

THE NEW TESTAMENT

A More Literal Translation of the Original
Greek

4th EDITION

INTRODUCTION

Please read!

This is a truly unique New Testament. It is far more literal than any other English translation known to the undersigned. It undoubtedly will be too literal for some. It may not read as smoothly as others. However, the premise on which the work is based is that the closer it comes to word-by-word literalness, the better the original meaning is preserved. Some things need to be noted before starting to read this book.

First, the format. The conventional arrangement is followed for the most part. Italics are used to show words added by the translator as necessary to complete the intended thought. The definite article (“the”) is used very differently by those writing in the Greek of the New Testament. When necessary to add it for English readers, it is italicized like any other added word. The only exception to italicizing is when the article, or sometimes an adjective used as a noun, logically includes “thing” or “things” (neuter gender) or “one” or “ones” (masculine or feminine). In these cases, the supplemental words are generally not italicized. Each verse is treated as a paragraph for the purposes of quotes and capitalization. Some translations do not follow this convention, but it seemed necessary for clarity.

Names are usually represented as they are written: the name “Jacob” is used instead of the substitution “James.” “Judas” is so rendered, regardless of which Judas is being written about: there is no use of “Jude” to differentiate them. The only exception to this practice is the name “Jesus.” Here the distinction is maintained to avoid confusion, although the names “Jesus” and “Joshua” are identical.

Regarding other words: the word meaning “faithful,” when applied to persons, is so translated throughout. For some reason, other translators have difficulty with this word except when applied to God. The same applies to the word “unfaithful.” It means not worthy of trust, whether applied to an individual, or to an abstract concept, or to something written. Since faithfulness and belief both involve trust, but in opposite

ways, they should not be confused. If one is faithful, he can be trusted. If he believes, he trusts. When a New Testament writer intends to convey the idea of a believer, or one believing, he will normally use an expression like “The (one) believing.”

The word generally translated elsewhere as “church” is here rendered “assembly,” since that is its meaning. Its use in Acts chapter 19 clearly demonstrates this, and the better lexicographers verify it.

Some grammatical notes: the subjunctive mode is prominent in the New Testament, although often ignored by other translators. Here its use is normally indicated by such auxiliaries as “may,” “might,” “should,” or “would;” or, occasionally, by the use of “be,” instead of “is” or “are.” Another form very popular with the original writers is the participle. Present participles are translated into English ending in “-ing,” conforming to those in our own language. Aorist participles are normally translated here as “having ...,” as “having spoken,” or “having walked.” Perfect participles, especially those in the passive voice, are often used as adjectives, just as they are in English, and are so rendered where appropriate. Here may be the place to say that while the forms and syntax of Greek are very different from English, it is not so different otherwise as some would have us think.

One unique usage in Greek not appearing in English is the imperative in the first and third persons. English imperatives are limited to the second person, the one spoken to. The first and third person imperatives are here accommodated by the use of the word “let,” which is used in most of the earlier translations. The first person imperative is illustrated in Matthew 21:38, “Let us kill him.” An example of a third person imperative is Matthew 5:31, “...let him give her a certificate of divorce.” Verb tenses are rendered as written wherever possible. Sometimes a change is unavoidable, such as when a literal rendering would be, “In the to go of him,” which would be rendered, “in his going.” But this is rare. It is common among other translations to render Aorist (past) tense verbs as perfects, “he has gone,” instead of “he went,” and present tense verbs as present progressives, as “he is going,” instead of “he goes.” The Greek imperfect tense is basically identical to the English past progressive tense (“he was going”), and is so rendered. The tense changes in other translations may stem from a

need to make Greek more esoteric than it really is. In any case, they are correctly shown here. Also, where the Greek verse breaks differ from the English translations, the Greek format is followed.

In short, this is almost surely the most literal translation you will find. Errors may still be found, but those discovered in the first two editions have been corrected. This edition has been aided by the work of others who found a number of errors in the second edition. One word that may appear to be a typographical error, but is not, is the word “fall” in I Corinthians 13:8, where other translations have “fail.” It is an unusual usage, but true to the original.

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A print copy of the *Fourth Revised Edition of the Greek New Testament*, by the United Bible Societies, was used to reconcile variant readings and to decide what to include and what to omit. There are passages which are omitted that appear in other translations. They are fairly certain to be later additions to the text; as such, they are not included with the inspired words of the writers of the New Testament. Most are a few words or a verse or two. The exceptions are the longer ending of Mark, 16:9-20, and the portion of the Gospel of John usually shown as 7:53 through 8:11. Conscience and respect for the word of God kept them from being included.

It is hoped that in this 4th edition most of the errors in the previous editions have been found and corrected. While this new translation is only one of many, its more literal renderings should lead to a better understanding of the New Covenant and its precepts.

Ralph Simonton

MATTHEW

Chapter 1

1. A book of *the* lifetime of Jesus Christ, Son of David, son of Abraham.
2. Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah and his brothers.
3. Judah begot Perez¹ and Zerah from Tamar; Perez¹ begot Hezrom; Hezrom begot Aram.
4. Aram begot Aminadab; Aminadab begot Nashon; Nashon begot Salmon.
5. Salmon begot Boaz from Rahab; Boaz begot Obed from Ruth; Obed begot Jesse.
6. Jesse begot David the king; David begot Solomon from the *wife* of Uriah.
7. Solomon begot Rehoboam; Rehoboam begot Abijah; Abijah begot Asaph².
8. Asaph² begot Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzziah.
9. Uzziah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah.
10. Hezekiah begot Manasseh; Manasseh begot Amos; Amos begot Josiah.
11. Josiah begot Jeconiah and his brothers during the captivity of Babylon.
12. After the captivity of Babylon, Jeconiah begot Salathiel³; Salathiel begot Zerubbabel.
13. Zerubbabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor.
14. Azor begot Zadok; Zadok begot Achim; Achim begot Eliud.
15. Eliud begot Eleazar; Eleazar begot Matthan; Matthan begot Jacob.
16. Jacob begot Joseph the husband of Mary, from whom was begotten Jesus, the One being called Christ.
17. So then all the generations from Abraham until David *were* fourteen generations; and from David until the captivity of Babylon fourteen generations; and from the captivity of Babylon until the Christ fourteen generations.

¹ Or, "Phares."

² Or, "Asa."

³ Or, "Shealtiel."

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18. The birth of Jesus Christ was thus: Joseph having espoused His mother Mary, before their coming together, she was found to be pregnant from *the* Holy Spirit.
19. Joseph her husband, being righteous and not wanting to make a spectacle of her, meant to divorce her secretly.
20. Having pondered these things, behold, an angel of *the* Lord appeared to him by a vision, saying, "Joseph, son of David, do not fear to take Mary your wife; for the *Child* having been begotten in her is of *the* Holy Spirit.
21. "She will bear a Son, and you will call His name Jesus; for He will save His people from their sins."
22. The whole of this came about that the thing having been spoken by *the* Lord through the prophet might be fulfilled, saying,
23. "Behold, the virgin will be pregnant, and will bear a Son, and they will call His name Emmanuel, which is, being interpreted, 'God with us.'"
24. Joseph, having arisen from sleep, did as the angel of *the* Lord ordered, and took his wife.
25. And he did not have intimate relations with her until she bore a Son; and He called His name Jesus.

Chapter 2

1. Jesus having been born¹ in Bethlehem of Judea, in *the* days of Herod the king, behold, wise men from *the* East came into Jerusalem,
2. Saying, "Where is the one having been born King of the Jews? For we saw His star in the East and came to worship Him."
3. Herod the king, having heard, was upset, and all Jerusalem with him.
4. And having gathered All the high priests and scribes of the people, he was inquiring from them where the Christ is born¹.
5. They said to him, "In Bethlehem of Judea; for thus it has been written through the prophet:
- 6." "And you, Bethlehem, land of Judah, you are not least among the leaders of Judah; for from you will come forth *One* leading, Who will shepherd My people Israel."
7. Then Herod, having secretly called the wise men, made sure from them the time of the appearing of *the* star.
8. And having sent them into Bethlehem, he said, "Having gone forth, inquire diligently about the Child. When you should find *Him*, report to me, that I also, having come, might worship Him."
9. They, having heard the king, went forth, and behold, the star, which they

¹ Literally, "begotten."

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saw in the East, was leading them, until having arrived, it stood over *the place* where the Child was.

10. Having seen the star, they rejoiced exceedingly with great joy.

11. And having entered into the house, they saw the Child with Mary His mother, and having fallen down, they worshiped Him, and having opened their treasures, they presented to Him gifts: gold, and frankincense and myrrh.

12. And having been warned in a dream not to return to Herod, they returned into their country through another way.

13. Their having departed, behold, an angel of *the* Lord appears in a dream to Joseph, saying, "Having arisen, take the Child and His mother and flee into Egypt, and be there until I may tell you; for Herod is going to seek the Child to destroy Him."

14. He, having arisen, took the Child and His mother by night and departed into Egypt.

15. And he was there until the death of Herod, that the thing having been spoken by *the* Lord through the prophet might be fulfilled, saying, "From Egypt I called My Son."

16. Then Herod, having seen that he was mocked by the wise men, was angered much, and having sent, he killed all the boys in Bethlehem and in all its borders from two years old and under, according to the time which he understood from the wise men.

17. Then the thing spoken through Jeremiah the prophet was fulfilled, saying,

18. "A voice was heard in Ramah, weeping and much wailing: Rachel mourning her children, and she was not wanting to be comforted, because they are not."

19. Herod having died, behold, an angel of *the* Lord appears in a dream to Joseph in Egypt,

20. Saying, "Having arisen, take the Child and His mother and go into *the* land of Israel; for the ones seeking the soul of the Child have died."

21. He, having arisen, took the Child and His mother and entered into *the* land of Israel.

22. But having heard that Archelaus reigns *over* Judea in place of his father Herod, he was afraid to enter there; having been warned in a dream, he returned into the portions of Galilee.

23. And having come, he settled into a city being called Nazareth, so that the thing having been spoken through the prophets might be fulfilled, that "He will be called a Nazarene."

Chapter 3

1. In those days John the Baptist comes by, preaching in the desert of Judea,

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2. Saying, "Repent, for the kingdom of the heavens has come near."
3. For this is the one having been spoken *of* through Isaiah the prophet, saying, "A voice sounding in the desert, 'Prepare the way of *the* Lord, make His paths straight.'"
4. He, John, had¹ his garment of camel's hair and a leather belt around his loins; his food was locusts and wild honey.
5. Then Jerusalem was going out to him, and all Judea, and all the area around the Jordan.
6. And they were being baptized in the Jordan River by him, confessing their sins.
7. Having seen many of the Pharisees and Sadducees coming for his baptism, he said to them, "Offspring of vipers, who showed you to flee from the coming wrath?"
8. "Then make fruit worthy of repentance;
9. "And do not suppose to say in yourselves: 'We have a father, Abraham.' For I say to you that God is able from these stones to raise children to Abraham.
10. "The axe already is laid at the root of the trees. Now every tree not making good fruit is cut down and cast into *the* fire.
11. "I indeed baptize you in water unto repentance; the One coming behind me is mightier than I, Whose sandals I am not worthy to bear. He will baptize you in *the* Holy Spirit and fire.
12. "Whose winnowing tool *is* in His hand, and He will clean out His threshing floor and gather His grain into the barn, but He will burn the chaff with unquenchable fire."
13. Then Jesus arrives from Galilee to John at the Jordan to be baptized by him.
14. John was restraining Him, saying, "I have need to be baptized by You, and You come to me?"
15. Having answered, Jesus said to him, "Permit *it* now, for thus it is fitting for us to fulfill all righteousness." Then he permits Him.
16. Having been baptized, Jesus arose immediately from the water. And behold, the heavens were opened, and he saw the Spirit of God descending as a dove and coming upon Him.
17. And behold, a voice from the heavens saying, "This is My beloved Son, in Whom I was pleased."

¹ Literally, "was having."

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Chapter 4

1. Then Jesus was led up into the desert by the Spirit to be tempted by the devil.
2. And having fasted forty days and forty nights, afterward He was hungry.
3. And having approached, the one tempting said to Him, "If You are *the* Son of God, speak that these stones may become bread."
4. He, having answered, said, "It has been written: 'Man will not live upon bread only, but upon every word coming forth through *the* mouth of God.'"
5. Then the devil takes Him into the holy city, and stood Him upon the pinnacle of the temple,
6. And says to Him, "If You are *the* Son of God, throw Yourself down; for it has been written that, 'He will command His angels concerning You, and upon *their* hands they will take You up, lest you should strike your foot on a stone.'"
7. Jesus said to him, "Again, it has been written: 'You will not tempt *the* Lord your God.'"
8. Again, the devil takes Him unto a very high mountain, and shows Him all the kingdoms of the world and their glory.
9. And he said to Him, "I will give all these things to You, if, having fallen down, You would worship me."
10. Then Jesus says, "Go, Satan! For it has been written: 'You will worship *the* Lord your God, and Him only you will serve.'"
11. Then the devil leaves Him, and behold, angels came and were ministering to Him.
12. Having heard that John was committed *to prison*, He went back into Galilee,
13. And having left Nazareth, having come, He settled into Capernaum, the *town* beside the sea, in *the* borders of Zebulun and Naphthali.
14. In order that the thing having been spoken through Isaiah the prophet might be fulfilled, saying,
15. "*The* land of Zebulun and Naphthali, by way of *the* sea, beyond the Jordan, Galilee of the Gentiles.
16. "The people, the ones sitting in darkness, saw a great light, and the ones sitting in *the* place and shadow of death, a light arose on them."
17. From then Jesus began to preach and to say, "Repent! For the kingdom of the heavens has come near."
18. Walking by the Sea of Galilee, He saw two brothers, Simon, the one being called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.
19. And He says to them, "Come after Me, and I will make you fishers of

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men.”

20. Immediately they, having left the nets, followed Him.

21. And having gone on from there, He saw two other brothers, Jacob the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, restoring their nets, and He called to them.

22. Immediately they, having left the boat and their father, followed Him.

23. And He was going around in *the* whole of Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all sickness and all infirmity among the people.

24. And the report of Him went out into *the* whole of Syria. And they brought to Him all the ones having a difficult time¹ with various ailments, and having afflictions, and having demons, and being epileptics, and paralytics, and He healed them.

25. And large crowds from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed Him.

Chapter 5

1. Having seen the crowds, He went up into the hill, and His being seated, His disciples came to Him.

2. And having opened His mouth, He was teaching them, saying,

3. “Blessed *are* the ones poor as to spirit, because theirs is the kingdom of the heavens.

4. “Blessed *are* the ones mourning, because they will be comforted.

5. “Blessed *are* the gentle, because they will inherit the earth.

6. “Blessed *are* the ones hungering and thirsting for righteousness, because they will have their fill.

7. “Blessed *are* the merciful, because they will receive mercy.

8. “Blessed *are* the clean as to heart, because they will see God.

9. “Blessed *are* the peacemakers, because they will be called sons of God.

10. “Blessed *are* the ones persecuted for the sake of righteousness, because the kingdom of the heavens is theirs.

11. “You are blessed when they may reproach you and persecute *you*, and, lying, may say every evil word against you, for My sake.

12. “Be glad and rejoice exceedingly, because your reward in the heavens is much; for thus they persecuted the prophets, the ones before you.

13. “You are the salt of the earth; but if the salt should lose its savor, in what will it be salted? It is good for nothing except, having been cast outside, to be trampled underfoot by men.

¹ Literally, “having *it* badly.”

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14. "You are the light of the world. A city sitting upon a hill is not able to be hidden.
15. "Neither do they light a lamp and place it under a container, but upon the lampstand, and it provides light to all the ones in the house.
16. "Thus let your light shine before men, so that, having seen your good works, they may also glorify the Father, the One in the heavens.
17. "Do not think that I came to do away with the law or the prophets; I did not come to do away with, but to fulfill.
18. "For truly I say to you, until the heaven and the earth pass away, one iota or one mark will not pass away from the law until all comes to pass.
19. "Then whoever should undo one of the least of these commandments, and teach men thus, he will be called least in the kingdom of the heavens. But whoever does and teaches *them*, this one will be called great in the kingdom of the heavens.
20. "For I say to you that unless your righteousness should abound more than *that* of the scribes and Pharisees, you will not enter into the kingdom of the heavens.
21. "You heard that it was said by the ancients: 'You will not commit murder; whoever may commit murder, he is subject to the judgment.'
22. "But I say to you that every one being angry with his brother will be subject to the judgment; whoever, if he should say to his brother, 'Raka¹,' will be subject to the council; whoever, if he should say, 'Fool,' will be subject to the Gehenna of fire.
23. "So if you should offer your gift upon the altar, and there should remember that your brother has something against you,
24. "Leave your gift there before the altar, and go first, reconcile with your brother, and then, having come, offer your gift.
25. "Be coming to terms quickly with your adversary *at court* while you are with him in the way, lest your adversary should deliver you to the judge and the judge to the servant, and you will be cast into prison.
26. "Truly I say to you, you will not go out from there until you should repay the last quadrans².
27. "You heard that it was said, 'You will not commit adultery.'
28. "But I say to you that everyone looking at a woman to desire her already committed adultery with her in his heart.
29. "If your right eye causes you to stumble, take it out and cast it from you; for it is better for you that one of your members should perish, and your whole body should not be cast into Gehenna.

¹ A Hebrew word expressing contempt.

² A very small amount of money.

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30. "And if your right hand causes you to stumble, cut it off and cast *it* from you; for it is better for you that one of your members should perish, and your whole body should not depart into Gehenna.
31. "It was said, 'Whoever, if he should divorce his wife, let him give her a certificate of divorce.'
32. "But I say to you that everyone divorcing his wife, except for a reason of immorality, causes her to commit adultery, and whoever, if he should marry the divorced *woman*, commits adultery.
33. "Again, you heard that it was said by the ancients, 'Do not swear falsely; you will repay your vows to the Lord.'
34. "But I say to you not to swear *an oath* at all; not in heaven, because it is *the* throne of God;
35. "Neither in the earth, because it is the footstool of His feet; neither unto Jerusalem, because it is the city of the great King.
36. "Nor would you swear in your head, because you are not able to make one hair white or black.
37. "Let your word be 'Yes, yes,' 'No, no.' More than these is from evil.
38. "You heard that it was said, 'An eye for an eye, and a tooth for a tooth.'
39. "But I say to you do not oppose the evil, but whoever hits you into the right jaw, turn to him also the left.
40. "To the one wanting you to be judged and your tunic taken, let him have also the *outer* garment.
41. "And whoever forces you *to go* one mile, go with him two.
42. "Give to the one asking you, and you may not turn from the one wanting to borrow from you.
43. "You heard that it was said, 'You will love your neighbor and hate your enemy.'
44. "But I say to you, love your enemies and pray for the ones persecuting you.
45. "So that you may become sons of your Father, the One in heaven, because His sun rises upon evil and good, and it rains upon righteous and unrighteous.
46. "For if you should love the ones loving you, what reward do you have? Do not the tax collectors also do the same?
47. "If you should greet your brothers only, what do you do *that is* unusual? Do not the Gentiles also do the same?
48. "Therefore you will be complete, as your heavenly Father is complete.

Chapter 6

1. "Take heed not to do your righteousness before men for them to behold; otherwise, you do not have a reward with your Father, the One in the heavens.

MATTHEW 6

2. "When, therefore, you do deeds of mercy, do not sound a trumpet before you, just as the hypocrites do in the synagogues and in the streets, so that they might be glorified by men. Truly I say to you, they have their reward in full.
3. "But when you do acts of mercy, let your left *hand* not know what the right does.
4. "So that your acts of mercy might be in secret; and your Father, the One seeing in secret, will repay you.
5. "And when you may pray, do not be as hypocrites, because they love standing to pray in the synagogues and in the street corners, so that they may be apparent to men. Truly I say to you, they have their reward in full.
6. "But you, when you may pray, enter into your inner chamber and, having shut your door, pray to your Father, the One in secret. And your Father, the One seeing in secret, will repay you.
7. "Praying, do not use many words, like the Gentiles, for they suppose that in their loquacity they will be heard.
8. "Therefore do not be like them, for your Father knows what needs you have before you ask Him.
9. "Then you pray thus: 'Our Father, the One in the heavens: Your name *is* hallowed;
10. "'Let Your kingdom come. May Your will come about, as in heaven, also upon earth.
11. "'Give us today our daily bread.
12. "'And forgive to us our debts, as also we forgave our debtors.
13. "'And do not lead us into temptation, but rescue us from the evil.'
14. "For if you forgive men their transgressions, your heavenly Father will also forgive you.
15. "But if you do not forgive men, neither will your Father forgive your transgressions.
16. "When you should fast, do not become as the hypocrites, gloomy, for they hide their face so that it might be apparent to men *that they are* fasting. Truly I say to you, they have their reward in full.
17. "But you, fasting, anoint your head and wash your face,
18. So that *your* fasting *is* not apparent to men, but to your Father, the One in secret; and your Father, the One seeing in secret, will repay you.
19. "Do not store up treasures to you upon the earth, where moth and rust destroy, and where thieves dig through and steal.
20. "But store up to you treasures in heaven, where neither moth nor rust destroys, and where thieves do not dig through nor steal.
21. "For where your treasure is, there will be your heart also.
22. "The lamp of the body is the eye; if, then, your eye *is* clear, your whole body will be full of light.

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23. "But if your eye should be evil, your whole body will be in the dark. If, then, the light in you is darkness, how much *is* the darkness!

24. "No one is able to serve two masters; for either he will hate the one and love the other, or he will be devoted to one and disregard the other. You cannot serve God and Mammon¹.

25. "Therefore I say to you, do not be anxious for your soul, what you may eat or what you may drink; neither for your body, what you may wear. The soul *is* more than food, and the body *more* than clothing.

26. "Look unto the birds of the heaven, that they do not sow, neither do they reap, nor gather into barns, and your heavenly Father feeds them. Are you not more different² from them?

27. "And who from you, being anxious, is able to add one cubit to his stature?"

28. "And why are you anxious concerning clothing? Examine the lilies of the field, how they grow. They do not work nor spin,

29. "But I say to you that not even Solomon in all his glory dressed himself as one of these.

30. "If God thus clothes the grass of the field, existing today, and tomorrow being cast into an oven, *will He* not much more *clothe* you, O *you* of little faith?

31. "Do not be anxious then, saying, 'What will we eat?' Or, 'What will we drink?' Or, 'What will we wear?'

32. "For all these things the Gentiles seek after; for your heavenly Father knows that you need all these things.

33. "But seek first the kingdom of God and His righteousness, and all these things will be provided to you.

34. "So do not be anxious unto tomorrow, for tomorrow will be anxious for itself. Sufficient for the day *is* its evil.

Chapter 7

1. "Do not judge, that you not be judged.

2. "For in the judgment you judge, you will be judged, and in *the* measure with which you measure, it will be measured to you.

3. "Why do you look at the chip in your brother's eye, but you do not consider the beam in your eye?"

4. "Or how will you say to your brother, 'Let me take out the chip from your eye,' and behold, the beam *is* in your eye?"

5. "Hypocrite, first take the beam from your eye, and then you will see straight to take the chip from your brother's eye."

¹ Aramaic name for the god of riches, hence wealth.

² Or perhaps, "of more value."

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6. "Do not give the holy to the dogs, nor cast your pearls before the pigs; lest they will trample them in their feet and, having turned away, attack you.
7. "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.
8. "For everyone asking receives, and the one seeking finds, and to the one knocking, it will be opened.
9. "Or who is *the* man from you, whose son will ask *for* bread, he will not give a stone to him, *will he?*
10. "And if he asks *for* a fish, he will not give to him a snake.
11. "If, then, you, being evil, know to give good gifts to your children, how much more will your Father, the One in the heavens, give good things to the ones asking Him?
12. "Therefore, all which you might want that men should do for you, thus also you do for them, for this is the law and the prophets.
13. "Enter through the narrow gate, because wide *is* the gate and spacious *is* the way, the one leading into destruction, and many are the ones entering through it.
14. "Narrow *is* the gate and constricted *is* the way, the one leading into life, and few are the ones finding it.
15. "Beware of the false prophets, who come to you in sheep's clothing, but within are vicious wolves.
16. "You will fully know them by their fruits. They do not gather grapes from thorns, or figs from thistles, do they?
17. "Thus every good tree makes good fruit, but the rotten tree makes bad fruit.
18. "A good tree is not able to make bad fruit, neither a rotten tree to make good fruit.
19. "Every tree not making good fruit is cut down and cast into a fire.
20. "So then you will fully know them by their fruits.
21. "Not every one saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of My Father, the One in the heavens.
22. Many will say to Me in that day, 'Lord, Lord, did we not prophesy in Your name, and by Your name we cast out demons and by Your name we did many *acts of power?*'
23. "And then I will confess to them that, 'I never knew you; Go away from Me, the ones working lawlessness.'
24. "Therefore, everyone who hears these words of Mine, and does them, will be like a sensible man, who builds his house upon the rock.
25. "And the rain came down, and the rivers came, and the wind blew and struck against that house, and it did not fall, for it had been founded upon the rock.

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26. "Everyone hearing these words of Mine, and not doing them, will be like a foolish man, who built his house upon the sand.
27. "And the rain came down, and the rivers came, and the wind blew and struck against that house, and it fell, and great was the fall of it."
28. And it came about, when Jesus finished these words, the crowds were being amazed at His teaching,
29. For he was teaching them as having authority, and not as their scribes.

Chapter 8

1. His having come down from the mountain, many crowds followed Him.
2. And behold, a leper having approached, he worshiped Him, saying, "If you want *to*, You are able to cleanse me."
3. And having stretched forth the hand, He took hold of him, saying, "I want *to*, be cleansed." And immediately the leper was cleansed.
4. And Jesus says to him, "See that you speak to no one, but go, show yourself to the priest and bring the gift which Moses appointed, unto a witness to them."
5. His having entered into Capernaum, a centurion approached Him, calling to Him,
6. And saying, "Lord, my slave has fallen in the house paralyzed, tormented exceedingly."
7. And He says to him, "I, having come, will heal him."
8. And having answered, the centurion said, "Lord, I am not worthy that you should enter under my roof, but only say a word, and my slave will be healed.
9. "For I also am a man under authority, having soldiers under me, and I say to this one, 'Go,' and he goes. And to another, 'Come,' and he comes; and to my bondservant, 'Do this, and he does *it*.'"
10. Jesus, having heard, marveled, and He said to the ones following, "Truly I say to you, I found from no one such great faith in Israel.
11. "I say to you that many will come from east and west and recline with Abraham and Isaac and Jacob in the kingdom of the heavens;
12. "But the sons of the kingdom will be cast into the outer darkness. Weeping and gnashing of teeth will be there."
13. And Jesus said to the centurion, "Go; as you believed, let it be for you." And his slave was healed in that hour.
14. And Jesus having entered into Peter's house, He saw his mother-in-law sick and running a fever.
15. And He took hold of her hand, and the fever left her, and she was raised up and served Him.
16. Evening having come, they brought to Him many demon-possessed, and

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He cast out the spirits with a word, and He healed all the ones having sickness.

17. So that the thing having been said through Isaiah the prophet might be fulfilled, saying, "He took all our diseases¹ and bore our ailments."

18. Having seen *the* crowd around Him, He urged *them* to depart into the other side.

19. And having approached, one scribe said to Him, "Teacher, I will follow you wherever you may go."

20. And Jesus says to him, "The foxes have dens, and the birds of the heaven nests, but the Son of man does not have *a place* where He might lay His head."

21. Another of His disciples said to Him, "Lord, permit me first to go and bury my father."

22. But Jesus says to him, "Follow Me, and allow the dead to bury their own dead."

23. And His having stepped into the boat, His disciples followed Him.

24. And behold, a great commotion² came about in the sea, for the boat to be covered under the waves, but He was sleeping.

25. And having approached, they roused Him, saying, "Lord, save *us*, we perish!"

26. And He says to them, "Why are you fearful, *ones* of little faith?" Then having arisen, He rebuked the wind and the sea, and a great calm occurred.

27. And the men marveled, saying, "How wonderful is this One, that the winds and the sea obey Him!"

28. And their having come into the other side, into the region of the Gadarenes, two *men* being demon-possessed met Him coming out of the tombs, very dangerous, so that no one could pass through that way.

29. And behold, they cried out, saying, "What *is it* to us and to You, Son of God? Did You come so much before *the* time to torment us?"

30. There was a herd of many pigs feeding at a distance from them.

31. The demons were calling on Him, saying, "If You cast us out, send us into the herd of pigs."

32. And He said to them, "Go!" They, having come out, went into the pigs. And behold, all the herd took off down the bank into the sea, and they perished in the waters.

33. The herders fled, and having gone into the city, they reported everything, and the things of the demon-possessed.

34. And behold, all the city went out to meet Jesus and, beholding Him, called

¹ Literally, "weaknesses."

² Or, "earthquake."

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on Him that He might pass over from their borders.

Chapter 9

1. And having stepped into a boat, He went across and came into His own city.
2. And behold, they were bearing to Him a paralytic laid upon a bed, and having seen their faith, Jesus said to the paralytic, "Take courage, child, your sins are forgiven."
3. And behold, certain of the scribes said in themselves, "This One blasphemeth."
4. And Jesus, having perceived their thoughts, said, "Why do you think evil in your hearts?"
5. "For which is easier, to say, 'Your sins are forgiven,' or, 'Arise and walk?'"
6. "But that you might know that the Son of Man has authority upon the earth to forgive sins—" Then He says to the paralytic, "Arise, take up your bed and go into your house."
7. And having arisen, he went into his house.
8. Having seen *this*, the crowds were afraid, and were glorifying God, the One having given such authority to men.
9. And Jesus, departing from there, saw a man being called Matthew, seated at the custom-house; and He says to him, "Follow Me." And having stood up, he followed Him.
10. And it came about, His being seated in the house, and behold, many tax collectors and sinners having come, they were reclining with Jesus and His disciples.
11. And the Pharisees, having seen *this*, were saying to His disciples, "Why does your Teacher eat with the tax collectors and sinners?"
12. He, having heard, said, "The strong do not need a healer, but the ones having ailments.
13. "Having gone, learn what this is: 'I want mercy and not sacrifice.' For I did not come to call *the* righteous, but sinners."
14. Then John's disciples came to Him, saying, "Why do we and the Pharisees fast, but Your disciples do not fast?"
15. And Jesus said to them, "The sons of the bridechamber are not able to mourn while the Bridegroom is with them, are they? There will come a day when the Bridegroom would be taken away from them, and then they will fast.
16. "No one puts an unshrunk patch on an old garment, for the piece takes from the garment and a bad rent occurs.
17. "Neither do they put new wine into old wineskins; if so, the wineskins are

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torn and the wine pours out and the wineskins are ruined. But they put new wine into new wineskins, and they both are preserved together.”

18. His saying these things to them, behold, one ruler, having come, bowed down to Him, saying that, “My daughter just now died. But having come, place your hand upon her, and she will live.”

19. And having arisen, Jesus and His disciples followed him.

20. And behold, a woman having a hemorrhage twelve years, having approached from behind, took hold of the hem of His garment.

21. For she was saying in herself, “If only I take hold of His garment, I will be saved.¹”

22. But Jesus, having turned and beholding her, said, “Take courage, daughter; your faith has saved¹ you.” And the woman was saved from that hour.

23. And having come into the house of the ruler, and beholding the flute players and the noisy crowd,

24. He was saying, “Withdraw, for the maiden did not die, but sleeps.” And they were laughing at Him.

25. When the crowd was sent out, having entered, He held her hand, and raised the maiden.

26. And this news went out into the whole of that land.

27. And Jesus going on from there, two blind *men* followed Him crying out and saying, “Have mercy on us, Son of David!”

28. Having entered into the house, the blind *men* approached Him, and Jesus says to them, “Do you believe that I am able to do this?” They say to Him, “Yes, Lord.”

29. Then He touched their eyes, saying, “According to your faith, let it happen to you.”

30. And their eyes were opened; and Jesus admonished them, saying, “See that no one knows.”

31. But having gone out, they spread abroad *about* Him in the whole of that land.

32. Their going out, behold, they brought a man mute, demon-possessed, to Him.

33. And the demon having been cast out, the mute spoke, and the crowds were amazed, saying, “Never was seen like this in Israel!”

34. But the Pharisees were saying, “In the ruler of the demons He casts out the demons.”

35. And Jesus went through all the cities and the towns, teaching in their synagogues and preaching the gospel of the kingdom and healing

¹ i.e., healed.

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all disease and all sickness.

36. Having seen the crowd, He felt compassion for them, because they were troubled and cast down as sheep not having a shepherd.

37. Then He says to His disciples, "The harvest *is* much, but the workers few.

38. "Therefore ask the Lord of the harvest that He might send workers into His harvest."

Chapter 10

1. And having called His twelve disciples, He gave them authority *over* unclean spirits, so as to cast them out, and to heal every disease and all sickness.

2. The names of the twelve apostles are these: Simon, the one being called Peter, and Andrew his brother, and Jacob, the *son* of Zebedee; and John, his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the tax collector; Jacob, the *son* of Alphaeus, and Thaddeus;

4. Simon the Canaanite¹, and Judas Iscariot, the one also having betrayed Him.

5. These, the twelve, Jesus sent, having ordered them, saying, "Do not go into the way of *the* Gentiles, and do not enter into a city of Samaritans.

6. "But go rather to the lost sheep of *the* house of Israel.

7. "Going, preach, saying that, 'The kingdom of the heavens has come near.'

8. "Heal *the ones* being sick, raise *the* dead, cleanse lepers, cast out demons. Freely you received, freely give.

9. "You may not procure silver nor gold nor copper into your belt,

10. "Nor a pouch for *the* way, nor two tunics, nor sandals, nor a staff, for the worker is worthy of his provision.

11. "Into whatever city or town you may enter, determine who in it is worthy; remain there until you should leave.

12. "Entering into the house, greet it.

13. "And if the house should be worthy, let your peace come upon it; but if it should not be worthy, let your peace return to you.

14. "And whoever may not receive you, nor hear your words, going outside the house or that city, shake off the dust of your feet.

15. "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgment than for that city.

16. "Behold, I send you as sheep in the midst of wolves; therefore become prudent as snakes and innocent² as doves.

¹ A name meaning "Zealot."

² Or, "uncontaminated."

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17. "Watch out for men, for they will deliver you unto *the* councils and they will whip you in their synagogues.
18. "And you will be brought before governors and kings for My sake unto a witness to them and to the Gentiles.
19. "But when they deliver you, do not be anxious, how or what you might say; for it will be given to you in that hour, what you might say.
20. "For you are not the ones speaking, but the Spirit of your Father speaking¹ in you.
21. "Brother will deliver brother unto death, and a father, a child; and children will rise up against parents and put them to death.
22. "And you will be hated by all for My name. But the one having been patient unto *the* end, this one will be saved.
23. "When they should persecute you in this city, flee into the other; for truly I say to you, you will not complete the cities of Israel until the Son of man should come.
24. "A disciple is not over his teacher, nor a bondservant over his lord.
25. "*It is* sufficient for the disciple that he should become like his teacher and the bondservant like his lord. If they called the master of the house Beelzebul, how much more his household?
26. "Therefore do not fear them, for nothing is hidden which will not be revealed, and secret which will not be known.
27. "That which I say to you in the dark, speak in the light; and that which you hear into the ear, preach upon the housetops.
28. "And do not be afraid of the ones killing the body, but not able to kill the soul. But fear rather the One being able to destroy both the soul and body in Gehenna.
29. "Are not two sparrows sold for an assarion²? And one of them will not fall upon the earth without *the knowledge of* your Father.
30. "But the hairs of your head are all also numbered.
31. "Therefore do not fear; you are better than many sparrows.
32. "Therefore, every one who will profess in Me before men, I will also profess in him before My Father, the One in the heavens.
33. "But whoever, if he should deny Me before men, I will also deny him before My Father, the One in the heavens.
34. "Do not suppose that I came to bring peace upon the earth; I did not come to bring peace, but a sword.
35. "For I came to divide a man against his father, and a daughter against her mother, and a bride against her mother-in-law.

¹ Literally, "...Father, the One speaking"

² The smallest coin then in circulation.

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36. "And the household of a man *will be* his enemies.
37. "The one loving father or mother over Me is not worthy of Me, and the one loving son or daughter over Me is not worthy of Me.
38. "And whoever does not take his cross and follow after Me is not worthy of Me.
39. "The one having found his soul will lose it, and the one having lost his soul for My sake will find it.
40. "The one receiving you receives Me, and the one receiving Me, receives the One having sent Me.
41. "The one receiving a prophet unto *the* name of a prophet will receive a prophet's reward, and the one receiving *the* righteous unto the name of a righteous *one* will receive *the* reward of *the* righteous.
42. "And whoever may give one of the least of these just a drink of a cup of cold *water* unto *the* name of a disciple, truly I say to you, he may not lose his reward."

Chapter 11

1. It came about when Jesus finished directing His twelve disciples, He went across from there to teach and to preach in their cities.
2. John, having heard in the prison the works of Christ, having sent two of his disciples,
3. He asked Him, "Are you the One coming, or do we look for another?"
4. And having answered, Jesus said to them, "Having gone, report to John what you hear and you see.
5. "Blind recover sight and lame ones walk; lepers are cleansed and deaf ones hear and dead ones are raised and poor ones are brought good news.
6. "And blessed is he who may not be offended in Me."
7. These going, Jesus began to say to the crowds about John, "What did you go out into the desert to behold? A reed being rocked by the wind?
8. "But what did you go out to see? A man clothed in soft things? Behold, the ones wearing soft things are in the houses of the kings.
9. "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.
10. "This it is concerning Whom it has been written: 'Behold I send my messenger before Your face, who will prepare Your way before You.'
11. "Truly I say to you, among *men* born of women has not arisen *one* greater than John the Baptist. But the least in the kingdom of the heavens is greater than he.
12. "From the days of John the Baptist until now the kingdom of the heavens

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suffers violence, and violent *ones* plunder it.

13. "For all the prophets and the law prophesied until John;

14. "And if you want to receive *it*, this is Elijah, the one *who was* going to come.

15. "The one having ears, let him hear.

16. "To what will I compare this generation? It is like children sitting in the market place, who *are* calling to each other.

17. "They say, 'We played the flute to you, and you did not dance; we mourned, and you did not lament.'

18. "For John came neither eating nor drinking, and you say, 'He has a demon.'

19. "The Son of man came eating and drinking, and you say, 'Behold, a man, a glutton and a drunkard, a friend of tax collectors and sinners.' And Wisdom is justified from her works."

20. Then He began to reproach the cities in which most of His works of power came about, because they did not repent.

21. "Woe to you, Chorazin! Woe to you, Bethsaida! Because if the works of power happened in Tyre and Sidon which happened in you, they *would have* repented long ago in sackcloth and ashes!

22. "Nevertheless, I say to you, it will be more bearable for Tyre and Sidon in a day of judgment than for you.

23. "And you, Capernaum, are you not lifted up to heaven? You will descend as far as Hades, because if the works of power happened in Sodom which happened in you, it *would have* remained until today!

24. "Nevertheless, I say to you that it will be more bearable for *the* land of Sodom in a day of judgment than for you."

25. In that time, having answered, Jesus said, "I confess to You, Father, Lord of the heaven and the earth, that You hid these things from *the* wise and intelligent, and revealed them to *the* immature.

26. "Yes, Father, because thus it became pleasing before You.

27. "All things were handed over to Me from My Father; and no one fully knows the Son except the Father, nor does anyone fully know the Father except the Son, and *those* to whom the Son wishes to reveal *Him*.

28. "Come to Me, all the ones laboring and burdened, and I will give you rest.

29. "Take My yoke upon you, and learn from Me, because I am gentle and humble as to heart; and you will find rest for your souls.

30. "For My yoke *is* good, and My burden is light."

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Chapter 12

1. In that time Jesus went through the grain fields on the Sabbath¹, and His disciples were hungry and began to pick heads of grain and eat.
2. But the Pharisees, having seen, said to Him, "Behold, your disciples do what is not right to do in a Sabbath."
3. But He said to them, "Do you not know what David did when he and the ones with him were hungry?"
4. "How he went into the house of God and ate the show bread, which he *was* not being allowed to eat, nor the ones with him, except the priests only?"
5. "Or did you not read in the law that on the Sabbaths the priests in the temple violate the Sabbath and are without guilt?"
6. "But I say to you that a *thing* greater than the temple is here.
7. "If you had known what is: 'I want mercy and not sacrifice,' you *would not have* condemned the guiltless.
8. "For the Son of Man is Lord of the Sabbath."
9. And having gone away, He entered into their synagogue.
10. And behold, a man having a withered hand. And they asked Him, saying, "Is it right to heal on the Sabbath?" That they might accuse Him.
11. He said to them, "Who from you is a man who has one sheep, and if this one should fall into a pit on the Sabbath, will not seize it and raise *it*?"
12. "How much does a man differ from a sheep? So then it is right on the Sabbath to do good."
13. Then He says to the man, "Stretch out your hand." And he stretched *it* out and it was restored whole as the other *hand*.
14. Having gone out, the Pharisees took counsel against Him, how they might destroy Him.
15. But Jesus, having known, withdrew from there, and many followed Him, and He healed them all,
16. And He admonished them that they should not make Him manifest,
17. So that the thing having been spoken through Isaiah the prophet might be fulfilled, saying,
18. "Behold My Boy Whom I selected, My Beloved, unto Whom My soul was pleased. I will place My Spirit upon Him, and He will declare judgment to the nations.
19. "He will not argue nor cry out, nor will one hear His voice in the streets.
20. "A bruised reed He will not break, and a smoldering wick He will not quench, until He may send out judgment unto victory.
21. "And by His name nations will hope."

¹ Literally, "Sabbaths."

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22. Then *a man* being demon possessed was brought to Him, blind and mute, and He healed him, for the mute to speak and to see.
23. And all the crowds were amazed, and were saying, "Is this not the Son of David?"
24. But the Pharisees, having heard, said, "This One does not cast out the demons except in Beelzebul, ruler of the demons."
25. Knowing their thoughts, He said to them, "Every kingdom having been divided against itself is brought to ruin, and every city or house having been divided against itself will not stand.
26. "And if Satan casts out Satan, he is divided against himself. Then how will his kingdom stand?
27. "And if I cast out the demons in Beelzebul, in whom do your sons cast *them* out? Therefore they will be your judges.
28. "But if I cast out the demons in *the* Spirit of God, then the kingdom of God came upon you.
29. "Or how is one able to enter into the house of the strong and take away his vessels, if he should not first bind the strong one? And then he will plunder his house.
30. "The one not being with Me is against Me; and the one not gathering with Me scatters.
31. "Therefore this I say to you, every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven.
32. "And whoever, if he should say a word against the Son of man, it will be forgiven to him. But whoever, if he should speak against the Holy Spirit, it will not be forgiven to him, neither in this age nor in the one coming.
33. "Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, for the tree is known from the fruit.
34. "Offspring of vipers, how are you able to speak good things, being evil? For from the abundance of the heart the mouth speaks.
35. "The good man puts out good things from the good treasure, and the evil man puts out evil from the evil treasure.
36. "I say to you that every idle word which men will speak, they will render an account for it in a day of judgment.
37. "For from your words you will be justified, and from your words you will be condemned."
38. Then certain of the scribes and Pharisees answered Him, saying, "Teacher, we want to see a sign from You."
39. But having answered, He said to them, "An evil and adulterous generation seeks a sign, and a sign will not be given them except the sign of Jonah the prophet;
40. "For just as Jonah was in the belly of the sea monster three days and three

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nights, so also the Son of man will be in the heart of the earth three days and three nights.

41. "Men, Ninevites, will stand up in the judgment with this generation and will condemn it, because they repented into the proclamation of Jonah, and behold, more than Jonah *is* here.

42. "*The* queen of *the* South will be raised in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon *is* here.

43. "When the unclean spirit comes out from the man, it goes through waterless places seeking rest and does not find *it*.

44. "Then it says, 'I will return into my house from where I came out.' And having come, it finds *it* being vacant, swept and in order.

45. "Then it goes and takes with itself seven other spirits more evil than itself, and having entered, it dwells there. And the last *state* of that man becomes worse than the first. Thus it will also be for this evil generation."

46. His yet speaking to the crowds, behold, His mother and brothers had stood outside, seeking to speak to Him.

47. A certain one said to Him, "Behold, Your mother and Your brothers have stood outside seeking to speak to You."

48. But having answered, He said to the one speaking to Him, "Who is My mother? And who are My brothers?"

49. And having stretched forth His hand toward His disciples, He said, "Behold My mother and My brothers!"

50. "For whoever may do the will of My Father, the One in *the* heavens, he is My brother and sister and mother."

Chapter 13

1. In that day, Jesus went out of the house *and* was sitting beside the sea.

2. And were gathered to Him many crowds, so that He stepped¹ into a boat to sit, and all the crowd stood upon the shore.

3. And He spoke many things to them in parables, saying, "Behold, the sower went out to sow,

4. "And in his sowing, some *seed* fell beside the road, and the birds having come, they ate them.

5. "Other fell upon the rocky places where it was not having much earth, and immediately it sprang up, because it did not have depth of earth.

6. "But the sun having risen, it was scorched, and because it did not have root, it dried up.

¹ Literally, "having stepped..."

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7. "Other fell upon the thorns, and the thorns rose up and choked them.
8. "Other fell upon the good ground and gave fruit, some a hundred, some sixty and some thirty.
9. "The one having ears, let him hear."
10. And having approached, the disciples said to Him, "Why do You speak to them in parables?"
11. He, having answered, said to them, "It has been given to you to know the mysteries of the kingdom of the heavens, but to those it has not been given.
12. "For whoever has, it will be given to him, and he will abound; but whoever does not have, even what he has will be taken away from him.
13. "Therefore I speak to them in parables, because seeing, they do not see; and hearing they do not hear; neither do they understand.
14. "And the prophecy of Isaiah is fulfilled by them, the one saying, 'A hearing you will hear, and may not understand; and seeing you will see and may not know.
15. "'For the heart of this people grew fat, and with the ears they listened heavily, and they closed their eyes, lest they might see with the eyes and hear with the ears, and understand with the heart, and return, and I will heal them.'
16. "But blessed *are* your eyes, because they see; and your ears, because they hear.
17. "For truly I say to you that many prophets and righteous ones longed to see what you see, and did not see, and to hear what you hear, and did not hear.
18. "Now hear the parable of the one having sown:
19. "Every one hearing the word of the kingdom and not understanding *it*, the evil one comes and takes away the *seed* sown in his heart; this is the *seed* having been sown beside the road.
20. "But the *seed* having been sown upon the rocky places, this is the one hearing the word of God and immediately receiving it with joy,
21. "But he does not have root in himself, but is temporary; tribulation having come, or harassment, because of the word, immediately he is caused to stumble.
22. "And the *seed* having been sown into the thorns, this is the one hearing the word, and the cares of the age and the deceit of riches choke the word, and it becomes unfruitful.
23. "but the *seed* having been sown upon the good ground, this is the one hearing the word and understanding *it*, who really makes fruit; one makes a hundred, another sixty, and another thirty."
24. He set another parable before them, saying, "The kingdom of the heavens was like a man sowing good seed in his field.
25. "In the *time* of men to sleep, his enemy came and sowed darnel between

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the grain¹, and left.

26. "When the plant sprouted and made fruit, then the darnel was apparent.

27. "The bondservants of the master of the house, having approached, said to him, 'Lord, did you not sow good seed in your field? How then does it have darnel?'

28. "He said to them, 'A man, an enemy, did this.' But the bondservants say to him, 'Do you want therefore *that*, having gone forth, we should gather them?'

29. "But he said, 'No, lest, gathering the darnel, you should uproot the grain together with them.

30. "'Allow both to grow together until the harvest, and in *the* time of harvest I will say to the reapers, 'Gather first the darnel and bind them into bundles to burn them, but gather the grain into my barn.'"

31. He set another parable before them, saying, "The kingdom of the heavens is like a mustard seed, which a man having taken, he planted in his field.

32. "Which is smaller than all the seeds, but when it may grow, it is greater than the vegetables, and becomes a tree, for the birds of heaven to come and nest in its branches."

33. Another parable He spoke to them: "The kingdom of the heavens is like leaven, which having taken, a woman hid into three measures of flour until *the* whole was leavened."

34. All these things Jesus spoke in parables to the crowds, and without parables He spoke nothing to them.

35. So that the thing having been spoken through the prophet might be fulfilled, saying, "I will open My mouth in parables, I will put forth hidden things from *the* foundation of *the* world."

36. Then having gone away from the crowds, He came into the house, and His disciples approached Him, saying, "Explain to us the parable of the darnel of the field."

37. Having answered, He said, "The One sowing the good seed is the Son of man;

38. "The field is the world. The good seed, they are the sons of the kingdom. The darnel is the sons of the evil one.

39. "The enemy, the one having sowed them, is the devil. The harvest is the consummation of the age. The reapers are angels.

40. "So then, just as the darnel is gathered and burned with fire, thus it will be in the consummation of the age.

41. "The Son of man will send forth His angels, and they will gather from His kingdom all the stumbling blocks and the ones doing lawlessness,

¹ The same word is used of either wheat or barley, and so throughout the chapter.

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42. "And will cast them into the furnace of fire; weeping and gnashing of teeth will be there.
43. "Then the righteous will shine forth as the sun in the kingdom of their Father. The one having ears, let him hear.
44. "The kingdom of the heavens is like a treasure hidden in the field, which a man, having found, hid, and from the joy of it goes, sells all that he has, and buys that field.
45. "Again, the kingdom of the heavens is like a man, a merchant, seeking beautiful pearls.
46. "Finding one precious pearl, having gone away, he has sold all that he was having and he bought it.
47. "Again, the kingdom of the heavens is like a net having been cast into the sea, and having gathered *fish* from every kind.
48. "Which, when it was filled, taking up upon the shore and having sat, they gathered the good into containers, but the bad they threw out.
49. "Thus it will be in the consummation of the age: the angels will go out and separate the evil from the midst of the righteous,
50. "And will cast them into the furnace of fire. Weeping and gnashing of teeth will be there.
51. "Did you understand all these things?" They say to Him, "Yes."
52. He said to them, "Therefore every scribe having studied the kingdom of the heavens is like a man, a householder, who takes from his treasure things new and old."
53. And it came about when Jesus finished these parables, He moved from there.
54. And having come into His homeland, He was teaching them in the synagogue, for them to be amazed and to say, "Where *do* the wisdom and the acts of power *come* to this One from?"
55. "Is this not the son of the carpenter? *Is* not His mother called Mary and His brothers, Jacob and Joseph and Simon and Judas?"
56. "And His sisters, are they not all with us? So then, from where *did* all these things *come* to Him?"
57. And they were offended in Him. But Jesus said to them, "A prophet is not without honor except in the homeland and in his house."
58. And He did not do many acts of power there through their unbelief.

Chapter 14

1. In that time Herod the tetrarch heard the report of Jesus.
2. And he said to his slaves, "This is John the Baptist; he was raised from the dead and therefore these acts of power are worked in him."

MATTHEW 14

3. For Herod, having seized John, bound him and placed *him* in prison, because of Herodias the wife of Philip his brother.
4. for John was saying to him, "It is not right for you to have her."
5. And wanting to kill him, he was afraid of the crowd, because they held him as a prophet.
6. But *the* birthday of Herod having come, the daughter of Herodias danced in the midst and pleased Herod.
7. So that he agreed with an oath to give to her whatever she might ask.
8. Who, having been induced by her mother, said, "Give me here upon a platter the head of John the Baptist."
9. And having been distressed, the king, because of the oath and the ones reclining together, ordered *it* to be given.
10. And having sent, he beheaded John in the prison.
11. And his head was brought upon a platter and was given to the girl, and she took *it* to her mother.
12. And having approached, his disciples took up the corpse and buried it, and having come, they reported it to Jesus.
13. Having heard, Jesus retired from there in a boat into a desert place by Himself. And having heard, the crowd followed Him by land from the cities.
14. And having come out *of the boat*, He saw a big crowd and felt compassion for them and healed their sick.
15. Evening having come, His disciples came to Him, saying, "The place is a desert, and the time *for a meal* already passed. Release the crowds that, having gone away into the towns, they may buy food for themselves,"
16. But Jesus said to them, "They do not need to go away; you give them *something* to eat."
17. But they say to Him, "We do not have *anything* here, except five loaves and two fish."
18. But He said, "Bring them here to Me."
19. And having ordered the crowds to recline upon the grass, having taken the five loaves and the two fish, having looked up into the heaven, he blessed *the food*, and having broken the loaves, He gave *them* to the disciples, and the disciples to the crowds.
20. And they all ate and were filled, and they took up the leftover fragments, twelve baskets full.
21. There were about five thousand men eating, besides women and children.
22. And immediately He compelled the disciples to embark into the boat and to go before Him unto the other side, until He should send the crowds away.
23. And having sent the crowds away, He went up into the mountain by Himself to pray. Evening having come, only He was there.

MATTHEW 14

24. But the boat was already being pushed off many stadia¹ from the land, being beaten by waves, for the wind was contrary.
25. At the fourth watch of the night He came to them, walking upon the sea.
26. The disciples, having seen Him walking upon the sea, were disturbed, saying that, "It is a ghost!" And they cried out from fear.
27. But immediately Jesus spoke to them, saying, "Take courage; it is I; do not fear."
28. Having answered to Him, Peter said, "Lord, if it is You, command me to come to You upon the water."
29. He said, "Come!" And having descended from the boat, Peter walked upon the water and came toward Jesus.
30. But seeing the wind, he was afraid, and having begun to sink, he cried out, saying, "Lord, save me!"
31. Immediately Jesus, having stretched forth the hand, seized him and says to him, "O *you* of little faith, why did you doubt?"
32. And *their* having gone up into the boat, the wind abated.
33. The ones in the boat worshiped Him, saying, "Truly you are *the* Son of God."
34. And having crossed over, they came upon the land into Gennesaret.
35. And the men of that place, having known Him, sent *word* into all that surrounding area, and brought all the ones having evils to Him.
36. And they were calling on Him that they might only lay hold of the hem of His garment; and all who lay hold were saved².

Chapter 15

1. Then Pharisees and scribes from Jerusalem approached Jesus, saying,
2. "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."
3. Having answered, He said to them, "Why do you transgress the commandment of God through your tradition?"
4. "For God said, 'Honor the father and mother, and the one speaking evil of father or mother, let him come to an end with death.'
5. "But you say, 'Whoever may say to the father or mother, "Whatever you might be helped by from me *is* a gift to God,"
6. "'He will not honor his father.' And you invalidate the word of God by your tradition.
7. "Hypocrites, Isaiah prophesied well about you, saying,

¹ A stadion is about 600 ft.

² i.e., were cured

MATTHEW 15

8. “This people honors Me with the lips, but they keep their heart far away from Me.
9. “Vainly they worship Me, teaching *as* teachings commandments of men.”
10. And having summoned the crowd, He said to them, “Listen and understand:
11. “Not the thing entering into the mouth makes the man common¹, but the thing going forth from the mouth, this makes the man common.”
12. Then, approaching, the disciples say to Him, “Do you know that the Pharisees, having heard the message, were offended?”
13. Having answered, He said, “Every plant which My heavenly Father did not plant will be uprooted.
14. “Leave them alone. They are blind guides; but if blind leads blind, both will fall into a pit.”
15. Having answered, Peter said to Him, “Explain the parable to us.”
16. Jesus said, “Are you still void of understanding also?
17. “Do you not understand that everything entering into the mouth goes on into the stomach and is cast into a toilet?
18. “But the things going forth from the mouth come out of the heart; those things make the man common.
19. “For from the heart come evil reasonings, murders, adulteries, immoralities, frauds, false witnesses, blasphemies.
20. “These are the things making the man common; to eat with unwashed hands does not make the man common.”
21. And having gone out from there, Jesus withdrew into the parts of Tyre and Sidon.
22. And behold, a Canaanite *woman* from that border, having come, cried out, saying, “Have mercy on me, Lord, Son of David! My daughter is evilly demon-possessed.”
23. But He did not answer her a word. And approaching, His disciples were asking Him, saying, “Dismiss her, because she cries after us.”
24. But having answered, He said, “I was not sent, except unto the lost sheep of *the* house of Israel.”
25. But having come, she was worshiping² Him, saying, “Lord, help me!”
26. But He, having answered, said, “It is not good to take the children’s bread and cast it to the dogs.”
27. But she said, “Yes, Lord, for even the dogs eat from the crumbs, the ones falling from the table of their master.”

¹ Meaning unacceptable to God, and so throughout the chapter

² Or, “prostrating herself before...”

MATTHEW 15

28. Then having answered, Jesus said to her, "O woman, your faith *is* great. Let it be to you as you desire." And her daughter was healed from that hour.

29. And having passed over from there, Jesus came by the Sea of Galilee, and having gone up into the mountain, He was sitting there.

30. And many crowds came to Him, having with themselves *the* lame, blind, crippled, mute and many others, and they laid them beside His feet, and he healed them,

31. So as to amaze the crowd, seeing *the* mute speaking, *the* crippled whole, and *the* lame walking, and *the* blind seeing. And they glorified the God of Israel.

32. Jesus, having summoned His disciples, said, "I feel compassion for the crowd, because *it has been* already three days; they wait for Me, and they do not have anything to eat; and I do not want to dismiss them hungry; they might faint in the way."

33. And the disciples say to Him, "From where in a desert *will we get* enough bread so as to feed such a crowd?"

34. And Jesus says to them, "How many loaves do you have?" They said, "Seven, and a few little fish."

35. And having commanded the crowd to recline on the ground,

36. He took the seven loaves and the fish and, having given thanks, he broke and was giving *them* to the disciples, and the disciples to the crowds.

37. And all ate and were filled. And they took up seven baskets full of the leftover pieces.

38. The ones eating were four thousand men, besides women and children.

39. And having dismissed the crowds, He got into the boat and went unto the borders of Magadan.

Chapter 16

1. And having approached, the Pharisees and Sadducees, testing, asked Him to show a sign from heaven to them.

2. But having answered, He said to them, "Evening having come, you say, 'Fair weather, for the sky *is* fiery red.'

3. "And at morning, 'Wintry weather today, for the sky *is* fiery red, gloomy.' You know how to distinguish the face of the sky, but the signs of the times you cannot.¹

4. "An evil and adulterous generation seeks after a sign, and a sign will not be given to it, except the sign of Jonah." And having left them behind, He went

¹ Verses two and three may be a later addition. They do not appear in all manuscripts.

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away.

5. And having come into the other side, the disciples forgot to take bread.

6. Jesus said to them, "Look, and watch out for the leaven of the Pharisees and Sadducees."

7. They were debating among themselves, saying that, "We did not take bread."

8. But having known, Jesus said, "Why do you debate among yourselves, *ones of* little faith, because you do not have bread?"

9. "Do you still not understand nor remember the five loaves of the five thousand and how many baskets you took?"

10. "Nor the seven loaves of the four thousand and how many large baskets you took?"

11. "How do you not understand that I did not speak to you about bread, but watch out for the leaven of the Pharisees and Sadducees?"

12. Then they perceived that He did not say to watch out for the leaven of the bread, but the teaching of the Pharisees and Sadducees.

13. Jesus having come into the portion of Caesarea Philippi, He was asking His disciples, saying, "Who do men say the Son of man to be?"

14. They said, "Some, John the Baptist; others, Elias¹; others, Jeremiah or one of the prophets."

15. He says to them, "But who do you say Me to be?"

16. Having answered, Simon Peter said, "You are the Christ, the Son of the living God."

17. Having answered, Jesus said to him, "You are blessed, Simon Barjona, because flesh and blood did not reveal *it* to you, but My Father, the One in the heavens.

18. "And I say to you that you are Peter,² and upon This, the Rock³, I will build My assembly, and *the* gates of Hades will not overpower her.

19. "I will give to you the keys of the kingdom of the heavens, and what you may bind upon the earth will be bound in the heavens, and what you may loose upon the earth will be loosed in the heavens."

20. Then He ordered the disciples that they should say to no one that He is the Christ.

21. From then Jesus began to show His disciples that it is necessary for Him to go into Jerusalem and suffer many things from the elders and the high priests and scribes, and to be put to death and to be raised the third day.

22. And having taken Him, Peter began to rebuke Him, saying, "*God be*

¹ i.e., Elijah

² Or, "A rock." The word means a large stone or small boulder.

³ The word refers to bedrock or a cliff; immovable rock.

MATTHEW 16

merciful to You, Lord; this will not be to You!”

23. But having turned, He said to Peter, “Go behind me, Satan! You are a stumbling block to Me, because you do not consider the things of God, but the things of men.”

24. Then Jesus said to His disciples, “If anyone wants to come behind Me, let him deny himself and take up his cross and follow Me.

25. “For whoever may wish to save his soul will lose it; but whoever may lose his soul for My sake, will find it.

26. “For what will it profit a man if he should gain the whole world, but lose his soul? Or what will a man give *as* exchange for his soul?

27. “For the Son of man is going to come in the glory of His Father with His angels, and then He will repay each one according to his practice.

28. “Truly I say to you that there are certain ones standing here who may not taste death until they should see the Son of man coming in His kingdom.”

Chapter 17

1. And after six days Jesus takes Peter and Jacob and John his brother, and leads them up into a high mountain by themselves.

2. And He was transfigured before them, and His face shone as the sun; His garments became white as the light.

3. And behold, Moses and Elijah appeared to them, conversing with Him.

4. Having answered, Peter said to Jesus, “Lord, it is good for us to be here; if You want, I will make here three tents, one for You and one for Moses and one for Elijah.”

5. His yet speaking, behold, a bright cloud shaded them, and behold, a voice from the cloud, saying, “This is My beloved Son, in Whom I am pleased; hear Him.”

6. And having heard, the disciples fell upon their face and feared greatly.

7. And having approached, Jesus also, having taken hold of them, said, “Arise, and do not fear.”

8. Having lifted their eyes, they saw no one but He, Jesus, alone.

9. And their descending from the mountain, Jesus commanded them, saying, “Tell no one the vision until the Son of man should be raised from the dead.”

10. And the disciples asked Him, saying, “Then why do the scribes say that it is necessary for Elijah to come first?”

11. Having answered, He said, “Elijah indeed comes, and he will restore all things;

12. “But I say to you that Elijah already came, and they did not know him, but did in him whatever they wanted; thus also the Son of man is going to suffer from them.”

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13. Then the disciples understood that He spoke to them concerning John the Baptist.

14. And having come to the crowd, a man approached Him kneeling before Him,

15. And saying, "Lord, be merciful to my son, because he is moonstruck and suffering badly, for many times he falls into the fire and many time into the water;

16. "And I brought him to Your disciples, and they were not able to heal him."

17. Having answered, Jesus said, "O unfaithful and perverse generation, how long will I be with you? How long will I put up with you? Bring him here to Me."

18. And Jesus rebuked him, and the demon came out from him, and the boy was healed from that hour.

19. Then coming to Jesus privately, the disciples said, "Why were we not able to cast him out?"

20. And He says to them, "Through your little faith; for truly I say to you, if you should have faith as a mustard seed, you will say to this mountain, 'Move from here to there!' And it will move, and nothing will be impossible to you.

21.¹

22. Their being gathered in Galilee, Jesus said to them, "The Son of man is going to be betrayed into *the* hands of men;

23. "And they will kill Him, and on the third day He will be raised." And they were deeply grieved.

24. Their having entered into Capernaum, the ones receiving the two drachma *tax* approached Peter and said, "Does your Teacher not pay the two drachma *tax*?"

25. He says, "Yes." And having entered into the house, Jesus anticipated him, saying, "What do you reckon, Simon? From whom do the kings of the earth receive payments or tax? From their sons or from the foreigners?"

26. *Peter* having said, "From the foreigners," Jesus said to him, "Then the sons are free.

27. "But in order that we might not offend them, having gone unto *the* sea, cast a fish hook and having gone up, take the first fish, and having opened his mouth, you will find a stater¹. Having taken that, give *it* to them for Me and you."

¹ Some later manuscripts add v. 21: "But this kind does not go out except by prayer and fasting."

¹ A silver coin valued at four drachmas.

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Chapter 18

1. In that hour the disciples came to Jesus saying, "Who, then, is greatest in the kingdom of the heavens?"
2. And having called a child, He placed it in their midst,
3. And said, "Truly I say to you, unless you should be converted and become as the children, you will not enter into the kingdom of the heavens.
4. "So whoever should humble himself as this child, this one is the greatest in the kingdom of the heavens.
5. "And whoever should receive one such child upon My name, he receives Me.
6. "But whoever should cause one of the smallest of these, the ones believing into Me, to stumble, it is better for him that a large millstone should be hung around his neck and he should be cast into the open sea.
7. "Woe to the world for stumbling blocks! For it is necessary for stumbling blocks to come, but woe to the man through whom the stumbling block comes!
8. "If your hand or your foot causes you to stumble, cut it off and cast *it* from you; It is better¹ for you to enter into life crippled or lame, than, having two hands or two feet, to be cast into the eternal fire.
9. "And if your eye causes you to stumble, take it and cast it from you; it is better¹ for you to enter into life one-eyed than, having two eyes, to be cast into the Gehenna of fire.
10. "See *that* you do not belittle these little ones; for I say to you that their angels in heaven always look at the face of My Father, the One in *the* heavens.
11. ²
12. "What do you think? If a hundred sheep should come to certain man, and one of them should wander away, will he not leave the ninety-nine alone upon the mountain and, having gone forth, seek the one wandering?
13. "And if he should come to find it, truly I say to you that he rejoices over it more than over the ninety-nine, the ones not strayed.
14. "Thus it is not *the* wish before your Father, the One in *the* heavens, that one of the least of these should be lost.
15. "If your brother should sin, go, rebuke him between you and him only. If he should hear you, you gained your brother.
16. "But if he does not hear, take with you one or two others, that by *the* mouth of two or three witnesses every word may be established.

¹ Literally, "well."

² There is no verse 11 in the most reliable manuscripts.

MATTHEW 18

17. "But if he should pay no heed to them, speak to the assembly; and if he should pay no heed to the assembly, let him be to you as a Gentile and a tax-collector.

18. "Truly I say to you, whatever you should bind upon the earth will be bound in heaven, and whatever you should loose upon the earth will be loosed in heaven.

19. "Again I say to you that if two of you should agree upon the earth about every matter which they should ask, it will come about for them from My Father, the One in *the* heavens.

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

21. Then having approached, Peter said to Him, "Lord, how many times will my brother sin against me, and I will forgive him? Until seven times?"

22. Jesus says to him, "I do not say to you until seven times, but until seventy-seven¹ times.

23. "Therefore the kingdom of the heavens was likened to a man, a king, who wanted to settle an account with his bondservant.

24. "His having begun to settle *it*, a debtor of ten thousand talents was brought to him.

25. "His not having *the means* to repay, the lord ordered him to be sold, and the wife, and the children, and everything he has, and to be repaid.

26. "Then the bondservant, having fallen, was prostrating himself, saying, 'Be longsuffering with me, and I will repay all to you.'

27. "Having had compassion, the lord of that bondservant released him and forgave the loan to him.

28. "But having gone out, that bondservant found one of his fellow bondservants who owed to him a hundred denarii, and, having taken hold of him, was choking *him*, saying, 'Repay what you owe!'

29. "His fellow bondservant, having fallen, was calling on him, saying, 'Be longsuffering with me, and I will repay you.'

30. "But he did not want to, but having departed, he cast him into prison until he should repay that which *was* owing.

31. "His fellow bondservants, having seen the things having happened, were very grieved, and having come *to him*, they detailed to their own lord all the things having happened.

32. "Then having summoned him, his lord says to him, 'Wicked bondservant, all that debt I forgave to you, since you called upon me;

33. "'Was it not necessary also for you to have mercy on your bondservant, as I had mercy on you?'

¹ Or possibly, "seventy times seven."

MATTHEW 18

34. "And, having been angered, his lord gave him over to the torturers until he should repay the *amount* owing.

35. "Thus also My heavenly Father will do to you, if each should not forgive his brother from your heart."

Chapter 19

1. And it came about when Jesus finished these words, He departed from Galilee and came into the borders of Judea beyond the Jordan.

2. And many crowds followed Him, and He healed them there.

3. And Pharisees came to Him, testing Him and saying, "Is it right for a man to release his wife for every reason?"

4. Having answered, He said, "Did you not read that the One having created from *the* beginning made them male and female?

5. "And said, 'On account of this a man will leave father and mother and will be bound to his wife, and the two will be unto one flesh.'

6. "So that they are no longer two, but one flesh. So what God put together, let man not separate."

7. They say to Him, "Why then did Moses command to give a paper of divorce and release her?"

8. He says to them that, "Moses, from your hard-heartedness, permitted you to release your wives, but from *the* beginning it has not been so.

9. "I say to you that whoever should release his wife, except for immorality, and marry another commits adultery.¹"

10. The disciples say to Him, "If the situation of the husband with the wife is thus, it does not benefit to marry."

11. He said to them, "Not all take in this word, but *those* to whom it has been given;

12. "For there are eunuchs who became thus from the womb of *the* mother, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the kingdom of the heavens. The one being able to take it in, let him take it in."

13. Then children were brought to Him that he might lay hands upon them and pray; but the disciples rebuked them.

14. But Jesus said, "Let the children go, and do not hinder them to come to Me; for of such as these is the kingdom of the heavens."

15. And having laid hands on them, He left from there.

16. And behold, one approaching Him said, "Teacher, what good thing might I do that I may have eternal life?"

¹ Or, "makes her commit adultery." Manuscripts differ.

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17. He said to him, "Why do you ask me about good? One is good. But if you want to enter into life, keep the commandments."

18. He says to Him, "What ones?" Jesus said, "You will not murder; You will not commit adultery; You will not steal; You will not bear false witness;

19. "Honor *your* father and mother; and, you will love your neighbor as yourself."

20. The young man says to Him, "All these I kept from my youth; what do I yet lack?"

21. Jesus said to him, "If you want to be complete, go, sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me."

22. But the young man, having heard the message, went away being grieved; for he was having much property.

23. Jesus said to His disciples, "Truly I say to you that a rich *man* will hardly enter the kingdom of the heavens.

24. "Again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich *man* to enter into the kingdom of God."

25. Having heard, the disciples were being greatly astonished, saying, "Who, then, is able to be saved?"

26. Having looked *at them*, Jesus said to them, "With men this is impossible, but with God all things *are* possible."

27. Then having answered, Peter said to Him, "Behold, we left all and followed you; what, then, will be for us?"

28. Jesus said to them, "Truly I say to you that you, the ones having followed Me, in the regeneration, when the Son of man may sit upon His throne of glory, you also will sit upon twelve thrones, judging the twelve tribes of Israel.

29. "And everyone who has left houses or brothers or sisters or father or mother or children or fields for the sake of My name, will receive a hundredfold, and will inherit eternal life.

30. "But many first will be last, and last, first.

Chapter 20

1. "For the kingdom of the heavens is like a man, a householder, who went out at early morning to hire workers into his vineyard.

2. "Having agreed with the workers for a denarius *for* the day, he sent them into his vineyard.

3. "And having gone out about *the* third hour, he saw others standing idle in the marketplace.

4. "And to those he said, 'You also go into the vineyard, and what may be

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right I will give to you.’

5. “He went again, and having gone out about *the* sixth and ninth hour, he did the same.

6. “About the eleventh hour, having gone out, he found others standing, and he says to them, ‘Why have you stood here the whole day idle?’

7. “They say to him, ‘Because no one hired us.’ He says to them, ‘You go also into the vineyard.’

8. “Evening having come, the lord of the vineyard says to his foreman, ‘Call the workers and pay them the wages, beginning from the last to the first.’

9. “And having come, the ones *hired* around the eleventh hour each received a denarius.

10. “And the ones *hired* first having come, they supposed that they will receive more; and each also received a denarius.

11. “Having received *it*, they were grumbling against the householder,

12. “Saying, ‘These last put in one hour, and you made them equal to us, the ones having borne the burden of the day and the heat.’

13. “But having answered, he said to one of them, ‘Friend, I do not wrong you. Did you not agree with me for a denarius?’

14. “‘Take yours and go. I want to give to this one, the last, as also to you.

15. Is it not right for me to do what I want in my *matters*? Or is your eye evil because I am good?’

16. “Thus the last ones will be first, and the first last.”

17. And Jesus going up into Jerusalem, He took the twelve by themselves and said to them in the road,

18. “Behold, we go up into Jerusalem, and the Son of man will be delivered to the high priests and scribes, and they will condemn Him to death,

19. And they will deliver Him to the Gentiles, to mock and whip and crucify; and on the third day He will be raised.”

20. Then the mother of the sons of Zebedee approached Him with her sons, worshiping and asking a thing from Him.

21. He said to her, “What do you want?” She says to Him, “Say that they, my two sons, may sit, one from Your right, and one from Your left in Your kingdom.”

22. Having answered, Jesus said, “You do not know what you ask. Are you able to drink the cup which I am going to drink?” They say to Him, “We are able.”

23. He says to them, “My cup you will drink, but to sit from My right and from My left is not Mine to give, but *it will be given* to whom it has been prepared by My Father.”

24. And having heard, the ten were angry on account of the two brothers.

25. But Jesus, having called them, said, “You know that the rulers of the

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Gentiles take dominion over them, and the great lord it over them.

26. "It will not be thus among you; but whoever wants to become great among you, let him be your servant.

27. "And whoever should want to be first among you will be your bondservant.

28. "Even as the Son of man did not come to be served, but to serve, and to give His soul a ransom for many."

29. And their going out from Jericho, a big crowd followed Him.

30. And behold, two blind *men* sitting by the way. Having heard that Jesus passes by, they cried out, saying, "Be merciful to us, Son of David!"

31. But the crowd rebuked them, that they might be silent. But they cried out more, saying, "Be merciful to us, Lord, Son of David!"

32. And having stopped, Jesus called them and said, "What do you want *that* I should do for you?"

33. They say to Him, "That our eyes might be opened."

34. Having felt compassion, Jesus touched their eyes, and immediately they regained sight and followed Him.

Chapter 21

1. And when they drew near unto Jerusalem and came into Bethany, into the Mount of Olives, then Jesus sent two disciples,

2. Saying to them, "Go into the village opposite you and immediately you will find a donkey tied, and a colt with her. Having untied *them*, bring *them* to Me.

3. "And if anyone might say anything to you, you will say that the Lord has need of them. And immediately he will send them."

4. This came about in order that the thing spoken through the prophet might be fulfilled, saying,

5. "Say to the daughter of Zion, 'Behold, your King comes to you, gentle, and mounted on a donkey, and upon a colt, a son of a beast of burden.'"

6. The disciples, having gone and having done just as Jesus commanded them,

7. Brought the donkey and the colt, and placed garments upon them, and He sat upon them.

8. The greater part of *the* crowd spread their garments in the road; others were cutting branches from the trees and were spreading *them* in the road.

9. The crowds going before Him and the ones following were crying out, saying, "Hosanna to the Son of David! Praised *be* the One coming in *the* name of *the* Lord! Hosanna in the highest!"

10. And His having entered into Jerusalem, all the city was shaken, saying,

MATTHEW 21

“Who is this?”

11. The crowds were saying, “This is the prophet Jesus, the one from Nazareth of Galilee.”

12. And Jesus entered into the temple and cast out all the ones selling and buying in the temple, and He overturned the tables of the money-changers and the seats of the ones selling doves.

13. And He says to them, “It has been written: ‘My house will be called a house of prayer,’ but you make it a cave of thieves.”

14. And the blind and lame came to Him in the temple, and He healed them.

15. The high priests and the scribes, having seen the wonders which He did, and the children, the ones crying out in the temple, and saying, “Hosanna to the Son of David,” were annoyed.

16. And said to Him, “Do you hear what these say?” But Jesus says to them, “Yes. Did you never read that ‘From mouths of immature ones and sucklings you furnished praise’?”

17. And having left them, He went outside the city into Bethany, and passed the night there.

18. Early the next morning, going back into the city, He was hungry.

19. And having seen a lone fig tree along the road, He came to it and found nothing in it except leaves only, and He says to it, “No longer fruit will come from you forever!” And the fig tree dried up at once.

20. And having seen *it*, the disciples marveled, saying, “How did the fig tree dry up so quickly?”

21. Having answered, Jesus said to them, “Truly I say to you, that if you should have faith and not doubt, not only *what I did to* the fig tree will you do, but even if you should say to this mountain, ‘Be taken up and be cast into the sea,’ it will happen.

22. “And all that you may ask in prayer, believing, you will receive.”

23. And His having entered into the temple, teaching, the high priests and elders of the people approached Him, saying, “In what authority do You do these things? And who gave You this authority?”

24. Having answered, Jesus said to them, “I will also ask you one matter, which if you should tell Me, I also will tell you in what authority I do these things.

25. “The baptism of John: where was it from, from heaven, or from men?” They were discussing *it* among themselves, saying, “If we should say, ‘From heaven,’ He will say to us, ‘Why, therefore, did you not believe him?’

26. “But if we should say, ‘From men,’ we fear the crowd, for all hold John as a prophet.”

27. And having answered to Jesus, they said, “We do not know.” He also said to them, “Neither do I tell you in what authority I do these things.

MATTHEW 21

28. "What do you reckon? A man had two children, and approaching the first, he said, 'Child, go work today in the vineyard.'

29. "But, having answered, he said, 'I don't want to.' But later, having regretted *it*, he went.

30. "Having approached the other, he said likewise. Having answered, he said, 'Sir, I *will*,' and he did not go.

31. "Which from the two did the will of the father?" They say, "The first." Jesus says to them, "Truly I say to you that the tax collectors and prostitutes will precede you into the kingdom of God.

32. "For John came to you in *the* way of righteousness, and you did not believe him; but the tax collectors and the prostitutes believed him. You, having seen, did not even regret *it* later, to believe him.

33. "Hear another parable: a man was a householder who planted a vineyard and put a fence around it, and dug a wine press in it, and built a tower, and let it out to farmers and went abroad.

34. "When the time of the fruit came near, he sent his bondservant to the farmers to receive his fruit.

35. "And having taken his bondservants, the farmers beat one, killed another, and stoned another.

36. "Again he sent other bondservants, more than the first, and they did to them likewise.

37. "Later he sent his son to them, saying, 'They will respect my son.'

38. "But the farmers, having seen the son, said among themselves, 'This is the heir; come, let us kill him and we may have his inheritance.'

39. "And having taken him, they cast *him* outside the vineyard and killed *him*.

40. "Then when the lord of the vineyard should come, what will he do to those farmers?"

41. They say to Him, "He will destroy the wretches wretchedly, and let out the vineyard to other farmers, who will return to him the fruits in their times."

42. Jesus says to them, "Did you never read in the Scriptures, 'A Stone which the ones building rejected, this One came to be unto a Head of a corner. This came about from the Lord and is marvelous in our eyes.'?"

43. "Therefore I say to you that the kingdom of God will be taken from you and will be given to a nation making its fruit.

44. "And the one falling upon this stone will be broken to pieces; upon whom it may fall, it will scatter him."

45. The high priests and the Pharisees, having heard the parables, knew that He speaks about them.

46. And seeking to seize Him, they feared the crowd, since they held Him *to be* a prophet.

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Chapter 22

1. And having answered, Jesus again spoke to them in parables, saying,
2. "The kingdom of the heavens may be likened to a man, a king, who made a wedding feast for his son.
3. "And he sent forth his bondservants to call the ones called unto the wedding feast, and they did not want to come.
4. "Again he sent other bondservants, saying, 'Say to the ones called, "Behold, I have prepared my dinner, my bulls and fattened animals *are* butchered, and all *is* ready. Come unto the wedding feast."
5. "But they, having been unconcerned, went away, one unto his own field, another to his business,
6. "The rest, having seized his bondservants, insulted *them* and killed *them*.
7. "The king was angry, and having sent his soldiers to destroy those murderers, he also set their city on fire.
8. "Then he says to his bondservants, 'The wedding feast is indeed ready, but the ones called were not worthy;
9. "'Go then on the passages of the roads and whoever you should find, call unto the wedding feast.'
10. "And having gone out into the roads, those bondservants gathered all whom they found, both evil and good, and the wedding feast was filled with reclining *guests*.
11. "But, the king, having entered to view the reclining *guests*, saw there a man not dressed with a wedding garment,
12. "And he says to him, 'Friend, how did you enter here not having a wedding garment?' but he was speechless.
- 13."Then the king said to the servants, 'Having bound his feet and hands, cast him into the outer darkness. Weeping and gnashing of teeth will be there.'
14. "For many are called, but few chosen."
15. Then, having gone, the Pharisees took counsel how they might entrap Him in speech.
16. And they send their disciples to him with the Herodians, saying, "Teacher, we know that You are true, and You teach the way of God in truth, and it does not matter to You about anyone, for You do not look into *the* face of men;
17. "Then tell us what You reckon; is it right to give tax to Caesar, or not?"
18. But having known their wickedness, Jesus said, "Why do you test Me, hypocrites?
19. "Show Me the coin of the tax." They brought to Him a denarius.
20. And He says to them, "Whose *is* this likeness, and the inscription?"
21. They say to Him, "Caesar's." Then He says to them, "Then return the things of Caesar to Caesar, and the things of God to God."

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22. And having heard, they were amazed; and having left Him alone, they went away.
23. In that day Sadducees approached Him, saying *there is* not to be a resurrection, and they questioned Him,
24. "Teacher, Moses said, 'If anyone should die, not having children, his brother will marry his wife and raise seed to his brother.'
25. "There were seven brothers, and the first, having married, passed away, and not having seed, he left his wife to his brother.
26. "Likewise the second also, and the third, until the seven.
27. "Last of all, the wife died.
28. "In the resurrection, then, of which of the seven will she be wife? For all had her."
29. Having answered, Jesus said to them, "You are deceived, not knowing the Scriptures nor the power of God.
30. "For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven.
31. "But concerning the resurrection of the dead, did you not read the thing said 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 God of *the* dead, but of *the* living."
33. And having heard, the crowds were being astounded at His teaching.
34. The Pharisees, having heard that He silenced the Sadducees, gathered together.
35. And one from them, a lawyer, inquired, testing Him,
36. "Teacher, what *is the* great commandment in the law?"
37. And He said to him, "'You will love the Lord your God in *the* whole of your heart and in *the* whole of your soul, and in *the* whole of your mind.'
38. "This is the great and first commandment.
39. "*The* second is like it, 'You will love your neighbor as yourself.'
40. "In these two commandments hang *the* whole of the law and the prophets."
41. The Pharisees gathered, Jesus asked them,
42. Saying, "What do you reckon about the Christ? Whose Son is He?" They say to Him, "Of David."
43. He says to them, "How, then does David in spirit¹ call Him 'Lord,' saying,
44. "'*The* Lord said to my Lord, 'Sit from my right, until I should put your enemies under Your feet.'"
45. "If, then, David calls Him 'Lord,' how is He his son?"
46. And no one was able answer Him a word, nor did anyone dare, from that

¹ Or, "in *the* Spirit..."

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day, to question Him anymore.

Chapter 23

1. Then Jesus spoke to the crowds and to His disciples,
2. Saying, "The scribes and the Pharisees sit upon the seat of Moses;
3. "Therefore whatever they may tell you to observe, observe and do. But do not do according to their works, for they say and do not do.
4. "They bind heavy and difficult burdens upon men's shoulders, but they do not want to move them with a finger.
5. "They do all their works to be viewed by men, for they widen their phylacteries¹ and make the borders of *their robes* great.²
6. "They love the first seats³ in the dinners and the first seats in the synagogues,
7. "And greetings in the marketplaces, and to be called 'Rabbi' by men.
8. "But you, do not be called 'Rabbi,' for One is your teacher; you are all brothers.
9. "And you may not call *one* of you 'Father' upon the earth, for One is your Father, the heavenly One.
10. "Neither may you be called leaders, because your Leader is One, the Christ.
11. "The greatest of you will be your servant.
12. "Whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.
13. "Woe to you, scribes and Pharisees, hypocrites! Because you shut up the kingdom of the heavens before men; for you do not enter, nor do you allow the ones entering to enter.
14. ⁴
15. "Woe to you, scribes and Pharisees, Hypocrites! Because you go about the sea and the dry land to make one proselyte, and when it should happen, you make him twice the son of Gehenna as you.
16. "Woe to you blind guides, the ones saying, 'Whoever should swear in the temple, it is nothing; But whoever should swear in the gold of the temple, he is obligated.'
17. "*You are* foolish and blind; for what is greater, the gold, or the temple

¹ Encased strips of parchment with Scriptures written on them, bound to the forehead.

² Probably a reference to decorations at the foot of their robes. See Numbers 15:38-40.

³ The first, or most important, reclining places.

⁴ The content usually shown as verse 14 is a later addition.

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having sanctified the gold?

18. "And, 'Whoever should swear in the altar, it is nothing; but whoever should swear in the gift upon it, he is obligated.'

19. "*You are* blind; for what is greater, the gift, or the altar, the one sanctifying the gift?

20. "Then the one having sworn in the altar swears in it and in all the things upon it.

21. "And the one having sworn in the temple swears in it and in the One inhabiting it.

22. "And the one having sworn in heaven swears in the throne of God and in the One being seated upon it.

23. "Woe to you, scribes and Pharisees, hypocrites! Because you tithe mint and dill and cumin, and you rejected the more burdensome *parts* of the law, judgment and mercy and faith. These things were necessary to do, not to neglect those.

24. "Blind guides, the ones straining out the gnat, but swallowing a camel!

25. "Woe to you, scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and the dish, but *the* inside is full from robbery and self-indulgence.

26. "Blind Pharisee, cleanse first the inside of the cup, that the outside of them may become clean also.

27. "Woe to you, scribes and Pharisees, hypocrites! Because you are much like whitewashed tombs, which outside appear beautiful, but inside *are* full of bones of *the* dead and all uncleanness.

28. "Thus also you, outside appear righteous to men, but inside are full of hypocrisy and lawlessness.

29. "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the graves of the righteous,

30. "And say, 'If we were in the days of our fathers, we would not be sharers in the blood of the prophets.'

31. "So that you witness to yourselves that you are sons of the ones having murdered the prophets.

32. "And you, fill the measure of your fathers.

33. "Snakes, offspring of vipers, how will you flee from the judgment of Gehenna?

34. "Therefore, behold, I send prophets to you, and wise men and scribes; *some* from them you will put to death and crucify, and *some* from them you will whip in your synagogues, and pursue from city unto city.

35. "So that all the righteous blood shed upon the earth from the blood of Abel, the righteous, to the blood of Zechariah, son of Barachiah, whom you murdered between the temple and the altar, may come upon you.

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36. "Truly I say to you, all these things will come upon this generation.
37. "Jerusalem, Jerusalem, the one putting the prophets to death and stoning the ones sent to her. How often I wanted to gather your children, *in* the manner *that* a hen gathers her chicks under the wings, and you did not want *to*.
38. "Behold, your house is left to you deserted!
39. "For I say to you, you will not see Me from now until you should say, 'Blessed *is* the One coming in *the* name of *the* Lord.'"

Chapter 24

1. Having come out from the temple, Jesus was going *along*, and His disciples approached to show Him the building of the temple.
2. Having answered, He said to them, "Do you not see all these things? Truly I say to you, not a stone might be left upon a stone here which will not be torn down."
3. His being seated on the Mount of Olives, the disciples approached Him privately, saying, "Tell us, when will these things be, and what *will be* the sign of your coming¹, and of the consummation of the age?"
4. And having answered, Jesus said to them, "See *that* one may not deceive you.
5. "For many will come over My name, saying, 'I am the Christ,' and they will deceive many.
6. "You are going to hear of wars and reports of wars; see *that* you are not troubled, for it is necessary to happen, but the end is not yet.
7. "For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes from place to place.
8. "All these things *are the* beginning of birth pains.
9. "Then they will deliver you into tribulation and they will kill you, and you will be hated² by all the nations³ because of My name.
10. "And then many will be offended, and will hand over each other, and will hate each other.
11. "And many false prophets will arise and deceive many.
12. And because of the prevalence of lawlessness, the love of many will grow cold.
13. "But the one having been patient unto *the* end, this one will be saved.
14. "And this gospel of the kingdom will be preached in all the inhabited

¹ The word used here has the literal meaning of "presence," and so throughout the chapter.

² Literally, "you will be being hated."

³ Or, "Gentiles."

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earth, for a witness to all the nations, and then the end will come.

15. "Therefore, when you behold the abomination of desolation spoken of through Daniel the prophet standing in the holy place, let the one reading understand:

16. "Then let the ones in Judea flee into the mountains;

17. "Let the one upon the housetop not come down to take the things from his house;

18. "And let the one in the field not turn back to take his garment;

19. "Woe to the pregnant and the nursing in that day!

20. "Pray that your flight may not come about *during* winter or a Sabbath,

21. For then there will be great tribulation which has not occurred from the beginning of time until now, nor does happen.

22. "And if those days were not shortened, all flesh would not be saved, but for the elect's sake those days will be shortened.

23. "Then if one should say to you, 'Behold, here *is* the Christ,' or 'Here,' you should not believe;

24. "For false christs and false prophets will arise and give great signs and wonders, so that if possible, to deceive even the elect.

25. "Behold, I have told you beforehand.

26. "Then if they should say to you, 'Behold, He is in the desert,' you should not go out; 'Behold, *He is* in the inner rooms,' you should not believe.

27. "For just as the lightning comes out from *the* east and shines unto *the* west, thus will be the coming of the Son of man.

28. "Where the corpse may be, there the eagles will be gathered.

29. "Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

30. "And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming upon the clouds of heaven with power and much glory.

31. "And He will send His angels with a great trumpet¹, and they will gather His elect from the four winds, from one end of the heavens unto the other end.

32. "Learn the parable from the fig tree; when its branch already should become tender and it should produce leaves, you know that summer is near;

33. "Thus also you, when you behold all these things, know that He is near to *the* doors.

34. "Truly I say to you that this generation may not pass away until all these things happen.

¹ Some manuscripts have, "with a great sound of a trumpet."

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35. "The heaven and the earth will pass away, but My words will not pass away.
36. "Concerning that day and hour no one knows, neither the angels of the heavens nor the Son, except the Father only.
37. "For just as the days of Noah, thus will be the coming of the Son of man.
38. "For as in those days before the deluge, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark,
39. "And did not know until the deluge came and took everyone away; thus the coming of the Son of man will be.
40. "Then there will be two in the field; one is taken, and one left.
41. "Two *women* grind in the mill; one is taken, and one left.
42. "Then be watchful, because you do not know what day your Lord comes.
43. "But know that, if the householder knew at what watch the thief comes, he would have been¹ watchful and not permitted his house to be broken into.
44. "Therefore, you also become prepared, because you do not anticipate *the* hour the Son of man comes.
45. "Then who is the faithful and prudent bondservant whom the Lord put over his household to give them their food in a proper time?
46. "Blessed *is* that bondservant whom his Lord, having come, finds doing thus.
47. "Truly I say to you that he will place him over all his possessions.
48. "But if that bad bondservant should say in his heart, 'My Lord delays,'
49. "And should begin to beat his fellow bondservants and should eat and drink with the ones getting drunk,
- 50."The Lord of that bondservant will come in a day which he does not expect and in an hour which he does not know,
51. "And will sever him, and will place his portion with the hypocrites; weeping and gnashing of the teeth will be there.

Chapter 25

1. "Then the kingdom of the heavens will be like ten virgins, who, having taken to themselves lamps, went out unto a meeting of the bridegroom.
2. "Five from them were foolish and five wise.
3. "For the foolish, having taken their lamps, did not take oil with themselves.
4. "But the wise took oil in vessels with their lamps.
5. "The bridegroom delaying, the virgins all nodded off and were sleeping.
6. "At midnight a cry has come, 'Behold, the bridegroom! Come out into his meeting.'

¹ "Have been" is literally "was."

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7. "Then all those virgins got up and trimmed their lamps.
8. "The foolish ones said to the wise ones, 'Give us from your oil, because our lamps are extinguished.'
9. "But the wise answered, saying, 'No, no, there would not be enough for us and you; go instead to the ones selling, and buy for yourselves.'
10. "Their having departed to buy, the bridegroom came, and the ones prepared entered with him into the wedding and the door was shut.
11. "Afterwards, the rest of *the* virgins came also, saying, 'Lord, lord, open to us!'
12. "But, having answered, he said, 'Truly I say to you, I do not know you.'
13. "Be watchful then, because you do not know the day nor the hour.
14. "For just as a man going away called his own bondservants and delivered the things being his,
15. "And to one he gave five talents, to another two, and to another one, each according to his own ability, and he immediately went away.
16. "The one having received the five talents, having gone, worked in them and gained another five.
17. "Likewise, the one *having received* the two gained another two.
18. "But the one having received the one, having departed, dug in the ground and hid his lord's money.
19. "After much time, the lord of those bondservants comes and balances accounts with them.
20. "And having approached, the one having received the five talents brought another five talents, saying, 'Lord, you delivered to me five talents; behold, I gained another five talents.'
21. "His lord said to him, '*It is* well, good and faithful bondservant; you were faithful over a few things, I will set you over many things. Enter into the joy of your lord.'
22. "And the one *having received* the two talents said, 'Lord, you delivered to me two talents; behold, I gained another two talents.'
23. "His lord said to him, '*It is* well, good and faithful bondservant; you were faithful over a few things, I will set you over many things. Enter into the joy of your lord.'
24. "And having approached, the one *who* had received the one talent said, 'Lord, having known that you are a hard man, reaping where you did not sow, and gathering where you did not scatter,
25. "'And having feared, having gone out, I hid your talent in the ground. Behold, you have what *is* yours.'
26. "Having answered, his lord said to him, 'Wicked and timid bondservant, you knew that I reap where I did not sow, and gather where I did not scatter;
27. "'It was necessary, therefore, for you to send my money to the bankers,

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and having come, I *would have* received what is mine with interest.

28. “Therefore take the talent from him and give *it* to the one having the ten talents.

29. “For to everyone having, *more* will be given, and he will abound; but to the one not having, even what he has will be taken from him.

30. “And cast out the worthless bondservant into the outer darkness; there will be weeping and gnashing of the teeth.’

31. “When the Son of man should come in His glory, and all the angels with Him, then He will sit upon His throne of glory,

32. “And all the nations¹ will be gathered before Him, and He will separate them from each other, just as the shepherd separates the sheep from the goats²,

33. “And He will place the sheep from His right, and the goats from *the* left.

34. “Then the King will say to the ones from His right, ‘Come, blessed of My Father, inherit the kingdom prepared for you from *the* foundation of *the* world.

35. “For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in;

36. “Naked, and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

37. “Then the righteous will answer Him, saying, ‘Lord when did we see You hungering and took care *of You*, or thirsting and gave You to drink?

38. “When did we see You a stranger and took You in, or naked and clothed *You*?

39. “When did we see You sick or in prison and came to You?’

40. “And having answered, the King will say to them, ‘Truly I say to you, to whichever one of the least of these My brethren you did *it*, you did *it* to Me.’

41. “Then He will also say to the ones from *the* left, ‘Go from Me, accursed ones, into the eternal fire prepared for the devil and his angels;

42. “For I was hungry, and you did not give Me to eat; I was thirsty and you did not give Me to drink;

43. “I was a stranger and you did not take Me in; naked, and you did not clothe Me; sick and in prison and you did not visit Me.’

44. “Then they will also answer, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

45. “Then He will answer to them, saying, ‘Truly I say to you, to whichever one of the least of these you did not do *it*, neither did you do it to Me.’

¹ Or, “Gentiles.”

² The word translated “goats” here and in verse 33 refers to young goats, or kids. The only other place it is used is in Luke 15:29.

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

Chapter 26

1. And it came about when Jesus finished all these words, He said to His disciples,
2. "You know that after two days comes the Passover, and the Son of man is delivered to be crucified."
3. Then the high priests and the elders of the people were gathered into the courtyard of the high priest, the one being called Caiphaz,
4. And having plotted that by trickery they might overpower Jesus and put *Him* to death.
5. But they were saying, "Not in the feast, that an uproar might not take place among the people."
6. Jesus having appeared in Bethany, in *the* house of Simon the leper,
7. A woman approached Him having an alabaster jar of very costly sweet oil, and she poured *it* over His head *as He was* reclining.
8. Having seen *it*, the disciples were annoyed, saying, "Why this waste?"
9. "For this could be sold for much to be given to *the* poor."
10. Having known, Jesus said to them, "Why do you give trouble to the woman? For she worked a good work unto Me.
11. "For you always have the poor with yourselves, but you do not always have Me.
12. "For having poured it, this sweet oil, upon My body, she made Me to be ready for burial.
13. "Truly I say to you, wherever this gospel should be preached in the whole world, it will also be told what she did unto a remembrance of her."
14. Then one of the twelve, the one being called Judas Iscariot, having gone to the high priests,
15. Said, "What do you want to give to me, and I will betray Him to you?" And they weighed out for him thirty pieces of silver.
16. And from then he was seeking opportunity that he might betray Him.
17. At the first of the *days* of unleavened bread, the disciples approached Jesus, saying, "Where do you wish we should prepare for you to eat the Passover?"
18. He said, "Go into the city to a certain one and say to him, 'The Teacher says, "My time is near; I make the Passover with My disciples at your *house*.'""
19. And the disciples did as Jesus prescribed for them and prepared the Passover.

