who are announcing the evangel are to be living of the evangel.

15 Yet I do not use any of these things. Now I do not write these things that it may be becoming thus with me, for it is my ideal rather to be dying, than that anyone shall be making my boast void.

16 For if I should be bringing the evangel, it is not for me to boast in, for necessity is lying upon me, for it were woe to me if I should not be bringing the evangel!

17 For if I am engaging in this voluntarily, I have wages, yet if involuntarily, I have been entrusted with an administration.

18 What, then, is my wage? That, in bringing the evangel, I should be placing the evangel without expense, so as not to use up my authority in the evangel.

19 For, being free of all, I enslave myself to all, that I should be gaining the more.

20 And I became to the Jews as a Jew, that I should be gaining Jews; to those under law as under law (not being myself under law), that I should be gaining those under law;

21 to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining those without law.

22 I became as weak to the weak, that I should be gaining the weak. To all have I become all, that I should undoubtedly be saving some.

23 Now all am I doing because of the evangel, that I may be becoming a joint participant of it.

24 Are you not aware that those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it.

25 Now every contender is controlling himself in all things; they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible.

26 Now then, thus am I racing, not as dubious, thus am I boxing, not as punching the air,

27 but I am belaboring my body and leading it into slavery, lest somehow, when heralding to others, I myself may become disqualified.

1 Corinthians 10

1 For I do not want you to be ignorant, brethren, that our fathers all were under the cloud, and all passed through the sea,
2 and all are baptized into Moses in the cloud and in the sea,
3 and all ate the same spiritual food,
4 and all drank the same spiritual drink, for they drank of the spiritual Rock which followed. Now the Rock was Christ.
5 But not in the majority of them does God delight, for they were strewn along in the wilderness.
6 Now these things became types of us, for us not to be lusters after evil things, according as they also lust.
7 Nor yet be becoming idolaters, according as some of them, even as it is written, "Seated are the people to eat and drink, and they rise to sport."
8 Nor yet may we be committing prostitution, according as some of them commit prostitution, and fall in one day twenty-three thousand.
9 Nor yet may we be putting the Lord on trial, according as some of them put Him on trial, and perished by serpents.
10 Nor yet be murmuring even as some of them murmur, and perished by the exterminator.
11 Now all this befalls them typically. Yet it was written for our admonition, to whom the consummations of the eons have attained.
12 So that, let him who is supposing he stands beware that he should not be falling.
13 No trial has taken you except what is human. Now, faithful is God, Who will not be leaving you to be tried above what you are able, but, together with the trial, will be making the sequel also, to enable you to undergo it.
14 Wherefore, my beloved, flee from idolatry.
15 As to the prudent am I saying it. Judge you what I am averring.
16 The cup of blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion of the body of Christ?
17 For we, who are many, are one bread, one body, for we all are partaking of the one bread.
18 Observe Israel according to the flesh. Are not those eating the sacrifices participants with the altar?
19 What, then, am I averring? That an idol sacrifice is anything? Or that an idol is anything?
20 But that that which the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not want you to become participants with the demons.
21 You can not drink the cup of the Lord and the cup of demons. You can not be partaking of the table of the Lord and the table of demons.
22 Or are we provoking the Lord to jealousy? Not stronger than He are we!
23 All is allowed me, but not all is expedient. All is allowed me, but not all is edifying.
24 Let no one be seeking the welfare of himself, but that of another.
25 Everything that is sold at the meat market be eating, examining nothing because of conscience.
26 For "the Lord's is the earth and that which fills it."
27 If anyone of the unbelievers is inviting you, and you want to go, be eating everything that is placed before you, examining nothing because of conscience.
28 Yet if anyone should be saying to you, "This is a sacred sacrifice," do not eat, because of that one who divulges it, and conscience.
29 Yet conscience, I am saying, not that of yourself, but that of another. For why is my freedom being decided by another's conscience?
30 If I, with gratitude, am partaking, why am I being calumniated for that for which I am giving thanks?
31 Then, whether you are eating or drinking, or anything you are doing, do all for the glory of God.
32 And become not a stumbling block to Jews as well as to Greeks and to the ecclesia of God,

33 according as I also am pleasing all in all things, not seeking my own expedience, but that of the many, that they may be saved.

1 Corinthians 11

1 Become imitators of me, according as I also am of Christ.

2 Now I am applauding you that you remember all of mine, and are retaining the traditions according as I give them over to you.

3 Now I want you to be aware that the Head of every man is Christ, yet the head of the woman is the man, yet the Head of Christ is God.

4 Every man praying or prophesying having aught on his head, is disgracing his Head.

5 Yet every woman praying or prophesying with uncovered head, is disgracing her head, for it is one and the same as being shaven.

6 For if a woman is not covering, let her be shorn also. Now if it is a shame for a woman to be shorn or shaven, let her be covering.

7 For a man, indeed, ought not to be covering his head, being inherently the image and glory of God. Yet the woman is the glory of the man.

8 For man is not out of woman, but woman out of man.

9 For, also, man is not created because of the woman, but woman because of the man.

10 Therefore the woman ought to have authority over her head because of the messengers.

11 However, neither is woman apart from man, nor man apart from woman, in the Lord.

12 For even as the woman is out of the man, thus the man also is through the woman, yet all is of God.

13 Judge in yourselves: Is it becoming in a woman to be praying to God uncovered?

14 Is not even nature itself teaching you that if a man, indeed, should have tresses, it is a dishonor to him,

15 yet if a woman should have tresses, it is her glory, seeing that tresses have been given her instead of clothing?

16 Now if anyone is presuming to be rivalrous, we have no such usage, neither the ecclesias of God.

17 Now in giving this charge I am not applauding, for you are coming together, not for the better, but for discomfiture.

18 For first, indeed, at your coming together in the ecclesia, I am hearing of schisms inhering among you, and some part I am believing.

19 For it must be that there are sects also among you, that those also who are qualified may be becoming apparent among you.

20 Then, at your coming together in the same place, it is not to be eating the Lord's dinner,

21 for each one is getting his own dinner before in the eating, and one, indeed, is hungry, yet one is drunk.

22 For have you no homes at all in which to eat and drink? Or are you despising the ecclesia of God, and mortifying those who have nothing? What may I be saying to you? Shall I be applauding you in this? I am not applauding.

23 For I accepted from the Lord, what I give over also to you, that the Lord Jesus, in the night in which He was given up, took bread,

24 and giving thanks, breaks it and said, "This is My body, broken for your sakes. This do for a recollection of Me."

25 Similarly, the cup also, after dining, saying, "This cup is the new covenant in My blood. This do, as often as you are drinking, for a recollection of Me."

26 For as often as you are eating this bread and drinking this cup, you are announcing the Lord's death until He should be coming.

27 So that, whoever should be eating the bread or drinking the cup of the Lord unworthily, will be liable for the body and the blood of the Lord.

28 Now let a man test himself first, and thus let him eat of the bread and drink of the cup.

29 For he who is eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the body of the Lord.

30 Therefore many among you are infirm and ailing, and a considerable number are reposing.

31 For if we adjudicated ourselves, we would not be judged.

32 Yet, being judged, we are being disciplined by the Lord, that we may not be condemned with the world.

33 So that, my brethren, when coming together to eat, be waiting for one another.

34 Now if anyone may be hungry, let him eat at home, that you may not be coming together for judgment. Now the rest I shall be prescribing as soon as I should be coming.

1 Corinthians 12

1 Now concerning the spiritual endowments, brethren, I do not want you to be ignorant.

2 You are aware that when you were of the nations, you were led away to the voiceless idols, as ever you were led.

3 Wherefore I am making known to you that no one, speaking by God's spirit, is saying, "Anathema is Jesus." And no one is able to say "Lord is Jesus" except by holy spirit.

4 Now there are apportionments of graces, yet the same spirit,

5 and there are apportionments of services, and the same Lord,

6 and there are apportionments of operations, yet the same God Who is operating all in all.

7 Now to each one is being given the manifestation of the spirit, with a view to expedience.

8 For to one, indeed, through the spirit, is being given the word of wisdom, yet to another the word of knowledge, according to the same spirit,

9 yet to another faith, by the same spirit, yet to another the graces of healing, by the one spirit,

10 yet to another operations of powerful deeds, yet to another prophecy, yet to another discrimination of spirits, yet to another species of languages, yet to another translation of languages.

11 Now all these one and the same spirit is operating, apportioning to each his own, according as He is intending.

12 For even as the body is one and has many members, yet all the members of the one body, being many, are one body, thus also is the Christ.

13 For in one spirit also we all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

14 For the body also is not one member, but many.

15 If the foot should be saying, "Seeing that I am not a hand, I am not of the body," not for this is it not of the body.

16 And if the ear should be saying, "Seeing that I am not an eye, I am not of the body" not for this is it not of the body.

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the scent?

18 Yet now God placed the members, each one of them, in the body according as He wills.

19 Now if it were all one member, where were the body?

20 Yet now there are, indeed, many members, yet one body.

21 Yet the eye can not say to the hand, "I have no need of you," or, again, the head to the feet, "I have no need of you."

22 Nay, much rather, those members of the body supposed to be inherently weaker are necessary,

23 and which we suppose to be a more dishonored part of the body, these we are investing with more exceeding honor, and our indecent members have more exceeding respectability.

24 Now our respectable members have no need, but God blends the body together, giving to that which is deficient more exceeding honor,

25 that there may be no schism in the body, but the members may be mutually solicitous for one another.

26 And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing with it.

27 Now you are the body of Christ, and members of a part,

28 whom also God, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, pilotage, species of languages.

29 Not all are apostles. Not all are prophets. Not all are teachers. Not all have powers.

30 Not all have the graces of healing. Not all are speaking languages. Not all are interpreting.

31 Yet be zealous for the greater graces. And still I am showing you a path, suited to transcendence.

1 Corinthians 13

1 If I should be speaking in the languages of men and of the messengers, yet should have no love, I have become resounding copper or a clanging cymbal.

2 And if I should have prophecy and should be perceiving all secrets and all knowledge, and if I should have all faith, so as to transport mountains, yet have no love, I am nothing.

3 And if ever I should be morselling out all my possessions, and if I should be giving up my body, that I should be boasting, yet may have no love, in nothing do I benefit.

4 Love is patient, is kind. Love is not jealous. Love is not bragging, is not puffed up,

5 is not indecent, is not self-seeking, is not incensed, is not taking account of evil,

6 is not rejoicing in injustice, yet is rejoicing together with the truth,

7 is forgoing all, is believing all, is expecting all, is enduring all.

8 Love is never lapsing: yet, whether prophecies, they will be discarded, or languages, they will cease, or knowledge, it will be discarded.

9 For out of an instalment are we knowing, and out of an instalment are we prophesying.

10 Now whenever maturity may be coming, that which is out of an instalment shall be discarded.

11 When I was a minor, I spoke as a minor, I was disposed as a minor, I took account of things as a minor. Yet when I have become a man, I have discarded that which is a minor's.

12 For at present we are observing by means of a mirror, in an enigma, yet then, face to face. At present I know out of an instalment, yet then I shall recognize according as I am recognized also.

13 Yet now are remaining faith, expectation, love—these three. Yet the greatest of these is love.

1 Corinthians 14

1 Be pursuing love. Yet be zealous for spiritual endowments, yet rather that you may be prophesying.

2 For he who is speaking in a language is not speaking to men, but to God, for no one is hearing, yet in spirit he is speaking secrets.

3 Yet he who is prophesying is speaking to men for edification and consolation and comfort.

4 He who is speaking in a language is edifying himself, yet he who is prophesying is edifying the ecclesia.

5 Now I want you all to be speaking in languages, yet rather that you may be prophesying, for greater is he who is prophesying than he who is speaking in languages, outside and except he may be interpreting, that the ecclesia may be getting edification.

6 Yet now, brethren, if I should be coming to you speaking in languages, what shall I be benefiting you if ever I should not be speaking to you either in revelation, or in knowledge, or in prophecy, or in teaching?

7 Likewise, soulless things, giving a sound, whether flute or lyre, if they should not be giving a distinction to the utterances, how will the fluting or the lyre playing be known?

8 For if a trumpet, also, should be giving a dubious sound, who will be preparing for battle?

9 Thus, you also, if you should not be giving an intelligible expression through the language, how will it be known what is being spoken? For you will be speaking into the air.

10 There are perchance, so many species of sounds in the world, and nothing is soundless.

11 If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one speaking, and the one speaking a barbarian to me.

12 Thus you also, since you are zealots for spiritual endowments, seek that you may be superabounding to the edification of the ecclesia.

13 Wherefore let him who is speaking in a language, pray that he may be interpreting.

14 For if I should be praying in a language, my spirit is praying, yet my mind is unfruitful.

15 What is it, then? Should I be praying in the spirit, yet I will be praying with the mind also. In the spirit will I be playing music, yet I will be playing with the mind also.

16 Else, if you should be blessing in the spirit, how shall he who is filling up the place of a plain person be declaring "Amen!" at your giving of thanks, since, in fact, he is not aware what you are saying?

17 For you, indeed, are giving thanks ideally, but the other is not edified.

18 I thank God that I speak in a language more than all of you.

19 But, in the ecclesia, do I want to speak five words with my mind, that I should be instructing others also, or ten thousand words in a language?

20 Brethren, do not become little children in disposition. But in evil be minors, yet in disposition become mature.

21 In the law it is written that, In different languages and by different lips shall I speak to this people, and neither thus will they be hearkening to Me, the Lord is saying.

22 So that languages are for a sign, not to the believers, but to the unbelievers. Yet prophecy is not for the unbelievers, but for believers.

23 If then, the whole ecclesia should be coming together in the same place, and all should be speaking in languages, yet should plain persons or unbelievers be entering, will they not be declaring that you are mad?

24 Now if all should be prophesying, yet some unbeliever or plain person be entering, he is being exposed by all, he is being examined by all.

25 The hidden things of his heart are becoming apparent, and thus, falling on his face, he will be worshiping God, reporting that God really is among you.

26 What, then, is it, brethren? Whenever you may be coming together, each of you has a psalm, has a teaching, has a revelation, has a language, has a translation. Let all occur to edification.

27 Besides, if anyone is speaking in a language, by two, or, at the most, three, and by instalments, let one also interpret.

28 Now if there should be no interpreter, let him hush in the ecclesia, yet let him speak to himself and to God.

29 Now, as to prophets, let two or three speak, and let the others discriminate.

30 Yet if it should be revealed to another sitting by, let the first hush,

31 for you can all be prophesying one by one, that all may be learning and all be consoled.

32 And the spiritual endowments of prophets are subject to the prophets.

33 For God is not for turbulence, but peace, as in all the ecclesias of the saints.

34 Let the women in the ecclesias hush, for it is not permitted to them to speak, but let them be subject, according as the law, also, is saying.

35 Now, if they want to learn anything, let them be inquiring of their own husbands at home, for it is a shame for a woman to be speaking in the ecclesia.

36 Or from you came out the word of God? Or to you only did it attain?

37 If anyone is presuming to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord.

38 Now if anyone is ignorant, let him be ignorant!

39 So that, my brethren, be zealous to be prophesying, and the speaking in languages do not forbid.

40 Yet let all occur respectably and in order.

1 Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand,
2 through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly.
3 For I give over to you among the first what also I accepted, that Christ died for our sins according to the scriptures,
4 and that He was entombed, and that He has been roused the third day according to the scriptures,
5 and that He was seen by Cephas, thereupon by the twelve.
6 Thereupon He was seen by over five hundred brethren at once, of whom the majority are remaining hitherto, yet some were put to repose also.
7 Thereupon He was seen by James, thereafter by all the apostles.
8 Yet, last of all, even as if a premature birth, He was seen by me also.
9 For I am the least of the apostles, who am not competent to be called an apostle, because I persecute the ecclesia of God.
10 Yet, in the grace of God I am what I am, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I—yet not I, but the grace of God which is with me.
11 Then, whether I or they, thus we are heralding and thus you believe.
12 Now if Christ is being heralded that He has been roused from among the dead, how are some among you saying that there is no resurrection of the dead?
13 Now if there is no resurrection of the dead, neither has Christ been roused.
14 Now if Christ has not been roused, for naught, consequently, is our heralding, and for naught is your faith.
15 Now we are being found false witnesses also of God, seeing that we testify by God that He rouses Christ, Whom, consequently, He rouses not, if so be that the dead are not being roused.
16 For, if the dead are not being roused, neither has Christ been roused.
17 Now, if Christ has not been roused, vain is your faith—you are still in your sins!
18 Consequently those also, who are put to repose in Christ, perished.
19 If we are having an expectation in Christ in this life only, more forlorn than all men are we.
20 (Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing.
21 For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead.
22 For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified.
23 Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence;
24 thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power.
25 For He must be reigning until He should be placing all His enemies under His feet.
26 The last enemy is being abolished: death.
27 For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him.
28 Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all.)
29 Else what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead are not being roused. Why are they baptizing also for their sake?
30 Why are we also in danger every hour?
31 Daily am I dying. By this boast of yours, brethren, which I have in Christ Jesus, our Lord,
32 if, as a man, I fight wild beasts in Ephesus, what is the benefit to me? If the dead are not being roused, "we may be eating and drinking, for tomorrow we are dying."
33 Be not deceived: evil conversations are corrupting kind characters.

34 Sober up justly and do not be sinning, for some have an ignorance of God. To abash you am I saying it.
35 But someone will be protesting, "How are the dead being roused? Now with what body are they coming?"
36 Imprudent one! What you are sowing is not being vivified if it should not be dying.
37 And, what you are sowing, you are not sowing the body which shall come to be, but a naked kernel, perchance of wheat or some of the rest.
38 Yet God is giving it a body according as He wills, and to each of the seeds its own body.
39 Not all flesh is the same flesh, but there is one, indeed, of men, yet another flesh of beasts, yet another flesh of flyers, yet another of fishes.
40 There are bodies celestial as well as bodies terrestrial. But a different glory, indeed, is that of the celestial, yet a different that of the terrestrial,
41 another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.
42 Thus also is the resurrection of the dead. It is sown in corruption; it is roused in incorruption.
43 It is sown in dishonor; it is roused in glory. It is sown in infirmity; it is roused in power.
44 It is sown a soulish body; it is roused a spiritual body. If there is a soulish body, there is a spiritual also.
45 Thus it is written also, The first man, Adam, "became a living soul:" the last Adam a vivifying Spirit.
46 But not first the spiritual, but the soulish, thereupon the spiritual.
47 The first man was out of the earth, soilish; the second Man is the Lord out of heaven.
48 Such as the soilish one is, such are those also who are soilish, and such as the Celestial One, such are those also who are celestials.
49 And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.
50 Now this I am averring, brethren, that flesh and blood is not able to enjoy an allotment in the kingdom of God, neither is corruption enjoying the allotment of incorruption.
51 Lo! a secret to you am I telling! We all, indeed, shall not be put to repose, yet we all shall be changed,
52 in an instant, in the twinkle of an eye, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal put on immortality.
54 Now, whenever this corruptible should be putting on incorruption and this mortal should be putting on immortality, then shall come to pass the word which is written, Swallowed up was Death by Victory.
55 Where, O Death, is your victory? Where, O Death, is your sting?
56 Now the sting of Death is sin, yet the power of sin is the law.
57 Now thanks be to God, Who is giving us the victory, through our Lord Jesus Christ.
58 So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord.

1 Corinthians 16

1 Now, concerning the collection for the saints, even as I prescribe to the ecclesias of Galatia, thus do you also.
2 On one of the sabbaths let each of you lay aside by himself in store that in which he should be prospered, that no collections may be occurring then, whenever I may come.
3 Now whenever I may be coming along, whomsoever you should be attesting through letters, these shall I be sending to carry away your grace to Jerusalem.
4 Now if it should be worth while for me also to be going, they shall be going together with me.
5 Now I shall be coming to you whenever I may pass through Macedonia, for I am passing through Macedonia.

6 Now, perchance, I shall be abiding with you, or wintering also, that you should be sending me forward wheresoever I may be going.
7 For I do not want to see you at present on the way, for I am expecting to stay some time with you, if ever the Lord should permit.
8 Yet I shall stay in Ephesus till Pentecost,
9 for a door has opened for me, great and operative, and many are opposing.
10 Now if Timothy should be coming, look to it that he should be with you fearlessly, for he is working at the work of the Lord, as I also.
11 No one, then, should be scorning him. Now send him forward in peace, that he may be coming to me, for I am awaiting him with the brethren.
12 Now concerning brother Apollos, I entreat him much that he may be coming to you with the brethren, and it was undoubtedly not his will that he should come now, yet he will come whenever he should have an opportunity.
13 Watch! Stand firm in the faith! Be manly! Be staunch!
14 Let all your actions occur in love!
15 Now I am entreating you, brethren—you are acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of Achaia, and they set themselves to the service for the saints—
16 that you also may be subject to such, and to every fellow worker and toiler.
17 Now I am rejoicing at the presence of Stephanas and Fortunatus and Achaicus, for this deficiency of yours, these men fill up,
18 for they soothe my spirit and yours. Then be recognizing such.
19 Greeting you are the ecclesias of the province of Asia. Greeting you much in the Lord are Aquila and Prisca, together with the ecclesia of their house.
20 Greeting you are all the brethren. Greet one another with a holy kiss.
21 The salutation is by my hand—Paul's.
22 If anyone is not fond of the Lord Jesus Christ, let him be anathema! Maran atha!
23 The grace of the Lord Jesus Christ be with you!
24 My love be with all of you in Christ Jesus! Amen!

2 Corinthians 1

1 Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the ecclesia of God which is in Corinth, together with all the saints who are in the whole of Achaia:
2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.
3 Blessed is the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation,
4 Who is consoling us in our every affliction to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God,
5 seeing that, according as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding.
6 Now, whether we are being afflicted for your consolation and salvation, or whether we are being consoled for your consolation, which is operating in the endurance of the same sufferings which we also are suffering,
7 our expectation, also, is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also.
8 For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the province of Asia, that we were inordinately burdened, over our ability, so that we were despairing of life also.
9 But we have the rescript of death in ourselves, that we may be having no confidence in ourselves, but in God, Who rouses the dead,
10 Who rescues us from a death of such proportions, and will be rescuing; on Whom we rely that He will still be rescuing also;

11 you also assisting together by a petition for us, in order that, from many faces He may be thanked by many for us for the gracious gift given to us.

12 For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, yet more superabundantly toward you.

13 For no other things are we writing to you than what you are reading or recognizing also. Now I am expecting that you will recognize ultimately,

14 according as you also recognized us in part, for we are your glorying (even as you also are ours) in the day of our Lord Jesus.

15 And in this confidence I intended formerly to come to you, that you should be having a second grace,

16 and through you to pass through into Macedonia, and to come again from Macedonia to you, and by you to be sent forward into Judea.

17 Intending this, then, consequently do I not use lightness? Or what I am planning, am I planning according to the flesh, that it may be with me "Yes, yes," and "No, no"?

18 Now God is faithful, for our word toward you is not "Yes" and "No,"

19 for the Son of God, Jesus Christ, Who is being heralded among you through us—through me and Silvanus and Timothy—became not "Yes" and "No," but in Him has become "Yes."

20 For whatever promises are of God, are in Him "Yes." Wherefore through Him also is the "Amen" to God, for glory, through us.

21 Now He Who is confirming us together with you in Christ, and anoints us, is God,

22 Who also seals us and is giving the earnest of the spirit in our hearts.

23 Now I am invoking God as a witness on my soul, that to spare you, I came no longer to Corinth.

24 Not that we are lording it over your faith, but are fellow workers of your joy, for you stand fast in the faith.

2 Corinthians 2

1 Now I decide this with myself, not again to be coming to you in sorrow.

2 For if I am making you sorry, who also, is gladdening me, except he who is made sorry by me?

3 And I write this same thing to you, lest, coming, I may have sorrow from those on whom it was binding to be causing me to rejoice; having confidence in you all, for my joy is that of you all.

4 For out of much affliction and pressure of heart I write to you, through many tears, not that you may be made sorrowful, but that you may know the love which I have for you more superabundantly.

5 Now if anyone has caused sorrow, he has not made me sorry, but in part (lest I may be burdening), you all.

6 Enough to such is this rebuke, which is by the majority.

7 So that, on the contrary, you are rather to deal graciously and console, lest somehow such may be swallowed up by the more excessive sorrow.

8 Wherefore I am entreating you to ratify your love to him.

9 For I write also for this, that I may know your testedness, if you are obedient in all things.

10 Now, with whom you are dealing graciously in anything, I, also. For in what I also have dealt graciously (if I have dealt graciously in anything), it is because of you in the face of Christ,

11 lest we may be overreached by Satan, for we are not ignorant of the things he apprehends.

12 Now, on coming to Troas for the evangel of Christ, and a door being open for me in the Lord,

13 I have no ease in my spirit at my not finding Titus, my brother, but taking leave of them, I came away into Macedonia.

14 Now thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place,

15 for we are a fragrance of Christ to God, in those who are being saved and in those who are perishing:

16 to these, indeed, an odor of death for death, yet to those an odor of life for life. And for this who is competent?

17 For we are not as the majority, who are peddling the word of God, but as of sincerity, but as of God, in the sight of God in Christ, are we speaking.

2 Corinthians 3

1 Are we beginning again to commend ourselves? Or need we not, even as some, commendatory letters to you or from you?

2 You are our letter, engraven in our hearts, known and read by all men,

3 for you are manifesting a letter of Christ, dispensed by us, and engraven, not with ink, but with the spirit of the living God, not on stone tablets, but on the fleshy tablets of the heart.

4 Now such is the confidence we have through Christ toward God

5 (not that we are competent of ourselves, to reckon anything as of ourselves, but our competency is of God),

6 Who also makes us competent dispensers of a new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying.

7 (Now if the dispensation of death, by letters chiseled in stone, came in glory, so that the sons of Israel were not able to look intently into the face of Moses, because of the glory of his face, which was being nullified,

8 how shall not rather the dispensation of the spirit be in glory?

9 For if in the dispensation of condemnation is glory, much rather the dispensation of righteousness is exceeding in glory.

10 For that also which has been glorified has not been glorified in this particular, on account of the glory transcendent.

11 For if that which is being nullified was nullified through glory, much rather that which is remaining, remains in glory.

12 Having, then, such an expectation, we are using much boldness,

13 and are not even as Moses. He placed a covering over his face, so that the sons of Israel were not to look intently to the consummation of that which is being nullified.

14 But their apprehensions were calloused, for until this very day the same covering is remaining at the reading of the old covenant, not being uncovered, for only in Christ is it being nullified.

15 But till today, if ever the reading of Moses should be reached, a covering is lying on their heart.

16 Yet if ever it should reach a turning back to the Lord, the covering is taken from about it.)

17 Now the Lord is the spirit; yet where the spirit of the Lord is, there is freedom.

18 Now we all, with uncovered face, mirroring the Lord's glory, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit.

2 Corinthians 4

1 Therefore, having this dispensation, according as we were shown mercy, we are not despondent.

2 But we spurn the hidden things of shame, not walking in craftiness, nor yet adulterating the word of God, but, by manifestation of the truth, commending ourselves to every man's conscience in God's sight.

3 Now, if our evangel is covered, also, it is covered in those who are perishing,

4 in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.

5 For we are not heralding ourselves, but Christ Jesus the Lord, yet ourselves your slaves because of Jesus,

6 for the God Who says that, out of darkness light shall be shining, is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ.

7 Now we have this treasure in earthen vessels, that the transcendence of the power may be of God and not of us.
8 In everything, being afflicted, but not distressed; perplexed, but not despairing;
9 persecuted, but not forsaken; cast down, but not perishing—
10 always carrying about in the body the deadening of Jesus, that the life also of Jesus may be manifested in our body.
11 For we who are living are ever being given up to death because of Jesus, that the life also of Jesus may be manifested in our mortal flesh.
12 So that death is operating in us, yet life in you.
13 Now having the same spirit of faith, in accord with what is written, "I believe, wherefore I speak also," we also are believing, wherefore we are speaking also,
14 being aware that He Who rouses the Lord Jesus will be rousing us also, through Jesus, and will be presenting us together with you.
15 For all is because of you, that the grace, increasing through the majority, should be superabounding in thanksgiving to the glory of God.
16 Wherefore we are not despondent, but even if our outward man is decaying, nevertheless that within us is being renewed day by day.
17 For the momentary lightness of our affliction is producing for us a transcendently transcendent eonian burden of glory,
18 at our not noting what is being observed, but what is not being observed, for what is being observed is temporary, yet what is not being observed is eonian.

2 Corinthians 5

1 For we are aware that, if our terrestrial tabernacle house should be demolished, we have a building of God, a house not made by hands, eonian, in the heavens.
2 For in this also we are groaning, longing to be dressed in our habitation which is out of heaven,
3 if so be that, being dressed also, we shall not be found naked.
4 For we also, who are in the tabernacle, are groaning, being burdened, on which we are not wanting to be stripped, but to be dressed, that the mortal may be swallowed up by life.
5 Now He Who produces us for this same longing is God, Who is also giving us the earnest of the spirit.
6 Being, then, courageous always, and aware that, being at home in the body, we are away from home from the Lord
7 (for by faith are we walking, not by perception),
8 yet we are encouraged, and are delighting rather to be away from home out of the body and to be at home with the Lord.
9 Wherefore we are ambitious also, whether at home or away from home, to be well pleasing to Him.
10 For all of us must be manifested in front of the dais of Christ, that each should be requited for that which he puts into practice through the body, whether good or bad.
11 Being aware, then, of the fear of the Lord, we are persuading men, yet we are manifest to God. Now I am expecting to be manifest in your consciences also.
12 Not again are we commending ourselves to you, but are giving an incentive to you by boasting over you, that you may have it for those who are boasting in personal appearance and not in heart.
13 For, whether we were beside ourselves, it is to God, whether we are sane, it is to you.
14 For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died.
15 And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes.
16 So that we, from now on, are acquainted with no one according to flesh. Yet even if we have known Christ according to flesh, nevertheless now we know Him so no longer.

17 So that, if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new!

18 Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation,

19 how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation.

20 For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, "Be conciliated to God!"

21 For the One not knowing sin, He makes to be a sin offering for our sakes that we may be becoming God's righteousness in Him.

2 Corinthians 6

1 Now, working together, we are also entreating you not to receive the grace of God for naught.

2 For He is saying, "In a season acceptable I reply to you, And in a day of salvation I help you."

Lo! Now is a most acceptable era! Lo! Now is a day of salvation!

3 We are giving no one cause to stumble in anything, lest flaws be found with the service,

4 but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses,

5 in blows, in jails, in turbulences, in toil, in vigils, in fasts,

6 in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned,

7 in the word of truth, in the power of God, through the implements of righteousness of the right hand and of the left,

8 through glory and dishonor, through defamation and renown, as deceivers and true,

9 as unknown and recognized, as dying, and lo! we are living, as disciplined and not put to death,

10 as sorrowing, yet ever rejoicing, as poor, yet enriching many, as having nothing, and retaining all.

11 Our mouth is open toward you, Corinthians: Has your heart broadened?

12 Not distressed are you in us, yet you are distressed in your compassions.

13 Now, as a recompense in kind (as to children am I saying this), you also be broadened!

14 Do not become diversely yoked with unbelievers. For what partnership have righteousness and lawlessness? Or what communion has light with darkness?

15 Now what agreement has Christ with Belial? Or what part a believer with an unbeliever?

16 Now what concurrence has a temple of God with idols? For you are the temple of the living God, according as God said, that I will be making My home and will be walking in them, and I will be their God, and they shall be My people.

17 Wherefore, Come out of their midst and be severed, the Lord is saying. And touch not the unclean, and I will admit you,

18 and I will be a Father to you, and you shall be sons and daughters to Me, says the Lord Almighty.

2 Corinthians 7

1 Having, then, these promises, beloved, we should be cleansing ourselves from every pollution of flesh and spirit, completing holiness in the fear of God.

2 Make room for us. We injure no one; we corrupt no one; we overreach no one.

3 I am not saying this with a view to condemnation, for I have declared before that you are in our hearts to die together and to live together.

4 Much is my boldness toward you; much is my boasting over you, I am filled full with consolation, I am superexceeding in joy in all our affliction.

5 For even at our coming into Macedonia, our flesh has no ease, but we are afflicted in everything: outside fightings; inside fears.

6 But God, Who is consoling the humble, consoles us by the presence of Titus,

7 yet not only by his presence, but by the consolation also with which he was consoled over you, informing us of your longing, your anguish, your zeal for my sake; so that I rather rejoice

8 that, even if I make you sorry by an epistle, I am not regretting it, even if I did regret. For I am observing that that epistle makes you sorry, even if it is for an hour.

9 Now I am rejoicing, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry according to God, that in nothing you may suffer forfeit by us.

10 For sorrow according to God is producing repentance for unregretted salvation, yet the sorrow of the world is producing death.

11 For lo! this same thing—for you to be made sorry according to God—how much it produces in you of diligence, nay, defense, nay, resentment, nay, fear, nay, longing, nay, zeal, nay, avenging! In everything you commend yourselves to be pure in this matter.

12 Consequently, even if I write to you, it is not on account of the one who injures, but neither on account of the one being injured, but on account of manifesting to you your diligence for our sake in God's sight.

13 Therefore we are consoled, yet in our consolation we rather rejoiced more exceedingly in the joy of Titus, for his spirit has been soothed by you all,

14 for, if I have boasted any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our boasting before Titus came to be truth.

15 And his compassions for you are superabundantly more, having a recollection of the obedience of you all, as, with fear and trembling, you receive him.

16 I am rejoicing that in everything I am encouraged in you.

2 Corinthians 8

1 Now we are making known to you, brethren, the grace of God which has been bestowed in the ecclesias of Macedonia,

2 for, in a test of much affliction, the superabundance of their joy and the corresponding depth of their poverty superabounds to the riches of their generosity,

3 for, according to their ability, I am testifying, and beyond their ability, of their own accord,

4 with much entreaty beseeching of us the grace and the fellowship of the service for the saints;

5 and not according as we expect, but themselves they give first to the Lord, and to us through the will of God.

6 So that we entreat Titus that, according as he undertakes before, thus also should he be completing in you this grace also.

7 But, even as you are superabounding in everything—in faith and word and knowledge and all diligence and the love that flows out of you into us—that you may be superabounding in this grace also.

8 I am not saying this as an injunction, but, through the diligence of others, testing also the genuineness of this love of yours.

9 For you know the grace of our Lord Jesus Christ, that, being rich, because of you He became poor, that you, by His poverty, should be rich.

10 And in this I am giving an opinion, for this is expedient for you, who, for a year past, undertake before, not only the doing but the willing also.

11 Yet now complete the doing also, so that, even as the eagerness to will, thus also may be the completion, out of what you have.

12 For if eagerness lies before, it is most acceptable according to whatever one may have, not according to what he has not.

13 For it is not, that, to others ease, yet to you affliction,

14 but by an equality, in the current occasion, your superabundance is for their want, that their superabundance also may be coming to be for your want, so that there may be coming to be an equality,

15 according as it is written: the one with much increases not, and the one with few lessens not.

16 Now thanks be to God, Who is imparting the same diligence for you to the heart of Titus,

17 for he, indeed, receives the entreaty, yet being inherently more diligent, of his own accord he came out to you.

18 Now we send together with him the brother whose applause in the evangel is through all the ecclesias,

19 yet not only so, but who was selected also by the ecclesias to be our fellow traveler with this grace which is being dispensed by us to the glory of the Lord Himself; our eagerness, also,

20 putting this so that no one should find flaws in us in this exuberance which is being dispensed by us,

21 for we are providing the ideal, not only in the sight of the Lord, but in the sight of men also.

22 Now we send together with them our brother, whom we test in many things, often, being diligent, yet now much more diligent, yet with much confidence in you,

23 whether for the sake of Titus, my mate and fellow worker for you, or our brethren, the apostles of the ecclesias, the glory of Christ.

24 Then the display of your love and our boasting over you to them is being displayed in the face of the ecclesias.

2 Corinthians 9

1 For, indeed, concerning the dispensation for the saints, it is superfluous for me to be writing to you.

2 For I am aware of your eagerness, of which I am boasting over you to the Macedonians, that "Achaia has been prepared a year past." And your zeal provokes the majority.

3 Yet I send the brethren, lest our boasting over you may be made void in this particular, that you may be prepared according as I said,

4 lest somehow, if the Macedonians should be coming together with me and finding you unprepared, we may be disgraced (not that we should say you!) in this assumption of boasting.

5 I deem it necessary, then, to entreat the brethren that they may be coming before to you and should be adjusting beforehand your bounty as promised before. This to be ready thus, as a bounty and not as greed,

6 yet as this: who is sowing sparingly, sparingly shall be reaping also, and who is sowing bountifully, bountifully shall be reaping also,

7 each according as he has proposed in his heart, not sorrowfully, nor of compulsion, for the gleeful giver is loved by God.

8 Now God is able to lavish all grace on you, that, having all contentment in everything always, you may be superabounding in every good work,

9 according as it is written, He scatters, He gives to the drudges, His righteousness remains for the eon.

10 Now may He Who is supplying seed to the sower, and bread for food, be furnishing and multiplying your seed and be making the product of your righteousness grow,

11 being enriched in everything, for all the generosity, which is producing through us thanksgiving to God,

12 for the dispensation of this ministry not only is replenishing the wants of the saints, but is superabounding also through much thanksgiving, to God,

13 through the testedness of this dispensation, glorifying God at the subjection of your avowal to the evangel of Christ, and in the generosity of the contribution for them and for all,

14 and in their petition for you, longing to be acquainted with you, because of the transcendent grace of God on you.

15 Now thanks be to God for His indescribable gratuity!

2 Corinthians 10

1 Now I, Paul, myself am entreating you, through the meekness and leniency of Christ, who, as to personal appearance, indeed, am humble among you, yet, being absent, have courage toward you.

2 Yet I am beseeching, that I may not, being present, have to have courage with the confidence with which I am reckoning to dare any who reckon us as walking according to the flesh,
3 For, walking in flesh, we are not warring according to the flesh.
4 For the weapons of our warfare are not fleshly, but powerful to God toward the pulling down of bulwarks;
5 pulling down reckonings and every height elevating itself against the knowledge of God, and leading into captivity every apprehension into the obedience of Christ,
6 and having all in readiness to avenge every disobedience, whenever your obedience may be completed.
7 Are you looking at that on the surface? If anyone is presuming to have confidence in himself to be Christ's, let him be reckoning this again with himself, that, according as he is Christ's, thus also are we.
8 For if ever I, besides, should also be boasting somewhat more excessively concerning our authority (which the Lord gives us for building you up and not for pulling you down), I shall not be put to shame,
9 lest I should seem as ever terrifying you through epistles,
10 seeing that he is averring, "His epistles, indeed, are weighty and strong, yet his bodily presence is weak and his expression to be scorned."
11 Let such a one be reckoning this, that such as we are in word, through epistles, being absent, such also, being present, are we in act.
12 For we are not daring to judge ourselves by, or compare ourselves with, some who are commending themselves. But they, measuring themselves by themselves, and comparing themselves with themselves, do not understand.
13 Now we shall not be boasting immeasurably, but according to the measure of our range—which measure God parts to us—to reach on as far as you also
14 (for it is not as though, not reaching on to you, we are overstretching ourselves, for we outstrip others even as far as you in the evangel of Christ),
15 not boasting immeasurably in others' toils, yet having the expectation, your faith growing, to be magnified among you superabundantly, according to our range,
16 so as to bring the evangel beyond you, not to boast in another's range over that which is ready.
17 Now he who is boasting, in the Lord let him be boasting.
18 For not he who is commending himself is qualified, but whom the Lord is commending.

2 Corinthians 11

1 Would that you had borne with any little imprudence of mine! Nay, and be bearing with me,
2 for I am jealous over you with a jealousy of God. For I betroth you to one Man, to present a chaste virgin to Christ.
3 Yet I fear lest somehow, as the serpent deludes Eve by its craftiness, your apprehensions should be corrupted from the singleness and pureness which is in Christ.
4 For if, indeed, he who is coming is heralding another Jesus whom we do not herald, or you are obtaining a different spirit, which you did not obtain, or a different evangel, which you do not receive, you are bearing with him ideally.
5 For I am reckoning to be deficient in nothing pertaining to the paramount apostles.
6 Yet even if I am plain in expression, nevertheless I am not in knowledge, but in everything being made manifest in all for you.
7 Or do I sin in humbling myself that you may be exalted, seeing that I bring the evangel of God to you gratuitously?
8 Other ecclesias I despoil, getting rations for dispensing to you.
9 And, being present with you and in want, I am not an encumbrance to anyone (for the brethren coming from Macedonia replenish my wants), and in everything I keep and shall be keeping myself that I be not burdensome to you.

10 The truth of Christ is in me, for this boasting shall not be barred from me in the regions of Achaia.

11 Wherefore? Seeing that I am not loving you? God is aware!

12 Now what I am doing and will be doing is that I should strike off the incentive from those wanting an incentive, that in what they are boasting they may be found according as we also.

13 For such are false apostles, fraudulent workers, being transfigured into apostles of Christ.

14 And no marvel, for Satan himself is being transfigured into a messenger of light.

15 It is no great thing, then, if his servants also are being transfigured as dispensers of righteousness—whose consummation shall be according to their acts.

16 Again I am saying, no one should presume me to be imprudent. Otherwise surely, even if it should be as imprudent, receive me, that I also should boast some little!

17 What I speak, I am not speaking in accord with the Lord, but as in imprudence, in this assumption of boasting.

18 Since many are boasting according to the flesh, I also shall be boasting.

19 For with relish are you bearing with the imprudent, being prudent.

20 For you are bearing with it if anyone is enslaving you, if anyone is devouring, if anyone is obtaining, if anyone is elevating himself, if anyone is lashing you in the face.

21 By way of dishonor am I saying this, as that we are weakened. Now in whatever anyone is daring (in imprudence am I saying it), I also am daring.

22 Hebrews are they? I also! Israelites are they? I also! The seed of Abraham are they? I also!

23 Servants of Christ are they? (Being insane, I am speaking.) Above them am I! In weariness more exceedingly, in jails more exceedingly, in blows inordinately, in deaths often.

24 By Jews five times I got forty save one.

25 Thrice am I flogged with rods, once am I stoned, thrice am I shipwrecked, a night and a day have I spent in a swamp,

26 in journeys often, in dangers of rivers, in dangers of robbers, in dangers of my race, in dangers of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren;

27 in toil and labor, in vigils often, in famine and thirst, in fasts often, in cold and nakedness;

28 apart from what is outside, that which is coming upon me daily, the solicitude for all the ecclesias.

29 Who is weak and I am not weak? Who is snared and I am not on fire?

30 If I must boast, I will be boasting in that which is of my weakness.

31 The God and Father of the Lord Jesus, Who is blessed for the eons, is aware that I am not lying.

32 In Damascus the ethnarch of Aretas, the king, garrisoned the city of the Damascenes, wanting to arrest me,

33 and I am lowered in a wicker basket through a window through the wall, and escaped his hands.

2 Corinthians 12

1 If boasting must be, though it is not expedient, indeed, yet I shall also be coming to apparitions and revelations of the Lord.

2 I am acquainted with a man in Christ, fourteen years before this, (whether in a body I am not aware, or outside of the body, I am not aware—God is aware) such a one was snatched away to the third heaven.

3 And I am acquainted with such a man (whether in a body or outside of the body I am not aware—God is aware)

4 that he was snatched away into paradise and hears ineffable declarations, which it is not allowed a man to speak.

5 Over such a one I shall be boasting; yet over myself I shall not be boasting, except in my infirmities.

6 For, if ever I should be wanting to boast, I shall not be imprudent, for I shall be declaring the truth. Yet I am reticent. No one should be reckoning me to be above what he is observing of me or anything he is hearing of me.

7 Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up.

8 For this I entreat the Lord thrice, that it should withdraw from me.

9 And He has protested to me, "Sufficient for you is My grace, for My power in infirmity is being perfected." With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me.

10 Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful.

11 I have become imprudent; you compel me. For I ought to be commended by you, for I am not deficient in anything pertaining to the paramount apostles, even if I am nothing.

12 Indeed, the signs of an apostle are produced among you in all endurance, besides in signs and miracles and powerful deeds.

13 For is there anything in which you were discomfited above the rest of the ecclesias, except that I myself am not an encumbrance to you? Deal graciously with me for this injustice!

14 Lo! this third time I hold myself ready to come to you and I shall not be an encumbrance, for I am not seeking yours but you. For the children ought not to be hoarding for the parents, but the parents for the children.

15 Yet with the greatest relish shall I spend and be bankrupted for the sake of your souls, even if loving you more exceedingly diminishes your love for me.

16 Now, let be, I do not overburden you, but, being inherently crafty, I got you by guile!

17 Did not anyone of those whom I have dispatched to you? Through him do I overreach you?

18 I entreat Titus, and dispatch together with him a brother. Does Titus not overreach you? Walk we not in the same spirit? Not in the same footprints?

19 Again, you are presuming that we are defending ourselves to you. Facing God, in Christ, are we speaking, yet all, beloved, for the sake of your edification.

20 For I fear, lest somehow, on coming, I may not be finding you such as I want, and I may be found by you such as you do not want; lest somehow there be strife, jealousy, fury, factions, vilifications, whisperings, puffing up, turbulences.

21 Not again at my coming will my God be humbling me toward you, and I shall be mourning for many who have sinned before and are not repenting of the uncleanness and prostitution and wantonness which they commit.

2 Corinthians 13

1 Lo! This is the third time I am coming to you. At the mouth of two witnesses, and three, shall every declaration be made to stand.

2 I have declared before, and am predicting as when being present the second time, and now, being absent, to those having sinned before and to all the rest, that if I should be coming again, I shall not spare,

3 since you are seeking a test of Christ speaking in me, Who is not weak for you, but powerful among you.

4 For even if He was crucified out of weakness, nevertheless He is living by the power of God. For we also are weak together with Him, but we shall be living together with Him by the power of God for you.

5 Try yourselves, if you are in the faith; test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you are somewhat disqualified?

6 Now I am expecting that you will know that we are not disqualified!

7 Now we are wishing to God that you do not do anything evil, not that we may be appearing qualified, but that you may be doing that which is ideal, yet we may be as disqualified.

8 For we are not able for anything against the truth, but for the sake of the truth.

9 For we are rejoicing whenever we may be weak, yet you may be powerful. Now this are we wishing also: your adjustment.

10 Therefore I am writing these things, being absent, that, being present, I should not be using severity, according to the authority which the Lord gives me for building up and not for pulling down.

11 Furthermore, brethren, rejoice, adjust, be entreated, be mutually disposed, be at peace, and the God of love and of peace will be with you.

12 Greet one another with a holy kiss.

13 All the saints are greeting you.

14 The grace of the Lord Jesus Christ and the love of God and the communion of the holy spirit be with you all! Amen!

Galatians 1

1 Paul, an apostle (not from men, neither through a man, but through Jesus Christ and God the Father, Who rouses Him from among the dead),

2 and all the brethren with me, to the ecclesias of Galatia:

3 Grace to you and peace from God, our Father, and the Lord Jesus Christ,

4 Who gives Himself for our sins, so that He might extricate us out of the present wicked eon, according to the will of our God and Father,

5 to Whom be glory for the eons of the eons. Amen!

6 I am marveling that thus, swiftly, you are transferred from that which calls you in the grace of Christ, to a different evangel,

7 which is not another, except it be that some who are disturbing you want also to distort the evangel of Christ.

8 But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!

9 As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema!

10 For, at present, am I persuading men or God? Or am I seeking to please men? If I still pleased men, I were not a slave of Christ.

11 For I am making known to you, brethren, as to the evangel which is being brought by me, that it is not in accord with man.

12 For neither did I accept it from a man, nor was I taught it, but it came through a revelation of Jesus Christ.

13 For you hear of my behavior once, in Judaism, that I inordinately persecuted the ecclesia of God and ravaged it.

14 And I progressed in Judaism above many contemporaries in my race, being inherently exceedingly more zealous for the traditions of my fathers.

15 Now, when it delights God, Who severs me from my mother's womb and calls me through His grace,

16 to unveil His Son in me that I may be evangelizing Him among the nations, I did not immediately submit it to flesh and blood,

17 neither came I up to Jerusalem to those who were apostles before me, but I came away into Arabia, and I return again to Damascus.

18 Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with him fifteen days.

19 Yet I became acquainted with no one different from the apostles, except James, the brother of the Lord.

20 Now what I am writing to you, lo! in God's sight, I say that I am not lying.

21 Thereupon I came into the regions of Syria and Cilicia.

22 Yet I was unknown by face to the ecclesias of Judea which are in Christ.

23 Yet only they were hearing that "He who once was persecuting us, now is evangelizing the faith which once he ravaged."

24 And they glorified God in me.

Galatians 2

1 Thereupon, after the lapse of fourteen years, I again went up to Jerusalem with Barnabas, taking Titus also along with me.

2 Now I went up in accord with a revelation, and submitted to them the evangel which I am heralding among the nations, yet privately to those of repute, lest somehow I should be racing or ran for naught.

3 But not even Titus, who is with me, being a Greek, is compelled to be circumcised.

4 Yet, it was because of the false brethren who were smuggled in, who came in by the way to spy out our freedom which we have in Christ Jesus, that they shall be enslaving us-

5 to whom, not even for an hour do we simulate by subjection, that the truth of the evangel should be continuing with you.

6 Now from those reputed to be somewhat-what kind they once were is of no consequence to me (God is not taking up the human aspect)-for to me those of repute submitted nothing.

7 But, on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision

8 (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations),

9 and, knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give to me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the Circumcision-

10 only that we may be remembering the poor, which same thing I endeavor also to do.

11 Now when Cephas came to Antioch, I withstood him to the face, for he was self-censured.

12 For, before the coming of some from James, he ate together with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those of the Circumcision.

13 And the rest of the Jews also play the hypocrite with him, so that Barnabas also was led away with their hypocrisy.

14 But when I perceived that they are not correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, "If you, being inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to be judaizing?"

15 We, who by nature are Jews, and not sinners of the nations,

16 having perceived that a man is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh at all be justified.

17 Now if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ, consequently, a dispenser of sin? May it not be coming to that!

18 For if I am building again these things which I demolish, I am commending myself as a transgressor.

19 For I, through law, died to law, that I should be living to God.

20 With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me.

21 I am not repudiating the grace of God, for if righteousness is through law, consequently Christ died gratuitously.

Galatians 3

1 O foolish Galatians! Who bewitches you, before whose eyes Jesus Christ was graphically crucified?

2 This only I want to learn from you: Did you get the spirit by works of law or by the hearing of faith?

3 So foolish are you? Undertaking in spirit, are you now being completed in flesh?
4 So much did you suffer feignedly? Since, surely, it also is feignedly!
5 He, then, who is supplying you with the spirit, and operating works of power among you-did you get the spirit by works of law or by the hearing of faith,
6 according as Abraham believes God, and it is reckoned to him for righteousness?
7 Know, consequently, that those of faith, these are sons of Abraham.
8 Now the scripture, perceiving before that God is justifying the nations by faith, brings before an evangel to Abraham, that In you shall all the nations be blessed.
9 So that those of faith are being blessed together with believing Abraham.
10 For whoever are of works of law are under a curse, for it is written that, Accursed is everyone who is not remaining in all things written in the scroll of the law to do them.
11 Now that in law no one is being justified with God is evident, for the just one by faith shall be living.
12 Now the law is not of faith, but who does them "shall be living in them."
13 Christ reclaims us from the curse of the law, becoming a curse for our sakes, for it is written, Accursed is everyone hanging on a pole,
14 that the blessing of Abraham may be coming to the nations in Christ Jesus, that we may be obtaining the promise of the spirit through faith.
15 Brethren (I am saying this as a man), a human covenant likewise having been ratified, no one is repudiating or modifying it.
16 Now to Abraham the promises were declared, and to his Seed. He is not saying "And to seeds," as of many, but as of One: And to "your Seed," which is Christ.
17 Now this am I saying: a covenant, having been ratified before by God, the law, having come four hundred and thirty years afterward, does not invalidate, so as to nullify the promise.
18 For if the enjoyment of the allotment is of law, it is no longer of promise. Yet God has graciously granted it to Abraham through the promise.
19 What, then, is the law? On behalf of transgressions was it added, until the Seed should come to Whom He has promised, being prescribed through messengers in the hand of a mediator.
20 Now there is no Mediator of one. Yet God is One.
21 Is the law, then, against the promises of God? May it not be coming to that! For if a law were given that is able to vivify, really, righteousness were out of law.
22 But the scripture locks up all together under sin, that the promise out of Jesus Christ's faith may be given to those who are believing.
23 Now before the coming of faith we were garrisoned under law, being locked up together for the faith about to be revealed.
24 So that the law has become our escort to Christ, that we may be justified by faith.
25 Now, at the coming of faith, we are no longer under an escort,
26 for you are all sons of God, through faith in Christ Jesus.
27 For whoever are baptized into Christ, put on Christ,
28 in Whom there is no Jew nor yet Greek, there is no slave nor yet free, there is no male and female, for you all are one in Christ Jesus.
29 Now if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise.

Galatians 4

1 Now I am saying, for as much time as the enjoyer of an allotment is a minor, in nothing is he of more consequence than a slave, being master of all,
2 but is under guardians and administrators until the time purposed by the father.
3 Thus we also, when we were minors, were enslaved under the elements of the world.
4 Now when the full time came, God delegates His Son, come of a woman, come under law,
5 that He should be reclaiming those under law, that we may be getting the place of a son.
6 Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying "Abba! Father!"

7 So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an allotment from God, through Christ.

8 But then, indeed, having no perception of God, you were slaves of those who, by nature, are not gods.

9 Yet now, knowing God, yet rather being known by God, how are you turning back again to the infirm and poor elements for which you want to slave again anew?

10 Days are you scrutinizing, and months and seasons and years.

11 I fear for you, lest somehow I have toiled for you feignedly.

12 Become as I, for I am even as you, brethren, I beseech you. In nothing do you injure me.

13 Now you are aware that during an infirmity of the flesh I bring the evangel to you formerly.

14 And your trial, in my flesh, you do not scorn, neither do you loathe it, but as a messenger of God you receive me, as Christ Jesus.

15 Where, then, is your happiness? For I am testifying to you, that, if possible, gouging out your eyes, you would give them to me.

16 So that I have become your enemy by being true to you!

17 They are jealous over you, not ideally, but they want to debar you that you may be jealous over them.

18 Now it is ideal for you to be jealous in the ideal always, and not only in my presence with you.

19 Little children mine, with whom I am travailing again until Christ may be formed in you!

20 Yet I wanted to be present with you just now, and to change my voice, for I am perplexed about you.

21 Tell me, you who want to be under law, are you not hearing the law?

22 For it is written, that Abraham had two sons, one out of the maid and one out of the free woman.

23 But the one, indeed, out of the maid is begotten according to flesh, yet the one out of the free woman through the promise:

24 which is allegorizing, for these women are two covenants; one, indeed, from mount Sinai, generating into slavery, which is Hagar.

25 Yet Hagar is mount Sinai in Arabia; it is in line with the Jerusalem which now is, for she is in slavery with her children.

26 Yet the Jerusalem above is free, who is mother of us all.

27 For it is written, "Be glad, barren one, who art not bringing forth! Burst forth and implore, thou who art not travailing! For many are the children of the desolate, Rather than of her who has the husband."

28 Now you, brethren, as Isaac, are children of promise.

29 But even as then, the one generated according to flesh persecuted the one according to spirit, thus also it is now.

30 But what is the scripture saying? Cast out this maid and her son, for by no means shall the son of the maid be enjoying the allotment with the son of the free woman.

31 Wherefore, brethren, we are not children of the maid, but of the free woman.

Galatians 5

1 For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery.

2 Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing.

3 Now I am attesting again to every man who is circumcising, that he is a debtor to do the whole law.

4 Exempted from Christ were you who are being justified in law. You fall out of grace.

5 For we, in spirit, are awaiting the expectation of righteousness by faith.

6 For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love.

7 You raced ideally! Who hinders you not to be persuaded by the truth?

8 This persuasion is not of Him Who is calling you.
9 A little leaven is leavening the whole kneading.
10 I have confidence in you in the Lord that in nothing you will be disposed otherwise. Now he who is disturbing you shall be bearing his judgment, whosoever he may be.
11 Now I, brethren, if I am still heralding circumcision, why am I still being persecuted? Consequently the snare of the cross of Christ has been nullified.
12 Would that those who are raising you to insurrection struck themselves off also!
13 For you were called for freedom, brethren, only use not the freedom for an incentive to the flesh, but through love be slaving for one another.
14 For the entire law is fulfilled in one word, in this: "You shall love your associate as yourself."
15 Now if you are biting and devouring one another, beware that you may not be consumed by one another.
16 Now I am saying, Walk in spirit, and you should under no circumstances be consummating the lust of the flesh.
17 For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, lest you should be doing whatever you may want.
18 Now, if you are led by spirit, you are not still under law.
19 Now apparent are the works of the flesh, which are adultery, prostitution, uncleanness, wantonness,
20 idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects,
21 envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that those committing such things shall not be enjoying the allotment of the kingdom of God.
22 Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
23 meekness, self-control: against such things there is no law.
24 Now those of Christ Jesus crucify the flesh together with its passions, and lusts.
25 If we may be living in spirit, in spirit we may be observing the elements also.
26 We may not become vainglorious, challenging one another, envying another.

Galatians 6

1 Brethren, if a man should be precipitated, also, in some offense, you, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you, also, may not be tried.
2 Bear one another's burdens, and thus fill up the law of Christ.
3 For if anyone is supposing himself to be anything, being nothing, he is imposing on himself.
4 Now let each one be testing his own work, and then he shall be having his boast for himself alone, and not for another,
5 for each one shall be bearing his own load.
6 Now let him who is being instructed in the word be contributing to him who is instructing, in all good things.
7 Be not deceived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also,
8 for he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life eonian.
9 Now we may not be despondent in ideal doing, for in due season we shall be reaping, if we do not faint.
10 Consequently, then, as we have occasion, we are working for the good of all, yet specially for the family of faith.
11 Lo! with what size letters I write to you with my own hand!
12 Whoever are wanting to put on a fair face in the flesh, these are compelling you to circumcise only that they may not be persecuted for the cross of Christ Jesus.
13 For not even they who are circumcising are maintaining law, but they want you to be circumcised that they should be boasting in that flesh of yours.

14 Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new creation.

16 And whoever shall observe the elements by this rule, peace be on them, and mercy, also on the Israel of God.

17 For the rest, let no one afford me weariness, for I am bearing in my body the brand marks of the Lord Jesus Christ.

18 The grace of our Lord Jesus Christ be with your spirit, brethren! Amen!

Ephesians 1

1 Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ,

4 according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight,

5 in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will,

6 for the laud of the glory of His grace, which graces us in the Beloved:

7 in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace,

8 which He lavishes on us; in all wisdom and prudence

9 making known to us the secret of His will (in accord with His delight, which He purposed in Him)

10 to have an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth—

11 in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will,

12 that we should be for the laud of His glory, who are pre-expectant in the Christ.

13 In Whom you also—on hearing the word of truth, the evangel of your salvation—in Whom on believing also, you are sealed with the holy spirit of promise

14 (which is an earnest of the enjoyment of our allotment, to the deliverance of that which has been procured) for the laud of His glory!

15 Therefore, I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints,

16 do not cease giving thanks for you, making mention in my prayers

17 that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him,

18 the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints,

19 and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength,

20 which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials,

21 up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending:

22 and subjects all under His feet, and gives Him, as Head over all, to the ecclesia

23 which is His body, the complement of the One completing the all in all.

Ephesians 2

1 And you, being dead to your offenses and sins,
2 in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness
3 (among whom we also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest),
4 yet God, being rich in mercy, because of His vast love with which He loves us
5 (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!)
6 and rouses us together and seats us together among the celestials, in Christ Jesus,
7 that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.
8 For in grace, through faith, are you saved, and this is not out of you; it is God's approach present,
9 not of works, lest anyone should be boasting.
10 For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them.
11 Wherefore, remember that once you, the nations in flesh—who are termed "Uncircumcision" by those termed "Circumcision," in flesh, made by hands—
12 that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world.
13 Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ.
14 For He is our Peace, Who makes both one, and razes the central wall of the barrier
15 (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace;
16 and should be reconciling both in one body to God through the cross, killing the enmity in it.
17 And, coming, He brings the evangel of peace to you, those afar, and peace to those near,
18 for through Him we both have had the access, in one spirit, to the Father.
19 Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family,
20 being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself,
21 in Whom the entire building, being connected together, is growing into a holy temple in the Lord:
22 in Whom you, also, are being built together for God's dwelling place, in spirit.

Ephesians 3

1 On this behalf I, Paul, the prisoner of Christ Jesus for you, the nations—
2 since you surely hear of the administration of the grace of God that is given to me for you,
3 for by revelation the secret is made known to me (according as I write before, in brief,
4 by which you who are reading are able to apprehend my understanding in the secret of the Christ,
5 which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets): in spirit
6 the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel
7 of which I became the dispenser, in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation.
8 To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations,
9 and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all,

10 that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God,
11 in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord;
12 in Whom we have boldness and access with confidence, through His faith.—
13 Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory.
14 On this behalf am I bowing my knees to the Father of our Lord Jesus Christ,
15 after Whom every kindred in the heavens and on earth is being named,
16 that He may be giving you, in accord with the riches of His glory, to be made staunch with power, through His spirit, in the man within,
17 Christ to dwell in your hearts through faith, that you, having been rooted and grounded in love,
18 should be strong to grasp, together with all the saints, what is the breadth and length and depth and height—
19 to know the love of Christ as well which transcends knowledge—that you may be completed for the entire complement of God.
20 Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us,
21 to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!

Ephesians 4

1 I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
2 with all humility and meekness, with patience, bearing with one another in love,
3 endeavoring to keep the unity of the spirit with the tie of peace:
4 one body and one spirit, according as you were called also with one expectation of your calling;
5 one Lord, one faith, one baptism,
6 one God and Father of all, Who is over all and through all and in all.
7 Now to each one of us was given grace in accord with the measure of the gratuity of Christ.
8 Wherefore He is saying, Ascending on high, He captures captivity And gives gifts to mankind.
9 Now the "He ascended," what is it except that He first descended also into the lower parts of the earth?
10 He Who descends is the Same Who ascends also, up over all who are of the heavens, that He should be completing all.
11 And the same One gives these, indeed, as apostles, yet these as prophets, yet these as evangelists, yet these as pastors and teachers,
12 toward the adjusting of the saints for the work of dispensing, for the upbuilding of the body of Christ,
13 unto the end that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the complement of the Christ,
14 that we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception.
15 Now, being true, in love we should be making all grow into Him, Who is the Head—Christ—
16 out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, for the upbuilding of itself in love.
17 This, then, I am saying and attesting in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their mind,
18 their comprehension being darkened, being estranged from the life of God because of the ignorance that is in them, because of the callousness of their hearts,

19 who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a vocation.

20 Now you did not thus learn Christ,

21 since, surely, Him you hear, and by Him were taught (according as the truth is in Jesus),

22 to put off from you, as regards your former behavior, the old humanity which is corrupted in accord with its seductive desires,

23 yet to be rejuvenated in the spirit of your mind,

24 and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth.

25 Wherefore, putting off the false, let each be speaking the truth with his associate, for we are members of one another.

26 Are you indignant, and not sinning? Do not let the sun be sinking on your vexation,

27 nor yet be giving place to the Adversary.

28 Let him who steals by no means still be stealing: yet rather let him be toiling, working with his hands at what is good, that he may have to share with one who has need.

29 Let no tainted word at all be issuing out of your mouth, but if any is good toward needful edification, that it may be giving grace to those hearing.

30 And do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance.

31 Let all bitterness and fury and anger and clamor and calumny be taken away from you with all malice,

32 yet become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you.

Ephesians 5

1 Become, then, imitators of God, as beloved children,

2 and be walking in love, according as Christ also loves you, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odor.

3 Now, all prostitution and uncleanness or greed—let it not even be named among you, according as is becoming in saints—

4 and vileness and stupid speaking or insinuating, which are not proper, but rather thanksgiving.

5 For this you perceive, knowing that no paramour at all or unclean or greedy person, who is an idolater, has any enjoyment of the allotment in the kingdom of Christ and of God.

6 Let no one be seducing you with empty words, for because of these things the indignation of God is coming on the sons of stubbornness.

7 Do not, then, become joint partakers with them,

8 for you were once darkness, yet now you are 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 testing what is well pleasing to the Lord.

11 And be not joint participants in the unfruitful acts of darkness, yet rather be exposing them also,

12 for it is a shame even to speak of the hidden things occurring, done by them.

13 Now all that which is being exposed, by the light is made manifest, for everything which is making manifest is light.

14 Wherefore He is saying, "Rouse! O drowsy one, and rise from among the dead, and Christ shall dawn upon you!"

15 Be observing accurately, then, brethren, how you are walking, not as unwise, but as wise,

16 reclaiming the era, for the days are wicked.

17 Therefore do not become imprudent, but understand what the will of the Lord is.

18 And be not drunk with wine, in which is profligacy, but be filled full with spirit,

19 speaking to yourselves in psalms and hymns and spiritual songs, singing and playing music in your hearts to the Lord,

20 giving thanks always for all things, in the name of our Lord, Jesus Christ, to our God and Father,
21 being subject to one another in the fear of Christ.
22 Let the wives be subject to their own husbands, as to the Lord,
23 for the husband is head of the wife even as Christ is Head of the ecclesia, and He is the Saviour of the body.
24 Nevertheless, as the ecclesia is subject to Christ, thus are the wives also to their husbands in everything.
25 Husbands, be loving your wives according as Christ also loves the ecclesia, and gives Himself up for its sake,
26 that He should be hallowing it, cleansing it in the bath of the water (with His declaration),
27 that He should be presenting to Himself a glorious ecclesia, not having spot or wrinkle or any such things, but that it may be holy and flawless.
28 Thus, the husbands also ought to be loving their own wives as their own bodies. He who is loving his own wife is loving himself.
29 For no one at any time hates his own flesh, but is nurturing and cherishing it, according as Christ also the ecclesia,
30 for we are members of His body.
31 For this "a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh."
32 This secret is great: yet I am saying this as to Christ and as to the ecclesia.
33 Moreover, you also individually, each be loving his own wife thus, as himself, yet that the wife may be fearing the husband.

Ephesians 6

1 Children, be obeying your parents, in the Lord, for this is just.
2 "Honor your father and mother" (which is the first precept with a promise),
3 that it may be becoming well with you, and you should be a long time on the earth.
4 And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord.
5 Slaves, be obeying your masters according to the flesh with fear and trembling, in the singleness of your heart, as to Christ,
6 not with eye-slavery, as man-pleasers, but as slaves of Christ, doing the will of God from the soul,
7 with good humor slaving as to the Lord and not to men,
8 being aware that, whatsoever good each one should be doing, for this he will be requited by the Lord, whether slave or free.
9 And, masters, be doing the same toward them, being lax in threatening, being aware that their Master as well as yours is in the heavens, and there is no partiality with Him.
10 For the rest, brethren mine, be invigorated in the Lord and in the might of His strength.
11 Put on the panoply of God, to enable you to stand up to the stratagems of the Adversary,
12 for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials.
13 Therefore take up the panoply of God that you may be enabled to withstand in the wicked day, and having effected all, to stand.
14 Stand, then, girded about your loins with truth, with the cuirass of righteousness put on.
15 and your feet sandaled with the readiness of the evangel of peace;
16 with all taking up the large shield of faith, by which you will be able to extinguish all the fiery arrows of the wicked one.
17 And receive the helmet of salvation and the sword of the spirit, which is a declaration of God.
18 During every prayer and petition be praying on every occasion (in spirit being vigilant also for it with all perseverance and petition concerning all the saints,

19 and for me), that to me expression may be granted, in the opening of my mouth with boldness, to make known the secret of the evangel,
20 for which I am conducting an embassy in a chain, that in it I should be speaking boldly, as I must speak.
21 Now that you also may be acquainted with my affairs, and what is engaging me, all will be made known to you by Tychicus, the beloved brother and faithful servant in the Lord,
22 whom I send to you for this same thing, that you may know our concerns, and he should be consoling your hearts.
23 Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.
24 Grace be with all who are loving our Lord Jesus Christ in incorruption! Amen!