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20. Evening having come, He was reclining with the twelve disciples.
21. And *during* their eating, He said, "Truly I say to you that one from you will betray Me."
22. And being exceedingly distressed, they each one began to say to Him, "It is not I, Lord?"
23. Having answered, He said, "The one having dipped the hand with Me in the bowl; this one will betray Me.
24. "The Son of man goes, just as it has been written about Him, but woe to that man through whom the Son of man is betrayed! It was well for him if that man was not born."
25. Having answered, Judas, the one betraying Him, said, "It is not I, Rabbi?" He says to him, "You said *it*."
26. *During* their eating, Jesus, having taken bread and having blessed *it*, broke *it* and gave *it* to the disciples, saying, "Take, eat; this is My body."
27. And having taken a cup and having given thanks, He gave *it* to them, saying, "All drink from it;
28. "For this is My blood of the covenant, being poured out for many for forgiveness of sins.
29. "I say to you, I will not drink from this product of the vine until that day when I should drink *it* new with you in the kingdom of My Father."
30. And having sung praise, they went out into the Mount of Olives.
31. Then Jesus says to them, "All of you will be caused to stumble in Me in this night, for it has been written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.'
32. "But after *the time for* Me to be raised, I will go before you into Galilee."
33. Having answered, Peter said to Him, "If all are caused to stumble in You, I will never be caused to stumble."
34. Jesus said to him, "Truly I say to you that in this night, before *the time of* a rooster to sound three times, you will deny Me."¹
35. Peter says to Him, "Even if it should be necessary for me to die with You, I will not deny You." And all the disciples spoke likewise.
36. Then Jesus comes with them into an area being called Gethsemane, and says to the disciples, "Sit here until having gone *over* there, I may pray."
37. And having taken Peter and the two sons of Zebedee, He began to be distressed and troubled.
38. Then He says to them, "My soul is deeply grieved, unto death. Remain here and watch with Me."
39. And having gone a little *way*, He fell upon His face, praying and saying,

¹ Or, "...before *the time of* a rooster to sound, you will deny Me three times."

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“My Father, if it is possible, let this cup pass from Me; yet not as I want, but as You *want*.”

40. And He comes to the disciples and finds them sleeping; and He says to Peter, “Could you not thus be watchful one hour with Me?”

41. “Be watchful and pray, that you may not enter into temptation; the spirit *is* willing, but *the* flesh *is* weak.”

42. Again, the second time, having gone away, He prayed, saying, “My Father, if it is not possible *for* this to pass unless I drink it, let your will be done.”

43. And having come again, He found them sleeping, for their eyes were heavy.

44. And having left them, having gone away again, He prayed the third time, having spoken the same word again.

45. Then He comes to the disciples and says to them, “Do you still sleep and rest? Behold, the hour has come near and the Son of man is betrayed into *the* hands of sinners.

46. “Arise, let us go. Behold, the one betraying Me has come near.”

47. And His yet speaking, behold, Judas, one of the twelve, came, and with him a crowd of many with swords and sticks, from the high priests and elders of the people.

48. The one betraying Him gave a sign to them, saying, “Whom I should kiss, He is the One. Seize Him.”

49. And immediately, having approached Jesus, he said, “Greetings, Rabbi,” and kissed Him.

50. Jesus said to him, “Friend, why are you here?” Then, approaching, they laid hands upon Jesus and seized Him.

51. And behold, one of the ones with Jesus, having extended the hand, pulled his sword, and having struck the bondservant of the high priest, took off his ear.

52. Then Jesus says to him, “Put your sword back into its place. For all the ones having taken a sword, in a sword they will perish.

53. “Or do you consider that I am able to call upon My Father, and He will send to me presently more than twelve legions of angels?”

54. “How then would the Scriptures be fulfilled, that thus it is necessary to happen?”

55. In that hour Jesus said to the crowds, “Do you come as at a thief, with swords and sticks, to capture Me? I was sitting daily in the temple teaching, and you did not seize Me.

56. “But the whole of this has come about that the writings of the prophets might be fulfilled.” Then His disciples all fled, having left Him.

57. The ones having seized Jesus led *Him* to Caiphias, the high priest, where

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the scribes and the elders were gathered.

58. Peter was following Him from afar to the courtyard of the high priest, and, having gone inside, he sat with the servants to see the outcome.

59. The high priests and the whole Sanhedrin were seeking a false witness against Jesus, so that they might put Him to death.

60. And they did not find *one*, many false witnesses having come forward. Later, two false witnesses came forward;

61. They said, "This One said, 'I am able to destroy the temple of God and build *it* through three days.'"

62. And having stood up, the high priest said to Him, "Do you answer nothing to what these accuse You?"

63. But Jesus was being silent. And the high priest said to Him, "I adjure You by the living God that You tell us if You are the Christ, the Son of God."

64. Jesus says to him, "You said *it*; nevertheless, I say to you, presently you will see the Son of man sitting from the right of the Power, and coming upon the clouds of heaven."

65. Then the high priest tore his garments, saying, "He blasphemed; what further need do we have of witnesses? Behold, now you heard the blasphemy.

66. "What do you reckon?" Having answered, they said, "He is liable to death!"

67. Then they spit into His face and beat Him; others slapped *Him*,

68. Saying, "Prophecy to us, Christ, who is the one having struck You?"

69. Peter was sitting outside in the courtyard. And one slave girl approached him, saying, "You also were with Jesus the Galilean."

70. But he denied *it* before all, saying, "I do not know what you say."

71. Having gone out into the gateway, another saw him and says to the ones there, "This one was with Jesus the Nazarene."

72. And again he denied *it* with an oath, *saying* that, "I do not know the Man!"

73. After a brief time, approaching, the ones standing *by* said to Peter, "Truly you are also from them, for your speech also makes you evident."

74. Then he began to curse and swear that, "I do not know the Man!" And immediately a rooster sounded.

75. And Peter remembered the word spoken by Jesus that, "Before a rooster sounds, you will deny Me three times." And having gone outside, he wept bitterly.

Chapter 27

1. Early morning having come, all the high priests and the elders of the

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people took counsel against Jesus, so that they might kill Him.

2. And having bound Him, they led *Him* away and turned Him over to Pontius Pilate, the governor.

3. Then Judas, the one having betrayed Him, having seen that He is condemned, having regretted *it*, returned the thirty *pieces of silver* to the high priests and elders,

4. Saying, "I sinned, having betrayed innocent blood." But they said, "What *is that* to us? You see *to it!*"

5. And having thrown down the silver *pieces* into the temple, he withdrew, and having gone away, he hanged himself.

6. The high priests, having taken the silver *pieces*, said, "It is not right to put them into the treasury, since it is the price of blood."

7. Having taken counsel, they bought from them¹ the potter's field, for a burial place for strangers.

8. Therefore that field was called a field of blood unto this day.

9. Then the thing having been spoken through Jeremiah the prophet was fulfilled, saying, "And they took the thirty *pieces of silver*, the value of honor which they valued *Me* from *the* sons of Israel;

10. "And they gave them for the potter's field, just as the Lord arranged *it* for *Me*."

11. Jesus stood before the governor, and the governor asked Him, saying, "Are You the king of the Jews?" Jesus said, "You said *it*."

12. And in His being accused by the high priests and elders, He answered nothing.

13. Then Pilate says to Him, "Do you not hear how many things they witness of You?"

14. And He did not answer him, not one word, so that the governor was greatly amazed.

15. At the feast the governor had been accustomed to release one prisoner whom they wanted to the crowd.

16. They were holding then a notorious prisoner, being called Barabbas.

17. Therefore, their *being* gathered, Pilate said to them, "Whom do you want *that* I should release to you, Barabbas or Jesus, the one being called Christ?"

18. For he knew that through envy they delivered Him.

19. His being seated upon the judgment seat, his wife sent to him, saying, "*Let it be* nothing to you as to that righteous One, for I suffered much in a dream today because of Him."

20. But the high priests and the elders persuaded the crowds that they should ask for Barabbas, but put Jesus to death.

¹ i.e., the pieces of silver.

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21. Having answered, the governor said to them, "Whom do you want *that* I should release to you from the two?" They said, "Barabbas."
22. Pilate says to them, "What then should I do to Jesus, the One being called Christ?" They all say, "Let Him be crucified!"
23. But he said, "For what evil has He done?" But they were crying out the more, saying, "Let Him be crucified!"
24. Pilate, having seen that he is gaining nothing, but more clamor occurs, having taken water, he washed *his* hands in sight of the crowd, saying, "I am innocent from the blood of this One. You see *to it*."
25. And having answered, all the people said, "His blood *be* upon us and upon our children!"
26. Then he released Barabbas to them, but Jesus, having been whipped, he handed over that He might be crucified.
27. Then the soldiers of the governor, having taken Jesus into the Praetorium, gathered to Him the whole cohort.
28. And having stripped Him, they put a red cloak on Him.
29. And having woven a crown from thorns, they placed *it* upon His head, and a reed in His right *hand*, and having knelt before Him, they mocked Him, saying, "Hail, King of the Jews!"
30. And having spat into Him, they took the reed, and were striking into His head.
31. And then, having mocked Him, they removed the cloak from Him, and clothed him with His garments and led Him away to crucify *Him*.
32. Going out, they found a man, a Cyrenian, by name Simon; this one they pressed into service that he might take up His cross.
33. And having come into a place being called Golgotha, which is being called a place of a skull,
34. They gave Him wine to drink, mixed with gall. And having tasted *it*, He did not want to drink.
35. Having crucified Him, they divided His garments, casting lots,
36. And sitting, they were watching Him there.
37. And over His head they put His accusation written, "This is Jesus, the King of the Jews."
38. Then two robbers are crucified with Him, one from *the* right, and one from *the* left.
39. The ones passing by were blaspheming Him, shaking their heads,
40. And saying, "The one destroying the temple and building *it* in three days, save Yourself if You are a Son of God; come down from the cross!"
41. Likewise, the high priests were also mocking, with the scribes and elders; they were saying,
42. "He saved others; He is not able to save Himself. He is King of Israel; let

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Him now come down from the cross, and we will believe on Him.

43. "He has prevailed upon God; let Him now rescue *Him* if He wants Him, for He said that, 'I am a Son of God.'"

44. The robbers having been crucified with Him were also insulting Him the same *way*.

45. From the sixth hour darkness came upon all the land¹ until the ninth hour.

46. Around the ninth hour, Jesus cried out with a great voice, saying, "Eli, Eli, lama sabachthani?" This is, "My God, My God, why did You forsake Me?"

47. Certain of the ones positioned there, having heard, were saying that, "This One calls Elijah."

48. And immediately one from them, having run and taken a sponge, having filled *it* with vinegar and having placed *it* upon a reed, gave Him a drink.

49. But the rest were saying, "Leave *Him* alone; let us see if Elijah will come to save Him."

50. But Jesus, having cried out again with a great voice, dismissed the spirit.

51. And behold, the veil of the temple was parted into two *pieces* from top to bottom, and the land² was shaken and the cliffs were parted.

52. And the tombs were opened, and many bodies of the saints asleep were raised;

53. And having come out from the tombs after His awakening, they entered into the holy city and were manifested to many.

54. Moreover, the centurion and the ones with him watching Jesus, having seen the earthquake and the things having happened, feared much, saying, "Truly, this One was a Son of God!"

55. Many women were there beholding from afar, who followed Jesus from Galilee, ministering to Him.

56. Among whom was Mary Magdalene and Mary the mother of Jacob and Joseph, and the mother of the sons of Zebedee.

57. Evening having come, a rich man from Arimathea came, by name Joseph, who also was a disciple of Jesus.

58. This one, having approached Pilate, asked for the body of Jesus. Then Pilate ordered *it* to be given.

59. And having taken the body, Joseph wrapped it in clean cloth.

60. And placed it in His new tomb, which he cut in the cliff, and having rolled a great stone to the opening of the tomb, he left.

61. Mary Magdalene was there, and the other Mary, sitting opposite the grave.

62. On the following day, which is after the preparation, the high priests were

¹ Or, "upon all the earth."

² Or, "earth."

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gathered, and the Pharisees, with Pilate,

63. Saying, "Lord, we remember that that deceiver said, yet living, 'After three days, I am raised.'

64. "Therefore command the grave to be made secure until the third day, that His disciples might not steal Him and say to the people, 'He was raised from the dead,' and the last deception will be worse than the first."

65. Pilate said to them, "You have a guard; go, secure *it* as you know *how*."

66. Having gone, they secured the grave, having sealed the stone with the guard.

Chapter 28

1. After the Sabbaths, at the dawning unto *the* first *day* of *the* week, Mary Magdalene came, and the other Mary, to see the grave.

2. And behold, a great earthquake occurred; for an angel of *the* Lord, having descended from heaven and having come, rolled away the stone and was sitting atop it.

3. His appearance was as lightning, and his garment white as snow.

4. The ones guarding *the tomb* shook from fear and became as dead *men*.

5. Having answered, the angel said to the women, "Do not fear, for I know you seek Jesus, the One crucified.

6. "He is not here, for He was raised, just as He said; come, see the grave where He was lying.

7. "And having gone quickly, say to His disciples that He was raised from the dead, and behold, He goes before you into Galilee; there you will see Him. Behold, I told you."

8. And having departed quickly from the tomb with fear and great joy, they ran to inform His disciples.

9. And behold, Jesus met them, saying, "Rejoice!" Having approached, they held His feet and worshiped Him.

10. Then Jesus says to them, "Do not fear. Go, inform My brethren, that they would depart into Galilee; there they will see Me."

11. Their proceeding, behold, certain ones of the guards, having come into the city, reported to the high priests all the things having happened.

12. And having gathered with the elders, having taken counsel, they gave sufficient silver to the soldiers,

13. Saying, "Say that His disciples, having come by night, stole Him *during* our sleeping.

14. "And if this should be heard by the governor, we will persuade him, and we will make you free of concern¹."

¹ i.e., free of responsibility for the theft of the body.

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15. They, having taken the silver, did as they were instructed; and this saying was spread with the Jews until today.

16. The eleven disciples went into Galilee, into the mountain which Jesus appointed for them.

17. And having seen Him, they worshiped, but some doubted.

18. And having approached, Jesus spoke to them, saying, "All authority in heaven and upon the earth was given to Me.

19. "Having gone, therefore, make disciples of all the nations,¹ baptizing them into the name of the Father and of the Son and of the Holy Spirit;

20. "Teaching them to keep all which I commanded you. And behold, I am with you all the days until the consummation of the age."

¹ Or, "Gentiles."

MARK

Note: in the gospels, especially in this book, the present tense of verbs is often used to relate an action actually occurring in the past. This use of the “historical present” is rendered as written.

Chapter 1

1. Beginning of the gospel of Jesus Christ, Son of God.
2. Just as it has been written in Isaiah the prophet, “Behold, I send My messenger before Your face, who will prepare Your way;
3. “A voice shouting in the desert, ‘Prepare the way of *the* Lord, make His paths straight.””
4. John the Baptist appeared in the desert, also preaching a baptism of repentance unto remission of sins.
5. And all the countryside of Judea was going out to him, and all the inhabitants of Jerusalem, and were being baptized by him in the river Jordan, confessing their sins.
6. John was clothed with camel’s hair and a leather belt around his loins, and eating locusts and wild honey.
7. And he was preaching, saying, “One mightier than I comes after me, of Whom I am not fit, having bent down, to untie the strap of His sandals.
8. “I baptized you with water, but He will baptize you in *the* Holy Spirit.”
9. And it came about in those days *that* Jesus came from Nazareth of Galilee, and was baptized into the Jordan by John.
10. And immediately arising from the water, He saw heavens being divided and the Spirit as a dove descending unto Him.
11. And a voice came from the heavens, “You are my beloved Son; in You I was well pleased.”
12. And immediately the Spirit sent Him away into the desert.
13. And He was in the desert forty days being tempted by Satan, and He was with the wild beasts, and the angels were supporting Him.
14. After the arrest of John, Jesus came into Galilee, preaching the gospel of God,
15. And saying that, “The time has been fulfilled, and the kingdom of God has come near. Repent and believe in the gospel.”
16. And going along beside the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea, for they were fishermen.
17. And Jesus said to them, “Come after me, and I will make you to become fishers of men.”
18. And immediately, having left the nets behind, they followed Him.
19. And having gone on a little *way*, He saw Jacob, the *son* of Zebedee, and

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John, his brother, and they *were* in the boat, mending the nets.

20. And immediately He called them; and having left their father behind in the boat with the hired help, they went away after Him.

21. And they entered into Capernaum. And immediately on the Sabbath, entering into the synagogue, He was teaching.

22. And they were being astounded over His teaching, for He was teaching them as having authority, and not as the scribes.

23. And immediately *there* was in their synagogue a man in an unclean spirit, and he cried out,

24. Saying, "What *is it* to You and to me, Jesus, Nazarene? Did you come to destroy us? I know Who You are, the Holy One of God."

25. And Jesus rebuked him, saying, "Be quiet, and come out from him."

26. And having thrown him into convulsions, and having sounded with a great voice, the unclean spirit came out from him.

27. And they all were amazed, so as to discuss with themselves, saying, "What is this new teaching according to authority? And he commands the unclean spirits, and they obey him."

28. And immediately the news of Him went out everywhere into all the region of Galilee.

29. And immediately, having come out of the synagogue, they came into the house of Simon and Andrew, with Jacob and John.

30. Simon's mother-in-law was lying down feverish, and immediately they speak to Him concerning her.

31. And approaching, He raised her, having taken *her* hand. And the fever left her, and she was serving them.

32. Evening having come, when the sun set, they brought to Him all the ones being ill and the ones being demon-possessed.

33. And the whole city was gathered at the door.

34. And He healed many being ill with many sicknesses, and He cast out many demons, and was not permitting the demons to speak, because they had known Him.

35. And in the morning, *still* very dark, He left and went away into a desert place, and He was praying there.

36. And Simon and those with him followed¹ Him.

37. And they found Him, and say to Him, "Everybody seeks You."

38. And He says to them, "Let us go elsewhere, into the *areas* having towns, that I may preach there also, because for this I went out."

39. And He went preaching into their synagogues, into all Galilee, and casting out demons.

¹ Or perhaps "sought for..."

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40. And a leper came to Him, calling upon Him and saying to Him, "If you want to, you are able to cleanse me."

41. And having pitied him, having put forth his hand, He took hold *of it* and says to him, "I want to; be cleansed."

42. And immediately the leprosy went away from him, and he was cleansed.

43. And, having admonished him, He immediately sent him away.

44. And He says to him, "See that you say nothing to anyone, but go, show yourself to the priest and bring for your cleansing that which Moses commanded, for a witness to them."

45. But having gone out, he began to proclaim much and to spread the word abroad, so that *Jesus was* no longer able publicly to enter into a city, but He was outside, upon desert places, and they were coming to Him from every direction.

Chapter 2

1. And having entered again into Capernaum after some days, it was heard that He was¹ in *His* home.

2. And many were gathered, so that *there was* no longer room, not even at the door, and He was speaking the word to them.

3. And they come bearing a paralytic to Him, being carried by four *men*.

4. And not being able to draw near to Him because of the crowd, they took off the roof where He was, and having dug *an opening*, they lower the pallet where the paralytic was lying.

5. And beholding their faith, Jesus says to the paralytic, "Child, your sins are forgiven."

6. There were certain of the scribes there, being seated, and reasoning in their hearts,

7. "Why does this one speak thus? He blasphemeth. Who is able to forgive sins, except one, God?"

8. And immediately Jesus, having observed by His spirit that they were reasoning thus in themselves, says to them, "Why do you reason these things in your hearts?"

9. "What is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up and take up your pallet and walk?'"

10. "But that you may know that the Son of man has authority to forgive sins upon the earth—" He says to the paralytic,

11. "I say to you, get up, take up your pallet and go into your house."

12. And he arose and immediately, having taken up his pallet, he went out

¹ Literally, "is..."

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before all, so as all to be amazed and to glorify God, saying that, "We never saw *anything* like this."

13. And He went out again by the sea, and all the crowd was coming to Him, and He was teaching them.

14. And passing by, He saw Levi, the *son* of Alphaeus, sitting in the custom-house, and He says to him, "Follow me." And having arisen, he followed Him.

15. And it came about *for* him to recline in his house, and many tax collectors and sinners were reclining *at table* with Jesus and His disciples, for they were many, and they were following Him.

16. And the scribes of the Pharisees, having seen that He eats with the sinners and tax collectors, were saying to His disciples that, "He eats with the tax collectors and sinners."

17. And having heard, Jesus says to them, "The ones being healthy do not have need of a healer, but the ones having sickness. I did not come to call the righteous, but sinners."

18. And John's disciples and the Pharisees were fasting, and they come and say to Him, "Why do the disciples of John and the disciples of the Pharisees fast, but Your disciples do not fast?"

19. And Jesus said to them, "The sons of the bridechamber are not able to fast in *the time in* which the bridegroom is with them, are they? For whatever time they have the bridegroom with themselves, they are not able to fast.

20. "But days will come when the Bridegroom is taken away from them, and then they will fast in that day.

21. "No one attaches an unshrunk cloth patch upon an old garment; otherwise, it takes away the fullness from it, the new from the old, and a worse rent happens.

22. "And no one puts new wine into old wineskins. Otherwise, the wine will burst the wineskins and the wine is lost as well as the wineskin. But new wine *goes* into new wineskins."

23. And it came about for Him to go through the grain fields in the Sabbath, and His disciples began to make a path, picking the kernels of grain.

24. And the Pharisees were saying to Him, "Behold, why do they do on the Sabbath what is not right?"

25. And He says to them, "Did you never read what David did when he had a need, and he was hungry, and the ones with him?"

26. "How he entered into the house of God before Abiathar *the* high priest, and he ate the bread of the presence, which is not right to eat, except the priests, and he gave also to the ones being with him?"

27. And He was saying to them, "The Sabbath came about for man, and not man for the Sabbath.

MARK 2

28. "So then, the Son of man is also Lord of the Sabbath."

Chapter 3

1. And He entered again into the synagogue, and there was a man having a withered hand.
2. And they were watching Him, whether He will heal him on the Sabbath, that they might accuse Him.
3. And He says to the man having the withered hand, "Come up into the midst."
4. And He says to them, "Is it right on the Sabbath to do good, or to do bad? To save a soul, or to kill?" But they were being silent.
5. And having looked around at them with anger, grieving over their hardness of heart, He says to the man, "Stretch out the hand." And He stretched *it* out and his hand was restored.
6. And the Pharisees went out immediately with the Herodians; they were giving counsel against Him, how they might destroy Him.
7. And Jesus, with His disciples, went back toward the sea, and a large number from Galilee and from Judea followed,
8. And from Jerusalem, and from Idumea, and across the Jordan, and *from* around Tyre and Sidon, a large number, hearing what He was doing, came to Him.
9. And He told His disciples that a boat should stand ready for Him because of the crowd, that they not press Him;
10. For He healed many, leading whoever was having sickness to fall upon Him.
11. And the unclean spirits, when they were beholding Him, were falling before Him and crying out, saying that "You are the Son of God."
12. And He was charging them much that they would not make Him manifest.
13. And He ascends into the mountain and summons whom He was wanting, and they went to Him.
14. And He appointed twelve, that they might be with Him and that He would send them out to preach,
15. And to have authority to cast out demons.
16. And He placed on Simon a name, Peter.
17. And Jacob, the *son* of Zebedee, and John, the brother of Jacob; and he placed a name, Boanerges, which is Sons of Thunder, on them.
18. And Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and Jacob, the *son* of Alphaeus, and Thaddeus, and Simon the Cananean,¹

¹ An Aramaic name meaning "Zealot."

MARK 3

19. And Judas Iscariot, who also betrayed Him.
20. And He comes home; and a crowd is gathered again, so as for them not even to be able to eat bread.
21. And the ones with Him having heard, they went out to take charge of Him, for they were saying that "He is out of His senses."
22. And the scribes, the ones having come down from Jerusalem, were saying that "He has Beelzebub," and that "In the ruler of the demons He casts out the demons."
23. And having summoned them, He was speaking to them in parables: "How can Satan cast out Satan?"
24. "And if a kingdom is divided from itself, that kingdom is not able to stand.
25. "If a house is divided from itself, that house will not be able to stand.
26. "And if Satan rose up over himself and was divided, he is not able to stand, but has an end.
27. "But no one, entering into the house of the strong, is able to plunder the vessels, unless he first binds the strong one, and then he will plunder his house.
28. "Truly I say to you that all faults will be forgiven for the sons of men, and whatever blasphemies, if they should blaspheme;
29. "But whoever blasphemes unto the Holy Spirit, he does not have forgiveness unto the age, but is guilty of eternal fault."
30. Because they were saying, "He has an unclean spirit."
31. And His mother and His brothers come and, standing outside, sent to Him, calling Him.
32. And a crowd was sitting around Him, and they say to Him, "Behold, Your mother and Your brothers!"
33. And having answered them, He says, "Who is My mother and My brothers?"
34. And having looked at the ones being seated round about Him, He says, "Behold My mother and My brothers!"
35. "For whoever may do the will of God, this one is My brother and My sister and mother."

Chapter 4

1. And again He began to teach by the sea. And a large crowd is gathered to Him, so that He stepped into a boat in the sea to be seated, and all the crowd was by the sea upon the ground.
2. And He was teaching them many things in parables, and was saying to them in His teaching,

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3. "Listen! Behold, the one sowing went out to sow;
4. "And it happened in his sowing *that* some fell along the road, and the birds came and ate it up.
5. "And other *seed* fell upon the rock, where it did not have much earth, and immediately it sprang up, because of not having depth of earth;
6. "And when the sun rose, it was scorched; also, because of not having root, it dried up.
7. "And other *seed* fell into the thorns, and the thorns rose up and choked it, and it gave no fruit.
8. "And other *seed* fell upon the good ground and was giving fruit, rising up and growing; and one was bearing thirty, and one sixty, and one a hundred."
9. And He was saying, "Whoever has ears to hear, let him hear."
10. And when He came to be alone, the ones around Him, with the twelve, asked Him *about* the parables.
11. And He was saying to them, "To you has been given the mystery of the kingdom of God, but to those outside all things come in parables,
12. "That looking, they may look and not see, and hearing, they may hear and not understand, lest they should turn around and be forgiven."
13. And He says to them, "Do you not know this parable, and how you will know all the parables?"
14. The one sowing sows the word.
15. "These are the ones by the road, where the word is sown, and when they hear, Satan immediately comes and takes away the word sown into them.
16. "And these are the ones being sown upon the rocks, who, when they hear the word, immediately receive it with joy,
17. "And they do not have a root in themselves, but are temporary; then, trouble having come, or harassment because of the word, immediately they are caused to stumble.
18. "And others are the ones being sown into the thorns. These are the ones having heard the word,
19. "And the cares of the age, and the deceit of riches, and desires for further things entering in choke the word and it becomes unfruitful.
20. "And those are the ones having been sown upon the good earth, who hear the word and take it up and bear fruit: one thirty and one sixty and one a hundred."
21. And He was saying to them, "No lamp comes that it might be placed under a container or under the bed, rather than it be placed on the lampstand, does it?"
22. "For nothing is secret, except that it may be manifested; nothing became hidden but that it might become evident.
23. "If anyone has ears to hear, let him hear."

MARK 4

24. And He was saying to them, "Watch what you hear. In the measure with which you measure it will be measured to you and it will be added to you.
25. "For whoever has, to him will be given. And whoever does not have, even what he has will be taken away from him."
26. And He was saying, "The kingdom of God is like this: like a man *who* might cast seed upon the ground.
27. "And he may sleep and rise, night and day, and the seed may yield and sprout; how, he does not know.
28. "The ground bears fruit of itself, first a blade, then a head, then fully ripe grain in the head.
29. "When the fruit is ready, immediately he sends forth the sickle, because the harvest has come."
30. And He was saying, "How shall we compare the kingdom of God, or in what parable will we lay it out?
31. "*It is* like a mustard seed, which, when it is sown upon the ground, *it is* smaller than all the seeds upon the earth;
32. "And when it is sown, it rises up and becomes larger than all the plants, and makes great branches, so that the birds of the air are able to nest under its branches."
33. And with many such parables as these He was speaking the word to them as they were able to hear.
34. Without a parable He did not speak to them, but privately to His own disciples He was explaining everything.
35. And He says to them in that day, evening having come, "Let us go unto the other side."
36. And leaving the crowd, they take Him as they were in the boat, and other boats were with Him.
37. And there came a great storm of wind, and the waves were being thrown into the boat, so that the boat was about to be filled.
38. And He was in the stern, sleeping upon a pillow. And they aroused Him and say to Him, "Teacher! Do you not care that we perish?"
39. And having awakened, He rebuked the wind and said to the sea, "Be still; be silent!" And the wind abated and there came a great calm.
40. And He said to them, "Why are you fearful? Do you still not have faith?"
41. And they feared a great fear, and were saying to each other, "Who is this One, that even the wind and the sea obey Him?"

Chapter 5

1. And they came into the land of the Garasenes, across the sea.
2. And His having come out of the boat, immediately a man from the tombs

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met Him, in an unclean spirit.

3. And he had his dwelling among the tombs, and no one was being able to bind him anymore, not even with a chain.

4. Because, bound with many fetters and chains, also the chains and the fetters had been torn apart by him, and no one was strong *enough* to overpower him.

5. And always, night and day in the tombs and in the hills, he was crying out and cutting himself with stones.

6. And seeing Jesus from far off, he ran up and made obeisance to Him,

7. And crying out with a great voice, he says, "What *is it* to me and to you, Jesus, son of the Highest God? I adjure you, God, do not torment me."

8. For He was saying to him, "Come out from the man, unclean spirit."

9. And He was asking him, "What *is* your name?" And he answered, saying "Legion *is* my name, because we are many."

10. And he was calling upon Him much that He would not send them outside the country.

11. There was by the hill a great herd of pigs feeding.

12. And they called upon Him, saying, "Send us into the pigs, that we may enter them."

13. And He permitted them. And Having gone out, the unclean spirits entered into the pigs, and the herd rushed down the bank into the sea, about two thousand, and they were being drowned in the sea.

14. And the ones feeding them fled and brought tidings into the city and into the farmlands. And they came to see what it is that happened.

15. And coming to Jesus and seeing the one being possessed sitting clothed and sane, the one who had the legion, they were also afraid.

16. And the ones seeing how it happened to the one being possessed, described to them also about the pigs.

17. And they began to call upon Him to go away from their borders.

18. And at His getting into the boat, the one having been possessed called upon Him that he might be with Him.

19. And He did not permit him, but says to him, "Go into your house, to your *family*, and relate to them what the Lord has done for you and had mercy to you."

20. And he went away and began to preach in Decapolis what Jesus did for him, and everyone marveled.

21. And Jesus having crossed over in the boat into the other side, a large crowd was gathered around Him, and He was by the sea.

22. And one of the rulers of the synagogue came, named Jairus, and seeing Him, he falls at His feet,

23. And calls upon Him much, saying that, "My daughter is very sick, that

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having come, You may lay hands upon her that she may be saved, and live.”

24. And He went with him. And a large crowd was following Him, and they were pressing Him.

25. And a woman being in a flow of blood twelve years,

26. And having suffered under many healers and having spent all she had, and having received no benefit, but having come to the worse,

27. Having heard about Jesus, having come in the crowd behind, she took hold of His garment,

28. For she was saying that, “If I just take hold of His garments, I will be saved.”

29. And immediately the fountain of her blood was dried up, and she knew by her body that she was healed from the plague.

30. And immediately Jesus, having realized in Himself the power having gone out, having turned in the crowd, was saying, “Who took hold of My garments?”

31. And His disciples were saying to Him, “Look at the crowd pressing You, and You say, “Who took hold of Me?”

32. And He was looking around to see the one having done this.

33. But the woman, having feared and *still* trembling, what happened to her known, came and fell before Him and told Him all the truth.

34. He said to her, “Daughter, your faith has saved you. Go into peace and be whole from your plague.”

35. *While* He was yet speaking, *one* came from the *home* of the ruler of the synagogue, saying that, “Your daughter died; why trouble the Teacher any longer?”

36. But Jesus, having overheard the message being spoken, says to the ruler of the synagogue, “Do not fear, only believe.”

37. And He did not permit anyone to go along, except Peter and Jacob and John, the brother of Jacob.

38. And they come into the house of the ruler of the synagogue, and He beholds an uproar and much crying and wailing.

39. And having entered, He says to them, “Why do you make an uproar and cry? The child did not die, but is asleep.”

40. And they were laughing at Him. But He sent all out, taking the father and mother of the child, and the ones with Him, and entered where the child was.

41. And having taken the child by the hand, He says to her, “Talitha Kum,” which being translated is, “Girl, I say to you, arise.”

42. And immediately the girl woke up and was walking, for she was twelve years old. And they were amazed with great astonishment.

43. And He gave strict orders to them that no one should know this, and told *them something* be given her to eat.

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Chapter 6

1. And He went out from there and comes into His homeland and His disciples follow Him.
2. And the Sabbath having come, He began to teach in the synagogue, and many, hearing, were astounded, saying, "From where *did* this One *get* these things, and what wisdom having been given to Him, that also these acts of power *are* coming about through His hands?"
3. "Is this not the carpenter, the Son of Mary, and Brother of Jacob and Joses and Judas and Simon? And are not His sisters here with us?" And they were being offended in Him.
4. And Jesus was saying to them that, "A prophet is not without honor, except in his homeland, and in his relatives, and in his household."
5. And He was not able to do any acts of power there, except having laid hands on a few sick, He healed *them*.
6. And He marveled at their unbelief. And He was going around about the villages teaching.
7. And He summons the twelve and began to send them forth, two by two, and He gave to them authority *over* the unclean spirits.
8. And He commanded them that they should not take anything into *the* way, except a staff only; no bread, no money-bag, no coins¹ into the belt,
9. But fastened sandals and, "Do not wear two tunics."
10. And He was saying to them, "Wherever you enter into a house, remain there until you go out from that place.
11. "And whatever place does not receive you, nor listen to you, going out from there, shake off the dust under your feet for a witness to them."
12. And having departed, they preached that *people* should repent.
13. And they were casting out many demons, and were anointing with oil many sick, and were healing them.
14. And the king, Herod, heard, for His name became manifest, and he was saying that "John, the one baptizing, has come *back* from *the* dead and therefore the powers are working in him."
15. Others were saying that, "He is Elijah." But others were saying that *He* was a prophet, like one of the prophets.
16. But Herod having heard, he was saying, "John, whom I beheaded, this one was raised."
17. For he, Herod, having sent, took John and bound him in prison because of Herodias, the wife of Philip his brother, because he married her.
18. For John was saying to Herod that, "It is not right for you to take your

¹ Literally, "metal."

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brother's wife."

19. Herodias held *it* against him and wanted to kill him, and was not able.

20. For Herod was fearing John, knowing him *to be* a righteous and holy man, and was preserving him, and having heard many things of him, he was perplexed, and was hearing him with pleasure.

21. And an opportune day having come, when Herod on his birthday made a meal for his nobles and the chiliarchs and the first *people* of Galilee,

22. And the daughter of Herodias herself having entered and danced, she pleased Herod and the ones gathered at table. The king said to the maiden, "Ask me what you want, and I will give *it* to you."

23. And he swore to her, "Whatever you ask me, I will give to you, even to half of my kingdom!"

24. And having gone out, she said to her mother, "What should I ask?" And she said, "The head of John, the one baptizing."

25. And having entered, immediately, with haste, she asked the king, saying, "I want that you should give me at once the head of John, the one baptizing, upon a platter."

26. And becoming deeply grieved, the king, because of the oaths and the ones at the table, he did not want to refuse her.

27. And immediately the king, having sent forth a guard, ordered to bring his head. And having departed, he beheaded him in the prison,

28. And brought his head upon a platter and gave it to the maiden, and the maiden gave it to her mother.

29. And having heard, his disciples came and took the corpse and placed it in a tomb.

30. And the apostles were gathered together with Jesus and they reported all that they did and taught.

31. And He says to them, "Come, you by yourselves, into a desert place and rest a little *while*," for the ones coming and going were many, and they were having no opportunity to eat.

32. And they went in the boat, into a desert place by themselves.

33. And they saw them going and many recognized *them*, and from all the cities they ran there together on foot and came before them.

34. And having come out, He saw a big crowd and felt compassion for them, because they were as sheep not having a shepherd, and He began to teach them many things.

35. And many an hour already having passed, the disciples having come to Him, were saying that, "The place is desert and already many an hour *has passed*."

36. "Dismiss them, that having gone into the surrounding villages, they may also buy for themselves something to eat."

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37. But He, having answered, said to them, "You give them to eat," and they say to Him, "Having gone out, could we buy two hundred denarii of bread and give them to eat?"

38. And He says to them, "How many loaves of bread do you have? Go see." And having found out, they say, "Five, and two fish."

39. And He instructed them to recline in groups upon the green grass.

40. And they reclined by groups of one hundred and of fifty.

41. And having taken the five loaves and the two fish, having looked up into heaven, He blessed and broke the bread and gave *it* to the disciples that they might set it before them, and He divided the two fish to all.

42. And they all ate and were filled.

43. And they took up twelve baskets full of pieces, and from the fish.

44. And the ones having eaten the bread were five thousand men.

45. And immediately He made His disciples get into the boat and to go into the other side to Bethsaida, while He dismissed the crowd.

46. And having said farewell to them, He went into the mountain to pray.

47. And evening having come, the boat was in the middle of the sea, and He only upon the land.

48. And seeing them being tormented in *attempting* to row, for the wind was contrary to them, about the fourth watch of the night, He comes toward them walking upon the sea, and was intending to pass by them.

49. But seeing Him walking upon the sea, they thought, "It is a ghost," and cried out.

50. For all saw Him and were confused. But immediately He spoke with them, and says to them, "Take courage, it is I; Do not fear."

51. And He went up to them into the boat, and the wind subsided, and they were much amazed within themselves.

52. For they did not understand about the loaves of bread, but their heart was hardened.

53. And having crossed over the land, they came into Gennesaret and were anchored.

54. And their having come out of the boat, immediately they¹ recognized Him;

55. They ran about all that area, and began to bear upon beds the ones having disease where they were hearing He is.

56. And wherever He was going, into villages or into fields, they were placing the weak in the marketplaces and were calling Him that they might at least take hold of the edge of His garment; and whoever took hold of Him was being cured¹.

¹ That is, the people of Gennesaret.

¹ Literally, "saved."

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Chapter 7

1. And the Pharisees and certain of the scribes were gathered to Him, having come from Jerusalem.
2. And seeing certain of His disciples, that with common hands, that is unwashed, they eat bread,
3. For the Pharisees and all the Jews, if they do not wash the hands with a fist, do not eat, holding to the tradition of the elders.
4. And *coming* from the marketplace, if they do not wash, they do not eat. And there are many other things which they received to hold to, washing of cups and pitchers and pots.
5. And the Pharisees and the scribes ask Him: “Why do Your disciples not walk according to the tradition of the elders, but eat bread with common¹ hands?”
6. But He said to them, “Well did Isaiah prophesy concerning you, hypocrites. As it has been written, ‘This people honors Me with the lips, but their heart stays far from Me.
7. “‘In vain they worship me, teaching teachings *that are* commandments of men.’
8. “Putting away the commandment of God, you hold to the tradition of men.”
9. And He was saying to them, “You set aside the commandment of God well, that you may keep your tradition.
10. “For Moses said, ‘Honor your father and your mother,’ and ‘The one speaking evil of father or mother, let him finish with death.’
11. “But you say, If a man should say to father or mother, ‘Corban,’ that is, ‘A gift, which is obligated from me,’
12. “You no longer let him do anything for his father or his mother.
13. “Nullifying the word of God by your tradition which you handed down. And many things like these you do.”
14. And having summoned the crowd again, He was saying to them, “Hear me, all *of you* and understand.
15. “There is nothing outside the man, entering into him, which is able to make him common, but the things going out from the man are the things making the man common.
16. “If one has ears to hear, let him hear.”²
17. When He went into *the* house *away* from the crowd, His disciples were asking Him *about* the parable.
18. And He says to them, “Thus also are you void of understanding? Do you

¹ That is, not holy, or not suitable for holy use, and so in the succeeding verses.

² This verse may be a later insertion.

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not understand that what *is* outside, entering into the man, is not able to make him common?

19. "Because it does not enter into his heart, but into the belly, and it goes out into the toilet, cleansing all foods."

20. And He was saying that, "The things going out from the man, those make the man common.

21. "For from inside, from the heart of men, go out immoralities, thefts, murders.

22. "Adulteries, greedinesses, wickednesses, deceptions, licentiousness, an evil eye, blasphemy, arrogance, foolishness.

23. "All these evil things come from inside and make the man common."

24. Having risen from there, He went into the borders of Tyre. And having entered into a house, He wanted no one to know, and was not able to escape notice.

25. But immediately, having heard about Him, a woman whose daughter had an unclean spirit, came *and* fell down at His feet.

26. Moreover, the woman was a Gentile, a Syrophoenician as to descent, and she was asking Him that He might cast out the demon from her daughter.

27. And He was saying to her, "Let the children be fed first, for it is not good to take the bread of the children and give it to the dogs."

28. But she, having answered, also says to Him, "Lord: even the dogs under the table eat from the crumbs of the children."

29. And He said to her, "Because of this saying, go. The demon has gone out from your daughter."

30. And having gone forth into her house, she found the child thrown upon the bed and the demon gone.

31. And again, having gone out from the borders of Tyre, He came through Sidon, unto the Sea of Galilee, between the borders of Decapolis.

32. And they bring to Him *one* deaf and speech impaired, and they appeal to Him that He might place His hand upon him.

33. And taking him away from the crowd by himself, He put his fingers into his ears and, having spit, He touched his tongue.

34. And having looked up into the heaven, He sighed deeply and says to him, "Ephphatha," which is, "Be opened."

35. And immediately his hearing was opened, and the bond of his tongue was loosed, and he was speaking correctly.

36. And He commanded them that they tell no one. But as much as He commanded, they were proclaiming all the more.

37. And they were being amazed exceedingly, saying, "He has done all things well; He even makes the deaf to hear and the mute to speak."

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Chapter 8

1. In those days, a crowd of many again being *present*, and not having anything to eat, calling to Him the disciples, He says to them,
2. "I have compassion for the crowd, because already three days they remain with Me, and they do not have anything to eat.
3. "And if I send them away to their homes hungry, they will faint in the way, and some of them have come from afar."
4. And His disciples answered to Him, "From where will one be able to feed these *people* bread on the desert?"
5. And He was asking them, "How many loaves of bread do you have?" And they said, "Seven."
6. And He commanded the crowd to recline on the ground, and taking the seven loaves of bread, having given thanks, He broke and gave *the bread* to His disciples that they might serve *it*, and they served the crowd.
7. And they were having a few small fish, and having blessed them, He said, "Serve these also."
8. And they ate and were filled, and there were seven baskets of leftover pieces.
9. There were about four thousand, and He let them go.
10. And having stepped into the boat with His disciples, He went into the parts of Dalmanutha.
11. And the Pharisees came out and began to examine Him, seeking from Him a sign from heaven, tempting Him.
12. And having groaned in His spirit, He says, "Why does this generation seek a sign? Truly, I say to you, this generation will not be given a sign."
13. And leaving them, having embarked, He went away to the other side.
14. And having forgotten to take bread, they were not having *bread* with them in the boat, except for one loaf.
15. And He was giving orders to them, saying, "Watch out for the leaven of the Pharisees, and the leaven of Herod."
16. And they were considering with each other, "Because we do not have bread."
17. And having known, He says to them, Why do you consider that you do not have bread? Do you still not perceive nor understand? Has your heart hardened?
18. "Having eyes, do you not see? And having ears, do you not hear? And do you not remember,
19. "When I broke the five loaves of bread for the five thousand, how many baskets full of pieces you took up?" They say to Him, "Twelve."
20. "And the seven for the four thousand, how many baskets full of pieces did

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you take up?” And they say to Him, “Seven.”

21. And He was saying to them, “Don’t you yet understand?”

22. And they come into Bethsaida. And they carry to Him a blind *man* and called to Him that He might take hold of *him*.

23. And laying the hand upon the blind *man*, He took him outside the village and having spit into his eyes, having placed the hands on him, He was asking him, “Do you see anything?”

24. And having looked up, he was saying, “I see men as trees walking.”

25. Then again He placed hands upon his eyes, and He looked straight ahead and restored *him*, and he was seeing all things clearly.

26. And He sent him into his house, saying, “Do not enter into the village.”¹

27. And Jesus and His disciples went out into the village of Caesarea Philippi. And in the road He was asking His disciples, saying to them, “Whom do men say Me to be?”

28. The told Him, saying, “John the Baptist, and others, Elias, others that *You are* one of the prophets.”

29. And He was asking them, “But whom do you say Me to be?” Having answered, Peter says to Him, You are the Christ.”

30. And He charged them that they should tell no one about Him.

31. And He began to teach them that it is necessary for the Son of man to suffer many things, and to be rejected by the elders and the high priests and the scribes, and to be put to death, and after three days to rise again.

32. And He was speaking the word boldly; and taking Him aside, Peter began to rebuke Him.

33. But He, having turned around and seeing His disciples, rebuked Peter and says, “Get behind me, Satan, because you do not mind the things of God but the things of men.”

34. And having summoned the crowd with His disciples, He said to them, “If one wants to follow behind Me, let him deny himself and take up his cross and follow Me.

35. “For whoever wants to save his soul will lose it. But whoever will lose his soul for the sake of Me and the gospel, will save it.

36. “For what does it profit a man to gain the whole world, and his soul be forfeited?

37. “Or what will a man give *as* an exchange for his soul?

38. “For if anyone be ashamed of Me and My words in this adulterous and sinful generation, the Son of man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”

¹ Some manuscripts add, “nor tell anyone in the village.”

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Chapter 9

1. And He was saying to them, "Truly I say to you that there are some here, the ones standing, who will not taste death until they see the kingdom of God present in power."
2. And after six days, Jesus takes Peter and Jacob and John, and brings them up into a high mountain alone, and was transformed before them,
3. And His garments became glistening, very white, like a launderer upon earth is not able to whiten.
4. And Elias appeared to them, with Moses, and they were conversing with Jesus.
5. And having answered, Peter says to Jesus, "Rabbi, it is good to be here, and let us make three tents: one for You, one for Moses and one for Elias."
6. For he did not know what he should answer, for they became fearful.
7. And a cloud appeared, overshadowing them, and a voice came from the cloud, "This is my Son, the beloved; listen to Him!"
8. And suddenly, looking around, they no longer saw anyone but Jesus alone with them.
9. And descending from the mountain, He gave orders to them that they describe to no one what they saw, except when the Son of man should rise from the dead.
10. And they took the word to themselves, debating what it is to rise from the dead.
11. And they were asking Him, saying that, "The scribes say that Elias must come first."
12. And He said to them, "Elias having come first, he restores all things. And how has it been written about the Son of Man that He should suffer many things and be rejected?"
13. "But I say to you that Elias has also come, and they did to him whatever they wanted, just as it has been written about him."
14. And coming to the disciples, they saw a large crowd around them, and scribes debating with them.
15. And immediately, all the crowd having seen Him, they were amazed, and running up, they were greeting Him.
16. And He asked them, "What are you discussing with them?"
17. And one from the crowd answered Him, "Teacher, I brought my son to you, having a mute spirit.
18. "And when it takes him, it knocks him down and he foams *at the mouth* and gnashes teeth and becomes rigid. And I spoke to your disciples that they might cast it out, and they were not strong *enough*."
19. And having answered them, He says, "O unfaithful generation, how long

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will I be with you? How long will I put up with you? Bring him to me.”

20. And they brought him to Him. And seeing Him, the spirit immediately convulsed him, and falling upon the earth, he was rolling *and foaming at the mouth*.

21. And He asked His father, “How long a time is it this has happened to him?” He said, “From childhood.

22. “And many times it also cast him into fire and into water that it might destroy him. But if you can *do* anything, come to our aid, having had compassion upon us.”

23. Jesus said to him, “If you can? All things *are* possible to the one believing.”

24. Immediately, having cried out, the father of the child was saying, “I believe; help my unbelief.”

25. Seeing that a crowd is gathering, Jesus rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I adjure you, come out from him and no longer enter into him.”

26. And having cried out and having convulsed him much, it came out. And he became as dead, so much so the many said that he died.

27. But Jesus, having taken him by the hand, raised him, and he got up.

28. And having entered into a house, His disciples were asking Him privately, “Why were we not able to cast it out?”

29. And He said to them, “This kind is not able to go out in anything except in prayer.”

30. And going out from there, they were going through Galilee; and He did not desire that anyone should know.

31. For He was teaching His disciples, and was saying to them that the Son of man is betrayed into *the* hands of men, and they will put Him to death, and, having been put to death, after three days He will be resurrected.

32. But they were not recognizing the statement, and feared to ask Him.

33. And they came into Capernaum. And *He* being in the house, He was asking them, “What were you discussing in the way?”

34. But they were being silent, for they discussed in the way who *was* greater.

35. And having sat down, He called the twelve and says to them, “If one wants to be first, he will be last of all, and servant of all.”

36. And having taken a child, He stood it in the midst of them, and having taken it in His arms, He said to them,

37. “Whoever receives one of these children for My name receives Me. And whoever receives Me, does not receive Me, but the One having sent Me.”

38. John said to Him, “Teacher, we saw one casting out demons in Your name, and we were hindering him, because he was not following us.”

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39. But Jesus said, "Do not hinder him, for there is no one who does a miracle¹ in My name and will immediately be able to speak ill of Me.
40. "For whoever is not against us is for us.
41. "For whoever may give you a cup of water in *My* name because you are Mine, truly I say to you that he will not lose his reward.
42. "And whoever may cause the smallest of these, the ones believing, to stumble, it is better for him if he has a millstone turned by a donkey tied around his neck and be cast into the sea.
43. "And if your hand causes you to stumble, cut it off. It is better for you to enter into life crippled than, having two hands, to go into Gehenna, into the unquenchable fire,
44. "Where their worm does not die, and the fire is not quenched.
45. "And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than, having two feet, to be cast into Gehenna,
46. "Where their worm does not die, and the fire is not quenched.
47. "And if your eye causes you to stumble, cast it away. It is better to enter into the kingdom of God one-eyed than, having two eyes, to be cast into Gehenna,
48. "Where their worm does not die, and the fire is not quenched.
49. "For all will be salted with fire.
50. "Salt *is* good. But if the salt becomes unsalty, in what will it be seasoned? Have salt in yourselves, and be at peace among each other."

Chapter 10

1. And having arisen, He goes from there into the borders of Judea and across the Jordan, and a crowd again gathers together to Him, and as had been *His* custom, He was teaching them again.
2. And coming forth, Pharisees were asking Him if it is right for a man to divorce a wife, tempting Him.
3. Having answered, He said to them, "What did Moses command you?"
4. And they said, "Moses permitted *one* to write a certificate of divorce, and to put away *his wife*."
5. But Jesus said to them, "From your hard-heartedness he wrote this commandment to you.
6. "But from *the* beginning of creation He made them male and female.
7. "Because of this a man will leave behind his father and mother.¹
8. "And the two will be unto one flesh, so they are no longer two, but one

¹ Literally, "an act of power," or "a mighty deed."

¹ Some manuscripts add, "...and be joined to his wife."

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flesh.

9. "Therefore, that which God put together, let man not separate."

10. And into the house the disciples were again asking Him about this.

11. And He says to them, "Whoever may put away his wife and marry another commits adultery with her.

12. "And if she, having divorced her husband, should marry another, she commits adultery."

13. And they were bringing children to Him that He might take hold of them; but the disciples rebuked them.

14. Having seen *this*, Jesus was annoyed, and said to them, "Release the children to come to Me; do not hinder them, for of such as these is the kingdom of God.

15. "Truly I say to you, whoever does not receive the kingdom of God as a child, will not enter into it."

16. And having taken them in His arms, He was blessing, placing hands upon them.

17. And His having gone out into a road, having run to *Him*, one having knelt, was asking Him, "Good teacher, what will I do that I may inherit eternal life?"

18. And Jesus said to him, "Why do you call Me good? None *is* good, except one, God.

19. "You know the commandments: do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother."

20. He said to Him, "Teacher, all these I kept from my youth."

21. Jesus, having looked at him, loved him, and said to him, "One thing you lack; go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow Me."

22. But, having been made sorrowful at the word, he went away grieving, for he was having much property.

23. And looking around, Jesus says to His disciples, "With what difficulty the ones having property will enter into the kingdom of God!"

24. But the disciples were being astonished at His words. Jesus again having answered, says to them, "Children, how difficult it is to enter into the kingdom of God!

25. "It is easier *for* a camel to pass through the eye of a needle, than *for the* rich to enter into the kingdom of God!"

26. But they were more astonished, saying to themselves, "And who is able to be saved?"

27. Having looked at them, Jesus says, "With men *it is* impossible, but not with God; for all things *are* possible with God."

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28. Peter began to say to Him, "Behold, we left everything and have followed you."

29. Jesus said, "Truly I say to you, *there* is no one who left house or brothers or sisters or father or children or lands for My sake and *the* sake of the gospel,

30. "But he should receive a hundredfold now, in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the coming age, life eternal.

31. "But many *who are* first will be last; and the last, first."

32. They were in the road ascending into Jerusalem, and Jesus was ahead of them, and the ones following were marveling, being afraid. And having taken the twelve again, He began to tell to them the things *that were* going to happen to Him,

33. That, "Behold, we ascend into Jerusalem, and the Son of man will be delivered to the high priests and the scribes, and they will condemn Him to death and will deliver Him to the Gentiles;

34. "And they will mock Him and spit upon Him and whip Him and put Him to death, and after three days He will be resurrected."

35. And Jacob and John, the sons of Zebedee, come forward, saying to Him, "Teacher, we desire that what we may ask You, You will do."

36. He said to them, "What do you want *that* I should do for you?"

37. They said to Him, "Give to us that we may sit, one from Your right and one from the left, in Your glory."

38. But Jesus said to them, "You do not know what you ask. Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized?"

39. And they said to Him, "We are able." So Jesus said to them, "The cup which I drink, you will drink, and the baptism with which I am baptized, you will be baptized,

40. "But to sit from My right or from *My* left, is not Mine to give, but *it is* for whom it has been prepared."

41. And listening, the ten began to be annoyed with Jacob and John.

42. And having called them, Jesus says to them, "You know that the ones supposing to rule the Gentiles have dominion over them, and their great ones lord it over them.

43. "It is not thus among you, but whoever may want to become great will be your servant,

44. "And whoever may want to become first of you, he will be bondservant of all.

45. "For also the Son of man did not come to be served, but to serve, and to give His soul a ransom for many."

46. And they come into Jericho. And going out from Jericho, *He* and His

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disciples and a good-sized crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting beside the road.

47. And having heard that it is Jesus the Nazarene, he began to cry out and to say, "Son of David, have pity on me."

48. And many were rebuking him, that he should be silent. But he was crying out much more, "Son of David, have pity on me."

49. And having stopped, Jesus said, "Call him." And they called the blind *man*, saying, "Be of good courage; get up, He calls you."

50. So having thrown off his *outer* garment, having jumped up, he came to Jesus.

51. And having answered him, Jesus said, "What do you want me to do for you?" The blind *man* said to Him, "Rabboni, that I may regain sight."

52. And Jesus said to him, "Go, your faith has saved you." And immediately he regained sight and was following Him in the road.

Chapter 11

1. And when they draw near unto Jerusalem, unto Bethphage and Bethany, toward the Mount of Olives, He sends two of His disciples,

2. And He says to them, "Go into the village opposite you, and immediately entering into it, you will find a colt bound, upon which man never yet sat. Loose it and bring *it*."

3. "And if anyone should say to you, 'Why do you do this?' Say, 'The Lord has need of it.' And he sends it back immediately."

4. And they went and found a colt bound by a door outside on the street and loosed it.

5. And certain ones standing there were saying to them, "Why do you loose the colt?"

6. They spoke to them just as Jesus said; and they let them go.

7. And they brought the colt to Jesus, and they put their *outer* garments upon it, and He sat upon it.

8. And many strewed their *outer* garments into the road, others having broken up brush from the fields.

9. And the ones leading and the ones following were crying out, "Hosanna! Blessed *is* the One coming in *the* name of *the* Lord!

10. "Blessed *is* the coming kingdom of our father David! Hosanna in the highest!"

11. And He entered into Jerusalem, into the temple, and having looked around at everything, it already being the hour of evening, He went out into Bethany with the twelve.

12. And the following day, *upon* their going out from Bethany, He was

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hungry.

13. And beholding from afar a fig tree having leaves, He went *to see* if He might find *figs* in it, and coming to it, He found upon it nothing but leaves, for it was not *the* time of figs.

14. And having answered, He said to it, "Never, unto the age, from you may anyone eat fruit!" And His disciples were listening.

15. And they came into Jerusalem. And entering into the temple, He began to cast out the ones selling and the ones buying in the temple, and He overturned the tables of the money-changers and the seats of the ones selling doves.

16. And He was not permitting that anyone should carry a vessel through the temple.

17. And He was teaching, and was saying to them, "Is it not written that, 'My house will be called *a house* of prayer for all the nations?' But you have made it a den of thieves."

18. And the high priests and the scribes heard, and were seeking how to destroy Him; for they feared Him, for all the crowd was astonished at His teaching.

19. And when evening came, they were going outside the city.

20. And passing by in the morning, they saw the fig tree, dried up from *the* roots.

21. And caused to remember, Peter says to Him, "Rabbi, behold the fig tree which You cursed has dried up."

22. And having answered, Jesus says to them, "Have God's faith.

23. "Truly I say to you that whoever may say to this mountain, 'Be lifted up and be cast into the sea,' and not doubt in his heart, but believe that which he says will happen, it will be to him.

24. "Therefore I say to you, all things, whatever you pray and ask, believe that you have *it*, and it will be to you.

25. "And when you stand praying, forgive, if you have anything against anyone, that also your Father, the One in the heavens, may forgive you your transgressions."

26. ¹

27. And they came again into Jerusalem, and *upon* His walking in the temple, the high priests and the scribes and the elders came to Him,

28. And they were saying to Him, "In what kind of authority do You do these things? Or who gave You this authority that You may do these things?"

29. Jesus said to them, "I will ask you one thing, and you answer to me, and I will tell you in what kind of authority I do these things.

30. "The baptism of John: was it from heaven or from men? Answer to me."

¹ Some manuscripts include v. 26, "But if you do not forgive, neither will your Father, the One in the heavens, forgive your transgressions."

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31. And they were considering to themselves, saying, "If we should say, 'From heaven,' He will say, 'Why did you not believe him?'"

32. "But if we should say, 'From men....'" They were fearing the crowd, for they were holding John, that he was a prophet.

33. And having answered Jesus, they say, "We do not know." And Jesus says to them, Neither do I tell to you in what kind of authority I do these things."

Chapter 12

1. And He began to speak to them in parables. "A man planted a vineyard, and put a fence around it, and dug a pit for a wine-press, and built a tower, and let it out to farmers, and went on a trip.

2. "And he sent to the farmers a bondservant at the *appropriate* time, that he might receive from the farmers the fruit of the vineyard.

3. "And having taken him, they beat *him* and sent *him* away empty handed.

4. "And again he sent to them another bondservant. That one they struck on the head and dishonored.

5. "And he sent another. That one they killed, and many others, beating some, killing some.

6. "Yet one *more* he had, a beloved son. He sent him last to them, saying that, 'They will respect my son.'

7. "But those farmers said to themselves that, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

8. "And having taken him, they killed *him*, and cast him outside the vineyard.

9. "What will the lord of the vineyard do? He will come and destroy the farmers and give the vineyard to others.

10. "Did you never read this Scripture? 'A Stone which the ones building rejected, this One came to be unto a Head of a corner.

11. "'This came from *the* Lord, and is marvelous in our eyes.'"

12. And they were seeking to seize Him, and they feared the crowd, for they knew that the parable was spoken about them. And having left Him alone, they went away.

13. And they sent to Him certain of the Pharisees and the Herodians, that they might catch Him by a word.

14. And having come, they say to Him, "Teacher, we know that You are true, and no one is a concern to you. For you do not look into *the* face of a man but you teach upon the true way of God. Is it right to give tax to Caesar, or not? Should we give, or should we not give?"

15. But, knowing their hypocrisy, He said to them, "Why do you tempt Me? Bring me a denarius that I may look *at it*."

16. They brought *it*. And He says to them, "Whose image and inscription is

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this?” And they said to Him, “Caesar’s.”

17. Jesus said to them, “Give Caesar’s things to Caesar, and God’s things to God.” And they were marveling at Him.

18. And Sadducees, who say a resurrection does not exist, come to Him, and they were asking Him, saying,

19. “Teacher, Moses wrote to us that if a brother of someone should die and leave behind a wife and not leave a child, that his brother should take the wife and raise up seed to his brother.

20. “There were seven brothers. And the first took a wife and died, not having left seed.

21. “And the second took her and died, not leaving behind a seed. And the third likewise.

22. “And the seven took her, and did not leave seed. The last of all died, and the wife *as well*.

23. “In the resurrection, when they arise, of which of them will she be wife? For the seven had her as wife.”

24. Jesus said to them, “This is why you are deceived, not knowing the Scriptures, nor the power of God;

25. “For when they arise from *the* dead, they neither marry nor are given in marriage, but are as angels in the heavens;

26. “But concerning the dead, that they are raised, did you not read in the book of Moses, about the bush, as 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 God of *the* dead, but of *the* living. You are much deceived.”

28. And approaching, one of the scribes, having heard their discussing, seeing that He answered to them well, questioned Him, “What is *the* first commandment of all?”

29. Jesus answered that, “*The* first is, ‘Hear, O Israel, the Lord God is one Lord,

30. “‘And you will love *the* Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength.’

31. “*The* second *is* this: ‘You will love your neighbor as yourself.’ There is not another commandment greater than these. ”

32. And the scribe said, “Good, Teacher, you spoke truly that He *is* one, and there is not another but Him.

33. “And to love Him from the whole heart and from the whole understanding and from the whole strength and to love the neighbor as himself, is more than all whole burnt offerings and sacrifices.”

34. And Jesus, seeing that he answered thoughtfully, said to him, “You are not far from the kingdom of God.” And no one dared to question Him anymore.

35. And having answered, Jesus was speaking, teaching in the temple, “How

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do the scribes say that the Christ is *the* son of David?

36. He, David, said in the Holy Spirit, “*The* Lord said to my Lord, ‘Sit from my right, until I put Your enemies under your feet.’”

37. “He, David, calls him ‘Lord,’ and wherefore is he *his* son?” And a crowd of many were hearing Him gladly.

38. And in His teaching He was saying, “Beware of the scribes, the ones wanting to walk around in robes, and *wanting* greetings in the marketplace,

39. “And first seats in the synagogues, and first seats in dinners,

40. “The ones devouring the houses of widows and praying a great prayer. These will receive greater condemnation.”

41. And having sat down next to the treasury, He was observing the crowd cast copper *money* into the treasury, and many rich ones were casting much.

42. And having entered, one poor widow cast *in* two lepta, which is a quadrans.

43. And having called His disciples, He said to them, “Truly I say to you that this poor widow cast *in* more than *all* the ones casting into the treasury;

44. “For all cast *in* from what is abounding to them, but from her poverty she cast *in* all that she had, her whole living.”

Chapter 13

1. And *upon* His going out from the temple, one of His disciples says to Him, “Teacher, behold what kind of stones and what kind of a building!”

2. And Jesus said to him, “Do you see these great buildings? There will not be left one stone upon *another* stone which will not be torn down.”

3. And *upon* His being seated into the Mount of Olives opposite the temple, Peter was questioning Him privately, and Jacob and John and Andrew,

4. “Tell us, when will these things be, and what *will be* the sign when all these things are going to be completed?”

5. And Jesus began to say to them, “Watch *that* one should not deceive you.

6. “Many will come in My name, saying that, ‘I am,’ and will deceive many.

7. “When you may hear of wars and rumors of wars, do not be troubled. It is necessary to happen, but the end *is* not yet.

8. “For nation will be raised up against nation, and kingdom against kingdom; there will be earthquakes from place to place; there will be famines; these *are the* beginning of birth pains.

9. “But watch yourselves. They will betray you unto *the* Sanhedrin and you will be beaten unto the synagogues, and you will stand before leaders and kings for My sake, for a witness to them.

10. “And the gospel must first be preached unto all the nations.

11. “And when they take you, delivering *you* up, do not take thought

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beforehand what you will say, nor rehearse, but that which you may be given in that hour, this speak. For you are not the ones speaking, but the Holy Spirit.

12. "And brother will betray brother unto death, and a father a child, and children will rebel against parents, and will put them to death.

13. "And you will be hated by all for My name. But the one having remained unto *the* end, this one will be saved.

14. "But when you should see the abomination of the desolation where it must not be (let the one reading understand), then let the ones in Judea flee into the hills.

15. "But the one upon the housetop, let him not descend nor enter to take up anything from his house,

16. "And the one into the field, let him not turn back unto the things behind, to take up his garment.

17. "Woe to the ones pregnant and the ones nursing in those days!

18. "Pray that it not happen of a winter.

19. "For those days will be a tribulation such as has not happened from the beginning of *the* creation which God created until now, and will never happen.

20. "And except *the* Lord shortened the days, there would not be any flesh saved. But for the sake of the elect whom He chose, He shortened the days.

21. "And then if anyone should say to you, 'Behold, the Christ *is* here,' or 'Behold, there,' do not believe.

22. "For false christs and false prophets will arise, and they will give signs and wonders to lead astray, if possible, the elect.

23. "But watch out; I have told you all things ahead of time.

24. "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light.

25. "And the stars of the heaven will be falling, and the powers, the ones in the heavens, will be shaken.

26. "And then they will see the Son of man coming in clouds, with much power and glory.

27. "And then He will send the angels and they will gather the elect from the four winds, from the farthest point of earth to the farthest point of heaven.

28. "Learn from the parable of the fig tree; when its branch is already tender and it puts forth leaves, you know that the summer is near.

29. "In the same way also you, when you see these things happening, know that He is near, at the door.

30. "Truly I say to you that this generation may not pass by until all these things happen.

31. "The heaven and the earth will pass by, but My words will never pass by.

32. "But concerning that day or hour no one knows, neither the angels in

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heaven or the Son, except the Father.

33. "Watch, be awake. For you do not know when the time is.

34. "*Like* a man away from home, having left his house and having given to his bondservants authority for each one's work, and to the doorkeeper he commanded that he be watchful.

35. "Be watchful, therefore. For you do not know when the Lord of the house comes: evening, or midnight, or at rooster crowing, or early morning,

36. "Lest coming suddenly, He may find you sleeping.

37. "That which I say to you, I say to all, be watchful!"

Chapter 14

1. The Passover and the feast of unleavened bread *were* after two days. And the high priests and the scribes were seeking how, having prevailed in deceit, they might put Him to death.

2. For they were saying, "Not in the feast, lest there will be an uproar of the people."

3. And His being in Bethany, in the house of Simon the leper, reclining at table, a woman came, having an alabaster bottle of sweet oil of liquid nard, very costly. Having broken the alabaster bottle, she poured it over *His* head.

4. There were certain ones being irritated among each other, "Unto what *purpose* has this destruction of the sweet oil occurred?"

5. For this sweet oil could have been sold *for* over three hundred denarii, to give also to the poor. " And they rebuked her.

6. But Jesus said, "Leave her alone. Why do you give her trouble? She did a good work in Me.

7. "For you always have the poor with yourselves, and when you want, you are able to do good to them, but you do not always have Me.

8. "What she had, she did. She acted beforehand to anoint My body unto burial.

9. "Truly I say to you, wherever the gospel may be preached into all the world, also what she did will be spoken unto a remembrance of her."

10. And Judas Iscariot, one of the twelve, departed to the high priests that he might betray Him to them.

11. The ones having heard *his proposal* rejoiced, and gave order *for* silver to be given to him. And he was seeking how he might conveniently betray Him.

12. And on the first day of unleavened bread, when the Passover was being offered, His disciples say to Him, "Where do You wish, having gone, we might prepare that You may eat the Passover?"

13. And He sends two of His disciples and says to them, "Go into the city, and a man will meet you, bearing a clay pot of water. Follow him.

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14. "And where he may enter, say to the master of the house that, 'The Teacher says, "Where is My lodging where I may eat the Passover with My disciples?"'"
15. "And he will show you a great upper room made up *and* prepared, and prepare for us there."
16. And the disciples went out and came into the city and found *it* just as He said to them, and prepared the Passover.
17. And evening having come, He comes with the twelve.
18. And *during* their reclining at table and eating, Jesus said, "Truly I say to you that one of you will betray Me, the one eating with Me."
19. They began to be sorrowful, and to say to Him one by one, "It is not I, *is it?*"
20. He said to them, "One of the twelve, the one dipping with Me into the bowl.
21. "Because the Son of man goes, just as it has been written about Him, but that man through whom the Son of man is betrayed—well for him if that man was not begotten!"
22. And *during* their eating, He took bread, having blessed *it*, and gave to them and said, "Take, this is my body."
23. And having taken a cup, having given thanks, He gave to them, and they all drank from it.
24. And He said to them, "This is My blood of the covenant, that being poured out for many.
25. "Truly I say to you that never again would I drink from the fruit of the vine until that day when I may drink *it* new in the kingdom of God."
26. And having sung a hymn, the went out into the Mount of Olives.
27. And Jesus says to them that, "You all will be caused to stumble, because it has been written, 'I will strike the Shepherd, and the sheep will be scattered.'
28. "But after I *am* to be raised, I will go before you into Galilee."
29. But Peter said to Him, "If all will be caused to stumble, yet not I."
30. And Jesus says to him, "Truly I say to you that you, this very night, before a rooster crows twice, you will deny Me three times."
31. But he was saying emphatically, "If it is necessary for me to die with You, I will never deny You." Moreover, they all were also speaking thus.
32. And they come into a field, the name of which *is* Gethsemane, and He says to His disciples, "Sit here until I pray."
33. And He takes with Him Peter and Jacob and John, and He began to be greatly disturbed and troubled.
34. And He says to them, "My soul is deeply grieved, unto death. Remain here and be watchful."
35. And going forth a little, He was falling upon the ground and praying that,

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if it were possible, the hour might pass from Him.

36. And He was saying, "Abba, Father, all things are possible to You. Take away this cup from Me; but not what I want, but what You *want*."

37. And He comes and finds them sleeping, and He says to Peter, "Simon, are you asleep? Were you not strong *enough* to be watchful one hour?"

38. "Be watchful and pray, that you may not come into temptation. The spirit *is* willing, but the flesh *is* weak."

39. And again having gone away, He prayed, having said the same thing.

40. And again having come, He found them sleeping, their eyes being very heavy, and they did not know what they might answer to Him.

41. And He comes the third *time*, and says to them, "Sleep and rest the remaining *time*. It is enough. The hour came: behold, the Son of Man is betrayed into the hands of sinners.

42. "Arise, let us go. Behold, the one betraying me has drawn near."

43. And immediately, *while* He *was* yet speaking, Judas, one of the twelve, arrived, and with him a crowd with swords and clubs, from the high priests and the scribes and the elders.

44. The one betraying Him had given to them a sign, saying, "Whom I kiss, He is *the One*. Seize Him and lead *Him* away securely."

45. And having come, immediately having approached Him, he says, "Rabbi!" And kissed Him.

46. They laid hands on Him and seized Him.

47. One of the ones *who* stood by, having drawn the sword, struck the bondservant of the high priest and took off his ear.

48. And having answered, Jesus said to them, "As upon a thief you came to take Me with swords and clubs?"

49. "Every day I was with you, teaching in the temple, and you did not seize Me, but that the Scriptures might be fulfilled."

50. And having left Him, they all fled.

51. And a certain young man was accompanying Him, wrapped with a muslin garment over his naked body,¹ and they seize him.

52. But letting the muslin garment go, he fled naked.

53. And they led Jesus away to the high priest, and all the high priests and the elders and the scribes come together .

54. and Peter followed Him from a distance, until *he was* inside of the courtyard of the high priest, and was being seated with the servants and being warmed by the fire.

55. The chief priests and the whole Sanhedrin were seeking a witness against Jesus, to put Him to death, and they were not finding *anyone*.

¹ Possibly "over his tunic..."

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56. For many were witnessing falsely against Him, and the witness was not alike.

57. And certain ones, having risen, were witnessing against Him falsely, saying,

58. "We heard Him saying that, "I will destroy this temple made with hands, and through three days I will build up another, not made with hands."

59. And not even in this was their witness alike.

60. And having risen into the midst, the high priest asked Jesus, saying, "Do You not answer anything of what these witness against You?"

61. But He was being silent and did not answer anything. Again, the high priest was asking Him, and he says to Him, "Are You the Christ, the son of the Blessed One?"

62. Jesus said, "I am, and you will see the Son of man being seated from the right side of the Power, and coming with the clouds of heaven."

63. The high priest, having torn his tunic, says, "What further need do we have of witnesses?"

64. "You heard the blasphemy; what appears to you?" Then all condemned Him to be liable to death.

65. And certain ones began to spit at Him, and to cover His face and to hit Him, and to say to Him, "Prophecy," and the servants took Him with blows.

66. And Peter being below in the courtyard, one of the slave-girls of the high priest comes

67. And having beheld Peter warming himself, having looked at him, says, "You also were being with the Nazarene, Jesus."

68. But he denied, saying, "I don't even know, nor do I understand, what you say." And he went outside into the porch.¹

69. And the slave-girl, having seen him, began again to say to the ones present that, "This one is of them."

70. But again he was denying. And after a little while, the ones present were again saying to Peter, "Truly you are from them, for you are also a Galilean."

71. But he began to curse and to swear that, "I do not know this Man *about* Whom you speak."

72. And immediately a rooster sounded a second time. And Peter was reminded of the word which Jesus said to him, that, "Before a rooster sounds twice, three times you will deny me." And having thought about it, he was weeping.

¹ Some manuscripts add, "and a rooster sounded."

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Chapter 15

1. And immediately in the morning the high priests, with the elders and scribes and the whole Sanhedrin, having acted, having bound Jesus, took *Him* away and delivered *Him* to Pilate.
2. And Pilate asked Him, "Are you the King of the Jews?" And having answered him, He says, "You say *it*."
3. And the high priests were accusing Him *of* many things.
4. Pilate again was asking Him, saying, "Do you answer nothing? Behold how many *things* they accuse you."
5. But Jesus no longer answered anything, so as to amaze Pilate.
6. At *the* feast he was releasing for them one prisoner *for* whom they were entreating.
7. There was one being called Barabbas, bound with the rebels who had committed murder in the rebellion,
8. And the crowd, having gone up, began to ask *him to do* just as he was doing for them.
9. Pilate answered to them, saying, "Do you desire *that* I should release to you the King of the Jews?"
10. For he was knowing that because of jealousy the high priests had delivered Him.
11. But the high priests stirred up the crowd, that he would rather release Barabbas to them.
12. Pilate, having again answered, was saying to them, "What, then, do you want *that* I should do to Whom you call the King of the Jews?"
13. They cried out again, "Crucify Him!"
14. But Pilate was saying to them, "Why? What wrong did He do? But they cried out the more, "Crucify Him!"
15. Pilate, willing to placate the crowd, released Barabbas to them, and delivered Jesus, having been whipped, that He might be crucified.
16. The soldiers led him inside the courtyard, which is *the* Praetorium, and convened the whole cohort.
17. And they put purple clothing on Him and placed on Him a crown of thorns, having woven it *together*.
18. And they began to salute Him, "Hail, King of the Jews!"
19. And they were beating His head with a reed, and were spitting on Him, and setting down the knees, they were *mockingly* worshiping Him.
20. And after having mocked Him, they stripped off the purple clothing and clothed Him with His garments. And they lead Him out that they might crucify Him.
21. And they pressed into service a certain one passing by, Simon, a

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Cyrenian, coming from the country, the father of Alexander and Rufus, that he might bear His cross.

22. And they bore Him to the place Golgotha, which is, being translated, Place of a Skull.

23. And they were giving Him wine flavored with myrrh; but He did not take *it*.

24. And they crucify Him, and divide up His garments, casting a lot over them, who should take what.

25. It was the third hour, and they crucified Him.

26. And there was the inscription of His charge inscribed: "The King of the Jews."

27. And they crucified two thieves with Him, one from *His* right and one from His left.

28.¹

29. And the ones going past were blaspheming Him, shaking their heads and saying, "Ha! The One destroying the temple and building *it* in three days,

30. "Save Yourself, having come down from the cross!"

31. Likewise the high priests, making sport toward each other, with the scribes, were saying, "He saved others; He is not able to save Himself.

32. "The Christ, the King of Israel, let Him come down from the cross, that we might see and believe." And the ones being crucified with Him were upbraiding Him.

33. And the sixth hour having come, darkness came upon the whole earth² *for* one hour.

34. And at the ninth hour, Jesus shouted with a great voice, "Eloi, Eloi, lema sabachthani?" Which is, being translated, "My God, My God, why did you forsake Me?"

35. And certain of the ones standing by, having heard, were saying, "Behold, He calls Elijah."

36. Having run, one having filled a sponge *with* vinegar,³ was giving Him a drink with a reed, saying, "Let us see if Elijah comes to take Him down."

37. But Jesus, having let forth a great cry, expired.

38. And the veil of the temple was split in two from top to bottom.

39. The centurion, the one *who* stood opposite Him, beholding that thus He expired, said, "Truly this Man was *the* Son of God."

40. There were also women viewing from a distance, among whom *were* Mary Magdalene, and Mary the *mother* of small Jacob, and mother of Joses,

¹ Some later manuscripts include v. 28: "And the Scripture was fulfilled, the one having said, "He was reckoned with *the* lawless."

² Or, "land..."

³ Or "poor wine..."

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and Salome.

41. The ones *who*, when He was in Galilee, were following Him and serving Him, and many others, having gone up together with Him into Jerusalem.

42. And evening having already come, then it was the preparation, which is *the* day before the Sabbath.

43. Having come, Joseph from Arimathea, being an honorable councilor, who also himself was waiting for the kingdom of God, having ventured, came in to Pilate and asked for the body of Jesus.

44. Pilate marveled that He had already died, and, having called forth the centurion, asked him if He already died.

45. And having found out from the centurion, he gave the corpse to Joseph.

46. And having bought muslin, having taken Him down, he wrapped *Him* with the muslin and placed Him in a tomb which was hewn from rock, and moved a stone over the entrance of the tomb.

47. Mary Magdalene and Mary the *mother* of Joses were watching where *He* was placed.

Chapter 16

1. And the Sabbath having passed, Mary Magdalene, and Mary the *mother* of Jacob, and Salome, bought spices that, having come, they might anoint Him.

2. And very early on the first day of the week, they come upon the tomb, the sun having risen.

3. And they were saying to themselves, "Who will roll away the stone for us from the entrance of the tomb?"

4. And having looked up, they observe that the stone has been rolled away; for it was very great.

5. And having entered into the tomb, they saw a young man being seated in the right *side*, wrapped with a white robe, and they were amazed.

6. He says to them, "Do not be amazed; you seek Jesus the Nazarene, the One crucified. He was raised; He is not here. Behold the place where they placed Him.

7. "But go, tell His disciples and Peter that, 'He goes before you into Galilee. There you will see Him, just as He said to you.'"

8. And they went out *and* fled from the tomb, for trembling and astonishment were possessing them; and they said nothing to anyone, for they were fearing.

Note: Most translations contain additional verses, 9 through 20. It is, however, reasonably certain that these are not part of the original book, and they are omitted here for that reason.

LUKE

Chapter 1

1. Since many attempted to compose a narrative concerning the matters fulfilled among us,
2. Just as the eyewitnesses from the beginning delivered to us, and having become servants of the word,
3. It seemed right to me also, having followed all things closely from the beginning, to write to you carefully in order, most excellent Theophilus;
4. That you may know about that which you were instructed, the certainty of the words.
5. It came about in the days of Herod, king of Judea, *there was* a certain priest, by name Zacharias, from the division of Abijah, and his wife from the daughters of Aaron, and her name *was* Elizabeth;
6. They were both righteous before God, going in all the commandments and judgments of the Lord blameless,
7. And there was not a child to them, because Elizabeth was barren, and both were advanced in their days.
8. It came about in his service as priest in the course of his service before God,
9. According to the custom of the priesthood, his lot fell to burn *incense*, having entered into the temple of the Lord.
10. And all the crowd of the people was praying outside at the hour of the incense.
11. The angel of *the* Lord was seen by him standing on the right of the altar of incense.
12. And Zacharias was troubled having beheld *him*, and fear fell upon him.
13. But the angel said to him, "Do not fear, Zacharias, because your petition was heard, and your wife Elizabeth will bring forth a son to you, and you will call his name John.
14. "And there will be joy and exultation to you, and many will rejoice at his birth,
15. "For he will be great before the Lord, and he will not drink wine and strong drink, and he will be filled with *the* Holy Spirit even from his mother's womb.
16. "And he will turn many of the sons of Israel *to the* Lord their God.
17. "And he will go on before Him in *the* spirit and power of Elijah, to turn *the* hearts of the fathers to *their* children, and *the* disobedient in a purpose of righteousness, to prepare a people ready for *the* Lord."
18. And Zacharias said to the angel, "How will I know this? For I am an old man, and my wife advanced in her days."
19. And the angel, having answered, said to him, "I am Gabriel, the one

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standing before God, and I was sent to speak to you and to bring these good tidings to you.

20. "And behold, you will be silent and not able to speak, until the day that these things come about, because you did not believe my words, which will be fulfilled unto their time."

21. And the people were expecting Zacharias, and were wondering in his delay in the temple.

22. But having come out, he was not able to speak to them, and they recognized that he has seen a vision in the temple; and he was making signs to them and was remaining mute.

23. And as the days of his service were fulfilled, it came about *that* he went into his house.

24. After these days Elizabeth his wife conceived, and she was concealing herself five months, saying,

25. "Because thus the Lord has done to me in *the* days in which He looked upon *me* to take away my reproach among men."

26. In the sixth month the angel Gabriel was sent from God into a city of Galilee the name of which *was* Nazareth,

27. To a virgin betrothed to a man whose name *was* Joseph, from the house of David, and the name of the virgin *was* Mary.

28. And having entered, he said to her, "Hail, highly favored one, the Lord *is* with you."

29. She was confused at this word, and was considering what kind of greeting this might be.

30. And the angel said to her, "Do not fear, Mary, for you found favor with God.

31. "And behold, you will conceive in *your* womb and will bear a Son, and you will call His name Jesus.

32. "This One will be great, and He will be called Son of *the* Highest, and the Lord God will give to Him the throne of His father David,

33. "And He will reign over the house of Jacob unto the ages, and there will not be an end of His kingdom."

34. Mary said to the angel, "How will this be, since I do not know a man?"¹

35. And having answered, the angel said to her, "*The* Holy Spirit will come upon you, and *the* power of *the* Highest will overshadow you; therefore the holy One being brought forth will be called *the* Son of God.

36. "And behold, Elizabeth, your relative, also has conceived a son in her old age, and this is *the* sixth month for her being called barren.

37. "Because every word will not be impossible with God."

¹ That is, do not have an intimate relationship with a man.

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38. Mary said, "Behold the bondservant of *the* Lord. Let it happen to me according to your word." And the angel went away from her.
39. In these days Mary, having risen, went with haste into the hilly *area* into a city of Judah,
40. And entered into the house of Zacharias, and greeted Elizabeth.
41. And it happened as Elizabeth heard the greeting of Mary, the baby leaped in her womb; and Elizabeth was filled with *the* Holy Spirit.
42. And she called out with a great shout, and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb!
43. "And from where *does* this *come* to me, that the mother of my Lord should come to me?
44. "For behold, as the sound of your greeting came into my ears, the baby leaped in exultation in my womb.
45. "And blessed *is* the one having believed that there will be a fulfillment of the things spoken to her by *the* Lord."
46. And Mary said, "My soul magnifies the Lord,
47. "And my spirit exulted over God my Savior.
48. "Because He looked upon the low estate of His bondservant. For behold, from now on all the generations will bless me.
49. "Because the mighty One did great things for me, and His name *is* holy.
50. "And His mercy *is* unto generations and generations for the ones fearing Him.
51. "He put strength in His arm, He scattered the haughty as to *the* intention of their hearts,.
52. "He brought down rulers from thrones, and lifted up *the* humble.
53. "*The* hungry He filled with good things, and *the* wealthy He sent away empty.
54. "He helped Israel His slave¹, to remember mercy,
55. "Just as He spoke to our fathers, to Abraham and his seed unto the age."
56. Mary remained with her about three months, and went back to her house.
57. The time was fulfilled for Elizabeth to give birth, and she bore a son.
58. And the neighbors and her relatives heard that *the* Lord magnified His mercy to her and they were rejoicing together with her.
59. And it happened in the eighth day, they came to circumcise the child and they were calling him by the name of his father, Zacharias.
60. And having answered, his mother said, "No, but he will be called John."
61. And they said to her that, "There is no one from your family who is called by this name."
62. They were making signs to his father as to what he might want him to be

¹ Or, perhaps, "child."

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called.

63. And having asked for a tablet, he wrote, saying, "John is his name." And they all marveled.

64. His mouth and his tongue were opened immediately, and he was speaking, praising God.

65. And fear came upon all the ones living around them, and in the whole of the hills of Judea all these words were being discussed.

66. And all the ones having heard kept them in their heart, saying, "What, then, will this child be?" For even the hand of *the* Lord was with him.

67. And Zacharias his father was filled with *the* Holy Spirit and prophesied, saying,

68. "Blessed *be the* Lord God of Israel, because He visited and made redemption for His people,

69. "And raised a horn of salvation for us in *the* house of His servant David,

70. "Just as He spoke through the mouth of His holy prophets from of old,

71. "'Salvation from our enemies and from *the* hand of all the ones hating us.'

72. "To make mercy with our fathers and to remember His holy covenant,

73. "An oath which He swore to Abraham our father, to give to us,

74. "Having delivered us from *the* hand of enemies, to serve Him without fear

75. "In holiness and righteousness before Him all our days.

76. "And you, child, will be called a prophet of *the* Highest. For you will advance before *the* Lord to prepare His ways,

77. "To give knowledge of salvation to His people in forgiveness of their sins,

78. "Through the feelings of mercy of our God, in which *the* sunrise from on high will visit us

79. "To shine on the ones sitting in darkness and shadow of death, to guide our feet into a way of peace."

80. The child was growing and becoming strong as to spirit, and was in the deserts until *the* day of his manifestation to Israel.

Chapter 2

1. It came about in those days *that* a decree went out from Caesar Augustus *for* all the inhabited earth to be registered.

2. This registration came about first *with* Quirinius governing Syria.

3. And all were going to be registered, each into his own city.

4. Joseph also went up from Galilee, from *the* city of Nazareth, into Judea, into a city of David which is called Bethlehem, because he was from *the* household and family of David,

5. To register, with Mary his betrothed wife, being pregnant.

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6. It came about in their being there, the days were filled for her to give birth.
7. And she gave birth to her firstborn Son, and she wrapped Him and laid Him in a manger, because there was not a place for them in the inn.
8. And shepherds were in the same area, living in the fields and keeping watch over their flock by night.
9. And an angel of *the* Lord appeared to them, and *the* glory of *the* Lord shone around them, and they were afraid *with* a great fear.
10. And the angel said to them, "Do not fear, for behold, I bring good tidings to you, great joy, which will be to all the people;
11. Because today a Savior was born to you, Who is Christ *the* Lord, in *the* city of David.
12. "And this *is* the sign to you: you will find a Baby wrapped, lying in the manger."
13. And suddenly there was with the angel a multitude of a heavenly band, praising God and saying,
14. "Glory in *the* highest to God, and upon earth, peace among men of approval."
15. And it came about as the angels went away from them into heaven, the shepherds were saying to each other, "Let us go now to Bethlehem, and let us behold this thing having come about which the Lord made known to us."
16. And they came, having hurried, and found Mary and Joseph and the Baby lying in the manger.
17. Having seen, they made known round about the thing having been told to them concerning this Child.
18. And all the ones having heard marveled about the things having been spoken to them by the shepherds.
19. But Mary was saving these things together, pondering them in her heart.
20. And the shepherds returned, glorifying and praising God over all which they heard and saw, just as it was told to them.
21. And when eight days were fulfilled, to circumcise Him, His name was also called Jesus, *the name* having been given by the angel before *the time* for Him to be conceived in the womb.
22. And when the days of their purification were completed according to *the* law of Moses, they took Him into Jerusalem to present to the Lord.
23. Just as it has been written in the law of *the* Lord that, "Every male opening *the* womb will be called holy to the Lord."
24. And to offer a sacrifice according to the thing spoken in the law of *the* Lord, "A pair of turtle doves, or two young pigeons."
25. And behold, there was a man in Jerusalem named Simeon, and this man *was* righteous and devout, expecting *the* encouragement of Israel, and *the* Holy Spirit was upon him.

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26. And it was communicated to him by the Holy Spirit not to see death before he would see the Christ of *the* Lord.

27. And he came in the spirit into the temple, and in the *time for* the parents to bring in the Child Jesus, *for* them to do according to the custom of the law for Him,

28. And he took Him into *his* arms, and blessed God, and said,

29. "Now you set your bondservant free in peace, Master, according to Your word;

30. "Because my eyes saw Your salvation,

31. "Which You prepared in the presence of all the peoples,

32. "A light for revelation of Gentiles¹, and glory of *Your* people Israel."

33. And His father and mother were marveling over the things being spoken about Him.

34. And Simeon blessed them and said to Mary His mother, "Behold this One is established unto *the* fall and rise of many in Israel, and unto a sign being opposed.

35. "And a sword will pierce your soul, so that thoughts from many hearts might be revealed."

36. And there was Anna, a prophetess, daughter of Phanuel, from *the* tribe of Asher. She *was* advanced in many days, having lived with a husband seven years from her maidenhood,

37. And she *was* a widow of² eighty-four years; she was not withdrawing from the temple, serving with fasts and prayers night and day.

38. And at that hour, having stood up, she was giving thanks to God and she was speaking about Him to all the ones waiting for the redemption of Jerusalem.

39. And as they completed all the things according to the law of *the* Lord, they returned into Galilee, into their own city, Nazareth.

40. The Child was growing and becoming strong, being filled with wisdom, and *the* grace of God was upon Him.

41. And His parents went every year into Jerusalem for the feast of the Passover.

42. When He became of twelve years, they *were* going up according to the custom of the feast.

43. And the days having been completed, in their return, the Child Jesus remained in Jerusalem, and His parents did not know *it*.

44. Having assumed Him to be in the company, they went a day by road. And they were looking for Him among the family and among the acquaintances.

45. Not having found Him, they returned into Jerusalem, looking for Him.

¹ Or, "nations..."

² Or perhaps "for..."

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46. And it happened after three days they found Him in the temple, being seated in the midst of the teachers, and listening to them and questioning them.
47. All the ones hearing Him were amazed at His understanding and answers.
48. And having seen Him, they were astounded. And His mother said to Him, "Child, why have you done thus to us? Behold, Your father and I, being distressed, were looking for You!"
49. And He said to them, "Why were you seeking Me? Did you not know that it is necessary for Me to be in the things of My Father?"
50. And they did not understand the word which He spoke to them.
51. And He went down with them, and came into Nazareth, and was being subject to them. And His mother kept all the words in her heart.
52. And Jesus was advancing in wisdom and age and favor with God and with men.

Chapter 3

1. In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate governing Judea, and Herod being tetrarch of Galilee, Philip his brother being tetrarch of Iturea and *the* area of Trachonitis, and Lysias being tetrarch of Abilene,
2. In the time of *the* high priest Anna, and Caiphas, word came from God to John, *son* of Zacharias, in the desert.
3. And he came into all the region of the Jordan, preaching a baptism of repentance unto forgiveness of sins,
4. As it has been written in *the* book of *the* message of Isaiah the prophet: "A voice shouting in the desert, 'Prepare the way of *the* Lord, make His paths straight;
5. "'Every ravine will be filled, and every mountain and hill will be brought low, and the crooked unto straight, and the rough unto smooth ways,
6. "'And all flesh will see the salvation of God.'"
7. Then he was saying to the crowds coming to be baptized by him, "Generation of vipers, who warned you to flee from the coming wrath?
8. "Then produce fruits worthy of repentance, and do not begin to say in yourselves, 'We have father Abraham,' for I say to you that God is able to raise children to Abraham from these stones.
9. "Already the ax is also put to the root of the trees. Then every tree not producing good fruit is cut down and cast into *the* fire."
10. And the crowds were asking him, saying, "What then should we do?"
11. And having answered, he was saying to them, "The one having two tunics, let him share with the one not having *one*. And the one having food,

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let him do likewise.”

12. And tax collectors came to be baptized, and said to him, “Teacher, what should we do?”

13. He said to them, “Collect nothing more than *what is* specified.”

14. Soldiers were also asking him, saying, “And we, what should we do?”

And He said to them, “Do not extort money, nor accuse falsely; and let your wages suffice.”

15. The people anticipating and debating all about John in their hearts, whether he might be the Christ,

16. John answered, saying to all, “I baptize you with water; the One mightier than I comes, of Whom I am not worthy to loose the straps of His sandals; He will baptize you in Holy Spirit and fire.

17. “Whose winnowing shovel *is* in His hand, to cleanse His threshing-floor, and He will gather the grain into His storehouse, but He will burn up the chaff with unquenchable fire.”

18. Then exhorting many and different things, he was preaching good news to the people.

19. But Herod the tetrarch, being shamed by him concerning Herodias, the wife of Philip his brother, and about all *the* evil things which Herod did,

20. He added this also to all: he locked John in prison.

21. It came about *in the time for* all the people to be baptized, and Jesus having been baptized, and praying, the heaven to be opened,

22. And the Holy Spirit to descend as *the* bodily form of a dove upon Him, and a voice to come from heaven, “You are My beloved Son; in You I was well pleased.”

23. And He, Jesus, was beginning *to be* about thirty years *old*, being a son, as was being assumed, of Joseph of Heli,

24. The *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph,

25. The *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai,

26. The *son* of Maath, the *son* of Semein, the *son* of Josech, the *son* of Joda,

27. The *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the *son* of Neri,

28. The *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er,

29. The *son* of Joshua, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi,

30. The *son* of Simeon, the *son* of Judah, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim,

31. The *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of

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Nathan, the *son* of David,

32. The *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nashon,

33. The *son* of Aminadab, the *son* of Admin, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah,

34. The *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Nahor,

35. The *son* of Serug, the *son* of Ragau, the *son* of Phalak, the *son* of Eber, the *son* of Sala,

36. The *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech,

37. The *son* of Mathusala, the *son* of Enoch, the *son* of Jared, the *son* of Mahaleel, the *son* of Cainan,

38. The *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

Chapter 4

1. Jesus, full of Holy Spirit, turned back from the Jordan and was being led in the spirit in the desert

2. Forty days, being tested by the devil. And He ate nothing in those days, and, they having been accomplished, He hungered.

3. The devil said to Him, "If you are *the* Son of God, speak to this stone that it may become bread."

4. Jesus answered to him, "It has been written that man will not live on bread alone."

5. And having led Him up, he showed to Him all the kingdoms of the inhabited earth in a moment of time.

6. And the devil said to Him, "I will give to You all this authority and their glory, because it has been handed over to me, and I give it to whom I wish.

7. Therefore, if You should bow down before me, all will be Yours."

8. And having answered, Jesus said to him, "It has been written: 'You will worship *the* Lord your God, and you will serve Him only.'"

9. He led Him into Jerusalem and stood upon the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here,

10. "For it has been written that He will command His angels about You to guard You,

11. And that upon *their* hands they will bear You up, lest You should strike Your foot on a stone."

12. And having answered, Jesus said to him that, "It is said, you will not tempt¹ *the* Lord your God."

¹ Or, "test..."

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13. And having accomplished every temptation, the devil went away from Him for a time.

14. And Jesus returned in the power of the Spirit into Galilee. And a report went out to all the surrounding area about Him.

15. And He was teaching in their synagogues, being extolled by all.

16. And He came into Nazareth, where He was reared. And according to His custom, He came into the synagogue in the day of the Sabbath, and stood up to read.

17. And *the* book of the prophet Isaiah was given to Him, and having opened the book, He found the place where it was written,

18. "*The Spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor; He has sent me to preach release to the captives, and recovery of sight to the blind; to set free the broken in release,*

19. "*To preach the acceptable year of the Lord.*"

20. And having closed the book, having given *it* back to the servant, He sat down, and all the eyes in the synagogue were looking intently at Him.

21. He began to say to them that, "Today this Scripture has been fulfilled in your ears."

22. And all were bearing witness to Him and marveling over the words of grace, the ones coming forth from His mouth, and they were saying, "Is this not *the* son of Joseph?"

23. And He said to them, "You will surely say to me this parable, 'Physician, heal yourself. The things which we heard having occurred into Capernaum, do also here in your home country.'"

24. He said, "Truly, I say to you that no prophet is acceptable in his home country.

25. "But truly I say to you, there were many widows in Israel in the days of Elijah, when the heaven was closed up for three years and six months, as a great famine came upon all the land,

26. "And Elijah was sent to none of them, except into Sarepta of Sidon, to a widow woman.

27. "And there were many lepers in Israel, in the time of Eliseus the prophet, and none of them was cleansed, except Naaman the Syrian."

28. And all in the synagogue were filled with anger, hearing these things.

29. And having arisen, they put Him outside the city and took Him to the brow of the hill upon which their city had been built, so as to throw Him down.

30. But having passed through their midst, He was going away.

31. And He went down into Capernaum, a city of Galilee, and He was teaching them in the Sabbath.

32. And they were being astonished at His teaching, because His word was in

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authority.

33. And there was a man in the synagogue having an unclean demonic spirit, and he cried out with a great voice,

34. "Ha! What *is it* to us and to You, Jesus, Nazarene? Did you come to destroy us? I know who You are, the Holy One of God."

35. And Jesus rebuked him, saying, "Be quiet, and come out of him!" And having cast him into the midst, the demon came out of him, not having harmed him.