Phillipians 1

1 Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:
2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.
3 I am thanking my God at every remembrance of you,
4 always, in every petition of mine for you all, making the petition with joy,
5 for your contribution to the evangel from the first day until now,
6 having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ:
7 according as it is just for me to be disposed in this way over you all, because you, having me in heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of grace,
8 for God is my Witness how I am longing for you all in the compassions of Christ Jesus.
9 And this I am praying, that your love may be superabounding still more and more in realization and all sensibility,
10 for you to be testing what things are of consequence, that you may be sincere and no stumbling block for the day of Christ,
11 filled with the fruit of righteousness that is through Jesus Christ for the glory and laud of God.
12 Now I am intending you to know, brethren, that my affairs have rather come to be for the progress of the evangel,
13 so that my bonds in Christ become apparent in the whole pretorium and to all the rest,
14 and the majority of the brethren, having confidence in the Lord as to my bonds, are more exceedingly daring to speak the word of God fearlessly.
15 Some, indeed, are even heralding Christ because of envy and strife, yet some because of delight, also;
16 these, indeed, of love, having perceived that I am located for the defense of the evangel,
17 yet those are announcing Christ out of faction, not purely, surmising to rouse affliction in my bonds.
18 What then?—Moreover, seeing that, by every method, whether in pretense or in truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless.
19 For I am aware that, for me, this will be eventuating in salvation through your petition and the supply of the spirit of Jesus Christ,
20 in accord with my premonition and expectation, that in nothing shall I be put to shame, but with all boldness, as always, now also Christ shall be magnified in my body, whether through life or through death.
21 For to me to be living is Christ, and to be dying, gain.
22 Now if it is to be living in flesh, this to me means fruit from work, and what I shall be preferring I am not making known.
23 (Yet I am being pressed out of the two, having a yearning for the solution and to be together with Christ, for it, rather, is much better.)

24 Yet to be staying in the flesh is more necessary because of you.
25 And, having this confidence, I am aware that I shall be remaining and shall be abiding with you all for your progress and joy of faith,
26 that your glorying may be superabounding in Christ Jesus in me through my presence with you again.
27 Only be citizens walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel,
28 and not being startled by those who are opposing in anything, which is to them a proof of destruction, yet of your salvation, and this from God,
29 for to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also,
30 having the same struggle such as you are perceiving in me, and now are hearing to be in me.

Phillipians 2

1 If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity,
2 fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing—
3 nothing according with faction, nor yet according with vainglory—but with humility, deeming one another superior to one's self,
4 not each noting that which is his own, but each that of others also.
5 For let this disposition be in you, which is in Christ Jesus also,
6 Who, being inherently in the form of God, deems it not pillaging to be equal with God,
7 nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity,
8 and, being found in fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross.
9 Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name,
10 that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean,
11 and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father.
12 So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling, be carrying your own salvation into effect,
13 for it is God Who is operating in you to will as well as to work for the sake of His delight.
14 All be doing without murmurings and reasonings,
15 that you may become blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse among whom you are appearing as luminaries in the world,
16 having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither that I toil for naught.
17 But even if I am a libation on the sacrifice and ministration of your faith, I am rejoicing myself and rejoicing together with you all.
18 Now, to be mutual, you also be rejoicing, and be rejoicing together with me.
19 Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns.
20 For I have no one equally sensitive, who will be so genuinely solicitous of your concerns,
21 for all are seeking that which is their own, not that which is Christ Jesus'.
22 Now you know his testedness, that, as a child with a father, he slaves with me for the evangel.
23 This one, indeed, then, I am expecting to send—as ever I may be perceiving my course from the things about me—forthwith.

24 Yet I have confidence in the Lord that I myself shall also be coming quickly.
25 Now I deem it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, yet your apostle and minister for my need,
26 since, in fact, he was longing for you all and depressed, because you hear that he is infirm.
27 For he is infirm, also, very nigh death, but God is merciful to him, yet not to him only, but to me also, lest I should be having sorrow on sorrow.
28 The more diligently, then, I send him, that seeing him again, you may be rejoicing and I may be more sorrow-free.
29 Receive him, then, in the Lord with all joy, and have such in honor,
30 seeing that because of the work of the Lord he draws near unto death, risking his soul that he should fill up your want of ministration toward me.

Phillipians 3

1 For the rest, my brethren, rejoice in the Lord. To be writing the same to you is not, indeed, irksome for me, yet it is your security.
2 Beware of curs, beware of evil workers. Beware of the maimcision,
3 for we are the circumcision who are offering divine service in the spirit of God, and are glorying in Christ Jesus, and have no confidence in flesh.
4 And am even I having confidence in flesh, also? If any other one is presuming to have confidence in flesh, I rather:
5 in circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in relation to law, a Pharisee,
6 in relation to zeal, persecuting the ecclesia, in relation to the righteousness which is in law, becoming blameless.
7 But things which were gain to me, these I have deemed a forfeit because of Christ.
8 But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I should be gaining Christ,
9 and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith:
10 to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death,
11 if somehow I should be attaining to the resurrection that is out from among the dead.
12 Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus.
13 Brethren, not as yet am I reckoning myself to have grasped, yet one thing—forgetting, indeed, those things which are behind, yet stretching out to those in front—
14 toward the goal am I pursuing for the prize of God's calling above in Christ Jesus.
15 Whoever, then, are mature, may be disposed to this, and if in anything you are differently disposed, this also shall God reveal to you.
16 Moreover, in what we outstrip others, there is to be a mutual disposition to be observing the elements by the same rule.
17 Become imitators together of me, brethren, and be noting those who are walking thus, according as you have us for a model,
18 for many are walking, of whom I often told you, yet now am lamenting also as I tell it, who are enemies of the cross of Christ,
19 whose consummation is destruction, whose god is their bowels, and whose glory is in their shame, who to the terrestrial are disposed.
20 For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ,
21 Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself.

Phillipians 4

- 1 So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, my beloved.
- 2 I am entreating Euodia and I am entreating Syntyche, to be mutually disposed in the Lord.
- 3 Yes, I am asking you also, genuine yokefellow, be aiding them, these women who compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose names are in the scroll of life.
- 4 Be rejoicing in the Lord always! Again, I will declare, be rejoicing!
- 5 Let your lenience be known to all men: the Lord is near.
- 6 Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God,
- 7 and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus.
- 8 For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue, and if any applause, be taking these into account.
- 9 What you learned also, and accepted and hear and perceived in me, these be putting into practice, and the God of peace will be with you.
- 10 Now I rejoiced in the Lord greatly that at length, for once your disposition toward me blossomed, to which you were disposed also, yet you lacked occasion.
- 11 Not that I am hinting at a want, for I learned to be content in that in which I am.
- 12 I am aware what it is to be humbled as well as aware what it is to be superabounding. In everything and among all am I initiated, to be satisfied as well as to be hungering, to be superabounding as well as to be in want.
- 13 For all am I strong in Him Who is invigorating me—Christ!
- 14 Moreover, you do ideally in your joint contribution in my affliction.
- 15 Now you Philippians also are aware that, in the beginning of the evangel, when I came out from Macedonia, not one ecclesia participates with me in the matter of giving and getting, except you only,
- 16 for in Thessalonica also, you send, once and twice, to my need.
- 17 Not that I am seeking for a gift, but I am seeking for fruit that is increasing for your account.
- 18 Now I am collecting all, and am superabounding. I have been filled full, receiving from Epaphroditus the things from you, an odor fragrant, a sacrifice acceptable, well pleasing to God.
- 19 Now my God shall be filling your every need in accord with His riches in glory in Christ Jesus.
- 20 Now to our God and Father be glory for the eons of the eons! Amen!
- 21 Greet every saint in Christ Jesus. Greeting you are the brethren with me.
- 22 Greeting you are all the saints, yet especially those of Caesar's house.
- 23 The grace of the Lord Jesus Christ be with your spirit! Amen!

Colossians 1

- 1 Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy,
- 2 to the saints and believing brethren in Christ in Colosse: Grace to you and peace from God, our Father and the Lord Jesus Christ.
- 3 We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you,
- 4 on hearing of your faith in Christ Jesus and the love which you have for all the saints,
- 5 because of the expectation reserved for you in the heavens, which you hear before in the word of truth of the evangel,
- 6 which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth,
- 7 according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for us,

8 who makes evident also to us your love in spirit.
9 Therefore we also, from the day on which we hear, do not cease praying for you and requesting that you may be filled full with the realization of His will, in all wisdom and spiritual understanding,
10 you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God;
11 being endued with all power, in accord with the might of His glory, for all endurance and patience with joy;
12 at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light,
13 Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love,
14 in Whom we are having the deliverance, the pardon of sins,
15 Who is the Image of the invisible God, Firstborn of every creature,
16 for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him,
17 and He is before all, and all has its cohesion in Him.
18 And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first,
19 for in Him the entire complement delights to dwell,
20 and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.
21 And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles
22 by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight,
23 since surely you are persisting in the faith, grounded and settled and are not being removed from the expectation of the evangel which you hear which is being heralded in the entire creation which is under heaven of which I, Paul, became the dispenser.
24 I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the ecclesia
25 of which I became a dispenser, in accord with the administration of God, which is granted to me for you, to complete the word of God—
26 the secret which has been concealed from the eons and from the generations, yet now was made manifest to His saints,
27 to whom God wills to make known what are the glorious riches of this secret among the nations, which is: Christ among you, the expectation of glory—
28 Whom we are announcing, admonishing every man and teaching every man in all wisdom, that we should be presenting every man mature in Christ Jesus;
29 for which I am toiling also, struggling in accord with His operation, which is operating in me with power.

Colossians 2

1 For I want you to perceive what the struggle amounts to which I am having for your sakes and for those in Laodicea, and whoever have not seen my face in flesh,
2 that their hearts may be consoled, being united in love, and to all the riches of the assurance of understanding, unto a realization of the secret of the God and Father, of Christ,
3 in Whom all the treasures of wisdom and knowledge are concealed.
4 Now I am saying this, that no one may be beguiling you with persuasive words.
5 For even if, in flesh, I am absent, nevertheless, in spirit, I am with you, rejoicing and observing your order and the stability of your faith in Christ.
6 As, then, you accepted Christ Jesus, the Lord, be walking in Him,

7 having been rooted and being built up in Him, and being confirmed in the faith according as you were taught, superabounding in it with thanksgiving.
8 Beware that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ,
9 for in Him the entire complement of the Deity is dwelling bodily.
10 And you are complete in Him, Who is the Head of every sovereignty and authority,
11 in Whom you were circumcised also with a circumcision not made by hands, in the stripping off of the body of flesh in the circumcision of Christ.
12 Being entombed together with Him in baptism, in Whom you were roused together also through faith in the operation of God, Who rouses Him from among the dead,
13 you also being dead to the offenses and the uncircumcision of your flesh, He vivifies us together jointly with Him, dealing graciously with all our offenses,
14 erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst, nailing it to the cross,
15 stripping off the sovereignties and authorities, with boldness He makes a show of them, triumphing over them in it.
16 Let no one, then, be judging you in food or in drink or in the particulars of a festival, or of a new moon, or of sabbaths,
17 which are a shadow of those things which are impending—yet the body is the Christ's.
18 Let no one be arbitrating against you, who wants, in humility and the ritual of the messengers, to parade what he has seen, feignedly, puffed up by his fleshly mind,
19 and not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God.
20 If, then, you died together with Christ from the elements of the world, why, as living in the world, are you subject to decrees:
21 "You should not be touching, nor yet tasting, nor yet coming into contact,"
22 (which things are all for corruption from use), in accord with the directions and teachings of men?—
23 which are (having, indeed, an expression of wisdom in a willful ritual and humility and asceticism) not of any value toward the surfeiting of the flesh.

Colossians 3

1 If, then, you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God.
2 Be disposed to that which is above, not to that on the earth,
3 for you died, and your life is hid together with Christ in God.
4 Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory.
5 Deadened, then, your members that are on the earth: prostitution, uncleanness, passion, evil desire and greed, which is idolatry,
6 because of which the indignation of God is coming on the sons of stubbornness—
7 among whom you also once walked, when you lived in these things.
8 Yet now you also be putting away all these: anger, fury, malice, calumny, obscenity out of your mouth.
9 Do not lie to one another, stripping off the old humanity together with its practices,
10 and putting on the young, which is being renewed into recognition, to accord with the Image of the One Who creates it,
11 wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ.
12 Put on, then, as God's chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience,
13 bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you.

14 Now over all these put on love, which is the tie of maturity.
15 And let the peace of Christ be arbitrating in your hearts, for which you were called also in one body; and become thankful.
16 Let the word of Christ be making its home in you richly, in all wisdom, teaching and admonishing yourselves; in psalms, in hymns, in spiritual songs, singing, with grace in your hearts to God.
17 And everything, whatsoever you may be doing, in word or in act, do all in the name of the Lord Jesus Christ, giving thanks to God, the Father, through Him.
18 Wives, be subject to your husbands, as is proper in the Lord.
19 Husbands, love your own wives and be not bitter toward them.
20 Children, obey your parents in all things, for this is well pleasing in the Lord.
21 Fathers, do not vex your children, lest they may be disheartened.
22 Slaves, obey in all things your masters according to the flesh, not with eye-slavery, as manpleasers, but with singleness of heart, fearing the Lord.
23 All, whatsoever you may be doing, work from the soul, as to the Lord and not to men,
24 being aware that from the Lord you will be getting the compensation of the enjoyment of an allotment: for the Lord Christ are you slaving.
25 For he who is injuring shall be requited for that which he injures, and there is no partiality.

Colossians 4

1 Masters, tender that which is just and equitable to your slaves, being aware that you also have a Master in the heavens.
2 In prayer be persevering, watching in it with thanksgiving,
3 praying at the same time concerning us also, that God should be opening for us a door of the word, to speak the secret of Christ, because of which I am bound also,
4 that I should be making it manifest, as I must speak.
5 In wisdom be walking toward those outside, reclaiming the era,
6 your word being always with grace, seasoned with salt, perceiving how you must answer each one.
7 All my affairs shall be made known to you by Tychicus, a beloved brother and faithful servant and fellow slave in the Lord,
8 whom I send to you for this same thing, that you may know that which concerns you and he should be consoling your hearts,
9 together with Onesimus, a faithful and beloved brother, who is one of you. They shall make known to you all things here.
10 Greeting you is Aristarchus, my fellow captive, and Mark, cousin of Barnabas (concerning whom you obtained directions: if he should be coming to you, receive him),
11 and Jesus, termed Justus, who are of the Circumcision. These are the only fellow workers for the kingdom of God who became a solace to me.
12 Greeting you is Epaphras, who is one of you, a slave of Christ Jesus, always struggling for you in prayers, that you may stand mature and fully assured in all the will of God.
13 For I am testifying of him that he has much misery over you and those in Laodicea and those in Hierapolis.
14 Greeting you is Luke, the beloved physician, and Demas.
15 Greet the brethren in Laodicea, and Nympha and the ecclesia at her house.
16 And whenever the epistle should be read to you, cause that it should be read in the Laodicean ecclesia also, and that you also may be reading that out of Laodicea.
17 And say to Archippus: "Look to the service which you accepted in the Lord, that you may be fulfilling it."
18 The salutation is by my hand—Paul's. Remember my bonds! Grace be with you! Amen!

1 Thessalonians 1

1 Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, the Father, and the Lord Jesus Christ: Grace to you and peace from God, our Father, and the Lord Jesus Christ.
2 We are thanking God always concerning you all, making mention of you in our prayers,
3 unintermittingly remembering your work of faith and toil of love and endurance of expectation of our Lord Jesus Christ, in front of our God and Father,
4 having perceived, brethren beloved by God, your choice,
5 for the evangel of our God did not come to you in word only, but in power also, and in holy spirit and much assurance, according as you are aware. Such we became among you, because of you.
6 And you became imitators of us and of the Lord, receiving the word in much affliction with joy of holy spirit,
7 so that you become models to all the believers in Macedonia and in Achaia.
8 For from you has been sounded forth the word of the Lord, not only in Macedonia and in Achaia, but in every place your faith toward God has come out, so that we have no need to be speaking of anything,
9 for they are reporting concerning us, what kind of an entrance we have had to you, and how you turn back to God from idols, to be slaving for the living and true God,
10 and to be waiting for His Son out of the heavens, Whom He rouses from among the dead, Jesus, our Rescuer out of the coming indignation.

1 Thessalonians 2

1 For you yourselves are aware, brethren, that our entrance to you has not come to be for naught,
2 but, though suffering before and being outraged in Philippi, according as you are aware, we are bold in our God to speak the evangel of God to you with a vast struggle.
3 For our entreaty is not out of deception, nor yet out of uncleanness, nor yet with guile
4 but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing men, but God, Who is testing our hearts.
5 For neither did we at any time become flattering in expression, according as you are aware; neither with a pretense for greed, God is witness;
6 neither seeking glory from men, neither from you, nor from others, when we could be a burden as Christ's apostles.
7 But we became gentle in your midst, as a nurse should be cherishing her own children.
8 Thus being ardently attached to you, we are delighting to share with you not only the evangel of God, but our own souls also, because you came to be beloved by us.
9 For you remember, brethren, our toil and labor: working night and day so as not to be burdensome to any of you, we herald to you the evangel of God.
10 You are witnesses, and God, how benignly and justly and blamelessly we became to you who are believing,
11 even as you are aware how we were to each one of you, as a father to his own children, consoling and comforting you
12 and attesting unto you to be walking worthily of God, Who calls you into His own kingdom and glory.
13 And therefore we also are thanking God unintermittingly that, in accepting the word heard from us, from God you receive, not the word of men, but, according as it truly is, the word of God, which is operating also in you who are believing.
14 For you became imitators, brethren, of the ecclesias of God which are in Judea in Christ Jesus. For you suffered the same, even you by your own fellowtribesmen, according as they also by the Jews,
15 who kill the Lord Jesus as well as the prophets, and banish us, and are not pleasing to God, and are contrary to all men,
16 forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet the indignation outstrips to them to a consummation.

17 Now we, brethren, being bereaved of you for the period of an hour, in face, not in heart, endeavor the more exceedingly to see your face, with much yearning,
18 because we want to come to you, indeed, I, Paul, once—even twice—and Satan hinders us.
19 For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence?
20 For you are our glory and joy.

1 Thessalonians 3

1 Wherefore, when we could by no means longer refrain, it seems well for us to be left in Athens alone,
2 and we send Timothy, our brother and God's servant in the evangel of Christ, to establish and to console you for the sake of your faith.
3 No one is to be swayed by these afflictions, for you yourselves are aware that we are located for this.
4 For even when we were with you, we predicted to you that "we are about to be afflicted," according as it came to be also, and you are aware.
5 Therefore, when I also could by no means longer refrain, I send to know of your faith, lest somehow the trier tries you and our toil may be coming to be for naught.
6 Yet at present, because of Timothy's coming to us from you, and bringing us the evangel of your faith and your love, and that you have a good remembrance of us always, longing to see us even as we also you—
7 therefore we were consoled, brethren, over you in all our necessity and affliction, through your faith,
8 for now we are living if ever you' are standing firm in the Lord.
9 For what thanksgiving are we able to repay to God concerning you for all the joy with which we are rejoicing because of you in front of our God,
10 night and day superexcessively beseeching to see your face and to adjust the deficiencies of your faith?
11 Now may our God and Father Himself, and our Lord Jesus, be directing our way to you!
12 Now may the Lord cause you to increase and superabound in love for one another and for all, even as we also for you,
13 to establish your hearts unblamable in holiness in front of our God and Father, in the presence of our Lord Jesus with all His saints.

1 Thessalonians 4

1 For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted from us how you must be walking and pleasing God (according as you are walking also), that you may be superabounding yet more,
2 for you are aware what charges we give to you through the Lord Jesus.
3 For this is the will of God: your holiness. You are to be abstaining from all prostitution;
4 each of you is to be aware of his own vessel, to be acquiring it in holiness and honor,
5 not in lustful passion even as the nations also who are not acquainted with God.
6 No one is to be circumventing and overreaching his brother in the matter, because the Lord is the Avenger of all these, according as we said to you before also, and certify,
7 for God calls us, not for uncleanness, but in holiness.
8 Surely, in consequence, then, he who is repudiating is not repudiating man, but God, Who is also giving His holy spirit to you.
9 Now, concerning brotherly fondness, we have no need to be writing to you, for you yourselves are taught by God to be loving one another,
10 for you are doing it also to all the brethren who are in the whole of Macedonia. Now we are entreating you, brethren, to be superabounding yet more,
11 and that you be ambitious to be quiet, and to be engaged in your own affairs, and to be working with your hands, according as we charge you,

12 that you may be walking respectably toward those outside and you may have need of nothing.
13 Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may sorrow according as the rest, also, who have no expectation.
14 For, if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him.
15 For this we are saying to you by the word of the Lord, that we, the living, who are surviving to the presence of the Lord, should by no means outstrip those who are put to repose,
16 for the Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first,
17 Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord.
18 So that, console one another with these words.

1 Thessalonians 5

1 Now concerning the times and the eras, brethren, you have no need to be written to ,
2 for you yourselves are accurately aware that the day of the Lord is as a thief in the night—thus is it coming!
3 Now whenever they may be saying "Peace and security," then extermination is standing by them unawares, even as a pang over the pregnant, and they may by no means escape.
4 Now you, brethren, are not in darkness, that the day may be overtaking you as a thief,
5 for you are all sons of the light and sons of the day. We are not of the night nor of the darkness.
6 Consequently, then, we may not be drowsing, even as the rest, but we may be watching and be sober.
7 For those who are drowsing are drowsing at night, and those who are drunk are drunk at night.
8 Yet we, being of the day, may be sober, putting on the cuirass of faith and love, and the helmet, the expectation of salvation,
9 for God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus Christ,
10 Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together with Him.
11 Wherefore, console one another and edify one the other, according as you are doing also.
12 Now we are asking you, brethren, to perceive those who are toiling among you and presiding over you in the Lord and admonishing you,
13 and to deem them exceedingly distinguished in love, because of their work. Be at peace among yourselves.
14 Now we are entreating you, brethren; admonish the disorderly, comfort the fainthearted, uphold the infirm, be patient toward all.
15 See that no one may be rendering evil for evil to anyone, but always pursue that which is good for one another as well as for all.
16 Be rejoicing always.
17 Be praying unintermittingly.
18 In everything be giving thanks, for this is the will of God in Christ Jesus for you.
19 Quench not the spirit.
20 Scorn not prophecies.
21 Yet be testing all, retaining the ideal.
22 From everything wicked to the perception, abstain.
23 Now may the God of peace Himself be hallowing you wholly; and may your unimpaired spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ!
24 Faithful is He Who is calling you, Who will be doing it also.
25 Brethren, pray concerning us also.
26 Greet all the brethren with a holy kiss.

27 I am adjuring you by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you! Amen!

2 Thessalonians 1

1 Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, our Father, and the Lord Jesus Christ:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 We ought to be thanking God always concerning you, brethren, according as it is meet; seeing that your faith is flourishing and the love of each one of you all for one another is increasing,

4 so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions with which you are bearing—

5 a display of the just judging of God, to deem you worthy of the kingdom of God, for which you are suffering also,

6 if so be that it is just of God to repay affliction to those afflicting you,

7 and to you who are being afflicted, ease, with us, at the unveiling of the Lord Jesus from heaven with His powerful messengers,

8 in flaming fire, dealing out vengeance to those who are not acquainted with God and those who are not obeying the evangel of our Lord Jesus Christ—

9 who shall incur the justice of eonian extermination from the face of the Lord, and from the glory of His strength—

10 whenever He may be coming to be glorified in His saints and to be marveled at in all who believe (seeing that our testimony to you was believed) in that day.

11 For which we are always praying also concerning you, that our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness and work of faith in power,

12 so that the name of our Lord Jesus may be glorified in you, and you in Him, in accord with the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2

1 Now we are asking you, brethren, for the sake of the presence of our Lord Jesus Christ and our assembling to Him,

2 that you be not quickly shaken from your mind, nor yet be alarmed, either through spirit, or through word, or through an epistle as through us, as that the day of the Lord is present.

3 No one should be deluding you by any method, for, should not the apostasy be coming first and the man of lawlessness be unveiled, the son of destruction,

4 who is opposing and lifting himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating that he himself is God?

5 Do you not remember that, still being with you, I told you these things?

6 And now you are aware what is detaining, for him to be unveiled in his own era.

7 For the secret of lawlessness is already operating. Only when the present detainer may be coming to be out of the midst,

8 then will be unveiled the lawless one (whom the Lord Jesus will despatch with the spirit of His mouth and will discard by the advent of His presence),

9 whose presence is in accord with the operation of Satan, with all power and signs and false miracles

10 and with every seduction of injustice among those who are perishing, because they do not receive the love of the truth for their salvation.

11 And therefore God will be sending them an operation of deception, for them to believe the falsehood,

12 that all may be judged who do not believe the truth, but delight in injustice.

13 Now we ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in holiness of the spirit and faith in the truth,

14 into which He also calls us through our evangel, for the procuring of the glory of our Lord Jesus Christ.

15 Consequently, then, brethren, stand firm, and hold to the traditions which you were taught by us, whether through word or our epistle.

16 Now may our Lord Jesus Christ Himself, and God, our Father, Who loves us, and is giving us an eonian consolation and a good expectation in grace,

17 be consoling your hearts and establish you in every good work and word.

2 Thessalonians 3

1 Furthermore, pray, brethren, concerning us, that the word of the Lord may race and be glorified, according as it is with you also,

2 and that we should be rescued from abnormal and wicked men, for not for all is the faith.

3 Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one.

4 Now we have confidence in you in the Lord that what we are charging, you are doing also and will be doing.

5 Now may the Lord be directing your hearts into the love of God and into the endurance of Christ!

6 Now we are charging you, brethren, in the name of our Lord Jesus Christ, to be putting yourselves from every brother who is walking disorderly and not in accord with the tradition which they accepted from us.

7 For you yourselves are aware how you must be imitating us, for we are not disorderly among you,

8 neither did we eat bread gratuitously from anyone, but, with toil and labor, we are working night and day, so as not to be burdensome to any of you.

9 Not that we have not the right, but that we may be giving you ourselves as a model for you to be imitating us.

10 For even when we were with you, we gave this charge to you: that "If anyone is not willing to work, neither let him eat."

11 For we are hearing that some among you are walking disorderly, working at nothing, but are meddling.

12 Now such we are charging and entreating in the Lord Jesus Christ, that, working with quietness, they may be eating their own bread.

13 Now you, brethren, should not be despondent in ideal doing.

14 Now if anyone is not obeying our word through this epistle, let it be a sign to you as to this man, not to commingle with him, that he may be abashed;

15 and do not deem him as an enemy, but admonish him as a brother.

16 Now may the Lord of peace Himself give you peace continually by every means. The Lord be with you all!

17 The salutation is by my hand—Paul's—which is a sign in every epistle: thus am I writing.

18 The grace of our Lord Jesus Christ be with you all! Amen!

1 Timothy 1

1 Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our Expectation,

2 to Timothy, a genuine child in faith: Grace, mercy, peace, from God, our Father, and Christ Jesus, our Lord.

3 According as I entreat you, remain with them in Ephesus, when going into Macedonia, that you should be charging some not to be teaching differently,

4 nor yet to be heeding myths and endless genealogies, which are affording exactions rather than God's administration which is in faith.

5 Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith,

6 from which some, swerving, were turned aside into vain prating,

7 wanting to be teachers of the law, not apprehending either what they are saying, or that concerning which they are insisting.

8 Now we are aware that the law is ideal if ever anyone is using it lawfully,

9 being aware of this, that law is not laid down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers and thrashers of mothers, homicides,

10 paramours, sodomites, kidnapers, liars, perjurers, and if any other thing is opposing sound teaching,

11 in accord with the evangel of the glory of the happy God, with which I was entrusted.

12 Grateful am I to Him Who invigorates me, Christ Jesus, our Lord, for He deems me faithful, assigning me a service,

13 I, who formerly was a calumniator and a persecutor and an outrager: but I was shown mercy, seeing that I do it being ignorant, in unbelief.

14 Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus.

15 Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I.

16 But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian.

17 Now to the King of the eons, the incorruptible, invisible, only, and wise God, be honor and glory for the eons of the eons! Amen!

18 This charge I am committing to you, child Timothy, according to the preceding prophecies over you, that in them you may be warring the ideal warfare,

19 having faith and a good conscience, which some, thrusting away, have made shipwreck as to the faith;

20 of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be trained not to calumniate.

1 Timothy 2

1 I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all mankind,

2 for kings and all those being in a superior station, that we may be leading a mild and quiet life in all devoutness and gravity,

3 for this is ideal and welcome in the sight of our Saviour, God,

4 Who wills that all mankind be saved and come into a realization of the truth.

5 For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus,

6 Who is giving Himself a correspondent Ransom for all (the testimony in its own eras),

7 for which I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth.

8 I am intending, then, that men pray in every place, lifting up benign hands, apart from anger and reasoning.

9 Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sanity, not with braids and gold, or pearls or costly vesture,

10 but (what is becoming to women professing a reverence for God) with good works.

11 Let a woman be learning in quietness with all subjection.

12 Now I am not permitting a woman to be teaching nor yet to be domineering over a man, but to be in quietness

13 (for Adam was first molded, thereafter Eve,

14 and Adam was not seduced, yet the woman, being deluded, has come to be in the transgression).

15 Yet she shall be saved through the child bearing, if ever they should be remaining in faith and love and holiness with sanity.

1 Timothy 3

1 Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work."

2 The supervisor, then, must be irreprehensible, the husband of one wife, sober, sane, decorous, hospitable, apt to teach,

3 no toper, not quarrelsome, but lenient, pacific, not fond of money,

4 controlling his own household ideally, having his children in subjection with all gravity—

5 now if anyone is not aware how to control his own household, how will he care for the ecclesia of God?—

6 no novice, lest, being conceited, he should be falling into the judgment of the Adversary.

7 Yet he must have an ideal testimony also from those outside, that he should not be falling into the reproach and trap of the Adversary.

8 Servants, similarly, are to be grave, not double-tongued, not addicted to much wine, not avaricious,

9 having the secret of the faith in a clear conscience.

10 Now let these also first be tested: thereafter let them be serving, being unimpeachable.

11 The wives, similarly, are to be grave, not adversaries, sober, faithful in all things.

12 Let servants be the husbands of one wife, controlling children and their own households ideally,

13 for those who serve ideally are procuring for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

14 These things I am writing to you, though expecting to come to you more quickly,

15 yet, if I should be tardy, that you may be perceiving how one must behave in God's house, which is the ecclesia of the living God, the pillar and base of the truth.

16 And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed in the world, taken up in glory.

1 Timothy 4

1 Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons,

2 in the hypocrisy of false expressions, their own conscience having been cauterized;

3 forbidding to marry, abstaining from foods, which God creates to be partaken of with thanksgiving by those who believe and realize the truth,

4 seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving,

5 for it is hallowed through the word of God and pleading.

6 By suggesting these things to the brethren, you should be an ideal servant of Christ Jesus, fostering with the words of faith and of the ideal teaching which you have fully followed.

7 Now profane and old womanish myths refuse, yet exercise yourself in devoutness,

8 for bodily exercise is beneficial for a few things, yet devoutness is beneficial for all, having promise for the life which now is, and that which is impending.

9 Faithful is the saying and worthy of all welcome

10 (for for this are we toiling and being reproached), that we rely on the living God, Who is the Saviour of all mankind, especially of believers.

11 These things be charging and teaching.

12 Let no one be despising your youth, but become a model for the believers, in word, in behavior, in love, in faith, in purity.

13 Till I come, give heed to reading, to entreaty, to teaching.

14 Neglect not the gracious gift which is in you, which was given to you through prophecy with the imposition of the hands of the eldership.

15 On these things meditate. In these be, that your progress may be apparent to all.

16 Attend to yourself and to the teaching. Be persisting in them, for in doing this you will save yourself as well as those hearing you.

1 Timothy 5

1 An elderly man you should not be upbraiding, but be entreating him as a father, the younger men as brethren,

2 the elder women as mothers, the younger as sisters, in all purity.

3 Widows be honoring, who are really widows.

4 Now if any widow has children or descendants, let them learn to be devoted to their own household first and reciprocate by paying their progenitors, for this is welcome in God's sight.

5 Now one really a widow, and alone, relies on God and is remaining in petitions and prayers night and day.

6 Yet she who is a prodigal, though living, is dead.

7 These things also, charge, that they may be irreprehensible.

8 Now if anyone is not providing for his own, and especially his family, he has disowned the faith, and is worse than an unbeliever.

9 Let no widow be listed of less than sixty years, having been the wife of one man,

10 attested by ideal acts: if she nourishes children, if she is hospitable, if she washes the saints' feet, if she relieves the afflicted, if she follows up with every good work.