36. And amazement came upon all, and they were conversing with each other, saying, "What *is this word*, because He gives orders in authority and power to the unclean spirits, and they come out!"

37. And the report about Him was going out into every place around.

38. Having gone up from the synagogue, He entered into the house of Simon. Simon's mother-in-law was suffering with a great fever and they asked Him concerning her.

39. And having stood over her, He rebuked the fever and it left her. Having risen at once, she was serving them.

40. The sun going down, all who were having *those* being ill with sicknesses of various kinds took them to Him. And placing His hands on each one of them, He was healing them.

41. Demons were also coming out of many, crying out and saying that, "You are the son of God!" And rebuking *them*, He did not permit them to speak, because they knew Him to be the Christ.

42. Daytime coming, having departed, He went into a desert place. And the crowds were seeking Him and they came to Him and were restraining Him, not to go from them.

43. But He said to them that, "It is necessary for Me to preach the kingdom of God to other cities also, because for this I was sent."

44. And He was preaching unto the synagogues of the Jews.

Chapter 5

1. It came about in the crowd's pressing Him to hear the word of God, that¹ He was standing beside Lake Gennesaret,

2. And He saw two boats standing beside the lake. The fishermen, having disembarked from them, were cleaning the nets.

3. Having stepped into one of the boats, which was Simon's, He asked him to put out from the land a little way, and having sat down, He was teaching the

¹ Literally, "and."

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crowds from the boat.

4. As He stopped speaking, He said to Simon, "Put out into the deep *water* and let down your nets for a catch."

5. And having answered, Simon said, "Master, having worked hard the entire night, we took nothing; but upon Your word, I will let down the nets."

6. And having done this, they captured a multitude of many fish, but the nets were breaking;

7. And they signaled to the partners in the other boat, the one having come to take part with them. And they came and filled both boats, so as *almost* to sink them..

8. Having seen *this*, Simon Peter fell at Jesus' knees, saying, "Go away from me, because I am a sinful man, O Lord!"

9. For amazement possessed him, and all the ones with him, over the catch of fish which they took.

10. Likewise also James and John, sons of Zebedee, who were companions to Simon. And Jesus said to Simon, "Do not fear. From now on you will be catching men."

11. And having brought the boats back upon the land, having left all, they followed Him.

12. And it came about when He was in one of the cities, and behold, a man full of leprosy. Having seen Jesus, falling upon *his* face, he asked Him, saying, "Lord, if you want, You are able to cleanse me."

13. And having put forth the hand, He took hold of him, saying, "I want *to*; be cleansed." And immediately the leprosy left him.

14. And He commanded to him to speak to no one, "But, having gone, show yourself to the priest, and bring *an offering* for your cleansing, just as Moses prescribed, for a witness to them."

15. But the word about him was going around, and large crowds were gathering together to hear and to be healed from their sicknesses.

16. But He was withdrawing in the desert and praying.

17. And it came about in one of the days that² He was teaching, and Pharisees and teachers of the law were being seated who were come from every town of Galilee and Judea and Jerusalem. And *the* power of *the* Lord was *there* for Him to heal.

18. And behold, men bearing upon a pallet a man who was paralyzed, and they were seeking to carry him in and place him before Him.

19. And not having found any way they might bring him in because of the crowd, having gone up upon the house, they lowered him with the pallet through the clay *roof* into the midst before Jesus.

² Literally, "and."

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20. And having seen their faith, He said, "Man, your sins are forgiven to you."
21. And the scribes and Pharisees began to debate, saying, "Who is this One Who speaks blasphemy? Who is able to forgive sins, except God alone?"
22. Jesus, having known their debate, having answered, said to them, "Why do you debate in your hearts?"
23. What is easier, to say, 'Your sins are forgiven to you,' or to say, 'Arise and walk'?
24. "But that you may know that the Son of man has authority upon the earth to forgive sins—" He said to the paralyzed *one*, "To you I say, arise and take up your pallet, go into your house."
25. And at once, having stood up before them, having taken up that upon which he was lying, he went away into his house, glorifying God.
26. And amazement took all, and they were glorifying God and they were filled with fear, saying that, "We saw strange things today!"
27. And after these things He went out and beheld a tax collector, by name Levi, sitting at the custom-house, and He said to him, "Follow Me."
28. And having forsaken everything, having arisen, he was following Him.
29. And Levi made a great reception for Him in his house, and there was a large crowd of tax collectors and others who were reclining *at table* with them.
30. And the Pharisees and the scribes were grumbling to His disciples, saying, "Why do you eat and drink with tax collectors and sinners?"
31. And having answered, Jesus said to them, "The whole have no need of a physician, but the ones having illness.
32. "I have not come to call *the* righteous, but sinners unto repentance."
33. They said to Him, "The disciples of John fast frequently, and make prayers; likewise also the Pharisees, but your *disciples* eat and drink."
34. Jesus said to them, "You are not able to make the sons of the bridechamber fast *in the day in which* the bridegroom is with them;
35. But days will come, and when the bridegroom should be taken away from them; then they will fast in those days."
36. He was also telling a parable to them, that, "No one, having cut a patch from a new garment, puts it on an old garment. Otherwise, the new tears; also the patch from the new will not match with the old.
37. "And no one puts new wine into old wine-skins. Otherwise, the new wine will burst the wine-skins, and it will be spilled, and the wine-skins will be lost.
38. "But new wine must be put into new wine-skins.
39. And no one, having drunk old *wine*, wants new, for he says, 'The old is good.'"

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Chapter 6

1. It came about in a Sabbath *for* Him to go through the grain fields, and His disciples were plucking and eating the grain, rubbing *it* with the hands.
2. And certain of the Pharisees said, “Why do you do what is not permitted on the Sabbath?”
3. And having answered to them, Jesus said, “Did you not read this, what David did when he was hungry, and the ones being with him,
4. “That he entered into the house of God and took the bread set out, and ate, and gave *it* also to the ones with him, which it is not permitted to eat, except the priests only?”
5. And He was saying to them, “The Son of man is Lord of the Sabbath.”
6. It also came about in another Sabbath *for* Him to enter into the synagogue, and to teach. And a man was there, and his right hand was withered.
7. The scribes and the Pharisees were watching Him closely, whether He heals in the Sabbath, that they might find *a reason* to accuse Him.
8. But He knew their reasoning, but He said to the man having the withered hand, “Arise and stand in the midst.” And having arisen, he stood.
9. Jesus said to them, “I ask you whether it is permitted on the Sabbath to do good, or to do wrong; to save a soul, or to destroy?”
10. And having looked around at them all, He said to him, “Put out your hand.” He did so, and his hand was restored.
11. But they were filled with folly, and were discussing with each other what they could do to Jesus.
12. It came about in these days *for* Him to enter into the mountain to pray, and He was spending the night in prayer to¹ God.
13. And when it became day, He called to Him His disciples, and chose² twelve from them, whom He also called apostles:
14. Simon, whom also He called Peter, and Andrew his brother, and Jacob and John and Philip and Bartholomew,
15. And Matthew and Thomas and Jacob, *son* of Alphaeus, and Simon, the one being called Zealot,
16. And Judas, *son* of Jacob, and Judas Iscariot, who became a traitor.
17. And having come down with them, He stood upon a level place, and a large crowd of His disciples, and a large multitude of the people from all Judea and Jerusalem and the coast of Tyre and Sidon,
18. The ones having come to hear Him and to be healed from their sicknesses, and the ones being afflicted by unclean spirits, were being healed.
19. And all the crowd was seeking to take hold of Him, because power went

¹ Literally, “of...”

² Literally, “having chosen...”

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out from Him and was healing all.

20. And He, having lifted up His eyes unto His disciples, was saying, "Blessed *are* the poor, because yours is the kingdom of God.

21. "Blessed the ones hungering now, because you will be filled. Blessed the ones weeping now, because you will laugh.

22. "Blessed are you when men may hate you and when they may cut you off, and revile and throw out your name as evil on account of the Son of man;

23. "Rejoice in that day and jump for joy, for behold, your reward *is* much in heaven, for their fathers were doing the same things to the prophets.

24. "Nevertheless, woe to you the rich; because you have your encouragement in full;

25. "Woe to you, the ones satisfied now, because you will be hungry; woe to you, the ones laughing now, because you will mourn and weep.

26. "Woe when all men may speak well of you, for their fathers did the same things to the false prophets.

27. "But I say to you, the ones hearing, Love your enemies; do good to the ones hating you,

28. "Bless the ones cursing you; pray for the ones mistreating you;

29. "The one striking you upon the cheek, offer also the other *one*; and from the one taking away your garment, also do not withhold the tunic.

30. "Give to every one asking you, and from the one taking away your things, do not demand *them* back.

31. "And just as you want that men should do to you, do to them likewise.

32. "And if you love the ones loving you, what favor is that to you? For the sinners also love the ones loving them.

33. "And if you do good to the ones doing good to you, what favor is that to you? The sinners also do the same.

34. "And if you lend *to those* from whom you hope to receive, what favor is that to you? For the sinners also lend to sinners, that they may receive the same in return.

35. "But love your enemies, and do good and lend, expecting nothing in return, and your reward will be much, and you will be sons of the Highest, because He is kind to the ungrateful and wicked.

36. "Become merciful, just as your Father is merciful.

37. "And do not judge, and you will not be judged. And do not condemn, and you will not be condemned; pardon, and you will be pardoned.

38. "Give, and it will be given to you; good measure, pressed down, shaken, overflowing, will be given into your bosom. For with what measure you measure, it will be measured back to you."

39. He also told a parable to them: "A blind *person* is not able to lead a blind *person*; will not both fall into a pit?"

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40. "A disciple is not above the teacher; but, qualified, every one will be like his teacher.
41. "Why do you look at the speck in your brother's eye, but you do not notice the board in your own eye?
42. "How are you able to say to your brother, 'Brother, let me take out the speck in your eye,' *but* you do not see the board in your eye? Hypocrite, take out first the board from your eye, and then you will see clearly to take out the speck in your brother's eye.
43. "For a good tree does not make rotten fruit; again, neither does a rotten tree make good fruit.
44. "For each tree is known from its own fruit; for they do not gather figs from thorn bushes, nor grapes from brambles.
45. "The good man brings forth good from the good treasure of his heart, and the evil brings forth evil from evil, for from the abundance of a heart his mouth speaks.
46. "Why do you call Me 'Lord, Lord,' and do not do what I say?
47. "Everyone coming to Me and hearing My words and doing them, I will show you what he is like:
48. "He is like a man building a house, who excavated and dug deep, and laid a foundation upon the rock. A flood having come, the river burst upon that house, and it was not strong *enough* to shake it, because it was built well.
49. "But the one having heard, and not having done, is like a man building a house upon the land without a foundation, upon which the river burst, and immediately it collapsed, and the destruction of that house *was* great."

Chapter 7

1. After He finished all His words unto the hearing of the people, He entered Capernaum.
2. A bondservant of a certain centurion, who was valuable to him, having a sickness, was going to die.
3. Having heard about Jesus, he sent elders of the Jews to Him, asking Him that, coming, He might save his bondservant.
4. Having come to Jesus, they were imploring Him earnestly, saying that, "He is worthy to whom you will grant this.
5. "For he loves our nation, and he built our synagogue."
6. So Jesus went with them, but being not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof;
7. "Therefore, I did not consider myself worthy to come to You, but say a word, and my slave will be healed.

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8. For I also am a man being appointed under authority, having soldiers under me, and I say to this one, 'Go,' and he goes. And to another, 'Come,' and he comes. And to my bondservant, 'Do this', and he does *it*."

9. Having heard these things, Jesus marveled at him, and having turned to the crowd following Him, He said, "I tell you, not in Israel did I find so great faith!"

10. And having returned into the house, the ones having been sent found the bondservant healthy.

11. And it came about in the next day, He went into a city being called Nain, and His disciples were going with Him, and a large crowd.

12. As He approached the gate of the city, behold, a dead *man* was being carried out, only begotten son of his mother, and she was a widow; and a sizable crowd of the city was with her.

13. And having seen her, the Lord had compassion upon her, and said to her, "Do not cry."

14. And having approached, He took hold of the coffin. The ones bearing *it* stood still. And He said, "Young man, I say to you, be raised!"

15. And the dead one sat up and began to speak, and He gave him to his mother.

16. Fear took all, and they were glorifying God, saying that, "A great prophet has arisen among us," and that God visited His people.

17. And this report about Him went out in all Judea, and in all the surrounding area.

18. And his disciples reported to John about all these things, and John, having summoned a certain two of his disciples,

19. He sent to the Lord, saying, "Are you the One coming, or should we expect another?"

20. Having come to Him, the men said, "John the Baptist sent us to you, saying, 'Are you the One coming, or should we expect another?'"

21. In that hour He healed many from sicknesses and plagues and evil spirits, and many blind He favored to see.

22. And having answered, He said to them, "Go, report to John what you saw and heard. Blind ones recover sight, crippled ones walk, lepers are cleansed and deaf ones hear, dead ones are raised, poor ones hear the gospel.

23. "And blessed is he who may not be offended in Me."

24. The messengers of John having gone, He began to say to the crowds concerning John: "What did you go out into the desert to behold? A reed shaken by the wind?

25. "But what did you go out to see? A man dressed in a soft garment? Behold, the ones dressed in fine garments and living with daintiness are in palaces.

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26. "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.
27. "This is *the one* concerning whom it is written: 'Behold, I send My messenger before Your face, who will prepare Your way before You.'
28. "For I say to you, no one is greater among *the ones* born of women than John. But the least in the kingdom of God is greater than he."
29. And all the people, having heard, and the tax collectors, justified God, having been baptized with the baptism of John.
30. But the Pharisees and the lawyers rejected the will of God for themselves, not having been baptized by him.
31. "To what then will I compare the men of this generation, and what are they like?
32. "They are like children, the ones being seated in a market-place, and calling to each other, who say, 'We played the flute to you, and you did not dance; we sang a dirge, and you did not cry.'
33. "For John the Baptist has come, not eating bread nor drinking wine, and you say, 'He has a demon.'
34. "The Son of man has come, eating and drinking, and you say, 'Behold a man, a glutton and a drunkard, friend of tax collectors and sinners.'
35. "And wisdom is justified from all her children."
36. One of the Pharisees was asking Him that He might eat with him, and having entered into the house of the Pharisee, He reclined.
37. And behold, a woman was in the city, a sinner, and having observed that He reclines in the house of the Pharisee, having brought an alabaster container of sweet oil,
38. And having positioned *herself* behind, at His feet, crying, she began to wet His feet with the tears, and she was wiping *them* with the hair of her head, and kissing and anointing His feet with the sweet oil.
39. Having seen, the Pharisee, the one having called Him, spoke within himself, saying, "If this One was a prophet, He would have been knowing who and what kind of woman takes hold of Him, because she is a sinner."
40. And having answered, Jesus said to him, "Simon, I have something to say to you." He replied, "Teacher, speak it."
41. "There were two debtors to a certain money-lender. The one owed five hundred denarii, the other, fifty.
42. Their not having *the means* to repay, he forgave both. Which of them, then, will love him more?"
43. Having answered, Simon said, "I assume that *the one* whom he forgave more." And He said to him, "You judged correctly."
44. And having turned toward the woman, He said to Simon, "You see this woman? Having entered into your house, you did not give water to Me for

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My feet. But she wet My feet with tears, and wiped *them* with her hair.

45. You did not give Me a kiss. But she, from when I entered, did not stop kissing My feet.

46. “You did not anoint My head with olive oil. But she anointed My feet with sweet oil.

47. “For which reason I say to you, her many sins have been forgiven, because she loved much. To whom less is forgiven, he loves less.”

48. He said to her, “Your sins have been forgiven.”

49. And the ones reclining together began to say within themselves, “Who is this One, Who also forgives sins?”

50. But He said to the woman, “Your faith has saved you. Go into peace.”

Chapter 8

1. And it came about afterward He was also traveling from city to city and town to town preaching and giving out good news of the kingdom of God, and the twelve with Him.

2. And certain women were healed from evil spirits and sicknesses: Mary, the one being called Magdalene, from whom seven demons had gone out,

3. And Joanna, wife of Chuza, Herod’s administrator, and many others, who were serving them from the things belonging to them.

4. A large crowd being gathered, and the ones from the cities going to Him, He spoke through a parable:

5. “The one sowing went out to sow his seed, and in his sowing,¹ some fell by the road and was trampled, and the birds of the heaven ate it.

6. “And other *seed* fell down upon the rock, and having sprung up, it dried up because of not having² moisture.

7. “And other *seed* fell in *the* midst of thorns, and the thorns, having grown with *it*, choked it.

8. And other *seed* fell into the good ground and having sprung up, made fruit a hundredfold.” Saying these things, He was calling, “The one having ears to hear, let him hear!”

9. His disciples were asking Him what this parable might be.

10. He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *I speak* in parables, that seeing they might not see, and hearing they might not understand.

11. “This is the parable: the seed is the word of God.

12. “The ones by the road are the ones having heard, then the devil comes and takes away the word from their heart, that they might not be saved, having

¹ Literally, “...to sow...”

² Literally, “...to have...”

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believed.

13. "The ones upon the rock, *are those* who, when they may hear, they receive the word with joy, and these do not have root; they believe for a time, and in a time of trial fall away.

14. "The *seed* having fallen into the thorns, these are the ones having heard, and going along under cares and pleasures of life, they are choked off and do not produce ripe fruit.

15. "The *seed* in the good ground, these are *the ones* who, in a beautiful and good heart, having heard the word, hold fast and bear fruit in patience.

16. "No one, having lit a lamp, covers it with a vessel or places it under a bed, but places it upon a lampstand, that the ones entering may see the light.

17. "For nothing is hidden which will not become apparent, nor hidden which may not be known and come into the open.

18. "So then, watch how you listen. For to him who might have, *more* will be given to him; and from *the one* who may not have, even what he supposes to have will be taken away from him."

19. His mother and brothers came to Him and were not able to meet with Him because of the crowd.

20. And it was reported to Him, saying, "Your mother and Your brothers have stood outside, wanting to see You."

21. But, having answered, He said to them, "These are My mother and My brothers, the ones hearing the word of God and doing *it*."

22. It happened in one of the days, He and His disciples also got into a boat, and He said to them, "Let us go over into the other side of the lake," and they put out.

23. *During* their sailing, He fell asleep, and a tempest of wind descended into the lake and they were filling up and being endangered.

24. Approaching *Him*, they awakened Him, saying, "Master, Master, we perish!" Having been awakened, He rebuked the wind and the surge of the water, and they stopped, and it became calm.

25. He said to them, "Where *is* your faith?" *They were* fearing and marveling, saying to each other, "Who, then, is this One, that He even commands the wind and the water, and they obey Him?"

26. And they sailed into the area of the Gerasenes, which is across from Galilee.

27. He, having come out upon the land, met a certain man from the city, having demons, and for a long time he did not wear a garment, and was not remaining in the house, but among the tombs.

28. Having seen Jesus, having cried out, he fell toward Him and said with a great voice, "What *is it* to me and to You, Jesus, Son of God the highest? I ask You *that* You may not torment me."

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29. For He commanded the unclean spirit to go out from the man. For many times it had taken him and he was being fettered with chains and shackles, being guarded, and, breaking the bonds, he was being driven by the demon into the desert.
30. Jesus asked him, "What is your name?" And he said, "Legion," because many demons entered into him.
31. And they were calling upon Him that He might not order them to depart into the abyss.
32. A large herd of pigs was there, feeding in the mountain, and they called upon Him that He might permit them to enter into those *creatures*; and He permitted them.
33. The demons, having gone out of the man, entered into the pigs, and the herd rushed down the bank into the lake and was drowned.
34. The herdsmen, having seen what happened, fled, and having departed, reported *it* into the city and into the country.
35. They went out to see what occurred, and came to Jesus and found the man from whom the demons went out, being seated by the feet of Jesus, being clothed and sound of mind, and they were fearful.
36. The ones having seen reported to them how the demon-possessed *man* was saved.
37. And the whole multitude of the area of the Gerasenes asked Him to go away from them, because they were taken with great fear. So He, having entered into a boat, returned.
38. The man from whom the demons had gone out was begging Him to be with Him, but He released him, saying,
39. "Return into your house and describe how much God did for you." And he went throughout the whole city, preaching what Jesus did for him.
40. In Jesus' return, the crowd received Him, for they were all expecting Him.
41. And behold, a man came, whose name *was* Jairus, and this one was being a ruler of the synagogue, and falling at the feet of Jesus, he was calling upon Him to enter into his house,
42. Because he had an only begotten daughter, about twelve years *old*, and she was dying. As He went, the crowds were pressing Him.
43. And a woman, being in a flow of blood for twelve years, whom no one could heal,
44. Having approached behind, took hold of the border of His garment, and immediately the flow of her blood stopped.
45. And Jesus said, "Who *is* the one taking hold of Me?" Everyone denying *it*, Peter said, "Master, the crowds enclose You and press upon *You*."
46. But Jesus said, "Someone took hold of Me, for I perceived power gone out from Me."

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47. The woman, having seen that she was not unnoticed, came trembling, and having fallen before Him, related before all the people the reason she took hold of Him, and how she was immediately healed.

48. He said to her, "Daughter, your faith has saved you. Go into peace."

49. *While He was yet speaking*, someone comes to the ruler of the synagogue, saying that, "Your daughter has died; do not trouble the Teacher any longer."

50. Having heard, Jesus answered to him, "Do not fear, only believe, and she will be saved."

51. Having come into the house, He did not permit anyone to enter with Him except Peter and John and Jacob and the father and the mother of the child.

52. They all were crying and mourning her, but He said, "Do not cry; for she did not die, but sleeps."

53. And they were laughing at Him, *it being known* that she died.

54. But He, having seized her hand, spoke, saying, "Child, arise!"

55. And her spirit returned, and she rose immediately and He arranged for her to be given *something* to eat.

56. And her parents were amazed, but He ordered them to tell no one what happened.

Chapter 9

1. Having called the twelve together, He gave them power and authority over all the demons and to heal sicknesses.

2. And He sent them to preach the kingdom of God, and to heal the sickly.

3. And He said to them, "Take nothing into the way: neither staff, nor bag, nor bread, nor silver, nor have two tunics.

4. "And into whatever house you enter, remain there, and go out from there.

5. "And whoever may not receive you, going out from that city, shake off the dust from your feet unto a witness over them."

6. Departing, they went through town by town, preaching the gospel and healing everywhere.

7. Herod the tetrarch heard *about* all the things going on, and he was being perplexed, *hearing* certain ones to say that John was raised from the dead,

8. From certain ones that Elijah appeared, and from others that a certain prophet of old arose.

9. Herod said, "I myself beheaded John; Who is this concerning Whom I hear these things?" And he was seeking to see Him.

10. And the apostles having returned, they described to Him what they did. And having received them, He retired by Himself into a city being called Bethsaida.

11. But the crowds, having known, followed Him. And accepting them, He

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was speaking to them about the kingdom of God, and He was healing the ones having need of treatment.

12. The day began to wane. The twelve having approached, they said to Him, "Let the crowd go, that having gone into the surrounding towns and farms, they may rest and find food, because we are in a desert place here."

13. But He said to them, "You give them *something* to eat." But they said, "There are not to us *but* five loaves of bread and two fish; unless, having gone, we should buy food for all this people,"

14. For there were about five thousand men. But He said to His disciples, "Have them recline by groups of about fifty."

15. And they did so, and they had all recline.

16. Having taken the five loaves of bread and the two fish, having looked up into heaven, He blessed them and broke *them*, and was giving *them* to the disciples to serve to the crowd.

17. And they ate and all had their fill, and twelve baskets of fragments were taken up *from* what they left over.

18. And it came about in *the time for* Him to be praying alone, the disciples were joining with Him, and He asked them, saying, "Who do the crowds say Me to be?"

19. Having answered, they said, "John the Baptist; others, Elijah; others, that a certain prophet of old arose."

20. He said to them, "But you, Who do you say Me to be?" Having answered, Peter said, "The Christ of God."

21. Having warned them, He commanded to tell this to no one,

22. Having said that, "It is necessary *for* the Son of man to suffer many things, and to be rejected by the elders and high priests and scribes, and to be killed, and on the third day to be raised."

23. He was saying to all, "If one wants to come after Me, let him deny himself and take up his cross daily, and follow Me.

24. "For whoever may want to save his soul will lose it; but whoever may lose his soul for My sake, this one will save it.

25. "For what is a man profited, having gained the whole world, but having destroyed himself, or having suffered loss?

26. "For whoever may be ashamed of Me and My words, this one the Son of man will be ashamed of when He should come in His, and the Father's, and the holy angels' glory.

27. "But I say to you truly, there are certain ones of the ones standing *here* who will never taste death until they should see the kingdom of God."

28. It came about eight days after these words, having taken Peter and John and Jacob, He went up into the mountain to pray.

29. And in His *beginning* to pray, the form of His face became different, and

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His clothing gleaming white.

30. And behold, two men were speaking with Him, who were Moses and Elijah,

31. They, having appeared in glory, were declaring His departure, which He was going to fulfill in Jerusalem.

32. But Peter and the ones with him were weighted down with sleep.

Becoming awake, they saw His glory and the two men, the ones together with Him.

33. And in their departure from Him, Peter said to Jesus, "Master, it is good to be here, and let us make three tents, one to You, and one to Moses, and one to Elijah," not knowing what he says.

34. Saying these things, a cloud appeared and was shading them. They were afraid in their entrance into the cloud.

35. And a voice came from the cloud, saying, "This is My beloved Son; hear Him."

36. And in the occurrence of the voice, only Jesus was found; and they were silent and reported to no one in those days anything which they had seen.

37. In the next day it came about, their having descended from the mountain, *that* a large crowd met Him.

38. And behold, a man from the crowd shouted, saying, "Teacher, I ask you to look upon my son, because he is my only begotten,

39. "And behold, a spirit takes him and suddenly he cries out and it convulses him with foam and hardly leaves him, beating him.

40. "And I asked Your disciples that they might cast it out, and they were not able."

41. Having answered, Jesus said, "O unfaithful and twisted generation, how long will I be with you, and put up with you? Bring your son here."

42. While he *was* coming, the demon knocked him down and threw him into a convulsion. Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.

43. All were being astounded over the greatness of God. *As all were* marveling over all which He did, He said to His disciples,

44. "Place these words into your ears, for the Son of man is going to be betrayed into *the* hands of men."

45. But they were not understanding this statement, and it was hidden from them, that they might not perceive it, and they feared to ask Him about this statement.

46. A disagreement entered among them, who might be the greatest of them.

47. But Jesus, knowing the reasoning of their hearts, having taken a child, placed it by Himself.

48. And He said to them, "Whoever may receive this child for the sake of My

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name, receives Me. And whoever receives Me, receives the One having sent Me. For the one being least among all of you, this one is great.”

49. Having answered, John said, “Master, we saw one casting out demons in Your name, and we were forbidding him, because he does not follow with us.”

50. And Jesus said to him, “Do not forbid *him*; for whoever is not against you is for you.”

51. It happened in the *time* of His taking up to be fulfilled, He also set *His* face to go into Jerusalem.

52. And He sent messengers before Him.¹ And having proceeded, they entered into a town of Samaritans to prepare for Him.

53. And they did not receive Him, because He² was proceeding into Jerusalem.

54. Seeing *this*, the disciples Jacob and John said, “Lord, do you desire *that* we would call fire to descend from heaven and consume them³?”

55. Having turned, He rebuked them.⁴

56. And they went into another town.

57. And *as* they *were* going in the road, someone said to Him, “I will follow You wherever You may go.”

58. And Jesus said to him, “The foxes have dens, and the birds of the heaven nesting places, but the Son of man does not have *a place* where He may lay *His* head.”

59. He said to another, “Follow Me.” But he said, “Lord, permit me, having gone, to bury my father first.”

60. But He said to him, “Let the dead bury their own dead, but you, having gone, sound abroad the kingdom of God.”

61. Another also said, “I will follow you, Lord, but first, permit me to say goodbye to the ones into my house.”

62. But Jesus said to him, “No one, having put his hand upon a plow, and looking unto the things behind, is fit for the kingdom of God.”

Chapter 10

1. After these things the Lord consecrated another seventy and sent them two

¹ “before Him,” is literally, “from His face.”

² Literally, “His face.”

³ Some manuscripts add, “as Elijah did.”

⁴ A few later manuscripts add: “and said, ‘You do not know what kind of spirit you are of.’”

56. “‘For the Son of man did not come to destroy souls of men, but to save.’”

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by two before Him¹ into every city and place where He was going to go.

2. He was saying to them, "The harvest *is* much, but the workers few; ask, therefore, the Lord of the harvest that He might send workers into His harvest.

3. "Go; behold, I send you out as lambs in *the* midst of wolves.

4. "Do not carry a money bag, nor a wallet, nor shoes, and greet no one along the road.

5. "Into whatever house you may enter, first say, 'Peace to this house.'

6. "And if a son of peace should be there, your peace will rest upon him; but if not, it will return to you.

7. "Stay in it, the house, eating and drinking the things from them; for the worker *is* worthy of his pay. Do not pass from house to house.

8. "And into whatever city you may enter and they may receive you, eat the things set before you;

9. "And heal the sick ones in it, and say to them, 'The kingdom of God has come near to you.'

10. "Into whatever city you may enter, and they do not receive you, having gone out into its streets, say,

11. "'Even the dust having clung to us from your city unto *our* feet we wipe off to you; but know this, that the kingdom of God has come near.'

12. "I say to you that it will be more endurable for Sodom in that day than for that city.

13. "Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles were worked in Tyre and Sidon that happened in you, they *would have* repented long ago, sitting in sackcloth and ashes.

14. "But now it will be more endurable for Tyre and Sidon at the judgment, than for you.

15. "And you, Capernaum, having been exalted to heaven, will be brought down to Hades.

16. "The one hearing you hears Me, and the one rejecting you rejects Me. Moreover, the one rejecting Me, rejects the One having sent Me."

17. The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18. He said to them, "I was beholding Satan as lightning having fallen from heaven.

19. "Behold, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing may injure you.

20. "But do not rejoice in this, that the spirits are subject to you; rejoice that your names have been written in heaven."

¹ Literally, "before His face."

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21. In the very hour He rejoiced greatly in the Holy Spirit and said, "I give thanks to You, Father, Lord of heaven and earth, because You hid these things from *the* wise and intelligent, and revealed them to immature ones. Yes, Father, because thus it became pleasing before You.

22. "All things were delivered to Me from My Father, and no one knows Who the Son is, except the Father; and Who the Father is, except the Son, and to whom the Son may desire to reveal *Him*."

23. And having turned toward the disciples, He said to them privately, "Blessed *are* the eyes of the ones seeing what you see,

24. "For I say to you that many prophets and kings wanted to see what you see, and did not see, and to hear what you hear, and did not hear."

25. And behold, a certain lawyer stood, testing Him, saying, "Teacher, having done what will I inherit eternal life?"

26. He said to him, "What is written in the law? How do you read *it*?"

27. Having answered, he said, "You will love *the* Lord your God from your whole heart and in your whole soul and in your whole strength, and in your whole mind, and your neighbor as yourself."

28. He said to him, "You answered correctly. This do, and you will live."

29. But wanting to justify himself, he said to Jesus, "And who is my neighbor?"

30. Having replied, Jesus said, "A certain man was going down from Jerusalem into Jericho, and he fell among robbers, who, having stripped and beat him, went away, leaving *him* half dead.

31. "By chance a certain priest was going down in the road, and, having seen him, passed on the other side.

32. "In the same way also a Levite, having come to the place and having seen *him*, passed on the other side.

33. "But a certain Samaritan, traveling, came upon him, and having seen him, felt compassion.

34. "And having come, he bound his wounds, pouring on oil and wine. Having put him upon his own animal, he took him into an inn and took care of him.

35. "And on the next day, having taken out two denarii, he gave *them* to the innkeeper, and said, 'And whatever you may spend besides, I will repay in my return.'

36. "Who, then, of these three does it seem to you to have become a neighbor of the one having fallen among the robbers?"

37. He said, "The one having done mercy with him." Jesus said to him, "Go, and you do likewise."

38. In their going, He entered into a certain town, and a certain woman, by name Martha, received Him.

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39. And there was a sister being called Mary, and, having sat down by the feet of the Lord, was hearing His word.

40. Martha was being distracted by so much serving. Having stopped, she said, "Lord, does it not matter to you that my sister left me alone to serve? Then speak to her, that she may help me."

41. But having answered, Jesus said to her, "Martha, Martha, you are anxious and troubled about many things;

42. "But one thing is necessary, for Mary chose the good portion, which will not be taken away from her."

Chapter 11

1. And it came about, in *a time for* Him to be in a certain place praying, as He stopped, one of His disciples said to Him, "Lord, teach us to pray, just as John also taught his disciples."

2. He said to them, "When you pray, say, 'Father, let Your name be sanctified. Let Your kingdom come.

3. "'Give us day by day our daily bread.

4. "'And forgive to us our sins, for we also forgive to everyone being indebted to us; and may You not bring us into temptation.'"

5. And He said to them, "One of you will have a friend and go to him at midnight and ask him, 'Friend, lend me three loaves;

6. "'Since my friend came to me from a journey and I do not have what I will set before him.'

7. "And that one, having answered from within, says, "Don't give me trouble; the door is already locked, and my children are with me in¹ the bed. I am not able, having risen, to give to you.'

8. "I say to you, even if he will not give to him, having risen, because of him to be his friend, yet because of his insistence, having gotten up, he will give to him as many as he needs.

9. "And I say to you, ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you.

10. "For every one asking, receives; and the one seeking, finds; and to the one knocking, it will be opened.

11. "The son of one of you will ask the father *for* a fish, and instead of a fish will he give to him a snake?

12. "Or also, if he should ask *for* an egg, will he give to him a scorpion?

13. "If you, then, being evil, know to give good gifts to your children, how much more will your Father from heaven give *the* Holy Spirit to the ones

¹ Literally, "into."

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asking Him?”

14. And He was casting out a mute demon. It came about, the demon having gone out, the mute *man* spoke, and the crowds marveled.

15. But certain ones from them said, “In Beelzebul, the ruler of the demons, He casts out the demons.”

16. Others, testing *Him*, were seeking a sign out of heaven from Him.

17. But He, knowing their thoughts, said to them, “Every kingdom having been divided from itself, is laid waste, and a house against a house falls.

18. “If also Satan is divided from himself, how will his kingdom stand, because you say *it is* in Beelzebul *for* Me to cast out the demons?”

19. “If I in Beelzebul cast out the demons, in whom do your sons cast them out? Therefore they will be your judges.

20. “But if in the finger of God I cast out the demons, then the kingdom of God came upon you.

21. “When the strong one, being fully armed, guards his own courtyard, his possessions are in peace.

22. “But when the stronger than he, having come upon *him*, overpowers him, he takes his full armor, upon which he had relied, and divides his spoils.

23. “The one not being with Me is against Me; and the one not gathering with Me, scatters.

24. “When the unclean spirit goes out of the man, he passes through dry places, seeking rest, and not finding *it*. Then it says, ‘I will return into my house from which I went out.’

25. “And having come, it finds *it* swept and arranged.

26. “Then it goes and takes to itself seven other spirits more evil than itself, and having entered, it dwells there. And the last things of that man become worse than the first.”

27. It came about *in the time of* Him to say these things, having raised *her* voice, a certain woman from the crowd said to Him, “Blessed *is* the womb having borne you and breasts which you suckled.”

28. But He said, “Rather, blessed *are* the ones hearing the word of God and guarding *it*.”

29. The crowds gathering around, He began to say, “This generation is an evil generation; it seeks a sign, and a sign will not be given to it, except the sign of Jonah.

30. “For just as Jonah became a sign to the Ninevites, the Son of man will also be to this generation.

31. “*The* queen of *the* south will rise in judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.

32. “Men, Ninevites, will stand up in the judgment with this generation and

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condemn it, because they repented into the message of Jonah, and behold, a greater than Jonah *is* here.

33. "No one, having lit a lamp, puts *it* into a cellar,¹ but upon the lampstand, that the ones entering may see the light.

34. "The lamp of the body is your eye; when your eye may be clear, your body is also bright, but when it may be evil, your body is also in darkness.

35. "Watch, then, *that* the light in you is not darkness.

36. "If, then, your whole body *is* bright, not having any part in darkness, you will be wholly bright, as when the lamp illuminates you with a bright beam."

37. In *the time of* Him to speak, a Pharisees was asking Him to eat a meal with him. Having entered, He reclined.

38. But the Pharisee, having seen, marveled that *His hand* was not first immersed prior to the meal.

39. But the Lord said to him, "Now, you, the Pharisees, cleanse the outside of the cup and the platter, but your inside is full of robbery and evil.

40. "Silly *ones*, did not the One having made the outside also make the inside?

41. "Nevertheless, give the things being inside *as* acts of mercy; and behold, all things are clean to you.

42. "But woe to you, the Pharisees! Because you tithe mint and rue and every plant, and overlook judgment and love of God. But these things were necessary to do, not to neglect those *others*.

43. "Woe to you, the Pharisees! Because you love place of honor in the synagogue, and the greetings in the marketplace.

44. "Woe to you, because you are like the unmarked tombs, and men walking over them do not know *it*."

45. Having answered, a certain one of the lawyers says to Him, "Teacher, saying these things you also insult us."

46. But He said, "Woe also to you, the lawyers, because you burden men with difficult burdens, and you yourselves do not touch the burdens with one of your fingers.

47. "Woe to you, because you build the tombs of the prophets, but your fathers killed them.

48. "So then you are witnesses and approve the works of your fathers, because they killed them, but you build *their tombs*.

49. "Therefore also the wisdom of God said, 'I will send prophets and apostles unto them, and they will kill and persecute *some* from them,

50. "'That the blood of all the prophets, poured out from the foundation of the world, may be charged against this generation,

¹ Some manuscripts add, "...nor under a peck basket..."

LUKE 11

51. "'From *the* blood of Abel to *the* blood of Zachariah, the one having been killed between the altar and the house. Yes, I say to you, it will be charged against this generation.'

52. "Woe to you, the lawyers! Because you took away the key of knowledge. You yourselves did not enter, and the ones entering, you hindered."

53. And having departed from there, the scribes and the Pharisees began to harass Him fiercely, and to grill Him about many things,

54. Plotting to catch Him *in* something from His mouth.

Chapter 12

1. In which *circumstances*, very large numbers of the crowd having gathered, so as to trample each other, He began to speak to His disciples first: "Keep yourselves from the leaven of the Pharisees, which is hypocrisy.

2. "Nothing is covered up that will not be revealed, and hidden that will not be known.

3. "Therefore, whatever you said in the darkness will be heard in the light, and what you spoke to the ear in the inner chambers will be proclaimed upon the housetops.

4. "I say to you, My friends, do not fear the ones killing the body, and after this not having anything more to do.

5. "I will show you Whom you should fear: fear the One after putting to death¹, having authority to cast into Gehenna. Yes, I say to you, fear this One.

6. "Are not five sparrows sold *for* two assarions²? And one of them is not overlooked before God.

7. "But even the hairs of your head have all been numbered. Do not fear; you are worth more than many sparrows.

8. "I say to you, everyone who may confess in Me before men, the Son of man will also confess in him before the angels of God.

9. "But the one having denied Me before men will be denied before the angels of God.

10."And everyone who will say a word against the Son of man, it will be forgiven to him; but the one having blasphemed against the Holy Spirit will not be forgiven.

11. "When they may bring you to the synagogues and the rulers and the authorities, do not be anxious about how, or what, you should answer, or what you should say.

12. "For the Holy Spirit will teach you in the very hour what it is necessary to say."

¹ "putting to death" is literally, "to put to death," or "to kill."

² The smallest coin in circulation at that time.

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13. One from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."
14. But He said to him, "Man, who appointed Me a judge or arbitrator over you?"
15. Moreover, He said to them, "See and guard from all greed, because one's life is not in the abundance of the things belonging to him."
16. He told a parable to them, saying, "The land of a certain rich man yielded abundantly.
17. "And he was reasoning in himself, saying, 'What will I do, because I do not have *room* where I may store my fruits?'
18. "And he said, 'I will do this: I will take down my storehouses and build a larger ones, and I will store there all my grain and goods.
19. "'And I will say to my soul, "Soul, you have many goods being laid up; rest, eat drink, be merry."'
20. "But God said to him, 'Silly one, this night your soul is demanded from you; that which you prepared, whose will it be?'
21. "Thus *is* the one treasuring up for himself and not being rich unto God."
22. He said to the disciples, "Therefore I say to you, do not care for the soul, what you may eat, nor for the body, what you may put on;
23. "For the soul is more than food, and the body than a garment.
24. "Consider the ravens, that they do not sow, neither do they reap, to whom there is not a storehouse nor a barn, and God supports them; how much more do you differ from the birds?
25. "Which of you, taking thought, is able to add one cubit to his stature?
26. "Then if you are not able *to do* the least thing, why are you anxious about the rest?
27. "Consider the lilies, how they grow; they do not toil nor spin, but I say to you, not even Solomon in all his glory clothed himself as one of these.
28. "If the grass existing in a field today, and tomorrow being cast into an oven, God clothes in this way, how much more you, ones of little faith?
29. "And you, do not seek what you may eat and what you may drink and do not be anxious.
30. "For all the nations of the world seek after these things, but your Father knows that you need these things.
31. "But seek His kingdom, and these things will be added to you.
32. "Do not fear, little flock, because it pleased your Father to give the kingdom to you.
33. "Sell your possessions and give charity. Make for yourselves moneybags not becoming old, unfailling treasure in the heavens, where a thief does not draw near, nor a moth destroy.
34. "For where your treasure is, there also will be your heart.

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35. "Let your loins be girded and lamps burning.
36. "And you *be* like men waiting for their lord when he may return from the wedding, that, having come and knocked, they may immediately open to him.
37. "Blessed *are* those bondservants who, the lord having come, he will find being watchful. Truly I say to you that he will gird himself and seat them and, having come forward, will serve them.
38. "Even if he should come in the second watch, even if in the third watch, and should find *them* thus, those *servants* are blessed.
39. "But know this, that if the master of the house knew at what hour the thief comes, he did not permit his house to be broken into.
40. "And you become prepared, because you do not recognize at what hour the Son of man comes."
41. Peter said, "Lord, do You speak this parable to us, or to all?"
42. And the Lord said, "Who, then, is the faithful, sensible steward, whom the Lord will put in charge over His servants to give food in a proper time?"
43. Blessed *is* that bondservant whom his Lord, having come, will find doing thus.
44. "Truly I say to you that He will put him in charge over all His possessions.
45. "But if that bondservant should say in his heart, 'My Lord delays to come,' and should begin to beat the male and female slaves, to eat and drink and get drunk,
46. "The Lord of that bondservant will come in a day which he does not anticipate, and in an hour which he does not know, and will sever him and will appoint his share with the unfaithful.
47. "That bondservant who, having known the will of his Lord, and not having prepared or done according to His will, will be beaten much;
48. "But the one not having known, having done things worthy of strokes, will be beaten little. But every one to whom much was given, much will be sought from him, and the one they assigned much, they will ask much more of him.
49. "I came to cast fire upon the earth, and how I wish it was already lit!
50. "But I have a baptism *with which* to be baptized, and how I am constrained until the time it should be completed!
51. "Do you suppose that I came to give peace in the earth? No, I say to you, but division.
52. "For from now on there will be five in one house divided, three against two, and two against three.
53. "They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against the mother-in-law."

LUKE 12

54. He was also saying to the crowds, "When you see a cloud arising from the west, immediately you say that rain comes, and thus it happens.

55. "And when a south wind is blowing, you say that heat will come,¹ and it happens.

56."Hypocrites, you know *how* to scrutinize the face of the earth and of the heaven; how do you not know *how* to scrutinize this time?

57. "And why do you not judge from yourselves *what is* right?

58. "For as you go with your opponent to a magistrate, make an effort in the way to reconcile with him, lest he should drag you before the judge, and the judge will hand you over to the constable, and the constable will cast you into a prison.

59. "I say to you, you will never go out from there until you have also repaid the last lepta².

Chapter 13

1. There were in the same time certain ones reporting to Him concerning the Galileans whose blood Pilate mixed with their sacrifices.

2. And having answered, He said to them, "Do you suppose that these Galileans became sinners *more* than all the Galileans, because they have suffered these things?

3. "No, I say to you, but if you should not repent, you will all likewise perish.

4. "Or those eighteen upon whom the tower in Siloam fell and killed them, do you suppose that they became guilty *more* than all the men dwelling at Jerusalem?

5. "No, I say to you, but if you should not repent, you will all likewise perish."

6. He was telling this parable: "A certain one had a fig tree planted in his vineyard, and he came seeking fruit in it and did not find *any*.

7. "He said to the vine-dresser, 'Behold, for three years I come seeking fruit in this fig tree, and do not find *any*. Cut it down; why does it also use up the ground?'

8. "But having answered, he says to him, 'Lord, leave it also this year, until I may dig around it and put in fertilizer.

9. "'And if it should make fruit for the coming *year, good*. But if not, next *year* you will cut it down.'"

10. He was teaching in one of the synagogues in the Sabbath.

11. And behold, a woman having a spirit of weakness eighteen years, and she was stooping and not being able to lift up her head at all.

¹ Literally, "will be."

² A small coin, the 128th part of a denarius.

LUKE 13

12. Having seen her, Jesus called and said to her, "Woman, you have been set free from your weakness."

13. And He placed hands upon her. And immediately she was restored, and was glorifying God.

14. Having answered, the ruler of the synagogue, being annoyed that Jesus healed on the Sabbath, was saying to the crowd that, "There are six days in which one must work; coming in those *days*, be healed, and not on the day of the Sabbath."

15. Having answered, Jesus also said, "Hypocrites, each of you, does he not loose his bull or donkey from the crib on the Sabbath and lead it to drink?"

16. "This one, being a daughter of Abraham, whom Satan bound, behold, eighteen years, was it not being necessary to loose her from this bondage on the day of the Sabbath?"

17. And *upon* His saying these things, all the ones opposing Him were being put to shame, and all the crowd was rejoicing over all the notable things happening under Him.

18. He was saying, "What is the kingdom of God like, and to what will I liken it?"

19. "It is like a mustard seed, which a man having taken, cast into his field, and it grew and became a tree, and the birds of heaven nested in its branches."

20. And again He said, "To what will I liken the kingdom of God?"

21. "It is like leaven, which a woman, having taken, hid in three measures¹ of flour, until *the* whole was leavened."

22. And He was passing through the cities and towns teaching, and making a trip into Jerusalem.

23. A certain one said to Him, "Lord, are the ones being saved few?" And He said to them,

24. "Struggle to enter through the narrow gate; because many, I say to you, will seek to enter and will not be strong *enough*."

25. "After the master of the house should arise and lock the door, and you begin to stand outside and strike the door, saying, 'Lord, open to us,' and having answered, He will say to you, 'I do not know from where you are.'"

26. "Then you will begin to say, 'We ate before You and drank, and You taught in our streets.'"

27. "And He will say to you, 'I do not know from where you are; go away from me, all *you* workers of unrighteousness.'"

28. "There, there will be weeping and gnashing of the teeth, when you will see Abraham and Isaac and Jacob and all the prophets in the kingdom of God,

¹ The "measure" in this verse is the sata, equivalent to about one and one-half pecks, or twelve quarts.

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but you being cast outside.

29. "And they will come from east and west and from north and south and will recline in the kingdom of God.

30. "And behold, there are last who will be first, and there are first who will be last."

31. In that hour certain Pharisees approached, saying to Him, "Go out and leave from here, because Herod wants to kill You."

32. And He said to them, "Having gone, say to that fox, 'Behold, I cast out demons and bring about healing today and tomorrow, and the third *day* I am finished.'

33. "Nevertheless, it is necessary for Me to go today and tomorrow and the coming *day*, because it is not possible *for* a prophet to perish outside Jerusalem.

34. "Jerusalem, Jerusalem, who kills the prophets and stones the ones sent to her! How many times I wanted to gather your children as a bird *gathers* her own brood under the wings, and you did not want *Me to*.

35. "Behold, your house is taken away from you. I say to you, you will never see Me until you may say, 'Blessed *is* the one coming in *the* name of *the* Lord.'"

Chapter 14

1. It came about in His entering into a house of a certain one of the rulers of the Pharisees on a Sabbath to eat bread, and they were watching Him closely,

2. And behold, before Him was a certain man with dropsy,

3. And having answered, Jesus spoke to the lawyers and Pharisees, saying, "Is it allowed to heal on the Sabbath, or not?"

4. But they kept quiet. And having taken hold of him, He healed and released him.

5. And He said to them, "Whose son or a bull of you will fall into a well, and he will not immediately draw him up in the Sabbath day?"

6. And they had no ability to argue against these things.

7. He was speaking a parable to the guests, observing how they were choosing the first seats, saying to them,

8. "When you may be called by someone unto a wedding, you should not recline at¹ the first seats, lest a more honored than you might be called by him,

9. "And having come, the one having called you and him will say to you,

¹ Literally, "into."

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'Give place to this one,' and then you will begin with shame to take the last place.

10. "But when you may be called, having gone, recline at¹ the last place, so that when the one *who* called you may come, he will say to you, 'Friend, go up higher.' Then glory will be to you before all the ones reclining together with you.

11. "Because everyone exalting himself will be humbled, and the one humbling himself will be exalted."

12. And He was saying to the one *who* called Him, "When you make lunch or supper, do not call your friends or your brothers or your relatives or rich neighbors, lest they also invite you back and repayment is brought about to you.

13. "But when you make a reception, call *the* poor, lame, maimed, blind.

14. "And you will be blessed, because they do not have *the means* to repay you, for repayment will be made to you in the resurrection of the righteous."

15. Having heard these things, one of the ones reclining together said to Him, "Blessed *be* whoever will eat bread in the kingdom of God."

16. But He said to him, "A certain man was making a great supper, and called many;

17. "And he sent his bondservant at the hour of the supper to tell the ones called: 'Come, because it is already prepared.'

18. "And they all began as one to ask to be excused. The first said to him, 'I bought a field, and I need, having gone out, to look at it. I ask you, have me excused.'

19. "And another said, 'I bought five yoke of oxen, and I go to test them. I ask you, have me excused.'

20. "And another said, 'I married a wife, and for this reason I am not able to come.'

21. "And having come near, the bondservant related these things to his lord. Then, having become angry, the householder said to his bondservant, 'Go out immediately into the streets and roads of the city, and bring here the poor and lame and blind and maimed.'

22. "And the bondservant said, 'Lord, that which you ordered has happened, and there is yet room.'

23. "And the lord said to the bondservant, 'Go out into the highways and hedges, and make *them* come in, that my house may be filled.

24. "'For I say to you that none of those men, the ones called, will taste of my supper.'"

25. Large crowds were coming to Him, and, having turned, He said to them,

26. "If one comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and his own soul besides, he is not

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able to be My disciple.

27. "Whoever does not bear his own cross and come after Me, is not able to be My disciple.

28. "For which from you, wanting to build a tower, having sat down, will not calculate the cost, whether he has *what he needs* to accomplish *it*?

29. "Lest, having laid a foundation, and not having the power to complete *it*, all the ones beholding may begin to mock him,

30. "Saying that, 'This man began to build, and did not have the power to accomplish.'

31. "Or what king, going to another king to engage in war, does not, having sat down first, consider if he is able in ten thousand to meet the one coming upon him with twenty thousand?

32. "If not, his yet being far away, having sent an emissary, he asks things about peace.

33. "Thus every one of you who does not give up his possessions, is not able to be My disciple.

34. "Then, salt *is* good. If even the salt became tasteless, in what will it be seasoned?

35. "It is suitable neither for the ground nor for the manure pile; they throw it out. The one having ears to hear, let him hear."

Chapter 15

1. All the tax collectors and sinners were drawing near to Him to hear Him.

2. And the Pharisees and the scribes were murmuring together, saying that, "This One receives sinners and eats together with them."

3. He told to them this parable, saying,

4. "What man from you, having a hundred sheep, and having lost one from them, does not leave behind the ninety-nine in the desert and go after the lost one until he finds it?

5. "And having found *it*, he places *it* upon his shoulders, rejoicing.

6. "And coming into the house, he calls together friends and neighbors, saying to them, 'Rejoice together with me, because I found my lost sheep!'

7. "I say to you that in the same way, there will be joy in heaven over one sinner repenting than over ninety-nine righteous, who have no need of repentance.

8. "Or what woman, having ten drachmas¹, if she may lose one drachma, does not take hold of a lamp and sweep the house and seek diligently until she may find *it*?

¹ Drachma, a Greek coin made of silver.

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9. "And having found *it*, she calls together friends and neighbors, saying, 'Rejoice together with me, because I found the drachma which I lost'?"
10. "In the same way, I say to you, joy occurs before the angels of God upon one sinner repenting."
11. He said, "A certain man was having two sons,
12. "And the younger of them said to the father, 'Father, give *me* the portion of the substance falling to me.' So he divided to them the livelihood.
13. "And after not many days, having gathered everything, the younger son went away into a far off country, and there he scattered his substance, living recklessly.
14. "Having consumed all, a strong famine came to that country, and he began to be in want.
15. "And having gone, he was attached to one of the citizens of that country, and he sent him into his fields to tend pigs.
16. "And he was longing to be fed from the carob pods, and no one was giving *anything* to him.
17. "Having come to himself, he said, 'How many hired ones of my father have plenty of loaves of bread, but I perish with hunger!
18. "'Having risen, I will go to my father, and I will say to him, "Father, I sinned unto heaven and before you;
19. ""I am no longer worthy to be called your son. Make me as one of your hired ones.'""
20. "And having arisen, he went to his own father. Yet being a long distance away, his father saw him and felt compassion, and having run, he fell upon his neck and kissed him.
21. "The son said to him, 'Father, I sinned unto heaven and before you; I am no longer worthy to be called your son.'
22. "But the father said to his bondservants, 'Quickly bring out the best apparel and clothe him, and put a ring into his hand, and sandals unto his feet;
23. "'And bring the fattened calf; kill it, and having eaten, let us make merry.
24. ""Because this my son was dead, and lived again; and he was lost, and was found.' And they began to make merry.
25. "His older son was in a field. And as, coming, he came near to the house, he heard music and dances.
26. "And having called one of the slaves, he was inquiring what these things might be.
27. "And he said to him that, 'Your brother is here, and your father killed the fattened calf, because he received him back being in health.'
28. "But he was angry, and was not wanting to enter, but his father, having come out, was entreating him.
29. "But having answered, he said to his father, 'Behold, so many years I

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serve you, and I never ignored your command, and you never gave a kid that I might make merry with my friends.

30. ““But when this son of yours, the one having devoured your livelihood with prostitutes, came, you killed for him the fattened calf.”

31. “He said to him, ‘Child, you are always with me, and all my things are yours.

32. ““But it was being necessary to make merry and to rejoice, because this your brother was dead, and lived; and lost, and was found.””

Chapter 16

1. He was also saying to His disciples, “A certain man was rich, who was having a steward, and this one was accused to him as wasting his possessions.

2. “And having called him, he said to him, ‘What *is* this I hear about you? Return the account of your stewardship, for you are not able to manage any longer.’

3. “The steward said within himself, ‘What will I do, because my lord takes away my stewardship from me? I do not have strength to dig; I am ashamed to beg.

4. ““I know¹ what I will do, that when I may be removed from the stewardship they may receive me into their houses.’

5. “And having called each one of the debtors of his own lord, he was saying to the first: ‘How much do you owe my lord?’

6. “He said, ‘A hundred baths² of oil.’ He said to him, ‘Take the papers and, having sat, immediately write fifty.’

7. “Then to another he said, ‘How much do you owe?’ He said, ‘A hundred cors³ of grain.’ He says to him, ‘Take the papers and write eighty.’

8. “And the lord commended the unrighteous steward, because he did wisely, because the sons of this age *are* more sensible than the sons of light are unto their own kind.

9. “And I say to you, make for yourselves friends from the mammon of unrighteousness, that when it should cease, they may receive you into the eternal dwellings.

10. “The one faithful in *the* least is also faithful in much, and the one unrighteous in *the* least is also unrighteous in much.

11. “If, then, you did not become faithful in the unrighteous mammon, who will entrust the true to you?

¹ Literally, ‘knew.’ Perhaps the idea is “I figured out...”

² A bath is about nine gallons.

³ A cor, or kor, is about ten bushels, perhaps more.

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12. "And if in another's *business* you did not become faithful, who will give you your own?"
13. "No servant is able to serve two lords; for he will hate the one and love the other, or he will cling to one and disregard the other. You are not able to serve God and mammon.¹"
14. The Pharisees, being lovers of money, were hearing all these things and were mocking Him.
15. And He said to them, "You are the ones justifying yourselves before men, but God knows your hearts; for the lofty among men *is* abomination before God.
16. "The Law and the Prophets *were* until John; from then on the kingdom of God is announced, and everyone does violence unto it.
17. "It is easier *for* heaven and earth to pass away than *for* one letter-stroke of the law to fall.
18. "Everyone divorcing his wife and marrying another commits adultery, and the one marrying the one divorced from a husband commits adultery.
19. "There was a certain rich man, and he was clothing himself with purple and linen, making merry day by day lavishly.
20. "*There was* a certain beggar, by name Lazarus, laid by his gate, having sores,
21. "And desiring to be fed from the things falling from the rich man's table. Besides, the dogs, coming, were licking his sores.
22. "It came about *for* the beggar to die, and to be carried away by the angels into the bosom of Abraham. The rich man also died, and was buried.
23. "And in Hades, having lifted up his eyes, being in torment, he sees Abraham from far off and Lazarus in his bosom.
24. "And he, having raised *his* voice, said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger *in* water, and cool my tongue, because I suffer in this flame.'
25. "But Abraham said, 'Child, remember that you received the good things in your life, and Lazarus likewise the evil things. Now he is comforted here, but you suffer.
26. "'And in all this, between us and you a great chasm has been fixed, so that the ones wanting to cross over to you may not be able, nor to pass across from there to us.'
27. "He said, 'Then I ask you, father, that you might send him unto my father's house,
28. "'For I have five brothers—so that he may witness to them, that they also may not come unto this place of torment.'

¹ "Mammon" is an euphemism for wealth, from Mammon, the Syrian god of riches.

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29. "But Abraham says, 'They have Moses and the prophets. Let them hear them.'
30. "But he said, 'No, Father Abraham, but if one should go to them from *the* dead, they will repent.'
31. "But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded if one should rise from *the* dead.'"

Chapter 17

1. He said to His disciples, "It is impossible that stumbling blocks not come, but woe *to him* through whom they come.
2. "It is better for him if a millstone is hung around his neck and *he is* cast into the sea, than that he might cause one of these little ones to stumble.
3. "Take heed to yourselves. If your brother should sin, rebuke him; and if he should repent, forgive him.
4. "And if he should sin against you seven times a day, and seven times he should turn back to you, saying, 'I repent,' you will forgive him."
5. And the apostles said to the Lord, "Add faith to us."
6. And the Lord said, "If you have faith as a mustard seed, you were saying to this mulberry tree, 'Be uprooted and be planted in the sea!' And it listened to you.
7. "Which one from you, having a bondservant plowing or shepherding *sheep*, who, having come in from the field, will say to him, 'Quickly, having come in, recline *to eat*'?"
8. "But will he not say to him, 'Prepare something I may eat, and having been girded, serve me until I may eat and drink, and after this you will eat and drink'?"
9. "He does not have thanks to the bondservant because he made the things ordered, *does he*?"
10. "Thus also you, when you should do all the things having been ordered to you, say that, 'We are unprofitable bondservants; we have done what we ought to do.'"
11. And it came about in going into Jerusalem, He also was going through the midst of Samaria and Galilee.
12. And entering into a certain town, ten leprous men who stood at a distance met Him .
13. And they lifted *their* voice, saying, "Jesus, Master, have mercy on us!"
14. And having seen *them*, He said to them, "Having gone, show yourselves to the priests." And it came about in their going, they were cleansed.
15. One from them, having seen that he was healed, turned back, glorifying God with a great voice.

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16. And he fell upon *his* face at His feet, giving thanks to Him. And he was a Samaritan.
17. Having answered, Jesus said, "Were not ten cleansed? Where *are* the nine?"
18. "Was not *one* found having turned back to give glory to God, except this stranger?"
19. And He said to him, "Having risen up, go. Your faith has saved you."
20. Having been questioned by the Pharisees when the kingdom of God comes, He answered to them and said, "The kingdom of God does not come with observation;
21. "Neither will they say, 'Behold, here,' or 'there.' For behold, the kingdom of God is within you."
22. He said to the disciples, "Days will come when you will long to see one of the days of the Son of man, and will not see *it*."
23. "And they will say to you, 'Behold, here!' or 'Behold, there!' Do not go away, nor follow."
24. "For even as the flashing lightning shines from heaven unto heaven, thus the Son of man will be."
25. "But first it is necessary for Him to suffer many things and to be rejected by this generation."
26. "And just as it came about in the days of Noah, thus it will be in the days of the Son of man:
27. "They were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noah entered into the ark and the deluge came and destroyed *them* all."
28. "Likewise, just as it happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;
29. "But on the day Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed *them* all."
30. "It will be according to these things on the day the Son of man is revealed."
31. "In that day, whoever will be upon the housetop, and his gear in the house, let him not go down to take them up, and the one in a field likewise, let him not turn back unto the things behind."
32. "Remember Lot's wife."
33. "Whoever may seek to keep his soul will lose it, and whoever may lose *it*, he will preserve it alive."
34. "I say to you, on this night there will be two upon one bed; the one will be taken, and the other left."
35. "There will be two grinding *grain* together; one will be taken, and the

other left.”

36.¹

37. And having answered, they say to Him, “Where, Lord?” He said to them, “Where the body *is*, there also the eagles will be gathered.”

Chapter 18

1. He was telling a parable to them, to be necessary for them always to pray and not to lose heart,
2. Saying, “There was a certain judge in a certain city, not fearing God, and not respecting man.
3. “There was a widow in that city and she came to him, saying, ‘Avenge me from my opponent.’
4. “And he did not want to for a time. After these things he said to himself, ‘Even though I do not fear God nor respect man,
5. “‘Yet because this widow *continues* to bring me trouble, I will avenge her, that she may not annoy me, coming continually.’”
6. The Lord said, “Hear what the unrighteous judge says.
7. “Will not God avenge His chosen ones, the ones crying out to Him day and night, even *as* He is patient with them?
8. “I say to you that He will make vengeance for them in a hurry. Yet the Son of man having come, will He find the faith upon the earth?”
9. He also told this parable to the ones persuaded of themselves that they are righteous, and thinking little of the rest:
10. “Two men went up into the temple to pray: one a Pharisee, and the other a tax collector.
11. The Pharisee, having stood, was praying these things to himself: ‘God, I give thanks to you that I am not just as the rest of men; robbers, unrighteous, adulterers, or even as this one, the tax collector.
12. “‘I fast twice a week, I pay tithes of all that I get.’
13. “But the tax collector, having stood far off, was not willing to lift eyes unto heaven, but was beating his breast, saying, ‘God, be gracious to me, the sinner!’
14. “I say to you, this one went down into his house justified, rather than that one, because every one exalting himself will be humbled, but the one humbling himself will be exalted.”
15. They were also carrying their babies that He might take hold of them. Having seen *this*, the disciples were rebuking them.

¹ Some later manuscripts include v. 36: “Two will be in a field; one will be taken, and the other left.”

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16. But Jesus called to them, saying, "Permit the children to come to Me and do not prevent them; for of such as these is the kingdom of God.

17. "Truly I say to you, whoever may not receive the kingdom of God as a child, he will never enter into it."

18. And a certain ruler questioned Him, saying, "Good teacher, what having done, will I inherit eternal life?"

19. Jesus said to him, "Why do you call me good? No one *is* good, except one, God.

20. "You know the commandments: do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and mother."

21. He said, "All these things I kept from youth."

22. Having heard, Jesus said to him, "Yet one thing you lack; sell all which you have and give to *the* poor, and you will have treasure in heaven; and come, follow Me."

23. But having heard these things, he became deeply grieved, for he was very rich.

24. Having beheld him, Jesus said, "How with difficulty will the ones having money enter into the kingdom of God!"

25. "For it is easier for a camel to enter through a hole of a needle, than a rich one to enter into the kingdom of God."

26. The ones having heard said, "And who is able to be saved?"

27. He said, "The things impossible with men are possible with God."

28. Peter said, "Behold, we, having given up our own things, followed You."

29. He said to them, "Truly I say to you that there is no one who gave up house, or wife, or brothers or relatives, or children for the sake of the kingdom of God,

30. "Who may not receive much more in this time, and in the coming age, eternal life."

31. Taking the twelve, He said to them, "Behold, we go up into Jerusalem, and everything written through the prophets will be completed by the Son of man.

32. "For He will be delivered to the Gentiles, and He will be mocked and insulted and spat upon;

33. "And having whipped *Him*, they will kill Him, and the third day He will rise from the dead."

34. And they understood none of these things, and this message was hidden from them, and they were not knowing the things being spoken.

35. It happened in His approach unto Jericho, a blind one was sitting by the road begging.

36. Having heard a crowd passing by, he was asking what this might be.

37. They replied to him that Jesus the Nazarene passes by.

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38. And he cried out, saying, "Jesus, Son of David, have mercy on me!"
39. And the ones leading were rebuking him that he should be silent, but he was crying much more, "Son of David, have mercy on me!"
40. Having stood, Jesus ordered him to be brought to Him. His having drawn near, He asked him,
41. "What do you want *that* I should do for you?" He said, "Lord, that I may regain sight."
42. And Jesus said to him, "Regain sight. Your faith has saved you."
43. And he regained his sight at once, and was following Him, glorifying God, and all the people, beholding, gave praise to God.

Chapter 19

1. And having entered, He was going through Jericho.
2. And behold, a man being called by name Zaccheus, and he was a chief tax collector and he *was* rich.
3. And he was seeking to see Jesus, Who He is, and he was not able for the crowd, because *his* stature was small.
4. And having run forward to the front, he went up on a fig tree that he might see Him, because that One was going to pass by.
5. And as He came upon the place, having looked up, Jesus said to him, "Zaccheus, having hastened, come down, for today it is necessary for Me to stay in your house."
6. And having hastened, he came down and received Him rejoicing.
7. And having seen, all were grumbling, saying that He went in to lodge with a man, a sinner.
8. Having stood, Zaccheus said to the Lord, "Behold, the half of my possessions, Lord, I give to the poor, and if I defrauded anyone of anything, I pay back fourfold."
9. Jesus said to him that, "Today salvation came to this house, as he is also a son of Abraham.
10. "For the Son of man came to seek and to save the lost *thing*."
11. *During* their hearing these things, having gone on, He spoke a parable because of His being near to Jerusalem, and *because* of their supposing that the kingdom of God is going to appear immediately.
12. Then He said, "A certain nobleman went into a far country to receive to himself a kingdom and to return.
13. "Having called ten of his own bondservants, he gave to them ten minas, and said to them, 'Do business until I come.'
14. "But his citizens hated him and sent a delegation after him, saying, 'We do not want this one to reign over us.'

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15. "And it came about in his return, having received the kingdom, he said for these bondservants to be summoned, to whom he had given the money, that he might know what they gained.

16. "The first came forth, saying 'Lord, your mina made ten minas.'

17. "And he said to him, 'Well done, good bondservant; because you became faithful in *the* least, you are having authority over ten cities.'

18. "And the second came, saying, 'Lord, your mina made five minas.'

19. "He also said to him, 'Also you be over five cities.'

20. "And the other came, saying, 'Lord behold your mina, which I had lying away in a kerchief.

21. "'For I feared you, because you are a harsh man; you take up that which you did not lay down, and you reap what you did not sow.'

22. "He says to him, 'I judge you from your mouth, wicked bondservant. You knew that I am a harsh man, taking up what I did not lay down, and reaping what I did not sow;

23. "'And why did you not give my money to a bank, and I, having come, collected it with interest?'

24. "And to the ones standing by he said, 'Take the mina away from him and give *it* to the one having the ten minas.'

25. "And they said to him, 'Lord, he has ten minas.'

26. "I say to you that to everyone having, *more* will be given, but from the one not having, even what he has will be taken away.

27. "Yet these my enemies, the ones not having wanted me to reign over them, bring here and slay them before me."

28. And having said these things, He was going ahead, going up into Jerusalem.

29. As He drew near unto Bethphage and Bethany, toward the mountain being called *Mount* of Olives, it came about *that* He sent two of His disciples,

30. Saying, "Go into the town ahead, in which, entering, you will find a colt, upon which no man ever sat, and having untied *it*, bring *it*."

31. "And if anyone should ask, 'Why do you untie *it*?' Say thus, 'Because the Lord has need of it.'"

32. Having departed, the ones being sent found *it* just as He said to them.

33. At their untying the colt, its lords said to them, "Why do you untie the colt?"

34. They said, "Because the Lord has need of it."

35. And they brought it to Jesus and having thrown their garments upon the colt, they put Jesus on *it*.

36. At His going, they were spreading their garments in the road.

37. Presently, His drawing near to the descent of the Mount of Olives, all the multitude of the disciples began rejoicing to praise God with a great voice,

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about all *the* miracles which they saw,

38. Saying, "Blessed *be* the King coming in *the* name of *the* Lord! Peace in heaven, and glory in the highest!"

39. And certain of the Pharisees from the crowd said to Him, "Teacher, rebuke Your disciples."

40. And having answered, He said, "I say to you, if these will be silent, the stones will cry out!"

41. And as He drew near, having seen the city, He cried over it,

42. Saying that, "If you knew in this day also the things related to peace! But now *it* was hidden from your eyes.

43. "Because days will come upon you and your enemies will put up a bulwark to you and will encircle you and hold you in from all sides.

44. "And they will level you and your children in you, and a stone will not be left upon a stone in you, because you did not know the time of your visitation."

45. And having entered into the temple, He began to cast out the ones selling,

46. Saying to them, "It has been written, 'My house is a house of prayer,' but you made it a den of robbers."

47. And He was teaching daily in the temple. But the high priests and the scribes and the leaders of the people were seeking to destroy Him.

48. And they were not finding anything they might do, for all the people were clinging to Him, listening.

Chapter 20

1. And it came about in one of the days of His teaching the people in the temple and preaching good news, the high priests and the scribes, with the elders, came upon Him,

2. And spoke, saying to Him, "Tell us in what authority You do these things, or who is the one having given to You this authority?"

3. Having answered, He said to them, "I will also ask you a matter, and you tell me:

4. "The baptism of John — was it from heaven or from men?"

5. They consulted by themselves, saying that: "If we should say, 'From heaven,' He will say, 'Why did you not believe him?'"

6. "But if we should say, 'From men,' the people will all stone us, for they are persuaded John to be a prophet."

7. And they answered not to know from where *it came*.

8. And Jesus said to them, "Neither do I tell you in what authority I do these things."

9. He began to tell this parable to the people: "A man planted a vineyard and

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rented it out to farmers, and went away for a considerable time.

10. "And at a *proper* time he sent a bondservant to the farmers, that they will give to him from the fruit of the vineyard. But the farmers sent him away empty-handed, having beaten *him*.

11. "And he proceeded to send another bondservant, but having beaten and dishonored that one, they sent him away empty-handed.

12. "And he proceeded to send a third; but having wounded this one also, they cast him out.

13. "The lord of the vineyard said, 'What will I do? I will send my beloved son; perhaps they will respect this one.'

14. "Having seen him, the farmers were conversing with each other, saying, 'This is the heir; let us kill him, that the inheritance may become ours.'

15. "And having cast him outside the vineyard, they killed *him*. What, then, will the lord of the vineyard do to them?

16. "He will come and destroy these farmers and give the vineyard to others." Having heard, they said, "May it not happen!"

17. But having looked at them, He said, "Then what is this thing written: 'The Stone which the ones building rejected, this One came to be unto a Head of a corner'?"

18. "Every one falling upon that stone will be broken in pieces; upon whomever it should fall, it will scatter him like chaff."

19. And the scribes and high priests sought to lay hands upon Him in that hour, and feared the people; for they knew that He spoke this parable to them.

20. And having watched, they sent spies, pretending to be righteous, that they might catch a statement of His, so as to deliver Him to the rule and the authority of the governor.

21. And they asked Him, saying, "Teacher, we know that you speak and teach rightly, and are not partial, but you teach the way of God upon truth:

22. "Is it right for us to give tribute to Caesar, or not?"

23. But having perceived their villainy, He said to them,

24. "Show Me a denarius. Whose image and inscription does it have?" They said, "Caesar's."

25. He said to them, "Therefore repay the things of Caesar to Caesar, and the things of God to God."

26. And they could not catch a word of His before the people, and marveling over His answer, they were silent.

27. Having approached, certain of the Sadducees, the ones saying a resurrection not to exist, questioned Him,

28. Saying, "Teacher, Moses wrote to us, 'If a certain brother should die, having a wife, and this one should be childless, that his brother should take the wife and raise up seed to his brother.'

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29. "There were seven brothers; and the first, having taken a wife, died childless;
30. "And the second;
31. "And the third took her, likewise also the seven did not leave children, and died.
32. "Next, the woman also died.
33. "Then in the resurrection, of which does she become the wife? For the seven took her *as* wife."
34. And Jesus said to them, "The sons of this age marry and are given in marriage;
35. "But the ones reckoned worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage,
36. "For they are not able to die anymore, for they are like angels and are sons of God, being sons of the resurrection.
37. "But that the dead are raised, even Moses declared at the bush, as he calls *the* Lord 'The God of Abraham, and God of Isaac, and God of Jacob.'
38. "He is not God of *the* dead, but of *the* living, for all live to Him."
39. Having answered, certain of the scribes said, "Teacher, you spoke well."
40. For they no longer dared to ask Him anything.
41. He said to them, "How do they say Christ to be *the* Son of David?
42. "For he, David, says in the Book of Psalms, '*The* Lord said to my Lord, "Sit from My right side,
43. "'Until I place your enemies a footstool of your feet.'"
44. "So David calls Him 'Lord,' and how is He his son?"
45. All the people listening to Him, He said to the disciples,
46. "Beware of the scribes, the ones wanting to walk in robes and loving salutations in the marketplaces and first seats in the synagogues, and first seats in the suppers,
47. "The ones devouring the houses of widows and bringing long prayers. These will receive a greater condemnation."

Chapter 21

1. Having looked up, He saw the rich putting their gifts into the treasury.
2. He saw a certain needy widow putting two lepta¹ there.
3. And He said, "Truly I say to you that this poor widow put in more than all;
4. "For they all put from their abounding into the gift, but she put from her poverty all the living which she had."
5. And certain ones speaking about the temple, that it has been arranged with

¹ A small coin, the 128th part of a denarius.

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beautiful stones and ornaments, He said,

6. "These things which you behold, days will come in which stone will not be left upon stone which will not be taken apart."

7. They asked Him, saying, "Teacher, then when will these things be, and what *is* the sign when these things are going to happen?"

8. He said, "Watch and do not be deceived, for many will come over My name, saying, 'I am;' and 'The time has come near.' Do not go after them.

9. "But when you should hear of wars and turmoil, you should not be terrified, for it is necessary for these things to happen first, but the end *will* not *come* immediately."

10. Then He was saying to them, "Nation will rise against nation, and kingdom against kingdom,

11. "Great earthquakes and famines and pestilences will be in various places; there will be terrors and great signs from heaven.

12. "Before all these things they will lay their hands on you and persecute *you*; delivering *you* into the synagogues and prisons, being arrested by kings and leaders for My name's sake.

13. "It will result to you unto a witness.

14. "Therefore place in your hearts not to prepare beforehand to make a defense.

15. "For I will give to you a mouth and wisdom, which all the ones opposing will not be able to withstand or to contradict.

16. "You will be betrayed also by parents and brothers and relatives and friends, and they will put to death *some* from you,

17. "And you will be being hated by all because of My name.

18. "And a hair from your head will not perish.

19. "In your patience you will gain your souls.

20. "When you behold Jerusalem surrounded by armies, then know that its desolation has drawn near.

21. "Then let the ones in Judea flee into the mountains, and let the ones in the midst of it go out, and let the ones in the countryside not enter into it.

22. "Because these are days of vengeance, for all the things written to be fulfilled.

23. "Woe to the ones being pregnant and the ones nursing in those days, for there will be great distress upon the earth and wrath to this people,

24. "And they will fall by *the* mouth of *the* sword, and they will be taken prisoner into all the nations, and Jerusalem will be trodden by Gentiles, until *the* times of *the* Gentiles should be fulfilled.

25. "And there will be signs in *the* sun and moon and stars, and upon the earth anguish of nations in difficulty of roaring of *the* sea and tossing about.

26. "Fainting of men from fear and expectation of things coming upon the

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inhabited earth, for the powers of the heavens will be shaken.

27. "And then they will see the Son of man coming in a cloud with power and much glory.

28. "These things beginning to happen, stand up and lift your heads, because your redemption is near."

29. And He told a parable to them: "Behold the fig tree and all the trees;

30. "When they may sprout, seeing *it*, you know for yourselves that summer is already near.

31. "Thus also you, when you see these things happening, know that the kingdom of God is near.

32. "Truly I say to you that this generation¹ may not pass away until all should come about.

33. "Heaven and earth will pass away, but My word will not pass away.

34. "Pay attention to yourselves, lest your hearts be weighed down in dissipation and drunkenness and anxiety about this life, and that unforeseen day should come upon you suddenly

35. "As a pitfall. For it will come upon all the ones residing upon *the* face of all the earth.

36. "Keep watch in every time, praying that you may have strength to escape all these things *which are* going to happen and to stand before the Son of man."

37. *During* the days, He was in the temple teaching; but going out at night into the mountain being called Olivet, He was spending the night *there*.

38. And all the people were getting up early *to come* to Him, to hear Him in the temple.

Chapter 22

1. The feast of unleavened bread, the one being called Passover, was drawing near.

2. And the high priests and the scribes were seeking how they might kill Him, for they were fearing the people.

3. Satan entered into Judas, the one being called Iscariot, being from the number of the twelve.

4. And having left, he discussed with the high priests and magistrates how he might betray Him to them.

5. And they rejoiced, and agreed together to give money to him.

6. And he agreed, and was seeking an opportunity to betray Him to them

¹ The word used here can mean generation, race, or birth.

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without a crowd *present*.

7. The day of unleavened bread came, in which it was required to sacrifice the Passover.

8. And He sent Peter and John, having said, "Go, prepare the Passover for us, that we may eat *it*."

9. They said to Him, "Where do You want *that* we should prepare *it*?"

10. He said to them, "Behold, your having entered into the city, a man will meet you, bearing a jar of water. Follow him into the house into which he enters.

11. "And you will say to the master of the house, 'The Teacher says to you, "Where is the room where I may eat the Passover with My disciples?"'"

12. "That one will show you a great upstairs room furnished. Prepare there."

13. Having left, they found *it* just as He had said to them, and they prepared the Passover.

14. And when the hour came, He reclined, and the apostles with Him.

15. And He said to them, "With desire I desired to eat this Passover with you before *the time* for Me to suffer.

16. "For I say to you that I would never again eat from it until when it might be fulfilled in the kingdom of God."

17. And having taken a cup, having given thanks, He said, "Take this and distribute *it* unto yourselves;

18. "For I say to you that I would not drink from the product of the vine from now until when the kingdom of God should come."

19. And having taken bread, having given thanks, He broke *it* and gave *it* to them, saying, "This is My body, the one being given for you. Do this unto the remembrance of Me."

20. And the cup likewise, after the supper, saying, "This *is* the new covenant in My blood, the *blood* being poured out for you.

21. "Nevertheless, the hand of the one betraying Me *is* with Me upon the table.

22. "Because the Son of man goes according to *what is* determined; Nevertheless, woe to that man through whom He is betrayed."

23. And they began to seek out for themselves which from them it might be, the one going to do this.

24. A contention also came about among them, who of them is reputed to be greater.

25. He said to them, "The kings of the nations are their masters, and the ones exercising authority over them are called benefactors.

26. "But with you *it is* not thus, but the greater among you, let him become as the younger, and the one leading as the one serving.

27. "For who is greater, the one reclining *at table*, or the one serving? *Is it*

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not the one reclining? But I am as the one serving in the midst of you.

28. "You are the ones having continued with me in my trials.

29. "And I bequeath to you just as the Father bequeathed to Me, a kingdom,

30. "That you may eat and drink at My table in My kingdom, and you will sit upon thrones, judging the twelve tribes of Israel.

31. "Simon, Simon, behold, Satan requested to sift you as wheat;

32. "But I prayed for you that your faith might not fail, and you, when having turned again, strengthen your brethren."

33. But he said to Him, "Lord, I am ready to go with you both into prison and into death!"

34. He said, "I say to you, Peter, a rooster will not sound today, until you should deny to know Me three times."

35. And He said to them, "When I sent you without a money bag and pouch and sandals, you did not lack anything, *did you?*" They said, "Nothing."

36. He said to them, "But now, the one having a money bag, take it up, likewise also a pouch; and the one not having a sword, let him sell his garment and buy *one*.

37. "For I say to you that this *which is* written must be completed in Me: 'He was also counted with *the* lawless;' for also the thing concerning Me has an end."

38. They said, "Lord, behold two swords here." And He said to them, "It is enough."

39. And having gone out, He went according to the custom into the Mount of Olives, and His disciples followed Him.

40. Having come upon the place, He said to them, "Pray not to enter into temptation."

41. And He went off from them about a stone's throw and having knelt, He was praying,

42. Saying, "Father, if You will, take this cup from Me; nevertheless, not My will, but let Yours come about."

43. ¹

44.

45. And having risen from prayer, having come to the disciples, He found them sleeping from sorrow,

46. And said to them, "Why do you sleep? Having risen, pray, that you may not enter into temptation."

47. *While* He *was* yet speaking, behold a crowd, and the one being called Judas, one of the twelve, was leading them, and he drew near to Jesus to kiss

¹ Verses 43 and 44 are almost certainly not a part of the original book, and have therefore been omitted.

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Him.

48. Jesus said to him, "Judas, do you betray the Son of man with a kiss?"

49. Having seen what was going to be, the ones around Him said, "Lord, shall we strike in a sword?"

50. And a certain one from them struck the bondservant of the high priest and took off his right ear.

51. Having answered, Jesus said, "Let this now *be*." And having taken hold of the ear, He healed him.

52. Jesus said to the ones having come against Him, high priests and soldiers of the temple and elders, "Did you come out as against a thief with swords and staffs?"

53. "My daily being with you in the temple, you did not lay hands upon Me, but this is your hour and the authority of darkness."

54. Having seized Him, they went and took *Him* into the house of the high priest, but Peter was following at a distance.

55. Having lit a fire in the midst of the courtyard and having congregated, Peter was sitting among them.

56. Having seen him sitting by the light and having gazed at him, a certain slave girl said, "This one also was with Him."

57. But he denied *it*, saying, "Woman, I do not know Him."

58. And after a short time, another, having seen him, was saying, "You are also from them." But Peter said, "Man, I am not."

59. And about one hour having passed, a certain other one was stating, "Truly this one was also with Him, for he is also a Galilean."

60. But Peter said, "Man, I do not know what you say," and immediately, his yet speaking, a rooster sounded.

61. And having turned, the Lord looked at Peter. And Peter remembered the word of the Lord as He said to him that, "Before a rooster to sound today, you will deny Me three times."

62. And having gone out, he wept bitterly.

63. And the men restraining Him were mocking Him, beating *Him*;

64. And having blindfolded Him, they were questioning *Him*, saying, "Prophesy; who is the one having struck You?"

65. And they were saying many other things unto Him, blaspheming.

66. And as it became day, the council of elders of the people was convened, with high priests and scribes, and they led Him unto their council chamber,

67. Saying, "Are you the Christ? Speak to us." He said to them, "If I should speak to you, you will not believe;

68. "And if I should ask *a question*, you will not answer.

69. "From now the Son of man will be sitting from the right side of the power of God."

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70. They all said, "Are you then the Son of God?" And He said to them, "You say that I am."

71. They said, "What further witness do we have need of? For we ourselves heard *it* from His mouth."

Chapter 23

1. And having risen up, all the crowd of them led Him to Pilate.

2. They began to charge Him, saying, "This One we found perverting our nation and forbidding to give tribute to Caesar, and saying Himself to be Christ, a king.

3. Pilate questioned Him, saying, "Are You the king of the Jews?" Having answered to him, He said, "You say *it*."

4. Pilate said to the high priests and the crowds, "I find no guilt in this Man."

5. But they were insisting, saying that, "He disturbs the people, teaching all over Judea, also beginning from Galilee to here."

6. Having heard, Pilate asked if the Man is a Galilean.

7. And having discovered that He is from the authority of Herod, he sent Him to Herod, he being also in Jerusalem in those days.

8. Herod, having seen Jesus, rejoiced exceedingly, for he was wanting for a long time to see Him because of his hearing about Him, and he was hoping to see some sign coming from Him.

9. He was questioning Him in considerable words, but He answered nothing to him.

10. The high priests and the scribes stood vigorously accusing Him.

11. Having treated Him contemptuously, Herod with his soldiers, also having mocked *Him*, having wrapped *Him* with a bright robe, sent Him back to Pilate.

12. Herod and Pilate became friends with each other on this very day; for they were formerly being in enmity toward each other.

13. Pilate, having convened the high priests and the rulers of the people,

14. Said to them, "You brought this Man to me as turning away the people, and behold, I, having examined *Him* before you, found no guilt in this Man, against Whom you bring charges.

15. "But neither *did* Herod, for he sent Him back to us; and behold, nothing worthy of death is done by Him.

16. "Therefore, having chastised *Him*, I will release Him.

17. ¹

18. They cried out all together, saying, "Take away this One, release to us

¹ v. 17, "He had a requirement to release to them one at the feast," is likely a later addition.

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Barabbas!”

19. Who was having been cast into prison for a certain uprising in the city, and murder.

20. Pilate addressed them again, wanting to free Jesus,

21. But they were calling out, saying, “Crucify! Crucify Him!”

22. He spoke to them the third time, “For, what evil did this One? No guilt of death I found in Him. Having chastised *Him* then, I will release Him.”

23. But they were being insistent, asking with great voices to crucify Him, and their voices were prevailing.

24. And Pilate decided their demand to be done.

25. He released the one cast into prison for an uprising and murder, for whom they were asking, but Jesus he gave over to their will.

26. And as they led Him away, stopping a certain Cyrenian, Simon, coming from *the* country, they put on him the cross to bear behind Jesus.

27. A crowd of many of the people was following Him, and women were mourning and bewailing Him.

28. Having turned toward them, Jesus said, “Daughters of Jerusalem, do not cry over Me; rather cry over yourselves and over your children,

29. “Because behold, days come in which they will say, ‘Blessed *are* the ones barren, the ones not having begotten and breasts not having nursed.’

30. “Then they will begin to say to the mountains, ‘Fall upon us;’ and to the hills, ‘Cover us.’

31. “Because if they do these things in the moist tree, what may happen in the dry?”

32. And two others, evildoers, were being led with Him to be done away with.

33. And when they came upon the place being called “Skull,” there they crucified Him and the evildoers, one from *the* right and one from *the* left.

34. ¹ Dividing His garments, they cast lots *for them*.

35. And the people stood watching. The rulers were also mocking *Him*, saying, “He saved others; let Him save Himself, if this is the Christ of God, the chosen.”

36. The soldiers coming also mocked Him, bringing poor wine² to Him,

37. And saying, “If You are the King of the Jews, save Yourself.”

38. And there was an inscription over Him, “This, The King of the Jews.”

39. One of the evildoers hanging *there* was blaspheming Him, saying, “Are You not the Christ? Save Yourself and us.”

40. But having answered, the other, rebuking him, said, “Do you not fear God, because you are in the same condemnation?”

¹ Some manuscripts include at the beginning of v. 34, “Jesus was saying, ‘Father, forgive them, for they do not know what they do.’”

² Or, “vinegar.”

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41. "And we indeed justly; for deserving, we receive what we did; but this One did nothing amiss."
42. And he was saying, "Jesus, remember me when You should come into Your kingdom."
43. And He said to him, "Truly I say to you, today you will be with Me in Paradise."
44. And it was already about *the* sixth hour, and darkness came upon all the land¹ until *the* ninth hour.
45. The sun having been eclipsed, the veil of the temple was split.
46. And having sounded with a great voice, Jesus said, "Father, into Your hands I commit My spirit." Having said this, He expired.
47. Beholding what happened, the centurion glorified God, saying, "Truly this man was righteous."
48. And all the crowds having stood by, upon beholding this *and* considering what happened, striking the breast, were turning away.
49. All the ones known to Him, and women, the ones having accompanied Him from Galilee, had stood far off, seeing these things.
50. And behold, a man, by name Joseph, a councilor, being a good and righteous man
51. (this one did not agree with their intention and practice) from Arimathea, a city of the Jews, who looked forward to the kingdom of God,
52. This one, having approached Pilate, asked for the body of Jesus.
53. And having taken it down, he wrapped it with muslin and placed it in a tomb hewn from rock, *in* which no one was yet lying.
54. And it was *the* day of preparation, and *the* Sabbath was dawning.²
55. Having followed, the women, who were in company from Galilee with Him, looked upon the tomb also as His body was placed *there*.
56. Having returned, they prepared spices and ointments, and the Sabbath they rested, according to the commandment.

Chapter 24

1. On the first day of the week, very early, they came to the tomb, bearing spices which they prepared.
2. They found the stone rolled away from the tomb.
3. Having entered, they did not find the body of the Lord Jesus.
4. And it happened in their puzzlement concerning this, behold, two men also stood by them in shining clothing.
5. Their having become terrified and bending faces unto the ground, they said

¹ Or, "earth."

² Since the Jewish day begins at sunset, this was probably evening.

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to them, "Why do you seek the living among the dead?"

6. "He is not here, but was raised; remember how He spoke to you, still being in Galilee,

7. "Saying of the Son of man that He must be betrayed into hands of sinful men and be crucified, and the third day to rise."

8. And they remembered His words,

9. And having returned from the tomb, they brought tidings of all these things to the eleven, and to all the rest.

10. There were Mary Magdalene and Joanna and Mary the *mother* of Jacob, and the rest with them. They were saying these things to the apostles.

11. And these words appeared before them as nonsense, and they were not believing them.

12. But Peter, having risen, ran to the tomb, and having stooped down, sees the linen only, and he went away to his home, marveling at what had happened.

13. And behold two from them in the same day were going into a town standing off sixty stadia¹ from Jerusalem, by name Emmaus.

14. And they were conversing with each other concerning all of these occurrences.

15. And it happened in their conversing and discussing, Jesus Himself also was coming along with them.

16. But their eyes were being held from knowing Him.

17. He said to them, "What *are* these words which you exchange with each other, walking?" And they stood, looking sad.

18. Having answered, one, by name Cleopas, said to Him, "Are you *the* only one sojourning in Jerusalem and you did not know the things having happened in it in these days?"

19. And He said to them, "What things?" They said to Him, "The things concerning Jesus the Nazarene, who became a man, a prophet, mighty in work and word before God and all the people;

20. "How the high priests and our rulers delivered Him into a sentence of death and crucified Him.

21. "But we were hoping that He is the One going to redeem Israel. And besides all this, this third day passes since these things happened.

22. "But also certain women from us astonished us, having been early to the tomb,

23. "And they did not find His body; they came to say also to have seen a vision of angels, who say Him to be alive.

24. "And certain of the ones with us went to the tomb and found thus just as

¹ One stadion is about 600 ft, a little over a tenth of a mile.

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also the women said, but they did not see Him.”

25. And He said to them, “O foolish and slow as to the heart to believe upon all which the prophets spoke!

26. “Was it not being necessary *for* the Christ to suffer and to enter into His glory?”

27. And having begun from Moses and from all the prophets, He explained to them in all the Scriptures the things concerning Himself.

28. And they drew near unto the town where they were going, and He made as if to go further.

29. And they constrained Him, saying, “Remain with us, because it is toward evening and the day has already declined.” And He entered to remain with them.

30. And in His reclining with them, it came about, having taken the bread, He blessed *it*, and having broken *it*, He was giving *it* to them.

31. Their eyes were opened, and they knew Him. And He became hidden from them.

32. And they said to each other, “Was not our heart burning in us as He was speaking in the road, as He was explaining to us the Scriptures?”

33. And having risen at that hour, they turned back into Jerusalem and found the eleven, and the ones with them, gathered together,

34. Saying that, “Truly the Lord was raised and appeared to Simon!”

35. And they were describing the things in the road and which were made known to them in the breaking of bread.

36. Telling these things, He stood in *the* midst of them and says to them, “Peace to you.”

37. Having become terrified and fearful, they were supposing to see a spirit.

38. And He said to them, “Why are you disturbed and why do doubts arise in your heart?”

39. “See My hands and My feet, that I am He. Touch Me and see, because a spirit does not have flesh and bones, just as you behold Me having.”

40. And having said this, He showed to them *His* hands and feet.

41. Yet not believing for joy and being amazed, He said to them, “Do you have any food here?”

42. They gave to Him a portion of broiled fish,

43. And having taken *it*, He ate before them.

44. He said to them, “These are My words which I spoke to you, yet being with you, that it is necessary *for* all the things written in the law of Moses, and the prophets, and Psalms, concerning Me, to be fulfilled.”

45. Then He opened their mind to understand the Scriptures,

46. And He said to them that, “Thus it has been written, *for* the Christ to suffer and to rise from the dead the third day,

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47. "And to be preached over His name repentance unto forgiveness of sins unto all the nations, beginning from Jerusalem.

48. "You *are* witnesses of these things.

49. "And behold, I send the promise of My Father upon you. But you stay in the city until when you should put on power from on high."

50. He led them out toward Bethany, and having raised His hands, He blessed them.

51. And it came about in His blessing them, He stood apart from them and was being taken up into heaven.

52. And they, having worshiped Him, turned back into Jerusalem with great joy,

53. And they were continually in the temple, praising and blessing God.
Amen.

JOHN

Chapter 1

1. In *the* beginning was the Word, and the Word was with God, and the Word was God.
2. This One was in *the* beginning with God.
3. All things came into being through Him, and without Him not even one thing came into being which has come into being.
4. In Him was life, and the life was the light of men.
5. And the light shines in darkness, and the darkness did not comprehend it.
6. There came a man, sent from God, his name *being* John.
7. This one came for a witness, that he might testify concerning the light, that all might believe through him.
8. That one was not the light, but *he came* that he might testify concerning the light.
9. He was the true light, coming into the world, which enlightens every man.¹
10. He was in the world, and the world came into being through Him, and the world did not know Him.
11. He came unto His own things, and His own *people* did not receive Him.
12. But whoever received Him, He gave to them *the* right to become children of God, to the ones believing into His name,
13. Who were not begotten from bloods, nor from *the* will of flesh, nor from *the* will of man, but from God.
14. And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of *the* only-begotten from *the* Father, full of grace and truth.
15. John testifies concerning Him and has cried out, saying, "This was of Whom I spoke; the One coming after me has become in front of me, because He was before me.
16. "Because from His fullness we all received, and grace upon grace.
17. "Because the law was given through Moses, *but* grace and truth came about through Jesus Christ.
18. "No one has ever seen God. *The* only-begotten God, the One being into the bosom of the Father, that One explained *Him*."
19. And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem that they might ask him, "Who are you?"
20. And he confessed and did not deny, and confessed that, "I am not the Christ."
21. And they asked him, "Who then? Are you Elijah?" And he says, "I am not." "Are you the prophet?" And he answered, "No."
22. Then they said to him, "Who are you? That we may give an answer to the

¹ Or, "which enlightens every man coming into the world."

JOHN 1

ones having sent us. What do you say about yourself?”

23. He said, “I *am* a voice shouting in the desert, ‘Make straight the way of *the* Lord,’ just as Isaiah the prophet said.”

24. And they were sent from the Pharisees.

25. And they asked him and said to him, “Then why do you baptize, if you are not the Christ, nor Elijah, nor the prophet?”

26. John answered to them, saying, “I baptize in water; *in* your midst stands *One* Whom you do not know,

27. “The One coming after me, of Whom I am not worthy that I might loosen the strap of His sandal.”

28. These things happened in Bethany, beyond the Jordan, where John was baptizing.

29. The following day he sees Jesus coming toward him and says, “Behold the Lamb of God, the One taking away the sin of the world.

30. “This is *He* concerning Whom I said, ‘After me comes a Man Who has become ahead of me, because He was before me.’

31. “And I did not know Him, but that He might be manifested to Israel, for this reason I came baptizing in water.”

32. And John bore witness, saying that, “I have beheld the Spirit descending as a dove from heaven and He remained upon Him.

33. “And I did not know Him, but the One having sent me to baptize in water, that One said to me, ‘Upon Whom you should see the Spirit descending and remaining upon Him, this is the One baptizing in Holy Spirit.’

34. “And I have seen and have borne witness that this is the Son of God.”

35. Again the following day John stood, and two from his disciples.

36. And having looked at Jesus walking, he says, “Behold the Lamb of God.”

37. And the two disciples heard his speaking, and followed Jesus.

38. Jesus, having turned and having beheld them following, says to them, “What do you seek?” And they said to Him, “Rabbi (which is¹, being translated, Teacher), where do You stay?”

39. He says to them, “Come, and you will see.” Then they came and saw where He stays, and remained with Him that day. It was about *the* tenth hour.

40. Andrew, the brother of Simon Peter, was one of the two having heard from John and having followed Him.

41. This one first finds his own brother Simon, and says to him, “We have found the Messiah,” which is, being translated, Christ.

42. He brought him to Jesus. Having seen him, Jesus said, “You are Simon the son of John; you will be called Kephas,” which is translated Peter.