11 Yet the younger widows refuse, for whenever they should be restive against Christ, they are wanting to marry;

12 having judgment seeing that they repudiate their first faith.

13 Yet at the same time they are learning to be idle also, wandering about the homes. Yet not only are they idle, but gossips also, and meddlers, speaking what they must not.

14 I am intending, then, that younger widows are to be marrying, bearing children, managing the household, giving an opposer nothing as an incentive favoring reviling,

15 for already some were turned aside after Satan.

16 If any believing woman has widows with her, let her be relieving them and let not the ecclesia be burdened, that it should be relieving those who are really widows.

17 Let elders who have presided ideally be counted worthy of double honor, especially those who are toiling in word and teaching,

18 for the scripture is saying: "A threshing ox you shall not be muzzling," and "Worthy is the worker of his wages."

19 Against an elder do not assent to an accusation outside and except before two or three witnesses.

20 Those who are sinning be exposing in the sight of all, that the rest also may have fear.

21 I am conjuring, in the sight of God and Christ Jesus and the chosen messengers, that you should guard these things, apart from prejudice, doing nothing from bias.

22 On no one place hands too quickly, nor yet be participating in the sins of others. Keep yourself pure.

23 No longer drink water only, but be using a sip of wine for your stomach and your frequent infirmities.

24 Some men's sins are taken for granted, preceding them into judging, yet some are following up also.

25 Similarly the ideal acts also are taken for granted, and those having it otherwise can not be hid.

1 Timothy 6

1 Whoever are slaves under the yoke, let them deem their own owners worthy of all honor, lest the name of God and the teaching may be blasphemed.

2 Yet let those having believing owners not be despising them seeing that they are brethren, but rather let them slave for them, seeing that they are believing and beloved, being supported by the slave's benefaction. These things teach and entreat.

3 If anyone is teaching differently and is not approaching with sound words, even those of our Lord Jesus Christ, and the teaching in accord with devoutness,

4 he is conceited, versed in nothing, but morbid about questionings and controversies, out of which is coming envy, strife, calumnies, wicked suspicions,

5 altercations of men of a decadent mind and deprived of the truth, inferring that devoutness is capital.

6 Now devoutness with contentment is great capital;

7 for nothing do we carry into the world, and it is evident that neither can we carry anything out.

8 Now, having sustenance and shelter, with these we shall be sufficed.

9 Now, those intending to be rich are falling into a trial and a trap and the many foolish and harmful desires which are swamping men in extermination and destruction.

10 For a root of all of the evils is the fondness for money, which some, craving, were led astray from the faith and try themselves on all sides with much pain.

11 Now you, O man of God, flee from these things: yet pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness.

12 Contend the ideal contest of the faith. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses.

13 I am charging you in the sight of God, Who is vivifying all, and of Jesus Christ, Who testifies in the ideal avowal before Pontius Pilate,

14 that you keep this precept unspotted, irreprehensible, unto the advent of our Lord, Christ Jesus,

15 which, to its own eras, the happy and only Potentate will be showing: He is King of kings and Lord of lords,

16 Who alone has immortality, making His home in light inaccessible, Whom not one of mankind perceived nor can be perceiving, to Whom be honor and might eonian! Amen!

17 Those who are rich in the current eon be charging not to be haughty, nor yet to rely on the dubiousness of riches, but on God, Who is tendering us all things richly for our enjoyment;

18 to be doing good acts, to be rich in ideal acts, to be liberal contributors,

19 treasuring up for themselves an ideal foundation for that which is impending, that they may get hold of life really.

20 O Timothy, that which is committed to you, guard, turning aside from the profane prattlings and antipathies of falsely named "knowledge,"

21 which some are professing. As to the faith, they swerve. Grace be with you! Amen!

2 Timothy 1

1 Paul, an apostle of Christ Jesus, through the will of God, in accord with the promise of life which is in Christ Jesus,

2 to Timothy, a child beloved: Grace, mercy, peace, from God, the Father, and Christ Jesus, our Lord.

3 Grateful am I to God, to Whom I am offering divine service from my ancestors with a clear conscience, as I have an unintermittent remembrance concerning you in my petitions, night and day,

4 longing to see you, remembering your tears, that I may be filled full of joy,

5 getting a reminder of the unfeigned faith which is in you, which first makes its home in your grandmother Lois, and in your mother Eunice. Now, I am persuaded that it is in you also.

6 For which cause I am reminding you to be rekindling the gracious gift of God which is in you through the imposition of my hands,

7 for God gives us, not a spirit of timidity, but of power and of love and of sanity.

8 You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God,
9 Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian,
10 yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel
11 of which I was appointed a herald and an apostle and a teacher of the nations.
12 For which cause I am suffering these things also, but I am not ashamed, for I am aware Whom I have believed, and I am persuaded that He is able to guard what is committed to me, for that day.
13 Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus.
14 The ideal thing committed to you, guard through the holy spirit which is making its home in us.
15 Of this you are aware, that all those in the province of Asia were turned from me, of whom are Phygellus and Hermogenes.
16 May the Lord grant mercy to the household of Onesiphorus, for he often refreshes me and was not ashamed of my chain,
17 but, coming to be in Rome, he seeks me diligently and found me.
18 May the Lord grant to him to be finding mercy from the Lord in that day! And how much he serves in Ephesus you know quite well.

2 Timothy 2

1 You, then, child of mine, be invigorated by the grace which is in Christ Jesus.
2 And what things you hear from me through many witnesses, these commit to faithful men, who shall be competent to teach others also.
3 Suffer evil with me, as an ideal soldier of Christ Jesus.
4 No one who is warring is involved in the business of a livelihood, that he should be pleasing the one who enlists him.
5 Now if anyone should be competing in the games also, he is not given a wreath if ever he should not be competing lawfully.
6 The toiling farmer must be the first to partake of the fruits.
7 Apprehend what I say, for the Lord will be giving you understanding in it all.
8 Remember Jesus Christ, Who has been roused from among the dead, is of the seed of David, according to my evangel,
9 in which I am suffering evil unto bonds as a malefactor—but the word of God is not bound.
10 Therefore I am enduring all because of those who are chosen, that they also may be happening upon the salvation which is in Christ Jesus with glory eonian.
11 Faithful is the saying: "For if we died together, we shall be living together also;
12 if we are enduring, we shall be reigning together also; if we are disowning, He also will be disowning us;
13 if we are disbelieving, He is remaining faithful—He cannot disown Himself."
14 Of these things be reminding them, conjuring them in the Lord's sight not to engage in controversy for nothing useful, to the upsetting of those who are hearing.
15 Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.
16 Yet from profane prattlings stand aloof, for they will be progressing to more irreverence,
17 and their word will spread as gangrene, of whom are Hymeneus and Philetus,
18 who swerve as to truth, saying that the resurrection has already occurred, and are subverting the faith of some.
19 Howbeit, the solid foundation of God stands, having this seal: The Lord knew those who are His, and, Let everyone who is naming the name of the Lord withdraw from injustice.

20 Now in a great house there are not only gold and silver utensils, but wooden and earthenware also, and some indeed for honor, yet some for dishonor.

21 If, then, anyone should ever be purging himself from these, he will be a utensil for honor, hallowed, and useful to the Owner, made ready for every good act.

22 Now youthful desires flee: yet pursue righteousness, faith, love, peace, with all who are invoking the Lord out of a clean heart.

23 Now stupid and crude questionings refuse, being aware that they are generating fightings.

24 Now a slave of the Lord must not be fighting, but be gentle toward all, apt to teach, bearing with evil,

25 with meekness training those who are antagonizing, seeing whether God may be giving them repentance to come into a realization of the truth,

26 and they will be sobering up out of the trap of the Adversary, having been caught alive by him, for that one's will.

2 Timothy 3

1 Now this know, that in the last days perilous periods will be present,

2 for men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign,

3 without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good,

4 traitors, rash, conceited, fond of their own gratification rather than fond of God;

5 having a form of devoutness, yet denying its power. These, also, shun.

6 For of these are those who are slipping into homes and are leading into captivity little women, heaped with sins, being led by various lusts and gratifications,

7 always learning and yet not at any time able to come into a realization of the truth.

8 Now, by the method by which Jannes and Jambres withstand Moses, thus these also are withstanding the truth, men of a depraved mind, disqualified as to the faith.

9 But they shall not be progressing more, for their folly shall be obvious to all, as that of those also became.

10 Now you fully follow me in my teaching, motive, purpose, faith, patience, love, endurance,

11 persecutions, sufferings, such as occurred to me in Antioch, in Iconium, in Lystra:

persecutions such as I undergo, and out of them all the Lord rescues me.

12 And all who are wanting to live devoutly in Christ Jesus shall be persecuted.

13 Yet wicked men and swindlers shall wax worse and worse, deceiving and being deceived.

14 Now you be remaining in what you learned and verified, being aware from whom you learned it,

15 and that from a babe you are acquainted with the sacred scriptures which are able to make you wise for salvation through faith which is in Christ Jesus.

16 All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness,

17 that the man of God may be equipped, fitted out for every good act.

2 Timothy 4

1 I am conjuring you in the sight of God and Christ Jesus, Who is about to be judging the living and the dead, in accord with His advent and His kingdom:

2 Herald the word. Stand by it, opportunely, inopportunely, expose, rebuke, entreat, with all patience and teaching.

3 For the era will be when they will not tolerate sound teaching, but, their hearing being tickled, they will heap up for themselves teachers in accord with their own desires,

4 and, indeed, they will be turning their hearing away from the truth, yet will be turned aside to myths.

5 Yet you be sober in all things; suffer evil as an ideal soldier of Christ Jesus; do the work of an evangelist; fully discharge your service.

6 For I am already a libation, and the period of my dissolution is imminent.

7 I have contended the ideal contest. I have finished my career. I have kept the faith.
8 Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent.
9 Endeavor to come to me quickly,
10 for Demas, loving the current eon, forsook me and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia.
11 Luke only is with me. Taking Mark, lead him back with you, for he is useful to me for service.
12 Now Tychicus I dispatch to Ephesus.
13 When you come, bring the traveling cloak which I left in Troas with Carpus, and the scrolls, especially the vellums.
14 Alexander the coppersmith displayed to me much evil: the Lord will be paying him in accord with his acts—
15 whom you also guard against, for very much has he withstood words of ours.
16 At my first defense no one came along with me, but all forsook me. May it not be reckoned against them!
17 Yet the Lord stood beside me, and He invigorates me, that through me the heralding may be fully discharged, and all the nations should hear; and I am rescued out of the mouth of the lion.
18 The Lord will be rescuing me from every wicked work and will be saving me for His celestial kingdom: to Whom be glory for the eons of the eons. Amen!
19 Greet Prisca and Aquila and the household of Onesiphorus.
20 Erastus remains in Corinth, yet Trophimus, being infirm, I left in Miletus.
21 Endeavor to come before winter. Greeting you is Eubulus and Pudens and Linus and Claudia and all the brethren.
22 The Lord Jesus Christ be with your spirit! Grace be with you! Amen!

Titus 1

1 Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's chosen, and a realization of the truth, which accords with devoutness,
2 in expectation of life eonian, which God, Who does not lie, promises before times eonian,
3 yet manifests His word in its own eras by heralding, with which I was entrusted, according to the injunction of God, our Saviour,
4 to Titus, a genuine child according to the common faith: Grace and peace from God, the Father, and Christ Jesus, our Saviour.
5 On this behalf I left you in Crete, that you should amend what is lacking and constitute elders city by city, as I prescribe to you.
6 If anyone is unimpeachable, the husband of one wife, having believing children, not under the accusation of profligacy or insubordinate—
7 for the supervisor must be unimpeachable as an administrator of God, not given to self-gratification, not irritable, no toper, not quarrelsome, not avaricious;
8 but hospitable, fond of that which is good, sane, just, benign, self-controlled;
9 upholding the faithful word according to the teaching, that he may be able to entreat with sound teaching as well as to expose those who contradict.
10 For many are insubordinate, vain praters and imposters, especially those of the Circumcision,
11 who must be gagged, who are subverting whole households, teaching what they must not, on behalf of sordid gain.
12 One of them, their own prophet, said: "Cretans are ever liars, evil wild beasts, idle bellies."
13 This testimony is true. For which cause be exposing them severely, that they may be sound in the faith,
14 not heeding Jewish myths and precepts of men who are turning from the truth.
15 All, indeed, is clean to the clean, yet to the defiled and unbelieving nothing is clean, but their mind as well as conscience is defiled.

16 They are avowing an acquaintance with God, yet by their acts are denying it, being abominable and stubborn, and disqualified for every good act.

Titus 2

1 Now you be speaking what is becoming to sound teaching.

2 The aged men are to be sober, grave, sane, sound in the faith, in love, in endurance;

3 the aged women, similarly, in demeanor as becomes the sacred, not adversaries, nor enslaved by much wine, teachers of the ideal,

4 that they may bring the young wives to a sense of their duty to be fond of their husbands, fond of their children,

5 sane, chaste, domestic, good, subject to their own husbands, that the word of God may not be blasphemed.

6 The younger men, similarly, entreat to be sane as to all things,

7 tendering yourself a model of ideal acts, in teaching with uncorruptness, gravity,

8 with words sound, uncensurable, that the contrary one may be abashed, having nothing bad to say concerning us.

9 Slaves are to be subject to their own owners, to be well-pleasing in all things, not contradicting;

10 not embezzling, but displaying all good faithfulness, that they may be adorning the teaching that is of God, our Saviour, in all things.

11 For the saving grace of God made its advent to all humanity,

12 training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon,

13 anticipating that happy expectation, even the advent of the glory of the great God and our Saviour Jesus Christ,

14 Who gives Himself for us, that He should be redeeming us from all lawlessness and be cleansing for Himself a people to be about Him, zealous for ideal acts.

15 Speak of these things and entreat and expose with every injunction. Let no one slight you.

Titus 3

1 Remind them to be subject to sovereignties, to authorities; to be yielding, and to be ready for every good work,

2 to be calumniating no one, to be pacific, lenient, displaying all meekness toward all humanity.

3 For we also were once foolish, stubborn, deceived, slaves of various desires and gratifications, leading a life in malice and envy, detestable, hating one another.

4 Yet when the kindness and fondness for humanity of our Saviour, God, made its advent,

5 not for works which are wrought in righteousness which we do, but according to His mercy, He saves us, through the bath of renascence and renewal of holy spirit,

6 which He pours out on us richly through Jesus Christ, our Saviour,

7 that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of the allotment of life eonian.

8 Faithful is the saying, and I am intending you to be insistent concerning these things, that those who have believed God may be concerned to preside for ideal acts. These things are ideal and beneficial for humanity.

9 Yet stand aloof from stupid questionings and genealogies and strifes and fightings about law, for they are without benefit and vain.

10 A sectarian man, after one and a second admonition, refuse,

11 being aware that such a one has turned himself out, and is sinning, being self-condemned.

12 Whenever I shall be sending Artemas to you, or Tychicus, endeavor to come to me in Nicopolis, for there have I decided to winter.

13 Send Zenas, the lawyer, and Apollos forward diligently, that nothing may be lacking to them.

14 Now let those who are ours also be learning to preside over ideal acts for necessary needs, that they may not be unfruitful.

15 Greeting you are all those with me. Greet our friends in faith. Grace be with you all. Amen!

Philemon 1

1 Paul, a prisoner of Christ Jesus, and brother Timothy, to Philemon, the beloved, and our fellow worker,

2 and to sister Apphia, and to Archippus, our fellow soldier, and to the ecclesia at your house:

3 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

4 I am thanking my God always, making mention of you in my prayers,

5 hearing of your love and the faith which you have toward the Lord Jesus and for all the saints,

6 so that the fellowship of your faith may become operative in the realization of every good thing which is in us for Christ Jesus.

7 For much joy have I had and consolation in your love, seeing that the compassions of the saints are soothed through you, brother.

8 Wherefore, having much boldness in Christ to be enjoining you as to what is proper,

9 because of love I am rather entreating, being such a one as Paul the aged, yet now a prisoner also of Christ Jesus.

10 I am entreating you concerning my child, whom I beget in my bonds, Onesimus,

11 who once was useless to you, yet now is useful to you as well as to me,

12 whom I send back to you. Him—this means my very compassions—take to yourself,

13 whom I intended to be retaining for myself that, for your sake, he may be serving me in the bonds of the evangel.

14 Yet apart from your opinion I want to do nothing, that your good may not be as of compulsion but voluntary.

15 For perhaps therefore is he separated for an hour, that you may be collecting him as an eonian repayment,

16 no longer as a slave, but above a slave, a brother beloved, especially to me, yet how much rather to you, in the flesh as well as in the Lord!

17 If, then, you have me for a mate, take him to yourself as me.

18 Now if in anything he injures you, or is owing aught, this be charging to my account.

19 I, Paul (I write with my own hand), I will refund it. (Not that I may say to you that you are owing me even yourself!)

20 Yea, brother, may I be "profiting" from you in the Lord! Soothe my compassions in Christ!

21 Having confidence in your obedience, I write to you, being aware that you will do even above what I say.

22 Now, at the same time, make ready also a lodging for me, for I am expecting that, through your prayers, I shall be graciously granted to you.

23 Greeting you are Epaphras, my fellow captive in Christ Jesus,

24 Mark, Aristarchus, Demas, Luke, my fellow workers.

25 The grace of our Lord Jesus Christ be with your spirit! Amen!

Hebrews 1

1 By many portions and many modes, of old, God, speaking to the fathers in the prophets,

2 in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes the eons;

3 Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on all by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights;

4 becoming so much better than the messengers as He enjoys the allotment of a more excellent name than they.

5 For to whom of the messengers said He at any time, "My Son art Thou! I, today, have begotten Thee"? And again, "I shall be to Him for a Father And He shall be to Me for a Son"?

6 Now, whenever He may again be leading the Firstborn into the inhabited earth, He is saying:
And worship Him, all the messengers of God!
7 And, indeed, to the messengers He is saying, "Who is making His messengers blasts, And His ministers a flame of fire."
8 Yet to the Son: "Thy throne, O God, is for the eon of the eon, And a scepter of rectitude is the scepter of Thy kingdom.
9 Thou lovest righteousness and hatest injustice; Therefore Thou art anointed by God, Thy God, with the oil of exultation beyond Thy partners."
10 And, Thou, originally, Lord, dost found the earth, And the heavens are the works of Thy hands.
11 They shall perish, yet Thou art continuing, And all, as a cloak, shall be aged,
12 And, as if clothing, wilt Thou be rolling them up. As a cloak also shall they change. Yet Thou art the same, And Thy years shall not be defaulting.
13 Now to which of the messengers has He declared at any time, "Sit at My right, till I should be placing Thine enemies for a footstool for Thy feet"?
14 Are they not all ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation?

Hebrews 2

1 Therefore we must more exceedingly be heeding what is being heard, lest at some time we may be drifting by.
2 For if the word spoken through messengers came to be confirmed, and every transgression and disobedience obtained a fair reward,
3 how shall we be escaping when neglecting a salvation of such proportions which, obtaining a beginning through the speaking of the Lord, was confirmed to us by those who hear Him,
4 God corroborating, both by signs and miracles and by various powerful deeds and partings of holy spirit, according to His will?
5 For not to messengers does He subject the impending inhabited earth, concerning which we are speaking.
6 Yet somewhere someone certifies, saying, "What is man, that Thou art mindful of him, Or a son of mankind, that Thou art visiting him?
7 Thou makest him some bit inferior to messengers, With glory and honor Thou wreathest him, And dost place him over the works of Thy hands.
8 All dost Thou subject underneath his feet." For in the subjection of all to him, He leaves nothing unsubject to him. Yet now we are not as yet seeing all subject to him.
9 Yet we are observing Jesus, Who has been made some bit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that in the grace of God, He should be tasting death for the sake of everyone.
10 For it became Him, because of Whom all is, and through Whom all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings.
11 For both He Who is hallowing and those who are being hallowed are all of One, for which cause He is not ashamed to be calling them brethren,
12 saying, I shall be reporting Thy name to My brethren, In the midst of the ecclesia shall I be singing hymns to Thee.
13 And again, I shall have confidence in Him. And again, Lo! I and the little children who are given Me by God!
14 Since, then, the little children have participated in blood and flesh, He also was very nigh by partaking of the same, that, through death, He should be discarding him who has the might of death, that is, the Adversary,
15 and should be clearing those whoever, in fear of death, were through their entire life liable to slavery.
16 For assuredly it is not taking hold of messengers, but it is taking hold of the seed of Abraham.

17 Whence He ought, in all things, to be made like the brethren, that He may be becoming a merciful and faithful Chief Priest in that which is toward God, to make a propitiatory shelter for the sins of the people.

18 For in what He has suffered, undergoing trial, He is able to help those who are being tried.

Hebrews 3

1 Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our avowal, Jesus,

2 Who is faithful to Him Who makes Him, as Moses also was in His whole house.

3 For this One is counted worthy of more glory than Moses, by as much as He Who constructs it has more honor than the house.

4 For every house is constructed by someone, yet He Who constructs all is God.

5 And Moses, indeed, was faithful in His whole house as an attendant, for a testimony of that which shall be spoken.

6 Yet Christ, as a Son over His house—Whose house we are, that is, if we should be retaining the boldness and the glorying of the expectation confirmed unto the consummation.

7 Wherefore, according as the holy spirit is saying, "Today, if ever His voice you should be hearing,

8 You should not be hardening your hearts as in the embitterment, In the day of trial in the wilderness,

9 Where your fathers try Me in the testing, And were acquainted with My acts forty years."

10 Wherefore, "I am disgusted with this generation, and said, `Ever are they straying in heart; Yet they know not My ways.'

11 As I swear in My indignation, `If they shall be entering into My stopping—!'"

12 Beware, brethren, lest at some time there shall be in any one of you a wicked heart of unbelief, in withdrawing from the living God.

13 But entreat yourselves each day, until what is called "today," lest anyone of you may be hardened by the seduction of sin.

14 For we have become partners of Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation,

15 while it is being said, "Today, if ever His voice you should be hearing, You should not be hardening your hearts as in the embitterment."

16 For some who hear embitter Him; but not all those coming out of Egypt through Moses.

17 Now with whom is He disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness?

18 Now to whom does He swear, not to be entering into His stopping, except to the stubborn?

19 And we are observing that they could not enter because of unbelief.

Hebrews 4

1 We may be afraid then, lest at some time, a promise being left of entering into His stopping, anyone of you may be seeming to be deficient.

2 For we also have been evangelized, even as those also. But the word heard does not benefit those hearers, not having been blended together with faith in those who hear.

3 Then we who believe are entering into the stopping, according as He has declared, "As I swear in My indignation, `If they shall be entering into My stopping—!'" although the works occur from the disruption of the world.

4 For He has declared somewhere concerning the seventh thus: And God stops "on the seventh day from all His works."

5 And in this again, "If they shall be entering into My stopping—!"

6 Since, then, it is left for some to be entering into it, and those to whom the evangel was formerly brought did not enter because of stubbornness,

7 He is again specifying a certain day, "Today"—saying in David after so much time, according as has been declared before, "Today, if ever His voice you should be hearing, You should not be hardening your hearts."

8 For if Joshua causes them to stop, He would not have spoken concerning another day after these things.

9 Consequently a sabbatism is left for the people of God.

10 For he who is entering into His stopping, he also stops from his works even as God from His own.

11 We should be endeavoring, then, to be entering into that stopping, lest anyone should be falling into the same example of stubbornness.

12 For the word of God is living and operative, and keen above any two-edged sword, and penetrating up to the parting of soul and spirit, both of the articulations and marrow, and is a judge of the sentiments and thoughts of the heart.

13 And there is not a creature which is not apparent in its sight. Now all is naked and bare to the eyes of Him to Whom we are accountable.

14 Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the avowal.

15 For we have not a Chief Priest not able to sympathize with our infirmities, but One Who has been tried in all respects like us, apart from sin.

16 We may be coming, then, with boldness to the throne of grace, that we may be obtaining mercy and finding grace for opportune help.

Hebrews 5

1 For every chief priest obtained from among men is constituted for men in that which is toward God, that he may be offering both approach presents and sacrifices for sins,

2 able to be moderate with the ignorant and straying, since he also is encompassed with infirmity,

3 and because of it he ought, according as for the people, thus for himself also, be offering for sins.

4 And not for himself is anyone getting the honor, but on being called by God even as Aaron, also.

5 Thus Christ also does not glorify Himself by becoming a chief priest, but He Who speaks to Him, "My Son art Thou! I, today, have begotten Thee,"

6 according as in a different place also He is saying, "Thou art a priest for the eon according to the order of Melchizedek,"

7 Who, in the days of His flesh, offering both petitions and supplications with strong clamor and tears to Him Who is able to save Him out of death, being hearkened to also for His piety,

8 even He also, being a Son, learned obedience from that which He suffered.

9 And being perfected, He became the cause of eonian salvation to all who are obeying Him,

10 being accosted by God "Chief Priest according to the order of Melchizedek,"

11 concerning whom there are words, many and abstruse, for us to say, since you have become dull of hearing.

12 For when also, because of the time, you ought to be teachers, you have need again of one to teach you what are the rudimentary elements of the oracles of God, and you have come to have need of milk, and not of solid nourishment.

13 For everyone who is partaking of milk is untried in the word of righteousness, for he is a minor.

14 Now solid nourishment is for the mature, who, because of habit, have faculties exercised for discriminating between the ideal and the evil.

Hebrews 6

1 Wherefore, leaving the word dealing with the rudiments of Christ, we should be brought on to maturity, (not again disrupting the foundation of repentance from dead works, and of faith on God,
2 of the teaching of baptizings, besides the imposition of hands, and the resurrection of the dead, and of judgment eonian).
3 And this will we be doing, that is, if God may be permitting.
4 For it is impossible for those once enlightened, besides tasting the celestial gratuity and becoming partakers of holy spirit,
5 and tasting the ideal declaration of God, besides the powerful deeds of the impending eon,
6 and falling aside, to be renewing them again to repentance while crucifying for themselves the Son of God again and holding Him up to infamy.
7 For land which is drinking the shower coming often on it, and bringing forth herbage fit for those because of whom it is being farmed also, is partaking of blessing from God;
8 yet, bringing forth thorns and star thistles, it is disqualified and near a curse, whose consummation is burning.
9 Yet we are persuaded of better things concerning you, beloved, and those which have to do with salvation, even if we are speaking thus.
10 For God is not unjust, to be forgetting your work and the love which you display for His name when you serve the saints, and are serving.
11 Now we are yearning for each one of you to be displaying the same diligence toward the assurance of the expectation until the consummation,
12 that you may not be becoming dull. Now be imitators of those who through faith and patience are enjoying the allotment of the promises.
13 For God, promising Abraham, since He had no one greater to swear by, swears by Himself,
14 saying, "If, in sooth, it is blessing, I shall be blessing you, and multiplying, I shall be multiplying" you!
15 And thus, being patient, he happened on the promise.
16 For men are swearing by a greater, and to them an oath for confirmation is an end of all contradiction,
17 in which God, intending more superabundantly to exhibit to the enjoyers of the allotment of the promise the immutability of His counsel, interposes with an oath,
18 that by two immutable matters, in which it is impossible for God to lie, we may have a strong consolation, who are fleeing for refuge to lay hold of the expectation lying before us,
19 which we have as an anchor of the soul, both secure and confirmed, and entering into the interior beyond the curtain,
20 where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek for the eon.

Hebrews 7

1 For this Melchizedek, king of Salem, priest of God Most High, who meets with Abraham returning from the combat with the kings and blesses him,
2 to whom Abraham parts a tithe also, from all; being first, indeed, translated "king of righteousness," yet thereupon king of Salem, also, which is "king of Peace";
3 fatherless, motherless, without a genealogy, having neither a beginning of days nor consummation of life, yet picturing the Son of God is remaining a priest to a finality.
4 Now, behold how eminent this one is to whom the patriarch Abraham gives a tithe also of the best of the booty.
5 And, indeed, those of the sons of Levi who obtain the priestly office have a direction to take tithes from the people according to the law, that is, their brethren even those who also have come out of the loins of Abraham.
6 Yet he who is not of their genealogy has tithed Abraham, and has blessed him who has the promises.
7 Now, beyond all contradiction, the inferior is blessed by the better.

8 And here, indeed, dying men are obtaining tithes, yet there, one of whom it is attested that he is living.

9 And so to say, through Abraham, Levi also, who is obtaining the tithes, has been tithed,

10 for he was still in the loins of his father when Melchizedek meets with him.

11 If, indeed, then, perfection were through the Levitical priesthood (for the people have been placed under law with it), what need is there still for a different priest to arise according to the order of Melchizedek, and not said to be according to the order of Aaron?

12 For, the priesthood being transferred, of necessity there is coming to be a transference of law also,

13 for He of Whom these things are said partakes of a different tribe, from which no one has given heed to the altar.

14 For it is taken for granted that our Lord has risen out of Judah, to which tribe Moses speaks nothing concerning priests,

15 And it is still more superabundantly sure, if a different priest is rising according to the likeness of Melchizedek,

16 Who has not come to be according to the law of a fleshy precept, but according to the power of an indissoluble life.

17 For He is attesting that "Thou art a priest for the eon according to the order of Melchizedek,"

18 For, indeed, there is coming to be a repudiation of the preceding precept because it is weak and without benefit;

19 for the law perfects nothing, yet it is the superinduction of a better expectation, through which we are drawing near to God.

20 And, in as much as it was not apart from the swearing of an oath, (for these, indeed, are priests, having become so apart from the swearing of an oath,

21 yet that One with the swearing of an oath by Him Who is saying to Him, "The Lord swears and will not be regretting it, `Thou art a priest for the eon according to the order of Melchizedek.")

22 by so much also has Jesus become the sponsor of a better covenant.

23 And these indeed, are more than one, having become priests because death prevents them from abiding;

24 yet that One, because of His remaining for the eon, has an inviolate priesthood.

25 Whence, also, He is able to save to the uttermost those coming to God through Him, always being alive to be pleading for their sake.

26 For such a Chief Priest also became us, benign, innocent, undefiled, separated from sinners, and coming to be higher than those of the heavens,

27 Who has no necessity daily, even as the chief priests, to be offering up sacrifices previously for their own sins, thereupon for those of the people, for this He does once for all time, offering up Himself.

28 For the law is appointing men chief priests who have infirmity, yet the word sworn in the oath which is after the law, appoints the Son, perfected, for the eon.

Hebrews 8

1 Now this is the sum of what is being said: Such a Chief Priest have we, Who is seated at the right of the throne of the Majesty in the heavens,

2 a Minister of the holy places and of the true tabernacle, which the Lord pitches, and not a man.

3 For every chief priest is constituted to offer both approach presents and sacrifices. Whence it is necessary for This One also to have something which He may offer.

4 Indeed, then, if He were on earth He would not even be a priest, there being those who offer approach presents according to the law

5 who, by an example and shadow, are offering the divine service of the celestials, according as Moses has been apprized when about to be completing the tabernacle. For see, He is averring, that you shall be making all "in accord with the model shown to you in the mountain."

6 Yet now He has happened upon a more excellent ministry, in as much as He is the Mediator, also, of a better covenant, which has been instituted on better promises.

7 For if that first one were unblamable, no place would have been sought for a second.

8 For, blaming them, He is saying, "Lo! the days are coming," the Lord is saying, "And I shall be concluding with the house of Israel and with the house of Judah a new covenant,

9 Not in accord with the covenant which I make with their fathers In the day of My taking hold of their hand To be leading them out of the land of Egypt, Seeing that they do not remain in My covenant, And I neglect them," the Lord is saying,

10 "For this is the covenant which I shall be covenanting with the house of Israel after those days," the Lord is saying: "Imparting My laws to their comprehension, On their hearts, also, shall I be inscribing them, And I shall be to them for a God, And they shall be to Me for a people.

11 And by no means should each be teaching his fellow citizen, And each his brother, saying, 'Know the Lord!' For all shall be acquainted with Me, From their little to their great,

12 For I shall be propitious to their injustices, And of their sins and their lawlessnesses should I under no circumstances still be reminded."

13 In saying "new," He has made the former old. Now that which is growing old and decrepit is near its disappearance.

Hebrews 9

1 Indeed then, the former also had just statutes of divine service, besides a worldly holy place.

2 For the tabernacle is constructed, the front part (in which was, besides the lampstand, the table also, and the show-bread), which is termed the holy place.

3 Now after the second curtain is a tabernacle which is termed the holy of holies,

4 having the golden censer and the ark of the covenant, covered about everywhere with gold, in which was the golden urn having the manna, and Aaron's staff which germinates, and the tablets of the covenant.

5 Now up over it were the cherubim of glory, overshadowing the propitiatory shelter, concerning which there is nothing in particular to say now.

6 Now these having been constructed thus, the priests, indeed, are passing continually into the front tabernacle, performing the divine service;

7 yet into the second, the chief priest only, once a year, not apart from blood, which he is offering for himself and the errors of the people,

8 by this the holy spirit making it evident that the way of the holy places is not as yet manifest while the front tabernacle still has a standing:

9 which is a parable for the present period, according to which both approach presents and sacrifices are being offered, which can not make the one offering divine service perfect as to the conscience,

10 only in foods and drinks and baptizings excelling, and just statutes for the flesh, lying on them unto the period of reformation.

11 Now Christ, coming along a Chief Priest of the impending good things through the greater and more perfect tabernacle not made by hands, that is, not of this creation;

12 not even through the blood of he-goats and calves, but through His own blood, entered once for all time into the holy places, finding eonian redemption.

13 For if the blood of he-goats and of bulls, and the ashes of a heifer sprinkling the contaminated, is hallowing to the cleanness of the flesh,

14 how much rather shall the blood of Christ, Who, through the eonian spirit offers Himself flawless to God, be cleansing your conscience from dead works to be offering divine service to the living and true God?

15 And therefore He is the Mediator of a new covenant, so that at a death occurring for the deliverance of the transgressions of those under the first covenant, those who are called may be obtaining the promise of the eonian enjoyment of the allotment.

16 For where there is a covenant, it is necessary to bring in the death of the covenant victim,

17 for a covenant is confirmed over the dead, since it is not availing at any time when the covenant victim is living.

18 Whence neither the first has been dedicated apart from blood.

19 For, every precept being spoken by Moses to the entire people according to the law, taking the blood of calves and of he-goats, with water and scarlet wool and hyssop, he sprinkles both the scroll itself and the entire people,

20 saying, This is the blood of the covenant which God directs for you.

21 Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with the blood.

22 And almost all is being cleansed in blood according to the law, and apart from bloodshedding is coming no pardon.

23 It was necessary, then, for the examples, indeed, of that in the heavens to be cleansed with these, yet the celestial things themselves with better sacrifices than these.

24 For Christ entered not into holy places made by hands, representations of the true, but into heaven itself, now to be disclosed to the face of God for our sakes.

25 Nor yet is it that He may be offering Himself often, even as the chief priest is entering into the holies of holies year by year by the blood of others,

26 since then He must often be suffering from the disruption of the world, yet now, once, at the conclusion of the eons, for the repudiation of sin through His sacrifice, is He manifest.

27 And, in as much as it is reserved to the men to be dying once, yet after this a judging,

28 thus Christ also, being offered once for the bearing of the sins of many, will be seen a second time, by those awaiting Him, apart from sin, for salvation, through faith.

Hebrews 10

1 For the law, having a shadow of the impending good things, not the selfsame image of the matters, they, with their same sacrifices which they are offering year by year, are never able to perfect to a finality those approaching.

2 Else would they not cease being offered, because those offering divine service, having been once cleansed, are having no longer any consciousness of sins?

3 But in them there is a recollection of sins year by year;

4 for it is impossible for the blood of bulls and of he-goats to be eliminating sins.

5 Wherefore, entering into the world, He is saying, Sacrifice and approach present Thou dost not will, Yet a body dost Thou adapt to Me.

6 In ascent approaches and those concerning sin Thou dost not delight.

7 Then said I, "Lo! I am arriving—In the summary of the scroll it is written concerning Me—To do Thy will, O God."

8 Further up, when saying that "Sacrifice and approach present and ascent approaches and those concerning sin Thou dost not will, neither dost Thou delight in them" (which are being offered according to law),

9 then He has declared, "Lo! I am arriving to do Thy will, O God!" He is despatching the first, that He should be establishing the second.

10 By which will we are hallowed through the approach present of the body of Jesus Christ once for all time.

11 And every chief priest, indeed, stands ministering day by day, and offering often the same sacrifices, which never can take sins from about us.

12 Yet This One, when offering one sacrifice for sins, is seated to a finality at the right hand of God,

13 waiting furthermore till His enemies may be placed as a footstool for His feet.

14 For by one approach present He has perfected to a finality those who are hallowed.

15 Now the holy spirit also is testifying to us, for after having declared,

16 "This is the covenant which I shall be covenanting with them after those days," the Lord is saying, "imparting My laws to their hearts, I shall be inscribing them on their comprehension also,

17 and of their sins and their lawlessnesses shall I under no circumstances still be reminded."
18 Now where there is a pardon of these, there is no longer an approach present concerned with sin.
19 Having then, brethren, boldness for the entrance of the holy places by the blood of Jesus,
20 by a recently slain and living way which He dedicates for us, through the curtain, that is, His flesh,
21 and a great Priest over the house of God,
22 we may be approaching with a true heart, in the assurance of faith, with hearts sprinkled from a wicked conscience, and a body bathed in clean water.
23 We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises.
24 And we may be considering one another to incite to love and ideal acts,
25 not forsaking the assembling of ourselves, according as the custom of some is, but entreating, and so much rather as you are observing the day drawing near.
26 For at our sinning voluntarily after obtaining the recognition of the truth, it is no longer leaving a sacrifice concerned with sins,
27 but a certain fearful waiting for judging and fiery jealousy, about to be eating the hostile.
28 Anyone repudiating Moses' law is dying without pity on the testimony of two or three witnesses.
29 Of how much worse punishment, are you supposing, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed contaminating, and outrages the spirit of grace?
30 For we are acquainted with Him Who is saying, Mine is vengeance! I will repay! the Lord is saying, and again, "The Lord will be judging His people."
31 Fearful is it to be falling into the hands of the living God!
32 Now recollect the former days in which, being enlightened, you endure a vast competition of sufferings,
33 in this, indeed, being a gazing stock both of reproaches and afflictions, yet in this, becoming participants of those behaving thus.
34 For you sympathize with my prisoners also, and anticipate the pillage of your possessions with joy, knowing you yourselves have better and permanent property in the heavens.
35 You should not, then, be casting away your boldness, which is having a great reward,
36 for you have need of endurance that, doing the will of God, you should be requited with the promise.
37 For still how very little, He Who is coming will be arriving and not delaying.
38 Now My "just one by faith shall be living," and "If he should ever be shrinking, My soul is not delighting in him."
39 Yet we are not of those shrinking back to destruction, but of faith for the procuring of the soul.

Hebrews 11

1 Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed;
2 for in this the elders were testified to.
3 By faith we are apprehending the eons to adjust to a declaration of God, so that what is being observed has not come out of what is appearing.
4 By faith Abel offers to God more of a sacrifice than Cain, through which he was testified to that he is just at God's testifying to his approach presents, and through it, dying, he is still speaking.
5 By faith Enoch was transferred, so as not to be acquainted with death, and was not found, because God transfers him. For before his transference he is attested to have pleased God well.
6 Now apart from faith it is impossible to be well pleasing, for he who is coming to God must believe that He is, and is becoming a Rewarder of those who are seeking Him out.

7 By faith Noah, being apprized concerning that which is not as yet being observed, being pious, constructs an ark for the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which accords with faith.

8 By faith Abraham, being called, obeys, coming out into the place which he was about to obtain to enjoy as an allotment, and came out, not versed in where he is coming.

9 By faith he sojourns in the land of promise as in an alien land, dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the same promise.

10 For he waited for the city having foundations, whose Artificer and Architect is God.

11 By faith Sarah herself also obtained power for the disruption of seed, and brought forth beyond the period of her prime, since she deems the Promiser faithful;

12 wherefore, also, were begotten by one, and these of one who is deadened, according as the constellations of heaven in multitude, and as the sand beside the sea shore innumerable.

13 In faith died all these, not being requited with the promises, but perceiving them ahead and saluting them, and avowing that they are strangers and expatriates on the earth.

14 For those who are saying such things are disclosing that they are seeking for a country of their own.

15 And, if, indeed, they remembered that from which they came out, they might have had occasion to go back.

16 Yet now they are craving a better, that is, a celestial; wherefore God is not ashamed of them, to be invoked as their God, for He makes ready for them a city.

17 By faith Abraham, when undergoing trial, has offered Isaac, and he who receives the promises offered the only-begotten,

18 he to whom it was spoken that "In Isaac shall your seed be called,"

19 reckoning that God is able to be rousing him from among the dead also; whence he recovers him in a parable also.

20 By faith Isaac blesses Jacob and Esau concerning that which is impending also.

21 By faith Jacob, when dying, blesses each of the sons of Joseph, and worships, leaning on the top of his staff.

22 By faith Joseph, at his decease, remembers concerning the exodus of the sons of Israel, and gives directions concerning his bones.

23 By faith Moses, being born, was hid three months by his fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate of the king.

24 By faith Moses, becoming great, disowns the term "son of Pharaoh's daughter,"

25 preferring rather to be maltreated with the people of God than to have a temporary enjoyment of sin,

26 deeming the reproach of Christ greater riches than the treasures of Egypt, for he looked away to the reward.

27 By faith he left Egypt, not being afraid of the fury of the king, for he is staunch as seeing the Invisible.

28 By faith he has the passover made and the pouring of blood against the door jambs, lest the exterminator of the first-born may come into contact with them.

29 By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were swallowed up.

30 By faith the walls of Jericho fall, being surrounded on seven days.

31 By faith Rahab, the prostitute, perished not with the stubborn, receiving the spies with peace.

32 And what still may I be saying? For the time will be lacking for me to relate concerning Gideon, Barak, Samson, Jephthah, David, besides Samuel also, and the prophets,

33 who, through faith, subdue kingdoms, work righteousness, happened on promises, bar the mouths of lions,

34 quench the power of fire, fled from the edge of the sword, were invigorated from infirmity, became strong in battle, rout the camps of aliens,

35 women obtained their dead by resurrection. Now others are flogged, not anticipating deliverance, that they may be happening upon a better resurrection.
36 Yet others got a trial of scoffings and scourgings, yet still more of bonds and jail.
37 They are stoned, they are sawn, they are tried, they died, murdered by the sword; they wandered about in sheepskins, in goatskins, in want, afflicted, maltreated
38 (of whom the world was not worthy), straying in wildernesses and mountains and caves and the holes of the earth.
39 And these all, being testified to through faith, are not requited with the promise
40 of God concerning us (the looking forward is to something better), that, apart from us, they may not be perfected.

Hebrews 12

1 Surely, in consequence, then, we also, having so vast a cloud of witnesses encompassing us, putting off every impediment and the popular sin, may be racing with endurance the contest lying before us,
2 looking off to the Inaugurator and Perfecter of faith, Jesus, Who, for the joy lying before Him, endures a cross, despising the shame, besides is seated at the right hand of the throne of God.
3 For take into account the One Who has endured such contradiction by sinners while among them, lest you should be faltering, fainting in your souls.
4 Not as yet unto blood did you repulse, when contending against sin.
5 And you have been oblivious of the entreaty which is arguing with you as with sons: My son, do not disdain the discipline of the Lord, Nor yet faint when being exposed by Him.
6 For whom the Lord is loving He is disciplining, Yet He is scourging every son to whom He is assenting.
7 For discipline are you enduring. As to sons is God bringing it to you, for what son is there whom the father is not disciplining?
8 Now if you are without discipline, of which all have become partakers, consequently you are bastards and not sons.
9 Thereafter, indeed, we had the fathers of our flesh as discipliners, and we respected them. Yet shall we not much rather be subjected to the Father of spirits and be living?
10 For these, indeed, disciplined for a few days as it seemed best to them, yet that One for our expedience, for us to be partaking of His holiness.
11 Now all discipline, indeed, for the present is not seeming to be a thing of joy, but of sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to those exercised through it.
12 Wherefore stiffen the flaccid hands and the paralyzed knees,
13 and make upright tracks for your feet, that the lame one may not turn aside, yet rather may be healed.
14 Pursue peace with all, and holiness, apart from which no one shall be seeing the Lord;
15 supervising, that no one be wanting of the grace of God, nor any root of bitterness, sprouting up, may be annoying you, and through this the majority may be defiled,
16 nor any paramour, or profane person, as Esau, who, for one feeding, gave up his own birthright.
17 For you are aware that afterwards also, wanting to enjoy the allotment blessing, he is rejected, for he did not find a place of repentance, even seeking it out with tears.
18 For you have not come to that which may be handled and burned with fire, and to murkiness, and gloom, and tornado,
19 and the blare of a trumpet, and the sound of declarations, which those who hear refuse, that no word be added to them.
20 For they did not carry out the assignment: And if a wild beast should come in contact with the mountain, it shall be pelted with stones.
21 And so fearful was the spectacle, Moses said, Terrified am I, and in a tremor.

22 But you have come to mount Zion, and the city of the living God, celestial Jerusalem, and to ten thousand messengers,
23 to a universal convocation, and to the ecclesia of the firstborn, registered in the heavens, and to God, the Judge of all, and to the spirits of the just perfected,
24 and to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better than Abel.
25 Beware! You should not be refusing Him Who is speaking! For if those escaped not, refusing the One apprizing on earth, much rather we, who are turning from the One from the heavens,
26 Whose voice then shakes the earth. Yet now He has promised, saying, Still once more shall I be quaking, not only the earth, but heaven also.
27 Now the "Still once more" is making evident the transference of that which is being shaken, as of that having been made, that what is not being shaken should be remaining.
28 Wherefore, accepting an unshakable kingdom, we may have grace through which we may be offering divine service in a way well pleasing to God, with piety and dread,
29 for our God is also a consuming fire.

Hebrews 13

1 Let brotherly fondness be remaining.
2 Be not forgetting hospitality, for through this some were oblivious when lodging messengers.
3 Be mindful of those bound, as bound together with them; of those maltreated, as being yourselves also in the body.
4 May matrimony be honorable in all, and the bed undefiled, for paramours and adulterers will God be judging.
5 May fondness for money not be your manner, being sufficed with what is present, for He has declared: Under no circumstances may I be lax regarding you, Neither by any means may I be forsaking you.
6 So that we have courage to say, "The Lord is my Helper, and I shall not be afraid of what man shall be doing to me!"
7 Be remembering those of your leaders who speak to you the word of God, contemplating the sequel of their behavior, whose faith be imitating.
8 Jesus Christ, yesterday and today, is the Same One for the eons also.
9 By varied and strange teachings be not carried aside, for it is ideal to be confirming the heart by grace, not by foods, by which those who walk were not benefitted.
10 We have an altar from which they have no right to be eating, who offer divine service in the tabernacle.
11 For the animals whose blood is carried into the holy places by the chief priest concerning sin, of these the bodies are burned up outside the camp.
12 Wherefore Jesus also, that He should be hallowing the people through His own blood, suffered outside the gate.
13 Now then, we may be coming out to Him outside the camp, carrying His reproach.
14 For here we are not having a permanent city, but we are seeking for the one which is impending.
15 Through Him, then, we may be offering up the sacrifice of praise to God continually, that is, the fruit of lips avowing His name.
16 Now of well doing and contributing be not forgetful, for with such sacrifices God is well pleased.
17 Be persuaded by your leaders, and be deferring to them, for they are vigilant for the sake of your souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.
18 Pray concerning us, for we are persuaded that we have an ideal conscience, in all wanting to behave ideally.
19 Now more exceedingly am I entreating you to do this, that I may be restored to you more quickly.

20 Now may the God of peace, Who is leading up our Lord Jesus, the great Shepherd of the sheep, from among the dead by the blood of the eonian covenant,
21 be adapting you to every good work to do His will, doing in us what is well pleasing in His sight, through Jesus Christ, to Whom be glory for the eons of the eons. Amen!
22 Now I am entreating you, brethren, bear with the word of entreaty, for I write the epistle to you by bits also.
23 Know that our brother Timothy has been released, with whom, if he should be coming more quickly, I shall be seeing you.
24 Greet all your leaders, and all the saints. Those from Italy are greeting you.
25 Grace be with you all. Amen!

James 1

1 James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion. Rejoice!
2 All joy deem it, my brethren, whenever you should be falling into various trials,
3 knowing that the testing of your faith is producing endurance.
4 Now let endurance have its perfect work, that you may be perfect and unimpaired, lacking in nothing.
5 Now if anyone of you is lacking wisdom, let him be requesting it from God, Who is giving to all generously and is not reproaching, and it shall be given to him.
6 Yet let him be requesting in faith, doubting nothing, for he who is doubting simulates a surge of the sea, driven by the wind and tossed.
7 For let not that man be surmising that he shall be obtaining anything from the Lord—
8 a man double-souled, turbulent in all his ways.
9 Now let the humble brother be glorying in his exaltation,
10 yet the rich in his humiliation, for, as the flower of grass, shall he pass by.
11 For the sun rises, together with the scorching heat, and withers the grass, and its flower falls off, and the comeliness of its aspect perished. Thus the rich also in his goings shall be caused to fade.
12 Happy is the man who is enduring trial, for, becoming qualified, he will be obtaining the wreath of life, which He promises to those loving Him.
13 Let no one, undergoing trial, be saying that "From God am I undergoing trial," for God is not tried by evils, yet He is trying no one.
14 Now each one is undergoing trial when he is drawn away and lured by his own desire.
15 Thereafter, the desire, conceiving, is bringing forth sin. Now sin, fully consummated, is teeming forth death.
16 Be not deceived, my beloved brethren!
17 All good giving and every perfect gratuity is from above, descending from the Father of lights, in Whom there is no mutation or shadow from revolving motion.
18 By intention, He teems forth us by the word of truth, for us to be some firstfruit of His own creatures.
19 Now you are aware, my beloved brethren! Yet let every man be swift to hear, tardy to speak, tardy to anger,
20 for the anger of man is not working the righteousness of God.
21 Wherefore, putting off all filthiness and superabundance of evil, receive with meekness the implanted word, which is able to save your souls.
22 Now become doers of the word, and not only listeners, beguiling yourselves.
23 For if anyone is a listener to the word and not a doer, this one simulates a man considering the face he inherited in a mirror;
24 for he considers himself and has come away, and immediately forgot what kind he was.
25 Now he who peers into the perfect law, that of freedom, and abides, not becoming a forgetful listener, but a doer of the work, this one will be happy in his doing.

26 If anyone is seeming to be a ritualist, not bridling his tongue, but seducing his heart, the ritual of this one is vain,
27 for ritual clean and undefiled with God the Father is this: to be visiting the bereaved and widowed in their affliction, to be keeping oneself unspotted from the world.

James 2

1 My brethren, not with partialities be having the faith of our Lord Jesus Christ of glory.
2 For if there should be entering into your synagogue a man with a gold ring, in splendid attire, yet there should be entering a poor man also, in filthy attire,
3 and you should be looking on the one wearing the splendid attire and be saying, "You sit ideally here," and to the poor one be saying, "You stand there," or, "Sit here under my footstool,"
4 were you not discriminating among yourselves, and did you not become judges with wicked reasonings?
5 Hear, my beloved brethren! Does not God choose the poor in the world, rich in faith and enjoyers of the allotment of the kingdom which He promises to those who are loving Him?
6 Yet you dishonor the poor one. Are not the rich tyrannizing over you? And they are drawing you to tribunals.
7 Are not they blaspheming the ideal name which is being invoked over you?
8 Howbeit, if you are discharging the royal law, according to the scripture, "You shall be loving your associate as yourself," you are doing ideally.
9 Yet if you are showing partiality, you are working sin, being exposed by the law as transgressors.
10 For anyone who should be keeping the whole law, yet should be tripping in one thing, has become liable for all.
11 For He Who is saying, You should not be committing adultery, said, You should not be murdering, also. Now if you are not committing adultery, yet are murdering, you have become a transgressor of law.
12 Thus be speaking and thus be doing, as those about to be judged by a law of freedom.
13 For the judging is merciless to him who does not exercise mercy. Vaunting is mercy against judging.
14 What is the benefit, my brethren, if anyone should be saying he has faith, yet may have no works? That faith can not save him.
15 If a brother or sister should be belonging to the naked, and lacking nourishment for the day,
16 yet someone from among you may be saying to them, "Go away in peace, be warmed and satisfied," yet you may not be giving them the requisites for the body, what is the benefit?
17 Thus, also, is faith, if it should not have works: it is dead by itself.
18 But someone will be declaring, "You have faith and I have works." Show me your faith apart from the works and I shall be showing you my faith by my works.
19 You are believing that God is one. Ideally are you doing. The demons also are believing and are shuddering.
20 Now are you wanting to know, O empty man, that faith apart from works is dead?
21 Abraham, our father, was he not justified by works when offering up his son Isaac on the altar?
22 You are observing that faith worked together with his works, and by works was faith perfected.
23 And fulfilled was the scripture which is saying, Now "Abraham believes God, and it is reckoned to him for righteousness," and he was called "the friend of God."
24 You see that by works a man is being justified, and not by faith only.
25 Now likewise, was not Rahab the prostitute also justified by works when entertaining the messengers and ejecting them by a different way?
26 For even as the body apart from spirit is dead, thus also faith apart from works is dead.

James 3

1 Not many should become teachers, my brethren, being aware that we shall be getting greater judgment.

2 For we all are tripping much. If anyone is not tripping in word, this one is a perfect man, able to bridle the whole body also.

3 Now if we are thrusting the horses' bits into their mouths, so that they are yielding to us, we are steering their whole body also with it.

4 Lo! the ships also, being of such proportions, and driven by hard winds, are being steered by the least rudder, wherever the impulse of the helmsman is intending.

5 Thus the tongue, also, is a little member and is grandiloquent. Lo! What amount of fire is kindling what amount of material!

6 And the tongue is a fire, a world of injustice. The tongue is constituted among our members that which is spotting the whole body, and setting the wheel of our lineage aflame, and is set aflame by Gehenna.

7 For every nature, both of wild beasts and flying creatures, both of reptiles and those of the salt sea, is tamed and has been tamed by human nature.

8 Yet the tongue can no man tame—a turbulent evil, distended with death-carrying venom.

9 With it we are blessing the Lord and Father, and with it we are cursing men who have come to be in accord with God's likeness.

10 Out of the same mouth is coming forth blessing and cursing. There is no need, my brethren, for this to become thus.

11 No spring out of the same hole is venting the sweet and the bitter.

12 No fig tree, my brethren, can produce olives, nor a grapevine figs. Thus neither does brine produce sweet water.

13 Who is wise and an adept among you? Let him show his works by an ideal behavior in meekness of wisdom.

14 Now if you are having bitter jealousy and faction in your heart, are you not vaunting against and falsifying the truth?

15 This is not the wisdom coming down from above, but terrestrial, soulish, demoniacal.

16 For wherever jealousy and faction are, there is turbulence also, and every bad practice.

17 Now the wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, bulging with mercy and good fruits, indiscriminating, unfeigned.

18 Now the fruit of righteousness is being sown in peace for those making peace.

James 4

1 Whence are the battles and whence the fightings among you? Are they not hence: from your gratifications warring in your members?

2 You are coveting and have not. You are murdering and are jealous, and you can not encounter it. You are fighting and battling, and you have not, because of not requesting.

3 You are requesting and not obtaining, because you are requesting evilly, that you should be spending it on your gratifications.

4 Adulterers and adulteresses! Are you not aware that the friendship of this world is enmity with God? Whosoever, then should intend to be a friend of the world is constituted an enemy of God.

5 Or are you supposing that the scripture is saying this for naught? Is the spirit which dwells in us longing to envy?

6 Yet greater is the grace He is giving. Wherefore He is saying, God "the proud is resisting, yet to the humble He is giving grace."

7 You may be subject, then, to God, yet withstand the Adversary, and he will be fleeing from you.

8 Draw near to God, and He will be drawing near to you. Cleanse your hands, you sinners, and purify your hearts, double-souled!

9 Be wretched and mourn and lament. Let your laughter be converted into mourning, and joy into dejection.

10 Be humbled, then, in the Lord's sight, and He shall be exalting you.

11 Do not be speaking against one another, brethren. He who is speaking against a brother, or judging his brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge.

12 One is Lawgiver and Judge, Who is able to save and to destroy. Now who are you who are judging an associate?

13 Come now, you who are saying, "Today or tomorrow we will be going into this or that city and should be spending a year there, and we will be trafficking and getting gain"—

14 who are not versed in that which is the morrow's, for what is your life? For a vapor are you, which is appearing briefly and thereupon disappearing—

15 instead of your saying, "If the Lord should ever be willing, and we shall be living, we also shall be doing this or that."

16 Yet now you are vaunting in your ostentations. All such boasting is wicked.

17 Then to one perceiving how to be doing the ideal and not doing it, to him it is sin.

James 5

1 Come now, you rich, lament, howling for your wretchedness which is coming on you!

2 Your riches have rotted and your garments have become food for moths.

3 Your gold and silver corrode and their venom will be for a testimony against you, and the venom will be eating your flesh as fire. You hoard in the last days.

4 Lo! the wage of the workers, who mow your country places, which has been withheld by you, is crying, and the imploring of the reapers has entered into the ears of the Lord of hosts.

5 You luxuriate on the earth, and squander. You nourish your hearts as in a day of slaughter.

6 You convict, you murder the just; he is not resisting you.

7 Be patient, then, brethren, till the presence of the Lord. Lo! the farmer is waiting for the precious fruit of the land, being patient about it, till it should be getting the early and late showers.

8 You also, then, be patient; establish your hearts, for the presence of the Lord is near.

9 Be not groaning, brethren, against one another, lest you may be judged. Lo! the Judge stands before the doors.

10 Be taking, my brethren, the example of suffering evil and patience you have: the prophets who speak in the name of the Lord.

11 Lo! we are counting those happy who endure. You hear of the endurance of Job, and you perceived the consummation of the Lord, for very compassionate and pitiful is the Lord.

12 Now before all, my brethren, do not be swearing, neither by heaven, nor by the earth, nor any other oath. Now let your "yes" be "yes," and "no" be "no," lest you should be falling under judging.

13 Is anyone suffering evil among you? Let him pray. Is anyone cheerful? Let him play music.

14 Is anyone infirm among you? Let him call to him the elders of the ecclesia, and let them pray over him, rubbing him with olive oil in the name of the Lord.

15 And the vow of faith will be saving the faltering and the Lord will be rousing him up, and, if he should have done sins, it will be forgiven him.

16 Then confess sins to one another and pray for one another, so that you may be healed. The operative petition of the just is availing much.

17 Elijah was a man of like emotions with us, and he prays in prayer for it not to rain, and it does not rain on the land three years and six months.

18 And again he prays, and heaven gives a shower and the earth germinates her fruit.

19 My brethren, if anyone among you should be led astray from the way of the truth, and someone should be turning him back,

20 let him know that he who turns back a sinner out of the deception of his way will be saving his soul from death and will be covering a multitude of sins.

1 Peter 1

1 Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia,
2 according to the foreknowledge of God, the Father, in holiness of spirit, for obedience and sprinkling of the blood of Jesus Christ: May grace and peace be multiplied to you!
3 Blessed be the God and Father of our Lord Jesus Christ, Who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Jesus Christ from among the dead,
4 for the enjoyment of an allotment incorruptible and undefiled and unfading, kept in the heavens for you,
5 who are garrisoned by the power of God, through faith, for salvation ready to be revealed in the last era,
6 in which you are exulting; briefly at present, if it must be, being sorrowed by various trials,
7 that the testing of your faith, much more precious than gold which is perishing, yet, being tested by fire, may be found for applause and glory and honor at the unveiling of Jesus Christ,
8 Whom, not perceiving, you are loving; in Whom, not seeing at present, yet believing, you are exulting with joy unspeakable and glorious,
9 being requited with the consummation of your faith, the salvation of your souls.
10 Concerning which salvation the prophets seek out and search out, who prophesy concerning the grace which is for you,
11 searching into what or what manner of era the spirit of Christ in them made evident, when testifying beforehand to the sufferings pertaining to Christ and the glories after these.
12 To whom it was revealed that, not to themselves, but to you they dispensed them, of which you were now informed through those who are bringing the evangel to you by holy spirit dispatched from heaven, into which messengers are yearning to peer.
13 Wherefore, girding up the loins of your comprehension, being sober, expect perfectly the grace which is being brought to you at the unveiling of Jesus Christ.
14 As obedient children, not configuring to the former desires, in your ignorance,
15 but, according as He Who calls you is holy, you also become holy in all behavior,
16 because it is written that, Holy shall you be, for I am holy.
17 And if you are invoking the Father, Who is judging impartially according to each one's work, you may behave, for the time of your sojourn, with fear,
18 being aware that not with corruptible things, with silver or gold, were you ransomed from your vain behavior, handed down by tradition from the fathers,
19 but with the precious blood of Christ, as of a flawless and unspotted lamb,
20 foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you,
21 who through Him are believing in God, Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be in God.
22 Having purified your souls, by the obedience of truth, for unfeigned fondness for the brethren, love one another out of a true heart earnestly,
23 having been regenerated, not of corruptible seed, but of incorruptible, through the word of God, living and permanent,
24 because All flesh is grass, And all its glory is as the flower of grass. Withered is the grass, And the flower falls off...
25 Yet the declaration of the Lord is remaining for the eon. Now this is the declaration which is being brought to you in the evangel.

1 Peter 2

1 Putting off, then, all malice and all guile and hypocrisies and envies and all vilifications,
2 as recently born babes, long for the unadulterated milk of the word that by it you may be growing into salvation,
3 if so be that you taste that the Lord is kind:

4 Whom approaching, a living Stone, having been rejected indeed by men, yet chosen by God, held in honor,
5 you, also, as living stones, are being built up a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, most acceptable to God through Jesus Christ.
6 Because of this it is included in the scripture: Lo! I am laying in Zion a corner capstone, chosen, held in honor, and he who is believing on it may by no means be disgraced.
7 To you, then, who are believing, is the honor, yet to the unbelieving: "A Stone which is rejected by the builders, this came to be for the head of the corner,"
8 and a stumbling stone and a snare rock; who are stumbling also at the word, being stubborn, to which they were appointed also.
9 Yet you are a chosen race, a "royal priesthood," a "holy nation," a procured people, so that you should be recounting the virtues of Him Who calls you out of darkness into His marvelous light,
10 who once were "not a people" yet now are the people of God, who "have not enjoyed mercy," yet now are "being shown mercy."
11 Beloved, I am entreating you, as sojourners and expatriates, to be abstaining from the fleshly lusts which are warring against the soul,
12 having your behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, by being spectators of ideal acts they should be glorifying God in the day of visitation.
13 You may be subject to every human creation because of the Lord, whether to the king, as a superior,
14 or to governors, as being sent by him for vengeance on evildoers, yet for the applause of doers of good.
15 For thus it is the will of God, by doing good to be muzzling the ignorance of imprudent men;
16 as free, and not as having freedom for a cover over evil, but as God's slaves.
17 Honor all; love the brotherhood; fear God; honor the king.
18 Domestics may do it by being subject to your owners, with all fear, not only to the good and lenient, but to the crooked also;
19 for this is grace, if, because of consciousness of God, anyone is undergoing sorrows, suffering unjustly.
20 For what credit is it if, sinning and being buffeted, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace with God.
21 For for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you should be following up in the footprints of Him
22 Who does no sin, neither was guile found in His mouth;
23 Who, being reviled, reviled not again; suffering, threatened not, yet gave it over to Him Who is judging justly,
24 Who Himself carries up our sins in His body on to the pole, that, coming away from sins, we should be living for righteousness; by Whose welt you were healed.
25 For you were as straying sheep, but now you turned back to the Shepherd and Supervisor of your souls.

1 Peter 3

1 Likewise wives may do it by being subject to their own husbands, that, if any are stubborn also, as to the word, they will be gained without a word, through the behavior of their wives,
2 being spectators of your pure behavior in fear,
3 whose adornment, let it not be the outside, of braiding aught into the hair and of decking with gold, or putting on of garments,
4 but the hidden human of the heart, in the incorruptibility of a meek and quiet spirit, which, in God's sight, is costly.
5 For thus once the holy women also, whose expectation was in God, adorned themselves, being subject to their own husbands

6 (as Sarah obeys Abraham, calling him "lord," whose children you became), doing good and not fearing dismay in anything.

7 Husbands, likewise, may do it by making a home with them according to knowledge, awarding honor to the feminine as to the weaker vessel, as to those who are also joint enjoyers of the allotment of the varied grace of life, that your prayers be not hindered.

8 Now the finish; Be all of a like disposition, sympathetic, fond of the brethren, tenderly compassionate, of a humble disposition,

9 not rendering evil for evil, or reviling for reviling, but, on the contrary, blessing, seeing that you were called for this, that you should be enjoying the allotment of blessing,

10 for He who is wanting to love life and be acquainted with good days, Let his tongue cease from evil And his lips speak no guile.

11 Now let him avoid evil and do good. Let him seek peace and pursue it.

12 For the eyes of the Lord are on the just And His ears are for their petition, Yet the face of the Lord is on evil doers.

13 And is there anyone who will be illtreating you, if you should become zealous of good?

14 Yet if you may be suffering also because of righteousness, happy are you. Now you may not be afraid with their fear, nor yet be disturbed,

15 yet hallow the Lord Christ in your hearts, ever ready with a defense for everyone who is demanding from you an account concerning the expectation in you, but with meekness and fear,

16 having a good conscience, that, in what they are speaking against you as of evildoers, they may be mortified, who traduce your good behavior in Christ.

17 For it is better to be suffering for doing good, if the will of God may be willing, than for doing evil,

18 seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the unjust, that He may be leading us to God; being put to death, indeed, in flesh, yet vivified in spirit,

19 in which, being gone to the spirits in jail also, He heralds

20 to those once stubborn, when the patience of God awaited in the days of Noah while the ark was being constructed, in which a few, that is, eight souls, were brought safely through water,

21 the representation of which, baptism, is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience to God), through the resurrection of Jesus Christ,

22 Who is at God's right hand, being gone into heaven, messengers and authorities and powers being subjected to Him.

1 Peter 4

1 Christ, then, having suffered for our sakes in flesh, you also arm yourselves with the same thought, for he who is suffering in flesh has ceased his sins,

2 by no means still to spend the rest of his lifetime in the flesh in human desires, but in the will of God.

3 For sufficient is the time which has passed by to have effected the intention of the nations, having gone on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries,

4 while they are thinking it strange of you not to race together into the same puddle of profligacy, calumniating you;

5 who shall be rendering an account to Him Who is holding Himself in readiness to judge the living and the dead.

6 For for this an evangel is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit.

7 Now the consummation of all is near. Be sane, then, and sober for prayers,

8 before all, having earnest love among yourselves, for love is covering a multitude of sins.

9 Be hospitable to one another without murmuring.

10 Each, according as he obtained a gracious gift, be dispensing it among yourselves, as ideal administrators of the varied grace of God;

11 if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing; that in all God may be glorified, through Jesus Christ, to Whom is the glory and the might for the eons of the eons. Amen!

12 Beloved, do not think strange the conflagration among you, which is becoming a trial to you, as of something strange befalling you,

13 but, according as you are participating in the sufferings of Christ, rejoice, that you may be rejoicing, exulting in the unveiling of His glory also.

14 If you are being reproached in the name of Christ, happy are you, for the spirit of glory and power, and that of God, has come to rest on you.