43. The following day He wanted to go out into Galilee, and He finds Philip,

¹ Literally, “says...”

JOHN 1

and Jesus says to him, "Follow Me."

44. Philip was from Bethsaida, from the city of Andrew and Peter.

45. Philip finds Nathaniel, and says to him, "We have found *Him* of Whom Moses wrote in the law; also the prophets: Jesus, son of Joseph, the One from Nazareth."

46. And Nathaniel said to him, "Is it possible for anything good to be from Nazareth?" Philip says to him, "Come and see."

47. Jesus saw Nathaniel coming toward Him and says concerning him, "Behold, truly an Israelite in whom is not deceit."

48. Nathaniel says to Him, "From where do You know me?" Jesus answered and said to him, "Before Philip spoke to you, I saw you, being under the fig tree."

49. Nathaniel answered Him, "Rabbi, You are the Son of God; You are *the* King of Israel."

50. Jesus answered and said to him, "Because I said to you that I saw you beneath the fig tree, do you believe? You will see greater things than these."

51. And He says to him, "Truly, truly, I say to you, you will see the heaven opened and the angels of God ascending and descending upon the Son of man."

Chapter 2

1. And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there.

2. Jesus and His disciples were also called unto the wedding.

3. And having run short of wine, the mother of Jesus says to Him, "They do not have wine."

4. And Jesus says to her, "What *is it* to Me and to you, woman? My hour is not yet come."

5. His mother says to the servants, "What He should say, do *it*."

6. There were six stone water-pots sitting there, according to the purification of the Jews, each holding two or three measures¹.

7. Jesus says to them, "fill the water-pots with water." And they filled them to the top.

8. And He says to them, "Now draw *some* and take *it* to the chief steward." So they took *it*.

9. As the chief steward tasted the water become wine and did not know from where it came² (but the servants, the ones who had drawn the water, knew), the chief steward calls the bridegroom.

¹ A measure is said to be about nine gallons.

² Literally, "is,"

JOHN 2

10. And says to him, "Every man first sets out the good wine, and when they may drink freely³, the inferior. You have kept the good wine until now."
11. This beginning of signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed into Him.
12. After this He and His mother and His brothers and His disciples went down into Capernaum, and remained there not many days.
13. And the Passover of the Jews was near, and Jesus went up into Jerusalem.
14. And He found in the temple the ones selling bulls and sheep and doves, and the money-changers sitting,
15. And having made a whip from cords, He threw *them* all out of the temple, both the sheep and the bulls, and He dumped the coins of the money-changers and upset the tables,
16. And He said to the ones selling the doves, "Take these things away from here. Do not make the house of My Father a house of merchandise."
17. His disciples remembered that it is written, "Jealousy of Your house will consume Me."
18. Then the Jews answered and said to Him, "What sign do you show us, that You do these things?"
19. Jesus answered and said to them, "Tear down this temple, and in three days I will raise it."
20. Then the Jews said, "*In* forty-six years this temple was built, and You will raise it in three days?"
21. But that One was speaking about the temple of His body.
22. Then when He was raised from *the* dead, His disciples remembered that He was saying this, and believed the Scripture and the word which Jesus spoke.
23. As He was in Jerusalem in *the time of* the Passover, in the feast, many believed into His name, beholding His signs which He was doing.
24. But He, Jesus, was not committing Himself to them, because of His knowing *them* all,
25. And because He had no need that anyone witness about man, for He was knowing what was in man.

Chapter 3

1. There was a man from the Pharisees, Nicodemus by name, a ruler of the Jews.
2. This one came to Him of a night and said to Him, "Rabbi, we know that You have come from God a teacher. For no one is able to do these signs

³ Or, "may become intoxicated."

JOHN 3

which You do, unless God be with him.”

3. Jesus answered and said to him, “Truly, truly I say to you, unless one should be begotten from above¹, he is not able to see the kingdom of God.

4. Nicodemus says to Him, “How is a man able to be begotten, being an old man? He is not able to enter the second time into the womb of the mother, and be brought forth, *is he?*”

5. Jesus answered, “Truly, truly I say to you, unless one be begotten from water and Spirit, he is not able to enter into the kingdom of God.

6. “The begotten from the flesh is flesh, and the begotten from the Spirit is spirit.

7. “Do not marvel that I said to you, ‘You must be begotten from above.’

8. “The wind blows where it wants, and you hear the sound of it. But you do not know from where it comes and where it goes. So is every one begotten from the Spirit.”

9. Nicodemus answered and said to Him, “How is it possible *for* these things to happen?”

10. Jesus answered and said to him, “You are the teacher of Israel and you do not know these things?

11. “Truly, truly, I say to you that what we know, we speak, and what we have seen, we witness, and you do not accept our witness.

12. “If I told you earthly things and you do not believe, how will you believe if I should tell you heavenly things?

13. “And no one has ascended into heaven, except the One having descended from heaven, the Son of man.

14. “And just as Moses lifted up the serpent in the desert, thus it is necessary *for* the Son of man to be lifted up.

15. “In order that everyone believing in Him might have eternal life.

16. “For thus God loved the world, that He gave the only begotten Son, that everyone believing into Him might not perish, but might have eternal life.

17. “For God did not send the Son into the world that He might judge the world, but that the world might be saved through Him.

18. “The one believing into Him is not judged; but the one not believing has already been judged, because he has not believed into the name of the only begotten Son of God.

19. “This is the judgment: that the light has come into the world and men loved the darkness more than the light, for their works were wickedness.

20. “For every one practicing evil hates the light, and does not come to the light, lest his works be reproved.

21. “But the one doing the truth comes to the light, that his works may be

¹ “from above...” could also be “again...”

JOHN 3

manifested, that in God they are performed.”

22. After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and was baptizing.

23. John was also baptizing in Aenon, near Salim, because there was much water there, and *people* were coming and being baptized.

24. For John was not yet cast into the prison.

25. Then there occurred a questioning from the disciples of John with a Jew concerning cleansing.

26. And they came to John and said to him, “Rabbi, *the One* Who was with you beyond the Jordan, to Whom you have witnessed, behold this One baptizes and all come to Him.”

27. John answered and said, “A man is not able to receive one thing, except that which *is* given to him from heaven.”

28. “You yourselves witness to me that I said that I am not the Christ, but that I am sent before that One.

29. “The One having the bride is *the* bridegroom; but the friend of the bridegroom, the one standing and hearing Him, rejoices with joy at the voice of the bridegroom. This, then, my joy, has been fulfilled.

30. “That One must increase, but for me to decrease.

31. “The One coming from above is above all. The one being from the earth is from the earth, and speaks from the earth. The One coming from heaven is above all.

32. “What He has seen and heard, this He speaks, and no one receives His witness.

33. “The one receiving His witness set a seal that God is true.

34. “For Whom God sent speaks the word of God, for He does not give the Spirit by measure.

35. “The Father loves the Son, and has given all things in His hand.

36. “The one believing into the Son has eternal life. The one being disobedient to the Son will not see life, but the wrath of God remains upon him.”

Chapter 4

1. Therefore, as Jesus knew that the Pharisees heard that Jesus makes and baptizes more disciples than John,

2. And yet Jesus Himself was not baptizing, but His disciples *were*,

3. He left Judea and went again into Galilee;

4. But it was necessary for Him to go through Samaria.

5. He comes, therefore, into a city of Samaria being called Sychar, near the place which Jacob gave to his son Joseph,

JOHN 4

6. And *the* spring of Jacob was there. Jesus therefore, tired from the journey, sat thus by the spring. *It* was about the sixth hour.
7. A woman of Samaria comes to draw water. Jesus says to her, "Give Me to drink."
8. For His disciples had gone away into the city that they might buy food.
9. Then the Samaritan woman says to Him, "How do you, being a Jew, ask from me to drink, being a Samaritan woman? For Jews do not have dealings with Samaritans."
10. Jesus answered and said to her, "If you knew the gift of God and Who is the One saying to you, 'Give me to drink,' you *would have* asked Him, and He would give to you living water."
11. She says to Him, "Sir,¹ You have no water bucket and the well is deep. From where then, do You have the living water?"
12. "You are not greater than our father Jacob, *are you*, who gave us the well, and he drank from it, and his sons and his animals?"
13. Jesus answered and said to her, "Every one drinking from this water will thirst again,
14. But whoever should drink from the water which I will give to him, he will never thirst unto the age, but the water which I will give to him will become in him a fountain of water springing up into eternal life.
15. The woman says to Him, "Sir,¹ Give to me this water, that I may not thirst nor come here to draw."
16. He says to her, "Go call your husband and come here."
17. The woman answered and said to Him, "I do not have a husband." Jesus says to her, "You said well that you do not have a husband;
18. For you had five husbands, and now whom you have is not your husband. This you have said truly."
19. The woman says to Him, "Sir,¹ I see that you are a prophet.
20. "Our fathers worshiped in this mountain; and you say that Jerusalem is the place where it is necessary to worship."
21. Jesus says to her, "Believe Me, woman, that an hour comes when neither in this mountain nor in Jerusalem will you worship the Father.
22. "You worship what you do not know. We worship what we know, because salvation is from the Jews.
23. But an hour comes, and now is, when the true worshipers will worship the Father in spirit and truth. For the Father also seeks such worshiping Him.
24. "God is spirit, and *for* the ones worshiping Him it is necessary to worship in spirit and truth."
25. The woman says to Him, I know that Messiah comes, the One being

¹ Or, "Lord..."

JOHN 4

called Christ; when that One should come, He will tell all things to us.”

26. Jesus says to her, “I am, the one speaking to you.”

27. And at this, His disciples came, and were marveling that He was speaking with a woman. Nevertheless, no one said, “What do You seek?” or “Why do You talk with her?”

28. Then the woman left her water pot and went away into the city and says to the men,

29. “Come here, behold a Man Who told me everything which I did, is this not the Christ?”

30. They went out from the city and were coming to Him.

31. In the meanwhile, the disciples were asking Him, saying, “Rabbi, eat.”

32. But He said to them, “I have food to eat which you do not know.”

33. Therefore the disciples were saying to each other, Someone did not bring to Him *something* to eat, *did they?*

34. Jesus says to them, “My food is that I may do the will of the One having sent Me, and complete His work.

35. “Do you not say that there are yet four months, and the harvest comes? Behold, I say to you, lift up your eyes and behold the fields, because they are already white for harvest.

36. “And the one reaping receives wages, and gathers fruit unto eternal life, that the one sowing and the one reaping might rejoice together.

37. “For in this the saying is true that one is the one sowing and another is the one reaping.

38. “I sent you to reap what you have not labored *for*; others have labored, and you have entered into their labor.”

39. From that city many believed into Him of the Samaritans because of the word of the woman testifying that, “He told me all which I did.”

40. So then the Samaritans came to Him, asking Him to remain with them, and He stayed there two days.

41. And many more believed through His message,

42. They were saying to the woman that, “No longer because of your speech we believe; for we ourselves have heard, and we know that this One is truly the Savior of the world.”

43. After the two days, He went out from there into Galilee.

44. For Jesus Himself testified that a prophet does not have honor in his own country.

45. Then when He came into Galilee, the Galileans received Him, having seen what He did in Jerusalem in the feast, for they also went unto the feast.

46. Then Jesus came again into Cana of Galilee, where He made the water wine, and there was a certain royal officer, whose son was sick in Capernaum.

47. This one, having heard that Jesus has come from Judea into Galilee, went

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to Him and was asking that He might come down and heal his son, for he was going to die.

48. Then Jesus said to him, "Unless you see signs and wonders, you will not believe."

49. The royal officer says to Him, "Lord, come down, before my child dies."

50. Jesus says to him, "Go, your son lives." The man believed the word which Jesus said to him, and left.

51. Presently, going down, his bondservants met him, saying that his boy lives.

52. Then he inquired from them the hour in which he improved. Then they said to him that, "Yesterday, *at the* seventh hour, the fever left him."

53. So the father knew that *it was* in that hour in which Jesus said to him, "Your son lives;" and he believed, he and his whole household.

54. This again *was* a second sign Jesus did, having come from Judea into Galilee.

Chapter 5

1. After these things was a feast of the Jews, and Jesus went up into Jerusalem.

2. There is near the sheep gate in Jerusalem a pool, the one being called in Hebrew Bethzatha, having five porches.

3. In these were lying a crowd of the weak, blind, lame *and* withered.

4. ¹

5. A certain man was there, having thirty-eight years in his weakness.

6. Beholding this one lying, and having known that he has already a long time *in this condition*, Jesus says to him, "Do you want to become whole?"

7. The one being weak answered to Him, "Lord, I do not have a man, when the water be stirred up, to put me into the pool, but *the time* in which I come, another comes down before me."

8. Jesus says to him, Arise, take up your bed, and walk."

9. And immediately the man became whole, and took up his bed and was walking. Moreover, the Sabbath was in that day.

10. Then the Jews were saying to the one healed, "It is the Sabbath, and it is not permitted for you to take up your bed."

11. But he answered to them, "The One having made me whole, that One said to me, 'Take up your bed and walk.'"

12. They asked him, "Who is the man, the one having said to you, 'Take up and walk?'"

¹ This verse, appearing in other translations, is probably a later addition.

JOHN 5

13. But the one having been healed did not know who He is, for Jesus slipped away, a crowd being in that place.

14. After these things Jesus finds him in the temple, and said to him, "Behold, you have become whole; sin no longer, lest something worse happen to you."

15. The man went away and reported to the Jews that Jesus is the One having made him whole.

16. And because of this, the Jews were persecuting Jesus, because He was doing these things in a Sabbath.

17. But Jesus answered to them, "My father works until now, and I work."

18. Then because of this the Jews were seeking more to kill Him, because not only was He annulling the Sabbath, but also He was saying God *is* His own Father, making Himself equal to God.

19. Then Jesus answered and was saying to them, "Truly, truly I say to you, the Son is not able to do anything from Himself, except what He should see the Father doing. For what that One may do, these things also the Son does likewise.

20. "For the Father loves the Son and shows Him all things which He does, and He will show to Him greater works than these, that you might marvel.

21. "For even as the Father raises the dead and makes alive, thus also the Son makes alive whom He wishes.

22. "For not even the Father judges anyone, but He has given all judgment to the Son.

23. "That all might honor the Son, just as they honor the Father. The one not honoring the Son does not honor the Father, the One having sent Him.

24. "Truly, truly I say to you, that the one hearing My word and believing the One having sent Me, has eternal life, and does not come into judgment, but has passed from death into life.

25. "Truly, truly I say to you that an hour comes, and now is, when the dead will hear the voice of the Son of God, and the ones having heard will live.

26. "For just as the Father has life in Himself, thus also He gave to the Son to have life in Himself.

27. "And He gave Him authority to do judgment, because He is Son of man.

28. "Do not marvel at this, because an hour comes in which all the ones in the tombs will hear His voice

29. "And will come out; the ones having done good, into a resurrection of life, but the ones having practiced evil, into a resurrection of judgment.

30. "I am not able to do anything from Myself; just as I hear, I judge, and My judgment is righteous, because I do not seek My will, but the will of the One having sent Me.

31. "If I witness concerning Myself, My witness is not true.

32. "There is another one witnessing concerning Me, and I know that the

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witness which He witnesses concerning Me is true.

33. "You have sent to John, and he has borne witness to the truth.

34. "But I do not receive the witness from man, but I say these things that you might be saved.

35. "That one was the lamp burning and shining; moreover, you wanted to rejoice for an hour in his light.

36. "But I have the greater witness than John. For the works which the Father has given Me that I might complete them—the very works which I do, bear witness concerning Me that the Father has sent Me.

37. "And the One having sent Me, *the* Father—that One has borne witness concerning Me. You have neither heard His voice, nor have seen His form.

38. "And His word you do not have remaining in you, because Whom that One sent, this One you do not believe.

39. "You search the Scriptures, because you imagine in them to have eternal life; and those are the ones witnessing concerning Me.

40. "And you do not want to come to Me that you might have life.

41. "I do not receive glory from men;

42. "But I have known you, that you do not have the love of God in yourselves.

43. "I have come in My Father's name, and you do not receive Me; if another should come in his own name, that one you will receive.

44. "How are you able to believe, receiving glory from each other, and you do not seek glory from the only God?

45. "Do not suppose that I will accuse you to the Father. There is one accusing you: Moses, into whom you have hoped.

46. "For if you were believing Moses, then you were believing Me, for that one wrote about Me.

47. "But if you do not believe the writings of that one, how will you believe My words?"

Chapter 6

1. After these things Jesus departed across the sea of Galilee, of Tiberias.

2. A large crowd was following Him, because they were beholding the signs which He did over the ones being weak.

3. Jesus went up into the mountain and there He sat with His disciples.

4. The Passover, the feast of the Jews, was near.

5. Then Jesus, having lifted up *His* eyes, and beholding that a large crowd comes to Him, He says to Philip, "From where may we buy bread that these may eat?"

6. He was saying this, testing him, for He knew what He was going to do.

JOHN 6

7. Philip answered to Him, "Two hundred denarii *worth of* loaves of bread is not sufficient for them, that each may receive a little."
8. One of His disciples, Andrew, the brother of Simon Peter, says to Him,
9. "There is a small boy here who has five bread loaves of barley and two fish; but what are these for so many?"
10. Jesus said, "Make the men to recline." There was much grass in the place. Then the men reclined; the number *was* about five thousand.
11. Then Jesus took the loaves of bread and, having given thanks, He distributed *bread* to the ones reclining, likewise also from the fish as much as they were wanting.
12. As they were filled, He says to His disciples, "Gather the leftover fragments, that nothing may be lost."
13. Then they gathered and filled twelve baskets with fragments from the five loaves of barley bread which were left over from the ones *who* had eaten.
14. Then the men, having seen *the* sign which He did, were saying that, "This is truly the Prophet, the One coming into the world."
15. Then Jesus, having known that they were going to come and carry Him away that they might make Him king, went back again into the mountain, He only.
16. As it became evening, His disciples went down to the sea;
17. And having stepped into a boat, they were going across the sea into Capernaum, and darkness had already come, and Jesus had not yet come to them.
18. The sea was being stirred up, a great wind blowing.
19. Driven about twenty five or thirty stadia,¹ they behold Jesus walking upon the sea, and coming near the boat, and they were afraid.
20. But He says to them, "It is I. Do not fear."
21. Then they were wanting to take Him into the boat, and immediately the boat came ashore, into that *place* to which they were going.
22. The following day, the crowd which stood across the sea saw that another boat was not there, except *the* one, and that Jesus did not enter with the disciples into the boat, but only His disciples went,
23. But other boats came from Tiberias, near the place where they ate the bread, the Lord having given thanks,
24. When the crowd saw that Jesus is not there, nor His disciples, they got into the boats and went into Capernaum, seeking Jesus.
25. And having found Him across the sea, they said to Him, "Rabbi, when have You come to be here?"
26. Jesus answered to them and said, "Truly, truly I say to you, you seek me

¹ A stadion is just over 600 ft.

JOHN 6

not because you saw signs, but because you ate the bread and were fed.

27. "Do not work for the perishing food, but the food abiding unto eternal life, which the Son of man will give to you. For the Father, God, has set a seal upon this One."

28. Then they said to Him, "What shall we do that we may work the works of God?"

29. Jesus answered and said to them, "This is the work of God, that you would believe into Whom that One sent."

30. Then they said to Him, "What sign, then, do You do, that we may behold and believe You? What do You work?"

31. "Our fathers ate the manna in the desert, just as it is written, 'He gave them bread from heaven to eat.'"

32. Then Jesus said to them, "Truly, truly I say to you, that Moses has not given you the bread from heaven, but My Father gives you the true bread from heaven.

33. "For the bread of God is the One descending from heaven and giving life to the world."

34. Then they said to Him, "Lord, always give to us this bread."

35. Jesus said to them, "I am the bread of life; the one coming to Me will not hunger, and the one believing into Me will never thirst again.

36. "But I said to you that you have also seen Me and do not believe.

37. "Every one the Father gives to Me will come to Me, and the one coming to Me I will not cast out.

38. "For I have come down from heaven, not that I may do My will, but the will of the One having sent Me.

39. "Moreover, this is the will of the One having sent Me, that everything which He has given Me, I might not lose any of it, but I might raise it in the last day.

40. "For this is the will of My Father, that every one beholding the Son and believing into Him, might have eternal life, and I Myself will raise him in the last day."

41. Then the Jews were grumbling about Him, because He said, "I am the bread, the One descending from heaven."

42. And they were saying, "Is this not Jesus, the son of Joseph, whom we know, and the father and the mother? How does He now say that, 'I have descended from heaven?'"

43. Jesus answered and said to them, "Do not grumble with each other.

44. "No one is able to come to Me unless the Father, the One having sent Me, draws him; and I will raise him in the last day.

45. "It is written in the prophets: 'And they will all be taught of God.' Every one having heard from the Father and having learned, comes to Me.

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46. "Not that anyone has seen the Father, except the One being from God, this One has seen the Father.
47. "Truly, truly I say to you, the one believing has eternal life.
48. "I am the bread of life.
49. "Your fathers ate the manna in the desert, and died;
50. "This is the bread, the One descending from heaven, that from Him one may eat, and not die.
51. "I am the living bread, the One having descended from heaven. If one should eat from this bread, he will live unto the age, and the bread which I will give is My flesh, for the life of the world."
52. Then the Jews were arguing with each other, saying, "How is this One able to give His flesh to eat?"
53. Then Jesus said to them, "Truly, truly I say to you, if you do not eat the flesh of the Son of man and drink His blood, you do not have life in yourselves.
54. "The one eating My flesh and drinking My blood has eternal life, and I will raise him at the last day.
55. "For My flesh is true food, and My blood is true drink.
56. "The one eating My flesh and drinking My blood remains in Me and I in him.
57. "Just as the living Father sent Me, and I live through the Father, also the one eating Me, that one also will live through Me.
58. "This is the bread, the One having descended from heaven; not just as the fathers ate, and died. The one eating this bread will live unto the age."
59. These things He said in a synagogue, teaching in Capernaum.
60. Then many from His disciples, having heard, said, "This saying is hard; who is able to listen to it?"
61. Jesus, knowing in Himself that His disciples grumble about this, said to them, "Does this cause you to stumble?"
62. ""Then *what* if you should behold the Son of man ascending where He was before?"
63. "The spirit is the one making alive; the flesh avails nothing. The words which I have spoken to you are spirit and are life.
64. "But there are some of you not believing." For Jesus knew from *the* beginning who are the ones not believing, and who is the one going to betray Him.
65. And He was saying, "For this *reason* I have said to you that no one is able to come to Me except it be given to him from the Father."
66. From this many of His disciples went away into the things *they had left* behind, and no longer were walking with Him.
67. Then Jesus said to the twelve, "You do not want to go also, *do you?*"

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68. Simon Peter answered to Him, "Lord, to whom will we depart? You have words of eternal life.
69. And we have believed and have known that You are the holy One of God."
70. Jesus answered to them, "Did I not choose you, the twelve? And one from you is a devil."
71. He was talking *about* Judas, *son* of Simon Iscariot. For this one was going to betray Him, one from the twelve.

Chapter 7

1. And after these things Jesus was walking in Galilee, for He was not wanting to walk in Judea, because the Jews were seeking to kill Him.
2. The feast of the Jews was near, the Feast of Tents.
3. Then His brothers said to Him, "Pass over from here, and go into Judea, that your disciples may also behold the works which You do.
4. "For no one does a thing in secret and he seeks to be in boldness. If You do these things, manifest Yourself to the world."
5. For not even His brothers were believing into Him.
6. Then Jesus says to them, "My time is not yet present, but your time is always ready.
7. "The world is not able to hate you, but it hates Me, because I witness concerning it, that its works are evil.
8. "You go up unto the feast; I do not go up unto this feast, because My time has not yet been fulfilled."
9. Having said these things, He remained in Galilee.
10. As His brothers went up unto the feast, then He also went up, not openly, but as in secret.
11. Then the Jews were seeking Him in the feast and were saying, "Where is that One?"
12. And there was much grumbling concerning Him among the crowds. Some were saying that, "He is good," but others were saying, "No, He leads the crowd astray."
13. Indeed, no one was speaking with boldness concerning Him because of the fear of the Jews.
14. But when *it was* already the middle of the feast, Jesus went up into the temple and was teaching.
15. Then the Jews marveled, saying, "From where does this One know letters, unlearned?"
16. Then Jesus answered to them and said, "My teaching is not Mine, but of the One having sent Me.

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17. If one should want to do His will, He will know about the teaching, whether it is from God, or I speak from Myself.
18. "The one speaking from himself seeks his own glory, but the One seeking the glory of the One having sent Him, this One is true and unrighteousness is not in Him.
19. "Has not Moses given to you the law? And no one of you does the law. Why do you seek to kill Me?"
20. The crowd answered, "You have a demon! Who seeks to kill You?"
21. Jesus answered and said to them, "I did one work and you all marvel;
22. "For this reason Moses has given to you circumcision—not because it is from Moses, but from the fathers—and in a Sabbath you circumcise a man.
23. "If a man receives circumcision in a Sabbath that the law of Moses not be broken, are you angry with Me because I made an entire man whole in a Sabbath?
24. "Do not judge according to appearance, but judge righteous judgment."
25. Then certain ones from the dwellers of Jerusalem were saying, "Is this not Whom they seek to kill?
26. "And behold, He speaks with boldness, and they say nothing to Him. Have the rulers known that this is the Christ?
27. "But we have known from where this One is; but the Christ, when He comes, no one knows from where He is."
28. Then Jesus cried out in the temple, teaching, and saying, "You both know Me, and you know where I am from; and I have not come from Myself, but the One having sent Me is truthful, Whom you do not know.
29. "I know Him, because I am from Him; that One sent Me."
30. Then they were seeking to seize Him, and no one laid *his* hand upon Him, because His hour had not yet come.
31. Many from the crowd believed into Him, and they were saying, "When the Christ may come, He will not do greater signs than the ones which this One did, *will He?*"
32. The Pharisees heard the crowd murmuring these things about Him, and the high priests and the Pharisees sent servants that they might seize Him.
33. Then Jesus said, "Yet a little time I am with you, and I go to the One having sent Me.
34. "You will seek Me and you will not find Me, and where I am you are not able to come,"
35. Then the Jews said to each other, "Where is this One going to go, that we will not find Him? He is not going to go unto the dispersion of the Greeks, and teach the Greeks, *is He?*"
36. "What is this word which He said, 'You will seek Me and you will not find Me, and where I am, you are not able to come'?"

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37. In the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If one should thirst, let him come to Me and drink.
38. "The one believing into Me, just as the Scripture said, from his belly will flow rivers of living water."
39. This He spoke concerning the Spirit, Whom the ones having believed were going to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.
40. Then *those* from the crowd, having heard these words, were saying, "This is truly the prophet."
41. Others were saying, "This is the Christ," but others were saying, "For the Christ does not come from Galilee;
42. Did the Scripture not say that the Christ comes from the seed of David and from Bethlehem, the town where David was?"
43. Then a division came about among the crowd because of Him.
44. Certain ones of them were wanting to seize Him, but no one laid hands upon Him.
45. Then the servants came to the high priests and Pharisees, and they said to those *servants*, "Why did you not bring Him?"
46. The servants answered, "Never a man spoke this way."
47. Then the Pharisees answered to them, "You have not also been led astray, *have you?*
48. "No one from the rulers believed into Him, or from the Pharisees, *has he?*
49. "But this crowd, not knowing the law, is accursed."
50. Nicodemus, the one having come to Him before, being one of them, says to them,
51. "Our law does not judge the man unless it should hear from him first, and should know what he does, *does it?*"
52. They answered and said to him, "You are not also from Galilee, are you? Search, and behold that a prophet does not arise from Galilee."

Chapter 8

Note: Most translations include 7:53 through 8:11, even though this portion is almost certainly a later addition, and not part of John's writing. It will not be included here. To conform to the usual verse numbering, chapter 8 will start with verse 12. The continuity from 7:52 to 8:12 is quite obvious.

12. Then Jesus spoke to them again, saying, "I am the light of the world. The one following Me will not walk in the darkness, but will have the light of life."

13. Then the Pharisees said to Him, "You witness about Yourself; Your witness is not true."

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14. Jesus answered and said to them, "Even if I witness about Myself, My witness is true, because I know from where I came, and where I go. You do not know from where I come or where I go.

15. "You judge according to the flesh; I do not judge anyone.

16. "And if I judge, My judgment is true, because not only I am *judging*, but I and the Father, the One having sent Me.

17. "And in your law it has been written that the witness of two men is true.

18. "I am the One witnessing about Myself, and the One having sent Me, *the* Father, witnesses about Me."

19. Then they were saying to Him, "Where is Your Father?" Jesus answered, "You neither know Me nor My Father. If you knew Me, you would also have known My Father."

20. These words He spoke in the treasury, teaching in the temple. And no one seized Him, because His hour had not yet come.

21. Then He said again, "I go, and you will seek Me, and you will die in your sin. Where I go, you are not able to come."

22. Then the Jews were saying, "He will not kill Himself, *will He?* Because He says, 'Where I go you are not able to come.'"

23. And He was saying to them, "You are from below; I am from above. You are from this world; I am not from this world.

24. "Therefore I said to you that you will die in your sins. For if you should not believe that I am, you will die in your sins."

25. Then they were saying to Him, "Who are You?" Jesus said to them, "From the beginning what do I also say to you?"

26. "I have many things to say and to judge about you, but the One having sent Me is true, and what I heard from Him, these things I speak unto the world."

27. They did not know that He was speaking to them *of* the Father.

28. Then Jesus said to them, "When you may lift up the Son of Man, then you will know that I am, and from Myself I do nothing, but just as the Father taught Me, these things I speak.

29. "And the One having sent Me is with Me. He did not leave Me alone, because I always do the things pleasing to Him."

30. Saying these things, many believed into Him.

31. Then Jesus was saying to the Jews, the ones *who* believed Him, "If you remain in My word, you are truly My disciples.

32. "And you will know the truth, and the truth will free you."

33. They answered to Him, "We are seed of Abraham, and we have never been in bondage to anyone. How do You say that 'You will become free'?"

34. Jesus answered to them, "Truly, truly I say to you that everyone doing sin is a bondservant of sin.

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35. "And the bondservant does not remain in the house unto the age, *but* the Son remains unto the age.
36. "If the Son frees you, you will really be free.
37. "I know that you are seed of Abraham. But you seek to kill Me, because My word does not have a place in you.
38. "I speak what I have seen with the Father; and you, then, do what you heard from *your* father."
39. They answered and said to Him, "Abraham is our father." Jesus says to them, "If you are children of Abraham, you would be doing the works of Abraham.
40. "But now you seek to kill Me, a Man Who has spoken the truth to you from God; this Abraham did not do.
41. "You do the works of your father." They said to Him, "We have not been begotten from immorality; we have one Father, God."
42. Jesus said to them, "If God was your Father, you would be loving Me, for I came from the Father and I am present, for I have not come from Myself, but that One sent Me.
43. "Why do you not know My speech? Because you are not able to hear My word.
44. "You are from *your* father the devil, and the lusts of your father you want to do. That one was a murderer from *the* beginning, and does not stand in the truth, because truth is not in him. When He should speak a lie, he speaks from his own *things*, because he is a liar and the father of it.
45. "But because I speak the truth, you do not believe Me.
46. "Who from you accuses Me concerning sin? If I speak truth, Why do you not believe Me?
47. "The one being from God hears the words of God. Therefore you do not hear, because you are not from God."
48. The Jews answered and said to Him, Do we not say well that You are a Samaritan, and You have a demon?"
49. Jesus answered, "I do not have a demon, but I honor My Father, and you dishonor Me.
50. "I do not seek My glory; He is the One seeking and judging.
51. "Truly, truly I say to you, if one might keep My word, he will never behold death unto the age."
52. Then the Jews said to Him, "Now we have known that You have a demon; Abraham died, and the prophets, and You say, 'If one might keep My word, he will not taste death unto the age.'
53. "You are not greater, *are you*, than our Father Abraham, who died, and the prophets died? Who do You make Yourself *to be*?"
54. Jesus answered, "If I glorify Myself, My glory is nothing; My Father is

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the One glorifying Me, Whom you say that, 'He is our God.'

55. "And you have not known Him, but I know Him. And should I say that I do not know Him, I will be a liar like you. But I know Him and I keep His word.

56. "Your father Abraham rejoiced that he might see My day, and he saw and was glad."

57. Then the Jews said to Him, "You do not yet have fifty years, and You have seen Abraham?"

58. Jesus said to them, "Truly, truly I say to you, before Abraham came into being, I am."

59. Then they took stones that they might cast them upon Him. But Jesus was hidden and went out from the temple.

Chapter 9

1. And passing by, He saw a man blind from birth.

2. And His disciples asked Him, saying, "Rabbi, who sinned, this one or his parents, that he would be begotten blind?"

3. Jesus answered, "Neither this one nor his parents, but that the works of God might be manifested in him.

4. "We must work the works of the One having sent Me while it is day; a night comes, when no one is able to work.

5. "As long as I may be in the world, I am *the* light of the world."

6. Having said these things, He spit on the ground and made clay from the spittle, and anointed him with the clay upon the eyes,

7. And said to him, "Go, wash into the bath of Siloam (which is interpreted Sent)." Then he went and washed and came seeing.

8. Then the neighbors and the ones beholding him before, because he was a beggar, were saying, "Is this not the one sitting and begging?"

9. Others were saying that, "This is *he*." Others were saying, "No, but he is like him." That one was saying, "I am *he*!"

10. Then they were saying to him, "Then how were your eyes opened?"

11. That one answered and said, "A man being called Jesus made clay and anointed my eyes, and said to me, 'Go into the bath of Siloam and wash.' Having gone and having washed, I regained sight."

12. And they said to him, "Where is that One?" He says, "I do not know."

13. They took him to the Pharisees, the one formerly blind.

14. Moreover, it was a Sabbath in the day Jesus made the clay and opened his eyes.

15. Then again the Pharisees were also asking him how he regained sight. He said to them, "He put clay upon my eyes, and I washed, and I see."

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16. Then certain ones from the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." Others were saying, "How is a man, a sinner, able to do these signs?" And there was a division among them.

17. Then they say again to the blind *man*, "What do you say about Him, because He opened your eyes." He said, "He is a prophet."

18. Then the Jews did not believe about him, that he was blind and regained sight, until they called the parents of him, the one having regained sight,

19. And asked them, saying, "Is this one your son, whom you say that he was begotten blind? How then does he now see?"

20. His parents answered and said, "We know that this is our son, and that he was begotten blind.

21. "But how he now sees we do not know, or who opened his eyes we do not know. Ask him; he is of age, he will speak for himself."

22. His parents said these things because they were fearing the Jews; for the Jews had already agreed that if anyone confessed Him *as* Christ, he would be put out of the synagogue.

23. Therefore his parents said that, "He is of age; ask him."

24. Then they called the man who was blind a second time, and said to him, "Give glory to God. We know that this Man is a sinner."

25. Then that one answered, "If He is a sinner I do not know. One thing I do know: that being blind, I now see."

26. Then they said to him, "What did He do to you? How did He open your eyes?"

27. He answered to them, "I told you already and you did not listen. What do you want to hear again? You do not also want to become His disciples, *do you?*"

28. And they railed at him and said, "You are a disciple of that One, but we are disciples of Moses.

29. We know that God has spoken to Moses, but this One, we do not know from where He is."

30. The man answered and said to them, "For in this is a marvel, because you do not know from where He is, and He opened my eyes.

31. "We know that God does not hear sinners, but if one should be God-fearing, and do His will, this one He hears.

32. "From the age, it was not heard that anyone opened *the* eyes of *one* begotten blind.

33. "If this One was not from God, He would not be able to do anything."

34. They answered and said to him, "You were wholly begotten in sins, and you teach us? And they cast him outside.

35. Jesus heard that they cast him outside and, finding him, He said, "Do you believe into the Son of man?"

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36. That one answered and said, "And who is He, Lord, that I might believe into Him?"
37. Jesus said to him, "You have also seen Him, and the One speaking with you is that One."
38. He said, "I believe, Lord." And he worshiped Him.
39. And Jesus said, "Unto judgment I came into this world, that the ones not seeing might see and the ones seeing might become blind."
40. The ones being with Him from the Pharisees heard these things, and said to Him, "We are not also blind, *are we?*"
41. Jesus said to them, "If you were blind, you would not have sin; but now you say that, 'We see,' your sin remains.

Chapter 10

1. "Truly, truly I say to you, the one not entering through the door into the yard of the sheep, but going up another way, that one is a thief and a robber.
2. "But the one entering through the door, is *the* shepherd of the sheep.
3. "To this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.
4. "When he puts out all his own, he goes before them, and the sheep follow him, because they know his voice.
5. "But another they will not follow, but will flee from him, because they do not know the voice of the strangers."
6. This proverb Jesus spoke to them, but they did not know what were the things He was saying to them.
7. Then Jesus again said, "Truly, truly I say to you that I am the door of the sheep.
8. "All who came before Me are thieves and robbers, but the sheep did not hear them.
9. "I am the door. If one should enter through Me, he will be saved and will go in and go out and find pasture.
10. "The thief does not come except that he might steal and slay and destroy; I came that they might have life and have *it* abundantly.
11. "I am the good Shepherd. The good Shepherd lays down His soul for the sheep.
12. "But the hired one, also not being a shepherd, whose own the sheep are not, beholds the wolf coming and leaves the sheep, and flees, and the wolf seizes them, and scatters *them*,
13. "Because he is a hired one and the sheep are not a concern to him.
14. "I am the good Shepherd, and I know mine and mine know Me,
15. "Just as the Father knows Me and I know the Father, and I lay down My

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soul for the sheep.

16. "And I have other sheep, which are not from this fold, and it is necessary for Me to bring those, and they will hear My voice, and there will be one flock, one Shepherd.

17. "Therefore the Father loves Me, because I lay down My soul, that I may take it again.

18. "No one takes it from Me, but I lay it down from Myself. I have authority to lay it down, and I have authority to take it *up* again. This commandment I received from My Father."

19. A division again occurred among the Jews because of these words.

20. Many from them were saying, "He has a demon and is mad; why do you listen to Him?"

21. Others were saying, "These words are not *those* of *one* being demon-possessed. A demon is not able to open the eyes of *the* blind, *is it?*"

22. At that time came the feast of dedication in Jerusalem, *and* it was winter.

23. And Jesus was walking in the temple, in the porch of Solomon.

24. Then the Jews surrounded Him and were saying to Him, "How long do You hold up our soul?¹ If you are the Christ, tell us frankly."

25. Jesus answered to them, "I told you and you do not believe. The works which I do in the Name of My Father, these testify concerning Me.

26. "But you do not believe, because you are not from My sheep.

27. "My sheep hear My voice, and I know them, and they follow Me,

28. "And I give eternal life to them, and they may not be lost unto the age, and one will not steal them from My hand.

29. "My Father, Who has given *them* to Me, is greater than all, and no one is able to steal from the hand of the Father.

30. "I and the Father are one."

31. The Jews again took up stones in order to stone Him.

32. Jesus answered to them, "I showed you many good works from the Father; for which work of them do you stone Me?"

33. The Jews answered to Him, "For a good work we do not stone You, but for blasphemy, and because You, being a man, make yourself God."

34. Jesus answered to them, "Is it not written in your law that, 'I said, you are gods'?"

35. "If that One called gods *those* to whom the word of God came, and the Scripture is not able to be broken,

36. "Whom the Father consecrated and sent into the world, you say that, 'You blaspheme,' because He said, 'I am *the* Son of God'?"

37. "If I do not do the works of My Father, do not believe Me;

¹ Apparently the idea is, How long do you keep us in suspense?

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38. "But if I do, even though you do not believe Me, believe the works, that you may know that the Father *is* in Me and I in the Father."
39. Then they were seeking again to seize Him, and He escaped from their hand.
40. And He went away again across the Jordan into the place where John *was* baptizing at first, and He remained there.
41. And many came to Him and were saying that, "John made no sign, but whatever John said about this One was true."
42. And many believed into Him there.

Chapter 11

1. There was a certain one being sick, Lazarus from Bethany, from the town of Mary and her sister Martha.
2. It was Mary, the one having anointed the Lord with sweet oil, and having wiped His feet with her hair; whose brother Lazarus was sick.
3. Then the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."
4. Having heard, Jesus said, "This sickness is not to death, but for the glory of God, that the Son of God may be glorified through it."
5. Jesus loved Martha and her sister and Lazarus.
6. Therefore as He heard that he is sick, then He remained in the place two days,
7. Then after this, He says to the disciples, "Let us go into Judea again."
8. The disciples say to Him, "Rabbi, now the Jews were seeking to stone You, and You go there again?"
9. Jesus answered, "Are there not twelve hours of the day? If one should walk in the day, He does not stumble, because he sees the light of this world.
10. "But if one should walk in the night, he stumbles, because the light is not in him."
11. He said these things, and after this He says to them, "Lazarus our friend has fallen asleep. But I go that I might awaken him."
12. Then the disciples said to Him, Lord, if he has fallen asleep, he will be saved."
13. Jesus had spoken about his death, but they supposed that He speaks about lying down to sleep.
14. Then Jesus said to them with frankness, "Lazarus died,
15. "And I am glad for your sakes, that you might believe, because I was not there; but let us go to him."

15.

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16. Then Thomas, the one being called Didymus, said to the other disciples, "Let us go also, that we may die with Him."
17. Then coming, Jesus found him already having *been* four days in the tomb.
18. Bethany was near Jerusalem, about fifteen stadia¹ away.
19. Many from the Jews had come to Martha and Mary that they might console them about *their* brother.
20. Then Martha, as she heard that Jesus comes, went to meet Him, but Mary was sitting in the house.
21. Then Martha said to Jesus, "Lord, if You were here, my brother *would* not *have* died.
22. "Even now I know that whatever You may ask God, God will give to You."
23. Jesus says to her, "Your brother will rise again."
24. Martha says to Him, "I know that he will rise again in the resurrection in the last day."
25. Jesus said to her, "I am the resurrection and the life. The one believing into Me, even though he die, he will live,
26. "And everyone living and believing into Me will not die unto the age. Do you believe this?"
27. She says to Him, "Yes, Lord, I have believed that You are the Christ, the Son of God, the One coming into the world."
28. And having said these things, she went away, and called Mary her sister secretly, having said, "The Teacher is present and calls for you."
29. That one, as she heard, arose quickly and was coming to Him.
30. But Jesus had not yet come into the town, but was still in the place where Martha went to meet Him.
31. Then the Jews, the ones being with her in the house and consoling her, seeing Mary, that she suddenly arose and went out, followed her, supposing that she goes into the tomb that she might weep there.
32. Then Mary, as she came where Jesus was, seeing Him, she fell at His feet, saying to Him, "Lord, if You were here my brother *had* not died."
33. Then Jesus, as He saw her weeping and the Jews having accompanied her weeping, was troubled as to spirit, and stirred Himself,
34. And said, "Where have you placed him?" They say to Him, "Lord, come and see."
35. Jesus wept.
36. Then the Jews were saying, "Behold how He loved him!"
37. But some from them said, "Is this One, the One having opened the eyes of the blind, not able to make *it* that this one might not die?"

¹ A stadion is about 600 ft.

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38. Then Jesus, again being troubled in Himself, comes unto the tomb. There was a cave, and a stone was lying upon it.
39. Jesus says, "Take away the stone." Martha, the sister of the dead, says to Him, "Lord he already smells, for it is the fourth day *since he died*."
40. Jesus says to her, "Did I not say to you that if you should believe, you will see the glory of God?"
41. Then they took away the stone where the dead was lying. Jesus lifted up His eyes and said, "Father, I thank You that You heard Me.
42. "I knew that You always hear Me, but for the sake of the crowd drawn around I spoke, that they might believe that You sent Me."
43. And having said these things, He cried out with a great voice, "Lazarus, come here outside!"
44. And the dead one came out, *his* feet and hands wrapped with grave-clothes, and a kerchief tied around his eyes. Jesus says to them, "Untie him, and let *him* go."
45. Then many from the Jews, the ones coming to Mary and beholding what He did, believed into Him.
46. But certain ones from them went away to the Pharisees and told to them what Jesus did.
47. Then they gathered the high priests and the Pharisees, the Sanhedrin, and were saying, "What do we do? Because this Man does many signs.
48. "If we leave Him alone like this, all will believe into Him, and the Romans will come and take away our place and our nation."
49. But one from them, Caiphias, being high priest that year, said to them, "You know nothing;
50. "Neither do you consider that it benefits you that one man should die for the people and the whole nation not perish."
51. He did not say this from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation;
52. And not for the nation only, but that also the children of God, the ones scattered abroad, might be gathered into one.
53. Then from that day they were resolved that they would kill Him.
54. Then Jesus did not walk boldly in Judea anymore, but went away from there into the country, near the desert, into a city being called Ephraim. There He spent time with His disciples.
55. The Passover of the Jews was near, and many went up into Jerusalem from the country before the Passover, that they might purify themselves.
56. Then they were seeking Jesus, and were saying with each other, standing in the temple, "What do you think: that He might not come unto the feast?"
57. The high priests and the Pharisees had given orders that if anyone should know where He is, he would inform *them* so that they might seize Him.

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Chapter 12

1. Then Jesus, six days before the Passover, went into Bethany, where Lazarus was, whom He raised from *the* dead.
2. Then they made a supper for Him there, and Martha was serving, and Lazarus was one of the ones reclining with Him.
3. Then Mary, having taken a pound of sweet oil of liquid nard, anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the aroma of the sweet oil.
4. But Judas Iscariot, one of His disciples, the one going to betray Him, says,
5. "Why was this sweet oil not sold for three hundred denarii, and given to the poor?"
6. But he said this not because he cared about the poor, but because he was a thief, and holding the box, he was carrying the things being cast *into it*.
7. Then Jesus said, "Leave her alone, that she may keep it unto the day of My burial.
8. "For the poor you always have with yourselves, but you do not always have Me."
9. Then the crowd of many from the Jews knew that He is there, and they came not for Jesus' sake only, but that they might see Lazarus, whom He raised from *the* dead.
10. But the high priests resolved that they also might kill Lazarus.
11. Because through him many from the Jews were drawing away and believing into Jesus.
12. The next day the crowd of many coming unto the feast, having heard that Jesus comes into Jerusalem,
13. Took the branches of the palm trees and went out to greet Him and were crying out, "Hosanna! Blessed *is* the One coming in *the* name of *the* Lord, the King of Israel!"
14. Jesus, finding a young donkey, sat upon it, just as it is written:
15. "Do not fear, daughter of Zion. Behold, your King comes, sitting upon a colt of a donkey."
16. His disciples did not know these things at first, but when Jesus was glorified, then they remembered that these things were written about Him and they did these things to Him.
17. Then the crowd, the one being with Him when He called Lazarus from the tomb and raised him from *the* dead, was testifying.
18. Therefore also the crowd met Him, because they heard this, Him to have made this sign.
19. Then the Pharisees said to each other, "See that you avail nothing. Behold, the world went away after Him."

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20. There were certain Greeks from the ones going up in order to worship in the feast.
21. Then these approached Philip, the one from Bethsaida of Galilee, and were asking him, saying, "Sir, we want to see Jesus."
22. Philip comes and speaks to Andrew; Andrew and Philip come and speak to Jesus.
23. Jesus replies to them, saying, "The hour has come that the Son of man might be glorified.
24. "Truly, truly I say to you, unless the seed of grain falling into the ground should die, it remains alone. But if it should die, it bears much fruit.
25. "The one loving his soul will lose it, and the one hating his soul in this world will guard it unto eternal life.
26. "If anyone would serve Me, let Him follow Me; and where I am, there also will My servant be. If anyone would serve Me, the Father will honor him.
27. "Now My soul has been troubled, and what would I say? Father, save Me from this hour—but for this I came unto this hour.
28. "Father, glorify Your name." Then a voice came from heaven, "I also glorified *it* and will glorify *it* again."
29. Then the crowd, having stood and heard, was saying, "It has thundered." Others were saying, "An angel has spoken to Him."
30. Jesus answered and said, "Not for My sake this voice has come, but for you.
31. "Now judgment of this world is; now the rulers of this world will be cast outside.
32. "And I, if I should be lifted up from the earth, will draw all toward Myself."
33. He was saying this, signifying by what kind of death He was going to die.
34. Then the crowd answered Him, "We heard from the law that the Christ remains unto the age, and how do You say that it is necessary *for* the Son of man to be lifted up? Who is this Son of man?"
35. Then Jesus said to them, "Yet a little while the light is among you. Walk while you have the light, that the darkness not overtake you; and the one walking in the darkness does not know where he goes.
36. "While you have the light, believe into the light, that you may become sons of light." Jesus said these things, and, having departed, He was hidden from them.
37. So many signs done by Him before them, *yet* they were not believing into Him,
38. That the word of Isaiah the prophet might be fulfilled which he spoke: "Lord, who believed our report? And to whom was the arm of the Lord

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revealed?”

39. Therefore they were not able to believe, because again Isaiah said,

40. “He has blinded their eyes, and hardened their heart, that they might not see with the eyes and might not understand with the heart and be turned back and I will heal them.”

41. These things said Isaiah, because he saw His glory and spoke about Him.

42. Nevertheless, many from the rulers indeed believed into Him; but because of the Pharisees they were not confessing *Him*, that they might not be put out of the synagogue.

43. For they loved the glory of men more than the glory of God.

44. Jesus cried out and said, “The one believing into Me does not believe into Me, but the One having sent Me.

45. “And the one beholding Me beholds the One having sent Me.

46. “I have come a light into the world, that every one believing into me may not remain in the darkness.

47. “And if anyone hears My words and does not guard *them*, I do not judge him, for I did not come that I might judge the world, but that I might save the world.

48. “The one denying Me and not receiving My words, has one judging him; the word which I spoke, that will judge him in the last day.

49. “Because I did not speak from Myself, but the One having sent Me, *the* Father Himself, has given commandment, what I should say and what I should speak.

50. “And I know that His commandment is eternal life. Then that which I speak, just as the Father has said to Me, thus I speak.”

Chapter 13

1. Before the feast of the Passover, Jesus, knowing that His hour has come that He would depart from this world to the Father, having loved His own, the ones in the world, He loved them unto the end;

2. And supper taking place, the devil already having placed into the heart of Judas Iscariot, *son* of Simon, that he would betray Him,

3. Knowing that the Father gave all things to Him, into *His* hands, and that He went out from God and goes to God,

4. He arose from supper and laid *down* His garments, and taking a cloth, He girded Himself.

5. Then He puts water into the basin, and began to wash the feet of the disciples, and to wipe *them* with the cloth with which He was girded.

6. Then He comes to Simon Peter. He says to Him, “Lord, do you wash my feet?”

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7. Jesus answered and said to him, "What I do you do not yet know, but you will know after these things."
8. Peter says to Him, "You will not wash my feet unto the age!" Jesus answered to him, "If I do not wash you, you do not have a part with Me."
9. Simon Peter says to Him, "Lord, not only my feet, but also the hands and the head."
10. Jesus says to Him, "The one bathed has no need to be washed, except for the feet, but is wholly clean; and you are clean, but not all."
11. For He knew the one betraying Him; therefore He said that not all are clean.
12. Then, when He washed their feet, He took His garments and reclined again. He said to them, "Do you know what I have done to you?"
13. "You call Me the Teacher and the Lord, and you speak well, for I am."
14. "Then if I washed your feet, the Lord and the Teacher, you should also wash each other's feet."
15. "For I gave you an example, that just as I did, you also may do."
16. "Truly, truly I say to you, the bondservant is not greater than his lord, nor an apostle greater than the one having sent him."
17. "If you know these things, you are blessed if you do them."
18. "I do not speak about all of you. I know whom I chose; but that the Scripture might be fulfilled, 'The one eating My bread lifted his heel against Me.'"
19. "From now on I speak to you before *it* happens, that when it happens, you may believe that I am."
20. "Truly, truly I say to you, the one receiving whom I may send receives Me, and the one receiving Me receives the One having sent Me."
21. Having said these things, Jesus was troubled as to spirit, and witnessed and said, "Truly, truly I say to you that one from you will betray Me."
22. The disciples were looking unto each other, wondering about whom He speaks.
23. One of His disciples was reclining in Jesus' breast, whom Jesus loved.
24. Then Simon Peter beckoned to this one to find out who it may be concerning whom He speaks.
25. Then that one, leaning thus upon the breast of Jesus, says to Him, "Lord, who is it?"
26. Jesus answered, "It is that one for whom I will dip the piece of bread and will give *it* to him." Then having dipped the piece of bread, He gives *it* to Judas, *son* of Simon Iscariot.
27. And after the piece of bread, then Satan entered into that one. Then Jesus says to him, "That which you do, do quickly."
28. No one of the ones reclining knew this, why He said this to him.

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29. For some were supposing, since Judas had the *money* box, that Jesus says to him, "Buy what we have need of for the feast," or what he might give to the poor.
30. Then, having taken the piece of bread, that one went out immediately. Moreover, it was night.
31. Then when he went out, Jesus says, "Now was the Son of man glorified, and God was glorified in Him.
32. "And God will glorify Him in Himself, and will glorify Him immediately.¹
33. "Little children, yet a little while I am with you. You will seek Me, and just as I said to the Jews, and I also say to you, that where I go, you are not able to come.
34. "A new commandment I give to you, that you love each other, just as I loved you, that you also love each other.
35. "In this all will know that you are disciples to Me, if you have love in each other."
36. Simon Peter says to Him, "Lord, where do You go?" Jesus answered, "Where I go you are not able to follow Me now, but you will follow later."
37. Peter says to Him, "Lord, why am I not able to follow You yet? I will lay down my soul for You."
38. Jesus answered to him, "Will you lay down your soul for Me? Truly, truly I say to you, the rooster will not sound until you will deny Me three times."

Chapter 14

1. "Do not let your heart be troubled. You believe into God², believe also into Me.
2. "In the house of My Father are many dwellings. If not, I would have told you, because I go to prepare a place for you.
3. "And if I should go and prepare a place for you, I come again and will receive you to Myself, that where I am you may be also.
4. "And you know the way where I go."
5. Thomas says to Him, "Lord we do not know where You go; how are we able to know the way?"
6. Jesus says to him, "I am the Way and the Truth and the Life; No one comes to the Father except through Me.
7. "If you have known Me, you will also know the Father. And from now on you know Him and have seen Him."
8. Philip says to Him, "Lord, show us the Father, and it is sufficient for us."

¹ Some manuscripts begin the verse with "If God is glorified in Him..."

² Or imperative, "Believe into God..."

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9. Jesus says to him, "So long a time I am with you and you have not known Me, Philip? *He* who has seen Me has seen the Father; how do you say, 'Show us the Father'?"

10. "Do you not believe that I *am* in the Father and the Father is in Me? The words which I speak to you I do not speak from Myself, but the Father abiding in Me does His works.

11. "Believe Me that I *am* in the Father and the Father *is* in Me; if not, believe through the works themselves.

12. "Truly, truly I say to you, the one believing into Me, the works which I do, that one will do, and greater than these he will do, because I go to the Father.

13. "And whatever you may ask in My name, this I will do, that the Father may be glorified in the Son.

14. "If you ask Me anything in My name, I will do *it*.

15. "If you love me, you will keep My commandments¹.

16. "And I will ask the Father, and He will give to you another Helper, that He may be with you unto the age.

17. "The Spirit of the truth, Whom the world is not able to receive because they do not behold nor know Him. You know Him, because He remains with you and will be in you.

18. "I will not leave you orphans; I come to you.

19. "Yet a little while and the world no longer beholds Me, but you behold Me. Because I live, you will live also.

20. "In that day you will know that I *am* in My Father and you *are* in Me, and I in you.

21. "The one having My commandments and keeping them, that one is the one loving Me. The one loving Me will be loved by My Father, and I will love him and will show Myself to him."

22. Judas (not Iscariot) says to Him, Lord, what has happened that You are going to show Yourself to us and not to the world?"

23. Jesus answered and said to him, "If one should love Me, he will keep My word, and My Father will love him and come to him and We will make an abode with him.

24. "The one not loving Me does not keep My words. And the word which you hear is not Mine, but *is* of the One having sent Me, *the* Father.

25. "I have spoken these things to you, remaining with you,

26. "But the Helper, the Holy Spirit, Whom the Father will send in My name, that One will teach you all things, and He will remind you *of* all which I said to you.

¹ Some manuscripts have "If you love Me, keep My commandments." (imperative)

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27. "Peace I leave to you, My peace I give to you; not as the world gives, I give to you. Do not let your heart be troubled, neither let it be afraid.
28. "You heard that I said to you, 'I go and come to you.' If you were loving me, you *would have* rejoiced because I said, 'I go to the Father,' because My Father is greater than I.
29. "And now I have told you before it happens, that when it happens, you might believe.
30. "No longer will I speak much with you, for the ruler of this world comes, and he has nothing in Me.
31. "But that the world may know that I love the Father, just as the Father commanded Me, in this way also I do. Arise, let us go from here.

Chapter 15

1. "I am the true vine, and My Father is the Farmer.
2. "Every branch in Me not bearing fruit, He takes away. And every branch bearing fruit, He purges it, that it might bear more fruit.
3. "You are already clean through the word which I have spoken to you.
4. "Remain in Me, and I in you. Just as the branch is not able to bear fruit by itself if it should not remain in the vine, thus neither *can* you, if you would not remain in Me.
5. "I am the Vine, you *are* the branches. The one remaining in Me, and I in him, this one bears much fruit, because without Me you are not able to do anything.
6. "If one should not remain in Me, he was cast outside as a branch and dried up, and they gather them, and they cast *him* into the fire and he is burned.
7. "If you should remain in Me and My words remain in you, ask that which you want, and it will happen for you.
8. "In this My Father is glorified, that you should bear much fruit, and become My disciples.
9. "Just as the Father loved Me, I also loved you. Remain in My love.
10. "If you should keep My commandments, you will remain in My love, just as I have kept the commandments of My Father, and remain in His love.
11. "These things I have spoken to you that My joy might be in you, and your joy might be filled.
12. "This is my commandment, that you love each other, just as I loved you.
13. "Greater love than this no one has, that one would lay down His soul for His friends.
14. "You are My friends if you do what I command to you.
15. "I no longer call you bondservants, because the bondservant does not know what the lord does. But I have called you friends, because all which I

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heard from My Father I have made known to you.

16. "You did not choose Me, but I chose you, and appointed you that you may go and bear fruit and your fruit remain, that whatever you may ask the Father in My name, He would give to you.

17. "These things I command to you, that you love each other.

18. "If the world hates you, you know that it has hated Me before you.

19. "If you were from the world, the world would love its own; because you are not from the world, but I have chosen you out of the world, for this reason the world hates you.

20. "Remember the word which I spoke to you, 'A bondservant is not greater than his lord.' If they persecuted Me, they will also persecute you. If they kept My word, they will also keep yours.

21. "But all these things they will do unto you for My name, because they do not know the One having sent Me.

22. "If I did not come and speak to them, they were not having sin; but now they do not have an excuse for their sin.

23. "The one hating Me also hates My Father.

24. "If I did not do the works among them which no other one did, they were not having sin; but now they have seen and have hated both Me and My Father.

25. "But *this was* in order that the word written in the law might be fulfilled, that 'They hated Me without a reason.'

26. "When the Helper may come, Whom I will send to you from the Father, the Spirit of the truth, Who goes forth from the Father, that One will witness concerning Me.

27. "And you witness, because you are with Me from *the* beginning.

Chapter 16

1. "These things I have spoken to you, that you might not be caused to stumble.

2. "They will make you outcasts from the synagogue. But an hour comes that everyone having killed you would suppose to give service to God.

3. "And these things they will do because they did not know the Father nor Me.

4. "But I have spoken these things to you, that when their hour should come you might remember them, that I spoke to you. I did not speak these things to you from *the* beginning, because I was with you.

5. "But now I go to the One having sent Me, and none from you asks Me, 'Where do You go?'

6. "But because I have spoken these things to you, grief has filled your heart.

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7. "But I tell the truth to you, it benefits you that I go away. For if I do not go away, the Helper will not come to you; but if I should go, I will send Him to you.
8. "And having come, that One will reprove the world concerning sin, and concerning righteousness, and concerning judgment.
9. "Concerning sin, because they do not believe into Me;
10. "Concerning righteousness, because I go to the Father and you no longer behold Me;
11. "Concerning judgment, because the ruler of this world has been judged.
12. "Many things I still have to say to you, but you are not able to bear them yet.
13. "But when that One should come, the Spirit of the truth, He will lead you into all the truth. For He will not speak from Himself, but whatever He will hear, He will speak; and He will disclose the coming things to you.
14. "That One will glorify Me, because He will receive from Me, and disclose *it* to you.
15. "All things whatever the Father has are Mine. Therefore I said that He will receive from Me and disclose to you.
16. "A little while and you behold Me no longer, and again a little while, and you will see Me."
17. Then *some* from His disciples said to each other, "What is this which He says to us, 'A little while and you do not behold Me, and again a little while and you will see Me,' and, 'Because I go to the Father.?'"
18. Then they were saying, "What is this 'little while'? We do not know what He says."
19. Jesus knew that they wanted to ask Him, and He said to them, "Are you seeking about this with each other, that I said, 'A little while, and you do not behold Me, and again a little while and you will see Me'?"
20. "Truly, truly I say to you that you will weep and wail, but the world will rejoice. You will grieve, but your grief will come unto joy.
21. "A woman, when she may give birth, has sorrow, but her hour came. But when she gives birth to the child, she no longer remembers the trouble for the joy that a man was begotten into the world.
22. "And you too, then, have sorrow. But I will see you again, and your heart will rejoice, and no one takes away your joy from you.
23. "And in that day you will ask Me nothing. Truly, truly I say to you, what you may ask the Father in My name, He will give to you.
24. "Up to now, you did not ask anything in My name; ask, and you will receive, that your joy might be fulfilled.
25. "I have spoken these things to you in proverbs. An hour comes when I will no longer speak to you in proverbs, but I will relate boldly to you about

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the Father.

26. "In that day you will ask in My name, and I do not say that I will ask the Father for you,

27. "For He, the Father, loves you, because you have loved Me, and have believed that I came from the Father.

28. "I came from the Father and I have come into the world. Again, I leave the world and go to the Father."

29. His disciples say, "Behold, now in boldness you speak, and do not at all speak a proverb.

30. "Now we know that You know all things, and do not have need that one might ask You. In this we believe that You came from God."

31. Jesus answered to them, "Just now you believe?"

32. Behold, an hour comes and now has come, that you might be scattered, each to his own things, and you might leave Me alone; and I am not alone, because the Father is with Me.

33. "I have spoken these things to you, that you may have peace in Me. In the world you have tribulation, but take courage, I have conquered the world."

Chapter 17

1. Jesus spoke these things, and having lifted His eyes unto heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You.

2. "Just as You gave to Him authority over all flesh, that all You have given to Him, He might give to them eternal life.

3. "This is eternal life, that they might know You, the only true God, and Whom you sent, Jesus Christ.

4. "I glorified You upon the earth, having completed the work which You have given Me that I might do *it*.

5. "And now glorify Me, Father, with Yourself, with the glory which I had with You before the world was.

6. "I made Your name known to the men whom You gave to Me from the world; they were for You, and You gave them to Me, and they have kept Your word.

7. "Now they have known that all things which You have given to Me are from You.

8. "Because the words which You have given to Me, I have given to them. And they received *them*, and they knew truly that I came from You, and they believed that You sent Me.

9. "I ask for them; I do not ask for the world, but for those You have given to Me, because they are for You.

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10. "And all things of Mine are Yours, and Yours *are* Mine, and I have been glorified in them.
11. "And I am no longer in the world, and these are in the world, and I come to You. Holy Father, keep them in Your name, whom¹ You have given to Me, that they may be one, just as *We are*.
12. "When I was with them in the world, I kept them in Your name. Whom¹ you have given me, I watched over, and no one from them was lost, except the son of destruction, that the Scripture might be fulfilled.
13. "But now I come to You, and these things I say in the world, that they might have My joy fulfilled in themselves.
14. "I have given Your word to them, and the world hates them, because they are not from the world, just as I am not from the world.
15. "I do not ask that You might take them from the world, but that You might keep them from the evil.²
16. "They are not from the world, just as I am not from the world.
17. "Sanctify them in Your truth; Your word is truth.
18. "Just as you sent me into the world, I also sent them into the world.
19. "And for them I sanctify Myself, that they also may be sanctified in truth.
20. "I do not ask for these only, but also for the ones believing into Me through their word.
21. "That they all may be one, just as You, Father, in Me and I in You, that they also might be in Us, that the world might believe that You sent Me.
22. "And the glory which you have given to Me, I have given to them, that they might be one, just as *We are* one.
23. "I in them and You in Me, that they might be perfected into one, that the world might know that You sent Me and loved them just as You loved Me.
24. "Father, whom You have given to Me, I want that where I am Myself, those also might be with Me, that they may behold My glory, which You have given to Me because You loved Me before *the* foundation of *the* world.
25. "Righteous Father, the world also did not know You, but I knew You, and these knew that You sent Me.
26. "And I made Your name known to them, and will make it known, that the love with which You loved Me might be in them, and I in them.

Chapter 18

1. Having spoken these things, Jesus went out with His disciples across the brook Kidron, where there was a garden, into which He entered with His

¹ Manuscripts vary. Some have "which," making it "Your name, which you have given...."

² Or, "...from the evil one."

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disciples.

2. Judas, the one betraying Him, also knew the place, because many times Jesus met there with His disciples.

3. Then Judas, having received the cohort and *the* servants from the high priests and from the Pharisees, come there with lights and torches and weapons.

4. Then Jesus, knowing all the things coming upon Him, went out and says to them, "Whom do you seek?"

5. They answered to Him, "Jesus, the Nazarene." He says to them, "I am." And Judas, the one betraying Him, stood with them.

6. As He then said, "I am," they went backward and fell on the ground.

7. Then He again asked them, "Whom do you seek?" They said, "Jesus, the Nazarene."

8. Jesus answered, "I told you that I am; therefore if you seek Me, permit these to go."

9. That He might fulfill the word which He spoke, that, "Whom You have given to Me, I lost none from them."

10. Then Simon Peter, having a sword, drew it and struck the bondservant of the high priest and cut off his right ear. The name of the bondservant was Malchus.

11. Then Jesus said to Peter, "Put the sword into the sheath. The cup which the Father has given to Me, shall I not drink it?"

12. Then the cohort and the commander and the servants of the Jews took Jesus and bound Him.

13. And they took Him to Annas first, for he was father-in-law of Caiphias, who was high priest that year.

14. Caiphias was the one having advised the Jews that it is expedient *for* one man to die for the people.

15. Simon Peter was following Jesus, and another disciple. That disciple was known to the high priest and entered with Jesus into the courtyard of the high priest,

16. But Peter stood by the door outside. Then the other disciple, the one known by the high priest, came out and spoke to the doorkeeper, and he admitted Peter.

17. Then the slave girl, the doorkeeper, says, "Are you not from the disciples of this Man?" That one says, "I am not."

18. The bondservants and the servants stood, a charcoal fire made, because it was cold, and they were warming *themselves*; and Peter was standing with them and getting warm.

19. Then the high priest asked Jesus about His disciples and about His teaching.

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20. Jesus answered to him, "I spoke boldly to the world. I always taught in the synagogue and in the temple, where the Jews always congregate, and in secret I spoke nothing.
21. "Why do you ask Me? Ask the ones having heard what I said to them. Behold, they know what I said."
22. Having said these things, one of the servants standing *by* gave a slap to Jesus, having said, "Do you answer the high priest thus?"
23. Jesus answered to him, "If I spoke wrong, witness concerning the wrong. But if well, why do you hit Me?"
24. Then Annas sent Him bound to Caiphias, the high priest.
25. Simon Peter was standing and beholding. Then they said to him, "Are you not also from His disciples?" That one denied and said, "I am not."
26. One from the bondservants of the high priest, being a relative of *the one* whose ear Peter cut off, said, "Did I not see you in the garden with Him?"
27. Then Peter denied again, and immediately a rooster sounded.
28. Then they lead Jesus from Caiphias unto the praetorium. It was early and they did not enter into the praetorium that they might not be defiled, but that they might eat the Passover.
29. Then Pilate went outside to them and says, "What charge do you bring against this Man?"
30. They answered and said to him, "If this one were not doing wrong, we would not have delivered Him to you."
31. Then Pilate said to them, "You take Him and judge Him according to your law." Then the Jews said to him, "It is not permitted to us to put anyone to death."
32. That the word of Jesus might be fulfilled which He spoke, signifying what kind of death He was going to die.
33. Then Pilate entered again into the praetorium and called Jesus, and said to Him, "Are You the king of the Jews?"
34. Jesus answered, "Do you say this from yourself or did others speak concerning Me?"
35. Pilate answered, "Am I a Jew? Your nation and the high priests delivered You to me. What did You do?"
36. Jesus answered, "My kingdom is not from this world. If My kingdom was from this world, My servants would be fighting that I might not be delivered to the Jews. But now My kingdom is not from here.
37. Then Pilate said to Him, "So then You are a king?" Jesus answered, "You say that I am a king. I have been begotten unto this and unto this I have come into the world, that I might witness to the truth. Everyone being from the truth hears My voice."
38. Pilate says to Him, "What is truth?" And having said this, he again went

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to the Jews and says to them, "I find no guilt in Him.

39. "There is a custom for you, that I might release one to you in the Passover. Do you wish, then, I should release to you the king of the Jews?"

40. Then they cried out again, saying, "Not this One, but Barabbas." Barabbas was a robber.

Chapter 19

1. Then Pilate took Jesus and whipped Him.

2. And the soldiers, having woven a crown from thorns, placed it upon His head, and wrapped Him with a purple garment.

3. And they were coming to Him and saying, "Hail, the King of the Jews!" and they were giving Him slaps *in the face*.

4. And Pilate went outside again and says to them, "Behold, I bring Him outside, that you may know that I find no guilt in Him."

5. Then Jesus came outside, bearing the crown of thorns and the purple garment. And he¹ says to them, Behold the Man!"

6. Then when the high priests and the servants saw Him, they cried out, saying, "Crucify! Crucify!" Pilate says to them, "You take Him and crucify *Him*, for I do not find guilt in Him."

7. The Jews answered to him, "We have a law, and according to the law He ought to die, because He made Himself *the Son of God*."

8. Then when Pilate heard this word, he feared more.

9. And he entered into the praetorium again, and says to Jesus, "From where are You?" But Jesus did not give an answer to him.

10. Then Pilate says to Him, "Do You not speak to me? Do You not know that I have authority to set You free, and I have authority to crucify You?"

11. Jesus answered, "You have no authority against Me at all, except it was given to you from above. Therefore the one having betrayed Me to you has a greater sin."

12. From this Pilate was seeking to set Him free, but the Jews cried out, saying, "If you should set this One free, you are not a friend of Caesar. Every one making himself a king speaks against Caesar."

13. Then Pilate, having heard these words, led Jesus outside and sat upon *the* judgment seat, into a place being called "Pavement," but in Hebrew, "Gabbatha."

14. It was the preparation of the Passover; it was about *the* sixth hour, and he says to the Jews, "Behold your King!"

15. Then those *Jews* cried out, "Take *Him* away! Take *Him* away! Crucify Him!" Pilate says to them, "Shall I crucify your King?" The high priests

¹ That is, Pilate.

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answered, "We do not have a king except Caesar!"

16. So then he delivered Him to them that He might be crucified. So they took Jesus.

17. And carrying for Himself the cross, He went out into the *place* being called "Place of a Skull," which is called "Golgotha" in Hebrew,

18. Where they crucified Him, and with Him two others, side by side, Jesus between *them*.

19. Pilate also wrote an inscription and placed *it* upon the cross. It was written, "Jesus the Nazarene, the King of the Jews."

20. Many of the Jews read this inscription, because the place where Jesus was crucified was near to the city. And it was written in Hebrew, Latin, *and* Greek.

21. Then the high priests of the Jews were saying to Pilate, "Do not write 'The King of the Jews,' but that One said, 'I am king of the Jews.'"

22. Pilate answered, "What I have written, I have written."

23. Then the soldiers, when Jesus was crucified, took His garments and made four parts, to each soldier a part, and the tunic. The tunic was seamless, woven from the top throughout.

24. So they said to each other, "Do not divide it, but let us cast lots for it, for whom it will be." That the Scripture might be fulfilled, "They distributed My garments to themselves and cast a lot for My clothing." Then the soldiers did these things.

25. Standing by the cross of Jesus *were* His mother and His mother's sister, Mary, the *wife* of Clopas, and Mary Magdalene.

26. Then Jesus, seeing *His* mother and the disciple whom He was loving, says to *His* mother, "Woman, behold your son!"

27. Then He says to the disciple, "Behold your mother!" And from that hour the disciple took her into his own *home*.

28. After this, knowing that all things have been completed, that the Scripture might be completed, says, "I am thirsty."

29. And there was sitting a vessel filled with vinegar. Then a sponge filled with the vinegar, having put it on hyssop, they bore *it* to His mouth.

30. Then when Jesus received the vinegar, He said, "It has been completed!" And having bent *His* head, He gave up the spirit.

31. Then the Jews, since it was *the* preparation, that the bodies might not remain upon the cross in the Sabbath, for that was the great day of the Sabbath, asked Pilate that their legs might be broken, and *that* they might be taken away.

32. So the soldiers came and broke the legs of the first, and of the other one crucified with him.

33. But upon having come to Jesus, as they saw Him already dead, they did

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not break the legs.

34. But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

35. And the one having seen has witnessed, and his witness is true, and that one knows that he speaks truth, that you may believe.

36. For these things happened that the Scripture might be fulfilled, "A bone of Him will not be broken."

37. And again, another Scripture says, "They will look unto Whom they pierced."

38. After these things Joseph from Arimathea, being a secret disciple because of fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave permission. Then he came and took away His body.

39. Nicodemus, the one having come to Him first at night, came, bearing a mixture of myrrh and aloes, about a hundred litras¹.

40. Then they took the body of Jesus and bound it with fine linen after the spices, just as the custom is for the Jews to prepare for burial.

41. There was in the place where He was crucified a garden, and in the garden a new tomb, in which no one was laid yet.

42. Then because of the preparation of the Jews, they laid Jesus there, because the tomb was near.

Chapter 20

1. At the first of the week, Mary Magdalene comes very early, it being yet dark, unto the tomb and sees the stone taken away from the tomb.

2. Then she runs and goes to Simon Peter and to the other disciple whom Jesus loved, and says to them, "They took the Lord from the tomb, and we do not know where they laid Him."

3. Then Peter and the other disciple also were going unto the tomb.

4. The two were running together, and the other disciple quickly outran Peter and came first unto the tomb.

5. And having stooped down, he sees lying *there* the fine linen, but he did not enter.

6. Then Simon Peter also comes, following him, and entered into the tomb, and beholds the fine linen lying *there*,

7. And the cloth which was upon His head, not lying with the fine linen, but wrapped in a separate place.

8. Then the other disciple, the one having come first unto the tomb, entered and saw and believed.

¹ The litra was about 12 ounces avoirdupois, so about 67 pounds.

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9. For they did not yet know the Scripture that it is necessary for Him to rise from the dead.
10. Then the disciples went again to their *homes*.
11. But Mary stood outside the tomb crying. Then as she was crying, she stooped *to look* into the tomb.
12. And she beholds two angels in white sitting, one at the head and one at the feet, where the body of Jesus was being laid.
13. And those *angels* say to her, "Woman, why do you cry?" She says to them, "Because they took my Lord away, and I do not know where they laid Him."
14. And having said these things, she turned unto the back, and beholds Jesus standing, and she did not know that it is Jesus.
15. Jesus says to her, "Woman, why do you cry? Whom do you seek?" That one, supposing that He is the gardener, says to Him, "Sir, if you took Him, tell me where you laid Him, and I will take Him away."
16. Jesus says to her, "Mary!" Having turned around, that one says to Him in Hebrew, "Rabboni!" Which means "Teacher."
17. Jesus says to her, "Do not take hold of Me, for I have not yet ascended to the Father. Go to My brethren and tell them I ascend to My Father and your Father, and My God and your God."
18. Mary Magdalene comes reporting to the disciples that, "I have seen the Lord, and He said these things to me¹."
19. Then, it being evening that day, the first of the week, and gates closed where the disciples were gathered, for fear of the Jews, Jesus came and stood into the midst, and says to them, "Peace to you."
20. And having said this, He showed to them His hands and side. Then the disciples rejoiced, seeing the Lord.
21. Then He said to them again, "Peace to you. Just as the Father has sent Me, I also send you."
22. And having said this, He breathed *on them* and says to them, "Receive *the Holy Spirit*."
23. "If you forgive the sins of anyone, they have been forgiven to them. If you retain *the sins* of anyone, they have been retained."
24. Thomas, one from the twelve, the one being called Didymus, was not with them when Jesus came.
25. Then the other disciples were saying to him, "We have seen the Lord." But he said to them, "Unless I should see in His hands the place of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

¹ Literally, "her."

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26. And after eight days His disciples were again inside, and Thomas with them. Jesus comes, the doors locked, and stood into the midst and said, "Peace to you."

27. Then He says to Thomas, "Bring your finger here and behold My hands, and bring your hand and put *it* into My side, and do not become unfaithful, but faithful."

28. Thomas answered and said to Him, "My Lord and my God!"

29. Jesus says to him, "Because you have seen Me, you have believed? Blessed *are* the ones not having seen, and having believed."

30. Jesus did many other signs before the disciples, which are not written in this book.

31. But these have been written that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in His name.

Chapter 21

1. After these things Jesus manifested Himself again to the disciples on the sea of Tiberius. He manifested *Himself* thus:

2. Simon Peter and Thomas, the one being called Didymus, and Nathanael, the one from Cana of Galilee, were together, and the *sons* of Zebedee, and two others from His disciples.

3. Simon Peter says to them, "I go to fish." They say to him, "We will also come with you." They went out and got into the boat, and in that night they caught nothing.

4. Early morning having already come, Jesus stood on the shore, but the disciples did not know that it is Jesus.

5. Then Jesus says to them, "Children, do you have anything to eat?" They answered to Him, "No."

6. He said to them, "Cast the net unto the right side of the boat, and you will find." Then they cast *it*, and they were not strong enough to draw the net, because of the number of fish.

7. Then that disciple whom Jesus was loving says to Peter, "It is the Lord." Then Simon Peter, having heard that it is the Lord, girded on his outer garment, for he was naked¹, and threw himself into the sea.

8. The other disciples came by a skiff, for they were not far from the land, but about two hundred cubits, dragging the net of fish.

9. Then, having disembarked into the land, they see burning embers being laid, and fish lying on *it*, and bread.

10. Jesus says to them, "Bring *some* from the fish which you caught now."

¹ That is, wearing only a tunic.

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11. Simon Peter went up and drew the net into the land full of great fish, a hundred fifty-three. And being so many, *yet* the net did not break.

12. Jesus says to them, "Come, eat." No one of the disciples was daring to question Him, "Who are You?" Knowing that it is the Lord.

13. Jesus comes and takes the bread and gives *it* to them, and the fish likewise.

14. This already *was* the third *time* Jesus was manifested to the disciples, having been raised from *the* dead.

15. Then, when they ate, Jesus says to Simon Peter, "Simon of Jona, do you love Me more than these *do*?" He says, "Yes, Lord. You know that I love¹ You." He says to him, "Tend My lambs."

16. He says to him again a second *time*, "Simon of Jona, do you love Me?" He says, "Yes, Lord, You know that I love¹ You." He says to him, "Shepherd My sheep."

17. He says to him the third *time*, "Simon of John, do you love² Me?" Peter was distressed that He said to him the third *time*, "Do you love Me?" And he says to Him, "Lord, You know all things. You know that I love You." Jesus says to him, "Tend My sheep.

18. "Truly, truly I say to you, when you were youthful, you were girding yourself, and you were walking where you wanted; but when you may be old, you will reach out your hands, and another will gird you and take you where you do not want."

19. He said this, signifying by what kind of death he will glorify God. And having said these things, He says to him, "Follow Me."

20. Having turned around, Peter sees the disciple whom Jesus loved following, who also, in the supper, reclined upon His breast and said, "Lord who is the one betraying you?"

21. Then beholding this one, Peter says to Jesus, "Lord, what *will* this one *do*?"

22. Jesus says to him, "If I want him to remain until I come, what *is that* to you? You follow Me."

23. Then this saying went out unto the brethren, that that disciple does not die. Be Jesus did not say that he does not die, but, "If I want him to remain until I come, what *is that* to you?"

24. This is the disciple, the one witnessing concerning these things, and the one having written them; and we know that his witness is true.

25. There are also many other things which Jesus did, which if every one were written, I suppose the world not to have room for the books being written.

¹ Jesus and Peter use different words for "love," Jesus using the stronger word.

² Here Jesus uses the same word that Peter has been using.

ACTS

Chapter 1

1. The first account I made, O Theophilus, concerning all of that which Jesus began to do and teach,
2. Until which day, having given commands through *the* Holy Spirit to the apostles whom He chose, He was taken up.
3. To whom also He presented Himself living after His suffering¹ in many proofs, being seen by them during forty days, and speaking the things concerning the kingdom of God.
4. And bringing *them* together, He ordered them not to go away from Jerusalem, but to await the promise of the Father, "Which you heard of Me;
5. "Because John baptized with water, but you will be baptized in *the* Holy Spirit, not long after these days."
6. Therefore, having come together, they were asking Him, saying, "Lord, in this time do You restore the kingdom to Israel?"
7. He said to them, "It is not for you to know times or seasons which the Father placed in His own authority,
8. "But you will receive power, the Holy Spirit having come upon you, and you will be My witnesses in Jerusalem, and in all Judea, and Samaria, and to the farthest *part* of the earth."
9. And having said these things, their looking on, He was taken up, and a cloud took Him from their eyes.
10. And as they were watching intently His going into heaven, behold, two men also stood by them in white clothing,
11. Who also said, "Men, Galileans, why do you stand looking into heaven? This same Jesus, the One having been taken up from you into heaven, will thus come the way you beheld Him going into heaven."
12. Then they returned into Jerusalem from the hill being called Olivet, which is near Jerusalem, a Sabbath day's journey.
13. And when they entered, they went up into the upper story where *they* were staying: Peter and John and Jacob and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob *son* of Alphaeus, and Simon the Zealot, and Judas *son* of Jacob.
14. These all were with one accord being attentive to prayer, with *the* women, and Mary the mother of Jesus, and His brothers.
15. And in these days, having risen in the midst of the brethren, (there was a gathering together in one place of about a hundred twenty names) Peter said,
16. "Men, brethren, it was necessary *for* the Scripture to be fulfilled, which the Holy Spirit foretold through the mouth of David concerning Judas, the

¹ Literally, "to suffer."

ACTS 1

one having become a guide to the ones having seized Jesus,

17. "Because he was counted with us and obtained the portion of this ministry.

18. "This one procured a field from wages of wrongdoing, and having gone face down, he burst open *in the* middle and all his inward parts were poured out,

19. "And it became known to all the ones dwelling at Jerusalem, so that field was called by their own language, 'Hakeldama,' that is, 'Field of Blood.'

20. "For it has been written in *the* Book of Psalms, 'Let his home become desolate, and let there not be one dwelling in it, and let another take his office.'

21. "So it is necessary, of the men having accompanied us in *the* entire time in which the Lord Jesus came in and went out among us,

22. "Beginning from the baptism of John until the day at which He was taken up from us, *for* one of these to become a witness of His resurrection."

23. And they set out two: Joseph, the one being called Barsabbas, who was called Justus, and Matthias.

24. And having prayed, they said, "You, Lord, Knower of all hearts, show which one you chose from these two,

25. "To take the place of this ministry and apostleship from which Judas transgressed, to go into his own place."

26. And they gave lots for them,¹ and the lot fell to Matthias, and he was counted together with the eleven apostles.

Chapter 2

1. In the *time of* the Day of Pentecost to be fulfilled, they were all together in the same place.

2. And there came suddenly a sound from heaven like a violent rushing of wind, and it filled the whole house where they were sitting.

3. And tongues as of fire appeared to them, being distributed, and it sat upon each one of them.

4. And all were filled with *the* Holy Spirit, and they began to speak with other tongues, just as the Spirit was giving to them to speak out.

5. There were dwelling into Jerusalem Jews, devout men, from every nation under heaven.

6. This sound having happened, the crowd came together and were confused, because they were each one hearing them speaking his own language.

7. They were being amazed, and were marveling, saying, "Behold, are not

¹ "Gave lots for them," probably a form of casting ballots.

ACTS 2

these all, the ones speaking, Galileans?

8. "And how do we hear each one his own language, in which we were begotten?"

9. "Parthians and Medes and Elamites and the ones dwelling at Mesopotamia, Judea and Cappadocia, Pontus and Asia,

10. "Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and the visiting Romans,

11. "Jews and proselytes, Cretans and Arabs; we hear them speaking with our tongues the great things of God."

12. They were all being amazed and at a loss, but saying to one another, "What is this?"¹

13. Others, mocking, were saying that, "They are full of grape juice!"²

14. But Peter, having stood with the eleven, raised his voice and spoke up to them, "Men, Jews, and all the ones dwelling at Jerusalem, let this be known to you, and hearken to my words:

15. "For these are not drunk, as you suppose, for it is *the* third hour of the day;

16. "But this is the *word* spoken through the prophet Joel,

17. "'And it will be in the last days, says God, I will pour out of My Spirit upon all flesh, and your sons will prophesy, and your daughters and your youths will see visions, and your elders will dream dreams.

18. "'And indeed, upon My male and female bondservants I will pour out of My Spirit in those days, and they will prophesy.

19. "'And I will give wonders in the heaven above, and signs upon the earth below, blood and fire and vapor of smoke.

20. "'The sun will be changed into darkness and the moon into blood before the arrival³ of the great and remarkable day of *the* Lord.

21. "'And it will be *that* all, whoever should call the name of *the* Lord, will be saved.'

22. "Men, Israelites, hear these words! Jesus the Nazarene, a man shown by God unto you with acts of power and wonders and signs which God did through Him in your midst, just as you yourselves know;

23. "This One, given up by the determinate will and foreknowledge of God, having been affixed *to a cross*, you put to death through the hand of *the* lawless.

24. "Whom God raised, having loosed the pangs of death, since it was not possible for Him to be prevailed over by it.

¹ Literally, "What does this wish to be?" - a Greek idiom.

² The unfermented juice of the grape, hence the mockery, implying they were drunk, v. 15.

³ Literally, "to come."

ACTS 2

25. "For David says unto Him, 'I was foreseeing the Lord before Me through all, because He is by My right *hand*, that I might not be shaken.
26. "'Therefore My heart was made happy, and My tongue rejoiced exceedingly; hereafter My flesh will dwell on hope,
27. "'Because You will not abandon My soul into Hades, nor give your Holy One to see corruption.
28. "'You made known to Me ways of life; You will fill Me with joy with Your face.'
29. "Men, brethren, it is right to speak with boldness to you concerning the patriarch David, that he also died and was buried, and his tomb is among us until this day.
30. "Then, being a prophet, and knowing that God swore to him by an oath *that* from *the* fruit of his loins *One* will sit upon his throne,
31. "Having seen beforehand, he spoke concerning the resurrection of the Christ, that He was not abandoned unto Hades, nor did His flesh see decay.
32. "This Jesus God raised, of which we all are witnesses.
33. "Then having been exalted to the right *hand* of God, having received the promise of the Holy Spirit from the Father, He poured out this which you also see and hear.
34. "For David did not ascend into the heavens, but he says of Him, 'The Lord said to my Lord, sit at My right,
35. "'Until I may place Your enemies a footstool of Your feet.'
36. "Then let all the house of Israel surely know that God made Him Lord and Christ, this Jesus Whom you crucified."
37. Having heard, their heart was pricked; they said to Peter and the rest of the apostles, Men, brethren, what will we do?"
38. Peter *said* to them, "Repent and be baptized, each of you, over the name of Jesus Christ, unto forgiveness of your sins, and you will receive the gift of the Holy Spirit.
39. "For the promise is to you and to your children, and to all the ones far off, as many as the Lord our God may call."
40. And with many other words he charged and was exhorting them, saying, "Be saved from this crooked generation."
41. Then the ones having received his word were baptized, and there were added in that day about three thousand souls.
42. They were persisting with the teaching of the apostles and fellowship, the breaking of bread, and prayers.
43. Fear was coming to every soul; many miracles and signs were coming about through the apostles.
44. All the ones believing were together and were having all things *in* common.

ACTS 2

45. And they were selling *their* property and possessions, and were dividing them to all, just as anyone was having a need.

46. Day by day persisting with one accord in the temple, breaking bread from house to house, they were sharing food in great joy and simplicity of heart,

47. Praising God and having favor with *the* whole of the people. The Lord was adding to the assembly the ones being saved day by day.

Chapter 3

1. Peter and John were going up into the temple at the ninth *hour*, the hour of prayer.

2. And a certain man, being lame from his mother's womb, was being carried, whom they were placing every day by the gate of the temple, the one being called "Beautiful," to ask a gift of mercy from the ones entering into the temple.

3. Who, having seen Peter and John about to enter into the temple, was asking to receive a gift of mercy.

4. Peter, having gazed unto him with John, said, "Look unto us!"

5. He was giving attention to them, expecting to receive something from them.

6. Peter said, "Silver and gold do not belong to me, but that which I have, this I give to you; in the name of Jesus Christ the Nazarene, walk!¹"

7. And having taken him by the right hand, he raised him. Immediately his feet and ankles were made firm.

8. And leaping forth, he stood and was walking, and entered with them into the temple, walking and leaping and praising God.

9. And all the people saw him walking and praising God.

10. They were acknowledging him that he was the one sitting at the Beautiful gate of the temple for gifts of mercy, and they were filled with astonishment and amazement over the thing come to him.

11. His holding to Peter and John, all the people ran together toward them upon the colonnade, the one being called Solomon's, astounded.

12. Having seen, Peter answered to the people, "Men, Israelites, Why do you marvel over this, or gaze at us, as if by our own power or piety *we* have made him to walk?

13. "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Child², Jesus, Whom you delivered and denied before the face of Pilate, that one having judged to set *Him* free.

14. "But you denied the holy and righteous One, and asked *that* a man, a

¹ Some manuscripts have, "rise and walk!"

² Or, "Servant."

ACTS 3

murderer, be given to you;

15. "But the Originator of life you put to death, Whom God raised from *the* dead, of which we are witnesses.

16. "And upon the faith of His name, this one whom you behold and know, His Name made firm; and the faith, the one through Him, gave to him this complete soundness before all of you.

17. "And now, brethren, I know that from ignorance you did *it*, just as also your rulers.

18. "But the things which God announced beforehand through the mouth of all the prophets, *for* His Christ to suffer, fulfilled *it* in this way.

19. "Repent, therefore, and return, for your sins to be blotted out,

20. "That times of refreshing from the face of the Lord may come, and He may send the One determined to you, Christ Jesus,

21. "Whom it is necessary *for* heaven to receive until times of restoration of all things, of which God spoke through the mouth of His holy prophets from of old.

22. "Moses said that, 'Your Lord God will raise a prophet to you from your brethren like me. You will hear Him according to all which He may speak to you.'

23. "It will be *that* every soul, if he should not hear that prophet, will be cut off from the people.

24. "And all the prophets, from Samuel and the ones since, as many as spoke and declared these days.

25. "You are the sons of the prophets, and the covenant which God arranged with your fathers, saying to Abraham, 'And in your seed all the families of the earth will be blessed.'

26. "To you first, God having raised His Child, sent Him blessing you in turning¹ each one from your evils."

Chapter 4

1. *During* their speaking to the people, the priests and the commander of the temple and the Sadducees came upon them,

2. Being upset because of their teaching² the people and declaring³ in Jesus the resurrection from the dead.

3. And they laid hands upon them and put them into a place of custody unto the next day, for it was already evening.

4. But many of the ones having heard the word believed, and the number of

¹ Literally, "to turn."

² Literally, "to teach."

³ Literally, "to declare."

ACTS 4

the men came to be about five thousand.

5. On the next day, it came about *for* their rulers and elders and scribes to be gathered in Jerusalem,

6. And Annas, the high priest, and Caiphas, and John, and Alexander, and whoever were from the family of the high priesthood.

7. And, their standing in the midst, they were inquiring, "In what power or in what name did you do this?"

8. Then Peter, having been made full of *the* Holy Spirit, said to them, "Rulers and elders of the people,

9. "If we are examined today about a good work for a sick man, in what he has been saved,

10. "Let it be known to all of you and to all the people of Israel that in the name of Jesus Christ, the Nazarene, Whom you crucified, Whom God raised from *the* dead, in this One, this *man* stands before you whole.

11. "This is the Stone, the One having been rejected by you, the ones building, the One having come to be unto a head of a corner¹.

12. "And salvation is not in any other, for there is no other name under heaven given among men in which it is necessary for us to be saved."

13. Beholding the boldness of Peter and John, and having understood that they are unlettered and ordinary men, they were marveling, acknowledging them that they were with Jesus.

14. Seeing the healed man standing with them, they were having nothing to say in opposition.

15. Having ordered them to go outside the Sanhedrin, they were consulting with each other,

16. Saying, "What would we do with these men? For that an obvious sign has happened through them *is* manifest to all the ones dwelling at Jerusalem, and we are not able to deny *it*."

17. "But in order that it not spread more unto the people, let us threaten them to speak no longer by this Name to any men."

18. And having called them, they commanded not to speak out nor to teach about the name of Jesus at all.

19. But Peter and John, having answered, said to them, "If it is right before God to listen to you more than God, you judge;

20. For we are unable not to speak that which we saw and heard."

21. Having further threatened *them*, they released them, finding nothing as to how they might punish them because of the people, because they were all glorifying God over what happened;

22. For the man upon whom this sign of healing had taken place was more

¹ "...head of a corner," i.e. corner stone.

ACTS 4

than forty years old.

23. Having been released, they went to their own *people* and related what the high priests and the elders said to them.

24. They, having heard, with one accord lifted up *their* voice to God and said, "Master, You, the One having made the heaven and the earth and the sea and all the things in them,

25. "Through *the* Holy Spirit by the mouth of our father David Your servant, having said, 'Why did *the* nations¹ rage, and *the* peoples study vain things?

26. "'The kings of the earth stood, and the rulers were gathered together against the Lord, and against His Christ.'

27. "For truly were gathered in this city against Your holy Servant², Jesus, Whom You anointed, Herod and Pontius Pilate with Gentiles and peoples of Israel.

28. "To do whatever Your hand and Your will destined to happen.

29. "And now, Lord, observe their threats and give to Your bondservants to speak Your word with all boldness,

30."In stretching forth³ Your hand unto healing, and signs and wonders to happen through the name of Your holy Servant⁴ Jesus."

31. And their having prayed, the place in which they were gathered was shaken, and all were filled of the Holy Spirit, and they were speaking the word of God with boldness.

32. And the multitude of the ones having believed were one heart and soul, and no one was calling one of his possessions his own, but all things were common to them.

33. And with great power the apostles were giving witness of the resurrection of the Lord Jesus; great grace was upon them all.

34. For no one was needy among them; for whoever were being owners of properties or houses, selling *them*, were bringing the value of the things being sold

35. And were placing *them* by the feet of the apostles; they were being distributed to each just as anyone was having need.

36. Joseph, having been called Barnabas by the apostles, which is, being interpreted, Son of Encouragement, a Levite, Cyprian as to family,

37. Having sold a farm belonging to him, brought the money and placed it by the feet of the apostles.

¹ Or, "Gentiles"

² Or, "Child."

³ Literally, "to stretch forth."

⁴ Or, "Child."

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Chapter 5

1. But a certain one, Ananias by name, with Sapphira his wife, sold a piece of property,
2. And separated *a portion* from the value, the wife also aware, and having brought a certain portion, placed *it* at the feet of the apostles.
3. Peter said, "Ananias, why did Satan fill your heart, for you to lie to the Holy Spirit, and to separate *a portion* from the value of the property?"
4. "Was it not remaining to you, remaining *unsold*? And having been sold, it was being in your authority. Why, then, did you put this deed in your heart? You did not lie to men, but to God."
5. Hearing these words, Ananias, having fallen, expired, and great fear came upon all the ones hearing.
6. Having risen, the youths wrapped him and, having carried *him* away, buried *him*.
7. It came to be about a three hour interval, and his wife, not knowing what had happened, entered.
8. Peter answered to her, "Tell me if you sold the property for so much?" She said, "Yes, so much."
9. Peter said to her, "Why *is it* that you agreed between you to tempt the Spirit of *the Lord*? Behold, the feet of the ones having buried your husband *are* at the door, and they will carry you out."
10. Immediately she fell at his feet and expired. The youths, having entered, found her dead and, having carried *her* out, buried *her* with her husband,
11. And great fear came upon the whole assembly, and upon all the ones hearing these things.
12. Many signs and wonders were coming about among the people through the hands of the apostles, and they were all with one accord in the portico of Solomon.
13. No one of the rest was daring to be joined to them, but the people were extolling them.
14. More, believing as to the Lord, were being added , numbers of men and women,
15. So as even to be borne into the street the feeble, and to place *them* upon cots and pallets, that the shadow of Peter passing might fall on any one of them.
16. And the multitude from the cities round about Jerusalem, were gathering *the* feeble and *those* being troubled by unclean spirits, who were all being healed.
17. Having risen, the high priest and all the ones with him, being of *the* sect of the Sadducees, were filled with jealousy,

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18. And they laid hands upon the apostles and put them in a public jail.

19. But during *the* night, an angel of *the* Lord, having opened the doors of the prison, having led them out, said,

20. "Go and, standing, speak in the temple to the people all the words of this life."