15 For let not any of you be suffering as a murderer, or a thief, or an evildoer, or as an interferer in other's affairs;

16 yet if as a Christian, let him not be ashamed, yet let him be glorifying God in this name,

17 seeing that it is the era for the judgment to begin from the house of God. Now if first from us, what is the consummation of those who are stubborn as to God's evangel?

18 And, "If the just one is hardly being saved, where will the irreverent and the sinner appear?"

19 So that, let those also who are suffering according to the will of God commit their souls to a faithful Creator in the doing of good.

1 Peter 5

1 The elders, then, among you I am entreating (who am a fellow elder and a witness of the sufferings of Christ, and a participant of the glory about to be revealed),

2 Shepherd the flocklet of God among you, supervising, not of compulsion, but voluntarily, according to God; nor yet avariciously, but eagerly;

3 nor yet as lording it over the allotments, but becoming models for the flocklet,

4 and, when the Chief Shepherd is manifested, you shall be requited with an unfading wreath of glory.

5 Likewise, younger men may be subject to the elder, yet all wear the servile apron of humility with one another, for God "is resisting the proud, yet is giving grace to the humble."

6 Be humbled, then, under the mighty hand of God, that He should be exalting you in season,

7 tossing your entire worry on Him, for He is caring concerning you.

8 Be sober! Watch! For your plaintiff, the Adversary, is walking about as a roaring lion, seeking someone to swallow up;

9 whom withstand, solid in the faith, having perceived the same sufferings being completed in your brotherhood in the world.

10 Now the God of all grace, Who calls you into His eonian glory in Christ, while briefly suffering, He will be adjusting, establishing, firming, founding you.

11 To Him be glory and might for the eons of the eons. Amen!

12 Through Silvanus, a faithful brother, as I am reckoning, I write briefly to you, entreating and deposing that this is the true grace of God, in which you are to stand.

13 Greeting you is the ecclesia in Babylon, chosen together with you, and Mark, my son.

14 Greet one another with a kiss of love. Peace to you all that are in Christ. Amen!

2 Peter 1

1 Simeon Peter, a slave and an apostle of Jesus Christ, to those who are chancing upon an equally precious faith with us, in the righteousness of our God, and the Saviour, Jesus Christ:

2 May grace and peace be multiplied to you in the recognition of God and of Jesus Christ, our Lord!

3 So has all of His divine power, that tends to life and devoutness, been presented to us through the recognition of Him Who calls us to His own glory and virtue;

4 through which have been presented to us the precious and greatest promises, that through these you may become participants of the divine nature, fleeing from the corruption which is in the world by lust.

5 Now for this same thing also, employing all diligence, in your faith supply virtue, yet in virtue knowledge,
6 yet in knowledge self-control, yet in self-control endurance, yet in endurance devoutness,
7 yet in devoutness brotherly fondness, yet in brotherly fondness love.
8 For your possessing these and increasing is constituting you not idle nor yet unfruitful in the recognition of our Lord, Jesus Christ.
9 For he in whom these are not present is blind, closing his eyes, getting oblivious of the cleansing from the penalties of his sins of old.
10 Wherefore, rather, brethren, endeavor through ideal acts to confirm your calling and choice; for, doing these things you should under no circumstances be tripping at any time.
11 For thus will be richly supplied to you the entrance into the eonian kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I shall ever be about to be reminding you concerning these things, even though you are aware of, and have been established in, the present truth.
13 Now I am deeming it just, for as much time as I am in this tabernacle, to be rousing you by a reminder,
14 being aware that my tabernacle is to be put off swiftly according as our Lord, Jesus Christ, also makes evident to me.
15 Yet I shall endeavor to have you, after my exodus, to make mention of these things, ever and anon, also.
16 For not by following wisely made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of His magnificence.
17 For He got from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnifical: "This is My Son, the Beloved, in Whom I delight!"
18 And this voice we hear being carried out of heaven, being together with Him in the holy mountain.
19 And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till the day should be breaking and the morning star should be rising) in your hearts,
20 knowing this first, that no prophecy of scripture at all is becoming its own explanation.
21 For not by the will of man was prophecy carried on at any time, but, being carried on by holy spirit, holy men of God speak.

2 Peter 2

1 Yet there came to be false prophets also among the people, as among you also there will be false teachers who will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction.
2 And many will be following out their wantonness, because of whom the glory of the truth will be calumniated,
3 and in greed, with suave words, they will traffic in you, whose judgment of old is not idling, and their destruction is not nodding.
4 For if God spares not sinning messengers, but thrusting them into the gloomy caverns of Tartarus, gives them up to be kept for chastening judging;
5 and spares not the ancient world, but guards Noah, an eighth, a herald of righteousness, bringing a deluge on the world of the irreverent;
6 and condemns the cities of Sodom and Gomorrah, reducing them to cinders by an overthrow, having placed them as an example for those about to be irreverent:
7 and rescues the just man, Lot, harried by the behavior of the dissolute in their wantonness
8 (for the just man dwelling among them, in observing and hearing from day to day, tormented his just soul by their lawless acts),
9 the Lord is acquainted with the rescue of the devout out of trial, yet is keeping the unjust for chastening in the day of judging,

10 yet specially those going after the flesh in defiling lust and despising lordship. Audacious, given to self-gratification, they are not trembling when calumniating glories,
11 where messengers, being greater in strength and power, are not bringing against them a calumniating judging before the Lord.
12 Now these, as irrational animals, born naturally for capture and corruption, calumniating that in which they are ignorant in their corruption, also shall be corrupted,
13 being requited with the wages of injustice. Deeming gratification by day a luxury, they are spots and flaws, luxuriating in their love feasts, carousing together with you,
14 having the distended eyes of an adulteress, and that do not stop from sin, luring unstable souls, having a heart exercised by greed, children of a curse.
15 Leaving the straight path, they were led astray, following out the path of Balaam of Beor, who loves the wages of injustice,
16 yet was exposed for his own outlawry. A voiceless yoke-beast, uttering with a human voice, forbids the insanity of the prophet.
17 These are waterless springs, and mists driven by a storm, for whom the gloom of darkness has been kept.
18 For, uttering pompous vanity, they are luring by the lusts of the flesh, in wantonness, those who are scarcely fleeing from those who are behaving with deception;
19 promising them freedom, they are inherently slaves of corruption; for by whom anyone is discomfited, to this one he has been enslaved also.
20 For if, while fleeing from the defilements of the world by the recognition of our Lord and Saviour Jesus Christ, yet, being again involved in these, they are being discomfited, their last state has become worse than the first.
21 For it were better for them not to have recognized the way of righteousness, than, recognizing it, to go back to what was behind, from the holy precept given over to them.
22 Now that in the true proverb has befallen them: "A cur turning to its own vomit," and "A bathed sow to her wallowing in the mire."

2 Peter 3

1 This is already, beloved, the second epistle I am writing to you in which I am rousing your sincere comprehension by a reminder
2 to remind you of the declarations which have been declared before by the holy prophets, and of the precept of your apostles of the Lord and Saviour,
3 knowing this first, that in the last days scoffers will be coming with scoffing, going according to their own desires
4 and saying, "Where is the promise of His presence? For since the fathers were put to repose, all is continuing thus from the beginning of creation."
5 For they want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the word of God;
6 through which the then world, being deluged by water, perished.
7 Yet the heavens now, and the earth, by the same word, are stored with fire, being kept for the day of the judging and destruction of irreverent men.
8 Now of this one thing you are not to be oblivious, beloved, that one day is with the Lord as a thousand years and a thousand years as one day.
9 The Lord is not tardy as to the promise, as some are deeming tardiness, but is patient because of you, not intending any to perish, but all to make room for repentance.
10 Now the day of the Lord will be arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements shall be dissolved by combustion, and the earth and the works in it shall be found.
11 At these all, then, dissolving, to what manner of men must you belong in holy behavior and devoutness,
12 hoping for and hurrying the presence of God's day, because of which the heavens, being on fire, will be dissolved, and the elements decompose by combustion!

13 Yet we, according to His promises, are hoping for new heavens and a new earth, in which righteousness is dwelling.

14 Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, unspotted and flawless.

15 And be deeming the patience of our Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom given to him,

16 as also in all the epistles, speaking in them concerning these things, in which are some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the scriptures also, to their own destruction.

17 You, then, beloved, knowing this before, be on your guard lest, being led away with the deception of the dissolute, you should be falling from your own steadfastness.

18 Yet be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now, as well as for the day of the eon. Amen!

1 John 1

1 That which was from the beginning, which we have heard, which we have seen with our eyes, at which we gaze and our hands handle, is concerned with the word of life.

2 And the life was manifested, and we have seen and are testifying and reporting to you the life eonian which was toward the Father and was manifested to us.

3 That which we have seen and heard we are reporting to you also, that you too may be having fellowship with us, and yet this fellowship of ours is with the Father and with His Son, Jesus Christ.

4 And these things we are writing, that our joy may be full.

5 And this is the message which we have heard from Him and are informing you, that God is light, and darkness in Him there is none.

6 If we should be saying that we are having fellowship with Him and should be walking in darkness, we are lying and are not doing the truth.

7 Yet if we should be walking in the light as He is in the light, we are having fellowship with one another, and the blood of Jesus, His Son, is cleansing us from every sin.

8 If we should be saying that we have no sin we are deceiving ourselves, and the truth is not in us.

9 If we should be avowing our sins, He is faithful and just that He may be pardoning us our sins and should be cleansing us from all injustice.

10 If we should be saying that we have not sinned, we are making Him a liar, and His word is not in us.

1 John 2

1 My little children, these things am I writing to you that you may not be sinning. And if anyone should be sinning, we have an Entreater with the Father, Jesus Christ, the Just.

2 And He is the propitiatory shelter concerned with our sins, yet not concerned with ours only, but concerned with the whole world also.

3 And in this we know that we know Him, if we should be keeping His precepts.

4 He who is saying that "I know Him" and is not keeping His precepts, is a liar, and the truth of God is not in this one.

5 Yet whoever may be keeping His word, truly in this one the love of God is perfected. In this we know that we are in Him:

6 he who is saying that he is remaining in Him ought also himself to be walking according as He walks.

7 Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old precept is the word which you hear.

8 Again, a new precept am I writing to you, which is true in Him and in you, for the darkness is passing by, and the true light already is appearing.

9 He who is saying that he is in the light and is hating his brother is a liar and is in darkness hitherto.

10 He who is loving his brother is remaining in the light, and there is no snare in him.

11 Yet he who is hating his brother is in darkness and in darkness is walking, and is not aware whither he is going, for the darkness blinds his eyes.

12 I am writing to you, little children, seeing that your sins have been forgiven you through His name.

13 I am writing to you, fathers, seeing that you know Him Who is from the beginning. I am writing to you, youths, seeing that you have conquered the wicked one. I write to you, little children, seeing that you know the Father.

14 I write to you, fathers, seeing that you know Him Who is from the beginning. I write to you, youths, seeing that you are strong and the word of God is remaining in you, and you have conquered the wicked one.

15 Be not loving the world, neither that which is in the world. If ever anyone is loving the world, the love of the Father is not in him,

16 for everything that is in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of living, is not of the Father, but is of the world.

17 And the world is passing by, and its desire, yet he who is doing the will of God is remaining for the eon.

18 Little children, it is the last hour, and, according as you hear that the antichrist is coming, now also there have come to be many antichrists, whence we know that it is the last hour.

19 Out of us they come, but they were not of us, for if they were of us, they would have remained with us. But it was that they may be manifested that they are not all of us.

20 And you have an anointing from the Holy One, and you all are aware.

21 I write not to you seeing that you are not acquainted with the truth, but that you are acquainted with it, and that no lie at all is of the truth.

22 Who is the liar, if not he who is denying, saying that "Jesus is not the Christ"? This one is the antichrist, who is disowning the Father and the Son.

23 Everyone who is disowning the Son, neither has the Father. He who is avowing the Son has the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you, also, will be remaining in the Son and in the Father.

25 And this is the promise which He promises us: the life eonian.

26 These things I write to you concerning those who are deceiving you.

27 And the anointing which you obtained from Him is remaining in you, and you have no need that anyone may be teaching you, but as His anointing is teaching you concerning all, and is true, and is no lie, according as it teaches you also, remain in Him.

28 And now, little children, remain in Him, that, if He should be manifested, we should be having boldness and not be put to shame by Him in His presence.

29 If you should be perceiving that He is just, you know that everyone also who is doing righteousness is begotten of Him.

1 John 3

1 Perceive what manner of love the Father has given us, that we may be called children of God! And we are! Therefore the world does not know us, for it did not know Him.

2 Beloved, now are we children of God, and it was not as yet manifested what we shall be. We are aware that, if He should be manifested, we shall be like Him, for we shall see Him according as He is.

3 And everyone who has this expectation in Him is purifying himself, according as He is pure.

4 Everyone who is doing sin is doing lawlessness also, and sin is lawlessness.

5 And you are aware that He was manifested that He should be taking away our sins, and in Him is no sin.

6 Everyone who is remaining in Him is not sinning. Everyone who is sinning sees Him not, neither knows Him.

7 Little children, let no one be deceiving you. He who is doing righteousness is just, according as He is just.

8 Yet he who is doing sin is of the Adversary, for from the beginning is the Adversary sinning. For this was the Son of God manifested, that He should be annulling the acts of the Adversary.

9 Everyone who is begotten of God is not doing sin, for His seed is remaining in him, and he can not be sinning, for he is begotten of God.

10 In this are apparent the children of God and the children of the Adversary: everyone who is not doing righteousness is not of God, and who is not loving his brother.

11 For this is the message which you hear from the beginning, that we may be loving one another,

12 not according as Cain was of the wicked one and slays his brother. And on behalf of what does he slay him? Seeing that his acts were wicked, yet those of his brother, just.

13 Marvel not, brethren, if the world is hating you.

14 We are aware that we have proceeded out of death into life, for we are loving our brethren. He who is not loving is remaining in death.

15 Everyone who is hating his brother is a man-killer, and you are aware that no man-killer at all has life eonian remaining in him.

16 By this we know love, seeing that He, for our sakes, lays down His soul. We also ought to lay down our souls for the sake of the brethren.

17 Now whoever may be having a livelihood in this world, and may be beholding his brother having need, and should be locking his compassions from him—how is the love of God remaining in him?

18 Little children, we should not be loving in word, neither in tongue, but in act and truth.

19 And in this shall we be knowing that we are of the truth and shall be persuading our hearts in front of Him,

20 seeing that, if our heart should be censuring us, God is greater than our heart, and He knows all.

21 Beloved, if our heart should not be censuring us, we have boldness toward God,

22 and whatsoever we may be requesting, we are obtaining from Him, for we are keeping His precepts and are doing what is pleasing in His sight.

23 And this is His precept, that we should be believing in the name of His Son, Jesus Christ, and may be loving one another according as He gives us a precept.

24 And he who is keeping His precepts is remaining in Him, and He in him. And in this we know that He is remaining in us, by the spirit which He gives us.

1 John 4

1 Beloved, do not believe every spirit, but test the spirits to see if they are of God, for many false prophets have come out into the world.

2 In this you know the spirit of God: every spirit which is avowing Jesus Christ, having come in flesh, is of God,

3 and every spirit which is not avowing Jesus the Lord having come in flesh is not of God. And this is that of the antichrist, of which you have heard that it is coming, and is now already in the world.

4 You are of God, little children, and you have conquered them, for greater is He Who is in you than he who is in the world.

5 They are of the world; therefore they are speaking of the world, and the world is hearing them.

6 We are of God. He who knows God is hearing us. He who is not of God is not hearing us. By this we know the spirit of truth and the spirit of deception.

7 Beloved, we should be loving one another, for love is of God, and everyone who is loving God is begotten of God, and knows God.

8 He who is not loving knew not God, for God is love.
9 In this was manifested the love of God among us, that God has dispatched His only-begotten Son into the world that we should be living through Him.
10 In this is love, not that we love God, but that He loves us, and dispatches His Son, a propitiatory shelter concerned with our sins.
11 Beloved, if thus God loves us, we also ought to be loving one another.
12 No one has ever gazed upon God. If we should be loving one another, God is remaining in us, and His love is perfected in us.
13 In this we know that we are remaining in Him, and He in us, for He has given us of His spirit.
14 And we have gazed upon Him, and are testifying that the Father has dispatched the Son, the Saviour of the world.
15 Whoever should be avowing that Jesus is the Son of God, God is remaining in him, and he in God.
16 And we know and believe the love which God has in us. God is love, and he who is remaining in love is remaining in God, and God is remaining in him.
17 In this is love perfected with us, that we may have boldness in the day of judging, seeing that, according as He is, so are we also in this world.
18 Fear is not in love, but perfect love is casting out fear, for fear has chastening. Now he who is fearing is not perfected in love.
19 We are loving God, for He first loves us.
20 If anyone should be saying that "I am loving God," and should be hating his brother, he is a liar; for he who is not loving his brother whom he has seen can not be loving God Whom he has not seen.
21 And this precept have we from Him, that he who is loving God may be loving his brother also.

1 John 5

1 Everyone who is believing that Jesus is the Christ is begotten of God. And everyone who is loving Him Who begets is loving him also who is begotten by Him.
2 In this we know that we are loving the children of God, whenever we may be loving God and may be doing His precepts.
3 For this is the love of God, that we may be keeping His precepts. And His precepts are not heavy,
4 for all that is begotten of God is conquering the world. And this is the conquest that conquers the world: our faith.
5 Now who is he who is conquering the world if not he who is believing that Jesus is the Son of God?
6 This is He Who is coming through water and blood and spirit—Jesus Christ—not in the water only, but in the water and in the blood. And the spirit it is which is testifying, for the spirit is the truth,
7 seeing that three there are that are testifying,
8 the spirit, and the water, and the blood, and the three are for the one thing.
9 If we are obtaining the testimony of men, the testimony of God is greater; for this is the testimony of God, that He has testified concerning His Son.
10 He who is believing in the Son of God has the testimony in himself; he who is not believing God has made Him a liar, for he has not believed in the testimony which God has testified concerning His Son.
11 And this is the testimony, that God gives us life eonian, and this life is in His Son.
12 He who has the Son has the life; he who has not the Son of God has not the life.
13 These things I write to you that you who are believing in the name of the son of God may be perceiving that you have life eonian.
14 And this is the boldness which we have toward Him, that if we should be requesting anything according to His will, He is hearing us.

15 And if ever we are aware that He is hearing us, whatever we may be requesting, we are aware that we have the requests which we have requested from Him.

16 If anyone should be perceiving his brother sinning a sin not to death, he shall be requesting, and He will be giving him life for those sinning not to death. There is a sin to death: I am not saying that he should be asking concerning that.

17 All injustice is sin, and there is a sin not to death.

18 We are aware that everyone who has been begotten of God is not sinning, but he who is begotten of God is keeping himself, and the wicked one is not touching him.

19 We are aware that we are of God, and the whole world is lying in the wicked one.

20 Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we know the True One, and we are in the True One, in His Son, Jesus Christ. This One is the true God and life eonian.

21 Little children, guard yourselves from idols!

2 John 1

1 The elder to the chosen lady and her children, whom I am loving in truth, and not I only, but all also who know the truth,

2 because of the truth which is remaining in us, and will be with us for the eon.

3 With us will be grace, mercy, peace from God, the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced very much that I have found your children walking in truth, according as we obtained a precept from the Father.

5 And now I am asking you, lady, not as writing a new precept to you, but a precept which we have from the beginning, that we may be loving one another.

6 And this is love, that we may be walking according to His precepts. This is the precept, according as you hear from the beginning, that you may be walking in it;

7 for many deceivers came out into the world, who are not avowing Jesus Christ coming in flesh. This is the deceiver and the antichrist.

8 Be looking to yourselves, that you should not be destroying that for which you work, but you may be getting full wages.

9 Everyone who is taking the lead and not remaining in the teaching of Christ has not God. He who is remaining in the teaching, this one has the Father as well as the Son.

10 If anyone is coming to you and is not bringing this teaching, be not taking him into your home, and say not to him, "Rejoice!"

11 For he who is saying to him to be rejoicing is participating in his wicked acts.

12 Having much to write to you, I resolved not to do it with paper and ink, but I am expecting to come to you and to speak mouth to mouth, that your joy may be full.

13 The children of your chosen sister are greeting you.

3 John 1

1 The elder, to Gaius, the beloved, whom I am loving in truth:

2 Beloved, concerning all I am wishing that you be prospering and sound, according as your soul is prospering.

3 For I rejoiced very much at the brethren's coming and testifying to your truth, according as you are walking in truth.

4 I am having no greater joy than this, that I am hearing of my children walking in the truth.

5 Beloved, you are doing a faithful thing whatsoever you should work for the brethren, and this for strangers,

6 who testify to your love in the sight of the ecclesia, to whom you will be doing ideally by sending them forward worthily of God,

7 for they come out for the sake of the Name, getting nothing from those of the nations.

8 We then, ought to be taking up such, that we may become fellow workers in the truth.

9 I write somewhat to the ecclesia, but Diotrephes, who is fond of being foremost among them, is not receiving us.

10 Therefore, if I should be coming, I shall be reminding him of his acts which he is doing, with wicked words gossiping about us, and not being sufficed with these, neither is he receiving the brethren, and those who are intending to he is forbidding, and is casting them out of the ecclesia.

11 Beloved, do not be imitating the evil, but the good. He who is doing good is of God. He who is doing evil has not seen God.

12 Demetrius has been attested by all, and by the truth itself. Now we also are testifying, and you are aware that our testimony is true.

13 Much had I to write to you, but I do not want to write to you with ink and pen.

14 Yet I am expecting to see you immediately, and we will be speaking mouth to mouth. (1:15) Peace be to you! The friends are greeting you. Greet the friends by name.

Jude 1

1 Judas, a slave of Jesus Christ, yet a brother of James, to those who are called, beloved in God the Father, and kept by Jesus Christ:

2 May mercy and peace and love be multiplied to you!

3 Beloved, giving all diligence to be writing to you concerning our common salvation and life, I have had the necessity to write to you, entreating you to be contending for the faith once given over to the saints.

4 For some men slip in who long ago have been written beforehand for this judgment; irreverent, bartering the grace of our God for wantonness, and disowning our only Owner and Lord, Jesus Christ.

5 Now I am intending to remind you, you who once are aware of all, that the Lord, when saving the people out of the land of Egypt, secondly destroys those who believe not.

6 Besides, messengers who keep not their own sovereignty, but leave their own habitation, He has kept in imperceptible bonds under gloom for the judging of the great day.

7 As Sodom and Gomorrah and the cities about them in like manner to these committing ultra-prostitution, and coming away after other flesh, are lying before us, a specimen, experiencing the justice of fire eonian.

8 Howbeit, these dreamers also, likewise are indeed defiling the flesh, yet are repudiating lordship and calumniating glories.

9 Now when Michael, the chief messenger, doubting the Adversary, argued concerning the body of Moses, he dares not bring on a calumniating judging, but said, "May the Lord rebuke you!"

10 Yet these indeed are calumniating whatever they are not acquainted with, yet in whatever they are naturally adept, as the irrational animals, in these things they are being corrupted.

11 Woe to them! for they went in the way of Cain, and in the deception of Balaam's wages were they poured out, and in the contradiction of Korah they perished.

12 These are the reefs in your love feasts, carousing with you fearlessly, shepherding themselves; waterless clouds carried aside by winds; trees that are sear, unfruitful, twice dying, uprooted;

13 wild billows of the sea, frothing forth their own shame; straying stars, for whom the gloom of darkness has been kept for an eon.

14 Now Enoch, the seventh from Adam, prophesies to these also, saying, "Lo! the Lord came among ten thousand of His saints,

15 to do judging against all, and to expose all the irreverent concerning all their irreverent acts in which they are irreverent, and concerning all the hard words which irreverent sinners speak against Him."

16 These are murmurers, complainers, going according to their desires, and their mouth is speaking pompous things, marveling at the aspect of things, on behalf of benefit.

17 Yet you, beloved, remember the declarations which have been declared before by the apostles of our Lord Jesus Christ,
18 that they said to you, In the last time will be coming scoffers, going according to their own irreverent desires.
19 These are those who isolate themselves, soulish, not having the spirit.
20 Now you, beloved, building yourselves up in your most holy faith, praying in holy spirit,
21 keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ for life eonian.
22 And to those, indeed, who are doubting, be merciful,
23 yet others be saving, snatching them out of the fire, yet to others be merciful with fear, hating even the tunic spotted by the flesh.
24 Now to Him Who is able to guard you from tripping, and to stand you flawless in sight of His glory, in exultation,
25 to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before the entire eon, now, as well as for all the eons. Amen!

Revelation 1

1 The Unveiling of Jesus Christ, which God gives to Him, to show to His slaves what must occur swiftly; and He signifies it, dispatching through His messenger to His slave John,
2 who testifies to the word of God and the testimony of Jesus Christ, whatever he perceived.
3 Happy is he who is reading and those who are hearing the word of the prophecy, and who are keeping that which is written in it, for the era is near.
4 John, to the seven ecclesias which are in the province of Asia: Grace 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 Suzerain of the kings of the earth. To Him Who is loving us and looses us from our sins by His blood
6 and makes us a kingdom and priests to His God and Father, to Him be glory and might for the eons of the eons! Amen!
7 Lo! He is coming with clouds, and every eye shall be seeing Him—those, also, who stab Him—and all the tribes of the land shall be grieving over Him. Yea! Amen!
8 "I am the Alpha and the Omega," is saying the Lord God, Who is and Who was and Who is coming, the Almighty.
9 I, John, your brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island called Patmos, because of the word of God, and because of the testimony of Jesus Christ.
10 I came to be, in spirit, in the Lord's day, and I hear behind me a voice, loud as a trumpet,
11 saying, "What you are observing write into a scroll and send it to the seven ecclesias: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."
12 And I turn about to look for the voice which spoke with me. And, turning about, I perceived seven golden lampstands,
13 and in the midst of the seven lampstands One like a son of mankind, dressed in a garment reaching to the feet, and girded about at the breasts with a golden girdle.
14 Now His head and hair are white as white wool, as snow, and His eyes as a flame of fire,
15 and His feet like white bronze, as fired in a furnace, and His voice is as the sound of many waters.
16 And He has in His right hand seven stars, and out of His mouth a sharp two-edged blade is issuing, and His countenance is as the sun appearing in its power.
17 And when I perceived Him, I fall at His feet as dead. And He places His right hand on 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 for the eons of the eons. (Amen!) And I have the keys of death and of the unseen.

19 Write then, what you perceived, and what they are, and what is about to be occurring after these things:

20 the secret of the seven stars which you perceived in My right hand, and the seven golden lampstands. The seven stars are messengers of the seven ecclesias, and the seven lampstands are seven ecclesias.

Revelation 2

1 "To the messenger of the ecclesia in Ephesus write: ` Now this He is saying Who is holding the seven stars in His right hand, Who is walking in the midst of the seven golden lampstands:

2 "'I am aware of your acts, and your toil, and your endurance, and that you can not bear evil men, and you try those saying that they themselves are apostles, and they are not, and you found them false;

3 and you have endurance, and you bear because of My name, and are not wearied.

4 But I have against you that you leave your first love.

5 Remember, then, whence you have fallen, and repent, and do the former acts. Yet if not, I am coming to you, and shall be moving your lampstand out of its place, if ever you should not be repenting.

6 But this you have, that you are hating the acts of the Nicolaitans, which I, also, am hating.

7 "'Who has an ear, let him hear what the spirit is saying to the ecclesias. "'To the one who is conquering, to him will I be granting to be eating of the log of life which is in the center of the paradise of God."

8 "And to the messenger of the ecclesia in Smyrna write: ` Now, this He is saying Who is the First and the Last, Who became dead, and lives:

9 "'I am aware of your acts and affliction and poverty (but you are rich) and the calumny of those saying that they themselves are Jews, and they are not, but are a synagogue of Satan.

10 Fear nothing that you are about to be suffering. Lo! the Adversary is about to be casting some of you into jail that you may be tried, and you will be having affliction ten days. Become faithful until death, and I shall be giving you the wreath of life.

11 "'Who has an ear, let him hear what the spirit is saying to the ecclesias. "'The one who is conquering may under no circumstances be injured by the second death."

12 "And to the messenger of the ecclesia in Pergamum write: ` Now this He is saying Who has the sharp two-edged blade:

13 "'I am aware where you are dwelling—where the throne of Satan is—and you are holding My name, and do not disown My faith in the days in which Antipas, My faithful witness, was killed among you, where Satan is dwelling.

14 But I have a few things against you, that you have there those holding the teaching of Balaam, who taught Balak to cast a snare before the sons of Israel, to be eating idol sacrifices, and to commit prostitution.

15 Thus you, also, have those holding the teaching of the Nicolaitans, likewise.

16 Repent then! Yet if not, I am coming to you swiftly and shall be battling with them with the blade of My mouth.

17 "'Who has an ear, let him hear what the spirit is saying to the ecclesias. "'To the one who is conquering, to him will I be giving of the hidden manna, and I shall be giving him a white pebble and on the pebble a new name written, of which no one is aware except the one who is obtaining it."

18 "And to the messenger of the ecclesia in Thyatira write: ` Now this the Son of God is saying, Who has His eyes as a flame of fire, and His feet like white bronze:

19 "'I am aware of your acts and love and faith and service and your endurance, and your last acts are more than the former.

20 But I have much against you, seeing that you pardon that woman of yours, Jezebel, who says that she is a prophetess, and is teaching and deceiving My slaves so as to commit prostitution and to be eating idol sacrifices.

21 And I give her time that she should be repenting, and she is not willing to repent of her prostitution.

22 Lo! I will cast her into a couch, and those committing adultery with her into great affliction, if ever they will not be repenting of her acts.

23 And her children shall I be killing with death, and all the ecclesias shall know that I am He Who is searching the kidneys and hearts. And I will be giving to each of you in accord with your acts.

24 Now to you am I saying, to the rest in Thyatira, whoever have not this teaching, who do not know `the deep things of Satan,' as they are saying, that I will be casting on you no other burden.

25 Moreover, what you have, hold until that time whenever I should be arriving.

26 ""And to the one who is conquering and keeping My acts until the consummation, to him will I be giving authority over the nations;

27 and he shall be shepherding them with an iron club, as vessels of pottery are being crushed, as I also have obtained from My Father.

28 And I will give him the morning star.

29 ""Who has an ear, let him hear what the spirit is saying to the ecclesias."

Revelation 3

1 "And to the messenger of the ecclesia in Sardis write: `Now this He is saying Who has the seven spirits of God and the seven stars: ""I am aware of your acts, that you have a name that you are living, and are dead.

2 Become watchful, and establish the rest who were about to be dying; for I have not found your acts completed in the sight of My God.

3 Remember, then, how you have obtained, and hear; keep it and repent. If ever, then, you should not be watching, I shall be arriving on you as a thief, and under no circumstances will you be knowing what hour I shall be arriving on you.

4 But you have a few names in Sardis which do not pollute their garments, and they shall walk with Me in white, for they are worthy.

5 ""The one who is conquering, he shall be clothed in white garments, and under no circumstances will I be erasing his name from the scroll of life, and I will be avowing his name in front of My Father and before His messengers.

6 ""Who has an ear, let him hear what the spirit is saying to the ecclesias."

7 "And to the messenger of the ecclesia in Philadelphia write: "Now this is saying the True, the Holy One, Who has the key of David, and Who is opening and no one shall be locking, and locking and no one shall be opening:

8 ""I am aware of your acts. Lo! Before you have I granted an open door, which no one is able to lock , for you have a little power, and you keep My word and you do not disown My name.

9 Lo! I have granted to those of the synagogue of Satan, (who are saying that they themselves are Jews, and are not, but are lying)—Lo! I shall be making them that they will be arriving and worshiping, before your feet, and they may know that I love you.

10 Seeing that you keep the word of My endurance, I, also, will be keeping you out of the hour of trial which is about to be coming on the whole inhabited earth to try those dwelling on the earth.

11 I am coming swiftly! Hold what you have, that no one may be taking your wreath.

12 ""The one who is conquering, him will I be making a pillar in the temple of My God, and he may be coming out nevermore, and I will be writing on him the name of My God, and the name of the city of My God, the new Jerusalem, which is descending out of heaven from My God, and My new name.

13 ""Who has an ear, let him hear what the spirit is saying to the ecclesias."

14 "And to the messenger of the ecclesia in Laodicea write: `Now this is saying the Amen, the Faithful and True Witness, and God's creative Original:

15 "" "I am aware of your acts, that neither cool are you nor zealous! Would that you were cool or zealous!

16 Thus, seeing that you are indifferent, and are neither zealous nor cool, I am about to spew you out of My mouth.

17 Seeing that you are saying that `Rich am I!' and `Rich have I become, and of nothing have I need!' and you are not aware that you are wretched and forlorn and poor and blind and naked,

18 I am advising you to buy of Me gold refined by the fire, that you should be rich, and white garments, that you may be clothed and the shame of your nakedness may not be made manifest, and eye-salve to anoint your eyes, that you may be observing.

19 "" "Whosoever I may be fond of, I am exposing and disciplining. Be zealous, then, and repent!

20 Lo! I stand at the door and am knocking. If ever anyone should be hearing My voice and opening the door, I will also be coming in to him and dining with him, and he with Me.

21 "" "The one who is conquering, to him will I be granting to be seated with Me on My throne as I, also, conquer, and am seated with My Father on His throne.

22 "" "Who has an ear, let him hear what the spirit is saying to the ecclesias.""

Revelation 4

1 After these things I perceived, and lo! a door is open in heaven, and lo! the first sound which I hear is as a trumpet speaking with me, saying, "Come up here! and I will be showing you what must be occurring after these things."

2 Now immediately I came to be in spirit, and lo! a throne, located in heaven, and on the throne One sitting.

3 And He Who is sitting is, to my vision, like a jasper stone and a carnelian. And a rainbow around the throne is, to my vision, like an emerald.

4 And around the throne I perceived twenty-four thrones, and on the twenty-four thrones elders sitting, clothed in white garments, and on their heads golden wreaths.

5 And out of the throne are issuing lightnings and voices and thunders. And seven torches of fire are burning before the throne, which are the seven spirits of God.

6 And before the throne it is as a glassy sea, like crystal. And in the center of the throne and around the throne are four animals replete with eyes in front and behind.

7 And the first animal is like a lion, and the second animal is like a calf, and the third animal has a face like as a human being, and the fourth animal is like a flying vulture.

8 And the four animals, each one of them having six wings apiece, around and inside are replete with eyes. And they have no rest day and night, saying, "Holy! holy! holy! Lord God Almighty, Who wast and Who art and Who art coming!"

9 And whenever the animals should be giving glory and honor and thanks to Him Who is sitting on the throne, Who is living for the eons of the eons (Amen!),

10 the twenty-four elders, also, will be falling before Him Who is sitting on the throne and will be worshiping Him Who is living for the eons of the eons (Amen!). And they are casting their wreaths before the throne, saying,

11 "Worthy art Thou, O Lord, our Lord and God, To get glory and honor and power; For Thou dost create all, And because of Thy will they were, and are created."

Revelation 5

1 And I perceived on the right hand of Him Who is sitting on the throne a scroll, written in front and on the back, and sealed up with seven seals.

2 And I perceived a strong messenger heralding with a loud voice: "Who is worthy to open the scroll, and to loose its seals?"

3 And no one in heaven, nor yet on earth, nor yet underneath the earth, was able to open the scroll, neither to look at it.

4 And I lamented much that no one was found worthy to open the scroll, neither to look at it.

5 And one of the elders is saying to me, "Do not lament! Lo! He conquers! The Lion out of the tribe of Judah, the Root of David, is to open the scroll and to loose its seven seals!"

6 And I perceived, in the center of the throne and of the four animals, and in the center of the elders, a Lambkin standing, as though slain, having seven horns, and seven eyes which are the seven spirits of God, commissioned for the entire earth.

7 And It came and has taken the scroll out of the right hand of Him Who is sitting on the throne.

8 And when It took the scroll, the four animals and the twenty-four elders fall before the Lambkin, each having a lyre, and golden bowls brimming with incenses, which are the prayers of the saints.

9 And they are singing a new song, saying, "Worthy art Thou to be taking the scroll and to open its seals, For Thou wast slain and dost buy us for God by Thy blood. Out of every tribe and language and people and nation.

10 Thou dost also make them a kingdom and a priesthood for our God, And they shall be reigning on the earth."

11 And I perceived, and I hear a sound as of many messengers around the throne and the animals and the elders, and their number was ten thousand ten thousand and a thousand thousand,

12 saying with a loud voice, "Worthy is the Lambkin slain To get power and riches and wisdom and strength And honor and glory and blessing!"

13 And every creature which is in heaven and on the earth and underneath the earth and on the sea, and all in them, I hear also saying, "To Him Who is sitting on the throne—To the Lambkin—Be blessing and honor and glory and might For the eons of the eons!"

14 And the four animals said, "Amen!" And the elders fall and worship.

Revelation 6

1 And I perceived when the Lambkin opens one of the seven seals; and I hear one of the four animals saying, as with a voice of thunder, "Come!"

2 And I perceived, and lo! a white horse, and he who is sitting on it has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

3 And when It opens the second seal, I hear the second animal saying, "Come!"

4 And forth came another horse, fiery-red, and to him who is sitting on it was given to take peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

5 And when It opens the third seal, I hear the third animal saying, "Come!" And I perceived and lo! a black horse, and he who is sitting on it has a pair of balances in his hand.

6 And I hear as it were a voice in the midst of the four animals saying, "A choenix of wheat a denarius, and three choenix of barley a denarius, and the oil and the wine you should not be injuring!"

7 And when It opens the fourth seal, I hear the voice of the fourth animal saying, "Come!"

8 And I perceived, and lo! a greenish horse, and the name of him who is sitting upon it is Death, and the Unseen followed him. And jurisdiction was given them over the fourth of the earth, to kill with the blade and with famine and with death and by the wild beasts of the earth.

9 And when It opens the fifth seal, I perceived underneath the altar the souls of those who have been slain because of the word of God and because of the testimony which they had.

10 And they cry with a loud voice, saying, "Till when, O Owner, holy and true, art Thou not judging and avenging our blood on those dwelling on the earth?"

11 And to each of them was given a white robe, and it was declared to them that they should be resting still a little time, till their number should be completed by their fellow slaves also, and their brethren, who are about to be killed even as they were.

12 And I perceived, when It opens the sixth seal, and a great cataclysm occurred, and the sun became black as sackcloth of hair, and the whole moon became as blood,

13 and the stars of heaven fall on the earth as a fig tree is casting its shriveled figs, quaking under a great wind.

14 And heaven recoils as a scroll rolling up, and every mountain and island was moved out of its place.

15 And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves in the caves and in the rocks of the mountains.

16 And they are saying to the mountains and to the rocks, "Fall on us and hide us from the face of Him Who is sitting on the throne, and from the indignation of the Lambkin,

17 for the great day of Their indignation came, and who is able to stand?"

Revelation 7

1 And after this I perceived four messengers standing at the four corners of the earth, holding the four winds of the earth, that the wind may not be blowing on the land, nor on the sea, nor on any tree.

2 And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea,

3 saying, "You shall not be injuring the land, nor yet the sea, nor yet the trees, until we should be sealing the slaves of our God on their foreheads."

4 And I hear the number of those sealed: a hundred forty-four thousand. Sealed out of every tribe of the sons of Israel are:

5 out of the tribe of Judah twelve thousand are sealed; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve thousand;

6 out of the tribe of Asher twelve thousand; out of the tribe of Naphtali twelve thousand; out of the tribe of Manasseh twelve thousand;

7 out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand; out of the tribe of Issachar twelve thousand;

8 out of the tribe of Zebulun twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand are sealed.

9 After these things I perceived, and lo! a vast throng which no one was able to number, out of every nation and out of the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes and with palm fronds in their hands.

10 And they are crying with a loud voice, saying, "Salvation be our God's, Who is sitting on the throne, And the Lambkin's!"

11 And all the messengers stood around the throne and the elders and the four animals. And they fall on their faces before the throne and worship God,

12 saying, "Amen! Blessing and glory and wisdom and thanks and honor and power and strength be our God's for the eons of the eons. Amen!"

13 And one of the elders answered, saying to me, "These clothed in white robes, who are they, and whence came they?"

14 And I have declared to him: "My lord, you are aware." And he said to me, "These are those coming out of the great affliction. And they rinse their robes, and they whiten them in the blood of the Lambkin.

15 Therefore they are before the throne of God and are offering divine service to Him day and night in His temple. And He Who is sitting on the throne will be tabernacling over them.

16 They shall not be hungering longer, nor yet shall they be thirsting any longer; no, neither should the sun be falling on them, nor any heat,

17 seeing that the throne-centered Lambkin shall be shepherding them, and shall be guiding them to living springs of water, and every tear shall God be brushing away from their eyes."

Revelation 8

1 And when It opens the seventh seal, a hush occurred in heaven as it were half an hour.

2 And I perceived the seven messengers who stand before God, and seven trumpets were given to them.

3 And another messenger came and was standing at the altar, having a golden thurible. And much incense was given him that he shall be imparting to the prayers of all the saints, on the golden altar before the throne.

4 And the fumes of the incense with the prayers of the saints ascended out of the messenger's hand before God.

5 And the messenger has taken the thurible, and he crams it with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earthquake occurred.

6 And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting.

7 And the first trumpets. And there came to be hail and fire mixed with blood, and it was cast into the earth, and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

8 And the second messenger trumpets. And as it were a huge mountain burning with fire was cast into the sea, and a third of the sea became blood,

9 and a third of the creatures in the sea, which have a soul, died, and a third of the ships decayed.

10 And the third messenger trumpets. And a large star falls out of heaven, burning as a torch. And it falls on a third of the rivers and on the springs of water.

11 And the name of the star is said to be Absinth. And a third of the waters became absinth, and many of mankind died of the waters, seeing that they were made bitter.

12 And the fourth messenger trumpets. And a third of the sun and a third of the moon and a third of the stars were eclipsed, that a third of them may be darkened, and the day may not be appearing for a third of it, and the night likewise.

13 And I perceived, and I hear one vulture flying in mid-heaven, saying with a loud voice, "Woe! woe! woe! to those dwelling on the earth as a result of the rest of the soundings of the trumpets of the three messengers who are about to be trumpeting!"

Revelation 9

1 And the fifth messenger trumpets. And I perceived a star fallen out of heaven into the earth. And to him was given the key of the well of the submerged chaos.

2 And he opens the well of the submerged chaos, and fumes ascended out of the well as the smoke of a large furnace, and the sun and the air are darkened by the fumes of the well.

3 And out of the fumes came out locusts into the earth, and license was granted them as the scorpions of the earth have license.

4 And it was declared to them that they should not be injuring the grass of the earth, nor any green thing, nor any tree, except those of mankind who have not the seal of God on their foreheads.

5 And it was granted to them, not that they should be killing them, but that they shall be tormented five months; and their torment is as the torment of a scorpion, whenever it should be striking a man.

6 And in those days men will be seeking death, and under no circumstances shall they be finding it. And they will be yearning to die, and death is fleeing from them.

7 And the likenesses of the locusts are like horses made ready for battle, and on their heads are as it were wreaths like gold, and their faces are as it were human faces,

8 and they had hair as the hair of women, and their teeth are as if they were lions'.

9 And they had cuirasses, as it were cuirasses of iron, and the sound of their wings is as the sound of many chariot horses racing into battle.

10 And they have tails like scorpions, and stings, and their license is to injure mankind five months with their tails.

11 They have a king over them—the messenger of the submerged chaos. His Hebrew name is Abaddon, and in Greek he has the name Apollyon.

12 One woe passed away. Lo! Coming still are two woes after these.

13 And the sixth messenger trumpets. And I hear one voice out of the horns of the golden altar which is before God,

14 saying to the sixth messenger who has the trumpet, "Loose the four messengers who are bound at the great river Euphrates."

15 And loosed were the four messengers, made ready for the hour, and day, and month, and year, that they should be killing a third of mankind.

16 And the number of the troops of cavalry was two hundred millions—I hear their number.

17 And thus I perceived the horses in the vision, and those sitting on them, having cuirasses fiery and amethystine and sulphurous; and the heads of the horses are as the heads of lions, and out of their mouths is issuing fire and fumes and sulphur.

18 By these three calamities were killed a third of mankind: by the fire and the fumes and the sulphur which is issuing out of their mouths.

19 For the license of the horses is in their mouths and in their tails; for their tails are like serpents, having heads, and with them they are injuring.

20 And the rest of mankind, who were not killed in these calamities, repent not of the acts of their hands—that they will not be worshiping the demons and idols of gold and silver and copper and stone and wood, which are neither able to be observing nor to be hearing nor to be walking—

21 and they repent not of their murders, nor of their enchantments, nor of their prostitution, nor of their thefts.

Revelation 10

1 And I perceived another strong messenger descending out of heaven, clothed with a cloud, and the rainbow on his head, and his face as the sun, and his feet as pillars of fire,

2 and having in his hand a tiny open scroll. And he places his right foot on the sea, yet the left on the land.

3 And he cries with a loud voice, even as a lion is bellowing. And when he cries, the seven thunders speak with their own voices.

4 And when the seven thunders speak, I was about to be writing. And I hear a voice out of heaven saying, "Seal what things the seven thunders speak," and "Them you should not be writing."

5 And the messenger whom I perceived standing on the sea and on the land lifts his right hand to heaven

6 and swears by Him Who is living for the eons of the eons, Who creates heaven and that which is in it, and the earth and that which is in it, and the sea and that which is in it, that there will be no longer a time of delay,

7 but in the days of the seventh messenger's voice, whenever he may be about to be trumpeting, the secret of God is consummated also, as He evangelizes to His own slaves and the prophets.

8 And the voice which I hear out of heaven speaks again with me, and is saying, "Go, get the tiny scroll open in the hand of the messenger standing on the sea and on the land."

9 And I came away to the messenger, saying to him to give me the tiny scroll. And he is saying to me, "Take it and devour it; and it will be making your bowels bitter, but in your mouth it will be sweet as honey."

10 And I got the tiny scroll out of the hand of the messenger, and devoured it. And in my mouth it was sweet as honey. And when I ate it, my bowels were made bitter.

11 And they are saying to me, "You must prophesy again over peoples and nations and languages and many kings."

Revelation 11

1 And a reed like a rod was given me, and one said, "Rouse, measure the temple of God and the altar and those worshiping in it.

2 And the court outside of the temple cast outside, and you should not be measuring it, for it was given to the nations, and the holy city will they be treading forty-two months.

3 And I will be endowing My two witnesses and they will be prophesying a thousand two hundred sixty days, clothed in sackcloth."

4 These are the two olive trees, and the two lampstands which stand before the Lord of the earth.

5 And if anyone is wanting to injure them, fire is issuing out of their mouth and is devouring their enemies. And if anyone should be wanting to injure them, thus must he be killed.

6 These have authority to lock heaven, that there may be no shower of rain for the days of their prophecy. And they have authority over the waters to be turning them into blood, and to smite the land with every calamity, as often as they will.

7 And whenever they should be finishing their testimony, the wild beast which is ascending out of the submerged chaos will be doing battle with them and will be conquering them and killing them.

8 And their corpses will be at the square of the great city which, spiritually, is being called Sodom and Egypt, where their Lord, also, was crucified.

9 And those out of the peoples and tribes and languages and nations are observing their corpses three days and a half, and they are not letting their corpses be placed into a tomb.

10 And those dwelling on the earth are rejoicing over them and are making merry, and will be sending approach presents to one another, seeing that these two prophets torment those dwelling on the earth.

11 And after the three days and a half the spirit of life out of God entered into them, and they stand on their feet. And great fear falls on those beholding them.

12 And they hear a loud voice out of heaven saying to them, "Ascend here!" And they ascended into heaven in a cloud, and their enemies behold them.

13 And in that hour occurred a great earthquake, and a tenth of the city falls, and there were seven thousand names of the men killed in the earthquake. And the rest became affrighted and give glory to the God of heaven.

14 The second woe passed away. Lo! the third woe is coming swiftly!

15 And the seventh messenger trumpets. And loud voices occurred in heaven, saying, "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning for the eons of the eons! Amen!"

16 And the twenty-four elders who are sitting on their thrones before God fall on their faces and worship God,

17 saying, "We are thanking Thee, Lord God Almighty, Who art and Who wast, for Thou hast taken Thy great power and dost reign.

18 And the nations are angered, and Thy indignation came, and the era for the dead to be judged, and to give their wages to Thy slaves, the prophets, and to the saints and to those fearing Thy name, the small and the great, and to blight those who are blighting the earth."

19 And opened was the temple of God in heaven, and seen was the ark of God's covenant in His temple, and lightnings and voices and thunders and an earthquake and a great hail occurred.

Revelation 12

1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a wreath of twelve stars.

2 And being pregnant, she is crying, travailing and tormented to be bringing forth.

3 And seen was another sign in heaven, and lo! a great fiery-red dragon, having seven heads and ten horns, and on its heads seven diadems.

4 And its tail is dragging a third of the stars of heaven, and casts them into the earth. And the dragon stands before the woman who is about to be bringing forth, that it may be devouring her child whenever she may be bringing forth.

5 And she brought forth a son, a male, who is about to be shepherding all the nations with an iron club. And her child is snatched away to God and to His throne.

6 And the woman fled into the wilderness, there where she has a place made ready by God, that there they may be nourishing her a thousand two hundred sixty days.

7 And a battle occurred in heaven. Michael and his messengers battle with the dragon, and the dragon battles, and its messengers.

8 And they are not strong enough for him, neither was their place still found in heaven.

9 And the great dragon was cast out, the ancient serpent called Adversary and Satan, who is deceiving the whole inhabited earth. It was cast into the earth, and its messengers were cast with it.

10 And I hear a loud voice in heaven saying, "Just now came the salvation and the power and the kingdom of our God, and the authority of His Christ, for the accuser of our brethren was cast out, who was accusing them before our God day and night.

11 And they conquer him through the blood of the Lambkin, and through the word of their testimony, and they love not their soul, until death.

12 Therefore, make merry, ye heavens, and those tabernacling in them! Woe to the land and the sea, for the Adversary descended to you having great fury, being aware that brief is the season that he has."

13 And when the dragon perceived that it was cast into the earth, it persecutes the woman who brought forth the male.

14 And given to the woman were the two wings of a large vulture, that she may be flying into the wilderness into her place, there where she is nourished a season, and seasons, and half a season, from the face of the serpent.

15 And the serpent casts water as a river out of its mouth after the woman, that she should be carried away by its current.

16 And the earth helps the woman, and the earth opens its mouth and swallowed the river which the dragon casts out of its mouth.

17 And the dragon is angry with the woman, and came away to do battle with the rest of her seed, who are keeping the precepts of God and who have the testimony of Jesus.

Revelation 13

1 And it was standing on the sand of the sea. And I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its horns ten diadems, and on its heads blasphemous names.

2 And the wild beast which I perceived was like a leopardess, and its feet were as a bear's, and its mouth as the mouth of a lion. And the dragon gives it its power and its throne and great authority.

3 And I perceived one of its heads as if it had been slain to death, and its death blow was cured, and the whole earth marvels after the wild beast.

4 And they worship the dragon, seeing that it gives authority to the wild beast. And they worship the wild beast, saying, "Who is like the wild beast?" and "Who is able to battle with it?"

5 And to it was given a mouth speaking great things and blasphemies. And to it was given authority to do what it wills forty-two months.

6 And it opens its mouth in blasphemies toward God, to blaspheme His name and His tabernacle, and those tabernacling in heaven.

7 And to it was given to do battle with the saints and to conquer them. And authority was given to it over every tribe and people and language and nation.

8 And all who are dwelling on the earth will be worshiping it, everyone whose name is not written in the scroll of life of the Lambkin slain from the disruption of the world.

9 If anyone has an ear, let him hear.

10 If anyone is for captivity, into captivity he is going. If anyone will be killing with the sword, he must with the sword be killed. Here is the endurance and faith of the saints.

11 And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin's, and it spoke as a dragon.

12 And it is exercising all the authority of the first wild beast in its sight, and making the earth and those dwelling in it to be worshiping the first wild beast, whose death blow was cured.

13 And it is doing great signs, that it may be making fire, also, descend out of heaven into the earth in the sight of mankind.

14 And it is deceiving those dwelling on the earth because of the signs which were given it to do in the sight of the wild beast, saying to those dwelling on the earth to make an image to the wild beast which has the blow of the sword and lives.

15 And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should be causing that whosoever should not be worshiping the image of the wild beast may be killed.

16 And it is causing all, the small and the great, and the rich and the poor, and the free and the slaves, that they may be giving them an emblem on their right hand, or on their forehead,

17 and that no one may be able to buy or sell except the one having the emblem of the wild beast, or its name, or the number of its name.

18 Here is wisdom. Let him who has a mind calculate the number of the wild beast, for it is the number of mankind, and its number is six hundred sixty-six.

Revelation 14

1 And I perceived, and lo! the Lambkin standing on mount Zion, and with It a hundred forty-four thousand, having Its name and Its Father's name written on their foreheads.

2 And I hear a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers playing on their lyres.

3 And they are singing a new song before the throne and before the four animals and before the elders. And no one was able to learn the song except the hundred forty-four thousand, who have been bought from the earth.

4 These are they who were not polluted with women, for they are celibates. These are those who are following the Lambkin wherever It should be going. These are bought from mankind, a firstfruit to God and the Lambkin.

5 And in their mouth falsehood was not found, for they are flawless.

6 And I perceived another messenger flying in mid-heaven, having an eonian evangel to bring to those situated on the earth, and to every nation and tribe and language and people,

7 saying with a loud voice, "Be ye afraid of God and give glory to Him, for the hour of His judging came; and worship the Maker of heaven and the land and the sea and the springs of water."

8 And another, a second messenger, follows, saying, "It falls! It falls! Babylon the great has made all nations drink of the wine of the fury of her prostitution!"

9 And another, a third messenger, follows them, saying with a loud voice, "If anyone is worshiping the wild beast and its image, and is getting an emblem on his forehead or on his hand,

10 he, also, is drinking of the wine of the fury of God, blended undiluted in the cup of His indignation, and he shall be tormented in fire and sulphur in the sight of the holy messengers and in the sight of the Lambkin.

11 And the fumes of their torment are ascending for the eons of the eons. And they are having no rest day and night, those worshiping the wild beast and its image, and if anyone is getting the emblem of its name.

12 Here is the endurance of the saints, who are keeping the precepts of God and the faith of Jesus."

13 And I hear a voice out of heaven, saying, "Write: `Happy are the dead who are dying in the Lord henceforth! Yea, the spirit is saying that they will be resting from their toil, for their acts are following with them.'"

14 And I perceived, and lo! a white cloud, and on the cloud One sitting like a son of mankind, having a golden wreath on His head, and a sharp sickle in His hand.

15 And another messenger came out of the temple, crying with a loud voice to Him Who is sitting on the cloud, "Send in Thy sickle and reap! for the hour came to reap, for the harvest of the earth is dried."

16 And He Who is sitting on the cloud casts His sickle on the earth, and the earth is reaped.

17 And another messenger came out of the temple which is in heaven, he, also having a sharp sickle.

18 And another messenger came out of the altar, having jurisdiction over the fire. And he shouts with a loud voice to him who has the sharp sickle, saying, "Send in your sharp sickle, and pick the clusters of the earth's grapevine, for its grapes are dead ripe."

19 And the messenger casts his sickle into the earth, and picks the grapevine of the earth, and he casts them into the great trough of the fury of God.

20 And the trough was trodden outside the city, and blood came out of the trough up to the bits of the horses, for a thousand six hundred stadia.

Revelation 15

1 And I perceived another sign in heaven, great and marvelous, seven messengers having the last seven calamities—for in them is consummated the fury of God.

2 And I perceived as it were a glassy sea, mixed with fire, and those who come off conquerors from the wild beast, and from its image, and from the number of its name, standing on the glassy sea, having the lyres of the Lord God.

3 And they are singing the song of Moses, the slave of God, and the song of the Lambkin, saying, "Great and marvelous are Thy acts, Lord God Almighty! Just and true are Thy ways, King of the eons!

4 Who may by no means be afraid of Thee, Lord, And glorify Thy name? For Thou only art benign. For all the nations shall arrive And worship before Thee, For Thy just awards were made manifest."

5 And after these things I perceived, and opened was the temple of the tabernacle of the testimony in heaven.

6 And out of the temple came the seven messengers who have the seven calamities, dressed in clean, resplendent linen, and girded about their chests with golden girdles.

7 And one of the four animals gives to the seven messengers seven golden bowls brimming with the fury of God, Who is living for the eons of the eons. (Amen!)

8 And the temple is dense with the fumes of the glory of God and of His power. And no one was able to enter into the temple until the seven calamities of the seven messengers should be consummated.

Revelation 16

1 And I hear a loud voice out of the temple, saying to the seven messengers, "Go and pour out the seven bowls of the fury of God into the land."

2 And forth came the first, and he pours out his bowl into the land. And an evil and malignant ulcer came on those of mankind who have the emblem of the wild beast, and worship its image.

3 And the second pours out his bowl into the sea. And it became blood as if of a dead man. And every living soul died which is in the sea.

4 And the third pours out his bowl into the rivers and the springs of water. And it became blood.

5 And I hear the messenger of the waters saying, "Just art Thou, Who art, and Who wast, Benign One, seeing that Thou judgest these,

6 for they shed the blood of saints and prophets, and Thou dost give them blood to drink, even what they are deserving!"

7 And I hear the altar saying, "Yea, Lord God Almighty, true and just are Thy judgments!"

8 And the fourth messenger pours out his bowl on the sun. And it was given to him to scorch mankind with fire.

9 And mankind is scorched with great heat, and they blaspheme the name of God, Who has the jurisdiction over these calamities, and they do not repent, to give Him glory.

10 And the fifth pours out his bowl on the throne of the wild beast. And its kingdom became dark; and they gnawed their tongues for misery

11 and blaspheme the God of heaven for their miseries and for their ulcers; and they do not repent of their acts.

12 And the sixth pours out his bowl on the great river Euphrates. And its water is dried up that the road of the kings from the orient may be made ready.

13 And I perceived, out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as if frogs

14 (for they are spirits of demons, doing signs), which are going out to the kings of the whole inhabited earth, to be mobilizing them for the battle of the great day of God Almighty.

15 ("Lo! I am coming as a thief! Happy is he who is watching and keeping his garments, that he may not be walking naked and they may be observing his indecency!")

16 And they mobilized them at the place called, in Hebrew, "Armageddon."

17 And the seventh messenger pours out his bowl on the air. And a loud voice came out of the temple of God, saying, "It has occurred!"

18 And lightnings and voices and thunders occurred. And a great earthquake occurred, such as did not occur since mankind came to be on the earth; of such proportions was the quake and so great.

19 And the great city came to be divided into three parts; and the cities of the nations fall. And Babylon the great is brought to remembrance in the sight of God, to give her the cup of the wine of the fury of His indignation.

20 And every island fled, and the mountains were not found.

21 And hail, large as a talent weight, is descending out of heaven on mankind. And men blaspheme God as a result of the calamity of hail, for great is its calamity—tremendous!

Revelation 17

1 And one from among the seven messengers who have the seven bowls came, and he speaks with me, saying, "Hither! I shall be showing you the sentence of the great prostitute who is sitting on many waters,

2 with whom the kings of the earth commit prostitution, and those dwelling on the earth are made drunk with the wine of her prostitution."

3 And he carries me away, in spirit, into a wilderness. And I perceived a woman sitting on a scarlet wild beast replete with names of blasphemy, and having seven heads and ten horns.

4 And the woman was clothed with purple and scarlet, and gilded with gold and precious stones and pearls, having a golden cup in her hand, brimming with abominations and the uncleannesses of the prostitution of her and the earth.

5 And on her forehead is written a name: Secret Babylon the Great the mother of the prostitutes and the abominations of the earth.

6 And I perceive the woman, drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marvel at perceiving her. The marvel is great!

7 And the messenger said to me, "Wherefore do you marvel? I shall be declaring to you the secret of the woman and of the wild beast which is bearing her, which has the seven heads and the ten horns.

8 The wild beast which you perceived was, and is not, and is about to be ascending out of the submerged chaos, and to be going away into destruction. And marvel shall those dwelling on the earth, whose names are not written on the scroll of life from the disruption of the world, when they observe the wild beast, seeing that it was, and is not, and will be present.

9 "Here is the mind which has wisdom. The seven heads are seven mountains where the woman is sitting on them,

10 and they are seven kings. Five fall, one is, the other came not as yet; and whenever he may be coming, he must remain briefly.

11 And the wild beast which was, and is not, it also is the eighth, and is from among the seven, and is going away into destruction.

12 "And the ten horns which you perceived are ten kings who obtained no kingdom as yet, but are obtaining authority as kings one hour with the wild beast.

13 These have one opinion, and they are giving their power and authority to the wild beast.

14 These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and those with It are called and chosen and faithful."

15 And he is saying to me, "These waters which you perceived, where the prostitute is sitting, are peoples and throngs and nations and languages.

16 And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her desolate and naked, and they will be eating her flesh, and they will be burning her up with fire,

17 for God imparts to their hearts to form His opinion, and to form one opinion, and to give their kingdom to the wild beast, until the words of God shall be accomplished.

18 "And the woman whom you perceived is the great city which has a kingdom over the kings of the earth."

Revelation 18

1 After these things I perceived another messenger descending out of heaven, having great authority. And the earth is illuminated by his glory.

2 And he cries with a strong voice, saying, "It falls! It falls! Babylon the great! And it became the dwelling place of demons and the jail of every unclean spirit and the cage of every unclean and hateful bird,

3 for, as a result of the wine of the fury of her prostitution have all the nations fallen. And the kings of the earth commit prostitution with her, and the merchants of the earth are rich as a result of her power to indulge."

4 And I hear another voice out of heaven, saying, "Come out of her, My people, lest you should be joint participants in her sins, and lest you should be getting of her calamities,

5 for her sins were piled up to heaven, and God remembers her injuries.

6 "Pay her as she also pays, and double the doubles, in accord with her acts. In her cup in which she blends, blend double for her.

7 As much as she glorifies herself and indulges, so much torment and mourning be giving her, for she is saying in her heart, 'I am sitting a queen, and am no widow, and mourning I may by no means see.'

8 Therefore in one day shall her calamities be arriving; death and mourning and famine. And she shall be burned up with fire, for strong is the Lord God Who judges her.

9 "And the kings of the earth, who commit prostitution and indulge with her, will be lamenting and grieving over her whenever they may be observing the smoke of her conflagration,

10 standing afar off because of the fear of her torment, saying, 'Woe! Woe! that great city! Babylon, the strong city! for in one hour your judging came.'

11 "And the merchants of the earth are lamenting and mourning over her, for no one is buying their cargo any longer:

12 a cargo of gold, and of silver, and of precious stones, and of pearls; and of cambric, and of purple, and of silk, and of scarlet; including also every kind of citron wood; and every ivory utensil, and every utensil of most valuable wood and of copper and of iron and of marble;

13 including also cinnamon, and ginger, and incenses, and attar, and frankincense; and wine, and oil, and flour, and grain; and beasts, and sheep, and made up of horses, and of coaches, and of bodies, including also human souls.

14 'And the fruition of your yearning soul passed away from you, and all that is sumptuous and splendid perished from you, and they will be finding them no longer under any circumstances.'

15 The merchants of these things, who are rich through her, will be standing afar off because of the fear of her torment, lamenting and mourning,

16 saying, 'Woe! woe! the great city clothed in cambric and purple and scarlet, and gilded with gold and precious stones, and pearl,

17 for in one hour was desolated so much riches!' "And every navigator, and every one who is sailing at the place, and mariners and whoever are working on the sea, stand afar off,

18 and, observing the smoke of her conflagration, they cried, saying, 'Is there any like this great city?'

19 And they cast soil on their heads, and cried, lamenting and mourning, saying, `Woe! Woe! the great city, by which all who have ships on the sea are rich as a result of its preciousness, for in one hour it was desolated!'

20 "Make merry over her, O heaven, and ye saints and apostles and prophets, seeing that God judges by passing your sentence upon her."

21 And one strong messenger lifts a stone, as large as a millstone, and casts it into the sea, saying that "Thus Babylon, the great city, will be hurled down, and nevermore be found in it.

22 And the sound of lyre singers and entertainers, and of flutists and trumpeters should be heard in you nevermore; and every artificer of every trade may be found in you nevermore; and the sound of a millstone should be heard in you nevermore;

23 and the light of a lamp may be appearing in you nevermore; and the voice of the bridegroom and bride should be heard in you nevermore; for your merchants were the magnates of the earth, for by your enchantment all nations were deceived."

24 And in it the blood of prophets and of saints was found, and of all of those slain upon the earth.

Revelation 19

1 After these things I hear as it were the loud voice of a vast throng in heaven, saying, "Hallelujah! Salvation and glory and power is of our God,

2 for true and just is His judging, for He judges the great prostitute who corrupts the earth with her prostitution, and avenges the blood of His slaves at her hand."

3 And a second time have they declared, "Hallelujah!" And her smoke is ascending for the eons of the eons.

4 And the twenty-four elders and the four animals fall and worship God, Who is sitting on the throne, saying, "Amen! Hallelujah!"

5 And a voice came out from the throne, saying, "Praise our God, all His slaves, and those who are fearing Him, the small and the great."

6 And I hear as it were the voice of a vast throng, and as it were the sound of many waters, and as it were the sound of strong thunders, saying, "Hallelujah! for the Lord our God, the Almighty, reigns!

7 We may be rejoicing and exulting and will be giving glory to Him, for the wedding of the Lambkin came, and Its bride makes herself ready."

8 And to her it was granted that she may be clothed in clean, resplendent cambric, for the cambric is the just awards of the saints.

9 And he is saying to me, "Write: `Happy are those invited to the wedding dinner of the Lambkin.'" And he is saying to me, "These are the true sayings of God."

10 And I fall in front of his feet to worship him. And he is saying to me, "See! No! A fellow slave of yours am I, and of your brethren who have the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy."

11 And I perceived heaven open, and lo! a white horse. And He Who is sitting on it is called "Faithful and True," and in righteousness is He judging and battling.

12 Now His eyes are a flame of fire, and on His head are many diadems, having names written of which no one except Himself is aware,

13 and He is clothed in a cloak dipped in blood, and His name is called "The Word of God."

14 And the armies in heaven, dressed in cambric, white and clean, followed Him on white horses.

15 And out of His mouth a sharp blade is issuing, that with it He should be smiting the nations. And He will be shepherding them with an iron club. And He is treading the wine trough of the fury of the indignation of God, the Almighty.

16 And on His cloak and on His thigh He has a name written: "King of kings and Lord of lords."

17 And I perceived another messenger, standing in the sun. And he cries with a loud voice, saying to all the birds which are flying in mid-heaven, "Hither! Be gathered for the great dinner of God,

18 that you may be eating the flesh of kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses and of those sitting on them, and the flesh of all freemen as well as slaves, and of small and of great."

19 And I perceived the wild beast and the kings of the earth and their armies, gathered to do battle with Him Who is sitting on the horse and with His army.

20 And the wild beast is arrested, and with it the false prophet who does the signs in its sight, by which he deceives those getting the emblem of the wild beast, and those worshiping its image. Living, the two were cast into the lake of fire burning with sulphur.