21. Having heard, they entered into the temple at dawn and were teaching.

Having approached, the high priests and the ones with them convened the Sanhedrin and all the council of the sons of Israel, and sent into the prison *for* them to be brought.

22. But the servants having arrived, they did not find them in the prison.

Having returned, they reported,

23. Saying that, "We found the prison locked in all security, and the guards standing before the doors; but having opened *them*, we found no one inside."

24. As the commander of the temple and the high priests heard these words, they were at a loss about them, what this might be.

25. Having approached, a certain one reported to them that, "Behold, the men whom you put in the prison are standing in the temple and teaching the people!"

26. Then the commander having come with the servants was leading them, not with force, for they were fearing the people, lest they should be stoned.

27. Having led them, they stood in the Sanhedrin, and the high priest questioned them,

28. Saying, "We gave orders to you not to teach about this Name, and behold, you have filled Jerusalem with your teaching and you want to bring upon us the blood of this Man."

29. Having answered, Peter and the apostles said, "It is necessary to obey God, rather than men.

30. "The God of our fathers raised Jesus, Whom you put to death, having hanged *Him* upon a tree.

31. "This One God exalted a Prince and Savior at His right *hand*, to give repentance and forgiveness of sins to Israel.

32. "And we are witnesses of these words, and the Holy Spirit, Whom God gave to the ones obeying *Him*."

33. But the ones having heard were being cut to the heart and were wishing to kill them.

34. Having risen in the Sanhedrin, a certain Pharisee, by name Gamaliel, a teacher of the law honored by all the people, ordered to put the men outside for a short period.

35. He said to them, "Men, Israelites, consider for yourselves what you are going to do about these men;

36. "For before these days, Theudas rose, saying himself to be somebody, to

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whom a number, about four hundred men, were attached; who was put to death, and all who were being persuaded by him were disbanded and came to nothing.

37. "After this, Judas the Galilean arose in the days of the census and drew away people after him; that one perished and all who were being persuaded by him were scattered.

38. "And now I say to you, draw away from these men and leave them, because if this design or this work should be from men, it will be broken up;

39. "But if it is from God, you are not able to break them up, lest you should be found fighting against God."

40. And having summoned the apostles, having beaten them, they commanded *them* not to speak about the name of Jesus and released *them*.

41. Then they were going from *the* presence¹ of the Sanhedrin, rejoicing because they were considered worthy to be dishonored for the Name.

42. Every day in the temple and from house to house, they were not ceasing, teaching and preaching² Jesus the Christ.

Chapter 6

1. In these days, the disciples increasing, there came to be grumbling of the Greeks toward the Hebrews, because their widows were being overlooked in the daily service.

2. The twelve, having called together the multitude of the disciples, said, "It is not right for us, having neglected the word of God, to serve tables.

3. "Seek out, brethren, seven men from you, being in favor, full of spirit³ and wisdom, whom we may set over this need.

4. But we will give constant attention to prayer and the ministry of the word."

5. And the word was pleasing before all the multitude, and they chose Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nikolas, a proselyte of Antioch;

6. Whom they placed before the apostles, and having prayed, they laid hands on them.

7. And the word of God was growing and the number of disciples in Jerusalem was multiplying greatly; a large crowd of the priests were giving heed to the faith.

8. Stephen, full of grace and power, was doing great wonders and signs among the people.

¹ Literally, "face."

² Literally, "proclaiming the good news."

³ Or, "the Holy Spirit."

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9. But certain of the ones from the synagogue being called “Libertines¹,” and Cyrenians, and Alexandrians, and ones from Cilicia and Asia, arose, disputing with Stephen.

10. And they were not being strong *enough* to oppose the wisdom and the spirit with which he was speaking.

11. Then they suborned men saying that, “We have heard him speaking blasphemous words against Moses and God.”

12. They stirred up the people and the elders and the scribes, and having come up, they took him away and led *him* into the Sanhedrin.

13. They set forth false witnesses saying, “This man does not cease speaking words against the holy place and the law;

14. “For we have heard him saying that this Jesus the Nazarene will destroy this place and will change the customs which Moses handed down to us.”

15. And having gazed intently unto him, all the ones being seated in the Sanhedrin saw his face as *the* face of an angel.

Chapter 7

1. The high priest said, “Are these things so?”

2. He said, “Men, brethren and fathers, listen. The God of glory was seen by our father Abraham, being in Mesopotamia before his living in Charran.

3. “And He said to him, ‘Come out from your land and your kin, and come into the land which I will show to you.’

4. “Then, having departed from *the* land of Chaldeans, he dwelt in Charran, and from there after the death of his father He moved him into this land into which you now dwell.

5. “And He did not give an inheritance in it to him, not a footstep, and promised to give *it* to him unto possession of it and to his seed after him, there not being a child to him.

6. “God spoke thus, that his seed will be a sojourner in another land, and it will enslave them², and mistreat *them* four hundred years.

7. “‘And the nation which will enslave *them*, I will judge,’ said God, ‘And after these things they will go out and serve Me in this place.’

8. “And He gave him a covenant of circumcision; and thus he begot Isaac, and circumcised him the eighth day, and Isaac, Jacob; and Jacob, the twelve patriarchs.

9. “And the patriarchs, having been jealous of Joseph, sold *him* into Egypt,

¹ Meaning free men, perhaps those who were once slaves but had achieved freedom.

² Literally, “it,” referring to the seed.

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and God was with him,

10. "And took him out of all his tribulations and gave him favor and wisdom before Pharaoh, king of Egypt, and appointed him leading over Egypt and *the* whole of his house.

11. "A famine came upon *the* whole of Egypt and Canaan, and great tribulation, and our fathers were not finding food.

12. "Jacob, having heard *of* grain being into Egypt, sent out our fathers *the* first *time*.

13. "And in the second *time*, Joseph was made known to his brothers and the family of Joseph became manifest to Pharaoh.

14. "Joseph, having sent, called back Jacob his father and all the family, *consisting* in seventy-five souls.

15. "And Jacob went down into Egypt and died, he and our fathers.

16. "And they were relocated into Shechem, and were placed in the tomb which Abraham purchased for a price of silver from the sons of Hamor in Shechem.

17. "Just as the time of the promise which God agreed to with Abraham was drawing near, the people increased and were multiplied in Egypt,

18. "Until a different king arose over Egypt, who did not know Joseph.

19. "This one, having taken advantage of our kindred, mistreated our fathers, to make their babies exposed so as not to survive.

20. "In which time Moses was begotten, and was beautiful to God, who was nurtured three months in *his* father's house.

21. "Having been placed outside, the daughter of Pharaoh took him and nurtured him for herself unto a son.

22. "And Moses was trained in all wisdom of *the* Egyptians; he was strong in speech and his works.

23. "As forty years of age were being filled to him, it arose upon his heart to seek out his brothers, the sons of Israel.

24. "And having seen a certain one being mistreated, he defended *him* and did vengeance for the one being oppressed, having struck the Egyptian.

25. "He was assuming his brothers to understand of him that God, through his hand, gives salvation to them, but they did not understand.

26. "On the following day, he was seen by them, arguing, and he was reconciling them to peace, having said, 'Men, you are brethren; why do you wrong each other?'

27. "But the one wronging the neighbor pushed him away, having said, 'Who appointed you a ruler and a judge over us?'

28. "'You don't want to kill me the way you killed the Egyptian yesterday, *do you?*'

29. "In this saying, Moses fled, and became a sojourner in *the* land of Midian,

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where he begot two sons.

30. "And forty years having been fulfilled, an angel was seen by him in the desert of Mount Sinai, in a flame of fire of a bush.

31. "Moses, having seen *it*, was marveling at the sight; approaching it 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.' A trembling having come *over him*, Moses was not daring to look.

33. "The Lord said to him, 'Unfasten the sandals of your feet; for the place upon which you stand is holy ground.

34. "'Having looked, I saw the harassment of My people in Egypt, and their groaning I heard, and I went down to take them out. And now come, *that* I might send you into Egypt.'

35. "This Moses, whom they denied, having said, 'Who appointed you a ruler and a judge?' This one God has sent a ruler and redeemer with *the* hand of an angel, the one having appeared to him in the bush.

36. "This one led them out, having done wonders and signs in Egypt and in *the* Red Sea, and in the desert forty years.

37. "This is the Moses, the one having said to the sons of Israel, 'God will raise for you a prophet like me from your brethren.'

38. "This is the one having come in the assembly in the desert with the angel, the one speaking to him in Mount Sinai, and *who was* of our fathers, who received living oracles to give to us¹,

39. "To whom our fathers did not want to become obedient, but rejected *him* and turned back, as to their hearts, into Egypt.

40. "Having said to Aaron, 'Make for us gods who will go before us; for this Moses, who led us out from *the* land of Egypt, we do not know what happened to him.'

41. "And they made a calf in those days and prepared an offering to the idol and were making merry in the works of their hands.

42. "But God turned and delivered them to serve the host of heaven, just as it has been written in a book of the prophets: 'Sacrifices and offerings you did not bring to Me forty years in the desert, house of Israel,

43. "'And you took up the tent of Moloch, and the star of the god Raiphan, the images which you made to bow to them, and I will relocate you beyond Babylon.'

44. "The tent of witness was with our fathers in the desert, just as the One speaking to Moses ordered to make it according to the pattern which he had seen.

45. "Which also, having received, our fathers brought in with Joshua in the

¹ Some manuscripts have "you."

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taking of the nations whom God expelled from *the* face of our fathers, until the days of David.

46. “Who found favor before God, and asked to find a dwelling for the God² of Jacob.

47. “But Solomon built a house for Him.

48. “But the Highest does not dwell in handmade *houses*, just as the prophet says,

49. “‘Heaven *is* to Me a throne, the earth a footstool of My feet; what kind of house will you build for Me?’ says the Lord, ‘Or what place *is* My rest?’

50. “‘*Was it* not My hand made all these things?’

51. “Stiff-necked and uncircumcised as to hearts and ears, you always resist the Holy Spirit; as your fathers *did*, so *do* you.

52. “Whom of the prophets did your fathers not persecute? And you put to death the ones having proclaimed beforehand concerning the coming of the righteous One, of Whom you now became betrayers and murderers;

53. “Who received the law unto an ordinance of angels and did not guard *it*.”

54. Having heard these things, they were being cut to their hearts, and were gnashing *their* teeth at him.

55. Being full of *the* Holy Spirit, having looked intently into heaven, he saw *the* glory of God, and Jesus standing from the right *hand* of God.

56. And he said, “Behold, I see the heavens opened, and the Son of man standing from the right *hand* of God.”

57. Having cried out with a great voice, they covered their ears and rushed with one accord upon him.

58. And having thrown *him* outside the city, they were stoning *him*, and the witnesses laid their *outer* garments by the feet of a youth being called Saul.

59. And they were stoning Stephen, *who was* calling out and saying, “Lord Jesus, receive my spirit.”

60. Having planted *his* knees, he cried out with a great voice, “Lord, do not hold this sin against them.” And having said this, he fell asleep.

Chapter 8

1. Saul was consenting to his death. A great persecution came about in those days upon the assembly, the one in Jerusalem, and all were scattered around the towns of Judea and Samaria, except the apostles.

2. Devout men picked up Stephen and made a great lamentation over him.

3. But Saul was inflicting outrages upon the assembly; going in from house to

² Some older manuscripts have “house.” Which word is correct would determine whether Moses or David is the “Who.” Context would seem to indicate that “God” is correct—see v. 47.

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- house, taking away the men and women, he was sending *them* into prison.
4. So the ones having been scattered went about preaching the word.
5. Philip, having gone down into the city of Samaria, was preaching Christ to them.
6. The crowds were giving attention to the things being spoken by Philip with one accord, to hear and to see the signs which he did.
7. For many having unclean spirits, they were coming out shouting with a great voice; and many paralyzed and lame were healed.
8. And much joy came about in that city.
9. A certain man, by name Simon, was formerly doing magic in the city and astonishing the nation of Samaria, saying himself to be someone great.
10. To whom all were paying attention, from small to great, saying, "This one is the power of God, the one being called great."
11. They were paying attention to him because for a long time he had astonished them with his magic arts.
12. But when they believed Philip, preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, both men and women.
13. Simon himself also believed and, having been baptized, he was associating closely with Philip; beholding the signs and great acts of power taking place, he was being astonished.
14. The apostles in Jerusalem, having heard that Samaria has received the word of God, sent Peter and John to them,
15. Who, having come down, prayed for them that they might receive *the* Holy Spirit,
16. For He was not yet fallen upon any of them; they were only being baptized into the name of the Lord Jesus.
17. Then they were laying hands upon them and they were receiving *the* Holy Spirit.
18. Simon, having seen that the Spirit is given through the laying on of the hands of the apostles, offered money to them,
19. Saying, "Give also to me this authority, that upon whom I should lay hands, he may receive *the* Holy Spirit."
20. But Peter said to him, "May your silver be unto destruction with you, because you thought to acquire the gift of God through money.
21. "Part nor share in this matter is not for you, for your heart is not upright before God.
22. "Therefore repent from this your wrong and pray the Lord, if perhaps the intention of your heart will be forgiven to you,
23. For I see you being into bitter gall and bondage of unrighteousness."
24. Having answered, Simon said, "You pray for me to the Lord so that

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nothing which you have said may come upon me.”

25. Then having testified solemnly and having spoken the word of the Lord, they were returning into Jerusalem; they were preaching the gospel to many towns of the Samaritans.

26. An angel of *the* Lord spoke to Philip, saying, “Arise and go south on the road descending from Jerusalem unto Gaza; this is a desert.”

27. And having risen, he went. And behold, a man, an Ethiopian eunuch, an official of Candace, queen of *the* Ethiopians, who was over all her treasure, who had gone into Jerusalem to worship.

28. He was returning and sitting upon his chariot, and he was reading the prophet Isaiah.

29. The Spirit said to Philip, “Approach and catch this chariot.”

30. Having run up, Philip heard him reading Isaiah the prophet and he said, “Do you know what you read?”

31. He said, “For how shall I be able unless someone will guide me?” He summoned Philip, having come up, to sit with him.

32. The portion of Scripture which he was reading was this, “He was led as a sheep was to slaughter, and as a lamb before the one having sheared it *is* silent, thus He does not open His mouth.

33. “In humiliation His judgment was taken away; who will describe His generation? Because His life is taken away from the earth.”

34. Having answered, the eunuch said to Philip, “I ask you, concerning whom does the prophet say this? About himself or about someone else?”

35. Having opened his mouth, and having begun from this Scripture, Philip preached Jesus to him.

36. As they were going along the road, they came upon a certain water, and the eunuch speaks: “Behold, water. What hinders me to be baptized?”

37.¹

38. And he ordered the chariot to stand, and they both went down into the water, Philip and the eunuch, and he baptized him.

39. When they arose from the water, *the* Spirit of *the* Lord snatched Philip away, and the eunuch did not see him any longer, for he was going on his way rejoicing.

40. But Philip was found at Azotus. And passing through, he was preaching the gospel to every city until his coming² into Caesarea.

¹ Many translations include a verse 37, but it is virtually certain that this portion is a later addition, not part of the original writing.

² Literally, “to come.”

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Chapter 9

1. Saul, still breathing threats and murder unto the disciples of the Lord, having gone to the high priest,
2. Asked from him letters unto Damascus, to the synagogues, so that if he should find anyone being of the Way, both men and women, he might take *them* bound into Jerusalem.
3. In his traveling to draw near to Damascus, it happened *that* suddenly a light from heaven shone around him.
4. And having fallen upon the ground, he heard a voice saying to him, "Saul, Saul, why do you persecute Me?"
5. He said, "Who are you, Lord?" And *He said*, "I am Jesus, whom you persecute;
6. "But arise, and come into the city, and it will be told to you what is necessary for you to do."
7. The men, the ones traveling together with him, stood dumbstruck, hearing the voice, but beholding no one.
8. Saul arose from the ground, his eyes opened, *but* he was seeing nothing. Leading him by the hand, they entered into Damascus.
9. And he was three days not seeing, and he did not eat nor drink.
10. There was a certain disciple in Damascus, by name Ananias. And the Lord spoke to him in a vision, "Ananias!" And he said, "Behold, *it is* I, Lord."
11. The Lord *said* to him, "Having arisen, go on the street, the one being called 'Straight,' and seek in *the* house of Judas, Saul by name, of Tarsus, for behold, he prays.
12. "And he saw a man in a vision, Ananias by name, having entered and having laid hands upon him so that he might regain sight."
13. But Ananias answered, "Lord, I heard from many about this man, how much wrong he did to Your saints in Jerusalem,
14. "And here he has authority from the high priests to bind all the ones calling upon Your name."
15. But the Lord said to him, "Go, because this one is a chosen vessel to Me, to bear My name before nations and kings *and the* sons of Israel.
16. For I will show him how much it is necessary for him to suffer for My name."
17. Ananias departed and entered into the house, and having laid hands upon him, said, "Brother Saul, the Lord has sent me, Jesus, the One having been seen by you in the road by which you were coming, so that you might regain sight and be filled with *the* Holy Spirit.
18. And immediately fell from his eyes as scales; he regained sight, and having arisen, he was baptized.

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19. And having taken food, he regained strength. And he came to be with the disciples in Damascus certain days.
20. And immediately in the synagogues he was preaching Jesus, that this One is the Son of God.
21. All the ones hearing were being amazed, and were saying, "Is this not the one having destroyed into Jerusalem the ones calling upon this Name? And thus he had come here for this, that he might take them bound to the high priests?"
22. Saul was being strengthened more, and he was confounding the Jews, the ones dwelling in Damascus, demonstrating that this is the Christ.
23. As many days were being fulfilled, the Jews plotted together to kill him,
24. But their plot became known to Saul. They were also watching the gates closely, day and night, so that they might kill him.
25. But his disciples, having taken him, lowered him at night through the wall, having let him down in a large basket.
26. Having arrived into Jerusalem, he was trying to be joined to the disciples, and all were fearing him, not believing that he is a disciple.
27. But Barnabas, having taken him, led *him* to the apostles, and declared to them how he saw the Lord in the road, and that He spoke to him, and how in Damascus he spoke freely in the name of Jesus.
28. And he was with them, going in and going out unto Jerusalem, speaking boldly in the name of the Lord.
29. He was both speaking and disputing with the Hellenists, but they were endeavoring to kill him.
30. Having discovered *it*, the brethren took him down into Caesarea and sent him away into Tarsus.
31. Then the assembly had peace throughout the whole of Judea and Galilee and Samaria, being edified; and proceeding with fear of the Lord and the encouragement of the Holy Spirit, it was being multiplied.
32. It came about *for* Peter, passing through all, to come down also to the saints dwelling at Lydda.
33. There he found a certain man by name Aeneas, for eight years lying upon a pallet, who was paralyzed.
34. And Peter said to him, "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose.
35. And having seen him, all the ones dwelling at Lydda and Sharon turned to the Lord.
36. In Joppa there was a certain disciple, by name Tabitha, which being interpreted is called Dorcas. She was full of good works and acts of mercy which she did.
37. It came about in those days, her having been sick, to die. Having washed

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her, they placed her in an upper room.

38. Lydda being near to Joppa, the disciples, having heard that Peter is in it, sent two men to him, exhorting *him*, "Do not hesitate to come to us."

39. Having risen, Peter accompanied them. Who, having arrived, they took up into the upper room, all the widows came alongside him crying, and showing tunics and garments which Dorcas made, being with them.

40. Having put everyone outside, Peter also, having knelt, prayed; and having turned toward the body, said, "Tabitha, arise." She opened her eyes and, having seen Peter, she sat up.

41. Having given her a hand, he raised her. Having called the saints and the widows, he presented her living.

42. It became known around the whole of Joppa, and many believed upon the Lord.

43. And it came about *for him* to remain in Joppa a considerable time with a certain Simon, a tanner.

Chapter 10

1. A certain man in Caesarea, by name Cornelius, a centurion from *the* group being called Italian,

2. Devout and fearing God with all his house, doing many acts of mercy for the people, and calling upon God through all,

3. Saw in a vision clearly as *it was* about the ninth hour of the day, an angel of God, having come in to him and having said to him, "Cornelius!"

4. Who, having gazed intently at him and having become fearful, said, "What is it, Lord?" He said to him, "Your prayers and your acts of mercy ascended unto a memorial before God.

5. "And now send men into Joppa and summon a certain Simon, who is called Peter.

6. "This one is a guest with a certain Simon, a tanner, whose house is by *the* sea."

7. As the angel, the one speaking with him, left, having called two of the servants and a devout soldier of the ones attending to him,

8. And having related everything to them, he sent them into Joppa.

9. On the next day, those *servants* traveling and nearing the city, Peter went up on the housetop to pray about the sixth hour.

10. He became hungry, and was wanting to eat. *During* their preparing, a trance came upon him.

11. And he beholds heaven opened, and a certain vessel descending, as a great sheet, being lowered by four corners upon the earth.

12. In it were all *kinds of* quadrupeds and reptiles of the earth and birds of the

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heaven.

13. And a voice came to him, "Having risen, Peter, slaughter and eat!"

14. But Peter said, "Not so, Lord, because I never ate everything common and unclean."

15. And a voice *came* a second time to him, "What God cleansed, you do not *call* common."

16. This happened three times, and immediately the vessel was taken up into heaven.

17. As Peter was doubting in himself what the vision which he saw might be, behold the men sent from Cornelius, having asked *about* the house of Simon, stopped at the gate,

18. And having called out, they were inquiring if Simon, the one being called Peter, is a guest there.

19. Peter pondering concerning the vision, the Spirit said to him, "Behold, three men seeking you;

20. "But having risen, go down and proceed with them, doubting nothing, because I have sent them."

21. Having descended, Peter said to the men, "Behold, I am whom you seek; what *is* the reason for which you come?"

22. They said, "Cornelius, a centurion, a righteous man and fearing God, being witnessed by the whole nation of the Jews, was directed by a holy angel to send for you *to come* into his house and to hear words from you."

23. So, having called them in, he received them as guests. On the following day, having risen, he went out with them, and certain of the brethren, the ones from Joppa, accompanied him.

24. On the following day, he entered into Caesarea. Cornelius was awaiting them, having called together his relatives and close friends.

25. As it came about for Peter to enter, Cornelius, having met him, having fallen at *his* feet, he worshiped.

26. But Peter raised him, saying, "Stand up; I myself also am a man."

27. And conversing with him, he entered and finds many gathered.

28. He said to them, "You know it is unlawful for a man, a Jew, to be joined to or associate with a foreigner. And God showed to me not to call any man common or unclean.

29. Therefore, having been summoned I came without objection. Then I ask for what reason you sent for me."

30. And Cornelius said, "Four days *ago* at this hour, the ninth, I was praying in my house, and behold a man stood before me in bright clothing;

31. "And he said, 'Cornelius, your prayer was heard, and your acts of mercy were remembered before God.

32. "'Therefore send into Joppa and call for Simon who is called Peter; this

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one is a guest in *the* house of Simon, a tanner, by the sea.’

33. “Then at once I sent to you, and you did well, having come. So now we all are present before God to hear all the things appointed to you by the Lord.”

34. Having opened *his* mouth, Peter said, “Truly I comprehend that God is not a respecter of persons.

35. But in every nation the one fearing Him and working righteousness is acceptable to Him.

36. “The word which He sent to the sons of Israel, presenting good news of peace through Jesus Christ; this One is Lord of all.

37. “You know the thing taking place throughout *the* whole of Judea, beginning from Galilee after the baptism which John preached;

38. “Jesus, the One from Nazareth, as God anointed Him with *the* Holy Spirit and power, Who went through doing good and healing all the ones being oppressed by the devil, because God was with Him.

39. “And we *are* witnesses of all which He did in the country of the Jews and in Jerusalem. Whom also they killed, hanging *Him* upon a tree.

40. “This One God raised in the third day, and gave Him to become manifest,

41. “Not to all the people, but to witnesses chosen beforehand by God: us, who ate together and drank together with Him after His rising¹ from *the* dead.

42. “And He commanded us to preach to the people, and to declare solemnly that this is the One appointed by God a Judge of *the* living and *the* dead.

43. “To this One all the prophets testify, *for* all the ones believing into Him to receive forgiveness of sins through His name.”

44. Peter yet speaking these words, the Holy Spirit fell upon all the ones hearing the word.

45. And the faithful ones from the circumcision who accompanied Peter were amazed, because the gift of the Holy Spirit has also been poured out upon the Gentiles.

46. For they were hearing them speaking with tongues and magnifying God. Then Peter answered,

47. “Surely no one is able to forbid water for these to be baptized, who received the Holy Spirit also, as we *did*?”

48. He appointed them to be baptized in the name of Jesus Christ. Then they asked him to remain certain days.

¹ Literally, “to be raised.”

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Chapter 11

1. The apostles and the brethren, the ones being throughout Judea, heard that the Gentiles also received the word of God.
2. When Peter went up into Jerusalem, the ones from *the* circumcision were questioning him,
3. Saying that "You entered with men having uncircumcision and ate together with them."
4. Having begun, Peter was setting forth to them in order, saying,
5. "I was in *the* city of Joppa, praying, and I saw a vision in a trance, a certain vessel descending as a great sheet with four corners, being let down from heaven, and it came as far as me.
6. "Into which having gazed intently, I was considering *it*, and I saw the quadrupeds of the earth and the beasts and the reptiles and the birds of the heaven,
7. "I also heard a voice saying to me, 'Having risen, Peter, slaughter and eat.'
8. "But I said, 'By no means, Lord, because *the* common or unclean never entered into my mouth.'
9. "But a voice answered a second time from heaven: 'What God cleansed, you *do* not *call* common.'
10. "This happened three times, and everything was drawn up again into heaven.
11. "And behold, at once three men stopped at the house in which we were, sent from Caesarea to me.
12. "The Spirit told me to go with them, questioning nothing. These six brethren also went with me and we entered into the man's house.
13. "He reported to us how he saw an angel standing in his house, and having said, 'Send into Joppa and summon Simon, the one being called Peter;
14. "'Who will speak words to you in which you will be saved, and all your house.'
15. "And in my beginning to speak, the Holy Spirit fell upon them just as also upon us in *the* beginning.
16. "I was reminded of the word of the Lord, as He was saying, 'John indeed baptized with water, but you will be baptized in Holy Spirit.'
17. "If, then, God gave to them the same gift as also to us, having believed upon the Lord Jesus Christ, who was I, able to hinder God?"
18. Having heard these things, they kept peace, and glorified God, saying, "So God gave also to the Gentiles the repentance unto life!"
19. So then the ones having been scattered from the tribulation having come about over Stephen went as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews only.

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20. But there were some from them, Cypriot men and Cyrenians, who, having come into Antioch, were speaking also to the Greeks, presenting good news of the Lord Jesus.
21. And *the* hand of *the* Lord was with them, and a large number, having believed, turned to the Lord.
22. The word about them was heard in the ears of the assembly, the one being in Jerusalem, and they sent Barnabas to Antioch.
23. Who, having arrived, and having beheld the grace of God, he rejoiced and was exhorting all with purpose of heart to continue with the Lord,
24. Because he was a good man and full of *the* Holy Spirit and faith, and a good-sized crowd was brought to the Lord.
25. He departed into Tarsus to look for Saul.
26. And having found *him*, he took *him* into Antioch. And it came about for them *also* to be gathered a whole year in the assembly and to teach a good-sized crowd; *it was* first in Antioch *for* the disciples to be called Christians.
27. In these days prophets came down from Jerusalem into Antioch.
28. Having risen, one from them, by name Agabus, signified through the Spirit a great famine going to be upon the whole inhabited earth, which came about at *the time of* Claudius.
29. Just as any of the disciples was prospering, each of them determined to send *an offering* for a service to the brethren dwelling in Judea.
30. Which they also did, having sent *it* to the elders through *the* hand of Barnabas and Saul.

Chapter 12

1. About that time Herod the king laid hands on certain of the ones from the assembly to mistreat *them*.
2. He killed Jacob the brother of John with a sword.
3. Having seen that it is pleasing to the Jews, he went ahead to seize Peter also; it was the days of unleavened *bread*.
4. Whom also having taken, he placed into prison, having delivered *him* to four quaternions¹ of soldiers to guard him, intending after the Passover to bring him to the people.
5. So Peter was being kept in the prison. Prayer was earnestly being made by the assembly to God for him.
6. When Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains; guards before the door were keeping watch on the prison.

¹ A quaternion is a squad or detachment of four soldiers.

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7. And behold, an angel of *the* Lord stood and light shone in the cell. Having struck Peter's side, he roused him, saying, "Arise in a hurry." And the chains fell off from *his* hands.

8. The angel said to him, "Gird yourself and put on your sandals." He did so. And he says to him, "Wrap your garment and follow me."

9. And having gone out, he was following, and did not know that the thing happening through the angel is true, but he was supposing to see a vision.

10. Having passed through *the* first and second guard, they came to the iron gate leading into the city, which of itself was opened to them, and having gone out, they advanced one street, and immediately the angel departed from him.

11. And Peter, becoming *aware* in himself, said, "Now I know truly that the Lord sent out His angel and delivered me from *the* hand of Herod and all the expectation of the people of the Jews."

12. Having recognized this, he went to the house of Mary the mother of John, the one being called Mark, where there were a number assembled and praying.

13. His having knocked on the door of the gate, a slave girl came forth to answer, by name Rhoda.

14. And having recognized Peter's voice, for joy she did not open the gate, but having run in, she announced *that* Peter stood before the gate.

15. They said to her, "You are mad!" But she was insisting it was so. But they were saying, "It is his angel."

16. But Peter was continuing *his* knocking. Having opened *the* gate, they saw him, and were amazed.

17. Having motioned with the hand to them to be silent, he related how the Lord led him out of the prison. He said, "Report these things to Jacob and the brethren." And having gone out, he went into a different place.

18. Day having come, there was no small confusion among the soldiers, what became of Peter.

19. Having searched for him and not having found *him*, Herod, having inquired of the guards, he ordered *them* to be taken away, and having gone down from Judea into Caesarea, he was spending time *there*.

20. He was disputing with Tyreans and Sidoneans. They were coming to him with one accord, and having prevailed upon Blastus, the one over the king's bedchamber, they were requesting peace because of their place being¹ supplied from the king's authority.

21. At an appointed day Herod, having put on kingly clothing, and having sat upon the judgment seat, was making a speech to them.

¹ Literally, "to be."

ACTS 12

22. The people *of the country* were calling out, “*The voice of a god and not of a man!*”

23. Immediately an angel *of the Lord* struck him because he did not give the glory to God, and, having become eaten by worms, he expired.

24. But the word of God was growing and being multiplied.

25. Barnabas and Saul returned unto¹ Jerusalem, having fulfilled *their* service, having taken along John, the one called Mark.

Chapter 13

1. In Antioch there were prophets and teachers among the assembly being *there*: Barnabas and Simeon, the one being called Niger, and Lucius the Cyrenian, Manaen, brought up together with Herod the tetrarch, and Saul.

2. *During* their serving the Lord and fasting, the Holy Spirit said, “Separate to Me Barnabas and Saul unto the work to which I have called them.”

3. Then, having fasted and prayed and laid hands on them, they released *them*.

4. They therefore, having been sent forth by the Holy Spirit, went down into Seleucia; from there they sailed unto Cyprus.

5. And having come to be in Salamis, they were declaring the word of God in the synagogues of the Jews. They also were having John *as* a servant.

6. Having gone through the whole of the island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, by name Bar-Jesus,

7. Who was with the proconsul, Sergius Paulus, an intelligent man. This one, having summoned Barnabas and Saul, sought to hear the word of God.

8. But Elymas the magician, for thus his name is translated, was opposing them, seeking to turn away the proconsul from the faith.

9. But Saul, the one also *called* Paul, having been filled with *the* Holy Spirit, having looked intently unto him,

10. Said, “O full of all deceit and all fraud, son of *the* devil, enemy of all righteousness, will you not cease distorting the straight ways of *the* Lord?”

11. “And now, behold, *the* hand of *the* Lord *is* upon you, and you will be blind, not seeing the sun for a time.” Immediately a mist and a darkness fell upon him, and he was seeking guides.

12. Then, having beheld the occurrence, the proconsul believed, being amazed at the teaching of the Lord.

13. Having gone up from Paphos, the ones around Paul went into Perga of Pamphylia, but John, having withdrawn from them, returned unto Jerusalem.

14. Their having gone through from Perga, they arrived into Antioch of Pisidia, and having entered into the synagogue on the day of the Sabbaths,

¹ Some manuscripts have “from,” which seems more logical.

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they sat down.

15. After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Men, brethren, if there is among you a word of exhortation to the people, tell it."

16. Having risen, Paul also having extended the hand, said, "Men, Israelites, and the ones fearing God, listen:

17. "The God of this people Israel chose our fathers and lifted up the people in the sojourn in Egypt, and with a lifted arm He led them out from it.

18. "And for about a forty year period He bore with them in the desert.

19. "And having brought down seven nations in *the* land of Canaan, He bequeathed their land,

20. "About four hundred and fifty years. And after these things He gave *them* judges until Samuel the prophet.

21. "And then they asked *for* a king; and God gave Saul *the* son of Kish to them, a man from *the* tribe of Benjamin, forty years.

22. "And having removed him, he raised David unto a king for them, about whom also He said, having testified, 'I found David, the *son* of Jesse, a man according to My heart, who will do all My will.'

23. "From the seed of this one, God, according to a promise, brought to Israel a Savior, Jesus,

24. "John having proclaimed prior to the event¹ of his entrance a baptism of repentance to all the people of Israel.

25. "As John was filling the course, he was saying, 'Who do you suspect me to be? I am not; but behold, one comes after me the sandals of whose feet I am not worthy to loose.'

26. "Men, brethren, sons of *the* stock of Abraham, and the ones among you fearing God, to us the word of this salvation was sent.

27. "For the ones dwelling in Jerusalem, and their rulers, having been ignorant of this One and the voices of the prophets being read every Sabbath, having judged *Him*, they fulfilled *them*.

28. "And having found no charge of death, they asked Pilate *for* Him to be done away with.

29. "As they completed all the things written about Him, having taken *Him* down from the tree, they placed *Him* into a tomb.

30. "But God raised Him from *the* dead;

31. "And He was seen over a number of days by the ones having gone up together with Him from Galilee unto Jerusalem, who are witnesses of Him to the people.

32. "And we bring good news of the promise having come about to the

¹ Literally, "face."

ACTS 13

fathers,

33. "That God has fulfilled this *promise* to our children, having raised Jesus, as also it has been written in the second Psalm, 'You are My Son, today I have begotten You.'

34. "That He raised Him from *the* dead, no longer going to return unto decay, He has thus said that, 'I will give to You the trustworthy holy things of David.'

35. "Therefore He also says in another *place*, 'You will not give Your holy One to see decay.'

36. "For David, having served his own generation by the will of God, fell asleep and was placed with his fathers and saw decay;

37. "But Whom God raised, He did not see decay.

38. "Then let it be known to you, men, brethren, that through this One forgiveness of sins is declared to you, from all of which you were not able to be justified in *the* law of Moses.

39. "In this One, everyone believing is justified.

40. "Watch, therefore, *that* the thing spoken in the prophets may not come:

41. "'Behold, despisers, and marvel and be destroyed; because I will work a work in your days, a work which you would not believe if one should explain *it* to you.'"

42. *Upon* their going out, they were calling for these words to be spoken to them after the Sabbath.

43. *The meeting* of the synagogue having been let out, many of the Jews and the worshiping proselytes followed Paul and Barnabas, who, speaking with them, were persuading them to continue with the grace of God.

44. At the coming Sabbath nearly all the city was gathered to hear the word of the Lord.

45. But the Jews having seen the crowds, they were filled with jealousy and were contradicting the things being spoken by Paul, blaspheming.

46. Having spoken boldly, Paul and Barnabas said, "It was necessary to be spoken first to you the word of God; since you reject it, and do not judge yourselves worthy of eternal life, behold, we turn aside unto the Gentiles¹.

47. "For thus the Lord has commanded us: 'I have set you unto a light of *the* Gentiles, *for* you to be for salvation to *the* end of the earth.'"

48. Hearing, the Gentiles were rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

49. The word of the Lord was being carried through *the* whole of the area.

50. But the Jews urged the prominent worshiping women and the leaders of the city, and stirred up a harassment against Paul and Barnabas, and cast them

¹ Or, "nations," and so in following verses.

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from their borders.

51. They, having shook off the dust of their feet against them, went into Iconium.

52. The disciples were being filled with joy and *the* Holy Spirit.

Chapter 14

1. It came about at the same *time* in Iconium *for* them to enter into the synagogue of the Jews and to speak in such a way that a crowd of many of the Jews and Greeks believed¹.

2. But the Jews, having been disobedient, stirred up and embittered the souls of the Gentiles against the brethren.

3. Then they passed a suitable time speaking freely before the Lord, the One witnessing to the word of His grace, giving signs and wonders to occur through their hands.

4. But the multitude of the city was divided, and some were with the Jews, but others with the apostles.

5. As an uprising came about of the Gentiles and the Jews, with their rulers, to mistreat and stone them,

6. Having realized *this*, they fled into the cities of Lyconia, Lystra and Derbe, and the surrounding area,

7. And there they were preaching the gospel.

8. And in Lystra a certain man with disabled feet was sitting, lame from his mother's womb, who never walked.

9. This one heard Paul speaking: who, having gazed intently at him, and seeing that he has faith to be saved,

10. Said with a great voice, "Stand straight upon your feet!" And he sprang up and was walking.

11. The crowds, having seen what Paul did, lifted their voice, saying in Lyconian, "The gods, having been made like men, came down to us!"

12. They were calling Barnabas Zeus, And Paul, Hermes, since he was the one leading the *presentation* of the word.

13. The priest of Zeus, the one being before the city, having brought bulls and garlands to the gates, was wanting to sacrifice with the crowds.

14. But the apostles, Barnabas and Paul, having heard, having torn their garments, ran into the crowd, crying out

15. And saying, "Men, why do you do these things? We also are men with like nature to you, preaching the gospel to you to turn from these vain things to *the* living God, Who made the heaven and the earth and the sea and all the

¹ Literally, "to believe."

ACTS 14

things in them.

16. "Who, in the past generations, permitted all the nations to go their ways.

17. "And yet He did not leave Himself without witness, working good, giving rain to you from heaven, and fruitful seasons, filling your hearts with food and good cheer."

18. And saying these things, they barely stopped the crowds *wanting* to sacrifice to them.

19. Jews from Antioch and Iconium came, and having persuaded the crowds and stoned Paul, they dragged *him* outside the city, believing him to have died.

20. But the disciples having gathered around him, having risen, he entered into the city. And the following day he went out with Barnabas into Derbe.

21. Having preached the gospel to that city, and discipled many, they returned into Lystra and into Iconium and into Antioch,

22. Strengthening the souls of the disciples, encouraging *them* to remain with the faith and that through many tribulations it is necessary for us to enter into the kingdom of God.

23. Having elected elders for those of every assembly, having prayed with fasting, they presented them to the Lord into Whom they had believed.

24. And having passed through Pisidia, they came into Pamphylia.

25. And having spoken the word in Perga, they went down into Attalia.

26. And from there they sailed into Antioch, from where they were commended to the grace of God for the work which they fulfilled.

27. Having arrived and having gathered the assembly, they were relating what God did with them and that He opened a door of faith for the Gentiles.

28. They were spending no little time with the disciples.

Chapter 15

1. And certain ones having come from Judea were teaching the brethren that unless you are circumcised after the custom of Moses, you are not able to be saved.

2. Not a little dissension and questioning having come about by Paul and Barnabas with them, they¹ determined to send up Paul and Barnabas and certain others from them to the apostles and elders unto Jerusalem about this question.

3. Therefore, having been sent by the assembly, they were going through Phoenicia and Samaria, recounting the conversion of the Gentiles and causing great joy to all the brethren.

¹ That is, the assembly.

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4. Having come into Jerusalem, they were received by the assembly and the apostles and the elders, having brought tidings of how much God did with them.
5. But certain believers from the sect of the Pharisees rose up, saying that it is necessary to circumcise them, to order *them* to keep the law of Moses.
6. The apostles and elders convened to look into this matter.
7. Much questioning having taken place, Peter, having risen, said to them, "Men, brethren, you understand that from days of old God chose among you through my mouth *for* the Gentiles to hear the word of the gospel and to believe.
8. "And God, the Knower of hearts, witnessed, having given the Holy Spirit to them, just as also to us,
9. "And did not distinguish between us and them, having cleansed their hearts by faith¹.
10. "Now then, why do you tempt God, to lay a yoke upon the necks of the disciples which neither our fathers nor we had strength to bear?
11. "But we believe *ourselves* to be saved through the grace of *the* Lord Jesus Christ, the same way as those *are*."
12. All the multitude was silent, and they were hearing Barnabas and Paul expounding what signs and wonders God did among the Gentiles through them.
13. After their silence, Jacob answered, saying, "Men, brethren, listen to me.
14. "Simeon described just how God first sought to take from Gentiles a people for His name.
15. "And to this agree the words of the prophets, just as it has been written,
16. "'After these things I will return and I will build again the fallen tent of David and the ruins of it I will rebuild, and I will restore it;
17. "'So that the remainder of men might seek the Lord and all the nations upon whom My name has been called, upon them,
18. "'Says *the* Lord making these things known² from of old.'
19. "Therefore I judge not to trouble the ones of the Gentiles turning to God,
20. "But to write to them to abstain from the defilement of idols, and immorality, and *what is* strangled, and blood.
21. "For Moses from ancient generations has the ones proclaiming him from city to city, being read in the synagogues every Sabbath."
22. Then the apostles and the elders, with the whole assembly, decided, having chosen men from them, to send *them* into Antioch with Paul and Barnabas: Judas, the one being called Barsabbas, and Silas, leading men among the brethren.

¹ Or, "the faith."

² The verse up to this point is sometimes shown as the end of the previous verse.

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23. Having written by their hand, "The apostles and the elders, brethren, to the brethren of Antioch and Syria and Cilicia, the ones from the Gentiles, greetings:

24. "Since we heard that certain ones having come from us stirred you up with words causing confusion to your souls, to whom we did not give order,

25. "It seemed good to us, having come to be of one accord, having selected men, to send *them* to you with our beloved Barnabas and Paul,

26. "Men having surrendered their souls for the name of our Lord Jesus Christ.

27. "Then we have sent Judas and Silas, they also bringing tidings of all things through *their* message.

28. "For it seemed good to the Holy Spirit and to us to place upon you no greater burden than these essential requirements:

29. "To abstain from things sacrificed to idols, and blood, and strangled things, and immorality, keeping yourselves from which, you will behave well. Farewell."

30. So then having been released, they went down into Antioch, and having convened the multitude, they delivered the letter.

31. Having read *it*, they rejoiced over the encouragement.

32. Judas and Silas, they also being prophets, encouraged and strengthened the brethren with many a word.

33. Having spent time *there*, they were sent with peace from the brethren to the ones having sent them forth.

34. ¹

35. Paul and Barnabas were spending time in Antioch, teaching and preaching along with many others also, the word of the Lord.

36. After certain days, Paul said to Barnabas, "Having returned, let us visit the brethren at every city in which we proclaimed the word of the Lord, *to see* how they are."

37. Barnabas wished to take along also John, the one being called Mark.

38. But Paul was demanding the one having deserted them from Pamphylia and not having accompanied them into the work, not to take this one along.

39. There came about frustration so as *for* them to be separated from each other: Barnabas, having taken along Mark, to sail unto Cyprus;

40. But Paul, having chosen Silas, went out, having been commended to the grace of the Lord by the brethren.

41. He was going through Syria and Cilicia, strengthening the assemblies.

¹ The content of verse 34, appearing in other translations, has been omitted here because it is a later addition, not appearing in manuscripts prior to the tenth century.

ACTS

Chapter 16

1. He arrived into Derbe and into Lystra. And behold, a certain disciple was there, by name Timothy, son of a faithful Jewish woman, *whose father was a Greek*.
2. Who was being witnessed of by the brethren in Lystra and Iconium.
3. Paul wanted this one to go out with him, and having received *him*, circumcised him because of the Jews, the ones being in those places, for they all knew that his father was a Greek.
4. As they were going through the cities, they were delivering to them the decrees to guard, selected by the apostles and elders, the ones in Jerusalem.
5. The assemblies were being made firm as to the faith, and were abounding as to number day by day.
6. They went through Phrygia and *the Galatian country*, having been prevented to speak the word in Asia by the Holy Spirit.
7. Having come to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them.
8. Having passed by Mysia, they went down into Troas.
9. And a vision appeared to Paul by night: a certain man, a Macedonian, was standing and calling him and saying, "Having crossed over into Macedonia, help us."
10. As he saw the vision, we immediately sought to go out into Macedonia, concluding that God has called us to evangelize them.
11. Then having put out to sea from Troas, we followed a straight course into Samothrace, and the next day into Neapolis,
12. And from there into Philippi, which is a leading city of part of Macedonia, a colony. We were spending certain days in this city.
13. On the day of the Sabbath, we went outside the gate by a river which we were understanding to be a place of prayer, and having sat, we were speaking to the women having assembled *there*.
14. And a certain woman, by name Lydia, a dealer in purple fabrics, of *the city of the Thyatirans*, worshiping God, was listening, whose heart the Lord opened to accept the things being spoken by Paul.
15. As she was baptized, and her household, she invited *us*, saying, "If you have judged me to be faithful to the Lord, having entered into my house, stay." And she constrained us.
16. It came about, our proceeding into the place of prayer, a certain slave girl, having a spirit of divination, met¹ us, who was producing much profit for her

¹ Literally, "to meet."

ACTS 16

masters, telling fortunes.

17. She, following Paul and us, was crying out, saying, "These men are bondservants of the most high God, who declare to you a way of salvation."

18. This she was doing over many days. Paul, having become annoyed, also having turned to the spirit, said, "I command to you in *the* name of Jesus Christ to go out from her!" And he went out from her at that hour.

19. But her masters, having seen that the hope of their profit went, having taken hold of Paul and Silas, dragged them into the marketplace before the rulers.

20. And having brought them to the leaders, they said, "These men stir up our city, being Jews,

21. "And declare customs which are not right for us to take up, nor to do, being Romans."

22. And the crowd rose up together against them, and the leaders, having torn off their garments, were commanding to beat *them*.

23. Having laid upon them many blows, they cast *them* into prison, having given orders to the jailer to keep them securely.

24. Who, having received these orders, cast them into the inner prison and secured their feet unto the post.

25. At midnight Paul and Silas, praying, were singing hymns to God; the prisoners were listening to them.

26. Suddenly a great earthquake occurred, *causing* the foundations of the jail to be shaken. Immediately all the doors were opened and the bonds of all were set loose.

27. Having become awake, the jailer also having seen the doors of the prison opened, having drawn a sword, was going to kill himself, supposing the prisoners to have escaped.

28. But Paul sounded out with a great voice, saying, "Do not harm yourself, for we are all here."

29. Having asked for lights, he burst in and trembling coming *upon him*, fell down before Paul and Silas.

30. And having led them outside, he said, "Masters, what is necessary for me to do that I might be saved?"

31. They said, "Believe upon the Lord Jesus and you will be saved, you and your household."

32. And they spoke to him the word of the Lord, with all the ones in his house.

33. And having taken them in that hour of the night, he washed the wounds; and he was baptized, he and all his, immediately.

34. Having taken them up into the house, he set a table and rejoiced, having trusted God with his whole household.

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35. Day having come, the leaders sent the officers, saying, "Release those men."

36. The jailer reported these words to Paul that, "The leaders sent *orders* that you may be released, so now having departed, go in peace."

37. But Paul said to them, "Having beaten us publicly, uncondemned, men being Romans, they cast *us* into prison; and now they send us away secretly? No, but having come, let them bring us forth."

38. The officers reported these words to the leaders. They were struck with fear, having heard that they are Romans.

39. And having come, they summoned them and having led them out, were asking *them* to depart from the city.

40. Having gone out from the prison, they came into *the house of* Lydia, and having seen *them*, they encouraged the brethren; and they departed.

Chapter 17

1. Having traveled through Amphipolis and Apollonia, they came into Thessalonika, where there was a synagogue of the Jews.

2. According to the custom of Paul, he went in to them and over three Sabbaths he debated with them from the Scriptures,

3. Explaining and showing that it was necessary *for* the Christ to suffer, and to rise from the dead, and that, "This Jesus, Whom I declare to you, is the Christ."

4. And certain of them were persuaded and were joined to Paul and Silas, a large multitude of the worshipping Greeks, and of the leading women not a few.

5. But the Jews, having become jealous and having taken certain evil men of the common sort and incited a riot, were stirring the city into confusion, and having come upon the house of Jason, they were seeking to take them unto the people.

6. Not having found them, they were dragging Jason and certain brethren before the magistrates, shouting that, "These, the ones having upset the world, are now here also;

7. "Whom Jason has taken in, and they all practice contrary to the decrees of Caesar, saying there is another king, Jesus."

8. They stirred up the crowd and the magistrates hearing these things.

9. And having taken sufficient *guarantee* from Jason and the rest, they freed them.

10. The brethren immediately sent Paul and Silas by night into Berea, who having arrived, were going into the synagogue of the Jews.

11. These were more noble-minded than the ones in Thessalonika; they

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received¹ the word with all willingness, daily examining the Scriptures, whether these things are so.

12. Therefore many from them also believed, of the honorable Greek women and men not a few.

13. But as the Jews, the ones from Thessalonika, knew that the word of God was also declared in Berea by Paul, came there too, agitating and stirring up the crowds.

14. Then the brethren immediately sent Paul away to go as far as the sea, *but* both Silas and Timothy remained there.

15. The ones taking Paul brought *him* as far as Athens, and having received a command for Silas and Timothy that as quickly *as possible* they should come to him, they were leaving.

16. Waiting for them in Athens, Paul's spirit was being provoked in him, seeing the city given to idols.

17. Then he was discussing in the synagogue with the Jews and the ones worshiping, and in the marketplace every day to the ones happening to be present.

18. Also certain of the Epicureans and Stoics, philosophers, were discussing with him, and certain ones were saying, "What does this babbler mean to say?" Others, "He appears to be a proclaimer of strange divinities," because he was proclaiming Jesus and the resurrection.

19. Having taken him, they led him to the Areopagus, saying, "Are we able to know what *is* this new teaching being spoken by you?"

20. "For you bring things being strange into our hearing. We desire, therefore, to know what these things are."²

21. All *the* Athenians and the strangers staying *there*, were spending time for nothing else but to speak or to hear some new thing.

22. Paul, having stood in *the* midst of the Areopagus, said, "Men, Athenians, I behold you as superstitious according to all things.

23. "For passing through and observing your objects of worship, I found an altar in which had been written, 'To An Unknown God.' What you worship therefore, being ignorant, this I declare to you.

24. "God, the One having made the world and all the things in it, this One, being Lord of heaven and earth, does not dwell in handmade temples.

25. "Neither is He served by human hands, needing anything, the very One giving life and breath to all, and all things.

26. "He made from one³ every nation of men to dwell upon all *the* face of the

¹ Literally, "who received."

² Literally, "What these things wish to be."

³ Some later manuscripts add "blood" after "one."

ACTS 17

earth, having determined appointed times and the boundaries of their settlement,

27. "To seek God, if indeed they might grope for Him and find *Him*, and indeed, *He* being not far from each one of us.

28. "For in Him we live and move and are, as also certain of your poets have said, 'For we are also His offspring.'

29. "Being the offspring of God, therefore, we ought not consider gold or silver or stone, an image of *the* craft and thought of man, to be like the divine One.

30. "So then, having overlooked *the* times of ignorance, God now commands to all men *for* everyone everywhere to repent,

31. "Because He appointed a day in which He is going to judge the inhabited earth in righteousness, in a Man Whom He set apart, having furnished proof¹ to all, having raised Him from *the* dead."

32. Having heard *the* resurrection of *the* dead, some were scoffing, but others said, "We will also hear you again concerning this."

33. Thus Paul went out from their midst.

34. But certain men, having joined him, believed, among whom also *were* Dionysius the Areopagite and a woman, by name Damaris, and others with them.

Chapter 18

1. After these things, having been separated from Athens, he went into Corinth.

2. And having found a certain Jew, by name Aquila, from the people of Pontus, come recently from Italy, and his wife Priscilla, because of Claudius having commanded all the Jews to be separated from Rome, he came to them,

3. And because of his being² of the same trade, he was remaining with them and working, for they were tent-makers by trade.

4. He was debating in the synagogue every Sabbath, and was persuading both Jews and Greeks.

5. As Silas and Timothy came down from Macedonia, Paul was being devoted to the word, witnessing to the Jews Jesus to be the Christ.

6. But their opposing and blaspheming, having shaken *his* garments, he said to them, "Your blood *be* on your heads; I *am* clean. From now on, I will go unto the Gentiles."

7. And having passed from there, he entered into a house of a certain one, by name Titus Justus, worshiping God, whose house was abutting the

¹ Literally, "faith."

² Literally, "to be."

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synagogue.

8. Crispus, the leader of the synagogue, believed as to the Lord with *the* whole of his house, and many of the Corinthians, hearing, were believing and being baptized.

9. The Lord said to Paul in *the* night by a vision, "Do not fear, but speak and do not be silent;

10. "Because I am with you, and no one will attack you to harm you, because there are many people for Me in this city."

11. He stayed there a year and six months, teaching among them the word of God.

12. But Gallio being proconsul of Achaia, the Jews rose up with one accord against Paul and led him before the judgment seat,

13. Saying that, "This one convinces men to worship God contrary to the law."

14. Paul being about to open *his* mouth, Gallio said to the Jews, "If there was any wrongdoing or reckless crime, O Jews, reason *dictated* I put up with you.

15. "If there are questions concerning language and names and your law, you will see to them. I do not wish to be a judge of these things."

16. And he drove them away from the judgment seat.

17. All having seized Sosthenes, the leader of the synagogue, they were beating *him* before the judgment seat. And Gallio was caring about none of these things.

18. Paul, having yet remained many days with the brethren, having said goodbye, was setting sail into Syria, and Priscilla and Aquila with him, having cut the hair of *his* head in Cenchrea, for he was taking a vow.

19. They came into Ephesus; he left those there, but he, having entered into the synagogue, debated with the Jews.

20. Their asking him to remain over a longer time, he did not consent,

21. But having said farewell and having said, "I will return again to you, God willing," he set sail from Ephesus.

22. And having gone down into Caesarea, having gone up and greeted the assembly, he went down into Antioch.

23. And having spent some time, he departed, passing through the Galatian area and Phrygia, one after the other, strengthening all the disciples.

24. A certain Jew, Apollos by name, Alexandrian as to descent, an eloquent man, came into Ephesus, being strong in the Scriptures.

25. This one was instructed *about* the way of the Lord and, being fervent as to spirit, he was speaking and teaching accurately the things about Jesus, understanding only the baptism of John.

26. This one began to speak out in the synagogue. Priscilla and Aquila, having heard him, took him and set out to him more accurately the way of

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God.

27. His wanting to go through into Asia, the brethren, having urged *him*, wrote to the disciples to receive him; who, having arrived, contributed much to the ones *who had* believed through grace.

28. For he was vehemently refuting the Jews publicly, showing forth Jesus to be the Christ.

Chapter 19

1. It came about in the *time for* Apollos to be in Corinth, Paul, having gone through the upper portion, to go down into Ephesus and to find certain disciples.

2. He said to them, "Did you receive *the* Holy Spirit, having believed?" They *said* to him, "But we did not even hear if there is a Holy Spirit."

3. He then said, "Into what were you baptized?" They said, "Into the baptism of John."

4. Paul said, "John baptized a baptism of repentance, saying to the people that they should believe into the One coming after him, that is, into Jesus."

5. Having heard, they were baptized into the name of the Lord Jesus.

6. And Paul having laid hands upon them, the Holy Spirit came upon them, and they were speaking with tongues and prophesying.

7. They were all about twelve men.

8. And having entered into the synagogue, he was speaking openly for three months, arguing and persuading *them* about the kingdom of God.

9. As certain ones were becoming hardened and disobeying, speaking ill of the Way before the multitude, having withdrawn from them, he separated the disciples, discussing daily in the school of Tyrannus.

10. This went on over *a period of* two years, so that all the ones dwelling at Asia heard¹ the word of the Lord, both Jews and Greeks.

11. God was doing extraordinary acts of power through the hands of Paul,

12. So as to carry from his person kerchiefs or linens to the ones being sick, and the diseases to be taken from them, and the evil spirits to go out.

13. Certain of the Jewish exorcists going around attempted to name the name of the Lord Jesus over the ones having the evil spirits, saying, "I adjure you by Jesus, Whom Paul preaches."

14. There were seven sons of a certain Sceva, a Jewish high priest, doing this.

15. Having answered, the evil spirit said to them, "Jesus I know, and Paul I know about, but who are you?"

16. And the man in whom was the evil spirit, having sprung upon them,

¹ Literally, "to hear..."

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having overpowered all *of them*, prevailed against them, so that *they* fled¹ naked and wounded from that house.

17. This became known to all, both Jews and Greeks, the ones dwelling at Ephesus, and fear fell upon them all and the name of the Lord Jesus was being magnified.

18. Many of the believers were coming confessing and acknowledging their practices.

19. A number of the ones having practiced magic, having brought together the books, burned *them* before all, and having counted up the value of them and having found *it to be* fifty thousand *pieces* of silver.

20. Thus the word of the Lord was growing mightily and was prevailing.

21. As these things were fulfilled, Paul decided in the Spirit, having gone through Macedonia and Achaia, to go into Jerusalem, having said that, "After my getting² there, it is necessary for me also to see Rome."

22. Having sent into Macedonia two of the ones serving him, Timothy and Erastus, he stayed a while into Asia.

23. At that time no little disturbance came about concerning the Way;

24. For a silversmith, Demetrius by name, making silver shrines of Artemis, was bringing no little work to the craftsmen.

25. Whom having gathered, and the workers around these, said, "Men, you understand that from this work is our prosperity.

26. "And you behold and hear that this Paul, having persuaded *them*, turned away a goodly multitude, not only of Ephesus, but nearly all of Asia, saying that the *gods* made by hands are not gods.

27. "He not only puts this our portion in danger to come into disrepute, but also the temple of the great goddess Artemis to be reckoned unto nothing, her great majesty going to be taken away, whom the whole of Asia and the inhabited earth worships."

28. Having heard, and having become full of wrath, they were crying out, saying, "Great *is* Artemis of *the* Ephesians!"

29. And the city was full of confusion; they rushed with one accord into the amphitheater, having dragged away Gaius and Aristarchus, Macedonians, traveling companions of Paul.

30. Paul desiring to go into the mob, the disciples were not permitting him.

31. Also certain of the Asiarchs, being friends to him, having sent to him, were urging *him* not to put³ himself into the amphitheater.

32. Some were crying one thing and some another, for the assembly was confused, and most did not know for what *reason* they had come together.

¹ Literally, "to flee."

² Literally, "to get."

³ Literally, "give."

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33. They took Alexander from the crowd, the Jews having put him forward; Alexander, having gestured with the hand, was wanting to make a defense to the mob.
34. But having known that he is a Jew, a single cry came from all, crying out for about two hours, "Great is Artemis of *the* Ephesians!"
35. Having quieted down the crowd, the town clerk said, "Men, Ephesians, for who is *the* man who does not know the city of *the* Ephesians is guardian of the temple of the Great Artemis and of the *image* fallen from heaven?"
36. "These things being indisputable, it is necessary for you to be calm and to do nothing rash.
37. "For you brought these men, neither temple robbers nor blasphemers of our goddess.
38. "If, then, Demetrius and the craftsmen with him have any matter with *them*, courts are held and there are proconsuls; let them accuse each other.
39. "If you seek anything additional, it will be resolved in the lawful assembly.
40. "For we are also at risk to be charged with unrest concerning today, nothing being a cause for which we are able to answer a word concerning this commotion." And having said these things, he dismissed the assembly.¹

Chapter 20

1. After the commotion stopped, Paul, having sent for and encouraged the disciples, having said goodbye, he left to go into Macedonia.
2. Having gone through those parts and encouraged them with many a word, he went into Greece.
3. Having spent three months, a conspiracy against him having come into being by the Jews *as he was* going to set sail into Syria, it became *his* intention to return through Macedonia.
4. Sopater, *son* of Pyrrhus, a Berean, was accompanying him, and Aristarchus and Secundus, Thessalonians, and Gaius, a Derbean, and Timothy, Tychicus and Trophimus, Asians.
5. These, having preceded *him*, were awaiting us in Troas.
6. We sailed from Philippi after the days of unleavened *bread*, and went to them into Troas, taking five days, where we spent seven days.
7. In the first *day* of the week, our *being* gathered to break bread; Paul was talking to them; going to depart the following day, he was prolonging the message until midnight.
8. There were a number of lamps in the upper room where we were gathered.

¹ The last sentence is shown as verse 41 in most translations.

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9. A certain youth, by name Eutychus, being seated upon the window *sill*, being carried away by deep sleep, Paul talking a great deal, having been overcome by sleep, fell down from the third floor and was taken up dead.
10. But having come down, Paul fell upon him and having embraced *him*, said, "Do not fear, for his soul is in him."
11. Having risen and broken bread and eaten, having spoken a considerable *time* until dawn, he thus departed.
12. They took the boy away living, and were encouraged not a little.
13. But we, having gone ahead onto the ship, set sail for Asia, there intending to pick up Paul, for thus he arranged *it*; he was going to travel by land.
14. As he was meeting us in Assos, having picked him up, we went into Mitylene.
15. Having sailed from there, the next *day* we came opposite Chios; the second *day* we sailed into Samos; the following *day* we approached unto Miletus.
16. For Paul had decided to sail past Ephesus, that he might not lose time in Asia, for he was hurrying *so that*, if possible, he might be at Jerusalem the day of Pentecost.
17. From Miletus, having sent into Ephesus, he summoned the elders of the assembly.
18. As they came to him, he said to them, "You understand from *the* first day I set foot in Asia, how I came to be with all of you the entire time,
19. "Serving the Lord with all humility and tears, and trials of the things having come to me in the plots of the Jews.
20. "As I never shrunk back *so as* not to declare the things profitable to you and to teach you publicly and from house to house,
21. "Solemnly testifying to both Jews and Greeks, repentance unto God and faith into our Lord Jesus.
22. "And now, behold, I, bound as to spirit, go into Jerusalem, not knowing the things *that* will happen to me there.
23. "Except that the Holy Spirit witnesses to me city by city, saying that bonds and tribulations await me.
24. "But on no account do I make my soul of value to myself, so as to complete my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.
25. "And now, behold, I know that you will no longer see my face, you all among whom I went preaching the kingdom.
26. "Therefore I witness to you in the day, today, that I am clean from the blood of all.
27. "For I did not shrink back so as not to declare all the purpose of our God.

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28. "Take heed to yourselves, and to all the flock, among whom the Holy Spirit placed *you* overseers, to shepherd the assembly of God which he paid for through His own blood.
29. "I know that after my departure fierce wolves will come in to you, not sparing the flock.
30. "And from you yourselves men will arise, speaking perversions, to draw away the disciples after them.
31. "Therefore be watchful, remembering that for three years, night and day, I did not stop admonishing each one with tears.
32. "And now I commit you to God and the word of His grace, the *grace* being able to build *you* up and to give *you* the inheritance among all the ones sanctified.
33. "I coveted the silver, or gold, or clothing of no one.
34. "You know that these hands served my needs and for the ones being with me.
35. "I showed all things to you: that working hard in this way it is necessary to support the weak, to remember the words of the Lord Jesus, that He said: 'It is more blessed to give than to receive.'"
36. And having said these things, having planted his knees, he prayed with all of them.
37. A considerable weeping of all occurred, and, having fallen upon Paul's neck, they were kissing him.
38. Grieving most over the word which he had said, that they were no longer going to behold his face, they were escorting him unto the boat.

Chapter 21

1. As it came about *for* us to go to sea, having departed from them, having followed a straight course, we came into Cos, next into Rhodes; from there into Patara.
2. And having found a ship going over into Phoenicia, having boarded, we put to sea.
3. Having come in sight of Cyprus and having left it behind on the left, we were sailing into Syria and arrived into Tyre, for the ship was unloading the cargo there.
4. Having found the disciples, who were saying to Paul through the Spirit not to set foot into Jerusalem, we remained there seven days.
5. When it came about *for* us to finish the days, having gone out, we were leaving; they all, with the women and children escorting us until outside the city, and having knelt upon the shore, having prayed,
6. We said goodbye to each other and went up into the ship, but those

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returned unto their own *homes*.

7. We, having finished the voyage from Tyre, arrived into Ptolemais, and, having greeted the brethren, we remained one day with them.

8. On the following day, having departed, we came into Caesarea, and having entered into the house of Philip the evangelist, being from the seven, we remained with him.

9. To this one there were four daughters, virgins, prophesying.

10. Remaining many days, a certain prophet, by name Agabus, came down from Judea.

11. And having come to us, also having taken up Paul's belt, having bound his own feet and hands, he said, "These things says the Holy Spirit: 'The man whose belt this is, thus the Jews will bind *him* in Jerusalem and will deliver *him* into the hands of the Gentiles.'"

12. As we heard these things, both we and the local residents were exhorting him not to go up into Jerusalem.

13. Then Paul answered, "What do you do, weeping and breaking my heart? For I am ready not only to be bound but also to die into Jerusalem for the name of the Lord Jesus."

14. His not being persuaded, we were silent, having said, "The Lord's will be done."

15. After these days, having prepared, we were going up into Jerusalem.

16. *Some* of the disciples from Caesarea also went together with us, taking *us* to a certain Cypriot, Mnason, with whom we might stay, a disciple from *the* beginning.

17. Our having come into Jerusalem, the brethren received us joyfully.

18. On the following day Paul was entering with us to Jacob, all the elders having come.

19. And having greeted them, he was expounding one by one the things God did among the Gentiles through his ministry.

20. Having heard, they were glorifying God, and said to him, "Behold, brother, how many thousands¹ are the believers among the Jews, and all are zealous of the law.

21. "They were told about you, that you teach apostasy from Moses to all the Jews among the Gentiles, saying not to circumcise their children nor to walk by the customs.

22. "What is it then? They will definitely hear that you have come.

23. "Then do this which we say to you: there are four men with us having a vow upon themselves;

24. "Having taken these, be purified with them, and spend on them, that they

¹ Literally, "ten thousands."

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will shave the head, and all will know that the things they have heard about you are nothing, but you also walk orderly, guarding the law.

25. "But concerning the Gentile believers, we wrote, having judged to guard themselves from what is sacrificed to idols and blood and *what is* strangled, and immorality."

26. Then Paul, having taken the men the next day, having been purified with them, was entering into the temple proclaiming the completion of the days of purification, until the offering was presented for each one of them.

27. As the seven days were going to be completed, the Jews from Asia, beholding him in the temple, were throwing the crowd into confusion, and laid hands upon him,

28. Crying, "Men, Israelites, help! This is the man teaching everyone everywhere against the people and the law and this place; he also brought Gentiles into the temple and has profaned this holy place."

29. For they had before seen Trophimus the Ephesian in the city with him, whom they were assuming Paul took into the temple.

30. The whole city was disturbed, and a riot of the people came about, and having taken Paul, they were dragging him outside the temple; and immediately the doors were shut.

31. *As they were* seeking to kill him, an accusation came up to the chiliarch¹ of the cohort that *the* whole of Jerusalem is in confusion;

32. Who at once, having taken soldiers and centurions, ran down upon them; but having seen the chiliarch and the soldiers, they stopped beating Paul.

33. Then, having drawn near, the chiliarch seized him and ordered to bind *him* with two chains, and was finding out who he might be and what it is he has done.

34. But some in the crowd were saying one thing and some another; he, not being able to know anything with certainty because of the clamor, commanded him to be taken into the camp.

35. When he came upon the stairs, it turned out *for* him to be carried by the soldiers because of the violence of the crowd.

36. For the multitude of the people was following, crying, "Take him away!"

37. Going to be led into the camp, Paul says to the chiliarch, "Is it permitted for me to say something to you?" He said, "Do you know Greek?"

38. "So you are not the Egyptian, the one before these days having stirred up and led out into the desert the four thousand men of the assassins?"

39. Paul said, I am a man, a Jew, of Tarsus of Cilicia, a citizen of a city not unknown; I ask you, permit me to speak to the people."

40. His having given permission, Paul, standing upon the stairs, extended the

¹ A commander of a thousand soldiers.

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hand to the people. Much silence having fallen, he spoke with the Hebrew language, saying,

Chapter 22

1. "Men, brethren and fathers, hear my defense now to you:"
2. Having heard that he was speaking to them with the Hebrew language, they afforded *him* more silence, and he said,
3. "I am a man, a Jew, begotten in Tarsus of Cilicia, educated in this city at the feet of Gamaliel, reared strictly by the patriarchal law, being zealous for God, just as all you are today.
4. "Who persecuted this Way to death, binding and delivering into prison both men and women,
5. "As also the high priest testifies to me, and all the council of elders, from whom also having received letters to the brethren, I was going into Damascus to take the ones there, having been bound, into Jerusalem, that they might be punished.
6. "But it happened to me, traveling and drawing near to Damascus around midday, a considerable light from heaven suddenly flashed around me.
7. "I fell unto the ground and I heard a voice saying to me, 'Saul, Saul, why do you persecute Me?'
8. "I answered, 'Who are you Lord?' He said to me, 'I am Jesus the Nazarene, Whom you persecute.'
9. "And the ones being with me beheld the light, but they did not hear¹ the voice of the One speaking to me.
10. "I said, 'What will I do, Lord?' The Lord said to me, 'Having risen, go into Damascus; there will be told to you about all which has been appointed for you to do.'
11. "But as I was not seeing from the glory of that light, being led by the hand by the ones being with me, I went into Damascus.
12. "A certain Ananias, a devout man according to the law, being witnessed by all the Jews dwelling *there*,
13. "Having come to me and stopped, said to me, 'Brother Saul, recover sight!' And at that hour I looked up unto him.
14. "He said, 'The God of our fathers chose you to know His will and to see the Righteous One, and to hear a voice from His mouth,
15. "'Because you will be a witness to Him to all men of the things you have seen and heard.
16. "'And now what are you going *to do*? Having risen, be baptized, and let

¹ Apparently meaning "hear so as to understand." See 9:7

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your sins be washed away, having called upon His name.’

17. “It happened to me, having returned into Jerusalem and my praying in the temple, *for* me to become in a trance,

18. “And to see Him saying to me, ‘Hasten and go out in a hurry from Jerusalem, because they will not receive your witness about Me.’

19. “And I said, ‘Lord, they are aware that I was imprisoning and beating the ones believing upon You from synagogue to synagogue.

20. “‘And when the blood of Stephen Your witness was being shed, I was also standing and consenting and watching the garments of the ones killing him.’

21. “And He said to me, ‘Go, because I will send you far away unto *the* Gentiles.’”

22. They were hearing him until this word, and *then* they raised their voice, saying, “Take this one from the earth, for it was not being proper for him to live!”

23. Their crying out and casting off garments and throwing dust into the air,

24. The chiliarch commanded to take him into the camp, having said *for* him to be examined with whips that he might know what accusation they were calling thus to him.

25. As they stretched him out with straps, Paul said to the centurion standing *by*, “Is it permitted to you to whip a man, a Roman and uncondemned?”

26. Having heard, the centurion, having approached the chiliarch, reported, saying, “What are you going to do? For this man is a Roman.”

27. Having come, the chiliarch said to him, “Tell me, are you a Roman?” He said, “Yes.”

28. The chiliarch answered, “By much money I procured this citizenship.”

Paul said, “But I also have been begotten *a citizen.*”

29. Then immediately the ones *who were* going to examine him backed away from him, and the chiliarch was afraid, having discovered he is a Roman and that he was bound.

30. On the next day, wishing to know the certainty of what he is accused of by the Jews, he loosed him and ordered the high priests and all the Sanhedrin to come together; and having come down, he presented Paul unto them.

Chapter 23

1. Having looked intently, Paul said to the Sanhedrin, “Men, brethren, I have conducted myself with all good conscience to God until this day.”

2. The high priest, Ananias, commanded the ones *who* stood by him to strike his mouth.

3. Then Paul said to him, “God is going to strike you, O whitewashed wall! And you sit judging me according to the law and, breaking the law, order me

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to be struck?”

4. The ones standing by said, “Do you rail at the high priest of God?”

5. Paul said, “I did not know, brethren, that he is a high priest, for it has been written that you will not speak evilly of a ruler of your people.”

6. Paul, having known that the one part are Sadducees and the other Pharisees, was crying out in the Sanhedrin, “Men, brethren, I am a Pharisee, a son of Pharisees; concerning *the* hope and resurrection of *the* dead I am judged.”

7. Having said this, discord came about *between* the Pharisees and Sadducees, and the multitude was divided.

8. For Sadducees claim a resurrection not to exist, nor an angel, nor a spirit, but Pharisees confess both.

9. And a great shouting came about, and having risen, certain of the scribes of the part of the Pharisees were contending, saying, “We find no wrong in this man; *what* if a spirit or an angel spoke to him?”

10. Much discord coming about, the chiliarch, having feared lest Paul might be torn asunder by them, ordered the troop, having come down, to take him from *the* midst of them to convey into the camp.

11. On the following night, having stood by him, the Lord said, “Take courage, for as you testified of the things concerning Me into Jerusalem, thus it is necessary for you also to witness in Rome.”

12. Day having come, the Jews, having made a conspiracy, bound¹ themselves, saying not to eat nor to drink until they should kill Paul.

13. There were more than forty, the ones having made this plot.

14. Who, having approached the high priests and the elders, said, “We cursed ourselves with a curse to taste nothing until we should kill Paul.

15. “Now therefore you represent to the chiliarch, with the Sanhedrin, how to bring him down unto you as *if* going to determine precisely the things concerning him. We, before him to draw near, are prepared to kill him.”

16. But having heard of the ambush, the son of Paul’s sister, having stood by and having entered into the camp, reported *it* to Paul.

17. Paul, having summoned one of the centurions, said, “Take this youth to the chiliarch, for he has something to report to him.”

18. Then, having taken him, he led *him* to the chiliarch and said, “The prisoner Paul, having summoned me, asked *me* to take this youth to you, having something to say to you.”

19. Having taken his hand and having withdrawn, the chiliarch was inquiring privately, “What is it which you have to report to me?”

20. He said that, “The Jews agreed to ask you if tomorrow you might bring

¹ i.e., bound by an oath or bound under a curse.

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Paul into the Sanhedrin, as if *they are* going to learn more precisely about him.

21. “Nevertheless, do not be persuaded by them. For more than forty men of them lie in wait for him, who bound themselves not to eat nor drink until they should kill him; and now they are ready, anticipating the promise from you.”

22. Then the chiliarch released the youth, having commanded him, “Divulge to no one that you revealed these things to me.”

23. And having summoned two of the centurions, he said, “Prepare two hundred soldiers, so they may go to Caesarea, and seventy horsemen, and two hundred guards, from the third hour of the night;

24. “Also, to provide mounts that having put Paul on, they may keep *him* in safety to Felix the governor.”

25. Having written a letter, having this form:

26. “Claudius Lysias, to the most excellent governor Felix, greetings.

27. “This man, having been taken by the Jews and going to be slain by them, having come near with the soldiers, I removed, having learned that he is a Roman.

28. “Desiring to know the charge with which they were charging him, I brought *him* down unto their Sanhedrin,

29. “Whom I found being charged about questions of their law, having *as* complaint nothing worthy of death or bonds.

30. “A plot having been revealed to me to be carried out against the man, immediately I sent *him* to you, having ordered also the accusers to say what they *have* against him before you.”

31. Then the soldiers, according to the thing appointed to them, having taken up Paul, led him by night into Antipatris.

32. The following day, having left the horsemen to depart with him, they returned into the camp.

33. Who, having entered into Caesarea and having delivered the letter to the governor, also presented Paul to him.

34. Having read *it* and having inquired from what province he is, and having learned that *he is* from Cilicia,

35. He said, “I will hear you, when your accusers also should be present,” having ordered him to be guarded in the Praetorium of Herod.

Chapter 24

1. After five days the high priest Ananias came down with certain elders and a speaker, a certain Tertullus, who *all* laid out to the governor *the charges* against Paul.

ACTS 24

2. His having been called, Tertullus began to bring charges, saying, "Obtaining much peace through you, and reforms taking place for this nation through your foresight,
3. "In every way and in every place we accept *these things*, noble Felix, with all gratitude;
4. "That I may not further weary you, I encourage you to hear us briefly by your kindness.
5. "For having found this man a pest and stirring up dissension to all the Jews over the inhabited earth, a leader of the heresy of the Nazarenes,
6. "Who also tried to profane the temple; whom also we took into custody;
7. ¹
8. "From whom you will be able, having inquired into these things, to know of what we charge him."
9. The Jews also joined in attacking *him*, affirming these things to be thus.
10. Paul answered, the governor having nodded to him to speak, "For many years your being a judge of this nation, being confident, I gladly make my defense to the things concerning me.
11. "Your being able to understand that it is not more than twelve days since I went up into Jerusalem to worship.
12. "And neither in the temple did they find me arguing or making a disturbance of a crowd, nor in the synagogue, nor around the city,
13. "Nor are they able to bring proof to you about the things of which they now accuse me.
14. "But this I confess to you, that according to the Way which they call heresy, thus I serve the God of the fathers, believing all which *is* according to the law and the things written in the prophets;
15. "Having hope unto God, which they themselves also hold, *that* there is going to be a resurrection of both righteous and unrighteous.
16. "In this I also engage, to have a clear conscience toward God and men through all.
17. "After many years to make charitable gifts unto my nation, I arrived also with gifts.
18. "In which they found me purified in the temple, not with a crowd, nor with an uproar;
19. "But certain Jews from Asia, who were needing to be present before you and to bring a charge if they would have anything against me.
20. "Or these, let them speak what wrong they found, my having stood before the Sanhedrin.
21. "Or about this one statement which I cried out standing among them that,

¹ Some later manuscripts add a portion spanning the end of verse 6 through the beginning of verse 8.

ACTS 24

‘For *the* resurrection of *the* dead I am judged before you today!’”

22. But Felix put them off, knowing more accurately the things concerning the Way, having said, “When Lysias, the chiliarch, should come down, I will decide the things according to you,”

23. Having arranged for the centurion to keep Paul, but to have relief, and to hinder none of his own *people* to serve him.

24. After certain days, Felix, having arrived with Drusilla, his own wife, being a Jewess, sent for Paul and heard from him concerning the faith into Christ Jesus.

25. His discussing about righteousness and self-control and the coming judgment, Felix, having become fearful, answered, “Go for the present; having found time, I will call you back.”

26. At the same time also hoping that money will be given to him by Paul. Therefore, calling him back more often, he was conversing with him.

27. Two years having been completed, Felix gave succession to Porcius Festus. Wanting to do a favor to the Jews, Felix left Paul bound.

Chapter 25

1. Then Festus, having arrived at the province, after three days went up into Jerusalem from Caesarea.

2. The high priests and the leaders of the Jews, having informed him against Paul, were also exhorting him.

3. Asking a favor against him, that he might summon him unto Jerusalem, setting an ambush to kill him along the way.

4. Then Festus answered to keep Paul into Caesarea, *as* he was going to leave quickly.

5. Then he says, “The able¹ ones among you, having gone down, if there is anything out of place in the man, let them charge him.”

6. Having spent not many days among them, eight or ten, having gone down into Caesarea, the following day, sitting upon the judgment seat, he ordered Paul to be brought.

7. His having come, the Jews come down from Jerusalem surrounded him, also bringing many serious charges which they were not able to prove.

8. Paul, responding, *said* that, “Neither unto the law of the Jews nor unto the temple, nor unto Caesar did I do anything wrong.”

9. But Festus, wanting to extend a favor to the Jews, having answered, said to Paul, “Do you want to go up into Jerusalem, there to be judged before me concerning these things?”

¹ Or, “leading,” or “influential.”

ACTS 25

10. But Paul said, "I am standing at Caesar's judgment seat, where it is required for me to be judged. I did no wrong to the Jews, as also you very well know.

11. "If, then, I do wrong and have practiced anything worthy of death, I do not decline to die; but if there is nothing to what they accuse me of, no one is able to give me up to them. I appeal to Caesar."

12. Then Festus, having conversed with the council, answered, "You have appealed to Caesar; before Caesar you will go."

13. Certain days having passed, Agrippa the king and Bernice arrived into Caesarea, having greeted Festus.

14. As they were spending many days there, Festus referred to the king the things regarding Paul, saying, "A certain man is left a prisoner from Felix,

15. "Concerning whom, my having come into Jerusalem, the high priests and the elders informed, asking judgment against him.

16. "To whom I answered that it is not a practice of Romans to give up any man before the one being charged may have the accusers face to face, *that* he might take an opportunity for a defense concerning the accusation.

17. "Their having assembled here, therefore, not having made a delay, having sat in order upon the judgment seat, I ordered the man to be brought.

18. "Concerning whom, the accusers having stood up, not one wicked charge were they bringing which I was expecting.

19. "But they were having certain questions with him about their own religion, and about a certain dead Jesus, Whom Paul was alleging to live.

20. "Being puzzled about investigation of these things, I was asking if he would want to go into Jerusalem, there to be judged concerning these things.

21. "But Paul having appealed *for* him to be kept in custody unto the decision of the Augustus,¹ I gave order to keep him until I might send him to Caesar."

22. Agrippa *said* to Festus, "I was wishing also to hear the man myself." "Tomorrow," he said, "You will hear him."

23. Then, on the following day, Agrippa and Bernice having come with much pomp, and having entered into the auditorium with the chiliarchs and prominent men of the city, and Festus having given order, Paul was brought.

24. And Festus said, "King Agrippa and all the men present with us, behold this one concerning whom all the crowd of the Jews appealed to me both in Jerusalem and here, shouting for him to live any longer not to be necessary.

25. "But I found him to have practiced nothing worthy of death; but this one having called upon the Augustus, I chose to send *him*.

26. "Concerning whom I have nothing definite to write to the lord; therefore I brought him before you and especially before you, King Agrippa, so that the

¹ "Augustus" is a descriptive title, not a name, meaning "Revered one," used of the Roman emperor.

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examination having taken place, I may have something to write.

27. "For to me it seems unreasonable, sending a prisoner, not also to indicate the charges against him."

Chapter 26

1. Agrippa said to Paul, "It is permitted for you to speak for yourself." Then Paul, having extended the hand, was defending himself:

2. "Concerning all of which I am charged by *the Jews*, King Agrippa, I have considered myself blessed, being about to defend myself before you today;

3. "Especially, all the things according to Jewish customs and questions being known to you, therefore I beg *you* to hear me patiently.

4. "My manner of life from youth, from *the* beginning, having come about in my nation and in Jerusalem, all the Jews know.

5. "Knowing me before, from the beginning, if they be willing to testify, that according to the strictest sect of our religion I lived a Pharisee;

6. "And now for the hope of a promise having come from God unto our fathers I stand being judged.

7. "Unto which our twelve tribes, serving in earnestness night and day, hope to attain, concerning which hope I am charged by *the Jews*, O king.

8. "Why is it judged incredible by you¹ if God raises *the* dead?"

9. "I, then, thought to myself *for* it to be necessary to carry out many things in opposition to the name of Jesus the Nazarene.

10. "Which I also did in Jerusalem and many of the saints I locked up in prison, having received authority from the high priests; their being put to death, I cast my ballot *against them*.

11. "And often punishing them at all the synagogues, I was compelling *them* to blaspheme, being much enraged with them; I was persecuting *them* even into outside cities.

12. "*Involved* in which, going into Damascus with authority and commission of the high priests,

13. "At midday along the way I saw, O king, a heavenly light more brilliant than the sun having shone around me and the ones going with me.

14. "All of us having fallen unto the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you persecute Me? It is hard for you to kick at the goads.'

15. "I said, 'Who are you, Lord?' The Lord said, 'I am Jesus, whom you persecute.

16. "'But arise and stand upon your feet; for this reason I appeared to you, to

¹ "You" here is plural. Paul has apparently turned to address the crowd.

ACTS 26

take you in hand a servant and a witness of the things you saw, and of the things *in which* I will be seen by you,

17. “Taking you out from the people and from the Gentiles, unto whom I send you,

18. “To open their eyes to turn from darkness into light and *from* the authority of Satan to God, *for* them to receive forgiveness of sins and an allotment among the ones sanctified by faith into Me.’

19. “So then, King Agrippa, I did not become disobedient to the heavenly vision,

20. “But I was telling the ones in Damascus first, and Jerusalem, and all the area of the Jews, and the Gentiles, to repent and turn to God, practicing works worthy of repentance.

21. “On account of these things Jews, having seized me in the temple, were trying to put *me* to death.

22. “Having obtained aid from God, I stand witnessing nothing else until this day to small and great, saying the things which the prophets and Moses said *are* going to happen.

23. “Whether *there will be* a suffering Christ, whether first from a resurrection of *the* dead, a light is going to be declared to the people and to the Gentiles.”

24. His speaking these things in defense, Festus said with a great voice, “You are mad, Paul! Your much learning turns you to madness!”

25. But Paul says, “I am not mad, noble Festus, but I speak plainly words of truth and soundness.

26. “For the king understands about these things concerning which also I speak boldly, for I am persuaded of these things not to escape his notice, for this is not done in a corner.

27. “Do you believe, King Agrippa, the prophets? I know that you believe.”

28. Agrippa *replied* to Paul, “In a little while you persuade me to be¹ a Christian.”

29. Paul *said*, “I pray to God even in a little while and² in a great while, not only you, but also all the ones hearing me today to become such like as I also am, except for these bonds.”

30. The king arose, and the governor and Bernice and the ones sitting with them,

31. And having withdrawn, they were talking to each other, saying that, “This man practices nothing worthy of death or bonds.”

32. Agrippa said to Festus, “This man was could have been set free, if he had not appealed to Caesar.”

¹ Literally, “make.”

² “even...and” might also be “whether...or”

ACTS

Chapter 27

1. As it was decided for us to sail into Italy, they were handing over Paul and certain other prisoners to a centurion, by name Julius, of *the* Augustus cohort,
2. Having embarked by an Adramyttian ship, going to sail into places of Asia, we were carried *out to sea*, Aristarchus, a Macedonian of Thessalonica, being with us.
3. On another *day* we landed into Sidon. Julius, having treated Paul kindly, entrusted *him* to friends, having gone to receive care.
4. From there, having set sail, we sailed in the lee of Cyprus, because of the wind to be contrary.
5. Having sailed through the sea around Cilicia and Pamphylia, we went down into Myra of Lycia.
6. And there, the centurion having found an Alexandrian ship to Italy, he put us into it.
7. Sailing slowly in a number of days, and with difficulty coming against Knidus, the wind not allowing us *to continue*, we sailed by Crete by Salmone.
8. With difficulty sailing past it, we came into a certain place being called Good Harbors, near to which was *the* city Lasea.
9. Considerable time having elapsed, and sailing being already dangerous because of the fast even to be already past, Paul was giving advice,
10. Saying to them, "Men, I see that the voyage is going to be with injury and much loss, not only of the cargo and the ship, but also our souls."
11. But the centurion was being persuaded more by the helmsman and the captain than by the things being said by Paul.
12. The harbor being unsuitable for passing the winter, the majority made a determination to put to sea from there, if somehow they might be able, having arrived unto Phoenix, a harbor of Crete facing southwest and northwest, to pass the winter.
13. A south wind having blown gently, having supposed to have obtained *their* purpose, having taken up *the anchor*, they were sailing near to Crete.
14. After not much *time*, a tempestuous wind came up against it¹, the one being called Euraquilon.
15. The ship having been caught and not being able to withstand the wind, having given up, we were being borne along.
16. Having run under the lee of a certain small island being called Cauda, we barely had strength to gain control of the skiff.
17. Which having taken up, they were undergirding the ship with supports. Fearing they might be thrown aground into the Syrtis², having released the

¹ i.e., against Crete.

² A group of sandbars off the coast of Libya.

ACTS 27

gear, they were thus being borne.

18. Our being violently storm-tossed, they were doing a jettison *of the cargo* the next *day*.

19. And on the third *day* they threw the gear of the ship *overboard* with their own hands.

20. Neither sun nor stars appearing for many days, no small wintry weather pressing, finally all hope of us to be saved was being taken away.

21. There being much want of food, then Paul, standing in the midst of them, said, "O men, it was necessary, having been obedient to me, not to sail from Crete, to suffer this violence and loss.

22. "And now I exhort you to cheer up, for there will not be loss of a soul from you, except the ship.

23. "For this night an angel of God stood by me, Whose I am, and Whom I serve,

24. "Saying, 'Do not fear, Paul; you must stand before Caesar, and behold, God has given you all the ones sailing with you.'

25. "Therefore cheer up, men, for I believe God that thus it will be according to the way it has been told to me.

26. "But it is necessary for us to be shipwrecked at a certain island."

27. As the fourteenth night came, our being borne in the Adriatic, at *the* middle of the night the sailors were suspecting a certain island to be approaching them.

28. And having taken soundings, they found *the depth* twenty fathoms.

Having gone on a short distance, and again having taken soundings, they found *the depth* fifteen fathoms.

29. Fearing we might be shipwrecked on rough places, having thrown out four anchors from the stern, they were praying for day to come.

30. The sailors seeking to flee from the ship and unshackling the skiff into the sea, *they were making* a pretense as if they were going to put out anchors from the bow.

31. Paul said to the centurion and the soldiers, "Unless these remain in the ship, you are not able to be saved."

32. Then the soldiers cut loose the ropes of the skiff, and allowed it to fall away.

33. Until the day was going to appear, Paul was encouraging them all to take food, saying, "Fourteen days today, waiting, you continue without food, having taken nothing.

34. "Therefore I encourage you to take food, for this is for your salvation, for not one hair from your head will perish."

35. Having said these things and having taken bread, he gave thanks to God before all and having broken *it*, he began to eat.

ACTS 27

36. All having become cheered up, they also took food.
37. We were all two hundred seventy-six souls in the ship.
38. Having been satisfied with food, they were lightening the ship, casting out the grain into the sea.
39. When day came they were not recognizing the land, but they were observing a certain cove having a beach, into which they were deliberating whether they might be able to drive the ship.
40. And having released the anchors, they were allowing *them to fall* into the sea, at the same time having loosened the rudder ropes, and having raised the foresail to the blowing *wind*, they were coming into the beach.
41. But having fallen into a place between seas, they brought the ship to shore, and the bow having stuck, it remained still, but the stern was being broken up by the force *of the waves*.
42. The intent of the soldiers was that they would kill the prisoners that any might not escape, having swum away;
43. But the centurion, desiring to save Paul, prevented them from *their* purpose. He ordered the ones being able to dive into the sea first, having gone forth to be upon the land,
44. And the rest upon boards, upon certain things from the ship. And thus it came about for all to be saved upon the land.

Chapter 28

1. And having been saved, then we discovered that the island is called Melita.
2. The natives¹ were showing us uncommon kindness, for having kindled a fire because of the present rain and cold, they received us all.
3. Paul, having gathered a lot of firewood and having placed *it* on the fire, a viper, having come out of the heat, fastened to his hand.
4. As the natives¹ saw the creature hanging from his hand, they were saying to each other, "This man is no doubt a murderer whom, having been saved from the sea, justice did not permit to live."
5. Then, having shaken off the creature into the fire, he suffered no harm.
6. But they were anticipating he was going to be swollen² or suddenly to fall dead. After much anticipating by them, and marveling *at* nothing untoward happening to him, having changed their minds, they were saying him to be a god.
7. In the surroundings of that place were lands of the leading man of the island, by name Publius, who, having received us, entertained us kindly three days.

¹ Literally, "Barbarians."

² Or, "to be feverish..."

ACTS 28

8. It came about *that* the father of Publius *was* being compelled to lie down with fever and dysentery, to whom Paul having entered and prayed, having laid hands upon him, healed him.

9. This having happened, the rest of the ones in the island having ailments were coming forward and being healed.

10. Who also rewarded us with many honors, and putting out to sea, they gave *us* things toward *our* needs.

11. After three months we set sail in an Alexandrian ship *which had* wintered in the island, marked with *the* twins¹.

12. And having landed into Syracuse, we remained three days.

13. From where, having gone around, we arrived unto Rhegium, and after one day *the* south wind having come up, we came unto Potiolus the second day,

14. Where, having found brethren, we were invited to remain with them seven days; and thus we came unto Rome.

15. And there the brethren, having heard the things about us, came into a meeting with us as far as *the* forum² of Appia and Three Inns. Seeing whom, Paul, having given thanks to God, took courage.

16. When we entered into Rome, Paul was trusted to remain by himself with the soldier guarding him.

17. It happened after three days *that* he convened the ones being first³ of the Jews. Their coming together, he was saying to them, "Men, brethren, I, having done nothing against the people or the customs of the fathers, bound from Jerusalem, was given over into the hands of the Romans.

18. Who, having examined me, wanted to free *me* because of no charge *worthy* of death to be in me.

19. "But the Jews disputing, I was compelled to appeal to Caesar, not as having anything to charge the nation.

20. "So then for this reason I called you: to see and to talk, for on account of the hope of Israel, I wear this chain."

21. They said to him, "We did not receive documents about you from Judea, nor, having come, did any of the brethren report or speak anything evil about you.

22. But we are resolved to hear from you what you think, for it is known to us concerning this sect that it is spoken against everywhere."

23. Having arranged a day for him, many came to him into the lodging, to whom he was expounding, proclaiming the kingdom of God, persuading them about Jesus from both the law of Moses and the prophets, from morning until evening.

¹ "Dioscouri," or "heavenly twins," a name for Castor and Pollux, sons of Zeus.

² Or, "market place."

³ First in importance, i.e., the leaders.

ACTS 28

24. And *some* were being persuaded by the things being said, but others were disbelieving.

25. Being unable to agree with each other, they were departing, Paul having said one word, that, "Well the Holy Spirit spoke through Isaiah the prophet to your fathers,

26. "Saying, 'Go to this people and say, "Hearing you will hear and not understand; and seeing you will see and not behold,"

27. "'For the heart of this people has become dull, and the ears hardly heard, and they closed their eyes, lest they should see with the eyes and should hear with the ears and should understand with the heart and should turn back and I will heal them.'

28. "Then let it be known to you that this salvation was sent by God to the Gentiles; they will also listen."

29. [*This verse is not included in manuscripts prior to the tenth century, and has therefore been omitted.*]

30. He remained two whole years in his own rented house, and he was receiving all the ones coming in to him,

31. Preaching the kingdom of God and teaching the things about the Lord Jesus Christ with all boldness, without interference.

ROMANS

Chapter 1

1. Paul, bondservant of Christ Jesus, a called apostle, separated unto *the* gospel of God,
2. Which He promised before through His prophets in Holy Scriptures,
3. Concerning His Son, having come from *the* seed of David according to *the* flesh,
4. The One having been determined *the* Son of God in power, according to *the* Spirit of holiness, from *the* resurrection of *the* dead, Jesus Christ our Lord.
5. Through Whom we received grace and apostleship unto obedience of faith among all the nations¹ for His name's sake.
6. Among whom you are also *the* called of Jesus Christ.
7. To all the ones being in Rome, beloved of God, called saints, grace to you and peace from God our Father and *the* Lord Jesus Christ.
8. First, I give thanks to my God through Jesus Christ for all of you that your faith is declared in the whole world.
9. For God, Whom I serve in my spirit in the gospel of His Son, is my witness, how that unceasingly I make mention of you,
10. Always upon my prayers asking if somehow now at last I will be successful in the will of God to come to you.
11. For I long to see you, that I might impart a spiritual gift to you, for you to be strengthened.
12. That is, to be encouraged among you through the faith in one another, yours and mine.
13. I do not want you to be ignorant, brethren, that many times I proposed to come to you, and was hindered until now, that I might have some fruit also among you, just as also among the rest of the Gentiles.
14. I am a debtor to both Greeks and Barbarians, to wise and foolish.
15. Thus, my willingness to preach the gospel to you, the ones in Rome, also.
16. For I am not ashamed of the gospel, for it is *the* power of God unto salvation to every one believing, Jew first, and also Greek.
17. For *the* righteousness of God is revealed in it from faith unto faith, just as it has been written: "But the righteous will live from faith."
18. For *the* wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, the ones restraining the truth in unrighteousness.
19. Because what is known of God is manifest in them, for God manifested *it* to them.
20. For His unseen things from the creation of *the* world, being understood, are perceived by the *things* made, His eternal power and divinity, for them to

¹ Or, "Gentiles."

ROMANS 1

be inexcusable.

21. Therefore, having known God, they did not glorify *Him* as God, or give thanks, but became worthless in their reasoning and their senseless heart was darkened.

22. Pretending to be wise, they were foolish,

23. And changed the glory of the incorruptible God in a likeness of an image of corruptible man and flying creatures and four-footed *animals* and reptiles.

24. Therefore God gave them over in the lusts of their hearts unto impurity, to dishonor their bodies among them.

25. Who transformed the truth of God in the lie, and worshiped and served the created rather than the One having created, Who is blessed unto the ages, Amen.

26. Therefore God gave them over unto passions of dishonor, for their females changed the natural function into that contrary to nature.

27. Likewise also the males, having discarded the natural function of the female, burned in their passion unto each other, males in males working indecency and receiving in themselves the necessary recompense of their error.

28. And just as they did not see fit to hold God in full knowledge, God gave them over unto a reprobate mind, to do the things not fitting.

29. Filled with all unrighteousness, wickedness, greed, vileness,¹ filled with envy, murder, strife, deceit, malice; gossips,

30. Slanderers, hated of God, wanton, overbearing, braggarts, inventors of bad things, disobedient to parents,

31. Void of understanding, covenant breakers, heartless, merciless.

32. Who, having fully known the decree of God, that the ones practicing such things are worthy of death, not only do them, but also give consent to the ones practicing *them*.

Chapter 2

1. Therefore you are without excuse, O man, every one judging. For in that which you judge another, you condemn yourself, for you, the one judging, practice the same things.

2. Moreover, we know that the judgment of God is rightly² *assessed* upon those practicing such things.

3. But do you suppose this, O man, the one judging, practicing and doing

¹ Literally, "badness."

² "According to truth."

ROMANS 2

these things, that you will escape the judgment of God?

4. Or do you think lightly of the riches of His kindness and forbearance and longsuffering, being ignorant that the kindness of God leads you into repentance?

5. But according to your hardness and unrepentant heart you store up for yourself wrath in a day of wrath and revelation of *the* righteous judgment of God,

6. Who will recompense to each according to his works.

7. To the ones seeking glory and honor and incorruption according to patience of good work, eternal life.

8. But to the ones also being disobedient to the truth from selfishness, obeying unrighteousness, wrath and anger;

9. Tribulation and distress to every soul of man accomplishing evil, of *the* Jew first, also *the* Greek.

10. But glory and honor and peace to every one working the good, to *the* Jew first, also *the* Greek.

11. For there is not partiality with God;

12. For as many as sinned without law, without law they will also perish. And as many as sinned in *the* law, through *the* law they will be judged.

13. For not the hearers of *the* law *are* righteous with God, but the doers of *the* law will be justified.

14. For when Gentiles, not having *the* law, by nature do the things of the law, these not having *the* law are a law to themselves;

15. Who show the work of the law written in their hearts, their¹ conscience bearing witness of them, and one with another their¹ thoughts accusing or else excusing *them*,

16. In a day when God judges the hidden things of men according to my gospel through Christ Jesus.

17. But if you are named “Jew,” and rely upon law and boast in God,

18. and know *His* will and examine the differing things, being instructed from the law,

19. You have persuaded yourself to be a guide of the blind, the light of the ones in darkness,

20. An instructor of foolish ones, teacher of immature ones, having the form of knowledge and the truth in the law,

21. The one therefore teaching another, do you not teach yourself? The one preaching not to steal, do you steal?

22. The one saying not to commit adultery, do you commit adultery? The one abominating idols, do you commit sacrilege?

¹ Literally, “the.”

ROMANS 2

23. You who boast in law, through the transgression of the law, do you dishonor God?
24. For the name of God is blasphemed among the nations¹ because of you, just as it has been written.
25. For circumcision is of benefit if you practice the law; but if you should be a transgressor of law, your circumcision has become uncircumcision.
26. If, therefore, the uncircumcised preserves the ordinances of the law, will not his uncircumcision be counted unto circumcision?
27. And the uncircumcision from nature, completing the law, will judge you, through *the letter of the law*, and circumcision, a transgressor of law.
28. For not the one in *what is* manifest is a Jew, neither the circumcision in *what is* manifest in flesh.
29. But the one in the hidden things *is* a Jew, and circumcision of heart in spirit, not letter; whose praise *is* not from men, but from God.

Chapter 3

1. What, then, is special² about the Jew? Or what *is* the benefit of circumcision?
2. Much every way. First, that they were entrusted with the oracles of God.
3. For what? If some did not believe, their unbelief will not nullify the faith of God, *will it*?
4. May it not be! Let God become true, and every man a liar. Just as it has been written: "That You may be justified in your words and will conquer in Your judgment!"³
5. But if our unrighteousness commends *the* righteousness of God, what will we say? God, the One bringing wrath, *is* not unrighteous, is He? I speak as a man.
6. May it not be! Otherwise, how will God judge the world?
7. If the truth of God abounded in my lie unto His glory, then why am I still also judged as a sinner?
8. And not, just as we are slandered, and just as certain ones claim for us to say, "Let us do bad things, that good things might come." Their condemnation is right.
9. What then? Are we better? Not at all. For we charged before, *both* Jews and Greeks, all to be under sin.
10. Just as it has been written that there is no *one* righteous, not even one.
11. There is not one understanding, there is not one seeking God.

¹ Or, "Gentiles."

² Literally, "abundant."

³ Literally, "to be judged."

ROMANS 3

12. All turned aside; they became worthless all at once; there is not one doing kindness, there is not even one.

13. Their throat *is* an opened grave; with their tongues they were dealing treacherously; poison of asps *is* under their lips.

14. Whose mouth is full of a curse and bitterness;

15. Their feet *are* swift to shed blood;

16. Destruction and misery *are* in their ways;

17. And the way of peace they did not know;

18. The fear of God is not before their eyes.

19. We know that whatever the law says, it speaks to the ones in the law, that every mouth might be stopped, and all the world might become accountable to God.

20. Therefore, from works of law all flesh will not be justified before Him, for through law *comes* full knowledge of sin.

21. But now without law, *the* righteousness of God has been manifested, being witnessed under the law and the prophets,

22. *The* righteousness of God through faith of Jesus Christ unto all the ones believing, for there is not a distinction,

23. For all sinned and fall short of the glory of God;

24. Being justified as a gift by His grace through the redemption *that is* in Christ Jesus,

25. Whom God set up a propitiation through faith¹ in His blood unto a pointing out of His righteousness through the remission of the prior sins

26. In the forbearance of God, to show His righteousness in the present time, so that He might be just, and justifying the one from faith of Jesus.

27. Where then *is* boasting? It was excluded. Through what sort of law? Of works? No, but through a law of faith.

28. For we reckon a man to be justified by faith without works of law.

29. Or *is* God of Jews only? *Is He* not of Gentiles also? Yes, also of Gentiles,

30. If indeed God *is* One, Who justifies *the* circumcision from faith and *the* uncircumcision through the faith.

31. Do we therefore nullify the law through the faith? May it not be! Rather, we confirm *the* law.

Chapter 4

1. What then will we say Abraham to have found, our forefather according to *the* flesh?

2. For if Abraham was justified from works, he may boast,² but not before

¹ Some manuscripts have "the faith."

² Literally, "he has a boast."

ROMANS 4

God.

3. For what does the Scripture say? "Abraham believed God, and it was reckoned to him unto righteousness."

4. And to the one working, the wage is not reckoned according to grace, but according to obligation.

5. But to the one not working, but believing upon the One justifying the ungodly, his faith is reckoned unto righteousness.

6. Just as also David declares the blessing of the man to whom God reckons righteousness without works:

7. "Blessed *are those* whose lawless acts were forgiven and whose sins were covered;

8. Blessed *is the* man whose sin *the* Lord may not count."

9. *Is* this blessing upon the circumcision, or upon the uncircumcision? For we say, "Faith was reckoned to Abraham unto righteousness."

10. How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received *the* sign of circumcision, a seal of the righteousness of the faith *he had* in uncircumcision, for him to be a father of all the ones believing through uncircumcision, for righteousness to be reckoned to them;

12. And a father of circumcision to the ones not from circumcision only, but also the ones going in the footsteps of the faith of our father Abraham in uncircumcision,

13. For the promise to Abraham or his seed was not through law, *for* him to be heir of *the* world, but through righteousness of faith.

14. For if the ones from law *are* heirs, the faith has been voided and the promise has been nullified.

15. For the law brings about wrath, but where *there* is no law, neither *is there* transgression.

16. Therefore *it is* from faith, that *it might be* according to grace, *for* the promise to be sure to all the seed, not only to the one from law, but also to the one from faith of Abraham, who is father of us all.

17. Just as it has been written that, "A father of many nations I have placed you," before Whom he believed, God, the One making the dead alive, and calling the things not being, as being.

18. Who with hope upon hope believed¹, so as to become a father of many nations according to the message, "Thus will be your seed."

19. And not having been weak as to faith, he considered his own body, already dead², being a hundred years old, and the deadness of the womb of

¹ Or, perhaps, "Against hope believed on hope," as KJV.

² i.e., From the standpoint of reproductive ability.

ROMANS 4

Sarah,

20. He did not doubt with unbelief the promise of God, but strengthened *his* faith, having given glory to God,

21. And having been fully assured that what He promised, He is also able to do;

22. Therefore it was reckoned to him unto righteousness.

23. But it was not written only for him, that it was reckoned to him,

24. But for us also, to whom it is going to be reckoned, the ones believing upon the One having raised Jesus our Lord from the dead.

25. Who was delivered for our trespasses and raised for our justification.

Chapter 5

1. Therefore, having been justified from faith, we have peace with God through our Lord Jesus Christ.

2. Through Whom also we have had access¹ into this grace in which we stand, and boast upon *our* hope of the glory of God.

3. And not only *this*, but we also boast in tribulations, knowing that tribulation brings about patience,

4. And patience, proven character, and proven character, hope.

5. And hope does not make ashamed, because the love of God has been poured forth in our hearts through *the* Holy Spirit, the One having been given to us.

6. For our yet being without strength, at the proper time Christ died for *the* ungodly.

7. For scarcely for a righteous *man* one will die; yet for the good *man* someone may even dare to die.

8. But God commends His own love unto us because, our yet being sinners, Christ died for us.

9. Much more, therefore, having been justified now in His blood, we will be saved from the wrath through Him.

10. For if, being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved in His life;

11. And not only *that*, but also boasting in God through our Lord Jesus Christ, through Whom we now received the reconciliation.

12. Therefore, just as through one man sin came into the world, and through sin, death, in the same way death passed into all men, because all sinned.

13. For until *the* law sin was in *the* world, but sin is not charged, *there* not

¹ Some manuscripts insert "by the faith," or "in the faith" here.

ROMANS 5

being a law.

14. But death reigned from Adam until Moses, even upon the ones not having sinned with the likeness of the offense of Adam, who is a type of the One coming.

15. But the gift of grace¹ is not like the transgression; for if by the transgression of the one the many died, much more the grace of God and the gift in grace by the one Man, Jesus Christ, abounded unto the many.

16. And the gift *is* not as *the result of* the one having sinned; for the judgment from one *led* into condemnation, but the gift of grace¹ from many offenses *led* into justification.

17. For if by the one's offense, death reigned through the one, much more the ones receiving the abundance of grace and the gift of righteousness will reign in life through the One, Jesus Christ.

18. Therefore as through one transgression, condemnation *came* unto all men, thus also through one righteous act, justification of life *came* unto all men.

19. For just as through the disobedience of the one man, the many were placed sinners, thus also through the obedience of the One, the many will be placed righteous.

20. *The* law came in that the offense might abound; but where sin abounded, grace abounded more and more,

21. In order that just as sin reigned in death, thus also grace might reign through righteousness into eternal life, through Jesus Christ our Lord.

Chapter 6

1. What will we say therefore? Let us continue with sin that grace might abound?

2. May it not happen! We who died to sin, how will we still live in it?

3. Or are you ignorant that we who were baptized into Christ Jesus were baptized into His death?

4. Therefore we were buried with Him through baptism into death, so that just as Christ was raised from *the* dead through the glory of the Father, thus also we might walk in newness of life.

5. For if we have become united together by the likeness of His death, then we will also be *united together by the likeness* of the resurrection.

6. Knowing this, that our old man was crucified with *Him* in order that the body of sin might be destroyed, for us no longer to be in bondage to sin.

7. For the one having died has been set free² from sin.

¹ "gift of grace" is Greek χάρισμα, used elsewhere for spiritual gifts.

² Literally, "justified."

ROMANS 6

8. If we died with Christ, we believe that we will also live with Him,
9. Knowing that Christ, having been raised from *the* dead, dies no more; death no longer rules over Him.
10. For that He died, He died to sin once for all. But that He lives, He lives to God.
11. Thus also you reckon yourselves dead to sin, but living to God in Christ Jesus.
12. Therefore do not let sin reign in your mortal bodies, to obey its lusts.
13. And do not present your members *as* implements of unrighteousness to sin, but present yourselves to God as living from *the* dead, and your members *as* implements of righteousness to God.
14. For sin will not rule over you, for you are not under law, but under grace.
15. What then? "Let us sin, because we are not under law but under grace"? May it not happen!
16. Do you not know that to whom you present yourselves bondservants unto obedience, you are bondservants to whom you obey, whether of sin unto death, or of obedience unto righteousness?
17. But thanks to God, that *when* you were bondservants of sin, you obeyed from *the* heart *the* form of teaching unto which you were delivered.
18. Having been freed from sin, you were brought into bondage to righteousness.
19. I speak humanly because of the weakness of your flesh. For just as you presented your members bound to uncleanness and lawlessness, unto lawlessness, thus now present your members bound to righteousness unto sanctification.
20. For when you were bondservants of sin, you were free as to righteousness.
21. Therefore what fruit were you having then from that of which now you are ashamed? For the end of those things *is* death.
22. But now, having been freed from sin *and* having been bound to God, you have your fruit unto sanctification, the end *of which is* life eternal.
23. For the wages of sin *is* death, but the gift¹ of God *is* life eternal in Christ Jesus our Lord.

Chapter 7

1. Or are you ignorant, brethren (for I speak to *those* knowing the law), that the law rules over man for whatever time he lives?
2. For the married woman with a living husband has been bound by law. But

¹ Greek *χάρισμα*, elsewhere used of spiritual gifts.

ROMANS 7

if the husband should die, she is free from the law of the husband.

3. So then, *her* husband living, she will be considered an adulteress if she becomes *married* to another man. But if the husband dies, she is free from the law, so she will not be an adulteress, having become *married* to another man.

4. So then, my brethren, you also were put to death as to the law through the body of Christ, for you to become *married* to another, the One having been raised from the dead, in order that we might bear fruit to God.

5. For when we were in the flesh, the passions of sins, which were through the law, were working in our members to bear fruit to death.

6. But now we were released from the law, having died in *that* in which we were being held, for us to serve in newness of *the spirit of the law* and not in oldness of *the letter*.

7. What then will we say? *Is* the law sin? May it not be! But I did not know sin except through law. For I had not known lust, except the law was saying, "You will not covet¹."

8. But sin, having taken a foothold through the commandment, brought about in me every *kind of* lust. For without law, sin is dead.

9. I was living without law once; but the commandment having come, sin revived.

10. I died, and the commandment unto life, this was found to me unto death.

11. For sin, having taken a foothold through the commandment, deceived me and through it put *me* to death.

12. So then the law *is* holy and the commandment holy and righteous and good.

13. Therefore did the good thing² become death to me? May it not be! But sin, that it might appear sin, bringing about death to me through the good thing, that sin might become exceedingly sinful through the commandment.

14. For we know that the law is spiritual, but I am fleshly, sold under sin.

15. For that which I do, I do not know. For that which I want, this I do not practice; but what I hate, this I do.

16. But if what I do not want, this I do, I agree with the law, that *it is* good.

17. Moreover, now I no longer work at it, but the sin dwelling in me.

18. For I know that good does not dwell in me, that is in my flesh, for to desire is present with me, but to work the good *is* not.

19. For I do not do *the* good which I want, but *the* wrong which I do not want, this I practice.

20. If I do that which I do not want *to*, I no longer work at it, but the sin dwelling in me.

21. So then, I find the law that the bad is present with me, the one wanting to

¹ Or, "lust."

² i.e., the law.

ROMANS 7

do the good.

22. For I rejoice together with the law of God according to the inner man;

23. But I see another law in my members, warring against the law of my mind, and taking me prisoner in the law of sin, the one being in my members.

24. I *am* a wretched man! Who will rescue me from the body of this death?

25. Thanks to God through Jesus Christ our Lord! So then I myself with the mind serve *the* law of God but with the flesh a law of sin.

Chapter 8

1. So then *there is* now no condemnation to the ones in Christ Jesus.¹

2. For the law of the Spirit of life in Christ Jesus set you free from the law of sin and death.

3. For what the law *was* unable *to do* in its being weak through the flesh, God, having sent His own Son in a likeness of flesh of sin and for sin, condemned sin in the flesh.

4. That the justification of the law might be filled in us, the ones not walking according to *the* flesh, but according to *the* spirit.

5. For the ones being according to flesh, think about the things of the flesh, but the ones according to spirit, the things of the spirit.

6. For the mind of the flesh *is* death; but the mind of the spirit *is* life and peace.

7. Therefore the mind of the flesh *is* enmity unto God, for it is not subjected to the law of God, neither is it able *to be*.

8. Moreover, the ones being in *the* flesh are not able to please God.

9. But you are not in *the* flesh but in *the* spirit, if *the* Spirit of God dwells in you. But if one does not have *the* Spirit of Christ, this one is not His.

10. Moreover, if Christ *is* in you, the body is dead through sin, but the spirit *is* life through righteousness.

11. And if the Spirit of the One having raised Jesus from *the* dead lives in you, the One having raised Christ from *the* dead will also make your mortal bodies alive through His indwelling Spirit in you.

12. So then, brethren, we are obligated, not to the flesh, to live according to flesh;

13. For if you live according to flesh, you are going to die; but if by spirit you put to death the practices of the body, you will live.

14. For as many as are led by *the* Spirit of God, these are sons of God.

15. For you did not receive a spirit of bondage again unto fear, but you received a spirit of adoption, in which we cry out, "Abba, Father."

¹ Some manuscripts add "walking not according to *the* flesh, but according to *the* spirit."

ROMANS 8

16. For He, the Spirit, witnesses together with our spirit that we are children of God.
17. Moreover, if children, heirs also—heirs of God, joint-heirs of Christ, if we suffer together in order that we might also be glorified together.
18. For I reckon that the sufferings of the present time *are* not worthy of *comparison* with the glory *that is* going to be revealed unto us.
19. For the earnest expectation of the creation anticipates the revelation of the sons of God.
20. For the creation was subjected to futility, not willingly, but through the One having subjected *it*, upon hope
21. That also *it*, the creation, will be set free from the bondage of corruption into the freedom of the glory of the children of God.
22. For we know that all the creation groans together and travails together until now.
23. And not only *that*, but also we, having the first fruits of the Spirit, we also groan in ourselves, anticipating *the* adoption, the redemption of our body.
24. For by hope we were saved. But hope, being seen, is not hope; for what he sees, how does one hope *for it*?
25. But if we hope for that which we do not see, through patience we anticipate *it*.
26. Likewise, the Spirit also comes to the aid of our weakness; for the way we must pray we do not know, but He, the Spirit, intercedes with unutterable groanings.
27. And the One searching the hearts knows what the mind of the Spirit *is*, because He intercedes for the saints according to God.
28. We know that He works all things for good to the ones loving God, to the ones being called according to *His* purpose.
29. Because whom He foreknew, He predetermined also *to be* conformed to the image of His Son, for Him to be *the* Firstborn among many brethren.
30. And whom He predetermined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.
31. What then will we say to these things? If God *is* for us, who *is* against us?
32. Indeed, He Who did not spare His own Son, but surrendered Him for all of us, how will He not also with Him graciously give us all things?
33. Who will bring an accusation against *the* chosen of God? God *is* the One justifying.
34. Who is the One condemning? *It is* Christ, the One having died, but rather, having been raised, Who also is on the right *hand* of God, and Who intercedes for us.
35. Who will separate us from the love of Christ—tribulation, or difficulty, or persecution, or hunger, or nakedness, or danger, or sword?

ROMANS 8

36. Just as it has been written that, “For Your sake we are put to death all the day, we are reckoned as sheep of slaughter.”

37. But in all these things we more than conquer through the One having loved us.

38. For I have been persuaded that neither death, nor life, nor angels, nor rulers, nor things present, nor things coming, nor powers,

39. Nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, the *love* in Christ Jesus our Lord.

Chapter 9

1. I speak truth in Christ, I do not lie, my conscience bearing witness with me in *the* Holy Spirit,

2. That great distress is mine¹ and unceasing grief to my heart.

3. For I was praying to be cursed from Christ for my brethren, my kinsmen according to *the* flesh,

4. Who are Israelites, whose *are* the adoption, and the glory, and the covenants, and the giving of law and the service, and the promises,

5. Whose *are* the fathers, and from whom *came* the Christ according to the flesh, the One being over all, God blessed unto the ages, amen.

6. But not as though the word of God has failed; for not all the ones from Israel, these are Israel.

7. Neither because they are seed of Abraham *are they* all children, but “In Isaac your seed will be called.”

8. That is, not the children of the flesh, these *are* children of God, but the children of the promise are reckoned unto seed.

9. For this *is* the word of promise: “According to this time I will come and there will be a son to Sarah.”

10. And not only *this*, but also Rebekah, having relations from one, our father Isaac,

11. For not yet having been begotten, nor having practiced anything good or evil, that the purpose according to the election of God might remain,

12. Not from works, but from the One calling,² *it* was said to her that “the greater will serve the lesser.”

13. Just as it has been written, “Jacob I loved, but Esau I hated.”

14. What will we say then? There *is* not unrighteousness with God—may it not be!

15. For He says to Moses, “I will show mercy to whom I may show mercy, and I will pity whom I may pity.”

¹ Literally, “to me.”

² Many translations include the first portion of verse 12 in verse 11.

ROMANS 9

16. Then *it is* not of the one wanting, neither of the one running, but of the One showing mercy, of God.

17. For the Scripture says to Pharaoh that, "For this reason I roused you, that I might show in you My power and that My name might be proclaimed in all the earth."¹

18. So He shows mercy to whom He wants, and whom He wants to, He hardens.

19. You will say to me then, "Why does He yet find fault? For who has stood against His intention?"

20. On the contrary, who are you, O man, arguing against God? The thing formed will not say to the one having formed *it*, "Why did you make me thus?"

21. Or does the potter not have authority over² the clay from the same lump to make one vessel unto honor, and another unto dishonor?

22. If God, wanting to show wrath and make known His power, bore in much longsuffering vessels of wrath fitted unto destruction,

23. And in order that He might make known the riches of His glory upon vessels of mercy, which He prepared for glory,

24. Whom also He called, us, not only from *the Jews*, but also from *the Gentiles*,

25. As also He says in Hosea, "I will call the *people who were* not My people, My people, and the *people* not beloved, beloved."

26. And it will be in the place where it was said to them, "You are not My people," there they will be called sons of *the living God*.

27. Isaiah cries concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, the remnant will be saved."

28. For *the word* being completed and being brought to an end, *the Lord* will do *it* upon the earth.

29. And just as Isaiah foretold, if the Lord of hosts did not leave to us a seed, we became as Sodom and made like Gomorrah.

30. What will we say then? That the Gentiles, not pursuing righteousness, received righteousness, the righteousness from faith.

31. But Israel, pursuing a law of righteousness, did not attain unto *the law*.

32. Why? Because *they did* not *pursue it* from faith, but as from works. They stumbled over the Stone of stumbling.

33. Just as it has been written: "Behold, I place in Zion a Stone of stumbling and a Rock of offense, and the one believing upon Him will not be put to shame."

¹ Or, "in all the land."

² Literally, "of."

ROMANS

Chapter 10

1. Brethren, the satisfaction of my heart and *my* prayer to God for them *is* for salvation.
2. For I witness about them that they have a zeal of God, but not according to full knowledge.
3. For being ignorant of God's righteousness and seeking to establish their own, they were not submitted to the righteousness of God.
4. For Christ *is* the completion of the law for righteousness to every one believing.
5. For Moses writes *about* the righteousness from the law that the man having done them¹ will live in them.
6. But the righteousness from faith speaks thus: "Do not say in your heart, 'Who will ascend into heaven?'" That is, to bring Christ down.
7. Or, "Who will descend into the abyss?" That is, to bring Christ up from the dead.
8. But what does it say? The word is near you, in your mouth and in your heart, that is, the word of the faith which we preach.
9. That if you should confess in your mouth *the* Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved.
10. For with *the* heart one believes unto righteousness, and with *the* mouth he confesses unto salvation.
11. For the Scripture says, "Every one believing upon Him will not be put to shame."
12. For there is not a distinction between Jew and Greek, for the same *One* is Lord of all, being rich unto all the ones calling upon Him.
13. For every one who may call upon the Name of *the* Lord will be saved.
14. How, therefore, would they call unto *Him* Whom they did not believe? And how would they believe of Whom they did not hear? And how would they hear without preaching?
15. And how would they preach unless they should be sent? Just as it has been written, "How timely the feet of the ones preaching the glad tidings of good things!"
16. But not all obeyed the gospel. For Isaiah says, "Lord, who believed our report?"
17. Then faith *is* from hearing, and hearing through *the* word of Christ.
18. But I say, did they not hear? On the contrary, their voice *went* into all the earth, and their words into the ends of the inhabited world.
19. But I say, did Israel not know? First Moses says, "I will provoke you to

¹ i.e., the requirements of the law.

ROMANS 10

jealousy by *that which is* not a nation, by a nation without understanding I will make you angry.”

20. Moreover, Isaiah is bold and says, “I was found by the ones not seeking Me, I became manifest to the ones not inquiring of Me.”

21. But to Israel He says, “The whole day I spread out My hands to a disobeying and arguing people.”

Chapter 11

1. Therefore I say, God did not push away His people, *did He?* May it not be! For I also am an Israelite, from *the* seed of Abraham, tribe of Benjamin.

2. God did not push away His people whom He foreknew. Or do you not know what the Scripture says in Elijah, how he pleads with God against Israel?

3. “Lord, they killed Your prophets, they destroyed Your altars, and I only remained, and they seek my soul.”

4. But what says the response to him? “I left to Myself seven thousand men, who did not bend a knee to Baal.”

5. Thus also in the present time, a remnant has come to be according to election of grace.

6. And if by grace, no longer *is it* from works; otherwise, grace no longer becomes grace.¹

7. What then? That which Israel seeks after, this they did not attain. But the elect attained *it*, and the rest were hardened.

8. Just as it has been written, “God gave to them a spirit of slumber, eyes not to see, and ears not to hear, until this very day.”

9. And David says, “Let their table become unto a trap, and unto a prey, and unto a stumbling-block, and unto a recompense to them.

10. “Let their eyes be darkened so as not to see, and bend their back always.”

11. Therefore I say, they did not stumble in order that they might fall, *did they?* May it not be! But by their transgression salvation *came* to the nations,² to make them jealous.

12. And if their transgression *is* riches of *the* world, and their defeat riches of *the* nations², how much more their fullness!

13. But I speak to you, the Gentiles, inasmuch as I am an apostle of Gentiles; I glorify my ministry.

14. If I might somehow arouse to jealousy my flesh, and I might save some from them.

¹ Some manuscripts include a statement to the effect that “If by works, it is no longer by grace.”

² Or, “Gentiles.”

ROMANS 11

15. For if the casting away of them *is* reconciliation of *the* world, what *will be* the acceptance of *them*, if not life from the dead?

16. If the first fruit *is* holy, also the dough, and if the root *is* holy, also the branches.

17. But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became a partaker together of the root of the richness of the olive tree,

18. Do not boast against the branches; moreover, if you boast, you do not bear the root, but the root *bears* you.

19. You will say, then, "Branches were broken off that I might be grafted in."

20. Well; they were broken off for unbelief, but you stand by faith. Do not think highly of *yourself*, but fear.

21. For if God did not spare the natural branches, neither will He spare you.

22. Behold, therefore, *the* kindness and severity of God: upon the ones having fallen, severity; but upon you, *the* kindness of God, if you remain with the kindness, otherwise you also will be cut off.

23. And those also, if they do not remain with unbelief, will be grafted in; for God is able to graft them in again.

24. For if you were cut off from the natural wild olive, and contrary to nature were grafted into a cultivated olive tree, how much more will they, the natural *olive branches*, be grafted into their own olive tree?

25. For I do not want you to be ignorant, brethren, of this mystery, so that you might not be prudent to yourselves, that hardness has happened to Israel in part, until the fullness of the Gentiles should come in.

26. And thus all Israel will be saved, just as it has been written, "The One delivering will come from Zion; He will turn away ungodliness from Jacob."

27. And, "This *is* for them the covenant from Me, when I should take away their sins."

28. According to the gospel, *they are* enemies for your sake, but according to the election, beloved for the sake of the fathers.

29. For the gifts of grace¹ and the calling of God *are* irrevocable.²

30. For just as you once were disobedient to God, but now received mercy by the disobedience of these,

31. Thus also these now were disobedient, in order that by your mercy they also might receive mercy.

32. For God shut up all into disobedience, that He might be merciful to all.

33. Oh! *The* depth of *the* riches and wisdom and knowledge of God! How unfathomable *are* His judgments, and unsearchable His ways!

¹ Greek *χαρίσματα*, elsewhere translated "spiritual gifts."

² Or, "not regretted."

ROMANS 11

34. For who knew *the* mind of *the* Lord? Or who became His advisor?
35. Or who gave to Him before, and it will be repaid to him?
36. Because from Him and through Him and unto Him *are* all things. To Him the glory unto the ages. Amen.

Chapter 12

1. I exhort you therefore, brethren, through the mercies of God, to present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.
2. And do not be conformed to this age, but be transformed by the renewal of the mind so that you *may* test what the will of God *is*, the good, and well-pleasing, and complete.
3. For I say, through the grace having been given to me, to everyone being among you not to think more highly than is necessary to think, but to think so as to be sensible, each one as God meted out a measure of faith.
4. For just as we have many members in one body, and the members do not all have the same function,
5. Thus we, the many, are one body in Christ, and individually members of one another.
6. Having gifts of grace,¹ differing according to the grace having been given to us: whether prophecy, according to the proportion of faith,
7. Or service, in the service; or the one teaching, in the teaching,
8. Or the one exhorting, in the exhortation; the one giving, in liberality; the one leading, in diligence; the one showing mercy, in cheerfulness.
9. Unhypocritical love, abhorring the evil, clinging to the good.
10. Brotherly love unto one another, affectionate. Leading one another as to honor;
11. Not lagging as to diligence; fervent as to spirit; serving the Lord,
12. Rejoicing with hope; enduring tribulation; persevering as to prayer;
13. Sharing the needs of the saints; pursuing hospitality.
14. Bless the ones persecuting you; bless, and do not curse.
15. To rejoice with rejoicing ones; to weep with weeping ones.
16. Being of the same mind unto one another; not thinking lofty things, but accommodating yourself to the lowly. Do not become prudent by your own *estimation*.
17. Never returning evil for evil; providing good before all men.
18. If possible, *as to what comes* from you, living peaceably with all men.
19. Not avenging yourselves, beloved, but give room for the wrath; for it has been written, "Vengeance is for Me; I will repay, says *the* Lord."

¹ Greek *χαρίσματα*, used of spiritual gifts.

ROMANS 12

20. But if your enemy hungers, give him food; if he thirsts, give him drink. For doing this, you will heap coals of fire upon his head.

21. Do not be conquered by evil, but conquer the evil in the good.

Chapter 13

1. Let every soul be subject to *the* governing authorities, for there is no authority except under God; the ones existing are placed by God.

2. So then, the one opposing the authority has resisted the ordinance of God; and the ones resisting will receive condemnation to themselves.

3. For the rulers are not a *cause of* fear to good work, but bad. Do you not want to fear authority? Do good, and you will have praise from it.

4. For it is a minister of God to you for good. But if you should do the bad, fear. For it does not bear the sword for nothing; for it is a minister of God, an avenger unto wrath to the one practicing wrong.

5. Therefore *it is* a necessity to be subject, not only because of wrath, but also because of conscience.

6. For this reason also you pay tribute; for they are servants of God, being devoted to this very thing.

7. Return to all the obligations: tribute to tribute; tax to tax;¹ fear to fear; honor to honor.

8. Owe nothing to anyone, except to love each other; for the one loving the other has fulfilled *the* law.

9. For, "You will not commit adultery, you will not murder, you will not steal, you will not covet." And if *there is* any other commandment, it is summed up in this: "You will love your neighbor as yourself."

10. Love does not work wrong to the neighbor. Love *is the* fulfillment of *the* law.

11. And this, knowing the time, that *it is* already the hour for you to wake up from sleep, for our salvation *is* nearer² than when we believed.

12. The night is advanced, and the day has drawn near. Let us put away, therefore, the works of darkness; let us put on the armor of light.

13. Let us walk properly, as in *the* day, not with revels and drunkennesses, not with promiscuities and licentiousnesses, not with strife and jealousy.

14. But put on the Lord Jesus Christ, and do not do the purpose of the flesh unto lusts.

¹ The word for "tax" is used in a variety of ways, and may refer to duty or toll, etc.

² Or, "Salvation is nearer to us..."

ROMANS

Chapter 14

1. Accept the one being weak as to the faith, *but* not unto examinations of opinions.
2. One believes *it is all right* to eat all things, but the one being weak eats vegetables.
3. Let not the one eating belittle the one not eating, and let not the one not eating judge the one eating, for God accepted him.
4. Who are you, the one judging another's house-servant? To his own Lord he stands or falls. Moreover, he will be made to stand, for the Lord is able to make him stand.
5. One judges day against day, and the other judges every day *the same*. Let each one be fully convinced in his own mind.
6. The one regarding the day, to *the* Lord He regards *it*. And the one eating, to *the* Lord he eats, for he gives thanks to God. And the one not eating, to *the* Lord he does not eat, and gives thanks to God.
7. For no one of us lives to himself, and no one dies to himself.
8. If we should live, to the Lord we live; if we should die, to the Lord we die. Whether we should live or die, we are the Lord's.
9. For unto this Christ died and lived, that He might be Lord of both the dead and the living.
10. Moreover, why do you judge your brother? Or also why do you belittle your brother? For we all will present ourselves at the judgment bar of God.
11. For it has been written: "I live, says *the* Lord, because to Me every knee will bend and every tongue will make confession to God."
12. Then each of us will give account concerning himself to God¹.
13. Therefore let us not judge each other anymore, but rather judge this, not to place a stumbling-block or cause of shame *before* the brother.
14. I know and have been convinced in *the* Lord Jesus that nothing *is* common² by itself, except to the one counting a thing to be common², to that one *it is* common.
15. For if through food your brother is distressed, you no longer walk according to love. Do not destroy with your food that one for whom Christ died.
16. Do not, therefore, let your good be slandered.
17. For the kingdom of God is not food and drink, but righteousness and peace and joy in *the* Holy Spirit.
18. For the one serving Christ in this *is* pleasing to God and approved by men.

¹ Some manuscripts do not contain "to God."

² That is, not sanctified.

ROMANS 14

19. So therefore let us pursue¹ the things of peace and the things of building up each other.
20. Do not destroy the work of God for the sake of food. All things are indeed clean, but bad to the man eating by way of offense.
21. It is well not to eat meat nor to drink wine, nor *anything* in which your brother stumbles.
22. The faith which you have, have it according to yourself before God. Blessed *is* the one not judging himself in what he approves.
23. But the one doubting has been condemned if he should eat, because *it is* not from faith. Everything which *is* not from faith is sin.

Chapter 15

1. Moreover, we, the able, ought to bear the weaknesses of the powerless, and not please ourselves.
2. Let each of us please his neighbor unto the good for edification.
3. For even Christ did not please Himself, but just as it has been written, "The reproaches of the ones reproaching You fell upon Me."
4. For whatever was before written, for our teaching it was written, so that through patience and through encouragement² of the Scriptures we might have hope.
5. May the God of patience and encouragement give to you to think alike among each other according to Christ Jesus.
6. In order that with one accord, in one mouth, you may glorify the God and Father of our Lord Jesus Christ.
7. Therefore accept each other, just as also Christ accepted you³, unto *the* glory of God.
8. For I say, Christ has become a servant of *the* circumcision for *the* truth of God, to confirm the promises of the fathers.
9. *For* the nations⁴ to glorify God for mercy, just as it has been written: "Therefore I will confess to You among the nations and sing to Your Name."
10. And again, He says: "Be glad, O nations, with His people."
11. And again, "Praise the Lord, all the nations, and let all the peoples praise Him."
12. And again, Isaiah says, "*There* will be the Root of Jesse, and the One rising up to rule *the* nations, upon Him will *the* nations hope."

¹ Or, "We pursue." Manuscripts differ.

² Or, "exhortation."

³ Some manuscripts have "us."

⁴ Or, "Gentiles," and so throughout the chapter.

ROMANS 15

13. May the God of hope fill you all with joy and peace in believing,¹ so that you *may* abound² in hope in *the* power of *the* Holy Spirit.

14. I have been persuaded, my brethren, I myself, concerning you, that you yourselves are full of goodness, filled with all knowledge, able also to admonish one another.

15. I wrote more harshly to you in part, as reminding you, through the grace having been given to me from God

16. To be a minister of Jesus Christ unto the nations, ministering the gospel of God, that the offering of the nations might become acceptable, sanctified in *the* Holy Spirit.

17. Therefore I have boasting in Christ Jesus of things *pertaining* to God.

18. For I will not undertake to speak anything of that which Christ did not accomplish through me unto obedience of *the* nations, by word and work.

19. In *the* power of signs and wonders, in *the* power of *the* Spirit,³ for me to have filled from Jerusalem and around *it* as far as Illyricum with the gospel of Christ.

20. Thus being ambitious to preach the gospel, not where Christ was named, in order that I might not build upon another's foundation.

21. But just as it has been written: "Those who did not receive tidings of Him will see, and those who have not heard will understand."

22. Therefore also I was being hindered much from coming⁴ to you.

23. But now, no longer having a place in these regions, and having a longing to come to you for many years,

24. Whenever I go into Spain, for I hope to see you passing through, and to be conducted there by you, if first I might be filled with your *fellowship* for a while.

25. But now, I go into Jerusalem, serving the saints.

26. For it pleased Macedonia and Achaia to take a certain share for the poor of the saints in Jerusalem.

27. For they were pleased *to help* and are indebted to them. For if the Gentiles⁵ shared their spiritual things, they ought also to minister to them in fleshly things.

28. Therefore, having completed this, and having sealed this fruit to them, I will depart by way of you into Spain.

29. I know that coming to you, I will come in *the* fullness of *the* blessing of Christ.

¹ Literally, "to believe."

² Literally "to abound."

³ Some manuscripts have "Spirit of God" or "Holy Spirit."

⁴ Literally, "to come."

⁵ Or, "nations."

ROMANS 15

30. I exhort you, through our Lord Jesus Christ and through the love of the Spirit, to strive together with me in prayers for me to God.
31. That I might be delivered from the disobedient in Judea and my service unto Jerusalem might become acceptable to the saints,
32. In order that having come to you in joy through *the* will of God, I might also be refreshed with you.
33. The God of peace *be* with all of you. Amen.

Chapter 16

1. I commend to you Phoebe our sister, being a servant of the assembly in Cenchrea.
2. That you may receive her in *the* Lord worthily of the saints and stand by her in whatever matter she may have need of you, for she also became a helper of many and of me as well.
3. Greet Prisca and Aquila, my fellow-workers in Christ Jesus.
4. Who for my soul risked their own necks¹, to whom not only do I give thanks, but also all the assemblies of the Gentiles.²
5. And *greet* the assembly at their house. Greet Epainetus, my beloved, who is a first fruit of Asia unto Christ.
6. Greet Mary, who worked much for you.
7. Greet Andronicus and Junias, my kinsmen and my fellow-prisoners, who are noted among the apostles, who have come 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, the approved in Christ. Greet the ones from the *house of* Aristobolus.
11. Greet Herodion, my kinsman. Greet those from the *house of* Narcissus, the ones being in *the* Lord.
12. Greet Tryphaina and Tryphosa, the ones laboring in *the* Lord. Greet Persis the beloved, who labored much in *the* Lord.
13. Greet Rufus, the chosen in *the* Lord, and his mother and mine.
14. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.
15. Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.
16. Greet each other in a holy kiss. All the assemblies of Christ greet you.
17. I exhort you, brethren, to watch the ones making divisions and stumbling-blocks from the teaching which you learned, and turn away from them.

¹ Literally, "neck."

² Or, "nations."

ROMANS 16

18. For such as these do not serve our Lord Christ, but their own belly, and through smooth speech and fine language they deceive the hearts of the naive.

19. For *news of* your obedience reached unto all; Therefore, I rejoice for you. Moreover, I want you to be wise unto the good, but innocent unto the bad.

20. The God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus Christ *be* with you.

21. Timothy, my fellow-worker, greets you, and Lucias and Jason and Sosipater, my kinsmen.

22. I, Tertius, the one having written the letter, greet you in *the* Lord.

23. Gaius, my host and *host* of all the assembly, greets you. Erastus, the city steward, greets you, and Quartus, the brother.

24. ¹

25. ²To the One being able to confirm you according to my gospel and the preaching of Jesus Christ according to revelation of *the* mystery kept secret from eternal times,

26. But now having been manifested through the prophetic Scriptures according to *the* command of the eternal God, having been made known unto all the nations³ unto obedience of faith.

27. To *the* only wise God, through Jesus Christ, *be* the glory unto the ages. Amen.

¹ A few manuscripts include v. 24, "The grace of our Lord Jesus Christ *be* with you all. Amen."

² Verses 25-27 are not in all manuscripts, and there are variant readings.

³ Or, "Gentiles."

I CORINTHIANS

Chapter 1

1. Paul, called apostle of Christ Jesus through *the* will of God, and Sosthenes the brother,
2. To the assembly of God, the one being in Corinth, sanctified in Christ Jesus, called saints, with all the ones calling upon the name of our Lord Jesus Christ in every place, theirs and ours.
3. Grace to you and peace from God our Father and *the* Lord Jesus Christ.
4. I give thanks to my God always concerning you, for the grace of God having been given to you in Christ Jesus.
5. Because in everything you were enriched in Him, in all word and all knowledge,
6. Just as the witness of Christ was confirmed among you,
7. So as for you not to be lacking in any gift, anticipating the revelation of our Lord Jesus Christ,
8. Who also will confirm you until *the* end without reproach in the day of our Lord Jesus Christ.
9. God *is* faithful, through Whom you were called into fellowship of His Son, Jesus Christ our Lord.
10. I encourage you, brethren, by the name of our Lord Jesus Christ, that you all say the same thing, and there may not be divisions among you, that you might be complete in the same mind and in the same understanding.
11. For it was declared to me concerning you, my brethren, by the ones of Chloe, that there are contentions among you.
12. I say this, that each of you says, "I am of Paul," "I *am* of Apollos," "I *am* of Kephas," "I *am* of Christ."
13. Has Christ been divided? Paul was not crucified for you, *was he*? Or were you baptized into the name of Paul?
14. I give thanks to God that I baptized none of you, except Crispus and Gaius,
15. That anyone might not say that you were baptized into my name.
16. Moreover, I baptized also the household of Stephanas; further, I do not know if I baptized anyone else.
17. For Christ did not send me to baptize, but to preach the gospel, not in wisdom of speech, that the cross of Christ might not be nullified.
18. For the word of the cross to the ones perishing is foolishness, but to us, the ones being saved, it is *the* power of God.
19. For it has been written: "I will destroy the wisdom of the wise, and the intelligence of the intelligent I will set aside."
20. Where *is the* wise? Where *is the* scribe? Where *is the* disputer of this age? Did God not make foolish the wisdom of the world?

I CORINTHIANS 1

21. For since in the wisdom of God the world did not know God through wisdom, God was pleased through the foolishness of the proclamation to save the ones believing;
22. Since Jews also ask *for* signs and Greeks seek wisdom.
23. But we preach Christ crucified, to Jews a stumbling-block, and to Gentiles foolishness,
24. But to the called,¹ both Jews and Greeks, Christ *the* power of God and *the* wisdom of God.
25. Because the foolishness of God is wiser than men, and the weakness of God stronger than men.
26. For look at your calling, brethren, that not many wise according to *the* flesh, not many strong, not many noble, *are included*.
27. But God chose the foolish things of the world, that He might put to shame the wise; and the weak things of the world God chose, that He might put to shame the mighty,
28. And the inferior things of the world, and the contemptible, God chose, and the things not being, that He might nullify the things being;
29. So that all flesh might not boast before God.
30. But from Him you are in Christ Jesus, Who became wisdom to us from God, righteousness, and sanctification and redemption.
31. That, just as it is written, "The one boasting, let him boast in *the* Lord."

Chapter 2

1. And I, having come to you, brethren, came not according to superiority of speech or wisdom, proclaiming the mystery² of God to you.
2. For I resolved not to know anything among you except Jesus Christ, and this One crucified.
3. And I came to be in weakness and in fear and in much trembling with you.
4. And my speech and my message *were* not in persuasion of wisdom, but in demonstration of spirit³ and power.
5. That your faith might not be in *the* wisdom of men, but in *the* power of God.
6. Moreover, we speak wisdom among the complete, wisdom not of this age, neither of the rulers of this age, the ones passing away.
7. But we speak wisdom of God in a mystery, the hidden *wisdom*, which God predetermined before the ages unto our glory,
8. Which none of the rulers of this age has known; for if they knew, they

¹ Literally, "but to them, the called,"

² Or, "testimony." Manuscripts differ.

³ Or, "the Spirit..."

I CORINTHIANS 2

would not *have* crucified the Lord of glory.

9. But just as it has been written, “What eye did not see, and ear did not hear, and did not arise upon *the* heart of man, what God prepared for the ones loving Him.”

10. But¹ to us God revealed *them* through the Spirit. For the Spirit searches all things, even the depths of God.

11. For who of men knows the things of a man except the spirit of man in him? Thus also the things of God no one has known, except the Spirit of God.

12. We received, not the spirit of the world, but the Spirit from God, that we might know the things having been granted to us by God.

13. Which we also speak, not in words of humanly taught wisdom, but in teachings of *the* Spirit, comparing spiritual things with spiritual.

14. But a soulish² man does not receive the things of the Spirit of God, for they are foolishness to him; and he is not able to know *them*, because they are spiritually examined.

15. But the spiritual one examines all things, and he is examined by no one.

16. For who knew *the* mind of *the* Lord; who will instruct Him? But we have *the* mind of Christ.

Chapter 3

1. And I, brethren, was not able to speak to you as spiritual, but as fleshly, as immature in Christ.

2. I gave you milk to drink, not solid food, for you were not yet being able; but you are yet not even able now,

3. For you are yet fleshly. For since *there is* among you jealousy and contention, are you not fleshly and walk according to man?

4. For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not men?

5. What then is Apollos? What is Paul? Servants through whom you believed, and to each as the Lord gave:

6. I planted, Apollos watered, but God was causing growth.

7. So then neither the one planting is anything, nor the one watering, but the One causing growth, God.

8. The one planting and the one watering are one; each will receive his own reward according to his own labor.

9. For we³ are God’s fellow-workers; you⁴ are God’s field, God’s building.

¹ Or, “For.” Manuscripts differ.

² i.e., one who is not spiritual.

³ i.e., Paul and Apollos.

⁴ i.e., the assembly at Corinth.

I CORINTHIANS 3

10. According to the grace of God given to me as a wise architect, I placed a foundation, and another builds upon *it*. But let each one watch how he builds upon *it*.
11. For no one is able to place another foundation from the one being laid, which is Jesus Christ.
12. If one builds upon the foundation gold, silver, precious stones, wood, grass, straw:
13. The work of each one will become manifest, for the day will reveal *it*, because it is uncovered in fire. And the fire will test the work of each one, of what sort it is.
14. If the work of anyone which he built remains, he will receive a reward.
15. If the work of anyone will be burned up, he will suffer loss, but he will be saved, but thus as through a fire.
16. Do you not know that you are a temple of God, and the Spirit of God dwells in you?
17. If one corrupts the temple of God, God will corrupt this one; for the temple of God is holy, which you are.
18. Let no one deceive himself. If one among you supposes to be wise in this age, let him become foolish, that he may become wise.
19. For the wisdom of this world is foolishness with God, for it has been written, "The one seizing the wise in their craftiness."
20. And again, "*The* Lord knows the reasonings of the wise, that they are vain."
21. So then, let no one boast in men, for all things are yours;
22. Whether Paul, or Apollos, or Kephass, or *the* world, or life, or death, or *things* present, or *things* coming; all *are* yours,
23. And you *are* Christ's, and Christ God's.

Chapter 4

1. Thus let a man reckon us, as servants of Christ and stewards of *the* mysteries of God.
2. So then, it is required in stewards that one be found faithful.
3. But to me it is unto *the* least concern that I might be judged by you or by a human day;¹ but neither do I judge myself.
4. For I am aware of nothing *against* myself, but in this I have not been justified; the One judging me is *the* Lord.
5. So then, do not judge anything before the time, *but wait* until the Lord should come, Who also will illuminate the hidden things of the darkness and

¹ i.e., day of judgment.

I CORINTHIANS 4

make manifest the desires of the hearts, and then praise to each one will come about from God.

6. These things, brethren, I transferred in a figure unto myself and Apollos for your sakes, that in us you may learn not to *go* beyond that which has been written; that you are not puffed up in behalf of one against the other.

7. For who separates you? What do you have which you did not receive? And if you received *it*, why do you boast as if not having received *it*?

8. You are already filled, you are already enriched; You reigned without us; and would that indeed you did reign, that we might also reign together with you.

9. For I reckon God showed us, the apostles, last as condemned to death, that we became a spectacle to the world and to angels and to men.

10. We *are* foolish through Christ, but you *are* of sound mind in Christ. We *are* weak, but you *are* strong; you *are* honored, but we *are* dishonored.

11. Until the present hour also we hunger and thirst and are naked and are buffeted and are nomadic.

12. And we labor, working with our own hands. Being reproached, we bless; being persecuted, we tolerate *it*;

13. Being defamed, we encourage; we became as the refuse of the world, *the* off-scouring of all things until now.

14. I do not write these things shaming you, but admonishing *you* as beloved children.

15. For if you had ten thousand tutors in Christ, still *you have* not many fathers; for in Christ Jesus I begot you through the gospel.

16. Therefore I exhort you, become imitators of me.

17. Therefore I sent Timothy to you, who is my beloved child and faithful in *the* Lord, who also will remind you of my ways in Christ, just as I teach everywhere in every assembly.

18. As though my coming to you *would* not *happen*, some puffed up.

19. But I will come to you soon, if the Lord wills, and I will know, not the word of the puffed up, but the power.

20. For the kingdom of God *is* not in word, but in power.

21. What do you want? Should I come to you in a rod, or in love and a spirit of gentleness?

Chapter 5

1. It is actually heard *that there is* immorality among you, and such immorality which *is* not even among the Gentiles, for someone to have *his* father's wife.

2. And you are puffed up, and did not rather mourn, that the one having

I CORINTHIANS 5

practiced this work might be taken from your midst.

3. For even I, being absent as to body, but present as to spirit, have already judged the one having committed this thing, as being present:

4. Having gathered together in the name of our Lord Jesus, you and my spirit, with the power of our Lord Jesus,

5. To hand over such a one to Satan unto destruction of the flesh, that the spirit may be saved in the day of the Lord.

6. Your boast *is* not good. Do you not know that a little leaven leavens the whole dough?

7. Clean out the old leaven, that you may be new dough, just as you are unleavened. For even our Passover, Christ, was sacrificed.

8. So then let us keep the feast, not in old leaven nor in leaven of wickedness and evil, but in unleavened *bread* of integrity and truth.

9. I wrote to you in the letter not to be associated with immoral *people*,

10. Not altogether with the immoral *people* of this world, or the greedy and robbers, or idolaters; then you would be obligated to leave the world.

11. But now I wrote to you not to be associated, if one being called a brother should be immoral, or greedy, or an idolater, or abusive, or drunken, or a robber; with such as this not even to eat.

12. For what *is it* to me to judge the ones outside? Do you not judge the ones inside?

13. But the ones outside, God judges. Put out the evil one from yourselves.

Chapter 6

1. Does one of you, having a matter against another, undertake to be judged by the unrighteous, and not by the saints?

2. Or do you not know that the saints will judge the world? And if the world is judged among you, are you unworthy of *making up* the least tribunals?

3. Do you not know that we will judge angels? Why not the *matters* of this life?

4. Then if you have tribunals for *matters* of this life, select¹ the ones of no account in the assembly.

5. For reproach I say to you: *is* there then not one among you, no one wise, who will be able to judge between his brothers?

6. But brother with brother is judged, and this before *the* unfaithful.

7. It is already completely a defeat for you, that you have judgments with yourselves. Why not rather be wronged? Why not rather be robbed?

8. But you do wrong and rob, and these to brethren.

¹ Or perhaps a question, "Do you select...?"

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9. Or do you not know that *the* unrighteous will not inherit the kingdom of God? Do not be deceived: neither immoral, nor idolaters, nor adulterers, nor effeminate,¹ nor homosexuals,
10. Nor thieves, nor greedy, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.
11. And some of you were these things. But you were washed; but you were sanctified; but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.
12. All things to me are permitted, but not all are profitable. All things to me are permitted, but I will not will not be controlled by anything.
13. Foods for the stomach and the stomach for foods. But God will do away with both this and these². And the body *is* not for immorality but the Lord, and the Lord for the body.
14. God both raised the Lord and will raise us through His power.
15. Do you not know that your bodies are members of Christ? Having taken away the members of Christ would I make them members of a prostitute? May it never be!
16. Do you not know that the one being joined to a prostitute is one body? For He says, "The two will be unto one flesh."
17. Moreover, the one being joined to the Lord is one spirit.
18. Flee immorality. Every sin which a man may do is outside the body; but the one committing immorality sins unto his own body.
19. Do you not know that your body is a temple of *the* Holy Spirit within you, Whom you have from God, and you are not your own?
20. For you were bought with a price. Glorify God in your body.

Chapter 7

1. Concerning the things of which you wrote, *it is* well for a man not to take a wife.
2. But because of immoralities, let each *man* have his own wife and let each *woman* have her own husband.
3. Let the husband render *his* obligation to the wife, and likewise also the wife to the husband.
4. The wife does not exercise authority over her own body, but the husband; likewise also the husband does not exercise authority over his own body, but the wife.
5. Do not deprive each other, except from agreement for a time, that you may

¹ Or perhaps "cowardly."

² "this and these," i.e., the stomach and foods.

I CORINTHIANS 7

devote time to prayer and again be together, so that Satan may not tempt you through your lack of self-control.

6. But this I say according to concession, not according to a command.

7. But I want all men to be as I myself *am* also. But each has his own gift from God, one this way, another that way.

8. To the unmarried I say, and to the widows, it is well for them if they should remain as I *am* also.

9. But if they are not self-controlled, let them marry, for it is better to marry than to be burned¹.

10. Moreover, I give orders to the married (not I, but the Lord) *for* a wife not to be separated from *her* husband;

11. But if she should also separate, let her remain unmarried, or let her be reconciled with *her* husband. And *the* husband *is* not to put away *his* wife.

12. To the rest I say (I, not the Lord), if any brother has an unfaithful wife and she consents to live with him, let him not put her away.

13. And a woman, if one has an unfaithful husband, and this one consents to live with her, let her not put away the husband.

14. For the unfaithful husband has been sanctified in the wife, and the unfaithful wife has been sanctified in the brother;² otherwise, your children are unclean; but now they are holy.

15. But if the unfaithful one separates himself, let him be separated. The brother or the sister *is* not bound in such *situations* as these. God has called us³ in peace.

16. For how do you know, wife, if you will save the husband? Or how do you know, husband, if you will save the wife?

17. Except that as the Lord distributed to each one, each one as God has called, thus let him walk; and thus I order in all the assemblies.

18. Was anyone called circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, but *the* keeping of *the* commandments of God.

20. Let each one remain in the calling with which he was called.

21. Were you called a bondservant? Let it not concern you. But if you are able to become free, rather make use *of it*.

22. For the one having been called in *the* Lord a bondservant is a freeman of *the* Lord; likewise the one having been called free is a bondservant of Christ.

23. You were bought with a price. Do not become bondservants of men.

24. Let each one remain with God in this *condition* in which he was called,

¹ Or perhaps, "to be inflamed," i.e., with desire.

² Some later manuscripts have "husband."

³ Or, "you." Manuscripts differ.

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brethren.

25. Concerning virgins I do not have commandment of *the* Lord, but I give an opinion as shown mercy from *the* Lord to be trustworthy.

26. Therefore I consider this to be good because of the present necessity that it is well for a man to be thus:

27. Have you been bound to a wife? Do not seek to be loosed. Have you been loosed from a wife? Do not seek a wife.

28. But if also you should marry, you did not sin. And if the virgin should marry, she did not sin. But these will have trouble as to the flesh, and I spare you.

29. This I say, brethren, the time is short. Finally, the ones having wives, that they might be as not having *them*.

30. And the ones weeping, as not weeping; and the ones rejoicing, as not rejoicing; and the ones buying, as not having.

31. And the ones making use of the world, as not making full use *of it*. For the form of this world passes away.

32. But I want you to be free from concern. The unmarried one cares for the things of the Lord, how he may please the Lord.

33. But the one having married cares for the things of the world, how he may please the wife,

34. And he has been divided. And the unmarried woman and the virgin cares for the things of the Lord, that she might be holy, both as to the body and the spirit. But the one having married cares for the things of the world, how she may please the husband.

35. This I say for your own profit, not that I might cast a snare at you, but for *you to be* decent and attentive to the Lord without distraction.

36. But if anyone considers *himself* to be shamed about his virgin, if she should be past youthful age, and thus it needs to happen, let him do what he wants; he does not sin; let them marry.

37. But he who has stood firm in his heart, steadfast, not having a necessity, but he has authority concerning his own will, and this he has judged in his own heart, to keep his own virgin, he will do well.

38. So then the one giving his own virgin in marriage does well, and the one not giving in marriage will do better.

39. A wife has been bound for whatever time her husband lives; but if the husband should fall asleep¹, she is free to be married to whom she wants, only in *the* Lord.

40. But she is more blessed if she should remain thus, according to my opinion. And I reckon I also have *the* Spirit of God.

¹ A metaphor for death.

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Chapter 8

1. Concerning the things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love edifies.
2. If one reckons to have known anything, he did not yet know as it is necessary to know.
3. But if anyone loves God, this one has been known by Him.
4. Therefore, concerning the eating of things sacrificed to idols, we know that *there is* not one idol in *the* world and that *there is* no God but one.
5. For even if there are *things* being called gods, whether in heaven or upon earth, as there are many gods and many lords,
6. But to us *there is* one God, the Father, from Whom *are* all things, and we unto Him; and one Lord, Jesus Christ, through Whom all things *are*, and we through Him.
7. But knowledge is not in everyone. Some even yet, accustomed to the idol, eat as a *thing* offered to idols, and their conscience, being weak, is defiled.
8. Food will not commend us to God. If we should not eat we do not fall short, nor if we should eat, do we overdo.
9. But watch out lest this authority of yours should become a cause of stumbling to the weak.
10. For if one should see you, the one having knowledge, sitting in an idol's temple, will not his conscience, being weak, be built up to eat the things sacrificed to idols?
11. For the one being weak is destroyed in your knowledge, the brother for whom Christ died.
12. Thus sinning unto the brothers and wounding their conscience, being weak, you sin unto Christ.
13. Therefore, if food causes my brother to stumble, I would never eat meat again, that I might not cause my brother to stumble.

Chapter 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, yet indeed to you I am. For you are the seal of my apostleship in *the* Lord.
3. My defense to the ones questioning me is this:
4. Do we not have authority to eat and drink?
5. Do we not have authority to have¹ a sister, a wife, as also the rest of the

¹ Literally, "lead around," or "always have at hand."

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apostles and the brothers of the Lord, and Kephas?

6. Or do only I and Barnabas not have authority not to work?

7. Who ever soldiers at his own expense? Who plants a vineyard and does not eat the fruit of it? Or, who shepherds a flock and does not eat of the milk of the flock?

8. I do not speak these things according to man; or does not the law also say these things?

9. For it has been written in the law of Moses, "You will not muzzle a threshing ox." God does not care for the oxen, *does He?*

10. Or does He speak altogether for us? For us; for it was written that the one plowing ought to plow with hope; and the one threshing, with hope to partake.

11. If we sowed to you spiritual things, *is it* a great thing if we will reap your fleshly things?

12. If others share this authority *over* you, *should* we not more? But we did not make use of this authority, but bear all things, that we might not cause a hindrance to the gospel of Christ.

13. Do you not know that the ones working at the things of the temple eat from the temple? The ones serving the altar partake with the altar.

14. Thus also the Lord appointed the ones proclaiming the gospel to live from the gospel.

15. But I have not made use of any of these things. I did not write these things that it might come about this way in me. For *it is* better to me to die than *that* anyone will invalidate my boast.

16. For if I preach the gospel, it is not to me a boast; For a necessity is laid upon me. For woe is to me if I should not preach the gospel.

17. For if I practice this willingly, I have a reward; but if unwillingly, I have been entrusted with a stewardship.

18. What therefore is my reward? That preaching the gospel, I may set out the gospel free of charge, so as not to make full use of my authority in the gospel.

19. For being free from all, I put myself in bondage to all, that I might win the more.

20. And I became to the Jews as a Jew, that I might win Jews; to the ones under law, as under law, not myself being under law, that I might win the ones under law;

21. To the ones without law, as without law, not being without law of God, but within *the* law of Christ, that I might win the ones without law;

22. I became weak to the weak, that I might win the weak; I have become all things to all, that at all events I might save some.

23. I do all for the gospel, that I may become a partaker together of it.

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24. Do you not know that the ones running in a race all indeed run, but one receives the prize? Run in such a way that you may win.

25. Every one contending for a prize exercises self-control in every way; those then indeed *do it* that they may receive a perishable victor's wreath, but we an imperishable *one*.

26. Accordingly I run thus, as not aimlessly; thus I spar, as not beating air.

27. But I bruise my body and bring *it* into bondage, so that, having preached to others, I should not become disapproved.

Chapter 10

1. For I do not want you to be ignorant, brethren, that our fathers all were under the cloud and went through the sea,

2. And all were 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 were drinking from a spiritual Rock following *them*; the Rock was Christ.

5. But in the majority of them God was not pleased, for they were laid low in the desert.

6. These became examples for us, for us not to be cravers of bad things, just as those also craved.

7. Do not become idolaters, just as some of them, as it has been written: "The people sat down to eat and drink, and stood up to play."

8. Let us not commit immorality, just as some of them committed immorality, and twenty-three thousand fell on one day.

9. Do not tempt Christ, just as some of them tempted *Him*, and were being destroyed by the serpents.

10. Nor grumble, just as some of them grumbled, and were destroyed by the destroyer.

11. These things were coming upon those *people* for an example; it was written for our admonition, unto whom the consummation of the ages has arrived.

12. So then, let the one supposing to stand watch out, lest he may fall.

13. A temptation has not taken you, except *that* belonging to man. God *is* faithful, Who will not permit you to be tested over what you are able, but will make with the temptation also the way out, *for you* to be able to endure *it*.

14. Therefore, my beloved, flee from idolatry.

15. I speak as to wise ones; you judge what I say.

16. The cup of the blessing which we bless, is it not a sharing of the blood of Christ? The bread which we break, is it not a sharing of the body of Christ?

17. Because *there is* one bread; we, the many, are one body, for we all partake

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from the one bread.

18. Look at Israel according to *the* flesh. Are not the ones eating the sacrifices sharers of the altar?

19. What then do I say? That a thing sacrificed to idols is anything, or that an idol is anything?

20. But that which they sacrifice, they sacrifice to demons, and not to God. I do not want you to become sharers of the demons.

21. You are not able to drink *the* cup of *the* Lord and *the* cup of demons; you are not able to partake of *the* table of the Lord and *the* table of demons.

22. Or do we make the Lord jealous? We are not stronger than He, *are we*?

23. All things are allowed, but not all things are profitable; all things are allowed, but not all things edify.

24. Let one not seek his own *benefit*, but that of the other.

25. Eat everything being sold in the meat market, questioning nothing, for the sake of conscience.

26. For the earth *is* the Lord's, and the fullness of it.

27. If one of the unfaithful calls you and you want to go, eat everything being set before you, questioning nothing, for the sake of conscience.

28. But if one should say to you: "This is offered to a god," do not eat *it* for the sake of the one having made *it* known, and conscience.

29. Conscience, I say, not of yourself, but of the other one. For why is my freedom judged by the conscience of another?

30. If I partake with thanks, why am I slandered over *that* for which I give thanks?

31. Therefore, whether you eat or whether you drink, or whatever you do, do all unto *the* glory of God.

32. Become without offense, both to Jews and to Greeks, and to the assembly of God,

33. Just as I also please all with all things, not seeking my own profit, but the *profit* of the many, that they may be saved.

Chapter 11

1. Become imitators of me, just as I also *am* of Christ.

2. I praise you that you have remembered everything of me and you hold the traditions, just as I delivered *them* to you.

3. I want you to know that Christ is the Head of every man, the husband *is* the head of *the* wife, and the Head of Christ *is* God.

4. Every man praying or prophesying having *a covering* on his head disgraces his head.

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5. Every woman praying or prophesying *with* the head uncovered disgraces her head, for it is one and the same as the one shaved.
6. For if a woman does not cover herself, let her also cut off *her* hair. But if *it is* a shame to a woman to have *her* hair cut off or to be shaved, let her cover herself.
7. For a man ought not to have his head covered, being *the* image and glory of God, but the woman is *the* glory of man.
8. For man is not from woman, but woman from man.
9. For also man was not created for the sake of woman, but woman for the sake of man.
10. Therefore the woman ought to have authority upon the head, because of the angels.
11. Nevertheless, neither is woman without man nor man without woman in *the* Lord.
12. For just as woman *is* from man, thus also the man through the woman; but all things *are* from God.
13. Judge among yourselves: is it proper *for* a woman to pray to God uncovered?
14. Does not nature itself teach you that if a man wears the hair long, it is a dishonor to him?
15. But if a woman wears the hair long, it is a glory to her, because the hair has been given to her as a covering.
16. But if one seems to be contentious, we have no custom such as this, neither the assemblies of God.
17. Commanding this, I do not praise *you*, because not unto the better but unto the worse you come together.
18. For first, your coming together in *the* assembly, I hear divisions to be among you; and in part I believe it.
19. For it is necessary also *for* heresies to be among you, in order that the ones approved may become manifest among you.
20. Your coming together in the same place, therefore, is not to eat the Lord's supper.
21. For each takes his own supper first in the meal,¹ and one is hungry and another drunk.²
22. For do you not have houses in which to eat and to drink? Or do you think lightly of the assembly of God, and shame the ones without?³ What shall I say to you? Shall I praise you? In this I do not praise *you*.
23. For I received from the Lord that which I also delivered to you, that the

¹ Literally, "in the to eat."

² Or perhaps "sated."

³ Literally, "not having."

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- Lord Jesus in the night in which He was being betrayed, took bread
24. And having given thanks, He broke *it* and said, "This is My body, the one for you; this do for the remembrance of Me."
25. In the same way also the cup, after supper,¹ saying, "This cup is the New Covenant in My blood. This do, as often as you may drink *it*, for the remembrance of Me.
26. For as often as you may eat this bread and drink the cup, you proclaim the death of the Lord until He should come.
27. So then, whoever may eat the bread or drink the cup of the Lord unworthily will be guilty of the body and the blood of the Lord.
28. Let a man examine himself, and thus let him eat from the bread and drink from the cup.
29. For the one eating and drinking eats and drinks judgment to himself, not distinguishing the body.
30. For this reason many among you *are* weak and sickly, and a sufficient number sleep.
31. If we discerned ourselves, we would not be judged.
32. But being judged, we are disciplined by the Lord, that we might not be condemned with the world.
33. So then, my brethren, coming together to eat, wait for each other.
34. If anyone hungers, let him eat in *his* house, that you may not come together unto condemnation. The rest I will set in order when I come.

Chapter 12

1. Concerning the spiritual *gifts*,² brethren, I do not want you to be ignorant.
2. You know that when you were Gentiles,³ you were being led to dumb idols, however being led.
3. Therefore I make known to you that no one speaking in *the* Spirit of God says, "Jesus *is* accursed⁴," and no one is able to say, "Lord Jesus," except in *the* Holy Spirit.
4. There are divisions of gifts, but the same Spirit.
5. And there are divisions of ministries, and the same Lord.
6. And there are divisions of activities, but the same God, the One working all in all.
7. But to each is given the manifestation of the Spirit for the betterment.

¹ Literally, "to eat a meal."

² The Greek word simply means "spiritual," or "spiritual things," but the gifts of the Spirit are clearly meant.

³ i.e., spiritual Gentiles, not of the faith.

⁴ Or, "a curse."

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8. For to one is given *the* word of wisdom through the Spirit, but to another *the* word of knowledge according to the same Spirit,
9. To a different one, faith in the same Spirit, to another gifts of healing in the one Spirit,
10. To another workings of acts of power, to another prophecy, to another discernments of spirits, to a different one kinds of tongues, to another interpretation of tongues.
11. But one and the same Spirit works all these things, apportioning to each one separately just as He wishes.
12. For just as the body is one and has many members, and all the members of the body, being many, are one body, thus also *is* Christ.
13. For also in one spirit we all were baptized into one body, whether Jews or Greeks, whether bondservants or free, and all were given to drink of one Spirit.
14. For also the body is not one member, but many.
15. If the foot should say, "Because I am not a hand, I am not from the body," by this is it not from the body?
16. And if the ear should say, "Because I am not an eye, I am not from the body," by this is it not from the body?
17. If the whole body *were* an eye, where *is* the hearing? If all *were* hearing, where *is* the sense of smell?
18. But now God placed the members, each one of them, in the body, just as He wished.
19. If all were one member, where *is* the body?
20. But now indeed *there are* many members, but one body.
21. The eye is not able to say to the hand, "I do not have need of you," or again the head to the feet, "I do not have need of you."
22. But much more the members of the body *one is* considering to be weaker, are necessary.
23. And on the *members* of the body we consider to be less honorable, to these we confer more abundant honor, and our unseemly *members* have more abundant elegance.
24. Moreover, of our elegant *members* we do not have need. But God composed the body, having given more abundant honor to the lacking *member*,
25. That there might be no schism in the body, but the members might have the same care for each other.
26. And if one member suffers, all the members suffer together. If one member is glorified, all the members rejoice together.
27. You are a body of Christ, and members individually.
28. And God placed in the assembly first apostles, secondly prophets, third

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teachers, then miracles, then gifts of healings, helps, leaderships, kinds of tongues.

29. Not all *are* apostles; not all prophets; not all teachers; not all miracles;

30. Not all have gifts of healings; not all speak with tongues; not all interpret.

31. Strive for the better gifts. And yet I show you a more excellent way.

Chapter 13

1. If I should speak with the tongues of men and of angels, but should not have love, I have become ringing bronze, or a clanging cymbal.

2. If I should have prophecy¹ and I should know all the mysteries and all knowledge and if I should have all faith, so as to move mountains, but should not have love, I am nothing.

3. And if I should use all my possessions for feeding others, and if I should hand over my body that I might boast², but should not have love, I am profited nothing.

4. Love *is* longsuffering; love is kind, not jealous, does not vaunt itself, is not puffed up,

5. Does not behave shamefully, does not seek the things of itself, is not provoked, does not count the bad,

6. Does not rejoice over unrighteousness, but rejoices together with the truth;

7. Bears all things, believes all things, hopes all things, endures all things.

8. Love never falls; if *there are* prophecies, they will be done away; if tongues, they will cease; if knowledge, it will be done away.

9. For we know partially and we prophesy partially.

10. But when the complete should come, the partial will be done away.

11. When I was immature, I was speaking as immature; I was thinking as immature, I was reckoning as immature. Since I have become a man, I have put away the things of the immature.

12. For we see yet through a mirror in an enigma, but then face to face. Now I know partially, but then I will fully know myself³ just as I also was known.

13. Now remain faith, hope, love, these three⁴; and the greater of these *is* love.

Chapter 14

1. Pursue love, and strive for the spiritual *gifts*, especially that you may

¹ Probably referring to the *gift* of prophecy, or presentation of the word of God.

² Later manuscripts have, "that I might be burned."

³ Or perhaps, "for myself."

⁴ i.e., spiritual gifts, as opposed to those which will be done away.

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prophesy.

2. For the one speaking with a tongue does not speak to men but to God; for no one understands¹, but by *the* Spirit he speaks mysteries.

3. But the one prophesying speaks edification and encouragement and exhortation to men.

4. The one speaking with a tongue edifies himself; the one prophesying edifies *the* assembly.

5. I want all of you to speak with tongues, but more that you may prophesy; for the one prophesying *is* greater than the one speaking with tongues, unless he should interpret, that the assembly may receive edification.

6. Now, brethren, if I should come to you speaking with tongues, what will it profit you unless I would speak either in revelation, or in knowledge, or in prophecy, or in teaching?

7. Nevertheless, lifeless things giving a sound, whether a flute or lyre, if it should not give a distinction as to the sound, how will it be known what *is* being piped or played?

8. For if a trumpet also should give an unclear sound, who will prepare for battle?

9. Thus also you, if you should not give a clear message by the tongue, how will it be known *what is* being spoken? For you will be speaking into *the* air.

10. There are, perchance, so many kinds of sounds in *the* world, and nothing *is* without sound.

11. If, therefore, I should not know the meaning of the sound, I will be to the one speaking a Barbarian, and the one speaking, in me *will be* a Barbarian.

12. Thus also you, since you are zealous of spiritual *gifts*, seek that you may abound for the edification of the assembly.

13. Therefore, the one speaking with a tongue, let him pray that he may interpret.

14. For if I should pray with a tongue, my spirit prays, but my mind is unfruitful.

15. What is it then? I will pray with the spirit, but I will pray also with the mind. I will sing with the spirit, but I will sing also with the mind.

16. Or else if you should bless in spirit, how will the one filling the place of the layman say, "Amen" at your giving of thanks, since he does not know what you say?

17. For indeed you give thanks well, but the other *person* is not edified.

18. I give thanks to God, I speak with tongues more than all of you;

19. But in *the* assembly I want to speak five words with my mind, that I may also inform others, rather than ten thousand words in a tongue.

¹ Literally, "hears."

I CORINTHIANS 14

20. Brethren, do not become children as to thought, but be immature as to evil; but as to thought become complete.

21. In the law it has been written that "In foreign tongues and in different lips I will speak to this people, and even so they will not hearken to me, says *the* Lord."

22. So then tongues are unto a sign, not to the ones believing but to the unfaithful, but prophecy *is* not to the unfaithful but to the ones believing.

23. If, therefore, the whole assembly should come together in the same place and all should speak with tongues, should the laymen or unfaithful enter, will they not say that you are mad?

24. But if all should prophesy, *if* one unfaithful or a layman should enter, he is convicted by all, he is examined by all.

25. The hidden things of his heart become manifest, and thus falling upon *his* face, he will worship God, acknowledging that God is truly among you.

26. What is it then, brethren? When you come together, each has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all come about toward edification.

27. Whether one speaks with a tongue, *let it be* by two, or at the most, three, and in turn; and let one interpret.

28. If, moreover, there should not be an interpreter, let him be silent in *the* assembly; let him speak to himself, and to God.

29. Let two or three prophets speak, and the others pass judgment.

30. But if *something* should be revealed to another being seated, let the first be silent.

31. For you all are able to prophesy one by one, that all may understand and all may be encouraged;

32. And spirits of prophets are subject to prophets,

33. For God is not of confusion, but of peace, as in all the assemblies of the saints.

34. Let the women be silent in the assemblies, for it is not given to them to speak, but let them be in subjection, just as the law also says.

35. If they want to learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in assembly.

36. Or did the word of God go out from you? Or did it come unto you only?

37. If one considers *himself* a prophet, or spiritual, let him acknowledge that what I write to you is a commandment of *the* Lord.

38. If anyone does not know *this*, he is not known.¹

39. So then, brethren, be zealous to prophesy, and do not hinder to speak with tongues.

¹ Or, "If anyone is ignorant, let him be ignorant." Manuscripts differ.

I CORINTHIANS 14

40. Let all things happen properly and in order.

Chapter 15

1. I make known to you, brethren, the gospel which I presented to you, which also you received, in which also you stand.
2. Through which also you are saved, if you hold to the word which I presented to you, unless you believed in vain.
3. For I handed over to you among *the* first things, which I also received, that Christ died for our sins according to the Scriptures,
4. And that He was buried, and that He has been raised the third day according to the Scriptures;
5. And that He was seen by Kephas, then the twelve.
6. Then He was seen by over five hundred brethren at once, from whom the majority remain until now, but some fell asleep.
7. Then He was seen by Jacob, then by all the apostles.
8. Last of all, as by the untimely birth, He was seen also by me.
9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the assembly of God.
10. By *the* grace of God I am what I am, and His grace unto me did not become vain, but I toiled more than all of them; not I, but the grace of God with me.
11. Whether, therefore, I or those, thus we preach and thus you believed.
12. Moreover, if Christ is preached that He has been raised from *the* dead, how do some among you say that there is not a resurrection of *the* dead?
13. If there is not a resurrection of *the* dead, Christ has not even been raised.
14. If, moreover, Christ has not been raised, our preaching *is* vain, and your faith *is* vain.
15. We are found also false witnesses of God, because we witnessed according to God that He raised the Christ, Whom He did not raise, if *the* dead are not raised.
16. For if *the* dead are not raised, not even Christ has been raised.
17. If, moreover, Christ has not been raised, your faith *is* empty, you are still in your sins.
18. Then also the ones having fallen asleep in Christ perished.
19. If in this life only we are hopeful in Christ, we are more pitiful than all men.
20. But now Christ has been raised from *the* dead, a first fruit of the ones asleep.
21. For since through a man *came* death, also through a man *came* resurrection of the dead.

I CORINTHIANS 15

22. For just as in Adam all die, thus also in Christ all will be made alive;

23. Each in his own turn: Christ, first fruit, then the ones of Christ in His presence;

24. Then the completion, when He may deliver the kingdom to the God and Father; when all rule and authority and power be abolished.

25. For it is necessary for Him to reign until He might place all the enemies under His feet.

26. *The* last enemy to be abolished *is* death.

27. For He has subjected all things under His feet. When He should say that all things were subjected, *it is* clear that *He is* excepted, the One having subjected all things to Him.

28. When all things should be subjected to Him, then He, the Son, will be subjected to the One having subjected all things to Him, that God might be all in all.

29. Otherwise what will they do, the ones being baptized over the dead? If all the dead are not raised, why also are they baptized over them?¹

30. And why are we endangered every hour?

31. I die every day, by the boasting *about* you which I have in Christ Jesus our Lord.

32. If according to man I fought *beasts* in Ephesus, what *is* the benefit to me? If *the* dead are not raised, let us eat and drink, for tomorrow we die.

33. Do not be deceived: bad company corrupts good manners.

34. Become sober in a righteous way and do not sin, for some have ignorance of God; I speak to your shame.

35. But someone will say, "How are the dead raised? With what kind of body do they come?"

36. Silly! What you sow is not made to live unless it should die;

37. And what you sow, you do not sow the body *which* will come, but bare seed, it may be of grain or something else;

38. But God gives to it a body just as He wants, and to each of the seeds its own body.

39. Not all flesh *is* the same flesh, but one of men, another flesh of animals, another flesh of birds, and another of fish.

40. Also *there are* heavenly bodies and earthly bodies; but the glory of the heavenly ones *is* different, and the *glory* of the earthly is different.

41. But *there is* one glory of *the* sun, and another glory of *the* moon, and another glory of stars; for star differs from star in glory.

42. Thus also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

¹ This verse is difficult. Perhaps the idea is taking the place in service of those who have died.

I CORINTHIANS 15

43. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;
44. It is sown a soulish body, it is raised a spiritual body; there is a soulish body, and there is a spiritual *body*.
45. Thus also it has been written: "The first man, Adam, became unto a living soul;" the last Adam unto a life-giving Spirit.
46. But the spiritual *does not come* first, but the soulish; then the spiritual.
47. The first man *was* from the earth, of dust; the second man, from heaven.
48. Like the one of dust, such *are* also the ones of dust; and like the heavenly, such *are* also the heavenly.
49. And just as we bore the image of the one of dust, we will bear also the image of the heavenly.
50. This I say, brethren, that flesh and blood are not able to inherit the kingdom of God, nor does corruption inherit incorruption.
51. Behold, I tell you a mystery: we will not all sleep, but we all will be changed,
52. In a moment, in a twinkling of an eye, in the last trumpet. For it will trumpet, and the dead will be raised incorruptible, and we will be changed.
53. For it is necessary *for* this corruptible to put on incorruption, and this mortal to put on immortality.
54. When this corruptible should put on incorruption and this mortal should put on immortality, then will come to pass the word written: "Death is consumed into victory."
55. "Death, where *is* your victory? Death, where *is* your sting?"
56. The sting of death *is* sin, and the power of sin *is* the law;
57. Thanks to God, the One giving us the victory through our Lord Jesus Christ.
58. So then, my beloved brethren, become steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Chapter 16

1. Concerning the collection for the saints, just as I made arrangements with the assemblies of Galatia, so you do also.
2. On the first of each week, let each of you deposit, storing up that by which you may prosper, that when I should come there may not be collections.
3. When I should come, whomever you may approve, I will send these by letters to carry your gift into Jerusalem.
4. And if it should be fitting for me to go also, they will go with me.
5. I will come to you whenever I go through Macedonia, for I go through

I CORINTHIANS 16

Macedonia.

6. Perhaps I will remain with you, or I will even spend the winter, that you may send me wherever I may go.

7. For I do not want to see you now *only* in passing, for I hope to remain a while with you if the Lord should permit.

8. But I will remain in Ephesus until Pentecost,

9. For a great and productive door has been opened to me, and many *are* opposing *me*.

10. If Timothy should come, see that he may be with you without fear; for he works the work of *the* Lord, even as I *do*.

11. Therefore no one may reject him, but send him in peace, that he may come to me, for I expect him with the brethren.

12. Concerning the brother Apollos, I encouraged him much that he might come to you with the brethren, and it was not *his* will at all that he should come now, but he will come when he may have opportunity.

13. Be watchful; stand in the faith; be men; be strong.

14. Let all of your things come about in love.

15. Moreover, I encourage you, brethren: you know the household of Stephanas, that it is a first fruit of Achaia, and they appointed themselves unto service to the saints;

16. That you also would be subject to such as these, and to everyone working together and laboring.

17. I rejoice at the presence of Stephanas and Fortunatus and Achaichus, because these supplied your deficiency.

18. For they gave rest to my spirit and yours. Therefore acknowledge such as these.

19. The assemblies of Asia greet you. Aquila and Prisca greet you much in *the* Lord, with the assembly at their house.

20. All the brethren greet you. Greet each other in a holy kiss.

21. The greeting by my hand—Paul.

22. If one does not feel affection for the Lord, let him be accursed. Lord, come!¹

23. The grace of the Lord Jesus *be* with you.

24. My love *is* with all of you in Christ Jesus.

¹ Or perhaps, "The Lord is present." The expression is from the Aramaic.

II CORINTHIANS

Chapter 1

1. Paul, apostle of Christ Jesus through *the* will of God, and Timothy the brother, to the assembly of God, the one being in Corinth, with all the saints, all the ones being in *the* whole of Achaia.
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, the Father of mercies and God of all encouragement.
4. The One encouraging us upon our every tribulation, for us to be able to encourage the ones in every tribulation through the encouragement with which we are encouraged by God.
5. Because just as the sufferings of Christ abound unto us, thus through Christ our encouragement abounds also.
6. Whether we are burdened, *it is* for your encouragement and salvation; whether we are encouraged, it is for your encouragement, *which is* working in patient endurance of the same ills which we also suffer.
7. And our hope *is* firm for you, knowing that as you are sharers of the ills, thus also *you are of* the encouragement.
8. For we do not want you to be ignorant, brethren, about our tribulation having come about in Asia, that we were burdened exceedingly, beyond *our* ability, so that we were in despair even of life.
9. But we have had in ourselves the sentence of death, that we might not be dependent upon ourselves, but upon God, the One raising the dead;
10. Who delivered us from so great a death, and He will deliver; unto Whom we have hoped; and He will deliver yet,
11. Your cooperating with us also by your prayer, that from many faces thanks might be given through the many for the gift unto us.
12. For this is our boast, the testimony of our conscience, that in sincerity and integrity of God, not in fleshly wisdom, but in *the* grace of God we lived in the world, the more toward you.
13. For we write nothing else to you but that which you read or know fully, and I hope that you will know fully until the end.
14. Just as you understood us partially, that we are your boast, just as you also *are* ours, in the day of our Lord Jesus.
15. And with this confidence I was desiring first to come to you, that you might receive a second grace.
16. And through you to pass through into Macedonia, and again from Macedonia to come to you, and from you to be sent on into Judea.
17. Therefore, willing *to do* this, was I then using levity? Or what I will, do I will according to *the* flesh, that with me might be yes, yes, and no, no?
18. But God *is* faithful, that our word toward you is not yes and no.

II CORINTHIANS 1

19. For the Son of God, Jesus Christ, the One in you through our having preached, through me and Silvanus and Timothy, did not become yes and no, but has become yes in Him.
20. For as many as *are the* promises of God, in Him *they are* yes. Therefore also through Him *is* the Amen to God for glory through us.
21. The One confirming us with you into Christ, and having anointed us, *is* God,
22. The One also having sealed us and having given the pledge of the Spirit in our hearts.
23. I call upon God, a witness over my soul, that sparing you, I did not yet come into Corinth.
24. Not that we lord it over your faith, but we are fellow-workers of your joy, for you have stood for the faith.

Chapter 2

1. But I decided for myself this: not to come to you again in grief.
2. For if I grieve you, who also *is* the one making me glad, if not the one being grieved from me?
3. And I wrote this same thing, that coming, I might not have grief from whom I must rejoice, persuaded about all of you that my joy is *the joy* of all of you.
4. For from much tribulation and distress of heart I wrote to you through many tears, not that you might be grieved, but that you might know the love which I have more abundantly unto you.
5. If anyone has brought grief, he has not grieved me but partially, that I might not burden all of you.
6. Sufficient for such a one *is* this punishment by the many.
7. So that, on the contrary, *you are* to forgive and encourage *him*, lest the abundance of grief might swallow up this one.
8. Therefore I encourage you to confirm love unto him.
9. For this *reason* also I wrote, that I might know the proof of you, whether you are obedient unto all things.
10. To whom you forgive anything, I also. For that which I also have forgiven, if I have forgiven anything, *it was* for you in *the presence*¹ of Christ.
11. That we might not be taken advantage of by Satan; for we are not ignorant of his designs.
12. Having come into Troas for the gospel of Christ and a door opened to me in *the Lord*,

¹ Literally, "face."

II CORINTHIANS 2

13. I have not had rest for my spirit, not to find Titus my brother, but having bid farewell to them, I went into Macedonia.

14. But thanks to God, the One always leading us in triumph in Christ and manifesting the aroma of the knowledge of Him through us in every place.

15. Because we are a fragrance of Christ to God in the ones being saved and in the ones perishing,

16. To some, an odor from death unto death, but to the others an odor from life unto life; and who is adequate for these things?

17. For we are not as the many, peddling the word of God, but as from integrity, but as from God we speak in Christ before God.

Chapter 3

1. Do we begin to commend ourselves again? Or, we do not need, as some, letters of introduction to you or from you, *do we?*

2. You are our letter, written in our hearts, being known and being read by all men,

3. Being manifested that you are a letter of Christ, having been served by us, written not with ink but with *the* Spirit of *the* living God, not in tablets of stone, but in tablets of hearts of flesh.

4. Such confidence we have through Christ toward God.

5. Not that we are sufficient by ourselves to reckon anything as from ourselves, but our sufficiency *is* from God,

6. Who also made us sufficient servants of a New Covenant, not of letter, but of spirit. For the letter kills, but the spirit makes alive.

7. If, moreover, the ministry of death, engraved in letters on stones, came about in glory, for the sons of Israel not to be able to look directly into the face of Moses, because of the glory of his face, *although* being abolished,¹

8. How will not the ministry of the Spirit be more in glory?

9. For if the ministry of condemnation *was* glory, much more the ministry of righteousness abounds with glory.

10. For also the glorified has not been glorified in this respect, because of the surpassing glory.

11. For if that being abolished *came* through glory, much more the remaining *is* in glory.

12. Therefore, having such a hope, we use much boldness;

13. And not as Moses, *who* was placing a veil over his face for the sons of Israel not to look intently unto the end of the thing being abolished.

14. But their minds were hardened, for until this very day the same veil

¹ "being abolished" probably refers to the ministry of death; see v. 11

II CORINTHIANS 3

remains over the reading of the Old Covenant, not being uncovered, because in Christ it is abolished.

15. But to this day when Moses be read, a veil lies upon their heart.

16. But when *one* would turn to *the* Lord, the veil is removed.

17. The Lord is the Spirit; and where the Spirit of *the* Lord *is*, *there is* liberty.

18. We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed to the same image from glory unto glory, even as from *the* Lord, *the* Spirit.

Chapter 4

1. Therefore, having this ministry, just as we were shown mercy, we do not lose heart.

2. But we gave up the hidden things of shame, not walking in villainy nor handling craftily the word of God, but by the disclosure of the truth commending ourselves to every man's conscience before God.

3. And if our gospel is veiled, it is veiled in the ones perishing.

4. In whom the god of this age blinded the minds of the unfaithful so as not to discern the light of the gospel of the glory of the Christ, who is *the* image of God.

5. For we do not preach ourselves, but Jesus Christ *the* Lord, and ourselves your bondservants through Jesus.

6. Because God *is* the One having said, "Light will shine out of darkness," Who shined in our hearts for a light of the knowledge of the glory of God in *the* face of Christ.

7. But we have this treasure in earthen vessels, so that the superiority of the power might be of God and not from us.

8. Being afflicted in everything, but not held down; being in want, but not despairing;

9. Being persecuted, but not being forsaken; being cast down, but not being destroyed;

10. Always carrying about the death of Jesus in the body, that the life of Jesus might be manifest in our body.

11. For we, the ones living, always are delivered over into death through Jesus¹, that the life of Jesus might also be manifest in our mortal flesh..

12. So then, death works in us, but life in you.

13. Having the same spirit of faith, according to what *is* written: "I believed, therefore I spoke;" we also believed, and therefore we also speak.

14. Knowing that the One having raised the Lord Jesus will also raise us with

¹ Or, "for Jesus' sake."

II CORINTHIANS 4

Jesus, and will present *us* with you.

15. For all things *are* for you, that the grace having increased for the many, gratitude might abound unto the glory of God.

16. Therefore we do not lose heart, but though our outer man is destroyed, yet our inner *man* is renewed day by day.

17. For the brief lightness of our affliction works for us an eternal weight of glory according to great abundance,

18. Our not looking at the things being seen, but the things not being seen; for the things being seen *are* temporary, but the things not being seen *are* eternal.

Chapter 5

1. For we know that if our earthly house of the tent be dissolved, we have a building from God, a house not made by hands, eternal in the heavens.

2. For also in this *house* we groan, longing to be clothed with our dwelling from heaven.

3. If, indeed, also having put *it* on¹, we will not be found naked.

4. For also the ones being in the tent, we groan, being burdened, not that we want to be unclothed, but to be clothed, that the mortal might be swallowed up by life.

5. And the One having prepared us for this *is* God, the One having given to us the guarantee² of the Spirit.

6. Being always confident, therefore, and knowing that dwelling in the body we are away from the Lord—

7. For we walk through faith, not through sight—

8. We are confident, we are also the more pleased, to be away from the body and to dwell with the Lord.

9. Therefore also we strive eagerly, whether dwelling or away, to be pleasing to Him.

10. For it is necessary for all of us to appear before the judgment seat of Christ, to be recompensed each one *for* the things which he practiced through the body, whether good or evil.

11. Knowing, therefore, the fear of the Lord, we persuade men, but have been manifest to God. And I hope to have been manifest also in your consciences.

12. We do not again commend ourselves to you, but giving opportunity to you for boasting over us, that you may have *an answer* to the ones boasting in appearance³ and not in heart.

13. For whether we are beside ourselves, *it is* to God; whether we are of

¹ Or, "having removed *it*;" manuscripts differ.

² i.e., a pledge given to insure completion of a transaction.

³ Literally, "face."

II CORINTHIANS 5

sound mind, *it is* to you.

14. For the love of Christ constrains us, having judged this: that One died for all, then all died.

15. And He died for all, that the ones living might no longer live for themselves, but for the One having died and having been raised for them.

16. So then, from now on we know no one according to flesh; though we have known Christ according to flesh, we no longer know *Him this way*.

17. So that if one *is* in Christ, *he is* a new creation, the old things passed away. Behold, new things have come into being¹.

18. All things *are* from God, the One having reconciled us to Himself through Christ, and having given to us the ministry of reconciliation.

19. As that God was in Christ, reconciling *the* world to Himself, not reckoning to them their trespasses, and having placed in us the word of reconciliation.

20. Therefore we are ambassadors for Christ, as God encouraging through us. We ask for Christ, "Be reconciled to God."

21. The One not having known sin, He made *to be* sin for us, that we might become *the* righteousness of God in Him.

Chapter 6

1. Working together, we also encourage you not to receive the grace of God in vain;

2. For He says: "At an appropriate time I listened to you, and in a day of salvation I helped you." Behold, now *is* a favorable time; behold, now *is* a day of salvation;

3. Giving no offense in anything, that the ministry may not be blamed.

4. But in everything commending ourselves as servants of God, in much patience, in tribulations, in necessities, in hardships,

5. In beatings, in imprisonments, in tumults, in toils, in sleeplessnesses, in fasts,

6. In purity, in knowledge, in longsuffering, in kindness, in *the* Holy Spirit, in unhypocritical love,

7. In *the* word of truth, in *the* power of God, by the weapons of righteousness of the right *hand* and of *the* left,

8. By glory and dishonor, by evil report and good report; as deceivers and true;

9. As being unknown and being well-known; as dying and behold, we live; as being punished and not being put to death;

¹ Some later manuscripts have, "All things have become new."

II CORINTHIANS 6

10. As grieving, but always rejoicing; as poor but enriching many; as having nothing, and owning all things.
11. Our mouth has opened to you, O Corinthians, our heart has been opened wide.
12. You are not constrained in us, but you are constrained in your emotions.
13. *In the same kind of recompense* (I speak as to children): open wide to us also.
14. Do not become unequally yoked with *the* unfaithful. For what communion *have* righteousness and lawlessness? Or what fellowship light with darkness?
15. What agreement *has* Christ with Belial? Or what portion a faithful one with an unfaithful?
16. What concord *has* a temple of God with idols? For we are a temple of *the* living God, just as God said that, "I will dwell and walk about among them, and I will be their God, and they will be My people."
17. "Therefore, come out from the midst of them and be separated," says *the* Lord, "And do not lay hold of *what is* unclean; and I will receive you.
18. "And I will be for a Father to you, and you will be for sons and daughters to Me," says *the* Lord almighty.

Chapter 7

1. Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, completing holiness in *the* fear of God.
2. Make room for us; we wronged no one; we corrupted no one; we took advantage of no one.
3. I do not speak to condemnation, for I have said before that you are in our hearts to die together and to live together.
4. I *have* much boldness toward you; I *have* much boasting over you. I have been filled with encouragement; I abound with joy upon our every tribulation.
5. For also our having come into Macedonia, our flesh has had no letup, but in every *way* being troubled: battles without, fears within.
6. But God, the One encouraging the lowly, encouraged us in the presence of Titus.
7. Not only in his presence, but also in the encouragement with which he was encouraged by you, telling us your longing, your mourning, your zeal for me, for me to rejoice the more.
8. Because although I distressed you in the letter, I do not regret *it*, although I was regretting. I see that that letter distressed you, though *only* for an hour.
9. Now I rejoice, not that you were distressed, but that you were distressed unto repentance. For you were distressed according to God, that in nothing

II CORINTHIANS 7

you might suffer loss from us.

10. For the distress *that is* according to God works repentance unto salvation not to be repented of. But the distress of the world works death.

11. For behold this very thing, to be distressed according to God, worked for you what diligence, what defense, what indignation, what fear, what longing, what zeal, what vengeance! In everything you commended yourselves to be innocent as to the matter.

12. Then, although I wrote to you, *it was* not for the sake of one having done wrong, nor for the sake of the one having been wronged, but for the sake of your diligence for us to be manifested toward you before God.

13. Therefore we have been encouraged. Beyond our encouragement, we rejoiced more abundantly at the joy of Titus, because his spirit has been relieved by all of you.

14. Because if I have boasted anything to him about you, I was not put to shame, but as we spoke all things in truth to you, thus also our boasting before Titus came to be truth.

15. And his affections are *felt* more abundantly unto you, the obedience of all of you being remembered, as you received him with fear and trembling.

16. I rejoice, because in everything I am confident in you.

Chapter 8

1. We make known to you, brethren, the grace of God given in the assemblies of Macedonia,

2. That in much trial of tribulation the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3. For according to ability, I witness, and beyond ability, freely

4. With much appeal, asking us the favor and the fellowship of the ministry unto the saints.

5. And not just as we hoped, but they gave themselves first to the Lord, and to us through *the* will of God,

6. For us to encourage Titus, that just as he began before, thus also he would finish for you this grace also.

7. But even as you abound in all things, with faith and word and knowledge and all diligence and the love from us in you, that in this grace you may abound also.

8. I do not speak according to a command, but through the diligence of others, recognizing also *the* legitimacy of your love.

9. For you know the grace of our Lord Jesus Christ, that for your sakes He was poor, being rich, that you, by that One's poverty, might be rich.

10. I also give an opinion in this: for this is fitting for you, not only to do, but

II CORINTHIANS 8

also you began to want to *do it* from a year ago.

11. So now finish the doing *of it* so that just as the readiness to want to, thus also the completion from your ability.¹

12. For if the willingness is present, *it is* acceptable according to *what* one may have, not according to *what* he does not have.

13. For *this is* not for ease to others, your tribulation, but from equality.

14. In the present time your abundance for their need, that also their abundance may come to be for your need, so as to become an equality.

15. Just as it has been written: "The one *who gathered* much did not have an excess, and the one *who gathered* little did not have too little."