21 And the rest were killed with the blade which is coming out of the mouth of Him Who is sitting on the horse. And all the birds are satisfied with their flesh.

Revelation 20

1 And I perceived a messenger descending out of heaven, having the key of the submerged chaos and a large chain in his hand.

2 And he lays hold of the dragon, the ancient serpent, who is the Adversary and Satan, and binds him a thousand years.

3 And he casts him into the submerged chaos and locks it, and seals it over him (lest he should still be deceiving the nations) until the thousand years should be finished. After these things he must be loosed a little time.

4 And I perceived thrones, and they are seated on them, and judgment was granted to them. And the souls of those executed because of the testimony of Jesus and because of the word of God, and those who do not worship the wild beast or its image, and did not get the emblem on their forehead and on their hand--they also live and reign with Christ a thousand years.

5 (The rest of the dead do not live until the thousand years should be finished.) This is the former resurrection.

6 Happy and holy is he who is having part in the former resurrection! Over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.

7 And whenever the thousand years should be finished, Satan will be loosed out of his jail.

8 And he will be coming out to deceive all the nations which are in the four corners of the earth, Gog and Magog, to be mobilizing them for battle, their number being as the sand of the sea.

9 And they went up over the breadth of the earth, and surround the citadel of the saints and the beloved city. And fire descended from God out of heaven and devoured them.

10 And the Adversary who is deceiving them was cast into the lake of fire and sulphur, where the wild beast and where the false prophet are also. And they shall be tormented day and night for the eons of the eons.

11 And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and no place was found for them.

12 And I perceived the dead, the great and the small, standing before the throne. And scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged by that which is written in the scrolls in accord with their acts.

13 And the sea gives up the dead in it, and death and the unseen give up the dead in them. And they were condemned, each in accord with their acts.

14 And death and the unseen were cast into the lake of fire. This is the second death--the lake of fire.

15 And if anyone was not found written in the scroll of life, he was cast into the lake of fire.

Revelation 21

1 And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no more.

2 And I perceived the holy city, new Jerusalem, descending out of heaven from God, made ready as a bride adorned for her husband.

3 And I hear a loud voice out of the throne saying, "Lo! the tabernacle of God is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them.

4 And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery; they will be no more, for the former things passed away."

5 And He Who is sitting on the throne said, "Lo! New am I making all!" And He is saying, "Write, for these sayings are faithful and true."

6 And He said to me, "I have become the Alpha and the Omega, the Origin and the Consummation. To him who is thirsting I shall be giving of the spring of the water of life gratuitously.

7 He who is conquering shall be enjoying this allotment, and I shall be a God to him and he shall be a son to Me.

8 Yet the timid, and unbelievers, and the abominable, and murderers, and paramours, and enchanters, and idolaters, and all the false--their part is in the lake burning with fire and sulphur, which is the second death."

9 And one of the seven messengers who have the seven bowls brimming with the last seven calamities came, and he speaks with me, saying, "Hither! I shall be showing you the bride, the wife of the Lambkin."

10 And he carries me away, in spirit, on a mountain, huge and high, and shows me the holy city, Jerusalem, as it is descending out of heaven from God,

11 having the glory from God. Her luminosity is like a stone most precious, as a crystalline jasper gem,

12 having a wall, huge and high, having twelve portals, and at the portals twelve messengers, and their names inscribed, which are the names of the twelve tribes of the sons of Israel.

13 From the east are three portals, and from the north three portals, and from the south three portals, and from the west three portals.

14 And the wall of the city has twelve foundations, and on them the twelve names of the twelve apostles of the Lambkin.

15 And he who is speaking with me had a measure, a golden reed, that he should be measuring the city, and its portals, and its wall.

16 And the city is lying four square: and its length is as much as the breadth. And he measures the city with the reed to twelve thousand stadia. Its length and breadth and height are equal.

17 And he measures its wall of a hundred forty-four cubits of a human measure, which is that of the messenger.

18 And the building material in its wall is jasper, and the city is clear gold, like clear glass.

19 The foundations of the wall of the city are adorned with every precious stone, the first foundation with jasper, the second lapis lazuli, the third chalcedony, the fourth emerald,

20 the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth peridot, the tenth chrysoprase, the eleventh amethyst, the twelfth garnet.

21 And the twelve portals are twelve pearls. Each one of the portals was respectively of one pearl. And the square of the city is gold, clear as translucent glass.

22 And a temple I did not perceive in it, for the Lord God Almighty is its temple, and the Lambkin.

23 And the city has no need of the sun nor of the moon, that they should be appearing in it, for the glory of God illuminates it, and its lamp is the Lambkin.

24 And the nations shall be walking by means of its light, and the kings of the earth are carrying their glory into it.

25 And its portals should under no circumstances be locked by day; for there shall be no night there.

26 And they shall be carrying the glory and the honor of the nations into it,

27 and under no circumstances may anything contaminating, or one who is making an abomination and a lie be entering into it, except those written in the Lambkin's scroll of life.

Revelation 22

1 And he shows me a river of water of life, resplendent as crystal, issuing out of the throne of God and the Lambkin.

2 In the center of its square, and on either side of the river, is the log of life, producing twelve fruits, rendering its fruit in accord with each month. And the leaves of the log are for the cure of the nations.

3 And there shall be no more any doom, and the throne of God and of the Lambkin shall be in it. And His slaves shall be offering divine service to Him.

4 And they shall be seeing His face, and His name shall be on their foreheads.

5 And night shall be no more, and they have no need of lamplight and sunlight, for the Lord God shall be illuminating them. And they shall be reigning for the eons of the eons.

6 And he said to me, "These sayings are faithful and true. And the Lord, the God of the spirits of the prophets, commissions His messenger to show to His slaves what must occur swiftly.

7 And lo! I am coming swiftly! Happy is he who is keeping the sayings of the prophecy of this scroll."

8 And I, John, am the one hearing and observing these things. And when I hear and observe, I fall to worship in front of the feet of the messenger who is showing me these things.

9 And he is saying to me, "See! No! A fellow slave of yours am I, and of your brethren, the prophets and those keeping the sayings of this scroll. Worship God!"

10 And he is saying to me, "You should not be sealing the sayings of the prophecy of this scroll, for the era is near.

11 Let the injurer injure still; and let the filthy one be filthy still; and let the just one do righteousness still; and let the holy one be hallowed still."

12 "Lo! I am coming swiftly, and My wage is with Me, to pay each one as his work is.

13 I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation.

14 Happy are those who are rinsing their robes, that it will be their license to the log of life, and they may be entering the portals into the city.

15 Outside are curs, and enchanters, and paramours, and murderers, and idolaters, and everyone fabricating and fondling falsehood.

16 "I, Jesus, send My messenger to testify these things to you in the ecclesias. I am the root and the race of David, the resplendent morning star.

17 And the spirit and the bride are saying, `Come!' and let him who is hearing say, `Come !' And let him who is thirsting come. Let him who will, take the water of life gratuitously.

18 "I am testifying to everyone who is hearing the words of the prophecy of this scroll: If ever anyone may be appending to them, God shall be appending to him the calamities written in this scroll.

19 And if ever anyone should be eliminating from the words of the scroll of this prophecy, God shall be eliminating his part from the log of life, and out of the holy city, that is written in this scroll.

20 "He Who is testifying these things is saying, `Yea, I am coming swiftly.'" "Amen! Come, Lord Jesus!"

21 The grace of the Lord Jesus be with all the saints! Amen!

Intro to the Concordant New Testament

The Concordant Method of Translation

TRANSLATING GOD'S WORD

GOD has given mankind a written record of His words and ways, His purpose and plans. It is the supreme privilege and imperative duty of all who love God to become closely acquainted with His revelation, to support and promote every effort which seeks to make it manifest, and especially any undertaking which brings God's Word direct to the common people so that they may come into close contact with God's written words without the mediation of priest or preacher, church or creed. Is it not one of the finest and most fruitful works in the world to bring God's great gift nearer to earth's peoples in its original purity, preciousness, and power, and to seek methods of making their access to this boon as easy and practicable as possible? Yet every human undertaking, and every translation of the Scriptures, falls short of perfection. Our finite understanding, our faulty opinions as to the meaning of words in the ancient languages of inspiration cannot be fully evaded. To reduce this baneful influence to a minimum should be our earnest endeavor. No mortal can fully comprehend or even sound the depths of God's marvelous message to mankind. We never reach the point where we cannot find new light and fresh treasures in divine revelation. Since men can carry over the truth into another language only so far as they grasp it themselves, no translation can be fully satisfactory.

The compiler of the CONCORDANT VERSION, the late A. E. Knoch, was painfully aware of his shortcomings in this regard. He therefore sought to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional errors. Consequently he and his assistants labored strenuously to avoid these by using a special system, which is explained in this booklet. It has pleased God to give us His revelation in languages not our own. He chose the tongues of the ancients, which He refined, to suit them for this purpose. We therefore deem it a vitally important task to convey to the people of today the impression produced on the native reader of that day by the Hebrew, the Chaldee and the Greek Original. In this work we strive to solve the problem of reproducing the Scriptures in a scientific way, so that the divine elements may be preserved and the intrusion of human opinion largely avoided.

THE SCRIPTURES ARE INSPIRED

The only possible apology for such a method of translating the Scriptures is the profound conviction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the *record* of them is, for they serve as a foil for the positive revelations from the mouth of the Deity.

All Scripture is inspired by God (2 Timothy 3:16). Since the SPIRIT imparts life, we understand that the Sacred Writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The Word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and nonliving, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the Book of books.

The CONCORDANT VERSION acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its superhuman perfection even to the minutest detail. It is not the

reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts. An intelligent appreciation of His words requires consideration of every element and listens to every letter.

THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the Word of God, the compiler discovered that practically all solid progress in the recovery of truth during the last century had come through use of concordances. He found that those of his friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence he also began to test and correct his ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in him a strong desire to do all in his power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

Thus it was that the idea of a Concordant Version suggested itself to his mind. Instead of occasionally making current translations more harmonious with the Original by using a concordance, why not make a version which is already concordant? Indeed, such a version might do far more to bring the reader into accord with the facts than would be possible by the patient and prolonged study of a concordance. The greatest benefit would come, not only to the serious student, but also to the humble reader who would prayerfully *use* the Version and allow the contexts to color each word and define its force for him. The concordant method of studying the Scriptures uses a concordance to discover the meaning of a word. This is done by tracing the occurrences of the words in the Original, and not according to the various vocabularies found in English versions. The aim is to discover the usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage. In this Version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which the Greek words are composed, and by combining with it the vocabulary method, which deals with each word as having a definite province of thought which must be carefully kept within its own etymological and contextual boundaries.

The CONCORDANT LITERAL NEW TESTAMENT is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to accuracy. Truth is itself both desirable and beautiful. The living Word was not clothed in sumptuous garb to entice the eye. He had no form nor comeliness. There was no beauty, that they should desire Him. The written Word needs no ornamentation. Familiar, finely phrased error will appeal to the ears, but inspired, precisely translated truth should be the pattern accepted into the sound mind. The concordant method seeks to convey the truth of the Word, not to adorn it for appeal.

WEYMOUTH'S RESULTANT GREEK TEXT

Before a version of the Scriptures can be made we must have a settled Greek text. The three most ancient and almost complete manuscripts are Alexandrinus, Vaticanus, and Sinaiticus, generally referred to as A, B, and the Hebrew letter Aleph (which we designate as s). They agree in the main, yet there are many minor variations. Opinions may vary as to which is the original reading.

Several years of research resulted in compiling a Greek text which gives *all* of the readings of these three most ancient codices, and all the readings from other sources which we feel are important. As it would be impossible to collate all the hundreds of later manuscripts, we decided to base our comparisons on Weymouth's RESULTANT GREEK TESTAMENT. Richard Francis

Weymouth based his text on the greatest editors of the nineteenth century: Lachmann, Tregelles, Tischendorf, Lightfoot, Weiss, Alford, Ellicott, Stockmeyer & Riggerbach, the Revisers, and Westcott & Hort. Weymouth's apparatus was also consulted which gives the results of Stunica, Erasmus, Stephens, Elziver and Scrivener.

The work was done as follows: Photographic facsimiles of each of the ancient manuscripts were carefully compared with a copy of the text of THE RESULTANT GREEK TESTAMENT, and every variation was noted in it. Then another copy of Weymouth's text was cut up and pasted, line for line on large sheets which were bound into a book. Much space was left between each line, so that all the variations could be entered in place, above the words. If another reading was preferred instead of Weymouth's, the notation above the line was changed accordingly. The principles on which this text was constructed are explained in the Introduction to the CONCORDANT GREEK TEXT. This volume of the Concordant Library contains every word and letter of A, B, s, Codex Vaticanus 2066 (046) for the Apocalypse, and some recently discovered fragments of Papyri. Differences between manuscripts are shown in the superlinear. A uniform, literal word-for-word sublinear translation is given below the Greek text, which is printed in the ancient uncial letters as we find them in the most ancient manuscripts. The manuscripts used by us, A, B, s, were evidently written by professional scribes, with comparative accuracy, and carefully corrected, having been designed for monasteries, libraries or public use. There were doubtless many copies in circulation in those days, especially of parts of the Scriptures, made by amateurs for private use, on cheaper material, and often full of errors. Fragments of such copies are being found, some of which are even older than the manuscripts we use, but they are not always completely reliable, though certainly of interest.

DICTION

The AUTHORIZED VERSION has, in some of its most popular passages, introduced into English many Greek and Hebrew forms of expression. Today they are no longer looked upon as foreign. On the contrary, these very phrases, which were once uncouth, are now considered especially fine and forceful. We have gone even further in this direction. We try to follow the Original as closely as possible, with the hope that, in time, this will be found to be a style worthy of an English Bible. For example, one of the features of the original tongues is to start a sentence often with the word on which particular stress is to be laid. Even in English we can say, "Fulfilled is the era, and near is the kingdom of God!" (Mark 1:15). Once our attention is directed to this order of words, and we become accustomed to it, we find it reveals the point of the passage, and this is of inestimable value.

The most discouraging feature of our method is that it is not always possible to use expressions which please our ears, or those which have become endeared to us by long usage and tender associations. We are compelled to be consistent and exact rather than fluent and euphonious. We trust that all who really wish to know what God has said will not take undue offense at the sound so long as the sense is correct. Tickling the hearing is condemned in the Scriptures (2 Timothy 4:3), and should not be the determining factor in the transmission of a divine revelation. Yet we assure our friends that words and sentences which may offend at first, soon lose their strangeness. When once accustomed to them we no longer find them odd. When we use them often they become indispensable as the means of expressing precious truth. For instance, "God so loved the world" (John 3:16) has such a tender place in our hearts that we deplore the slightest change. But when we learn that *so* does not denote the *extent* but the *kind* of love, and *loved* is not a *past* action, but a timeless fact, we soon find ourselves reveling in the new rendering, "*Thus* God *loves* the world."

HOW TO USE THIS TRANSLATION

The CONCORDANT LITERAL NEW TESTAMENT can be used in two basic ways.

First, of course, it may be read devotionally. In this case the reader may disregard all the various signs and symbols and abbreviations. Even when used in this way, the reader gains a distinct advantage over those using less accurate translations, because all of the basic theological terms are rendered uniformly in the CONCORDANT VERSION, so he sees them in *all* of their inspired contexts and *only* in these contexts. He has the satisfaction of knowing that he is reading a version that uses a "pattern of sound words" (2 Timothy 1:13).

Second, the CONCORDANT VERSION may be studied microscopically. When used in this way, the reader should familiarize himself with the *Instructions for Use*, accompanying the Version. He should also consult the Abbreviation Key which is provided.

DEVELOPING THE CONCORDANT GREEK TEXT

In order to understand why it was necessary to form a special Greek text for this Version, the following facts must be clear. The actual "Originals" have not been preserved. In ancient times books were copied by hand. In the course of time thousands of copies were made, but they differed slightly among themselves. Early English translators did not have access to the earliest and best of these manuscripts. The latest Greek texts are almost all based upon the judgment of those who compiled them. We desire to present the actual evidence of the most ancient texts, so that our readers may be able to use their own judgment if they wish. Hence the CONCORDANT GREEK TEXT (which has been published as a companion volume to this Version) gives every letter of three of the most ancient manuscripts, either in or above the line. These three manuscripts are:

CODEX ALEXANDRINUS (A) was presented to Charles I of England by the Patriarch of Alexandria in 1628. It is now in the British Museum, in London. It was probably written in the fifth century. Each page has two columns of text, as shown on the illustration herewith. It came too late to be used in the making of the AUTHORIZED ("King James") VERSION. Until the middle of the nineteenth century it was the only ancient text accessible to Protestant scholars. It is incomplete in some places. The greater part of Matthew's account is missing.

CODEX VATICANUS (B) seems to have been in the Vatican Library at Rome as far back as is known. It seems to be older than Alexandrinus, and is supposed to be especially exact. The close of Hebrews, Paul's personal epistles and the Apocalypse are lacking. For the last two we substitute Codex Vaticanus 2066 (046) (b) which was probably written in the eighth century, so is not nearly as reliable as the rest. The text seems to agree better than any other manuscript with Codex Sinaiticus. It is written on very fine vellum, nearly square in shape, about 10 by 10 inches in size. The accents and other marks have been added by a much later hand. The subscription to Galatians shows how these were added. The oval stamp between the last few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads *Bibliotheca Apostolica Vaticana*. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has no initials and practically no indications of words, sentences or paragraphs.

CODEX SINAITICUS (s) was discovered in 1859 by Constantin von Tischendorf. In 1844, while seeking ancient manuscripts, he visited the monastery of St. Catherine at Mt. Sinai, and found a

few very ancient sheets of vellum, older than any he had seen before. They proved to be pages of the Septuagint, a translation of the Hebrew (Old Testament) Scriptures into Greek. The monks seemed to have no idea of the value of these sheets and were using them in place of firewood! Tischendorf managed to get the monks to give him some pages, but his joy was so great that they became suspicious, and refused to part with any more. No one seemed to know anything of the rest of the volume, whence these pages had come. But the monks at least did not burn any more manuscripts. Tischendorf determined to get the rest of this manuscript if he could, but it was not until he went there the third time that he found the treasure he was after. In the name of the Czar, the head of the Greek Orthodox Catholic Church, he took it to St. Petersburg, where it remained until it was bought by the British Museum at a cost of one hundred thousand pounds (£100,000), and brought to London.

During the work of comparing Sinaiticus with the other manuscripts we were much impressed by the notations of one of the so-called "correctors" of this text, whom we designated by the sign S2. A critical study of his changes convinced us that he was really a *reviser*. It is probable that he compared it with other, more ancient manuscripts, for he did not merely correct errors, but revised the text according to other evidence. This *revised* Sinaiticus seems to us to be the best of all the ancient texts, hence it is given special weight in forming the CONCORDANT GREEK TEXT.

The original of this famous manuscript was written on thin vellum, each page being now about 13 by 15 inches in size. This allows the letters to be quite large and clear. This page contains two notable corrections by the later editor we have spoken of S2. In the upper right-hand corner will be seen the reading: "Not according to flesh are they walking, but according to spirit" (Rom.8:1). In the space between the last two columns, a little over an inch from the top, are the words "Yet grace," which answer the question at the end of the seventh chapter of Romans (Rom.7:24). In the first line on the page there are three abbreviations. These are indicated by horizontal strokes over the words. The first two letters stand for *Christ*. The second two are the first and last letters of *Jesus*. The next two are the article *the*. The seventh and eighth letters stand for *Master* or *Lord*. The title *God* is abbreviated in the fifth line from the bottom of the third column, the fifth and sixth letters from the end of the line.

None of these codices nor any other of the older manuscripts contains the incident of the adulterous woman (John 7:53-8:11). It is also absent in some of the Old Latin Versions and not mentioned by some of the prominent Fathers. So the Version puts these verses in brackets.

SCRIPTURE TRANSLATION PRINCIPLES

SCRIPTURE translation principles are a matter of great importance to us all, for only as sound principles of translation are followed can an accurate translation be made. Most believers, however, give little attention to such matters. Few seem to realize that various translations of the Bible, for all their similarities, differ in many particulars, often in matters of great consequence. Most would relegate such important considerations to "recognized authorities," to whom they defer in judgment.

It is true that authorities, experts in their field, concur in many points. Yet it is just as true that, especially in issues of theological significance, authorities differ widely among themselves. Men of great learning, of high intellect and prodigious ability, are still flesh; they are still fallible, mortal sinners even as ourselves. Besides, however learned, such ones can still be proud, stubborn, or simply unenlightened as to certain vital issues. It is foolish, then, uncritically to accept as true what certain authorities may say, especially when we have not carefully

considered the views of other differing experts, both recognized authorities and those of less renown who are nonetheless skilled and knowledgeable in the biblical text and languages.

It is not that each one of us must become expert in one or more broad fields of learning within theology, philosophy, or linguistics before we can hope to judge any certain matter correctly. Nor is it that we must canvas the entire field of opinion, throughout all history, before we can decide even the simplest questions. Instead, we need only discern what is truly at issue, and then accept whatever position can actually be proved. While such judgments, indeed, require competency, God, in His own time, is able to make us competent, that we might, by His grace, not only hold correct positions, but objectively know that we do so.

Accordingly, God has appointed certain ones within the ecclesia who serve with a view "toward the adjusting of the saints for the work of dispensing, for the upbuilding of the body of Christ, unto the end that we should *all* attain to the unity of the faith and of the realization of the son of God, to a mature man . . . that we may by no means *still* be minors" (Eph.4:11-14).

Beyond those specifically so named in Scripture, it is vain to speculate concerning the identity of such servants. But it is the part of wisdom to believe that God *does* give such ones to us. In His own time-whether at present or in the coming eon-those who *are* apostles, prophets, evangelists, pastors, and teachers, will succeed in the work which, under Christ, God has appointed unto them (*cp* Rom.10:15; 14:4; Col.1:6,7).

GRACE FOR DISCERNMENT

It is most unwise to find assurance in the consensus of popular opinion. Indeed, in an era of apostasy such as today (*cf* 2 Tim.4:3,4), it is especially foolish to assent to what the majority of authorities may say, for, at least in controverted matters, the majority are far more likely to be wrong than right. In the discernment of truth, as in all just judging, we must make our decisions "apart from prejudice, doing nothing from bias" (*cf* 1 Tim.5:21b).

Let us not merely assent to the opinions of others, but recognize and heed our *own* obligation to *correctly* cut the word of truth (*cf* 2 Tim.2:15). May we humble ourselves by admitting our ignorance, while at the same time accepting the duty of faithfulness. It is true that such an ongoing endeavor will involve much self-effort; but it does not rise out of the self. We rejoice to know that *God* by His grace is able to work in us the very willing and working which is essential to our progress (Phil.2:13).

We would look to Him as our Saviour in this sphere even as in all others. Indeed, we would do so, for otherwise our cause is hopeless. Otherwise, even if we should find much gratification in our course, we can only take our place among the deceived. Dedication, zeal, and sincerity, are surely commendable. Success, health, and happiness, are certainly desirable. No such attributes or experiences, however, are any indication of faithfulness. For the discernment of truth, there simply is no substitute for a spirit of wisdom and revelation in the realization of God, that the eyes of our heart might be enlightened (Eph.1:15-19).

The fact that scholars disagree among themselves does not change the fact of our own accountability to God. Conversely, we must realize that understanding is ultimately the gift of God (*cp* Prov.25:2; Col.2:3; 1 Cor.3:5-9). If understanding is not granted to certain scholars, that does not mean that neither will it be granted to us. Let us earnestly seek the truth, endeavoring by God's grace to become competent workers in His Word. Faithfulness is developed *through* our own efforts; yet it is achieved solely *by* and *in* God's grace (1 Cor.4:7; 15:10; *cf* John 3:27).

TRANSLATION VERSUS INTERPRETATION

To "translate," is to *express* in another language. To the degree that, in our version, we have *conveyed* or *reflected* the vocabulary terms and grammatical forms of the original writing within the corresponding document in the receptor language, we have made a *translation*. To the degree that we have done so accurately, we have made an accurate translation. Because of differences in idiom between languages, a strictly literal translation is impractical if not impossible. What is needed, then, is a *version* that is translated in such a way so as to be true to the original yet readable in itself as a literary work.

Such a work must, first of all, be *faithful* to the original. For this it must be *practically* "literal," even where, to preserve good diction and afford readability, it cannot be *actually* literal. In most cases, however, substantially literal renderings can be both understandable *and* true to the sense of the original. Where idiom demands, synonymical variants in vocabulary and alternative means of grammatical reflection can still preserve substantial accuracy while permitting necessary latitude in expression. The translators of the Concordant Version have endeavored to translate according to these principles, thus seeking to provide a uniform and accurate, substantially literal work.

The Concordant Version, in conjunction with its Greek-English Keyword Concordance, together with the companion volume, the CONCORDANT GREEK TEXT, reflects many facts inherent in the original texts. Much of this information is presented in the translation itself, through the use of boldface type for words in the original and lightface type for words or parts of words added for readability, besides through the implementation of superior, abbreviation characters and grammatical symbols. Through various features of the Concordance even as of the Greek Text's English sublinear, much additional invaluable information is provided as well.

Faithful translation requires the establishing of standard equivalents between the vocabulary and grammar of the original writing and that of the translated work. When possible, these standards must be used in translation; where this is impracticable, a faithful translation must provide a consistent vocabulary which is as concordant as idiom will allow. There must be a correspondency, as uniformly expressed as possible, between the translated words and the original words. Where variants in translation are necessary, so long as the members of any certain synonymical group are used solely to represent a single word in the original, practical correspondency may still be preserved. But, wherever possible, what must be avoided is the use of any certain word in translation as the representative of two or more words in the original.

Contrary to popular opinion, faithful translation is *not* a matter of employing whatever word "seems to make the most sense, according to the context." First of all, what "seems to make sense" may not be the true *sense* at all, but sensible only according to our own erroneous presuppositions. Yet even where one's suppositions and conclusions are substantially correct, the idea conceived to be that of the author, may be a connotative one in the original, perhaps expressed as a figure of speech, not as a literal declaration. In such a case, though we may have grasped the author's thought, we will fail to *translate* his *words* unless we render his words by words which, in essential meaning, *correspond* to his. We may, for example, be correct in judging that a writer's thought when saying the equivalent of "turn off the *light*," is actually "turn off the *lamp*." But even if so, if we would *translate*, not interpret, our rendering must be, "turn off the *light*."

Translation is not interpretation. An *interpretation*, even if correct, is still not a faithful *translation*. Interpretation is the province of the exegete; it is the realm of the expositor, not that of the translator. We cannot judge the *sense* of what is said until we know *what is said*; yet we cannot express what is said in the original unless we possess an essentially equivalent expression thereof in translated form. We cannot determine the correct sense of a word apart from a valid basis upon which to form such a conclusion. Translation must come *first*; only then may interpretation follow.

DEFINITIVE USAGE AND ESSENTIAL MEANING

In consideration of the subject of word meaning, a word needs to be said first of all concerning both etymology and the meaning of word elements. "Etymology," or the study of a word's origin, is not central but strictly peripheral in determining word meaning. Even the meaning of a word's elements is not determinative of a word's own meaning. Considerations of etymology may be helpful; but they can also be misleading. A knowledge of the meaning of a word's elements is nearly always helpful, with a view toward one's general understanding of a certain word. Nonetheless, such information simply is not decisive in determining the actual meaning of a word itself.

Definitive context alone determines meaning. We have a definitive context when, with respect to the meaning of a word in question, a certain idea *alone* truly satisfies such a context. We have the evidence of a word's true meaning-and therefore of the meaning that *truly* satisfies such a definitive context-when that same meaning also fits all the occurrences in which the word appears. Due to considerations of idiom, such a meaning may or may not fit smoothly in all its occurrences. But if a certain meaning is cognizable in all of a word's occurrences, while being singularly capable of satisfying those of its contexts which seem definitive, we may be certain (1) that such a meaning is indeed the word's true meaning, and (2) that those contexts which we have deemed definitive, are, in fact, definitive.

Many passages simply are not definitive, even if they are otherwise very important passages. It is impossible for a word actually to have two or more *meanings*, however varied its *usages* may be. Communication would be impossible were we consistently to adapt the policy that words may have more than one meaning, or, to say the same thing, that they may have primary meaning, secondary meaning, tertiary meaning, and so forth. Meaning, that is, essence, is a *singular* concept. The existence of a plurality of lexical *definitions*, even as of homonymical forms, does not change this fact.

Through the passage of time, in the case of any certain word, many specialized usages may well develop, whether figurative or literal. These are the *definitions of usage* found in our dictionaries, commonly referred to as a word's "meanings." Of course most may not realize that these usages, both literal and figurative ones, all stem from a common, basic meaning. We have called some of these "faded figures," since, through the passage of time, the original essential meaning of such terms may no longer be widely recognized.

The reader is not to base the meaning of the Hebrew and Greek words in the original upon the ordinary dictionary definitions for the words which appear in any version, including the Concordant Version. Instead, where necessary, the English words in the Version are to be *attuned* by the reader in such a way that they are brought into accord with the original. The essential idea or meaning inherent to a word will usually be found, even if not identified as such, *among* the definitions of usage of a word appearing in our dictionaries. Yet the essential definition is not always the first definition or the most common definition; and certainly, it is not always the idea that most readily comes to mind for the ordinary reader. Instead, the English

standards for the Concordant Version are the words which, in their essence, were found most closely to correspond to the essence of the Hebrew and Greek words which they represent.

Because in certain passages a particular idea may seem more plausible to us than that which the definitive evidence appearing elsewhere reveals a word's true meaning to be, we must not imagine that such a word actually has an entirely different meaning in one passage than in another. This is true at all times, whether we are simply reading in our own language or are making a translation from one language to another. "False" never means "true"; "good" never means "bad"; "happy" never means "sad"; "black" never means "white," and so forth.

It is vital to distinguish between word meaning and word usage; that is, between denotation and connotation, or essential meaning and referential meaning. It is true that the same word is sometimes used to *convey* a different idea in one text than in another. It does so, however, not by inherent signification but by contextual application, or usage. In such cases, a common word has *in view* one thought in a certain passage, and another thought in another certain passage. That is to say, in one text the same word speaks *of* or refers *to* a particular idea that it does not speak of or refer to in a different text. Properly speaking, then, such a word has a plurality of *references*, according to its varied usages. It does *not*, however, have a plurality of intrinsic significations or essential meanings.

A word's essential meaning is also its universal meaning. Even if not primarily in view, a word's essential meaning is present in all of its occurrences, wherever it is used. If this were not so, we could never determine how a word was presently used, for we would have no idea in mind to serve as a basis for our deliberations. Indeed, if a word's essential meaning were not present in all its occurrences, since the majority of a word's usages are nearly always indefinite, in all such cases, it would be impossible to know what was to be understood by a word in question.

Speaking loosely, we may say that a word has two or more "meanings" in that in one place it is used to refer to one idea and in another place is used to refer to a different idea. But this is simply to say that in one instance a certain idea is in view and in another instance another idea is in view. Such a concept, however, speaks of *referential* meaning, not *essential* meaning. We should always seek to grasp an author's thought. But we cannot know what he is saying at all, much less what he has in view, unless we already know, or the context makes evident, the *essential* meaning of the words he employs.

The consideration that a word may have a plurality of usages, gives no warrant to a translator to represent what are in fact merely his own interpretations as if they were actual translations of the original. In order to avoid confounding essential meaning with referential meaning, a translator must be careful to convey and maintain essential meaning in translation. Otherwise, a translator becomes an exegete; he is no longer a convertor of words and phrases from one language into their equivalent in another. He has become an *interpreter* of *sense*, instead of a *conveyor* of *essence*. He is supposed to tell us what is *said*, but insists instead on telling us what he thinks is *meant*. From these considerations, then, it becomes evident that it is vital to distinguish between translation of what is said, from one language to another, and interpretation of the sense of what is said, under the guise, or simply confusion of mind, of translation, falsely so-called.

Due to idiomatic differences between the original and the receptor language (especially scope of usage or idiomatic range), in translation it is often necessary to use a number of synonyms or other variants to translate a single word in the original. These variants may be quite different from each other in certain obvious respects. Even so, they often share a common central idea among themselves, and, in any case, always *correspond* to the essential idea of the original

expression. It is their idiomatic correspondency which allows them to serve well in the translation of a single, original word. This is true even in rare cases where an original word covering a wide range of thought, requires antonyms in translation for certain of its usages (e.g., "obligate" and "borrow" represent the same Hebrew word in Deuteronomy 28:12). The fact, however, that in a translation good diction often requires the use of idiomatic variants, is certainly no proof that any particular word in the original text has a plurality of meanings.

In certain indefinite passages, a term in question in the original may seem to be more correctly represented in English by some other expression than that which appears in the Concordant Version, even by a word that is of a radically different significance. This, however, does not make such suggested renderings correct, regardless of the zeal and persuasiveness of those advocating such renderings. Such suggestions can only be correct if they accord with the evidence found elsewhere in definitive passages.

Rather than assuming that principles of Scripture translation and interpretation are wholly beyond our reach and it is ours either to hold no opinion at all or to blindly submit to some human authority, may we instead recognize our own duty to be faithful to the Word of God. While it is indeed impossible for us, of ourselves, to know what the Scripture truly declares, *God* is able to enlighten us and make our faith grow up. Accordingly, then, we rely on the living God (1 Tim.4:10).

If we enjoy only a little light at present, we would rejoice in it, finding assurance in the recognition that our Saviour, God, wills all mankind *to be saved and* come into a realization of the truth (1 Tim.2:4). Now with men, indeed, this is impossible; yet with God *all* is possible (*cp* Matt.19:26). It is with confidence in God, then, not in ourselves, that we exultantly declare: "Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that *is* operating in us, to Him be the glory in the ecclesia and in Christ Jesus, for all the generations of the eon of the eons! Amen!" (Eph.3:20,21).

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