16. Thanks to God, the One having given the same diligence for you in the heart of Titus.

17. Because he received the encouragement, being more diligent, he came out to you on his own .

18. We sent together with him the brother whose praise in the gospel *is* through all the assemblies.

19. Not only *this*, but also having been elected by the assemblies as our fellow-traveler with this grace being administered by us for the glory of the Lord and our willingness;

20. Avoiding this, that one may not find fault with us in this liberality administered by us.

21. For we provide good things, not only before *the* Lord, but also before men.

22. We sent with them our brother whom we approved in many ways being very diligent, and now much more diligent, with much confidence unto you.

23. As for Titus, *he is* my partner, and fellow-worker for you. As for our brethren, *they are* apostles of churches, a glory of Christ.

24. Your display of love, and our boasting over you unto them, being shown for *the* face of the assemblies.

Chapter 9

1. For concerning the ministry unto the saints, it is superfluous for me to write to you.

2. For I know your willingness which I boast of you to *the* Macedonians, that Achaia has prepared from a year ago, and your zeal stirred the many.

3. And I sent the brethren, that our boast of you may not be in vain in this part, that just as I was saying, you may be prepared.

4. Lest if Macedonians should come with me and find you unprepared, we (I

¹ Or, "from what you have."

II CORINTHIANS 9

do not say you) might be put to shame in this matter.

5. Therefore I supposed it necessary to encourage the brethren, that they should come unto you and complete beforehand your previously promised blessing; this to be ready thus as a blessing and not as greediness.

6. This: the one sowing sparingly, will also reap sparingly, and the one sowing for blessings, will also reap for blessings.

7. Each one just as he has purposed at heart, not from grief or from constraint, for God loves a cheerful giver.

8. God is able to cause all grace to abound unto you, that always having all sufficiency in everything, you may abound unto every good work.

9. Just as it has been written: "He scattered, He gave to the poor; His righteousness remains forever."

10. The One supplying seed to the one sowing and bread for food, will provide and multiply your seed and will increase the products of your righteousness.

11. In everything being enriched unto all liberality, which works thankfulness to God through us.

12. Because the ministry of this service is not only filling up the need of the saints, but also abounding through many thanksgivings to God.

13. Through the approval of this ministry glorifying God upon the submission of your confession unto the gospel of Christ and liberality of the sharing unto them and unto all.

14. And by their prayer for you, yearning for you because of the abounding grace of God upon you.

15. Thanks to God for His indescribable gift.

Chapter 10

1. I, Paul, encourage you by the gentleness and fairness of Christ, who *am* lowly face to face among you, but bold unto you being absent,

2. I ask being present not to be bold with the confidence with which I intend to have courage toward certain ones, the ones considering us as walking according to *the* flesh.

3. For walking in *the* flesh, we do not wage war according to *the* flesh.

4. For the weapons of our warfare *are* not fleshly, but powerful by God for pulling down fortresses, destroying arguments

5. And everything being set on high against the knowledge of God, and leading captive every thought unto the obedience of Christ.

6. And in being prepared to avenge all disobedience when your obedience may be filled.

II CORINTHIANS 10

7. You see things according to appearance.¹ If someone has convinced himself to be of Christ, let him consider this of himself again, that just as he *is* of Christ, thus also *are we*.

8. For if I should boast *even* more about our authority which the Lord gave for your building up, and not for tearing down, I will not be ashamed.

9. That I may not suppose to frighten you by the letters.

10. Because the letters, they say, *are* heavy and strong, but the bodily presence weak, and the word despised.

11. Let this one consider this, that what we are by word through letters, being absent, such as these also being present *we will be* by work.

12. For we do not undertake to count or measure ourselves with certain of the ones commending themselves; but they, measuring themselves in themselves, and comparing themselves to themselves, do not understand.

13. But we will not boast beyond measure, but according to the measure of the standard of which God distributed to us a measure, to reach also all the way to you.

14. For we do not overextend ourselves, reaching unto you, for we also came first all the way to you in the gospel of Christ.

15. Not for boasting beyond measure in others' labor, but having hope, developing your faith to be magnified in you, according to our standard, unto abundance.

16. So as to preach the gospel beyond you, not ready to boast in another's standard.

17. And the one boasting, let him boast in *the* Lord.

18. For not the one commending himself, that one is approved, but the one the Lord approves.

Chapter 11

1. Would *that* you would bear with my folly for a little while; but you do bear with me.

2. For I am jealous of you with a jealousy of God, for I betrothed you to one husband, to present you a pure virgin to Christ.

3. But I fear lest somehow, as the serpent deceived Eve in his villainy, your minds may be corrupted from simplicity and purity unto Christ.

4. For if one coming preaches another Jesus whom we did not preach, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you bear it well.

5. For I consider *myself* to come nothing short of the most celebrated

¹ Literally, "face."

II CORINTHIANS 11

apostles.

6. And if unlearned as to speech, but not as to knowledge, yet in everything having manifested *it* unto you in all things.

7. Or did I commit sin, humbling myself that you might be exalted, because I presented the gospel of God to you at no cost?

8. I robbed other assemblies, having taken provision for your service.

9. And being present with you, and having lacked, I did not pressure anyone; for the brethren filled my need, having come from Macedonia, and in everything I kept myself not burdensome, and will keep *so*.

10. *The* truth of Christ *is* in me, that the same boasting unto me will not be stopped in the regions of Achaia.

11. Why? Because I do not love you? God knows.

12. But what I do, and will do, *I do* that I may cut off the opportunity of the ones wanting an opportunity, that in what they boast, they may be found just as we also *are*.

13. For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

14. And no wonder; for Satan himself transforms himself into an angel of light.

15. *It is* no great thing, therefore, if also his servants transform themselves as servants of righteousness, whose end will be according to their works.

16. Again I say, one may not consider me to be foolish; but even if otherwise, receive me as foolish, that I may also boast a little.

17. What I say, I do not speak according to *the* Lord, but as in foolishness, in this basis of boasting.

18. Since many boast according to *the* flesh, I will also boast.

19. For you gladly put up with the foolish, being prudent.

20. For you put up with *it* if one enslaves you, if one devours *you*, if one takes, if one lifts himself up, if one hits you into *your* face.

21. From shame I speak, as that we have been weak. In whatever someone may dare (I speak in foolishness), I also dare.

22. Are they Hebrews? I *am* also. Are they Israelites? I *am* also. Are they seed of Abraham? I *am* also.

23. Are they servants of Christ? I speak being crazy: I more. In labors more so; in imprisonments more so; in blows *more* exceedingly, in deaths many times.¹

24. Under *the* Jews five times I received forty *lashes*, less one.

25. Three times I was beaten, once I was stoned, three times I was shipwrecked, a night and a day I have spent² in the deep.

¹ i.e., many times under sentence of death, or in danger of death.

² Literally, "done."

II CORINTHIANS 11

26. Frequent journeys, hazards of rivers, hazards of robbers, hazards from *my* race, hazards from Gentiles, hazards in a city, hazards in a desert, hazards in *the* sea, hazards among false brethren.

27. Weariness and hardship, in frequent sleeplessness, in hunger and thirst, in frequent fasts, in cold and nakedness.

28. Apart from the external things, my everyday concern, the care of all the assemblies.

29. Is one weak, and I am not weak? Does one stumble and I do not burn?

30. If I must boast, I will boast of the things of my weakness.

31. The God and Father of the Lord Jesus knows, the One being blessed forever, that I do not lie.

32. In Damascus the ethnarch of Aretas the king watched the city of Damascus, to seize me.

33. And I was let down through a window through the wall in a basket and escaped his hands.

Chapter 12

1. It is necessary to boast, not being profitable, but I will go into visions and revelations of *the* Lord.

2. I know a man in Christ fourteen years ago, whether in *the* body I do not know, whether outside the body I do not know, God knows; such a one having been carried away to *the* third heaven.

3. And I know such a man, whether in *the* body *or* whether without the body I do not know; God knows;

4. That he was carried away into Paradise and heard unspeakable words, which it is not permitted for a man to speak.

5. Concerning such a one I will boast, but concerning myself I will not boast, except in weaknesses.

6. For if I should want to boast, I will not be foolish, for I will speak truth. But I refrain, lest one might reckon unto me over what he sees *in* me or what he hears from me.

7. And because of the extreme nature of the revelations, that I might not be exalted, a thorn to the flesh was given to me, a messenger of Satan, that it might buffet me, that I would not be exalted.

8. Concerning this three times I appealed to the Lord, that it would depart from me.

9. And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Gladly, therefore, I will boast more in my weaknesses, that the power of Christ may dwell upon me.

10. Therefore I am pleased in weaknesses, in outrages, in constraints, in

II CORINTHIANS 12

harassments and difficulties for Christ; for when I am weak, then I am strong. 11. I have become foolish; you compelled me. For I should be commended by you. For I fell nothing short of the most celebrated apostles, even though I am nothing.

12. The signs of the apostle were accomplished among you in all patience, signs and wonders and miracles.

13. For what is that as to which you came short in regard to the rest of the assemblies, except that I myself did not burden you? Forgive me this unrighteousness.

14. Behold, this third time I am ready to come to you, and I will not burden you. For I do not seek your things, but you. For the children are not obligated to store up for the parents, but the parents for the children.

15. I will gladly spend and be spent for your souls. If I love you more abundantly, am I loved less?¹

16. Let it be *so*, I did not weigh you down, but being cunning, I took you by guile.

17. I did not take advantage of you through any of the ones whom I have sent to you, *did I?*

18. I called on Titus and sent with *him* the brother. Titus did not take advantage of you, *did he?* Did we not walk by the same spirit; *did we not walk* by the same footsteps?

19. From a time ago, you reckon that we defend ourselves to you. Before God in Christ we speak; all things, beloved, *are* for your edification.

20. For I fear lest, coming, I may not find you as I want, and I may be found by you not as you want. That somehow *there may not be* dispute, jealousy, angers, selfishnesses, slanders, whisperings, inflated *egos*, turmoils.

21. Lest again, my having come, my God may humble me toward you and I may mourn many of the ones *who* sinned, and not having repented over the impurity and immorality and sensuality which they practiced.

Chapter 13

1. This third *time* I come to you. On *the* testimony² of two and three witnesses every word will be established.

2. I have told you before, and forewarn you, as present the second *time* and absent now, to the ones *who* sinned previously and all the rest, that if I come again, I will not hold back,

3. Since you seek proof of the One speaking in me, Christ, Who *is* not weak unto you, but is powerful among you.

¹ Or perhaps a statement, "If I love you more abundantly, I am loved less."

² Literally, "mouth"

II CORINTHIANS 13

4. For also He was crucified from weakness, but He lives from *the* power of God, for we also are weak in Him, but we live with Him from *the* power of God unto you.
5. Test yourselves, whether you are in the faith, examine yourselves. Or do you not know fully about yourselves that Jesus Christ *is* in you, unless you are disapproved?
6. But I hope that you will know that we are not disapproved.
7. We pray to God for you to do no wrong, not that we may appear approved, but that you might do well, though we may be as disapproved.
8. For we are not able *to do* anything against the truth, but for the truth.
9. For we rejoice when we may be weak, but you may be strong. This also we pray, your fitness.
10. Therefore these things I write, being absent, that being present I may not deal harshly, according to the authority which the Lord gave to me for edification and not for destruction.
11. Finally, brethren, rejoice, be prepared, be encouraged, think the same thing, be at peace, and the God of love and peace will be with you.
12. Greet each other in a holy kiss. All the saints greet you.
13. The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit *be* with you all.

GALATIANS

Chapter 1

1. Paul, an apostle, not from men, neither through a man, but through Jesus Christ, and God *the* Father, the One having raised Him from *the* dead,
2. And all the brethren with me, to the assemblies of Galatia:
3. Grace to you, and peace, from God our Father and *the* Lord Jesus Christ.
4. The One having given Himself for our sins, so that He might take us from the present wicked age, according to the will of our God and Father,
5. To Whom *be* the glory unto the ages of the ages. Amen.
6. I marvel that you thus suddenly are transferred from the One having called you in grace unto a different gospel.
7. Which is not another *gospel*, except there are certain ones stirring you up and wanting to pervert the gospel of Christ.
8. But even if we, or an angel from heaven, should preach a gospel besides that which we preached to you, let him be accursed.
9. As we have said before, and now I say again: if one preaches to you a gospel besides that which you received, let him be accursed.
10. For do I yet persuade men or God? Or do I seek to please men? If I was still pleasing men, I was not a bondservant of Christ.
11. For I make known to you, brethren, the gospel having been preached by me, that it is not according to man.
12. For I neither received it from man nor was taught *it*, but *it was* through a revelation of Jesus Christ.
13. For you heard of my conduct before in Judaism, that beyond measure I was persecuting the assembly of God and was ravaging it.
14. And I was progressing in Judaism over many contemporaries among my race, being a greater zealot of the traditions from the fathers.
15. But when the One having appointed me from my mother's womb and having called by His grace, was pleased
16. To reveal His Son in me that I might preach Him among the Gentiles,¹ immediately I did not counsel with flesh and blood,
17. Neither did I go up into Jerusalem to the ones *who were* apostles before me, but I went up into Arabia and turned back again into Damascus.
18. Then after three years I went up into Jerusalem to query Kephas, and stayed with him fifteen days.
19. But I did not see *any* other of the apostles except Jacob, the brother of the Lord.

¹ Or, "nations."

GALATIANS 1

20. That which I write to you, behold before God that I do not lie.
21. Afterward, I went into the regions of Syria and Cilicia.
22. I was, moreover, being unknown as to face to the assemblies in Christ of Judea.
23. Only they were hearing that, "The one persecuting us before, now preaches the faith which before he was attempting to destroy."
24. And they were glorifying God in me.

Chapter 2

1. Then after fourteen years I went up to Jerusalem again with Barnabas, having also taken Titus along.
2. I went up according to a revelation, and presented to them the gospel which I preach among the Gentiles, privately to the ones of repute, that I may not run, or have run¹, in vain.
3. But Titus, the one with me, being a Greek, was not forced to be circumcised.
4. But it was because of the false brethren, secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, in order that they will bring us into bondage.
5. To whom we did not for an hour yield submission, that the truth of the gospel might stand with you.
6. But from the ones being reckoned to be something—what they were matters nothing with me; God does not receive man's face *value*, for the ones being reckoned *something* contributed nothing to me—
7. But on the contrary, having seen that I had been entrusted with the gospel of the uncircumcision, just as Peter *was entrusted with the gospel* of the circumcision,
8. For the One having worked with Peter unto an apostleship of the circumcision also worked with me unto the Gentiles
9. And having known the grace given to me, Jacob and Kephass and John, the ones reckoned to be pillars, gave the right *hand* of fellowship to me and Barnabas so that we *might go* unto the Gentiles and they unto the circumcision.
10. Only *insisting* that we would remember the poor, which very thing also I was eager to do.
11. But when Kephass came into Antioch, I opposed him to *his* face, because he was chargeable.
12. For before the coming of certain ones from Jacob, he was eating together

¹ "have run" is, literally, "ran."

GALATIANS 2

with the Gentiles; but when they came, he was withdrawing and isolating himself, fearing the ones from the circumcision.

13. And the rest of the Jews went along with him, so that even Barnabas was led away with their hypocrisy.

14. But when I saw that they do not walk uprightly with the truth of the gospel, I said to Kephas before all, "If you, being a Jew, live as a Gentile and not as a Jew, how do you compel the Gentiles to live as Jews?"

15. We *are* Jews by nature, and not sinners from the Gentiles.

16. Knowing that a man is not justified from works of law, but through faith of Jesus Christ, and we believed into Christ Jesus so that we might be justified from faith of Christ and not from works of law, because from works of law all flesh will not be justified.

17. But if, seeking to be justified in Christ, we were also found sinners, is Christ then a Minister of sin? May it not be!

18. For if the things which I destroyed, I again build these things up, I show myself a transgressor.

19. For through a law, I died to law, that I might live to God; I have been crucified with Christ.

20. But I live no longer; rather Christ lives in me. And that which I now live in flesh, I live in the faith of the Son of God, the One having loved me and having delivered Himself for me.

21. I do not set aside the grace of God; for if righteousness *comes* through law, then Christ died for nothing.

Chapter 3

1. O foolish Galatians, who bewitched you, to whose eyes Jesus Christ was set forth crucified?

2. This only I want to learn from you: did you receive the Spirit from works of law or from hearing of faith?

3. In this way you are foolish; having begun by spirit, do you now finish by flesh?

4. Did you suffer so much in vain—If indeed *it was* also in vain?

5. Therefore the One adding to you the Spirit and working miracles¹ among you, *does He do it* from works of law, or from hearing of faith?

6. Just as Abraham believed God, and it was reckoned to him unto righteousness.

7. Then know that the ones from faith, these are sons of Abraham.

8. And the Scripture, having foreseen that from faith God justifies the

¹ Acts of power.

GALATIANS 3

Gentiles, preached the gospel beforehand to Abraham, that “In you will all the nations¹ be blessed.”

9 So then, the ones from faith are blessed with faithful Abraham.

10. For whoever is from works of law is under a curse, for it has been written that “Yet more accursed *is* everyone who does not continue with all the things written in the book of the law, to do them.”

11. But that in law no one is justified with God *is* obvious, because “The righteous one will live from faith.”

12. But the law is not from faith, but “The one having done them will live in them.”

13. Christ redeemed us from the curse of the law, having become a curse for us, because it has been written, “Yet more cursed *is* every one being hung upon a tree.”²

14. In order that the blessing of Abraham might come unto the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through the faith.

15. Brethren, I speak according to man; although of man, confirmed, no one sets a covenant aside or adds to it.

16. Moreover, the promises were spoken to Abraham and his seed; He does not say, “And to the seeds,” as concerning many, but as concerning one, “And to your seed,” Who is Christ.

17. This I say: a covenant previously confirmed by God, the law, *which* has appeared after four hundred and thirty years, does not cancel, so as to nullify the promise.

18. For if the inheritance *is* from law, *it is* no longer from a promise, but God has given *it* to Abraham through a promise.

19. Why then the law? Because of transgressions *it* was delivered until the Seed to Whom it³ has been promised should come, having been appointed through angels in *the* hand of a mediator.

20. Moreover, the mediator is not of one, but God is one.

21. Then *is* the law against the promises of God? May it not be! For if a law was given being able to make alive, then truly, righteousness was from law.

22. But the Scripture shut up everyone under sin, so that the promise from faith of Jesus Christ might be given to the ones believing.

23. But before the coming of⁴ the faith, we were being held under law, being shut up unto the coming faith to be revealed.

24. So then, the law has become our tutor unto Christ, so that we might be justified from faith.

¹ Or, “Gentiles.”

² Or, “a timber.”

³ That is, the inheritance.

⁴ “Coming of,” is literally, “to come.”

GALATIANS 3

25. But the faith having come, we are no longer under a tutor.
26. For you all are sons of God through the faith in Christ Jesus,
27. For as many as were baptized into Christ, you put on Christ.
28. *There is* not one Jew, another Greek; not one bondservant, another free; not one male, and *another* female; for you are all one in Christ Jesus.
29. And if you are of Christ, then you are seed of Abraham, heirs according to a promise.

Chapter 4

1. Moreover, I say, for whatever time the heir is immature, he differs in no way from a bondservant, *though* being Lord of all;
2. But is under guardians and stewards until the appointed time of the father.
3. Thus also we, when we were immature, were bound under the elements of the world.
4. But when the fullness of the time came, God sent out His Son, having come from a woman, having come under law.
5. In order that He might redeem the ones under law, so that we might receive the adoption as sons.
6. Because you are sons, God has sent out the Spirit of His Son into our hearts, crying, "Abba, Father."
7. So then you are no longer a bondservant, but a son; and if a son, also an heir through God.
8. But then, not knowing God, you served those by nature not being gods.
9. But now, having known God, rather having been known by God, how do you turn again to the weak and beggarly elements, to which you want to serve all over again?
10. You observe days and months and seasons and years.
11. I am afraid of you, lest perhaps vainly I have labored unto you.
12. Become as I, brethren, because I also *have become* as you, I beg of you. You did me no wrong.
13. But you know that because of a weakness of the flesh I preached the gospel to you the former time,
14. And your trial in my flesh you did not disregard nor abominate, but you received me as an angel of God, as Christ Jesus.
15. Where, then, *was* your blessing, for I bear witness to you that, if possible, having plucked out your eyes, you would have given¹ *them* to me.
16. So then, have I become your enemy, speaking truth to you?
17. They are zealous toward you; not well, but they want to shut you out, that

¹ "Would have given" is literally, "gave."

GALATIANS 4

you might seek them.

18. *It is* always good to be zealous in a good *way*, and not only in my presence¹ with you.

19. My children, with whom again I am in labor until Christ be formed in you,

20. I was wanting to be present with you just now, and to change my speech, because I am puzzled in you.

21. Tell me, the ones wanting to be under law, do you not hear the law?

22. For it has been written that Abraham had two sons, one from the slave and one from the free.

23. But the one from the slave has been begotten according to *the* flesh, but the one from the free through a promise.

24. Which is speaking allegorically, for they are two covenants: one from Mount Sinai being begotten into bondage, which is Hagar—

25. Moreover, Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in bondage with her children.

26. But the Jerusalem above is free, which is our mother.

27. For it has been written: “Rejoice, barren one not giving birth; break out and shout, one not in labor, because many more *will be* the children of the desolate than of the one having a husband.”

28. And you, brethren, are children of promise, corresponding to Isaac.

29. But just as then, the one having been begotten according to *the* flesh persecuted the one according to *the* spirit,² thus *it is* now also.

30. But what says the Scripture? “Cast out the slave and her son, for the son of the slave will not inherit with the son of the free.”

31. So then, brethren, we are not children of a slave, but of the free.

Chapter 5

1. Christ set us free to freedom. Stand, therefore, and do not again be held by a yoke of bondage.

2. Behold, I, Paul, say to you that if you should be circumcised, Christ will not benefit you at all.

3. I testify again to every man being circumcised that he is a debtor to do the whole law.

4. You were separated from Christ, who are justified in *the* law; you fell from grace.

5. For we, by spirit,² from faith, anticipate the hope of righteousness.

6. For in Christ Jesus neither circumcision nor uncircumcision avails

¹ Literally, “to be present.”

² Or, “*the* Spirit.”

GALATIANS 5

anything, but faith working through love.

7. You were running well. Who hindered you, not to obey the truth?

8. The persuasion *is* not from the One calling you.

9. A little leaven leavens the whole dough.

10. I have been persuaded unto you in *the* Lord that you will not think otherwise; but the one troubling you will bear the condemnation, whoever he may be.

11. Moreover, I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been nullified.

12. Would that the ones upsetting you would cut themselves off.¹

13. For you were called to freedom, brethren; only not freedom unto an opportunity for the flesh, but through love serve each other.

14. For all the law has been fulfilled in one word, in "You will love your neighbor as yourself."

15. But if you bite and devour each other, watch out *that* you are not destroyed by each other.

16. Moreover, I say, walk by spirit and you will not fulfill *the* lust of flesh.

17. For the flesh lusts against the spirit, and the spirit against the flesh, for these are opposite to each other, so that the things which you may want, these things you may not do.

18. If you are led by spirit, you are not under law.

19. Moreover, the works of the flesh are manifest, which are immorality, uncleanness, sensuality,

20. Idolatry, drug use, enmities, contention, jealousy, tempers, rivalries, dissensions, heresies,

21. Envy, drunkenness, revels, and things like these, which I proclaim to you, just as I proclaimed, that the ones practicing these things will not inherit *the* kingdom of God.

22. But the fruit of the spirit² is love, joy, peace, longsuffering, kindness, goodness, faith,

23. Gentleness, self-control. *There* is not a law against these things.

24. Moreover, the ones of Christ crucified the flesh with the passions and lusts.

25. If we live by spirit, let us also walk by spirit.

26. Let us not become conceited, provoking each other, envying each other.

Chapter 6

1. Brethren, if also a man should be caught in a certain transgression,

¹ Or perhaps, "Would be cut off."

² Or, "Spirit."

GALATIANS 6

you, the spiritual ones, restore such a one in a spirit of gentleness, watching yourself *that* you also might not be tempted.

2. Bear each other's burdens, and thus fill up the law of Christ.

3. For if one thinks *himself* to be something, being nothing, he deceives himself.

4. But let each examine his own work, and then he will have boasting unto himself alone, and not unto the other.

5. For each will bear his own load.¹

6. Moreover, let the one being taught the word share with the one teaching in all good things.

7. Do not be deceived; God is not mocked. For that which a man might sow, this also he will reap.

8. Because the one sowing into his own flesh from the flesh will reap corruption, and the one sowing into the spirit will reap eternal life from the spirit².

9. So let us not tire *of* doing good, for at a proper time we will reap, not giving up.

10. So then, as we have time, let us work the good toward all, but especially toward the ones of *the* household of the faith.

11. Behold how large letters I wrote to you with my *own* hand!

12. Those who want to make a showing in *the* flesh constrain you to be circumcised, only so that they might not be persecuted for the cross of Christ.

13. For neither the ones being circumcised, do they guard the law, but they want you to be circumcised, so that they may boast in your flesh.

14. But for me, may it never be to boast, except in the cross of our Lord Jesus Christ, through Whom³ the world has been crucified to me, and I to the world.

15. For neither circumcision is anything, nor uncircumcision, but a new creation.

16. And whoever will walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

17. Finally, let no one bring trouble to me, for I bear in my body the marks of Jesus.

18. The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

¹ That is, his assigned obligations.

² Or, "Spirit."

³ Or, 'through which,' referring to the cross.

EPHESIANS

Chapter 1

1. Paul, an apostle of Christ Jesus through *the* will of God, to the saints, the ones being in Ephesus,¹ and faithful in Christ Jesus.
2. Grace to you and peace from God our Father and *the* Lord Jesus Christ.
3. Blessed *be* the God and Father of our Lord Jesus Christ, the One having blessed us in every spiritual blessing in the heavenlies in Christ.
4. Just as He chose us in Him before *the* foundation of *the* world, *for* us to be holy and blameless before Him in love.
5. Having predestined us unto adoption as sons through Jesus Christ into Him, according to the good pleasure of His will,
6. Unto praise of *the* glory of His grace, which He favored us in the Beloved,
7. In Whom we have redemption through His blood, the forgiveness of transgressions, according to the riches of His grace,
8. Which abounded unto us in all wisdom and thoughtfulness,
9. Having made known to us the mystery of His will, according to His good pleasure which He set forth in Him
10. Unto a stewardship of the fullness of the times, to sum up all things in Christ: things upon the heavens and things upon the earth, in Him.
11. In Whom also we were appointed, having been predestined according to the purpose of the One working all things according to the counsel of His will.
12. For us to be unto *the* praise of His glory, the ones *who* have before hoped in Christ.
13. In Whom also you, having heard the word of truth, the gospel of your salvation, in which² also having believed, you were sealed by the Holy Spirit of the promise.
14. Who is a deposit³ of our inheritance, unto *the* redemption of the possession, unto *the* praise of His glory.
15. Therefore I also, having heard of your faith in the Lord Jesus and *your* love unto all the saints,
16. Do not cease giving thanks for you, making mention upon all my prayers,
17. That the God of our Lord Jesus Christ, the Father of glory, might give to you a spirit of wisdom and revelation in the full knowledge of Him,
18. The eyes of your heart enlightened, to know what is the hope of His calling, what *are* the riches of the glory of His inheritance in the saints,
19. And what *is* the surpassing greatness of His power unto us, the ones

¹ Some manuscripts omit "in Ephesus."

² Or, "In Whom."

³ Literally, "earnest money," as a deposit to guarantee going through with a transaction.

EPHESIANS 1

- believing, according to the working of the strength of His might,
20. Which He worked in Christ, having raised Him from the dead, and having seated *Him* in His right in the heavenlies,
21. Over all rule and authority and power and dominion, and every name being named, not only in this age, but also in the one coming.
22. And He put all things under His feet and gave Him *to be* Head over all things to the assembly,
23. Which is His body, the fullness of the One filling all in all.

Chapter 2

1. And you, being dead by your trespasses and sins,
2. In which you formerly walked according to the age of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience,
3. Among whom we also all once lived in the lusts of our flesh, doing the wishes of the flesh and of the minds, and were by nature children of wrath, even as the rest.
4. But God, being rich in mercy, through His rich love *with* which He loved us,
5. Even our being dead by *our* trespasses, He made us alive together with Christ—by grace you are saved.
6. And raised *us* together and seated *us* together in the heavenlies in Christ Jesus.
7. In order that He might show in the coming ages the surpassing riches of His grace in kindness to us in Christ Jesus.
8. For by grace you are saved through faith; and this not from you, the gift *is* of God;
9. Not from works, that one may not boast.
10. For we are His workmanship, having been created in Christ Jesus for good works, which God prepared before, that we might walk in them.
11. Therefore remember that you, formerly the Gentiles in flesh, the ones being called “Uncircumcision” by the so-called “Circumcision” made by hand in flesh,
12. That you were at that time without Christ, estranged from the citizenship of Israel, and strangers to¹ the covenants of the promise, not having hope and godless in the world.
13. But now in Christ Jesus you, the ones formerly being far off, became near in the blood of Christ.

¹ Literally, “of.”

EPHESIANS 2

14. For He is our peace, the One having made both one, and having broken down the partition of the enclosure, the enmity, in His flesh,
15. Having done away with the law of the commandments in ordinances, so that He might make¹ the two into one in Him, a new man, making peace.
16. And *that* He might reconcile both in one body to God through the cross, having put to death the enmity in Him².
17. And having come, He preached peace to you, the ones far off, and peace to the ones nearby.
18. Because through Him we both have access in one spirit³ to the Father.
19. So then, you are no longer strangers and sojourners, but you are fellow citizens of the saints and of the household of God,
20. Having been built upon the foundation of the apostles and prophets, Jesus Christ Himself being *the* cornerstone.⁴
21. In Whom all *the* building, being fitted together, grows into a holy temple in *the* Lord.
22. In Whom also you are built together into a dwelling of God in spirit.⁵

Chapter 3

1. For this reason I, Paul, the prisoner of Christ for you, the Gentiles—
2. If indeed you heard *about* the stewardship of the grace of God having been given to me for you;
3. That by a revelation was made known to me the mystery, just as I wrote before in a few *words*,
4. To which you are able, reading, to perceive my understanding in the mystery of Christ,
5. Which, to other generations, was not made known to the sons of men, as now it was revealed to His holy apostles and prophets in spirit,⁶
6. *For* the Gentiles to be fellow-heirs and united in a body, and partakers together of the promise in Christ Jesus through the gospel,
7. Of which I became a minister, according to the gift of the grace of God having been given to me according to the working of His power.
8. To me, the least of all saints, this favor was given, to present to the Gentiles the unsearchable riches of the Christ,
9. And to enlighten all *to* what *is* the stewardship of the mystery hidden from

¹ Literally, “create.”

² Or, “in it,” i.e. the cross.

³ Or, “Spirit.”

⁴ Or perhaps, “Jesus Christ being *the* cornerstone of it.”

⁵ Or perhaps, “in *the* Spirit.”

⁶ Or, perhaps, “in *the* Spirit.”

EPHESIANS 3

the ages in God, the One having created all things.

10. In order that now, to the rulers and the authorities in the heavenlies, might be made known through the assembly the manifold wisdom of God,

11. According to a purpose of the ages which He made in Christ Jesus our Lord,

12. In Whom we have boldness and access in confidence through the faith of Him.

13. Therefore, I ask *you* not to lose heart in my tribulations for you, which is your glory.

14. For this grace¹ I bend my knees to the Father,

15. From Whom every family in heaven and upon earth is named,

16. That He would give you, according to the riches of His glory, power² to be strengthened through His Spirit into the inner man.

17. *For* Christ to dwell in your hearts through the faith;³ rooted and grounded in love,

18. That you may have strength to comprehend with all the saints what *is* the breadth and length and height and depth,

19. To know the love of Christ, surpassing knowledge, that you might be filled unto all the fullness of God.

20. Moreover, to the One being able to do beyond all things, far beyond *the* things which we ask or we think, according to the power working in us,

21. To Him the glory in the assembly and in Christ Jesus, unto all the generations of the ages of the ages. Amen.

Chapter 4

1. Therefore I, the prisoner in *the* Lord, encourage you to walk worthily of the calling with which you were called,

2. With all humility and gentleness, with longsuffering, bearing with each other in love,

3. Being diligent to keep the unity of the Spirit in the bond of peace.

4. One body and one spirit, just as also you were called in one hope of your calling.

5. One Lord, one faith, one baptism,

6. One God and Father of all, the One over all and through all and in all.

7. Moreover, to each one of us was given grace according to the measure of the gift of the Christ.

8. Therefore He says, "Having ascended into *the* height, He took captivity

¹ Or, "For this reason."

² Or, "ability."

³ Or, "through faith."

EPHESIANS 4

captive; He gave gifts to men.”

9. But the *statement*, “He ascended,” what is it, except that He also descended¹ into the lower parts of the earth?

10. The One having descended, He is the one also having ascended above all the heavens, that He might fulfill² all things.

11. And He gave apostles, prophets, evangelists, *and* shepherds and teachers,
12. For the equipping of the saints unto a work of service, unto building up of the body of Christ,

13. Until we may all attain unto the unity of the faith and of the full knowledge of the Son of God, unto a complete man, unto a measure of *the* stature of the fullness of Christ.

14. In order that we might no longer be immature, being tossed and carried about by every wind of teaching in the trickery of men, in villainy toward the craft of deceit.

15. But speaking truth in love, let us develop all things into Him Who is the Head—Christ,

16. From Whom all the body, being fitted and framed together through the provision of every joint, according to the working in *the* measure of each part, makes the growth of the body unto building up of itself in love.

17. Therefore, this I say, and witness in *the* Lord, you *are* no longer to walk just as also the Gentiles walk, in futility of their mind,

18. Being darkened as to the mind, alienated *from* the life of God through the ignorance being in them, through the hardness of their heart;

19. Who, unfeeling, gave themselves over to sensuality unto a work of all impurity in greediness.

20. But you did not learn Christ this way,

21. If indeed you heard Him and were taught in Him, just as truth is in Jesus,

22. *For* you to put away the old man, according to the former conduct, being corrupted according to the lusts of deceit.

23. To be renewed as to the spirit of your mind

24. And to put on the new man, the one having been created according to God in righteousness and holiness of the truth.

25. Therefore, having put away untruth, each one speak truth with his neighbor, because we are members of each other.

26. Be angry, and do not sin. Do not let the sun set upon your anger;

27. Neither give a place to the devil.

28. The one stealing, let him no longer steal, but rather let him labor, working good with his own hands, that he might have to share with the one having need.

¹ Some manuscripts have “first descended.”

² Or, “fill.”

EPHESIANS 4

29. Every vile word, let it not proceed from your mouth, but what *is* good for building up *according to* the need, that it might give grace to the ones hearing.

30. And do not grieve the Holy Spirit of God, in Whom you were sealed unto a day of redemption.

31. All bitterness, and wrath and anger and clamor and slander, let them¹ be taken away from you with all malice.²

32. Become kind to one another, compassionate, forgiving each other,³ just as God in Christ forgave you.

Chapter 5

1. Therefore become imitators of God, as beloved children.

2. And walk in love, just as also Christ loved us⁴ and delivered Himself for us, an offering and a sacrifice to God unto a pleasant aroma.

3. But immorality and all uncleanness or greed, let them⁵ not even be named among you, just as is fitting for saints,

4. And indecency and silly talk, or vulgar humor, which is not proper, but rather giving of thanks.

5. For this you must know⁶, that every immoral or unclean one or greedy person, who is an idolater, does not have an inheritance in the kingdom of Christ and God.

6. Let no one deceive you with vain words, for through these things the wrath of God comes upon the sons of disobedience.

7. Do not, therefore, become partakers with them.

8. For you were formerly darkness, but now *you are* light in *the* Lord. Walk as children of light.

9. For the fruit of the light *is* in all goodness and righteousness and truth,

10. Approving⁷ what is pleasing to the Lord.

11. And do not have fellowship with the unfruitful works of the darkness, but rather also reprove *them*.

12. For the things being done secretly by them, it is disgraceful even to tell;

13. All things being reproved *when* made manifest by the light.

14. For everything being manifested is light; therefore He says, "Wake up, O

¹ Literally, "let it."

² That is, "badness."

³ Literally, "yourselves."

⁴ Some manuscripts have "you."

⁵ Literally, "it."

⁶ Literally, "this know, knowing,"

⁷ Or, "Testing to determine"

EPHESIANS 5

sleeping one, and rise up from the dead, and the Christ will enlighten you.”

15. Watch carefully, therefore, how you walk; not as unwise, but as wise,

16. Redeeming the time, because the days are evil.

17. Therefore do not become foolish, but understand what the will of the Lord *is*.

18. And do not get drunk with wine, in which is dissipation, but be filled in spirit.

19. Speaking to each other¹ with psalms, hymns and spiritual songs, praising and singing with your heart to the Lord.

20. Always giving thanks for all things in *the* name of our Lord Jesus Christ to the God and Father.

21. Being subject to each other in *the* fear of Christ:

22. The wives, to their own husbands, as to the Lord;

23. Because *the* husband is head of the wife, even as Christ *is* Head of the assembly; He *is the* Savior of the body.

24. But as the assembly is subject to Christ, thus also the wives *are to be subject* to the husbands in everything.

25. Husbands, love your² wives, just as also Christ loved the assembly and delivered up Himself for her,

26. So that He might sanctify her, having cleansed *her* by the washing of water in *the* word,

27. In order that He might present to Himself the glorious assembly, not having spot or wrinkle or anything like this, but that she might be holy and blameless.

28. Thus husbands ought to love their own wives, as their own bodies; the one loving his own wife loves himself—

29. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the assembly—

30. Because we are members of His body.

31. For this reason a man will leave father and mother and will be joined to his wife, and the two will be unto one flesh.

32. This mystery is great; but I speak about Christ and about the assembly.

33. Yet also every one of you, let each one thus love his own wife as himself, and the wife, that she would fear the husband.

Chapter 6

1. Children, obey your parents in *the* Lord,³ for this is right.

¹ Literally, “to yourselves.”

² Literally, “the.”

³ Some manuscripts omit “in *the* Lord.”

EPHESIANS 6

2. Honor your father and mother, which is *the* first commandment in a promise.
3. In order that it may become well with you, and you will be long-lived upon the earth.
4. And fathers, do not provoke your children to anger, but rear them in training and admonition of *the* Lord.
5. Bondservants, obey *your* masters according to *the* flesh, with fear and trembling, in simplicity of your heart, as to the Christ.
6. Not according to eyeservice, as man-pleasers, but as bondservants of Christ, doing the will of God from *the* soul.
7. Serving with good will, as to the Lord, and not to men.
8. Knowing that whatever good each one might do, this he will receive back from *the* Lord, whether bondservant or free.
9. And masters, do the same to them, ceasing from threats, knowing that your *Master* and theirs is the Lord in heaven, and respect of persons does not exist with Him.
10. Finally, be strengthened in *the* Lord, and in the power of His strength.
11. Put on the full armor of God, so as to be able to stand against the tricks of the devil.
12. Because our battle is not with blood and flesh, but with the rulers, with the authorities, with the world-rulers of this darkness, with the spiritual things of evil in the heavenlies.
13. Therefore, take up the full armor of God, that you may be able to withstand in the evil day and, having accomplished all, to stand.
14. Stand, therefore, having girded your loins in truth, and having put on the breastplate of righteousness,
15. And having shod *your* feet in preparation of the gospel of peace;
16. In everything having taken up the shield of the faith, in which you will be able to quench all the burning darts of the evil *one*;
17. And take the helmet of salvation, and the sword of the Spirit, which is *the* word of God,
18. Through all prayer and entreaty praying in every time in spirit, and into it being alert in all persistence and entreaty concerning all the saints,
19. And for me, that to me might be given a message in an opening of my mouth in boldness, to make known the mystery of the gospel,
20. Concerning which I am an ambassador in a chain, that in it I might speak freely, as it is necessary for me to speak.
21. But that you might know also the things about me, what I practice, Tychicus, the beloved brother and faithful servant¹ in *the* Lord, will make all

¹ Possibly, "deacon."

EPHESIANS 6

things known to you.

22. Whom I sent to you for this very thing, that you might know the things concerning me, and he might encourage your hearts.

23. Peace to the brethren and love with faith from God *the* Father and *the* Lord Jesus Christ.

24. Grace *be* with all of the ones loving our Lord Jesus Christ in incorruption.

PHILIPPIANS

Chapter 1

1. Paul and Timothy, bondservants of Christ Jesus, to all the saints in Christ Jesus, the ones being in Philippi, with *the* overseers and deacons:
2. Grace to you, and peace, from God our Father and *the* Lord Jesus Christ.
3. I give thanks to my God upon every memory of you,
4. Always in my every entreaty concerning all of you, with joy making entreaty,
5. For your fellowship into the gospel from the first day until now,
6. Persuaded of this, that the One having begun a good work in you will fully complete *it* until *the* day of Christ Jesus.
7. Just as it is right to me to think this concerning you all, because of having¹ me in your heart², in my bonds and in the defense and confirmation of the gospel, all of you being partakers together with me of the grace.
8. For God *is* my witness, as I yearn for you all in *the* affections³ of Christ Jesus.
9. And this I pray, that your love might abound still more and more in full knowledge and all perception,
10. To examine the differing things, that you might be pure⁴ and without offense unto *the* day of Christ.
11. Filled with fruit of righteousness that *is* through Jesus Christ, unto glory and praise of God.
12. Moreover, I wish you to know, brethren, that my situation has come⁵ more unto progress of the gospel.
13. Causing my bonds to become manifest in Christ in the whole Praetorium, and to all the rest.
14. And more of the brethren in *the* Lord *are* persuaded by my bonds, the more to dare to speak the word fearlessly.
15. Some, indeed, even preach the Christ through envy and contention, but some also through good will.
16. They⁶ *do it* from love, knowing that I am set for the defense of the gospel.
17. But they⁷ proclaim Christ from self-interest, not purely, thinking to add trouble to my bonds.
18. What then? Only that at every place, whether by pretext or by truth,

¹ Literally, "To have..."

² Or, perhaps, "having you in my heart..."

³ Literally, "inward parts," a Greek metaphor for strong feelings.

⁴ Unmixed, or unadulterated, as a pure metal.

⁵ Literally, "the things about me have come..."

⁶ i.e., those who preach from good will.

⁷ i.e., those who preach from envy and contention.

PHILIPPIANS 1

Christ is proclaimed, and in this I rejoice; and I will rejoice.

19. For I know that this will result for me into salvation through your petition and *the* added help of the Spirit of Jesus Christ,

20. According to my anticipation and hope, that in nothing I will be put to shame, but in all boldness, as always, even now, Christ will be magnified in my body, whether through life, or whether through death.

21. For to me, to live *is* Christ, and to die, gain.

22. Moreover, if to live in *the* flesh, this *is* a fruit of work to me, and what I will choose, I do not know.

23. But I am constrained from the two, having the desire to depart and to be with Christ, *which is* much better;

24. But to remain in the flesh *is* more necessary for you.

25. And persuaded of this, I know that I will remain and stay with all of you for your progress and joy of the faith.

26. That your boasting may abound in Christ Jesus in me, through my coming again to you.

27. Only govern yourselves worthily of the gospel of Christ, that whether having come and having seen you, or being absent, I may hear the things concerning you, that you stand in one spirit, striving together with one soul, for the faith of the gospel.

28. And not being frightened in anything by the ones opposing, which is to them a charge of destruction, but your salvation, and this from God.

29. Because to you it was granted for Christ, not only to believe into Him, but also to suffer for Him.

30. Having the same struggle which you saw in me and now you hear *is* in me.

Chapter 2

1. If, therefore, *there is* any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tender feelings and compassions,

2. Fulfill my joy, that you may think alike, having the same love, harmonious, thinking the same thing.

3. *Do* nothing according to self-interest, nor according to vanity, but with humility considering each other *as* being above yourselves.

4. Each watching out, not for their own things, but each for the things of others.

5. Think this among you, which *thought was* also in Christ Jesus,

6. Who, being in *the* form of God, did not consider *it* a prize to be equal with God.

7. But emptied Himself, having taken the form of a bondservant, having

PHILIPPIANS 2

become in *the* likeness of men; and having been found with form as a man,
8. He lowered Himself, having become obedient until death, *the* death of a cross.

9. Therefore God also highly exalted Him, and favored Him *with* the Name above every name;

10. That in the name of Jesus every knee would bend: heavenly, and terrestrial, and subterranean.

11. And every tongue would confess that Jesus Christ *is* Lord, unto glory of God *the* Father.

12. So then, my beloved, just as you always obeyed, not as in my presence only, but now much more in my absence, with fear and trembling, accomplish your own salvation.

13. For God is the One working in you both to want and to work for *His* approval.

14. Do all things without grumbling and arguing.

15. So that you may become blameless and uncontaminated, blameless children of God amidst a crooked and perverted generation, among whom you shine as lights in *the* world;

16. Holding *the* word of life for my boast unto *the* day of Christ, because I did not run in vain nor labor in vain.

17. But if I am also poured out¹ upon the sacrifice and service of your faith, I rejoice, and I rejoice together with all of you.

18. *In* the same *way*, you also rejoice, and rejoice together with me.

19. And I hope in *the* Lord Jesus to send Timothy quickly to you, that I also may be encouraged, having learned the things concerning you.

20. For I have no one like-minded² who will sincerely care *about* the things concerning you.

21. For all seek their own things, not the things of Jesus Christ.

22. And you know his tried character, that as a child to a father he served with me for the gospel.

23. So then I hope to send him,³ whenever I see *how* things *go* with me.

24. Moreover, I have been convinced in *the* Lord that I also will come quickly.

25. But I considered it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, your apostle and minister of my need.

26. Because he was longing for all of you, and upset because you heard that he was sick.

27. For he was sick, too, near to death, but God pitied him, and not only him,

¹ Apparently a reference to the drink offering of the Old Covenant.

² Literally, "equal-souled."

³ Literally, "this one."

PHILIPPIANS 2

but also me, that I might not have sorrow upon sorrow.

28. Therefore I more eagerly sent him, that, having seen him again, you may rejoice, and I may be less anxious.

29. Receive him, therefore, in *the* Lord with all joy, and hold such as these in honor.

30. Because for the work of Christ he came near to death, having risked *his* soul, that he might make up the lack of your service to me.

Chapter 3

1. Finally, my brethren, rejoice in *the* Lord. To write the same things to you is not troublesome to me, and is safe for you.

2. Watch out for the dogs, watch out for the evil workers, watch out for the false circumcision¹.

3. For we are the circumcision, the ones serving by *the* Spirit of God, and boasting in Christ Jesus, and not confident in *the* flesh.

4. Although I *was* having confidence also in *the* flesh. If another reckons to have confidence in *the* flesh, I more;

5. Circumcision *on the* eighth day, from *the* race of Israel, tribe of Benjamin, a Hebrew from Hebrews; according to *the* law, a Pharisee;

6. According to zeal, persecuting the assembly; according to the righteousness in *the* law, having become blameless.

7. Whatever was gain to me, these things I have counted loss, for Christ's sake.

8. But indeed, I count all things loss for the exceeding *value* of the knowledge of Christ Jesus my Lord, for Whom I suffered loss of all things, and count them refuse, that I may gain Christ,

9. And may be found in Him, not having my righteousness, that from law, but that through faith of Christ, the righteousness from God *which comes* upon the faith.

10. To know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

11. If somehow I might attain unto the resurrection from the dead.

12. Not that I already received *it*, or already have been perfected, but I pursue *it*, if also I might take hold *of it*, that for which I also was taken hold of by Christ Jesus.

13. Brethren, I do not count myself to have taken hold *of it*; but *this* one thing: forgetting the things behind, and reaching for the things ahead,

14. I push on toward the mark for the prize of the high calling of God in

¹ A play on words: literally "concision," or "cutting up," indicating circumcision in flesh only.

PHILIPPIANS 3

Christ Jesus.

15. Whoever, therefore, *are* complete, let us think this *way*; and if you think any differently, God will also reveal this to you.

16. Yet unto that to which we already attained, *let us continue* to act the same.

17. Become imitators together of me, brethren, and note the ones walking this way, just as you have us *as* an example.

18. For many walk, of whom I was telling you many times, and now say weeping, *who are* the enemies of the cross of Christ.

19. Whose end *is* destruction, whose God is the belly, and the glory in their shame, the ones thinking of earthly things.

20. For our government is in heaven, from which also we await a Savior, *the* Lord Jesus Christ.

21. Who will transform the body of our abasement to conformity with the body of His glory according to the working of the One to enable Him and to subject all things to Him.

Chapter 4

1. Therefore, my brethren beloved and longed for, my joy and crown, stand thus in *the* Lord, beloved.

2. Euodia I exhort, and Syntyche I exhort, to think the same in *the* Lord.

3. Yes, I also ask you, true yokefellow, bring them together, who strove together in the gospel with me and with Clement and the rest of my fellow workers, whose names *are* in the book of life.

4. Rejoice in *the* Lord always; again, I will say, rejoice.

5. Let your reasonableness be known to all men. The Lord *is* near.

6. Be anxious for nothing, but in everything by prayer and entreaty with thanksgiving let your requests be made known to God.

7. And the peace of God, surpassing all understanding, will guard your hearts and minds in Christ Jesus.

8. Finally, brethren, whatever things are true, whatever noble, whatever right, whatever pure, whatever kindly, whatever auspicious, if *there is* any excellence and any praise, consider these things.

9. The things which also you learned and received and heard and saw in me, practice these things, and the God of peace will be with you.

10. I rejoiced greatly in *the* Lord that now at last you revived your concern for me; and you were being concerned, but you were lacking opportunity.

11. Not that I speak from want, for I learned in whatever *condition* I am, to be content.

12. I know both *how* to be humble, and I know *how* to abound; in every

PHILIPPIANS 4

situation and in everything I have also learned the secret of being satisfied,¹ and to want; to abound and to fall short.

13. I can do all things in the One empowering me.

14. Nevertheless, you did well, having participated with my trouble.

15. You yourselves also know, Philippians, that in *the* beginning of the gospel, when I went out from Macedonia, no assembly shared with me unto *the* matter of giving and receiving, except you alone.

16. Because also in Thessalonika both once and twice you sent unto my need.

17. Not that I seek after the gift, but I seek after the fruit increasing into your account.

18. Moreover, I have all, and abound. I have been filled, having received from Epaphroditus the things from you, a pleasant aroma, an acceptable offering, pleasing to God.

19. And my God will fulfill your every need according to His riches in glory in Christ Jesus.

20. To our God and Father *be* the glory unto the ages of the ages. Amen.

21. Greet every saint in Christ Jesus. The brethren with me greet you.

22. All the saints greet you, especially the ones from the household of Caesar.

23. The grace of our Lord Jesus Christ *be* with your spirit.

¹ Literally, "to be satisfied."

COLOSSIANS

Chapter 1

1. Paul, apostle of Christ Jesus through *the* will of God, and Timothy, the brother.
2. To the saints and faithful brethren in Christ in Colosse: grace and peace to you from God our Father.
3. We give thanks to God, Father of our Lord Jesus Christ, always praying for you,
4. Having heard *of* your faith in Christ Jesus and the love which you have unto all the saints,
5. Through the hope being laid up in store for you in the heavens, which you heard before in the word of the truth, the gospel,
6. Being near unto you, just as also in all the world it is bearing fruit and growing, just as also *it is* in you, from the day you heard and discovered the grace of God in truth.
7. Just as you learned from Epaphras, our beloved fellow-bondservant, who is a faithful servant of Christ for you¹,
8. The one also having declared to us your love in spirit.²
9. Therefore we also, from the day we heard, do not cease praying for you and asking that you might be filled *with* the full knowledge of His will in all wisdom and spiritual understanding.
10. To walk worthily of the Lord unto all pleasing, in every good work bearing fruit and growing *in* the full knowledge of God.
11. In all power being strengthened according to the might of His glory, unto all patience and longsuffering. With joy³
12. Giving thanks to the Father, the One having enabled you⁴ unto the portion of the allotment of the saints in the light.
13. Who delivered us from the authority of the darkness and transferred *us* into the kingdom of the Son of His love.
14. In Whom we have redemption, the forgiveness of sins;
15. Who is *the* image of the invisible God, Firstborn of all creation.
16. Because in Him were created all things in the heavens and upon the earth, the visible and the invisible, whether thrones, or dominions, or rulers, or authorities; everything has been created through Him and for Him.
17. And He is before all, and He has brought together all things in Him.
18. And He is the Head of the body, the assembly, Who is *the* Beginning, the Firstborn from the dead, that He might in all things become *the One* having

¹ Some manuscripts have "for us."

² Or, "in *the* Spirit."

³ Or, "longsuffering with joy."

⁴ Or, "us." manuscripts differ.

COLOSSIANS 1

first place.

19. Because in Him it pleased *God for* all the fullness to dwell.

20. And through Him to reconcile all things unto Him, having made peace through the blood of His cross, whether things upon the earth or the things in the heavens.

21. And you, being before alienated and enemies by mind, in evil works,

22. Now He reconciled *you* in the body of His flesh through death to present you holy and blameless and without reproach before Him,

23. If indeed you continue firmly founded as to the faith, and steadfast and not shifting from the hope of the gospel which you heard, the *gospel* having been proclaimed in all creation under heaven, of which I, Paul, became a minister.

24. Now I rejoice in *my* sufferings for you and supply in my flesh the things lacking of the tribulations of Christ for His body, which is the assembly.

25. Of which I became a servant according to the stewardship of God having been given to me for you, to fulfill the word of God,

26. The mystery hidden from the ages and from the generations; but now it was revealed to His saints,

27. To whom God wanted to make known what *are* the riches of the glory of this mystery among the nations¹, which is Christ in you, the hope of glory.

28. Whom we declare, admonishing every man and teaching every man in all wisdom, that we might present every man complete in Christ.

29. Unto which I also labor, contending according to His energy working in me in power.

Chapter 2

1. For I want you to know how great a struggle I have for you and the ones in Laodicea and whoever has not seen my face in *the* flesh.

2. In order that their hearts might be encouraged, having been knit together in love and into all wealth of assurance of understanding, into a full knowledge of the mystery of God, Christ;

3. In Whom are hidden all the treasures of wisdom and knowledge.

4. This I say, that no one may mislead you in persuasive speech.

5. For if also as to flesh I am absent, yet as to spirit I am with you, rejoicing and seeing your order and the steadfastness of your faith into Christ.

6. Therefore, as you received Christ Jesus the Lord, walk in Him,

7. Rooted and being built up in Him and confirmed as to the faith, just as you were taught, abounding in gratitude.

¹ Or, "Gentiles."

COLOSSIANS 2

8. Watch lest *there* will be one taking you captive through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.
9. Because in Him dwells all the fullness of the Divinity in bodily form.
10. And you are fulfilled in Him, Who is the Head of all rule and authority.
11. In Whom also you were circumcised with a circumcision not made by hands, in the putting off of the body of the flesh, in the circumcision of Christ.
12. Having been buried together with Him in baptism, in which also you were raised together *with Him* through the faith of the working of God, the One having raised Him from the dead.
13. And you, being dead by¹ transgressions and the uncircumcision of your flesh, He made you alive with Him, having forgiven to us all *our* transgressions.
14. Having erased our certificate of indebtedness *incurred* by the ordinances which were opposed to us, and He has taken *it* out of the way, having nailed it to the cross,
15. Having put off the powers and the authorities, He made a display in boldness, having triumphed over them in it².
16. Therefore, let no one judge you in food and in drink, or in regard of a feast or new moon or Sabbaths,
17. Which are a shadow of the coming things, but the body *is* of Christ.
18. Let no one disqualify you, wanting *to be* in humility and worship of the angels, being involved with what he has seen, vainly being puffed up by his fleshly mind,
19. And not holding to the Head, from Whom all the body, being supplied and framed together by the joints and ligaments, grows the growth of God.
20. If you died with Christ from the rudiments of the world, why do you submit to ordinances, as living in *the* world?
21. "Do not lay hold of, do not taste, do not touch,"
22. Which is all unto corruption by consumption, according to the commandments and teachings of men?
23. Which is a matter having wisdom in self-made religion and humility and neglect of *the* body, *but* not in any value against indulgence of the flesh.

Chapter 3

1. If, therefore, you were raised together with Christ, seek the things above, where Christ is, sitting in the right *side* of God.

¹ Or, "in." Manuscripts differ.

² i.e., the cross.

COLOSSIANS 3

2. Consider the things above, not the things upon the earth.
3. For you died, and your life has been hidden with Christ in God.
4. When the Christ, your¹ life, appears, then also you will appear with Him in glory.
5. Therefore put to death the members upon the earth: immorality, impurity, passion, bad desire, and greed, which is idolatry.
6. Through which things comes the wrath of God upon the sons of disobedience.²
7. In which also you walked before, when you were living in these things;
8. And now put away also all *these*: anger, wrath, wickedness, slander, foul language from your mouth.
9. Do not lie unto one another, having put off the old man with his practices,
10. And having put on the new *man*, the one being renewed unto a complete knowledge according to *the* image of the One having created him,
11. Where *there is* not one Greek and *another* Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, free man; but Christ all and in all.
12. Put on, therefore, as chosen of God, holy and beloved, feelings³ of compassion, kindness, humility, gentleness, longsuffering,
13. Putting up with each other and pardoning yourselves, if anyone has a complaint toward anyone. Just as Christ also pardoned you, you *do* the same.
14. Over all these things love, which is *the* bond of perfection.
15. And let the peace of Christ rule in your hearts, unto which also you were called in one body; and become grateful.
16. Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing yourselves with psalms, hymns *and* spiritual songs, singing in thankfulness in your hearts to God.
17. And everything which you may do, in word or in work, *do* all in *the* name of *the* Lord Jesus, giving thanks to God *the* Father through Him.
18. Wives, be submissive to *your* husbands, as is fitting in *the* Lord.
19. Husbands, love *your* wives and do not be bitter toward them.
20. Children, obey *your* parents according to all things, for this is pleasing in *the* Lord.
21. Fathers, do not provoke your children, that they might not be disheartened.
22. Bondservants, obey *your* fleshly masters⁴ according to *the* flesh, not in eye-service, as man-pleasers, but in simplicity of heart, fearing the Lord.

¹ Some manuscripts have "our."

² Some manuscripts do not contain "upon the sons of disobedience."

³ Literally, "inward parts," used as an expression of strong feeling.

⁴ Or, "lords."

COLOSSIANS 3

23. Whatever you may do, work from *the* soul, as to the Lord, and not to men.
24. Knowing that from *the* Lord you will receive the reward of the inheritance; you serve the Lord Christ.
25. For the one doing wrong will be recompensed that which he did wrong, and there is not partiality.

Chapter 4

1. Masters¹, offer right and equality to *your* bondservants, knowing that you also have a Lord in heaven.
2. Persist with prayer, being watchful in it in thanksgiving.
3. At the same time praying also for us, that God might open to us a door for² the word, to speak the mystery of Christ, for which also I have been bound,
4. That I might make it manifest, as it is necessary for me to speak.
5. Walk in wisdom toward the ones outside, redeeming the time;
6. Your speech always in grace, seasoned with salt, to know how you must answer each one.
7. All things *relating* to me, Tychicus, the beloved brother and faithful servant and fellow bondservant in the Lord, will make known to you;
8. Whom I sent to you for this very thing, that you might know the things about us and *that* he may encourage your hearts.
9. With Onesimus, the faithful and beloved brother, who is from you. They will make known to you all the things here.
10. Aristarchus, my fellow-prisoner, greets you, and Mark, the cousin³ of Barnabas, concerning whom you received commandments. If he should come to you, receive him.
11. And Jesus, the one being called Justus, the ones being from *the* circumcision. These *are the* only fellow-workers for the kingdom of God who became a comfort to me.
12. Epaphras, bondservant of Christ, the one from you, greets you, always struggling for you in *his* prayers, that you might stand complete and fulfilled in all *the* will of God.
13. For I bear witness to him, that he has much zeal for you and *for* the ones in Laodicea and the ones in Hierapolis.
14. Luke, the beloved physician, greets you, and Demas.
15. Greet the brethren in Laodicea and *greet* Nympha and the assembly at her house.
16. And when this letter should be read to you, cause that it also may be read

¹ Or, "Lords."

² Literally, "of."

³ Or, "nephew."

COLOSSIANS 4

in the assembly of Laodiceans, and you read the *letter* from Laodicea.

17. And tell Archippus: watch the ministry which you received in *the* Lord, that you may fulfill it.

18. The greeting by my hand, Paul. Remember my bonds. Grace *be* with you.

I THESSALONIANS

Chapter 1

1. Paul and Silvanus and Timothy to the assembly of Thessalonians in God *the* Father and *the* Lord Jesus Christ, grace to you and peace.
2. We give thanks to God always for all of you, making remembrance in our prayers unceasingly,
3. Remembering your work of faith and labor of love and patience of hope of our Lord Jesus Christ before our God and Father,
4. Knowing, brethren beloved by God, your election.
5. Because our gospel did not come¹ unto you in word only, but also in power and in Holy Spirit and much certainty, just as you know what kind *of men* we became to you for your sake.
6. And you became imitators of us and of the Lord, receiving the word in much tribulation with joy *of the* Holy Spirit.
7. For you to become an example to all the ones believing in Macedonia and in Achaia.
8. For from you the word of the Lord has been sounded forth, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth, so that we do not have need to say anything.
9. For they report for us what kind of entrance we had to you and how you turned around toward God from the idols to serve *the* living and true God,
10. And to await His Son from the heavens, Whom He raised from the dead, Jesus, the One delivering us from the coming wrath.

Chapter 2

1. For you yourselves know, brethren, *that* our entrance to you did not become vain,
2. But having suffered beforehand and been mistreated in Philippi, just as you know, we spoke freely in our God, to speak to you the gospel of God in much difficulty.
3. For our exhortation *was* not from error, nor from impurity, nor in deceit.
4. But just as we have been approved² by God to be entrusted with the gospel, thus we speak, not as pleasing men, but God, the One testing² our hearts.
5. For neither in speech of flattery we came before, just as you know, nor in a pretext of greediness, God *is* witness;
6. Nor seeking glory from men, nor from you, nor from others,

¹ Literally, "become."

² The word used here has the idea of examination for the sake of approval (or disapproval).

I THESSALONIANS 2

7. Having power to be burdensome, as apostles of Christ.¹ But we became immature ones in your midst, as a nurse might cherish her own children.
8. Thus longing for you, we were being pleased to impart to you, not only the gospel of God, but also our own souls, because you became beloved to us.
9. For remember², brethren, our labor and hardship; working night and day not to be burdensome to any of you, we preached unto you the gospel of God.
10. You *are* witnesses, and *so is* God, how piously and righteously and blamelessly we came to be to you, the ones believing,
11. Just as you know, *to* each one of you as a father his own children,
12. Exhorting you, and comforting, and witnessing for you to walk worthily of God, the One calling you into His own kingdom and glory.
13. And therefore we give thanks to God unceasingly, because having received *the* word heard from us, you took *it*, not as word of men, but just as it truly is, *the* word of God, Who³ also works in you, the ones believing.
14. For you became imitators, brethren, of the assemblies of God, the ones being in Judea in Christ Jesus, because you also suffered the same things from your own countrymen, just as they *did* from the Jews,
15. The ones also having condemned to death Jesus and the prophets and having banished us; they are⁴ not pleasing to God, and hostile to all men.
16. Hindering us to speak to the Gentiles in order that they might be saved, so as to fill up their sins always. Wrath overtook them unto *the* end.
17. But we, brethren, having been taken away from you for a time (face, not heart), the more endeavored to see your face in much longing.
18. Because we wanted to come to you; I, Paul, also once and twice, and Satan hindered us.
19. For who *is* our hope or joy or crown of boasting? *Is it* not also you, before our Lord Jesus in His presence?
20. For you are our glory and joy.

Chapter 3

1. Therefore, no longer enduring, we were pleased to be left in Athens alone
2. And we sent Timothy, our brother and fellow-worker of God in the gospel of Christ, to establish and to exhort you concerning your faith,
3. So that no one be disturbed in these tribulations, for you know that we are set for this.
4. For also when we were with you, we were telling you beforehand that, "We

¹ Some make this sentence part of the preceding verse.

² Or, "you remember..."

³ Or, "Which," referring to the word.

⁴ "They are" is literally "and."

I THESSALONIANS 3

- are going to be troubled,” just as it also came about, and you know.
5. Therefore I also, no longer enduring, sent to know your faith, lest the tempter tempted you, and our labor might be in vain.
 6. But now, Timothy having come to us from you, and having brought good news to us of your faith and love, and that you have good remembrance of us always, yearning to see us, just as we *do* you,
 7. For this reason we were encouraged, brethren, about you during all our distress and trouble, through your faith.
 8. Because now we live, if you stand in *the* Lord.
 9. For what thanks are we able to return to God for you for all the joy with which we rejoice because of you before our God,
 10. Night and day praying exceedingly to see your face and to restore the deficiencies of your faith?
 11. And may our God and Father and our Lord Jesus guide our way to you.
 12. And may the Lord make you increase and cause *your* love to abound unto each other and unto all, just as we *do* unto you,
 13. To establish your hearts blameless in sanctification before our God and Father in the presence of our Lord Jesus with all His saints.

Chapter 4

1. Finally then, brethren, we ask and exhort you in *the* Lord Jesus, that just as you received from us how it is necessary for you to walk and to be pleasing to God (just as also you do walk), that you might abound *even* more.
2. For you know what commandments we gave you by the Lord Jesus.
3. For this is *the* will of God, your sanctification, to keep yourselves from immorality.
4. *For* each of you to know how to keep his own vessel in sanctification and honor,
5. Not in passion of lust, just as also the Gentiles,¹ the ones not knowing God.
6. Not to transgress and defraud his brother in the matter, because *the* Lord *is* the Avenger concerning all these things, just as we told you before and solemnly testified.
7. For God did not call us for uncleanness, but in sanctification.
8. Therefore, the one rejecting *these things* does not reject man, but God, the One giving His Holy Spirit unto you.
9. Concerning the love of brethren, you have no need *for me* to write to you, for you are taught of God unto the love of each other.
10. For indeed you do it unto all the brethren in all Macedonia. But I exhort

¹ Or, “nations.”

I THESSALONIANS 4

you, brethren, to abound *still* more,

11. And to aspire to be at rest and to practice your own things, and to work with your own hands, just as we commanded you,

12. So that you may walk properly toward the ones outside and have need of nothing.

13. Moreover, we do not want you to be ignorant, brethren, concerning the ones sleeping,¹ that you may not be distressed, as also *are* the rest, the ones not having hope.

14. For if we believe that Jesus died and rose, even so God will also bring with Him the ones having fallen asleep through Jesus.

15. For this we say to you in *the* word of *the* Lord, that we, the ones living, the ones remaining unto the presence of the Lord, may not precede the ones having fallen asleep.

16. Because the Lord Himself will descend in a call, in *the* voice of an² archangel, and in *the* trumpet of God, and the dead in Christ will rise first;

17. Then we, the ones living, the ones remaining, will be snatched away with them in a cloud unto a meeting of the Lord into *the* air; and thus we will always be with *the* Lord.

18. So then, encourage each other in these words.

Chapter 5

1. Concerning the times and the seasons, brethren, you do not have need *for anything* to be written to you.

2. For you know accurately that *the* day of *the* Lord comes as a thief in *the* night.

3. When they may say, "Peace and security," then sudden destruction is imposed upon them, just as birth pains upon the pregnant *woman*, and they may not escape.

4. But you, brethren, are not in darkness, that the day might fall upon you as a thief.

5. For you all are sons of light and sons of day. We are not of night nor of darkness.

6. Then let us not sleep as the rest, but let us be watchful and be sober.

7. For the ones sleeping sleep by night, and the ones being drunk, get drunk by night.

8. But we, being of day, let us be sober, having put on a breastplate of faith and love, and a helmet, *the* hope of salvation.

9. Because God did not appoint us unto wrath, but unto possession of

¹ i.e., those who have died.

² Or, "the."

I THESSALONIANS 5

salvation, through our Lord Jesus Christ;

10. The One having died for us, that whether we should be awake or asleep, we would still live with Him.

11. Therefore encourage each other, and edify one another, just as you also do.

12. Moreover, we ask you, brethren, to know the ones laboring among you and being set over you in *the* Lord, and admonishing you.

13. And to consider them very highly in love for their work's sake. Be at peace among yourselves.

14. We exhort you, brethren: admonish the disorderly, encourage the faint-hearted, stand by the weak, be longsuffering toward all.

15. See that no one should repay evil for evil to anyone, but always pursue the good unto each other and unto all.

16. Always rejoice;

17. Pray unceasingly;

18. In everything give thanks, for this *is the* will of God in Christ Jesus for you.

19. Do not quench the Spirit.¹

20. Do not regard prophecies with contempt.

21. Put all things to the test; hold fast the good.

22. Keep yourselves from every form of evil.

23. And may He, the God of peace, sanctify you completely, and may your entire spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ.

24. Faithful *is* the One calling you, Who also will do *it*.

25. Brethren, pray for us.²

26. Greet all the brethren in a holy kiss.

27. I charge you by the Lord to cause the letter to be read to all the brethren.

28. The grace of our Lord Jesus Christ *be* with you.

¹ Or, "spirit."

² Or, "pray also for us." Manuscripts differ

II THESSALONIANS

Chapter 1

1. Paul and Sylvanus and Timothy, to the assembly of 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 are obligated to give thanks to God always for you, brethren, just as it is fitting, because your faith abounds, and the love of each one of you¹ unto each other overflows.
4. So that we in ourselves boast among the assemblies of God for your patience and faith in all your persecutions and tribulations which you put up with,
5. A token of the righteous judgment of God for you to be deemed worthy of the kingdom of God, for which also you suffer,
6. If indeed *it is* righteous with God to recompense with trouble the ones troubling you,
7. And to you, the ones being troubled, relief with us, in the revelation of Christ Jesus from heaven with His angels of power,
8. In a fire of flame giving vengeance to the ones not knowing God and the ones not obeying the gospel of our Lord Jesus.
9. Who will pay a penalty, eternal destruction from *the* face of the Lord and from the Glory of His might,
10. When He should come to be glorified among His saints and to be marveled at among all the ones having believed, because our witness toward you was believed in that day.
11. Unto which also we pray always for you, that our God might consider you worthy of the calling and might fulfill *in you* all pleasing of goodness and work of faith in power,
12. In such a way that the name of our Lord Jesus might be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ.

Chapter 2

1. Moreover, we ask you, brethren, concerning the presence of our Lord Jesus Christ and our gathering together with Him,
2. For you not to be quickly shaken from your mindset, nor be troubled, whether by a spirit or by a word or by a letter as from us, that the day of the Lord has taken place.
3. That no one might deceive you by any means, because *it will not take place* unless the apostasy should come first, and the man of lawlessness be

¹ Literally, "each one of all of you."

II THESSALONIANS 2

revealed, the son of destruction,

4. The one opposing and exalting himself over everything being called god or object of worship, so as to be seated into the temple of God, showing forth himself that he is God.

5. Do you not remember that, yet being with you, I was saying these things to you?

6. And now the restraining thing you know, to be revealed in its time.

7. For the mystery of lawlessness already works; only the one restraining now *will do so* until he should appear out of the midst.

8. And then the lawless one will be revealed, whom the Lord will destroy by the spirit¹ of His mouth, and will render ineffective by the manifestation of His presence,

9. Whose² presence is according to the working of Satan in all power and signs and false wonders,

10. And in all deceit of unrighteousness to the ones perishing, who did not receive the love of the truth so as to be saved.

11. And therefore God sends to them a working of deception for them to believe the lie,

12. That all the ones not having believed the truth, but having taken pleasure with unrighteousness, might be judged.

13. But we ought to give thanks to God always for you, brethren beloved by *the* Lord, because God took you a first fruit unto salvation in sanctification of spirit and faith of truth.

14. Unto which He called you through our gospel unto a possession of glory of our Lord Jesus Christ.

15. So then, brethren, stand and hold fast the traditions which you were taught, whether by word or by our letter.

16. Moreover, He, our Lord Jesus Christ, and God our Father, the One having loved us, also having given eternal encouragement and good hope in grace,

17. Encourage your hearts and strengthen *you* in every work and good word.

Chapter 3

1. Finally, brethren, pray for us, that the word of the Lord may run *its course* and be glorified, just as *it did* toward you.

2. And that we may be delivered from crooked³ and evil men, for the faith *is* not of all.

3. But the Lord is faithful, who will strengthen you and guard you from the

¹ Or, "breath", or "Spirit."

² That is, the lawless one.

³ Literally, wrong, improper.

II THESSALONIANS 3

evil.¹

4. We are persuaded in *the* Lord concerning you, that that which we command, you do and will do.

5. May the Lord direct your hearts into the love of God and into the patience of Christ.

6. We command you brethren, in *the* name of our Lord Jesus Christ, to keep away from every brother walking in a disorderly manner and not according to the tradition which they² received from us.

7. For you know how it is necessary to imitate us, because we were not undisciplined among you.

8. Neither did we eat bread as a gift from anyone, but in labor and toil working night and day, so as not to be a burden to any one of you.

9. Not that we do not have authority, but that we might offer ourselves an example for you to imitate us.

10. For even when we were with you, this we commanded you, that if one does not want to work, neither let him eat.

11. For we hear *of* certain ones among you walking in a disorderly manner, not working, but being busybodies.

12. Ones such as these we command and exhort in *the* Lord Jesus Christ, that working quietly³ they should eat their own bread.

13. But you, brethren, do not grow weary doing good.

14. If one does not obey our word through the letter, mark out this one, do not associate with him, that he may be put to shame.

15. And do not regard *him* as an enemy, but admonish *him* as a brother.

16. May He, the Lord of peace, give you peace through all in every way. The Lord *be* with you all.

17. The salutation of Paul, by my hand; which is a sign in every letter; thus I write.

18. The grace of our Lord Jesus Christ *be* with you all.

¹ Or, "evil *one*."

² Manuscripts differ. Some have "they," and some have "he".

³ Literally, "with quietness."

I TIMOTHY

Chapter 1

1. Paul, an apostle of Christ Jesus according to *the* commandment of God our Savior and Christ Jesus, our hope,
2. To Timothy, a true child in faith: grace, mercy, *and* peace from God *the* Father and Christ Jesus our Lord.
3. Just as I exhorted you to stay on in Ephesus, going into Macedonia, that you may order certain ones not to teach error,
4. Nor to hold to myths and endless genealogies, which hold many controversies, instead of the stewardship of God in faith.
5. But the outcome of the commandment is love from a clean heart and a good conscience and an unhypocritical faith;
6. From which some, having strayed, were turned aside into meaningless discussion,
7. Wanting to be teachers of law, not understanding either that which they speak or things about which they make insistent claims.
8. But we know that the law *is* good, if one should make use of it lawfully.
9. Knowing this, that the law is not set up for *the* righteous, but for *the* lawless and unruly, ungodly and sinners, unholy and profane, killers of fathers and killers of mothers, murderers,
10. Immoral, homosexuals, kidnappers, liars, perjurers, and whatever else is against sound teaching,
11. According to the gospel of the glory of the blessed God, with which I was entrusted.
12. I have gratitude to the One having empowered me, Christ Jesus our Lord, because He reckoned me faithful, having placed me into *the* ministry,
13. Being at the first a blasphemer and persecutor and aggressor; but I received mercy, because, being ignorant, I did *those things* in unbelief.
14. And the grace of our Lord abounded exceedingly with faith and the love *which is* in Christ Jesus.
15. Faithful *is* the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am first.¹
16. But for this reason I received mercy, that in me, *the* first, Christ Jesus might show all longsuffering as an example for the ones *who are* going to believe upon Him unto life eternal.
17. To the eternal King, incorruptible, invisible, *the* only God, honor and glory unto the ages of the ages. Amen.
18. This charge I set before you, child Timothy, according to the prophecies being brought forth about you, that in them you may wage the good

¹ i.e., first in rank, not time.

I TIMOTHY 1

campaign,

19. Having faith and a good conscience, which some, having rejected, were shipwrecked concerning the faith.

20. Of whom are Hymenaeus and Alexander, whom I delivered to Satan, that they may be disciplined not to blaspheme.

Chapter 2

1. I encourage *you* first of all to make requests, prayers, intercessions *and* thanksgivings for all men;

2. For kings and all the ones being in prominence, that we may lead a peaceful and quiet life in all godliness and dignity.

3. This *is* good and acceptable before God, our Savior,

4. Who wants all men to be saved and to come into *the* full knowledge of truth.

5. For *there is* one God, and one Mediator of God and men, *the* Man, Christ Jesus,

6. The One having given Himself a ransom for all, the witness at a proper time.

7. Unto which I was appointed a preacher and apostle (I speak truth and do not lie), a teacher of Gentiles in faith and truth.

8. Therefore, I wish the men in every place to pray, lifting pious hands without wrath and argument.

9. In the same way also *I wish* women to arrange themselves in decent clothing, with modesty and moderation, not in braids and gold or pearls or costly garments,

10. But that which is proper for women professing godliness, with good works.

11. Let a woman learn in quietness in all subjection.

12. Moreover, I do not permit a woman to teach, nor to have dominion over, a man, but to be in silence.

13. For Adam was formed first, then Eve.

14. And Adam was not deceived, but the woman, having been quite deceived, has come into transgression.

15. But she will be saved during¹ childbirth, if they remain in faith and love and sanctification with sobriety.

¹ Or, "through."

I TIMOTHY

Chapter 3

1. Trustworthy *is* the statement: If one strives for *the* office of overseer, he desires a good work.
2. An overseer must be blameless, husband of one wife, sober, self-controlled, decent, hospitable, apt to teach,
3. Not given to wine, not a fighter, but reasonable, peaceable, not loving money,
4. Governing his own household well, having *his* children in subjection with all dignity.
5. But if one does not know *how* to govern his own household, how will he take care of the assembly of God?
6. Not a neophyte, that he may not, having become puffed up, fall into *the* condemnation of the devil.
7. It is also necessary to have a good witness from the ones outside, that he may not fall into disgrace and *the* snare of the devil.
8. Deacons, in the same way, *must be* dignified, not double-tongued, not being addicted to much wine, not greedy of gain,
9. Holding the mystery of the faith in a clean conscience.
10. And let them be tested first, then let them serve as deacons, being without reproach.
11. *The* wives likewise *must be* dignified, not slanderers, sober, faithful in all things.
12. Let deacons be husbands of one wife, managing *their* children and their own households well.
13. For the ones having served well gain for themselves a good standing and much boldness in the faith in Christ Jesus.
14. These things I write to you, hoping to come to you quickly;
15. But if I should be long, that you may know how it is necessary to behave in *the* house of God, which is *the* assembly of *the* living God, pillar and foundation of the truth.
16. And confessedly, great is the mystery of godliness, Who was manifested in flesh, justified in spirit, seen by angels, proclaimed among Gentiles,¹ believed in *the* world, taken up in glory.

Chapter 4

1. But the Spirit expressly says that in latter times certain ones will fall away from the faith, giving heed to deceitful spirits and teachings of demons,

¹ Or, "nations."

I TIMOTHY 4

2. In hypocrisy of false speech, their own conscience seared over;
3. Forbidding to marry, *requiring* to abstain from foods, which God created for partaking with thanksgiving by the ones *who are* faithful and fully knowledgeable of the truth.
4. For every created thing of God *is* good and nothing rejected, being received with thankfulness,
5. For it is sanctified through *the* word of God and prayer.
6. Pointing out these things to the brethren, you will be a good servant of Christ Jesus, reared on the words of the faith and the good teachings which you have followed.
7. But avoid impure and old-womanish myths. Train yourself for godliness.
8. For bodily exercise is profitable for a few things¹, but godliness is profitable for all things, having promise for this life and the one coming.
9. Trustworthy *is* the word, and worthy of all acceptance.
10. For unto this we labor and struggle, because we have hoped upon *the* living God, Who is *the* Savior of all men, especially *the* faithful.
11. Command and teach these things.
12. Let no one regard lightly your youth, but become an example of the faithful in word, in conduct, in love, in faith, in purity.
13. Until I come, pay attention to reading, to exhortation, to teaching.
14. Do not neglect the *spiritual* gift in you, which was given to you through prophecy with laying on of the hands of the presbytery.
15. Attend to these things, be in them, that your progress may be manifest to all.
16. Give heed to yourself and to the teaching. Stay with them, for doing this you will both save yourself and the ones hearing you.

Chapter 5

1. Do not rebuke an elder, but exhort *him* as a father; younger *men* as brothers;
2. Older women as mothers, younger *women* as sisters, in all purity.
3. Honor widows, the ones truly widows.
4. But if a widow has children or offspring, let them learn first to reverence their own household, and give back a recompense to the previous generations, for this is pleasing before God.
5. But the *one who is* truly a widow and left alone, has hoped upon God and continues with entreaties and prayers night and day.
6. But the one living riotously, *although* living, has died.

¹ Or, "For a brief time."

I TIMOTHY 5

7. Command these things also, that they may be blameless.
8. But if one does not provide for his own, and especially *those of the household*, he has denied the faith and is worse than unfaithful.
9. Let a widow be enrolled, being not less than sixty years old, *the wife of one husband*,
10. Being witnessed in good works, if she reared children, if she was hospitable, if she washed the saints' feet, if she aided *the ones* being troubled, if she followed every good work;
11. But excuse younger widows; for when they behave wantonly toward Christ, they want to marry,
12. Having condemnation, because they set aside the first faith.
13. At the same time, they also learn *to be lazy*, going around the house; not only lazy, but also babblers and busybodies, speaking the things they must not.
14. Therefore, I prefer the younger *women* to marry, to bear children, to take care of the household, never to give the opponent excuse for reproach.
15. For some were already turned aside after Satan.
16. If one has faithful widows¹, let her assist them, and not burden the assembly, that it may care for the true widows.
17. Let the elders *who* have managed well be counted worthy of double honor, especially the ones laboring in *the word and the teaching*.
18. For the Scripture says, "Do not muzzle a threshing ox," and, "The worker *is* worthy of his wages."
19. Do not accept an accusation against an elder, except upon *testimony* of two or three witnesses.
20. The ones sinning, rebuke before all, that the rest might also have fear.
21. I charge you in the sight of God and Christ Jesus and the chosen angels, that you guard these things without prejudice, doing nothing according to partiality.
22. Lay hands on no one hastily, nor share in another's sins. Keep yourself pure.
23. No longer drink *only* water, but use a little wine for the stomach and your frequent illnesses.
24. The sins of some men are evident beforehand, proceeding unto judgment; and others, they follow.
25. In the same way also, good works are evident beforehand, and those that are² otherwise, it is impossible *for them* to be hidden.

¹ Or, "If a faithful one has widows."

² Literally, "the ones having otherwise."

I TIMOTHY

Chapter 6

1. Whoever are bondservants under a yoke, let them reckon their own masters worthy of all honor, that the name of God and the teaching may not be blasphemed.
2. And the ones having faithful masters, do not think lightly *of them* because they are brethren, but serve the more, because they are faithful and beloved, the ones receiving the benefit. Teach and exhort these things.
3. If one teaches differently and does not give in to sound words, the ones of our Lord Jesus Christ, and the teaching according to godliness,
4. He has been puffed up, understanding nothing, but being unsound about questions and arguments about words, from which come envy, contention, slanders, evil suspicions,
5. Wranglings of men of corrupted mind and destitute of the truth, considering gain to be godliness.
6. But godliness is great gain, with contentment.
7. For we brought nothing into the world, because it is not possible to take anything out.
8. Having sustenance and shelter, with these things we will be satisfied.
9. But the ones wishing to be rich fall into temptation and a trap, and many foolish and hurtful lusts, which sink men into ruin and destruction.
10. For the love of money is a root of all bad things, which some reaching for were led astray from the faith and pierced themselves with many griefs.
11. But you, O man of God, flee these things; pursue righteousness, godliness, faith, love, patience, gentleness.
12. Fight the good fight of the faith; lay hold of eternal life, unto which you were called, and confessed the good confession before many witnesses.
13. I command you before God, the One giving life to all things, and Christ Jesus, the One having testified the good confession before Pontius Pilate,
14. *For* you to keep the commandment spotless, faultless, until the appearance of our Lord Jesus Christ.
15. Which He will show at His own time, the blessed and only Master, the King of the ones reigning and Lord of the ones ruling,
16. The only One having immortality, dwelling with unapproachable light, Whom no man has seen or is able to see, to Whom *be* eternal honor and might. Amen.
17. The ones rich in the present age, command not to be high-minded, nor to hope upon uncertainty of riches, but upon God, the One providing us all things richly for enjoyment;
18. To do good, to be rich in good works, to be generous, giving;
19. Storing up for themselves a good foundation for what is coming, that they

I TIMOTHY 6

may lay hold of what *is* truly life.

20. O Timothy, guard the thing¹ entrusted *to you*, turning away from impure, empty babble and opposition of falsely named “knowledge,”

21. Which some, proclaiming, strayed concerning the faith. Grace *be* with you.

¹ Probably referring to life, in the previous verse, since both words are feminine gender.

II TIMOTHY

Chapter 1

1. Paul, apostle of Christ Jesus by the will of God according to the promise of life in Christ Jesus,
2. To Timothy, beloved child: grace, mercy, peace from God *the* Father and Christ Jesus our Lord.
3. I have gratitude to God, Whom I serve from *my* forefathers in a clear conscience, as I have unceasing remembrance concerning you in my petitions night and day,
4. Longing to see you, mindful of your tears, that I may be filled with joy,
5. Having a reminder of the unhypocritical faith in you, which dwelled first in your grandmother, Lois, and your mother, Eunice, and I have been persuaded also in you.
6. For this reason I remind you to rekindle the *spiritual* gift of God, which is in you through the laying on of my hands.
7. For God did not give us a spirit of cowardice, but of power and love and discipline.
8. Therefore, do not be ashamed of the witness of our Lord, nor of me His prisoner, but partake in sufferings for the gospel according to *the* power of God,
9. The One having saved us and having called *us* with a holy calling, not according to our works, but according to His own purpose and grace, that given us in Christ Jesus before *the* times of *the* ages,
10. And now having been manifested through the appearing of our Savior, Christ Jesus, having rendered death ineffective, having brought life and incorruption to light through the gospel,
11. Unto which I was appointed a preacher and apostle and teacher.
12. For which also I suffer these things. But I am not ashamed, for I know Whom I have believed and I have been persuaded that He is able to guard my trust unto that day.
13. Hold *the* pattern of sound words which you heard from me in faith and love *which are* in Christ Jesus;
14. Guard the good thing¹ entrusted *to you*, through *the* Holy Spirit, the One dwelling in us.
15. You know this, that all the ones in Asia turned away from me, of whom are Phygelus and Hermogenes.
16. May the Lord give mercy to the household of Onesiphorus, because many times he refreshed me, and was not ashamed of my chain,
17. But being in Rome, he sought me diligently and found me.

¹ i.e., the pattern of sound words.

II TIMOTHY 1

18. May the Lord give him to find mercy from *the* Lord in that day. And how much he served in Ephesus, you know very well.

Chapter 2

1. You therefore, my child, be strengthened in the grace *that is* in Christ Jesus.
2. And the things which you heard from me through many witnesses, these things commit to faithful men, who will be qualified to teach others also.
3. Share in sufferings, as a good soldier of Christ Jesus.
4. No one serving as a soldier entangles himself with the affairs of life,¹ that he may be pleasing to the one having enlisted him.
5. Moreover, if one should also compete *in athletics*, he is not crowned unless he competes lawfully.
6. It is necessary for the toiling farmer first to receive a share of the fruits *of his labor*.
7. Consider what I say, for the Lord will give you understanding in everything.
8. Remember Jesus Christ, raised from the dead, from *the* seed of David, according to my gospel,
9. In which I suffer, even as far as bonds as a criminal, but the word of God is not bound.
10. Therefore I endure all things for the elect's sake, that they also may obtain salvation, the one in Christ Jesus, with eternal glory.
11. Trustworthy *is* the statement: For if we died together, we will also live together;
12. If we endure, we will also reign together; if we deny *Him*, that One will also deny us.
13. If we do not believe, that One remains faithful, for He is not able to deny Himself.
14. Remind *them* of these things, admonishing *them* before God not to argue about words to no profit, to *the* ruin of the ones hearing.
15. Be diligent to present yourself approved to God, a worker unashamed, teaching accurately the word of the truth.
16. But avoid worldly chatter, for it promotes greater ungodliness.
17. And their word will spread like gangrene;² of whom are Hymenaeus and Philetus,
18. Who missed the mark concerning the truth, saying the resurrection has already happened, and they overturn the faith of some.
19. Yet the solid foundation of God stands, having this seal: "The Lord knew

¹ i.e., human life.

² Or, "cancer."

II TIMOTHY 2

the ones being His,” and, “Let everyone naming the name of *the* Lord keep away from unrighteousness.”

20. In a great house *there* are not only gold and silver vessels, but also wood and clay, and some unto honor and some unto dishonor.

21. If, therefore, one should cleanse himself from these things, he will be a vessel unto honor, sanctified, useful to the Master, prepared unto every good work.

22. But flee youthful lusts; pursue righteousness, faith, love, peace, with the ones calling upon the Lord from a clean heart.

23. But avoid the foolish and ignorant inquiries, knowing that they beget quarrels.

24. The bondservant of the Lord must not quarrel, but be gentle toward all, apt at teaching, forbearing,

25. In gentleness training the ones opposing; perhaps the Lord may give them repentance unto a full knowledge of truth,

26. And they may return to their senses from the trap of the devil, taken captive by him into that one’s will.

Chapter 3

1. Moreover, know this, that in *the* last days, difficult times will be appointed.

2. For men will be lovers of self, greedy, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy,

3. Heartless, implacable, gossips, without self-control, wild, without love of good,

4. Betrayers, rash, conceited, lovers of pleasure rather than lovers of God,

5. Having a form of godliness, but its power denied; turn away also from these.

6. For from these are the ones entering secretly into homes and carrying away silly women, laden with sins, being led by various desires,

7. Always learning and never able to enter into *the* full knowledge of truth.

8. Just as Jannes and Jambres opposed Moses, thus these also oppose the truth, men of ruined mind, disapproved concerning the faith.

9. But they will not progress further, for their folly will be plain to all, as also the *folly* of those became.

10. But you followed my teaching, guidance, purpose, faith, longsuffering, love, patience,

11. Persecutions, sufferings, which came to me in Antioch, in Iconium, in Lystra; which persecutions I bore, and the Lord delivered me from *them* all.

12. And all the ones wanting to live godly in Christ Jesus will be persecuted.

13. But evil men and charmers will progress *from bad* to worse, deceiving

II TIMOTHY 3

and being deceived.

14. But you remain in the things which you learned and trusted, knowing from Whom you learned *them*.

15. And that from a small child you have known the sacred writings, which are able to make *you* wise unto salvation through the faith in Christ Jesus.

16. All Scripture *is* inspired by God and profitable for teaching, for conviction, for correction, for instruction in righteousness,

17. That the man of God might be fully furnished, thoroughly prepared for every good work.

Chapter 4

1. I charge *you* before God and Christ Jesus, the One *Who is* going to judge *the* living and *the* dead, and His appearing and His kingdom,

2. Preach the word; stand ready whether convenient or not, rebuke, censure, exhort, in all longsuffering and teaching.

3. For there will be a time when they will not uphold sound teaching, but will heap up for themselves teachers according to their own desires, *their* hearing itching.

4. And they will turn away from the hearing of the truth, but will turn aside to myths.

5. But you, be sober in all things, suffer distress, do the work of an evangelist, fulfill your ministry.

6. For I am already poured out as a drink offering, and the time of my release has come.

7. I have fought the good fight, I have completed the course, I have kept the faith;

8. Finally, the victor's wreath of righteousness is laid up for me, which the Lord, the righteous Judge, will award to me in that day; moreover, not only to me, but also to every one *who* has loved His appearing.

9. Be diligent to come to me soon;

10. For Demas, having loved the present age, deserted me and went into Thessalonika, Crescens into Galatia, Titus into Dalmatia.

11. Luke only is with me. Having taken up Mark, bring *him* with you, for he is useful to me unto service.

12. I sent Tychicus into Ephesus;

13. When you come,¹ the cloak which I left behind in Troas with Carpus, bring *with you*, and the books, especially the parchments.

14. Alexander the metalsmith exhibited much wrong to me; the Lord will

¹ "When you come..." is literally, "coming...."

II TIMOTHY 4

repay him according to his works.

15. *Against* whom you be on guard also; for he opposed our words very much.

16. In my first defense no one stood by me, but all deserted me; may it not be reckoned to them.

17. But the Lord stood beside me and empowered me, that through me the message might be fulfilled and all the nations might listen, and I was delivered from *the* mouth of *the* lion.

18. The Lord will deliver me from every evil work and will save *me* unto His heavenly kingdom, to Whom *be* the glory unto the ages of the ages. Amen.

19. Greet Prisca and Aquila, and the house of Onesiphorus.

20. Erastus remained in Corinth; but Trophimus, being sick, I left in Miletus.

21. Be diligent to come before winter. Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord *be* with your spirit. Grace *be* with you.

TITUS

Chapter 1

1. Paul, bondservant of God and apostle of Jesus Christ, according to faith of *the* chosen ones of God and full knowledge of the truth according to godliness,
2. Upon hope of eternal life, which the truthful God promised before times of ages,
3. And manifested at His own time, His word in a proclamation with which I was entrusted, according to the command of God our Savior,
4. To Titus, true child according to a common faith, grace and peace from God *the* Father and Christ Jesus our Savior.
5. For this reason I left you in Crete, that you might set in order the remaining things, and appoint elders city by city, as I arranged for you *to do*.
6. If one is without reproach, husband of one wife, having faithful children, not in an accusation of prodigality, or unruly;
7. For the overseer must be without reproach, as a steward of God, not self-willed, not prone to anger, not a drinker¹, not a fighter, not greedy of gain,
8. But hospitable, loving good, sensible, righteous, pious, self-controlled,
9. Holding to the faithful word according to the teaching, that he may be able both to encourage in sound teaching, and put to shame the contradicting ones.
10. For there are many unruly, idle talkers and seducers, especially the ones from the circumcision,
11. Whom it is necessary to rein in, who upset whole households, teaching that which *they* must not, for the sake of shameful gain.
12. One from them, a prophet of their own, said: "Cretans *are* always liars, bad animals, lazy gluttons."
13. This testimony is true. For this reason, rebuke them severely, that they may be sound in the faith,
14. Not holding to Jewish myths, and commandments of men turning away from the truth.
15. All things *are* clean to the clean; but to the defiled and unfaithful, nothing *is* clean, but both their mind and conscience has been defiled.
16. They confess to know God, but by works they deny *Him*, being abominable and disobedient and disapproved for every good work.

Chapter 2

1. But you, speak that which befits sound doctrine.

¹ Or, "drunkard."

TITUS 2

2. Elders to be sober, dignified, sensible, sound as to faith, love *and* patience.
3. Older women likewise in a reverent condition, not slanderous, not enslaved to much wine, teachers of virtue,
4. That they admonish the young *women* to be affectionate to husbands, affectionate to children,
5. Sensible, pure, good homemakers, being subject to their own husbands, that the word of God will not be blasphemed.
6. Encourage the young *men* likewise to be sensible.
7. Concerning all things providing yourself an example of good works, in teaching, integrity, dignity,
8. Sound speech not to be condemned, that the one from the opposite *view* may be ashamed, having nothing evil to say about us.
9. Bondservants to be subject to their own masters in all things, to be pleasing, not disputing,
10. Not pilfering, but showing forth all good faith, that they may adorn the teaching of our Savior, God, in all things.
11. For the saving grace of God appeared to all men,
12. Training us that, having denied ungodliness and worldly lusts, we might live sensibly and righteously and godly in the present age.
13. Waiting for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ.
14. Who gave Himself for us, that He might ransom us from all lawlessness and cleanse for Himself a special people, zealous of good works.
15. These things speak and exhort and reprove with all authority. Let no one disregard you.

Chapter 3

1. Remind them to be subject to rulers *and* authorities, to be obedient, to be prepared for every good work,
2. To slander no one, to be uncontentious, reasonable, showing every kindness to all men.
3. For we once were also foolish ourselves, being disobedient, being deceived, serving lusts and various pleasures, continuing in wrong and envy, hateful, hating each other.
4. But when the kindness and benevolence of God, our Savior, appeared,
5. Not from works which we did in righteousness, but according to His mercy, He saved us, through washing of regeneration and renewal of *the* Holy Spirit,
6. Whom He poured out upon us richly through Jesus Christ our Savior;
7. In order that being justified by that One's grace, we might become heirs

TITUS 3

according to a hope of eternal life.

8. Faithful *is* the word, and concerning these things I wish you to speak confidently, that the ones who have believed God may have care to put forth good works. These things are good and profitable for men.

9. But avoid foolish investigations and genealogies and strifes and wranglings relating to the law, for they are unprofitable and vain.

10. Reject a heretical man after a first and second admonition,

11. Knowing that such a one *is* perverted and sins, being self-condemned.

12. When I should send Artemas or Tychicus to you, be diligent to come to me into Nicopolis, for there I have decided to spend the winter.

13. Diligently send Zenas the lawyer and Apollos along, that nothing may be lacking to them.

14. Let our *people* learn also to put forth good works into the urgent *needs*, that they may not be unfruitful.

15. All the ones with me greet you. Greet the ones loving us in faith. Grace *be* with all of you.

PHILEMON

1. Paul, prisoner of Christ Jesus, and Timothy, the brother, to Philemon the beloved and our fellow-worker,
2. And to Apphia the sister, and to Archippus, our fellow-soldier, and to the assembly at your house.
3. Grace to you and peace from God our Father and *the* Lord Jesus Christ.
4. I give thanks to my God always, making remembrance of you upon my prayers,
5. Hearing of your love and faith which you have toward the Lord Jesus and unto all the saints,
6. So that the fellowship of your faith may become productive in full knowledge of every good thing in you unto Christ.
7. For I had much joy and encouragement from your love, because the affections of the saints have been refreshed through you, brother.
8. Therefore, having much boldness in Christ to command you what *is* fitting,
9. For love I rather exhort, being such a one as Paul *the* elder, and now a prisoner of Christ Jesus:
10. I exhort you concerning my child, whom I begot in *my* bonds, Onesimus,
11. The one once worthless to you, but now useful to you and to me.
12. Whom I sent to you, him, that is, my heart.¹
13. Whom I was wishing to keep to myself, that on your behalf he might serve me in the bonds of the gospel.
14. But without your knowledge I wanted to do nothing, so that your good *deed* might not be as by constraint, but voluntary.
15. For perhaps for this reason he was separated for an hour, that you might have him eternally.
16. No longer as a bondservant, but more than a bondservant, a beloved brother, especially to me, but how much more to you, both in *the* flesh and in *the* Lord.
17. If, therefore, you hold me a partner, receive him as *you would* me.
18. But if he did you any wrong, or is obligated *to you*, charge this to me.
19. I, Paul, wrote with my hand, I will repay, that I might not say that you also still owe me your own self.
20. Yes, brother, I would have your joy in *the* Lord. Refresh my affections in Christ.
21. Persuaded of your obedience, I wrote to you, knowing that even beyond that which I say, you will do.
22. At the same time, also prepare for me a reception, for I hope that through your prayers I will be given to you.

¹ Literally, “inward parts,” referring to the seat of the affections.

PHILEMON

23. Epaphras, my fellow-prisoner in Christ Jesus, greets you;
24. Mark, Aristarchus, Demas, Luke, my fellow-workers.
25. The grace of the Lord Jesus Christ *be* with your spirit.

HEBREWS

Chapter 1

1. Having spoken long ago by many parts and many ways to the fathers in the prophets, God
2. Upon these last days spoke to us in a Son, Whom He made an heir of all things, through Whom also He made the ages,
3. Who, being *the* brightness of the glory and image of His substance, holding all things up by the word of His power, having made cleansing of sins, He sat in the right *hand* of the majesty in *the* heights.
4. By this having become better than the angels, He has inherited a much better name than they.
5. For to which of the angels did he say before, “You are my Son, today I have begotten you,” and again, “I will be to him unto a Father, and he will be to Me unto a Son.”
6. Moreover, when again He brought the firstborn into the inhabited earth, He says, “And let all the angels of God worship Him.”
7. And about the angels He says, “The One making His angels spirits, and His ministers a flame of fire.”
8. But about the Son: “Your throne, O God, unto the ages of the ages, and the rod of integrity a rod of His¹ kingdom.
9. “You loved righteousness and hated lawlessness; therefore God, Your God, anointed You with oil of exultation over your companions.”
10. And: “You, Lord, from *the* beginnings founded the earth, and the heavens are the works of Your hands.
11. “They will perish, but You remain, and they all will grow old like a garment.
12. “And like a cloak You will roll them up; as a garment also they will be changed. But You are the same, and Your years will not cease.”
13. And to which of the angels has He said before, “Sit from My right *hand* until I may make your enemies a footstool for your feet.”
14. Are they not all ministering spirits being sent forth unto service for the ones *who are* going to inherit salvation?

Chapter 2

1. For this reason we must give much more heed to the things having been heard, that we might not drift away.
2. For if the word having been spoken through angels became sure, and every deviation and disobedience received a just recompense,

¹ Or, “Your.” manuscripts differ.

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3. How will we escape, having neglected so great a salvation? Which, having begun to be spoken by the Lord, was confirmed unto us by the ones having heard;
4. God testifying at the same time by signs and wonders and various acts of power and by distributions *of gifts of the Holy Spirit*, according to His will?
5. For He did not subject to angels the coming inhabited earth, concerning which we speak,
6. But one testified somewhere, saying, "What is man, that You remember him, or a son of man, that You care for him?"
7. "You made Him a little¹ lower than angels, and you crowned him with glory and honor,² and placed Him over the works of your hands.
8. "You subjected all things under His feet." In subjecting all things, nothing is omitted, not made subject to Him. But now we do not yet see all things subjected to Him.
9. But the One made a little¹ lower than angels we do see, Jesus, through the suffering of death crowned with glory and honor, so that by *the* grace of God He might taste death for all.
10. For it was fitting for Him, for Whom are all things and through Whom *are* all things, having led many sons into glory, to perfect the Originator of their salvation through sufferings.
11. For both the One sanctifying and the ones being sanctified *are* all from One; for which reason He is not ashamed to call them brethren.
12. Saying, "I will proclaim Your name to my brothers, in *the* midst of the assembly I will praise You with song."
13. And again, "I will be confident concerning Him," and again, "Behold, I and the children which God gave to Me."
14. Therefore, since the children have shared blood and flesh, He also likewise partook of them, that through death He might destroy the one having the power of death, that is, the devil.
15. And set free these, who by fear of death through all of life were subject to bondage.
16. For doubtless He does not take hold of angels, but He takes hold of the seed of Abraham.
17. So then He was under obligation to be made like the brethren according to all things, that He might become a merciful and faithful high priest of the things pertaining to God so as to atone for the sins of the people.
18. For in that He has suffered, having been tempted Himself, He is able to aid the ones being tempted.

¹ Or, "for a little while"

² Some manuscripts do not contain the remainder of this verse.

HEBREWS

Chapter 3

1. So then, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus.
2. Being faithful to the One having made Him *those things*,¹ as also Moses *was* in His house.
3. For this One has been counted worthy of more glory than Moses, according to how much more honor the one having built the house has than the house.
4. For every house is built by someone, but God *is* the One having built all things.
5. And Moses *was* faithful in all His house as a servant, for a witness of the things to be spoken,
6. But Christ as a Son over His house; Whose house we are, if we maintain the boldness and the boast of the hope.
7. Therefore, just as the Holy Spirit says, "Today if you should hear His voice,
8. "Do not harden your hearts, as in the provocation, according to the day of testing in the desert,
9. "By which your fathers tested *Me* in a trial and saw my works
10. "Forty years. Therefore I was angry with this generation and said, 'They always go astray with the heart, and they did not know My ways,'
11. "As I swore in my wrath: 'They will not enter into My rest.'"
12. Watch, brethren, that there not be in any one of you an evil heart of unbelief, in falling away from *the* living God.
13. But encourage yourselves day by day, as long as it is called "Today," that any one of you should not be hardened by deceit of sin.
14. For we have become partakers of Christ, if we hold fast the beginning of the foundation until the end.
15. In what is said: "Today, if you should hear His voice, do not harden your hearts, as in the provocation."
16. For who, having heard, provoked, but all the ones having come from Egypt through Moses?
17. Moreover, with whom was He angry forty years? *Was it* not the ones having sinned, whose bodies fell in the desert?
18. And to whom did He swear not to enter His rest, but the ones having been disobedient?
19. And we see that they were not able to enter through unbelief.

¹ i.e., having made Him Apostle and High Priest.

HEBREWS

Chapter 4

1. Let us fear then, a promise remaining to enter into His rest, that one of you might never be reckoned to come short *of it*.
2. For we also are preached the gospel, just as those. But the word of hearing did not profit those, not mixed together with faith by the ones having heard.
3. For we, the ones having believed, enter into the rest, just as He has said, "As I swore in My wrath, they will not enter into My rest,"¹ the works indeed also having been done from *the* foundation of *the* world.
4. For He has said somewhere concerning the seventh *day*: "And God rested in the seventh day from all His works."
5. And in this *place* again: "If they will enter My rest."
6. Since, therefore, it remains for some to enter into it, and the ones first having the gospel preached did not enter through disobedience,
7. Again He separates a certain day, "Today," saying in David, "After this time, just as foretold, today, if you would hear His voice, do not harden your hearts."
8. For if Joshua gave them rest, he would not be speaking of another day after these.
9. So then, there remains a Sabbath rest for the people of God.
10. For the one having entered into His rest also rested from his works, just as God *did* from His own *works*.
11. Let us be diligent, therefore, to enter into that rest, that *one* might not fall in the same example of disobedience.
12. For the word of God *is* living and productive and sharper than any two-edged sword, and penetrating as far as a division of soul and spirit, of joints and marrow, and able to discern considerations and intents of a heart.
13. And there is not a creature invisible before Him, but all *is* naked and laid bare to His eyes, to Whom *is* an accounting for us.
14. Therefore, having a great High Priest passed through the heavens, Jesus the Son of God, let us hold fast the confession.
15. For we do not have a high priest not being able to sympathize with our weaknesses, but tested in every way just as *we*, without sin.
16. Therefore, let us approach with boldness the throne of grace, that we might receive mercy and find grace for a time of need.

Chapter 5

1. For every high priest being taken from men is appointed for men *for* the

¹ Literally, "...wrath, if they will enter My rest,"

HEBREWS 5

- things *relating* to God, that he may offer gifts, and sacrifices for sins,
2. Being able to deal gently with the ones being ignorant and being led astray, since he also is encompassed with weakness.
 3. And because of it he is obligated, just as for the people, so also for himself, to offer *sacrifice* for sins.
 4. And one does not take the honor to himself, but being called by God, just as also Aaron *was*.
 5. Thus also Christ did not glorify Himself to become High Priest, but the One having said to Him, "You are my Son, I have begotten you today."
 6. Just as also in a different *place* He says, "You *are* a priest unto the age, according to the order of Melchizedek."
 7. Who, in the days of His flesh, having offered both prayers and supplications with strong groaning and tears to the One being able to save Him from death, and having been heard for His reverence,
 8. Although being a Son, He learned obedience from the things which He suffered.
 9. And having been completed, He became to all the ones obeying Him *the* source of eternal salvation,
 10. Having been designated by God a High Priest according to the order of Melchizedek.
 11. Concerning Whom to us *there is* a great message, and hard to explain, since you have become slow as to hearing.
 12. For also being obliged to be teachers by this time, you have need again *for someone* to teach you some of the basics of the beginning of the oracles of God, and you have become *those* having need of milk and not solid food.
 13. For every one partaking of milk *is* unskilled with the word of righteousness, for he is immature.
 14. But solid food is for the mature, the ones through practice having the senses trained for discernment of good and bad.

Chapter 6

1. Therefore, leaving the word of the beginning of the Christ, let us move forward to maturity, not again laying a foundation of repentance from dead works and faith toward God,
2. Of teachings of baptisms, laying on of hands, resurrection of the dead, and eternal judgment.
3. And this we will do, if God should permit.
4. For it is impossible for the ones once having been enlightened, having tasted the heavenly gift and having become sharers of *the* Holy Spirit,
5. And having tasted the good word of God, and powers of *the* coming age,

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6. And having fallen away, again to renew *them* unto repentance, again crucifying to themselves the Son of God and making a spectacle *of Him*.
7. For the earth, having drunk the rain frequently coming upon it, and bringing forth plants fitting for those through whom it is also cultivated, receives a blessing from God;
8. But bearing thorns and thistles, *it is* disapproved and near to a curse, of which the end *is* unto burning.
9. But we are persuaded *of* better things concerning you, beloved, and *things* holding salvation, even though we speak thus.
10. For God *is* not unrighteous to forget your work and love which you demonstrated into His name, having served the saints and *still* serving *them*.
11. We desire each of you to demonstrate the same diligence toward the assurance of hope until *the* end.
12. In order that you might not become sluggish, but imitators of the ones through faith and longsuffering inheriting the promises.
13. For God, having promised to Abraham, since He had no one greater *by whom* to swear, swore by Himself,
14. Saying, "Surely blessing I will bless you, and multiplying I will multiply you."
15. And thus, having been longsuffering, he gained the promise.
16. For men swear by the greater, and to them the oath *is* an end of all argument for confirmation.
17. In which, willing to show abundantly to the heirs of the promise the unchangeableness of His will, God pledged with an oath,
18. That through two unchangeable things, in which it is impossible for God to lie, we, the ones having taken refuge, might have strong encouragement to lay hold of the hope set before *us*.
19. Which we have as an anchor of the soul, steadfast and sure, and entering into what is beyond the veil.
20. Where Jesus entered a forerunner for us, having become a High Priest according to the order of Melchizedek unto the age.

Chapter 7

1. For this Melchizedek, king of Salem, a priest of God most high, the one having met Abraham coming back from the slaughter of the kings, also having blessed him;
2. To whom also Abraham divided a tenth of all, first being interpreted king of righteousness, then also king of Salem, which is king of peace.
3. Fatherless, motherless, of unrecorded descent, not having beginning of days nor end of life, made like the Son of God, he remains a priest

HEBREWS 7

continuously.

4. Behold how great this one *was*, to whom Abraham the patriarch gave a tenth from the choice parts.

5. And the ones from the sons of Levi receiving the priesthood have a commandment to tithe¹ the people, that is, their brethren, according to the law, although produced from the loins of Abraham.

6. But the One not tracing a pedigree from them has taken tithes from Abraham, and has blessed the one having the promises.

7. Without all argument, the lesser is blessed by the greater.

8. And here dying men receive tithes, but there the One being witnessed that He lives.

9. And, so to speak, through Abraham, even Levi, the one receiving tithes, has paid tithes.

10. For he was yet in the loins of his father when Melchizedek met him.

11. Now if completion was through the Levitical priesthood (for upon it the people have been given the law), why *is there* yet need *for* a different priest to arise to be named according to the order of Melchizedek, and not according to the order of Aaron?

12. For the priesthood being changed, by necessity a change to the law also takes place.

13. For *He* of whom these things are said has had a part in a different tribe, concerning which no one has approached the altar.

14. For *it is* evident that our Lord has arisen from Judah, into which tribe Moses said nothing concerning priests.

15. And it is abundantly clear still, if a different priest arises according to the likeness of Melchizedek,

16. Who has become *such*, not according to a law of fleshly commandment, but according to *the* power of an indestructible life.

17. For it is witnessed that, “*You are* a priest unto the age, according to the order of Melchizedek.”

18. For an annulment of a preceding commandment takes place because of its weakness and uselessness,

19. For the law perfected nothing; but the bringing in of a better hope *did*, through which we draw near to God.

20. And by so much as *it was* not without an oath; for they are priests, become *such* without an oath.

21. But the One with an oath, through the One saying to Him; “*The Lord* swore and will not change His mind, “*You are* a priest unto the age.”

22. By so much Jesus has become a pledge of a better covenant.

¹ i.e., to take tithes from.

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23. And they are become more numerous priests because of death, to be hindered from continuing.¹
24. But the He has the permanent priesthood because He remains² unto the age.
25. So then, He is also able to save completely the ones approaching God through Him, always living to intercede for them.
26. For it was fitting for us also *to have* such a High Priest, devout, innocent, undefiled, separate from sinners, and having become higher than the heavens;
27. Who does not have daily necessity, as the high priests, first to bring an offering for his own sins, then the ones of the people. For this One did *it* once for all, having offered Himself.
28. For the law appoints men high priests having weakness, but the word of the oath, after the law, *appoints* a Son, complete unto the age.

Chapter 8

1. The main point concerning the things being said *is this*: we have such a High Priest, Who sat down in the right *side* of the throne of the Majesty in the heavens,
2. A minister of the holy things³ and of the true tabernacle² which the Lord pitched, not man.
3. For every high priest is appointed to bring gifts and offerings; so then *it is* necessary for this One to have also something which he may bring forth.
4. Then if He were upon earth, He would not be a priest, *there* being the ones bringing gifts according to law;
5. Who serve a pattern and a shadow of the heavenly things, just as Moses has received warning *when he was* going to finish the tabernacle.⁴ For, "See," He says, "you do everything according to the example having been shown to you in the mountain."
6. But now He has come upon a more distinguished ministry, insomuch as He is Mediator of a better covenant, which has been enacted upon better promises.
7. For if that first *covenant* had been faultless, a place for a second one would not have been sought.
8. For finding fault with them, He says, "Behold, days come, says *the* Lord,

¹ Literally, "to continue."

² Literally, "to remain."

³ Or, "holy places."

⁴ Or, "tent."

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and I will complete upon the house of Israel and upon the house of Judah a new covenant,

9. "Not according to the covenant which I made with their fathers in *the* day of My having taken their hand to lead them out from Egypt, because they did not remain in My covenant, and I had no care for them," says *the* Lord.

10. "Because this is the covenant which I will make with the house of Israel after those days," says the Lord, "Giving My law into their minds, and I will write them upon their hearts, and I will be to them unto a God, and they will be to Me unto a people."

11. "And they will not teach each one his fellow-citizen, and each one his brother, saying, 'Know the Lord,' because all will know Me, from the small to the great of them.

12. "Because I will be gracious to their unrighteousnesses, and their sins I would not remember any longer."

13. In saying, "A new *covenant*," He has made the first old; moreover, what *is* growing old and becoming aged *is* near to disappearing.

Chapter 9

1. So then the first *covenant* was having both ordinances of service *and* the earthly holy place.

2. For a tabernacle¹ was furnished, the first, in which *was* the lampstand and the table and the showbread, which is called *the* holy place;

3. Beyond the second veil a tabernacle, the one being called *the* holy of holies,

4. Having a golden incense burner and the ark of the covenant, covered entirely with gold, in which *was* the golden jar holding the manna, and the rod of Aaron, the one having sprouted, and the tablets of the covenant.

5. Over it the cherubim of glory, overshadowing the mercy seat; concerning which one is not now *able* to speak in detail.

6. These things thus furnished, the priest enters into the first tabernacle continually, accomplishing service.

7. But into the second, once a year only the high priest *enters*, not without blood, which he offers for himself and for the errors of the people.

8. The Holy Spirit setting forth this: the way of the holy places is not yet made manifest, the first tabernacle still having a position.

9. Which *was* a parable unto the present time, according to which gifts and sacrifices are offered, not being able to complete the one serving as to conscience.

¹ Or, "tent," and so throughout the chapter.

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10. Only concerning foods and drinks and various washings,¹ regulations of flesh being imposed until a time of reform.
11. But Christ having come, a High Priest of good things having come about, through the greater and more complete tabernacle, not made by hands, that is, not of this creation,
12. Neither through blood of goats and calves, but through His own blood, He entered once for all into the holy place, having obtained eternal redemption.
13. For if the blood of goats and bulls and ashes of a heifer, sprinkling the ones *who are* common, sanctify for the cleansing of the flesh,
14. How much more will the blood of Christ, Who, through *the* eternal Spirit, offered Himself blameless to God, cleanse our² conscience from dead works to serve *the* living God?
15. And for this *reason* He is mediator of a new covenant, so that, a death having taken place for redemption of the transgressions of the first covenant, the ones called may receive the promise of the eternal inheritance.
16. For where *there is* a covenant, *there is* necessity for death of the one having made the covenant to take place.
17. For a covenant *is* sure upon death, since it has no power when the one having made the covenant lives.
18. So then not even the first *covenant* has been consecrated without blood.
19. For Moses, having spoken every commandment according to the law to all the people, having taken the blood of calves and goats,³ with water and scarlet material and hyssop, he sprinkled both the book and all the people,
20. Saying, "This *is* the blood of the covenant which God commanded to you."
21. And he sprinkled the tabernacle and all the vessels of the service with blood likewise.
22. And almost all things are cleansed in blood according to the law, and without shedding of blood forgiveness does not come about.
23. *It was* necessary therefore that the patterns of the things in the heavens be cleansed by these things, but the heavenly things by better sacrifices than these.
24. For Christ did not enter a holy place made with hands, a representation of the true one, but into heaven, now to appear to the face of God for us.
25. Neither that many times He would offer Himself, even as the high priest enters into the holy place annually in blood of another,
26. Since then He would have to suffer many times from the foundation of the

¹ Literally, "baptisms."

² Or, "your." Manuscripts differ.

³ Some manuscripts omit "and goats..."

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world; But now once upon *the* consummation of the ages He has been manifested for putting away of sin through the sacrifice of Himself.

27. And by so much it is appointed to men once to die; after this, judgment.

28. Thus also Christ having been offered once to take up the sins of the many, will appear a second time without sin unto salvation to the ones looking for Him.

Chapter 10

1. For the law, having a shadow of the coming good things, not the image of the things, is never able by the same sacrifices, which are offered continually year by year, to perfect the ones approaching.

2. Since they did not cease being offered, for the ones serving no longer to have an awareness of sins once cleansed.

3. But in them *there is* a calling to mind of sins year by year.

4. For *it is* impossible *for* blood of bulls and goats to take away sins.

5. Wherefore coming into the world, He says, "A sacrifice and an offering You did not want, but a body You furnished to Me.

6. "With whole burnt offerings and *offerings* for sin You were not well-pleased.

7. "Then I said, 'Behold, I am here (in the scroll of *the* book it has been written concerning Me) to do Your will, O God.'"

8. Saying earlier that, "Sacrifices and offerings and whole burnt offerings and offerings for sin You did not want, neither were You well-pleased," which are offered according to law,

9. Then He has said, "Behold, I am here to do Your will." He takes away the first that the second may stand.

10. In which will we are sanctified through the offering of the body of Jesus Christ, once for all.

11. And every priest has stood daily serving also the same offerings many times, which are never able to remove sins.

12. But this One, having brought one sacrifice for sins for all time, sat in the right *side* of God.

13. Henceforth waiting until His enemies should be placed a footstool for His feet.

14. For by one offering He has perfected for all time the ones being sanctified.

15. The Holy Spirit witnesses to us, for after He has said,

16. "This *is* the covenant which I will covenant with them after those days, says *the* Lord: I will give My laws upon their hearts, and upon their mind I will write them,"

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17. *He says*, “And their sins and their lawlessnesses I will not remember anymore.”
18. Where *there is* forgiveness of these things, *there is* no longer an offering for sin.
19. Having therefore, brethren, boldness into the entrance of the holy places in the blood of Jesus,
20. Which He inaugurated for us, a new and living way through the veil, that is, His flesh,
21. And a great priest over the house of God,
22. Let us approach with a true heart in confidence of faith, hearts sprinkled from an evil conscience, and the body washed with pure water.
23. Let us hold fast the confession of hope unwavering, for faithful *is* the One having promised.
24. And let us consider each other unto stimulation of love and good works.
25. Not forsaking the assembling of ourselves, just as the custom of some, but encouraging, and so much more as you see the day drawing near.
26. For our sinning willfully after the receipt of the full knowledge of the truth, a sacrifice for sins no longer remains,
27. But a certain fearsome expectation of judgment and a fire of jealousy *which is* going to consume the adversaries.
28. Anyone having set aside *the* law of Moses is put to death without mercy upon *testimony of* two or three witnesses.
29. How much worse punishment do you reckon he will deserve, the one having trampled under foot the Son of God, and having counted common the blood of the covenant in which he was sanctified, and having insulted the Spirit of grace?
30. For we know the One having said, “Revenge *is* Mine, I will repay.” And again, “*The* Lord will judge His people.”
31. *It is* fearsome to fall into *the* hands of *the* living God.
32. Remember the former days, in which, having been enlightened, you endured much struggle of sufferings.
33. Partly being made a spectacle by reproaches and tribulations, and partly having become sharers with the ones being treated in this way.
34. And you sympathized with the prisoners and you accepted the robbery of your possessions with joy, knowing yourselves to have a better and lasting possession.
35. Do not throw off your boldness, therefore, which has great recompense.
36. For you have need of patience, that, having done the will of God, you may gain the promise.
37. For yet a little while the One coming will come, and will not delay.
38. “And My righteous one will live from faith, and if he draws back, My

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soul will not be pleased in him.”

39. But we are not of a drawing back unto destruction, but of faith unto possession of *the* soul.

Chapter 11

1. Faith is a foundation of things being hoped, evidence of things not being seen.
2. For in this the elders were borne testimony.
3. By faith we understand the ages to have been created by *the* word¹ of God, for the things being seen not to have come into being from things being visible.
4. By faith Abel brought a better sacrifice to God than Cain, through which he was witnessed to be righteous, God witnessing over his gifts, and through it, having died, he yet speaks.
5. By faith Enoch was transformed so as not to see death, and was not found because God transformed him, for before the transformation, he was witnessed to have pleased God.
6. Without faith *it is* impossible to please, for it is necessary *for* the one approaching God to believe that He is, and He becomes a rewarder to the ones seeking Him.
7. By faith Noah, having been warned concerning the things not yet seen, having acted discreetly, built an ark for salvation of his house, through which he condemned the world, and became an heir of the righteousness according to faith.
8. By faith Abraham, being called, obeyed to go out into a place which he was going to receive for an inheritance, and he went out, not understanding where he went.²
9. By faith he sojourned into the land of promise as a strange *place*, having dwelt in tents with Isaac and Jacob, the joint-heirs of the same promise.
10. For he was waiting for the city having foundations, of which *the* Builder and Maker *is* God.
11. By faith also she, Sarah, barren,³ received power unto reception of seed even past the prime of life, since she considered the One having promised *to be* faithful.
12. Therefore also from one was begotten, and these of *one* dead,⁴ as the stars

¹ Or capitalized, "Word," as referring to Christ.

² Literally, "goes."

³ Some manuscripts do not contain the word "barren."

⁴ i.e., so far as having children is concerned.

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of the heaven as to number, and countless as the sand which *is* beside the edge of the sea.

13. According to faith these all died, not having received the promises, but having seen them from far off, and having welcomed *them*, and having confessed that they are strangers and sojourners upon the earth.

14. For the ones saying such things make manifest that they seek a fatherland.
15. And if indeed they were thinking of that from which they went out, they were having time to return.

16. But now they reach out to a better *land*, that is a heavenly *one*. Therefore God is not ashamed to be called their God, for He prepared for them a city.

17. By faith Abraham, being tested, has offered Isaac, and the one having taken up the promises was offering his only-begotten.

18. To whom it was said that, "In Isaac your seed will be called."

19. Reckoning that God *was* also able to raise from the dead, from which he recovered him in a parable.

20. By faith Isaac also blessed Jacob and Esau concerning things coming.

21. By faith Jacob, dying, blessed each of the sons of Joseph and worshiped, *resting* upon the top of his staff.

22. By faith Joseph, finishing *his life*, reminded *them* about the exodus of the sons of Israel and commanded *them* concerning his bones.

23. By faith Moses, having been begotten, was hidden three months by his parents, because they saw the child *was* attractive, and they did not fear the decree of the king.

24. By faith Moses, having become full-grown, refused to be called a son of *the* daughter of Pharaoh,

25. Having chosen to endure hardship together with the people of God, rather than to have temporary enjoyment of sin,

26. Having considered the reproach of Christ greater riches than the treasures of Egypt, for he was looking unto the recompense.

27. By faith he left Egypt, not having feared the wrath of the king, for he was steadfast, as seeing the invisible.¹

28. By faith he has done the Passover and the sprinkling of the blood, that the One destroying the firstborn might not touch them.

29. By faith they crossed over the Red Sea as through dry land, which the Egyptians, making attempt *to do so*, were drowned.

30. By faith the walls of Jericho fell, having been encircled for seven days.

31. By faith Rahab the harlot did not perish together with the ones having been disobedient, having received the spies with peace.

32. And what do I yet say? For time will fail me, setting forth in detail about

¹ Or, "...invisible One."

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Gideon, Barak, Samson, Jephthah, David and Samuel, and the prophets.

33. Who through faith prevailed against kingdoms, worked righteousness, attained promises, stopped *the* mouths of lions,

34. Quenched *the* power of fire, fled *the* mouths of *the* sword, were strengthened from weakness, became strong in war, scaled fortresses of strangers.

35. Women received their dead from resurrection; others were beaten, not accepting ransom, that they might attain to a better resurrection.

36. Moreover, others received trial of mockings and whippings, besides bonds and imprisonment.

37. They were stoned, they were cut to pieces,¹ they died in murder by sword, they went around in sheepskins, in goatskins, being in want, being troubled, being tormented,

38. Of whom the world was not worthy; wandering over deserts and hills and caves and holes of the ground.

39. And these all being witnessed through faith, did not acquire the promise,

40. God having foreseen something better for us, that they would not be perfected without us.

Chapter 12

1. Therefore, we also, having such a cloud of witnesses surrounding us, putting off every encumbrance and the easily besetting sin, through patience let us run the race being set before us.

2. Looking away unto the Originator and Completer of the faith, Jesus, who for the joy being set before Him endured a cross, having disregarded *the* shame, *and* has sat in the right *hand* of the throne of God.

3. For consider the One Who has endured such opposition by sinners unto Himself, that you may not be weary, your souls giving way.

4. You did not yet resist until *shedding* blood, struggling against sin.

5. And you have forgotten the admonition which is addressed to you as to sons, "My son, do not belittle discipline of *the* Lord, nor be faint, being reproved by Him."

6. For whom *the* Lord loves, He disciplines, and whips every son whom He receives.

7. You endure for discipline. God deals with you as sons, for what son is there, whom a father does not discipline?

8. But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

¹ Some manuscripts have "...they were tempted,..." in addition to or, in some cases, in place of, "...they were cut to pieces,..."

HEBREWS 12

9. So then we were having fathers of our flesh, instructors, and we were paying heed. Will we not much more be subject to the Father of spirits, and will live?

10. For they were disciplining *us* for a few days as seemed good to them, but *He* conferring a benefit, to share of His holiness.

11. All discipline for the time being *one* does not consider to be joy, but sorrow; but to the ones trained by it, afterwards it returns peaceful fruit of righteousness.

12. Therefore restore the weakened hands and the disabled knees,

13. And make straight tracks for your feet, that the lame may not be turned away, but rather be healed.

14. Pursue peace with all, and the sanctification without which no one will see the Lord.

15. Seeing *that* no one *is* falling short of the grace of God, *that* a root of bitterness springing up may not cause trouble, and through it many be defiled.

16. *That there* not be anyone immoral or impure, as Esau, who for one meal turned over his own birthright.

17. For you know that also afterwards, wanting to inherit the blessing, he was rejected, for a place of repentance¹ he did not find, although he sought it² with tears.

18. For you have not approached *a mountain* being felt and burning with fire and darkness and gloom and a storm,

19. And a sound of a trumpet and a sound of words, which the ones having heard entreated not to be brought to them a word.

20. For they could not bear the thing being commanded, "If even an animal should touch the mountain, it will be stoned."

21. And so fearful was the thing appearing *that* Moses said, "I am afraid and trembling."

22. But you have come to Zion Mountain, and to *the* city of *the* living God, heavenly Jerusalem, and to myriads of angels, a festal gathering,

23. And to *the* assembly of firstborn ones, written in *the* heavens, and to a Judge, God of all, and to spirits of righteous ones perfected,

24. And to a mediator of a new covenant, Jesus, and to blood of sprinkling, speaking better things than Abel.

25. Watch *that* you may not reject the One speaking. For if those did not escape, having rejected the one warning upon the earth, much more we *will not escape*, turning away from the One *speaking* from *the* heavens.

26. Whose voice shook the earth then, but now He has proclaimed, saying, "Yet once I will shake not only the earth but also the heaven."

¹ On the part of his father, Isaac.

² i.e., the blessing.

HEBREWS 12

27. But “Yet once” denotes the transformation of the things being shaken, as of things made, that the things not being shaken may remain.
28. Therefore, receiving an unshaken kingdom, let us have grace, through which we may serve in a manner pleasing to God with reverence and awe.
29. For our God is also a consuming fire.

Chapter 13

1. Let brotherly love remain.
2. Do not forget hospitality, for in this way some were unaware, having entertained angels.
3. Remember the prisoners, as bound together; the ones being mistreated, as they also being in *the* body.
4. *Keep* marriage honorable in all, and the marriage-bed undefiled, for immoral ones and adulterers God will judge.
5. *Keep* character unloving of money, being satisfied with things being as they are, for He has said, “I would never leave you, nor would I ever forsake you.”
6. So then, *we are* being confident to say: “*The Lord is a helper to me, and I will not fear. What will man do to me?*”
7. Remember the ones leading you, who spoke to you the word of God; considering the outcome of their conduct, imitate their faith.
8. Jesus Christ: the same yesterday and today, and unto the ages.
9. Do not be carried away with varied and strange teachings. For *it is* well for the heart to be established by grace, not by foods, which the ones walking in *them* were not profited.
10. We have an altar from which the ones serving the tabernacle¹ do not have a right to eat.
11. For the animals whose blood is taken into the holy place for sin by the high priest, the bodies of these are burned outside the camp.
12. Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
13. Therefore let us go out to Him, outside the camp, bearing His reproach.
14. For we do not have here a remaining city, but we seek the one coming.
15. Through Him let us offer up a sacrifice of praise through all to God, that is, *the* fruit of lips confessing His name.
16. Do not lose thought of doing good and fellowship, for with such sacrifices God is pleased.
17. Obey the ones leading you and yield, for they watch over your souls, as

¹ Or, “tent.”

HEBREWS 13

they will be giving an account, that with joy they may do this and not mourning; for this is unprofitable for you.

18. Pray for us, for we are persuaded that we have a good conscience, wanting to conduct ourselves well in everything.

19. I urge you to do this all the more, that I may be restored to you quickly.

20. The God of peace, the One having brought up from the dead the great Shepherd of the sheep in *the* blood of the eternal covenant, our Lord Jesus,

21. Make you adequate in every good thing so as to do His will, doing among us what *is* pleasing before Him through Jesus Christ, to Whom the glory unto the ages of the ages, amen.

22. I urge you, brethren, take up the word of encouragement, for I also wrote a letter briefly to you.

23. Know *that* our brother Timothy has been set free, with whom, if he comes quickly, I will see you.

24. Greet all the ones leading you, and all the saints. The ones from Italy greet you.

25. Grace *be* with all of you.

JACOB
(JAMES)

Chapter 1

1. Jacob, bondservant of God and *the* Lord Jesus Christ, to the twelve tribes, the ones in the dispersion, Greetings.
2. Consider it all joy, my brethren, when you may fall into various trials.¹
3. Knowing that the test of your faith works patience.
4. And let patience have a complete work, that you may be complete and perfect, lacking in nothing.
5. But if one of you lacks wisdom, let him ask from God, the One giving simply to all, and not reproaching, and it will be given to him.
6. But let him ask in faith, doubting nothing, for the one doubting is like a wave of the sea, wind-driven and blown about.
7. For let not that man suppose that he will receive anything from the Lord,
8. A double-minded² man, unstable in all his ways.
9. Moreover, let the lowly brother boast in his high position,
10. But the rich in his abasement, because as *the* flower of grass he will pass away.
11. For the sun rose with burning heat and withered the grass and its flower fell off, and the attractiveness of its appearance³ was destroyed; so also the rich in his passage will waste away.
12. Blessed *is* a man who endures testing, because having become proven, he will receive the crown of life, which He promised to the ones loving Him.
13. Let no one say, being tempted, "I am tempted by God," for God is incapable of being tempted by evil, and He tempts no one.
14. But each one is tempted, being drawn out and enticed by his own lust.
15. Then lust, having conceived, gives birth to sin, and sin, having been brought to completion, brings forth death.
16. Do not be deceived, my beloved brethren.
17. All good giving and every complete gift is from above, descending from the Father of lights, with Whom *is* no variation or shadow of turning.
18. Willingly He brought us forth by *the* word of truth, for us to be a certain first fruits of His created things.
19. You know, my beloved brethren. But let every man be quick to hear, slow to speak, slow to anger.
20. For anger of a man does not work the righteousness of God.
21. Therefore, putting away all filthiness and abundance of wickedness, in

¹ The word used here can mean temptation or trial, depending upon context.

² Greek *δίψυχος*, "double-souled."

³ Literally, "Face."

JACOB 1

gentleness receive the implanted word, the one being able to save your souls.

22. Moreover, become doers of *the* word and not only hearers, deluding yourselves;

23. Because if one is a hearer of *the* word and not a doer, this one is like a man observing his natural face in a mirror.

24. For he observed himself, and has gone away, and immediately forgot what he was like.

25. But the one having looked into *the* perfect law, the *law* of liberty, and having stood fast, not having become a forgetful hearer¹, but a doer of work, this one will be blessed in his doing.

26. If one supposes *himself* to be religious, not bridling his tongue, but deceiving his heart, this one's religion is vain.

27. Pure and undefiled religion with the God and Father is this: to visit orphans and widows in their trouble; to keep himself spotless from the world.

Chapter 2

1. My brethren, do not hold the faith of our Lord of Glory, Jesus Christ, in partialities.

2. For if a man should come into your gathering² with a gold ring, in bright clothing, and also a poor one should enter in dirty clothing,

3. And you should look upon the one wearing the bright clothing and say, "You sit well here," and to the poor one you should say, "Stand there," or, "sit under my footstool,"

4. Did you not distinguish among yourselves, and become judges of³ evil reasonings?

5. Listen, my beloved brethren: did not the Lord choose the poor of the world *to be* rich in faith and heirs of the kingdom which He promised to the ones loving Him?

6. But you dishonored the poor one. Do not the rich oppress you and they drag you into courts?

7. Do they not blaspheme the good name having been called over you?

8. If, on the one hand, you complete *the* royal law according to the Scripture, "You will love your neighbor as yourself," you do well.

9. On the other hand, if you show partiality, you work sin, being convicted under the law as transgressors.

10. For whoever may keep the whole law, but stumble in one thing, he has become guilty of all.

¹ Literally, "A hearer of forgetfulness."

² Greek συναγωγή, translated "synagogue" elsewhere..

³ "of," or "based upon," indicating the *source* of judgment.

JACOB 2

11. For the One having said, "Do not commit adultery," also said, "Do not murder." Then if you do not commit adultery, but you murder, you have become a transgressor of law.
12. Thus speak and thus do, as *those who* are going to be judged by a law of liberty.
13. For the judgment *will be* merciless to the one not having done mercy; mercy triumphs over judgment.
14. What *is* the profit, my brethren, if one should claim to have faith, but does not have works? Faith¹ is not able to save him, *is it?*"
15. If a brother or a sister may be lacking clothing and needing daily food,
16. And one of you should say to them, "Go in peace, be warmed and filled," but you do not give them the bodily necessities, what *is* the profit?
17. Thus also faith, if it should not have works, is itself dead.
18. But someone will say, "You have faith, and I have works. Show to me your faith without your works, and I will show to you my faith from my works."
19. You believe that God is One. You do well. The demons also believe, and shudder.
20. But do you want to know, O vain man, that faith without works is worthless?
21. Was not Abraham our father justified from works, having offered up Isaac his son upon the altar?
22. You see that faith was working with his works, and from the works faith was made complete,
23. And the Scripture saying, "Abraham believed God, and it was reckoned to him as righteousness, and he was called a friend of God," was fulfilled.
24. You see that a man is justified from works, and not from faith only.
25. Moreover, in the same way also, was not Rahab the harlot justified from works, having received the messengers and sent them out by a different way?
26. For as the body without a spirit is dead, so also faith without works is dead.

Chapter 3

1. Do not many become teachers, my brethren, knowing that you will receive a greater judgment.
2. For we all stumble over many things. If one does not stumble in word, this one *is* a complete man, able also to control the whole body.
3. If we put bits into the horses' mouths for them to be obedient to us, we also

¹ i.e., faith alone.

JACOB 3

direct their whole body.

4. Behold also the ships, being so large and being driven by such rough winds: they are directed by the smallest rudder, wherever the whim of the one steering wishes.

5. Thus also the tongue is a small member and boasts great things. Behold what size of fire kindles what size of forest!

6. And the tongue *is* a fire, the world of unrighteousness. The tongue is placed in our members *as* the thing defiling the whole body and inflaming the course of life, and being inflamed by Gehenna.

7. For every natural kind of beasts and birds, reptiles and sea creatures, is tamed and has been subdued by human nature.

8. But no one is able to tame the tongue of men; *it is* an uncontrollable evil, full of deadly poison.

9. In it we bless the Lord and Father, and in it we curse men, the ones brought into being according to the likeness of God.

10. From the same mouth comes out blessing and a curse. My brethren, these things should not be¹ this way.

11. The fountain surely does not send forth from the same opening fresh and bitter *water*?

12. My brethren, a fig tree is not able to make olives, or a grapevine figs, *is it*? Neither *is* a salt spring *able* to make sweet water.

13. Who *is* wise and understanding among you? Let him show from good conduct his works in gentleness of wisdom.

14. But if you have bitter jealousy and rivalry in your heart, do not boast and lie against the truth.

15. This wisdom is not coming down from above, but *is* earthly, natural, demonic.

16. For where *there is* jealousy and rivalry, there *is* turmoil and every evil deed.

17. But the wisdom from above is first pure, then peaceful, fair,² obedient, full of mercy and good fruits, impartial and un hypocritical.

18. Moreover, *the* fruit of righteousness is sown in peace by the ones making peace.

Chapter 4

1. From where *come* fights and battles among you? *Is it* not from this, from your pleasures waging war among your members?

2. You lust and do not have; you murder and strive after and are not able to

¹ Literally, "become."

² Or, "fitting."

JACOB 4

- attain; you fight and argue, and do not have, because of your failure to ask.
3. You ask and do not receive, because you ask wrongly, in order that you may consume *it* in your pleasures.
4. Adulteresses,¹ do you not know that the friendship of the world is hatred of God? Whoever would wish to be a friend of the world is made hated of God.
5. Or do you suppose that the Scripture says vainly, “The Spirit He placed in us yearns to jealousy?”
6. But He gives greater grace. Therefore, He says, “God opposes the haughty, but gives grace to the humble.”
7. Submit therefore to God. Stand against the devil and he will flee from you.
8. Draw near to God and He will draw near to you. Cleanse *your* hands, sinners, and purify *your* hearts, double-minded.²
9. Be wretched and lament and weep; let your laughter be turned into grief, and joy into dejection.
10. Be humbled before *the* Lord, and He will exalt you.
11. Do not speak against each other, brethren. The one speaking against a brother or judging his brother speaks against law, and judges law. But if you judge law, you are not a doer of law, but a judge.
12. One is Lawgiver and Judge, the One being able to save and to destroy. Who are you, the one judging the neighbor?
13. Come now, the ones saying, “Today or tomorrow we will go into this city and spend a year there, and trade, and make a profit,”
14. Who do not understand what your life *will be* tomorrow; for it is a vapor, appearing for a little while, and then disappearing.
15. Instead of your saying,³ “If the Lord should will, we will also live and do this or that.”
16. But now you boast in your pretensions; all such boasting is evil.
17. *The one* knowing to do good and not doing *it*, to him it is sin.

Chapter 5

1. Come now, the rich: weep, crying aloud, for your miseries coming upon *you*.
2. Your wealth has rotted and your garments have become moth-eaten.
3. Your gold and silver have corroded, and their corrosion will be for a witness *against* you, and will devour your flesh as fire. You saved up in *the* last days.
4. Behold, the pay of the workers having reaped your fields, defrauded

¹ Some manuscripts say, “Adulterers and adulteresses.”

² Greek δίδυχοι.

³ Literally, “to say.”

JACOB 5

by you, cries out, and the cries of the harvesters¹ have entered into the ears of the Lord of hosts.

5. You lived luxuriously upon the earth and acted wantonly; you nourished your hearts in a day of slaughter.

6. You condemned, you murdered the righteous; he does not oppose you.

7. Be patient, therefore, brethren, until the arrival of the Lord. Behold, the farmer takes up the precious fruit of the earth, being patient over it, until it should receive the early and late rain.

8. You also be patient; establish your hearts, because the arrival of the Lord has drawn near.

9. Do not complain, brethren, against each other, that you may not be judged. Behold, the Judge is² before the doors.

10. Take *as* an example, brethren, of distress and longsuffering, the prophets having spoken in the name of *the* Lord.

11. Behold, we deem blessed the ones having endured. You heard *of* the patience of Job, and you saw the Lord's completion, that the Lord is of great compassion and merciful.

12. But before all *things*, my brethren, do not swear, either by the heaven,

nor by the earth, nor any other oath, but let your yes be yes, and your no, no, that you might not fall under judgment.

13. Does one among you suffer ill? Let him pray. Is one cheerful? Let him sing.

14. Is one among you sick? Let him call for the elders of the assembly, and let them pray over him, having anointed him with oil in the name of the Lord.

15. And the prayer of faith³ will save the one suffering, and the Lord will raise him; and if sins should be committed, it will be forgiven to him.

16. Therefore, confess sins to each other and pray for each other, so that you may be healed. The prayer of a righteous one is powerful, accomplishing much.

17. Elijah was a man of like nature to us, and he prayed diligently⁴ for it not to rain, and it did not rain upon the earth three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth sprouted its fruit.

19. My brethren, if one among you should stray from the truth, and one should turn him back,

¹ Literally, "the ones having harvested."

² Literally, "has stood."

³ Or, "the faith."

⁴ Literally, "he prayed, praying."

JACOB 5

20. Let him know that the one having turned back a sinner from the error of his way saves his soul from death, and covers a multitude of sins.

I PETER

Chapter 1

1. Peter, an apostle of Jesus Christ, to the chosen sojourners of the dispersion in¹ Pontus, Galatia, Cappadocia, Asia and Bithynia,
2. According to the foreknowledge of God *the* Father, in sanctification of spirit, unto 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, the One according to His great² mercy having begotten us again unto a living hope by the resurrection of Jesus Christ from the dead,
4. Unto an inheritance incorruptible and undefiled and unfading, kept in heaven for you,
5. The ones guarded in *the* power of God through faith unto a salvation ready to be revealed in *the* last time.
6. In which you rejoice exceedingly, even if for a little while it is being necessary, having suffered in various trials,
7. In order that the testing of your faith, more costly than perishing gold, though being tried by fire, might be found unto praise and glory and honor in *the* revelation of Jesus Christ.
8. Whom, not having seen, you love; into Whom now, not seeing, but believing, you rejoice greatly with joy unspeakable and glorified.
9. Gaining the completion of your faith³, salvation of souls.
10. Concerning which salvation the prophets, having prophesied of the grace *to come* unto you, sought out and searched diligently,
11. Investigating into who or what time the Spirit of Christ within them was revealing, witnessing beforehand the sufferings of⁴ Christ and the glories after these things.
12. To whom it was revealed that not to themselves, but you, they were ministering these things, now having been reported to you by the ones bringing good news in *the* Holy Spirit sent⁵ from heaven, into which angels long to look.
13. Therefore, having girded up the loins of your mind, being sober, completely hope upon the grace being borne to you in *the* revelation of Jesus Christ.
14. As children of obedience, not being conformed to the former lusts *which*

¹ Literally, "of."

² Literally, "much."

³ Or, "the completion of the faith." The word "your" appears in some manuscripts, and not in others.

⁴ Literally, "into."

⁵ Literally, "having been sent."

I PETER 1

you had in your ignorance.

15. But according to the holy One having called you, you also become holy in all conduct,

16. Because it has been written, “You will be holy, because I *am* holy.”

17. And if you call “Father” the One impartially judging according to each one’s work, conduct yourselves in fear *for* the time of your sojourn.

18. Knowing that not with corruptible things, silver or gold, you were redeemed from your traditional vain conduct,

19. But with precious blood, as of a lamb, blameless and spotless, of Christ,

20. Foreknown indeed before *the* foundation of *the* world, but having been manifested upon the last of the times for you,

21. The ones through Him faithful unto God, the One having raised Him from *the* dead and having given Him glory, so that your faith and hope would be¹ into God,

22. Your souls cleansed in the obedience of the truth unto unhypocritical brotherly love, from a pure heart² love each other fervently;

23. Begotten again, not from a corruptible birth, but incorruptible, through *the* living and abiding word of God.

24. Because all flesh *is* as grass, and all glory of it as the flower of grass. The grass dried up, and its flower fell off,

25. But the word of *the* Lord remains forever.³ This is the word having been announced unto you.

Chapter 2

1. Therefore, having put away all evil and all deceit and hypocrisy and jealousy, and all slander,

2. As newborn babies, long for the rational,⁴ pure milk, in order that in it you may grow up into salvation,

3. If you tasted that the Lord *is* kind.

4. Coming to Whom, a living Stone, rejected by men, but with God chosen, honored.

5. You also, as living stones, are built up a spiritual house for a holy priesthood, to bring spiritual offerings, acceptable to God through Jesus Christ.

6. Therefore it is contained in Scripture: “Behold, I place in Zion a cornerstone, chosen, honored, and the one believing upon Him will not be put

¹ “would be” is, literally, “to be.”

² Or, “From *the* heart.” The manuscripts differ.

³ Or, “unto the age.”

⁴ Greek “λογικόν.”

I PETER 2

to shame.”

7. This honor, then, *is* for you, the ones believing; but to *the* unbelieving, a Stone which the ones building rejected, this One came to be unto a Head of a corner,

8. And a stone of stumbling and a rock¹ of offense, on which they stumble, being disobedient to the word, unto which they were also appointed.

9. But you *are* a chosen family, a royal priesthood, a holy nation, a people for a possession, so that you might proclaim the excellencies of the One having called you from darkness into His marvelous light.

10. For once *you were* not a people, but now a people of God, the ones not pitied², but now having been pitied².

11. Beloved, I exhort you as aliens and sojourners, to put away the fleshly lusts which war against the soul,

12. Having good conduct among the Gentiles,³ so that in that in which they slander you as evildoers, from observing the good works, they would glorify God in a day of oversight.

13. Be submissive to every human institution⁴ for the Lord’s sake, whether to a king as being over *you*,

14. Or to governors, as being sent for Him for avenging of evildoers and praise of doing good.

15. For thus is the will of God, doing good to silence the ignorance of foolish men.

16. As free, and not having the freedom as a pretext for evil, but as bondservants of God.

17. Honor all, love the brotherhood, fear God, honor the king.

18. Servants, being submissive in all fear to the masters, not only to the good and fair, but also to the crooked.

19. For this *is* grace, if for the sake of conscience toward⁵ God one bears pain, suffering unjustly.

20. For what *is the* credit if, sinning and being punished, you will endure? But if doing good and suffering, you will endure, this *is* favor with God.

21. For unto this you were called, because Christ also suffered for you, leaving you an example that you might follow His footsteps,

22. Who did not do sin, nor was deceit found in His mouth,

23. Who, being reviled, was not railing back; suffering, He was not threatening, but was committing *Himself* to the One judging righteously.

¹ Greek πέτρα, a cliff or bedrock

² Or, “Shown mercy.”

³ Or, “nations.”

⁴ Literally, “creation.”

⁵ Literally, “of.”

I PETER 2

24. Who Himself took up our sins in His body on the cross,¹ so that dying to sin, we might live to righteousness, by Whose wounds you were healed.

25. For you were as sheep straying, but now you returned to the Shepherd and Overseer of your souls.

Chapter 3

1. Likewise, wives being submissive to their own husbands, so that if any are disobedient to the word, they will, through the conduct of the wives, be won without a word,

2. Observing your pure conduct in fear.

3. Of whom² let the adornment not be external braiding of hair, wear of gold *jewelry*, or putting on of garments,

4. But the hidden person of the heart, in the incorruptible *nature* of the gentle and quiet spirit, which is precious before God.

5. For thus once the holy women³ also, the ones hoping unto God, were adorning themselves, being submissive to their own husbands;

6. As Sarah obeyed Abraham, calling him "lord," whose children you became, doing good and not fearing any intimidation.

7. Husbands likewise, living together according to knowledge, as with a weaker vessel, the feminine one, showing honor, as fellow-heirs of *the* grace of life, so that your prayers not be hindered.

8. Finally, all *be* like-minded, sympathetic, with brotherly love, compassionate, humble,

9. Not repaying evil for evil, or insult for insult, but rather blessing, because you were called unto this, that you might inherit a blessing.

10. For the one wanting to love life and to see good days, let him stop *his* tongue from evil, and his lips from speaking⁴ deceit.

11. Moreover, let him turn from evil, and do good; let him seek peace, and pursue it.

12. Because *the* eyes of *the* Lord *are* upon *the* righteous, and His ears unto their prayer, but *the* face of *the* Lord *is* against *those* doing evil.

13. And who will be mistreating you if you should become zealous of the good?

14. But even if you should suffer for righteousness, *you are* blessed. Moreover, do not fear the fear of them, neither be troubled;

¹ Literally, "piece of wood."

² i.e., the wives.

³ Or, "wives."

⁴ Literally, "to speak."

I PETER 3

15. But sanctify the Lord Christ in your hearts, always ready to defend¹ to all asking you a reason for the hope in you,

16. But with gentleness and fear, having a good conscience, so that in that in which you are slandered, the ones insulting your good conduct in Christ may be put to shame.

17. For *it is* better to suffer doing good, if God wills,² than doing evil.

18. For Christ also suffered once for sins, *the* righteous for *the* unrighteous, that He might bring you³ to God, having been put to death as to flesh, but made alive as to spirit.

19. In which⁴, having gone to the spirits in prison, He preached,

20. *To those* having disobeyed when the longsuffering of God waited in the days of Noah, an ark being prepared, into which a few, that is, eight souls, were saved through water.

21. And the antitype, baptism, now saves you; not putting off of filth of *the* flesh, but the query of a good conscience unto God, through *the* resurrection of Jesus Christ,

22. Who is in the right side of God, having gone into heaven, angels and authorities and powers having been subjected to Him.

Chapter 4

1. Christ therefore having suffered as to flesh, equip yourselves with the same mind, because the one having suffered as to flesh has ceased from⁵ sin.

2. So as no longer to live the remainder of his time in *the* flesh for the lusts of men, but for the will of God.

3. For the time past *is* sufficient to have worked out the will of the Gentiles,⁶ carried out in wantonnesses, lusts, drunkennesses, carousals, drinking-parties and disgusting idolatries.

4. In which they are astonished at your not participating together into the same excess of dissipation, slandering.

5. They will give account to the One being ready to judge *the* living and *the* dead.

6. For unto this the gospel was preached even to the dead, in order that they might be judged according to men as to flesh but might live according to God as to spirit.

¹ i.e., defend with argument or speech.

² Literally, "If the will of God wills."

³ Or, "us." Manuscripts differ.

⁴ i.e., in spirit.

⁵ Literally, "of."

⁶ Or, "nations."

I PETER 4

7. The completion of all things has drawn near; be sensible therefore, and sober unto prayer.
8. Above all things having fervent love for yourselves, because love covers a multitude of sins,
9. Hospitable unto each other without grumbling.
10. Each one, just as he received a gift,¹ ministering it to yourselves as good stewards of the manifold grace of God.
11. If one speaks, as oracles of God; if one serves, as from *the* strength which God supplies; so that in everything God might be glorified through Jesus Christ, to Whom is the glory and the might forever and ever.² Amen.
12. Beloved, do not be astonished at the fiery test among you, coming for your testing, as a strange thing coming upon you.
13. But so far as you share the sufferings of Christ, be glad, so that also in the revelation of His glory, you may be glad, rejoicing greatly.
14. If you are reproached in *the* name of Christ, *you are* blessed, because the Spirit of glory and of God rests upon you.
15. But³ let not any one of you suffer as a murderer, or a thief, or an evildoer, or as a busybody;
16. But if as a Christian, let him not be ashamed, but let him glorify God in this Name.
17. Because the time *has come* for the judgment to begin from the house of God; and if from us first, what *will be* the outcome of the ones being disobedient to the gospel of God?
18. And if the righteous is barely saved, where will the ungodly and sinner appear?
19. So then, the ones suffering according to the will of God, let them present their souls in doing good, as to a faithful Creator.

Chapter 5

1. Therefore, I, the fellow-elder and witness of the sufferings of Christ, the one also *who is* a sharer of the glory *that* is going to be revealed, exhort the elders among you:
2. Shepherd the flock of God among you, overseeing not by obligation, but willingly, not greedily, but eagerly.
3. Neither as lording it over the allotment, but becoming examples of the flock.

¹ Greek *χάρισμα*, used of spiritual gifts.

² "Unto the ages of the ages."

³ Literally, "For."

I PETER 5

4. And, the Chief Shepherd having appeared, you will receive the unfading wreath of glory.
5. In the same way, younger ones, be submissive to elders; gird yourselves all with humility to each other, because God opposes the haughty, but He gives grace to the humble.
6. Therefore be humbled under the mighty hand of God, that He may exalt you in a proper time.
7. Having laid all your anxiety upon Him, because He cares for you.
8. Be sober, be watchful. Your opponent, *the* devil, walks about seeking someone to consume;
9. Whom resist, firm as to the faith, knowing that the same *kinds* of sufferings *are* to be carried out by your brotherhood in the world.
10. But having suffered a little, the God of all grace, the One having called you into His eternal glory in Christ,¹ He will restore, settle, strengthen, establish *you*.
11. To Him *be* the might forever.² Amen.
12. Through Sylvanus, your faithful brother, as I consider *him*, I wrote briefly, exhorting and witnessing these things to be *the* true grace of God, into which³ stand.
13. The *assembly* in Babylon, chosen with *you*, greets you, and Mark, my son.
14. Greet each other in a kiss of love. Peace to you all, the ones in Christ.

¹ Or, "in Christ Jesus."

² Literally, "unto the ages," or "unto the ages of the ages." Manuscripts differ.

³ That is, into the grace of God.

II PETER

Chapter 1

1. Simon Peter, bondservant and apostle of Jesus Christ, to the ones having obtained a faith of equal value with us, in *the* righteousness of our God and Savior, Jesus Christ.
2. May grace and peace be multiplied to you in *the* full knowledge of God and of Jesus our Lord.
3. As His divine power *has* given to us all the things relating to life and godliness, through the full knowledge of the One having called us to¹ His own glory and excellence.
4. Through which things His *most* precious and greatest promises He has given to us, so that through these you might become sharers of Divine nature, having escaped the corruption in *the* world in lust.
5. Also for this very *reason*, having applied all diligence, in your faith supply excellence, and in excellence, knowledge,
- 6 And in knowledge, self-control, and in self-control, patience, and in patience, godliness,
7. And in godliness, brotherly affection, and in brotherly affection, love.
8. For these things being with you and increasing, they will not make² you idle or unfruitful into the full knowledge of our Lord Jesus Christ.
9. For he with whom these things are not present, he is blind, shortsighted, having forgotten³ the cleansing of his former sins.
10. Therefore rather, brethren, be diligent to make *God's* calling and choice of you certain, for doing these things you would never stumble.
11. For thus the entrance into the eternal kingdom of the Lord and Savior, Jesus Christ, will be abundantly furnished to you.
12. Therefore, I am always going to remind you about these things, although *they are* known and firmly fixed in the truth being present.
13. Moreover, I think it is right, as long as I am in this dwelling,⁴ to stir you up in a reminder.
14. Knowing that the putting off of my dwelling is *coming* with haste, just as our Lord Jesus Christ also showed me.
15. And I will be diligent for you to have a remembrance of these things to make each time *it is needed* after my departure.
16. For we made known to you the power and presence of our Lord Jesus Christ, not having followed clever myths, but having become observers of the majesty of that One.

¹ Or perhaps, "by."

² Literally, "It will not make."

³ Literally, "having taken forgetfulness of."

⁴ i.e., in his physical body.

II PETER 1

17. For having received from God *the* Father honor and glory, such a voice was borne to Him from the magnificent glory: “This is My Son, My Beloved, into Whom I was well-pleased.”

18. And this voice we heard borne from heaven, being with Him in the holy mountain.

19. And we have the prophetic word more sure, which you do well holding to, as to a light shining in a squalid place, until the day should dawn, and the morning star should rise in your hearts.

20. Knowing this first, that all prophecy of Scripture does not come¹ of its own interpretation.

21. For prophecy never was brought by will of man, but being moved by *the* Holy Spirit, men² spoke from God.

Chapter 2

1. But false prophets also appeared among the people, as also among you there will be false teachers, who will introduce heresies of destruction and, denying the Master having purchased them, bringing upon themselves swift destruction.

2. And many will emulate their wantonness, through whom the way of the truth will be blasphemed.

3. And in greed they will exploit you with false words, for whom the judgment of old is not idle, and their destruction does not sleep.

4. For if God did not spare angels having sinned, but having cast into

Tartarus³ with cords of darkness, He delivered *them* into a reserved judgment,

5. And He did not spare the ancient world, but *the* eighth, Noah, a preacher of righteousness, He protected, having brought a deluge to a world of ungodly.

6. And *the* cities of Sodom and Gomorrah, having reduced to ashes,⁴ He condemned, made an example of *those who* are going to be ungodly,

7. And He rescued righteous Lot, being oppressed under the conduct in wantonness of the unprincipled.

8. For by sight and hearing the righteous one, dwelling among them day after day, was tormenting *his* righteous soul by *their* lawless works.

9. The Lord knows *how* to deliver the godly from testing, and to keep the unrighteous unto a day of judgment, being punished.

10. Especially the ones going after *the* flesh in lust of corruption, and

¹ Literally, “become.”

² Some manuscripts say, “...holy men...”

³ “Cast into Tartarus” is a word not seen elsewhere in Scripture. The Greeks believed Tartarus to be distinct from Hades, and apparently more punitive.

⁴ Some manuscripts insert “a catastrophe,” here.

II PETER 2

disregarding lordship, bold, self-willed, they do not tremble, blaspheming glories.

11. Whereas angels, being greater as to strength and power, do not bring against them a blasphemous judgment with the Lord.

12. But these, as dumb animals begotten by nature unto capture and destruction, in which blaspheming, they are ignorant, will in their destruction also be destroyed.

13. Being wronged, *the* wages of unrighteousness, counting daytime revelry pleasure, spots and stains reveling in their treachery, feasting together with you.

14. Having eyes full of adultery and unable to cease from sin, enticing unstable souls, having a heart exercised with greediness, cursed children.

15. Forsaking the straight way, they went astray, having followed the way of Balaam, the *son* of Beor, who loved *the* wages of unrighteousness,

16. But he had rebuke for¹ his own transgression; a dumb work animal, having spoken in a voice of a man, restrained the insanity of the prophet.

17. These are waterless springs and mists being driven by a gale, for whom the gloom of the darkness has been reserved.

18. For speaking boastful nonsense, they entice in lusts of sensuality of *the* flesh the ones barely escaping the ones dwelling in error.

19. Promising freedom to them, themselves being bondservants of corruption; for by what one has been defeated, to this he has been brought into bondage.

20. For if, having escaped the defilement of the world in full knowledge of our Lord and Savior Jesus Christ, having been entangled again by these things, they are defeated, the last things have become worse for them than the first.

21. For it was better for them not to have known the way of righteousness, than, having had full knowledge, to turn away from the holy commandment having been delivered to them.

22. For the thing of the true proverb has happened to them: "A dog having turned back to its own vomit; and a pig, having been washed, into wallowing in² mud."

Chapter 3

1. This, beloved, *is* already the second letter I write to you, in which I stir up your pure mind in a reminder

2. To recall the words of commandment of the Lord and Savior foretold by

¹ Literally, "of."

² Literally, "of."

II PETER 3

the holy prophets and your apostles,¹

3. Knowing this first, that at the last of the days will come mocking mockers, going according to their own lusts,

4. And saying, "Where is the promise of His presence? For from when the fathers fell asleep, all things remain this way from the beginning of creation."

5. For wanting *it* this way, it escapes their notice that *the* heavens were long ago, and *the* earth, from water and through water, has stood by the word of God,

6. Through which the world then, having been flooded by water, perished.

7. But the present heavens and the earth, by the same word, are reserved, being kept for fire unto a day of judgment and destruction of the ungodly men.

8. But in this do not be unaware, beloved, that one day with *the* Lord *is* as a thousand years, and a thousand years as one day.

9. *The* Lord does not delay about the promise, as some reckon delay, but *is* longsuffering unto you, not wishing any to be destroyed, but all to come unto repentance.

10. But the day of *the* Lord will come as a thief, in which the heavens will pass away with a roar, and the elements, being burned up, will disperse, and earth and the works in it will be discovered.²

11. All these things thus being done away, what kind of *people* is it necessary for you to be in holy conduct and godliness,

12. Looking for and hastening the presence of the day of God, through which *the* heavens, being burned up, will pass away, and *the* elements will melt, being burned with great heat?

13. But we look for new heavens and a new earth, according to His promise, in which righteousness dwells.

14. Therefore, beloved, looking for these things, be diligent to be found by Him spotless and blameless in peace.

15. And reckon the longsuffering of our Lord *as* salvation, just as our beloved brother Paul wrote to you, according to the wisdom having been given to him.

16. As also in all letters, speaking in them about these things, in which are certain things hard to understand, which the unlearned and unstable twist, as also the rest of Scriptures, to their own destruction.

17. You therefore, beloved, knowing beforehand, be on guard, in order that you might not fall from your own steadfastness, having been led away with the error of the lawless;

¹ Or, "To recall the words foretold by the holy prophets and the commandment of the Lord and Savior by your apostles."

² Or, "Will be burned up." The evidence from the manuscripts for the different readings is inconclusive.

II PETER 3

18. But grow up in grace and knowledge of our Lord and Savior, Jesus Christ; to Him the glory both now and to the day of eternity¹. Amen.

¹ Or, "of an age." Usually when "eternity" is meant the word is plural, but here it is singular.

I JOHN

Chapter 1

1. That which was from *the* beginning, what we have heard, what we have seen with our eyes, what we beheld and what our hands felt, concerning the Word of life.
2. And the life was manifested, and we have seen and bear witness, and announce to you the eternal life which was with the Father and was manifested to us.
3. That which we have seen and heard, we announce also to you, that you may have fellowship with us; and our fellowship *is* with the Father, and with His Son, Jesus Christ.
4. And these things we write¹, that our² joy may be filled.
5. And this is the message which we have heard from Him and announce to you, that God is light, and darkness is not in Him at all.
6. If we say that we have fellowship with Him, and should walk in darkness, we lie and do not do the truth.
7. But if we walk in the light, as He is in the light, we have fellowship with each other, and the blood of Jesus His Son cleanses us from all sin.
8. If we should say that we do not have sin, we deceive ourselves and the truth is not in us.
9. If we confess our sins, He is faithful and righteous, that He might forgive to us the sins, and might cleanse us from all unrighteousness.
10. If we say that we have not sinned, we make Him a liar, and His word is not in us.

Chapter 2

1. My little children,³ I write these things to you that you might not sin. And if one should sin, we have an Advocate⁴ with the Father, righteous Jesus Christ.
2. And He is a propitiation for our sins; not for ours only, but also for the whole world.
3. And in this we know that we have known Him, if we keep His commandments.
4. The one saying that, "I have known Him," and not keeping His commandments, he is a liar, and the truth is not in him.⁵

¹ Some manuscripts have "we write to you," and so with KJV.

² Some manuscripts have "your," and so with KJV.

³ The word translated "little children" is a diminutive form, indicating endearment. So throughout the book.

⁴ Greek *παράκλητος*. In other contexts translated "helper."

⁵ Literally, "this one."

I JOHN 2

5. But whoever may keep His word, truly in this one the love of God has been perfected. In this we know that we are in Him.

6. The one claiming¹ to abide in Him is obligated to walk just as that One walked.

7. Beloved, I do not write a new commandment to you, but an old commandment, which you were holding from *the* beginning. The old commandment is the word which you heard.

8. *Then* again, I write a new commandment to you, which is true in Him, and in you; that the darkness passes away, and the true light already shines.

9. The one claiming to be in the light, and hating his brother, is in the darkness until now.

10. The one loving his brother abides in the light and a stumbling block is not in him.

11. But the one hating his brother is in the darkness, and walks in the darkness, and does not know where he goes, because the darkness blinded his eyes.

12. I write to you, little children,² because *your* sins have been forgiven to you through His name.

13. I write to you, fathers, because you have known the One from *the* beginning; I write to you, youths, because you have conquered the evil.³

14. I wrote to you, children, because you have known the Father; I wrote to you, fathers, because you have known the One from *the* beginning; I wrote to you, youths, because you are strong and the word of God abides in you and you have conquered the evil.

15. Do not love the world, nor the things in the world. If one loves the world, the love of the Father is not in him.

16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pretentiousness of life, is not from the Father, but is from the world.

17. And the world passes away, and its lusts, but the one doing the will of God abides unto the age.

18. Little children, it is *the* last hour; and just as you heard that antichrist comes, also now many antichrists have appeared, from which we know that it is *the* last hour.

19. They went out from us, but they were not from us. For if they were from us, they had remained with us; but *they went out* that it might be manifested that they are all not from us.

20. But you have an anointing from the Holy One, and you all know.⁴

¹ Literally, "saying." Also in verse 9.

² See v. 1

³ Or, "the evil one." Also in verse 14.

⁴ Or, "you know all things." Manuscripts differ.

I JOHN 2

21. I did not write to you because you do not know the truth, but because you do know it, and because every lie is not from the truth.
22. Who is the liar, but the one denying that Jesus is the Christ?¹ This is the antichrist, the one denying the Father and the Son.
23. Every one denying the Son does not have the Father. The one confessing the Son also has the Father.
24. That which you heard from *the* beginning, let it remain² in you. If that which you heard from *the* beginning should remain in you, you will also remain in the Son and in the Father.
25. And this is the promise which He promised to us, eternal life.
26. These things I wrote to you concerning the ones deceiving you.
27. And you, the anointing which you received from Him remains in you, and you do not have a need that someone should teach you, but as His anointing teaches you concerning all things, and is truth and is not a lie, and just as it taught you, remain in Him.
28. And now, little children³, remain in Him; so that if He should appear, we might have boldness, and not be put to shame by Him in His presence.
29. If you know that He is righteous, you know also that every one doing righteousness has been begotten from Him.

Chapter 3

1. Behold, what kind of love the Father has given to us, that we should be called children of God. And we are. For this reason the world does not know us, because it did not know Him.
2. Beloved, we are now children of God, and it was not yet manifested what we will be. We know that if He should appear, we will be like Him, because we will see Him just as He is.
3. And every one having this hope upon Him purifies himself, just as that One is pure.
4. Every one doing sin also does lawlessness, and sin is lawlessness.
5. And you know that that One was manifested in order that He might take away sins,⁴ and sin is not in Him.
6. Every one remaining in Him does not sin; every one sinning has not seen Him nor known Him.

¹ The Anointed, hence the Messiah.

² Third person imperative.

³ See chapter 2, v. 1.

⁴ Some manuscripts have "our sins," and so in KJV.

I JOHN 3

7. Little children,¹ let no one deceive² you; the one doing righteousness is righteous, just as that One is righteous.

8. The one doing sin is from the devil, because the devil sins from *the* beginning. Unto this was manifested the Son of God, that He might undo the works of the devil.

9. Everyone begotten from God does not do sin, because His seed remains in him, and he is not able to sin, because he has been begotten from God.

10. In this are manifest the children of God and the children of the devil; every one not doing righteousness is not from God, and the one not loving his brother.

11. Because this is the message which you heard from *the* beginning, that we might love each other.

12. Not as Cain, *who* was from the evil one, and slew his brother, and why did he slay him? Because his works were evil, and the ones of his brother righteous.

13. Do not marvel, brethren, if the world hates you.

14. We know that we have passed over from death into life, because we love the brethren. The one not loving remains in death.

15. Every one hating his brother is a murderer. And you know that every murderer does not have eternal life remaining in him.

16. In this we have known love, that that One laid down His soul for us. And we ought to lay down *our* souls for the brethren.

17. But whoever might have the means of life of the world, and behold his brother having need, and shut up his tender feelings³ from him, how does the love of God remain in him?

18. Little children,¹ let us not love with word or the tongue, but in work and truth.

19. In this we will know that we are from the truth, and before Him we will persuade our heart,

20. Because if our heart should condemn,⁴ God is greater than our heart and knows all things.

21. Beloved, if our heart does not condemn,⁵ we have boldness toward God.

22. And that which we may ask, we receive from Him, because we keep His commandments, and do the things pleasing before Him.

23. And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and *that* we should love one another, just as He gave

¹ See chapter 2, v. 1.

² Third person imperative.

³ Literally, "inward parts," considered the source of tender compassion.

⁴ Literally, "discover," but usually used with a negative connotation.

⁵ See preceding verse.

I JOHN 3

commandment to us.

24. And the one keeping His commandments remains in Him, and He in him; and in this we know that He remains in us, from the Spirit Whom He gave to us.

Chapter 4

1. Beloved, do not believe every spirit, but test the spirits whether they are from God, because many false prophets have gone out into the world.

2. In this you know the Spirit of God: every spirit which confesses Jesus Christ come in *the* flesh is from God.

3. And every spirit which does not confess Jesus is not from God; and this is the *spirit* of the antichrist, which you have heard that it¹ comes, and now is already in the world.

4. You are from God, little children,² and you have conquered them, because the One in you is greater than the one in the world.

5. They are from the world; therefore they speak from the world, and the world hears them.

6. We are from God. The one knowing God hears us; whoever is not from God does not hear us. From this we know the Spirit of truth and the spirit of error.

7. Beloved, let us love each other, because love is from God, and every one loving has been begotten from God and knows God.

8. The one not loving did not know God, because God is love.

9. In this the love of God was manifested in us, that God has sent His only begotten Son into the world, in order that we might live through Him.

10. In this is love: not that we have loved God, but that He loved us, and sent His Son a propitiation³ for our sins.

11. Beloved, if God loved us this way, we ought also to love each other.

12. No one has ever beheld God; if we love each other, God remains in us, and His love is perfected in us.

13. In this we know that we remain in Him, and He in us, because He has given us of His Spirit.

14. And we have beheld and bear witness that the Father has sent the Son, a Savior of the world.

15. Whoever should confess that Jesus is the Son of God, God remains in him, and he in God.

¹ Or, "he."

² See chapter 2, v. 1.

³ Greek ἱλασμός, that which appeases or satisfies a requirement.

I JOHN 4

16. And we have known and believed the love that God has among¹ us. God is love, and the one remaining in love remains in God, and God remains in him.

17. In this, love has been perfected with us, that we might have boldness in the day of judgment, because just as that One is, so also are we in this world.

18. *There* is no fear in love, but perfect love casts out fear; because fear has punishment, and the one fearing has not been perfected in love.

19. We love^{2,3} because He loved us first.

20. If someone should say that, "I love God," and hate his brother, he is a liar; for the one not loving his brother whom he has seen, is not able⁴ to love God, whom he has not seen.

21. And this commandment we have from Him: that the one loving God should also love his brother.

Chapter 5

1. Everyone believing that Jesus is the Christ⁵ has been begotten from God, and everyone loving the One having begotten⁶ loves also the one begotten from Him.

2. In this we know that we love the children of God, when we love God and do His commandments.

3. For this is the love of God, that we should keep His commandments; and His commandments are not burdensome.

4. For everything begotten from God conquers the world; and this is the victory having conquered the world: our faith.

5. Who is the one conquering the world, if not the one believing that Jesus is the Son of God?

6. This is the One having come through water and blood, Jesus Christ. Not in the water only, but in the water and the blood. And the Spirit is the One witnessing, because the Spirit is the truth;

7. Because the ones witnessing are three:

8. The Spirit and the water and the blood, and the three are unto the one *purpose*.

9. If we receive the witness of men, the witness of God is greater, because this is the witness of God that He has witnessed concerning His Son.

¹ Or, "in."

² Or perhaps, "let us love."

³ A few manuscripts have, "We love Him," and so in KJV.

⁴ Some manuscripts have "how is he able," and so in KJV.

⁵ The Anointed, hence the Messiah.

⁶ Or, "loving the Begetter"

I JOHN 5

10. The one believing into the Son of God has the witness in himself; the one not believing God has made Him a liar, because he has not believed into the witness which God has witnessed concerning His Son.

11. And this is the witness, that God gave to us eternal life, and this life is in His Son.

12. The one having the Son has the life; the one not having the Son of God does not have the life.

13. These things I wrote to you that you might know that you have eternal life, the ones believing into the name of the Son of God.

14. And this is the boldness which we have toward Him, that if we should ask anything according to His will, He hears us.

15. And if we know that He hears of us that which we might ask, we know that we have the requests which we have asked from Him.

16. If one should see his brother sinning a sin not to death, he will ask and He will give life to him, the one sinning not to death. *There* is a sin to death; I do not say that he should ask for that.

17. All unrighteousness is sin, and *there* is a sin not to death.

18. We know that everyone begotten from God does not sin, but the One having been begotten from God keeps him,¹ and the evil one² does not take hold of him.

19. We know that we are from God, and the whole world lies in evil.³

20. And we know that the Son of God has come, and has given us understanding that we might know the truth, and we are in the true One, in His Son, Jesus Christ. This is the true God and eternal life.

21. Little children,⁴ guard yourselves from idols.

¹ Or, "the one begotten from God keeps himself," As in KJV. Manuscripts differ.

² Or just "the evil."

³ Or, "in the evil one."

⁴ See chapter 2, v. 1.

II JOHN

1. The elder to *the* chosen lady and her children, whom I love in truth; and not only I, but all the ones *who* have known the truth.
2. Because of the truth remaining in us; and *it* will be with us unto the age.
3. Grace, mercy and peace will be with us from God *the* Father and from Jesus Christ, the Son of the Father, in truth and love.
4. I was made exceedingly happy that I have found *some* from your children walking in truth, just as we received commandment from the Father.
5. And now I ask you, lady, not as writing a new commandment to you, but that which we were possessing¹ from *the* beginning, that we should love each other.
6. And this is love, that we walk according to His commandments; this is the commandment, just as you heard from *the* beginning, that you should walk in it.
7. Because many deceivers went out into the world, those² not confessing Jesus Christ coming in *the* flesh. This is the deceiver and the antichrist.
8. Watch yourselves, that you might not lose what we worked, but may receive a full reward.
9. Every one going beyond, and not remaining in, the teaching of Christ does not have God; the one remaining in the teaching, this one has both the Father and the Son.
10. If one comes to you and does not bring this teaching, do not receive him into *your* house, and do not speak to welcome him.
11. For the one speaking to welcome him shares his evil works.
12. Having many things to write to you, I did not wish *to do it* with paper and ink, but I hope to come to you and speak face to face,³ in order that our joy may be filled.
13. The children of your chosen sister greet you.

¹ Literally, "were having."

² Literally, "the ones."

³ Literally, "mouth to mouth."

III JOHN

1. The elder to Gaius the beloved, whom I love in truth.
2. Beloved, I pray concerning all things *for* you to prosper and be in health, even as your soul prospers.
3. For I rejoiced exceedingly *at* brethren coming and witnessing truth of you, just as you walk in truth.
4. I do not have greater joy than this, that I should hear *of* my children walking in truth.
5. Beloved, you do faithfully that which you may work unto the brethren, and this to strangers.
6. Who testified of your love before *the* assembly, whom you do well having sent on in a manner worthy¹ of God.
7. For they went out for the sake of the Name, accepting nothing from the Gentiles.
8. Therefore we ought to receive such as these, that we might become fellow-workers with the truth.²
9. I wrote something to the assembly, but the one of them striving for first place, Diotrephes, does not receive us.
10. Therefore, if I come, I will recall his works which he does with evil words, falsely accusing us, and not being satisfied with these things, neither does he receive the brethren, and prevents those wanting to, and casts them out from the assembly.
11. Beloved, do not imitate the bad, but the good. The one doing good is from God. The one doing bad has not seen God.
12. Demetrius has been witnessed by all, and by the truth itself; we witness also, and you know that our witness is true.
13. Many things I was holding to write, but I do not want to write with ink and paper;
14. But I hope to see you shortly, and we will speak face to face.³
15. Peace to you. The friends salute you. Salute the friends individually.⁴

¹ “in a manner worthy” is literally, “worthily.”

² Or perhaps, “for the truth.”

³ Literally, “mouth to mouth.”

⁴ Literally, “by name.”

JUDAS (JUDE)

1. Judas, bondservant of Jesus Christ, and brother of Jacob, to the ones beloved in God *the* Father and kept for Jesus Christ, *the* called.
2. Mercy to you, and peace, and love, be multiplied.
3. Beloved, making all diligence to write to you concerning our common salvation, I had necessity to write to you encouraging *you* to contend for the faith once handed over to the saints.
4. For certain men slipped in, the ones long ago written down for this judgment, ungodly, transforming the grace of our God into licentiousness and denying our only Master and Lord, Jesus Christ.
5. I want to remind you, having known all things, that the Lord once, having saved a people from *the* land of Egypt, afterwards destroyed the ones not having believed.
6. And angels, the ones not having kept their beginning, but having left behind their own dwelling place, He has kept with everlasting bonds under darkness unto judgment of *the* great day.
7. As Sodom and Gomorrah and the surrounding cities, the same way these, having engaged in immorality and having gone after different flesh, are set forth an example, having a judgment of eternal fire.
8. In the same way indeed, these also, dreaming, defile *the* flesh, set aside dominion, and blaspheme glories.
9. But Michael the archangel, when debating with the devil, *as* he was arguing about the body of Moses, did not dare charge a judgment of blasphemy, but said, "May *the* Lord lay a penalty on you."
10. But these *men* blaspheme that which they do not know, but what they understand naturally, as the dumb¹ animals, in these things they are corrupted.
11. Woe to them! Because they went the way of Cain, and plunged into the error of Balaam for wages, and perished by the rebellion of Korah.
12. These are hidden rocks in your love feasts, feasting together without fear, shepherding themselves; waterless clouds being carried about by winds; worthless trees, fruitless, having died twice, having been uprooted;
13. Wild waves of *the* sea, foaming up their own shame; wandering stars, for whom the gloom of darkness has been kept unto the age.
14. And Enoch, *the* seventh² from Adam, prophesied *about* these, saying, "Behold, *the* Lord came among ten thousands of His saints
15. To do judgment against all, and to accuse every soul concerning all their ungodly works which they sinned,³ and concerning all the hard things which

¹ That is, without speech, or without ability to reason.

² Probably indicating the seventh generation.

³ Literally, "acted ungodly."

JUDAS

ungodly sinners said against Him.”

16. These are grumblers, whining, going after their own lusts, and their mouth speaks immoderate things, showing partiality for the benefit of favor.

17. But you, beloved, remember the words declared before by the apostles of our Lord Jesus Christ.

18. That they were saying to you that at the last time there will be mockers, going after their own lusts of ungodliness.

19. These are the ones dividing, natural,¹ not having *the* Spirit.

20. But you, beloved, building yourselves on your most holy faith, praying in *the* Holy Spirit,

21. Keep yourselves in *the* love of God, anticipating the mercy of our Lord Jesus Christ unto eternal life.

22. And show mercy to those doubting;

23. Save some, snatching *them* from the fire; to others show mercy in fear, hating even the tunic² stained by the flesh.

24. To the One being able to guard you from stumbling and to cause *you* to stand before His glory blameless in great joy,

25. To *the* only God our Savior through Jesus Christ our Lord, majesty, might and authority before all the ages and now and unto all the ages. Amen.

¹ Literally, “soulish.”

² The tunic was the inner garment, worn next to the skin.

REVELATION

Chapter 1

1. A revelation of Jesus Christ which God gave to him to show to His bond-servants what things must happen in a short time, and He signified *it*, having sent through His angel to His bondservant John.
2. Who testified the word of God and the testimony of Jesus Christ, as much as he saw.
3. Blessed *is* the one reading and the ones hearing the words of the prophecy and keeping the things written in it, for the time *is* near.
4. John, to the seven assemblies, the ones in Asia: grace to you and peace from the One being and the One *Who* was, and the One coming, and from the seven spirits which *are* before His throne.
5. And from Jesus Christ, the witness, the faithful One,¹ the Firstborn of the dead and the ruler of the kings of the earth. To the One loving us and having released us from our sins in His blood—
6. And He made us a kingdom, priests to His God and Father—to Him the glory and the might unto the ages. Amen.
7. Behold, He comes with the clouds, and every eye will see Him, and whoever pierced Him, and all the tribes of the earth will grieve over him. Yes, Amen.
8. I am the Alpha and the Omega, says the Lord God, the One being and *Who* was, and the One coming, the Almighty.
9. I, John, your brother and sharer in the tribulation and kingdom and patience in Jesus, came to be in the island being called Patmos, because of the word of God and the testimony of Jesus.
10. I came to be in spirit in the Lord's day and heard behind me a great sound as of a trumpet,
11. Saying, "That which you see, write into a book and send *it* to the seven assemblies, unto Ephesus and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea."
12. And I turned to see the voice which was speaking with me and having turned, I saw seven lampstands of gold,
13. And in *the* midst of the lampstands like a son of man, robed to the feet and wrapped around the breasts with a girdle of gold.
14. His head and hair *were* white, as white wool, as snow, and His eyes as a flame of fire.
15. And His feet like fine brass, as fired in a furnace, and His voice as a voice of many waters.
16. And having in His right hand seven stars, and going out from His mouth a

¹ Or, "the faithful witness."

REVELATION 1

- sharp two-edged sword, and His appearance as the sun shines in its strength.
17. And when I saw Him, I fell at His feet as dead, and He put his right *hand* upon me, saying, "Do not fear. I am the First and the Last,
18. And the One living, and I became dead, and behold, I am living unto the ages of the ages, and I have the keys of death and Hades."
19. "Therefore write the things which you saw and which are and which are going to happen after these things.
20. "The mystery of the seven stars which you saw upon My right *hand*, and the seven lampstands, the gold ones: the seven stars are the messengers¹ of the seven assemblies, and the seven lampstands are *the* seven assemblies.

Chapter 2

1. "To the messenger of the assembly in Ephesus write: 'These things says the One holding the seven stars in His right *hand*, the One walking in *the* midst of the seven lampstands of gold:
2. "'I know your works, and your labor and patience, and that you are not able to bear evil ones, and you tested the ones calling themselves apostles, and they are not, and you found them liars.
3. "'And you have patience and bore up, and through My name have not grown weary.
4. "'But I have against you that you gave up your first love.
5. "'Remember, therefore, from where you have fallen, and repent, and do the first works. If not, I come to you and will remove your lampstand from its place, unless you should repent.
6. "'But this you have, that you hate the works of the Nicolaitans, which I also hate.'
7. "The one having an ear, let him hear what the Spirit says to the assemblies. To the one conquering, to him I will give to eat from the tree of life, which is in the paradise of God."
8. And to the messenger of the assembly in Smyrna write: "These things says the First and the Last, Who became dead, and lived:
9. "'I know your tribulation and poverty, but you are rich; and the blasphemy from the ones saying themselves to be Jews, and they are not, but a synagogue of Satan.
10. "'Do not fear what you are going to suffer. Behold, the devil will cast *some* from you into prison that you may be tested, and you will have tribulation ten days. Become faithful until death, and I will give to you the wreath of life.'

¹ "ἄγγελοι," translated elsewhere "angels." Also in chapters 2 and 3.

REVELATION 2

11. "The one having an ear, let him hear what the Spirit says to the assemblies. The one conquering will never be harmed from the second death."
12. "And to the messenger of the assembly in Pergamum write: "These things says the One having the sharp two-edged sword:
13. "I know where you live, where the throne of Satan *is*; and you hold My Name, and did not deny My faith, even in the days of Antipas, My witness, My faithful one, who was put to death beside you, where Satan dwells.
14. "But I have against you a few things: that you have there *some* holding the teaching of Balaam, who was teaching Balak to cast a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit immorality.
15. "Thus you also have *some* holding the teaching of the Nicolaitans, likewise.
16. "Repent therefore; otherwise I come to you quickly and will make war with them in the sword of my mouth.'
17. "The one having an ear, let him hear what the Spirit says to the assemblies. To the one conquering, I will give to him of the hidden manna, and I will give to him a white stone, and upon the stone a new name written, which no one knows except the one receiving *it*.
18. "And to the messenger of the assembly in Thyatira write: "These things says the Son of God, the One having His eyes as a flame of fire and His feet like fine brass.
19. "I know your works and your love and faith and service and patience, and your last works *are* more than the first.
20. "But I have against you that you tolerate the woman Jezebel, the one calling herself a prophetess, and she teaches and misleads my bondservants to commit immorality and to eat things sacrificed to idols.
21. "I gave her time that she might repent, and she does not want to repent from her immorality.
22. "Behold, I cast her into a bed and the ones committing adultery with her into great tribulation, if they do not repent from her works.
23. "And I will kill her children in death, and all the assemblies will know that I am the One searching the kidneys and hearts, and I will give to each of you according to your works.
24. "To you, the rest of the ones in Thyatira, whoever does not have this teaching, who did not know the depths of Satan, as they say, I do not cast upon you *any* other burden.
25. "Nevertheless, that which you have, hold until when I shall come.
26. "The one conquering, and the one keeping My works until the end, to him I will give authority over the nations.

REVELATION 2

27. ““And he will shepherd them in a rod of iron, as the vessels of pottery are shattered,
28. ““As I also have received from my Father, and I will give to him the morning star.’
29. ““The one having an ear, let him hear what the Spirit says to the assemblies.”

Chapter 3

1. ““To the messenger of the assembly in Sardis write: ‘These things says the One having the seven spirits of God and the seven stars: I know your works, that you have a name that you live, and you are dead.
2. ““Become wakeful, and make fast the things remaining, which are going to die, for I have not found your works fulfilled before my God.
3. ““Therefore remember how you have received and heard, and be on guard, and repent. If, therefore, you are not watchful, I will come as a thief, and you will not know at what hour I will come upon you.
4. ““But you have a few names in Sardis who did not defile their garments, and they will walk with Me in white, because they are worthy.
5. ““The one conquering will thus be clothed in white garments, and I will never erase his name from the book of life, and I will confess his name before My Father, and before His angels.’
6. ““The one having an ear, let him hear what the Spirit says to the assemblies.
7. ““And to the messenger of the assembly in Philadelphia write: ““These things says the holy One, the true One, the One having the key of David, the One opening and no one will close, and closing and no one opens:
8. ““I know your works. Behold, I have given before you a door opened, which no one is able to close, because you have a little power, and you kept My word, and you did not deny My name.
9. ““Behold, I give *those* from the synagogue of Satan, the ones saying *of* themselves to be Jews, and are not, but lie; behold I make them that they will come and bow down before your feet, and know that I loved you.
10. ““Because you kept the word of My patience; and I will keep you from the hour of testing that is going to come upon the inhabited earth, to test the whole *of* the ones dwelling upon the earth.
11. ““I come quickly; hold fast what you have, that no one may take your wreath.
12. ““The one conquering, I will make him a pillar in the temple of My God and he will never go outside anymore, and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, descending out of heaven from My God, and My new name.’

REVELATION 3

13. "The one having an ear, let him hear what the Spirit says to the assemblies.
14. "And to the angel of the assembly in Laodicea write: 'These things says the Amen, the faithful and true Witness, the Beginning of the creation of God:
15. "I know your works, that you are neither cold nor hot. Would that you were cold or hot.
16. "'Thus because you are lukewarm and neither hot nor cold, I am going to vomit you from My mouth.
17. "'Because you say, "I am rich, and have become wealthy, and I have need of nothing," and you do not know that you are the one miserable and pitiful and poor and blind and naked.
18. "'I counsel you to buy from Me gold tested from a fire, that you may be rich, and white garments, that you may be clothed and the shame of your nakedness may not appear, and eye salve to anoint your eyes that you may see.
19. "'As many as I love, I reprove and discipline. Be zealous therefore, and repent.
20. "'Behold, I have stood upon the doorway and I knock. If one should hear My voice and open the door, I will come in to him and dine with him and he with Me.
21. "'The one conquering, I will give to him to sit with Me in My throne, as I also conquered and sat with My Father in His throne.'
22. "The one having an ear, let him hear what the Spirit says to the assemblies."

Chapter 4

1. After these things I looked, and behold a door opened in the heaven, and the first voice which I heard *was* as a trumpet speaking with me, saying, "Come up here,¹ and I will show you what must happen after these things."
2. Immediately I became in spirit, and behold, a throne was sitting in heaven, and upon the throne One seated,
3. And the One being seated was like *the* appearance of a jasper stone, and a sardius; and a rainbow around the throne like *the* appearance of an emerald.
4. And around the throne *were* twenty-four thrones, and upon the thrones twenty-four elders, being seated, wrapped in white garments and upon their heads crowns of gold.
5. And from the throne go out lightnings and sounds and thunder, and seven

¹ Or perhaps, "Arise at once...."

REVELATION 4

lamps of fire burning before the throne, which are the seven spirits of God.

6. And before the throne as a sea of glass, like crystal. And in the midst of the throne and around the throne, four living *creatures* full of eyes before and behind.

7. And the first creature *was* like a lion, and the second creature like a calf, and the third creature having the face as a man, and the fourth creature *was* like an eagle flying.

8. And the four living *creatures*, each one of them having six wings apiece, around and within full of eyes, and they do not have rest day and night, saying, "Holy, holy, holy, the Lord God almighty, the One *Who* was, and the One being, and the One coming."

9. And when the living *creatures* will give glory and honor and thanksgiving to the One being seated upon the throne, the One living unto the ages of the ages,

10. The twenty-four elders will fall before the One being seated upon the throne and worship the One living unto the ages of the ages and will cast their crowns before the throne, saying,

11. "Worthy are You, our Lord and Our God, to receive the glory and the honor and the power, because You created all things, and through Your will they were and were created."

Chapter 5

1. And I saw upon the right *hand* of the One being seated upon the throne a book, written inside and *on the back*, sealed with seven seals.

2. And I saw a strong angel proclaiming in a great voice, "Who *is* worthy to open the book and to loose its seals?"

3. And no one was able, in the heaven, nor upon the earth nor beneath the earth, to open the book nor to look at it.

4. And I was weeping much, because no one was found worthy to open the book nor to look at it.

5. And one from the elders says to me, "Do not weep, behold, the Lion, the One from the tribe of Judah, the Root of David, has conquered to open the book and its seven seals."

6. And I saw, in the midst of the throne and the four living *creatures*, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven spirits of God, sent into all the earth.

7. And He came, and has taken the book from the right *hand* of the One being seated upon the throne.

8. And when He took the book, the four living *creatures* and the twenty-four

REVELATION 5

elders fell before the Lamb, having each a lyre and golden bowls full of incense, which are the prayers of the saints.

9. And they sing a new song, saying, "You are worthy to take the book and open its seals, because You were slain and You bought to God in Your blood *those* from every tribe and tongue and people and nation.

10. "And You made them a kingdom and priests to our God, and they will reign upon the earth."

11. And I looked, and I heard a voice of many angels around the throne, and the living *creatures* and the elders, and the number of them was ten thousands of ten thousands, and thousands of thousands,

12. Saying with a great voice, "The slain Lamb is worthy to receive power and riches and wisdom and might and honor and glory and praise."¹

13. And every creature, in the heaven and upon the earth and under the earth and upon the sea, and all the things in them, I heard saying, "To the One being seated upon the throne and to the Lamb, praise¹ and honor and glory and strength unto the ages of the ages."

14. And the four living creatures were saying, "Amen!" And the elders fell down and worshiped.

Chapter 6

1. And I looked, when the Lamb opened one of the seven seals, and I heard one of the four living *creatures* speaking as a sound of thunder, "Come!"

2. And I looked, and behold, a white horse, and the one being seated upon it having a bow, and a crown was given to him, and he went out conquering and *that* he might conquer.

3. And when He opened the second seal, I heard the second living creature saying, "Come!"

4. And another horse went out, red, and *it* was given to the one being seated upon it to take peace from the earth and that they will kill each other, and a great sword was given to him.

5. And when He opened the third seal, I heard the third living creature saying, "Come!" and behold, a black horse, and the one being seated upon it having a yoke in his hand.

6. And I heard as a voice in the midst of the four living creatures, saying, "A choenix² of grain *for* a denarius, and three choenixes of barley *for* a denarius, and do not damage the olive oil and the wine."

7. And when He opened the fourth seal, I heard a voice from the fourth living creature saying, "Come."

¹ Or, "blessing."

² A choenix is about a quart.

REVELATION 6

8. And I looked, and behold a green horse, and the one being seated upon it *has* a name to him, Death, and Hades was following with him, and authority was given to them over the fourth *part* of the earth to put to death in sword, and in famine, and in death, and by the wild animals of the earth.

9. And when He opened the fifth seal, I saw under the altar the souls of the ones slain for the word of God and for the witness which they were holding;

10. And they cried with a great voice, saying, "How long, Master holy and true, do you not judge and avenge our blood from the ones dwelling upon the earth?"

11. And a white robe was given to each of them, and it was said to them that they will rest yet a little while, until also their fellow-bondservants and their brethren, the ones *who are* going to be killed as also they *were*, might be fulfilled.

12. And I looked when He opened the sixth seal, and a great earthquake came about, and the sun became black as sackcloth of hair, and the whole moon became as blood.

13. And the stars of the heaven fell into the earth, as a fig tree casts its untimely figs, being shaken by a great wind.

14. And the heaven separated as a scroll being rolled, and every mountain and island were removed from their places.

15. And the kings of the earth and the great men and the commanders of thousands and the rich and the strong and the bondservants and the freemen hid themselves into the caves and into the rocks of the mountains.

16. And they say to the mountains and to the rocks, "Fall upon us, and hide us from the face of the One being seated upon the throne and from the wrath of the Lamb,

17. "Because the day of Their great wrath came, and who is able to stand?"

Chapter 7

1. After this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that a wind might not blow upon the earth nor upon the sea nor upon any tree.

2. And I saw another angel arising from the sunrise, having a seal of *the* living God, and he cried with a great voice to the four angels to whom it was given to harm the earth and the sea,

3. Saying, "Do not harm the earth nor the sea nor the trees, until we seal the bondservants of our God upon their foreheads."

4. And I heard the number of the ones being sealed, a hundred forty-four thousand being sealed from every tribe of *the* sons of Israel.

5. From *the* tribe of Judah, twelve thousand being sealed; from *the* tribe of

REVELATION 7

- Reuben, twelve thousand; from *the* tribe of Gad, twelve thousand;
6. From *the* tribe of Asher, twelve thousand; from *the* tribe of Naphtali, twelve thousand; from *the* tribe of Manasseh, twelve thousand;
7. From *the* tribe of Simeon, twelve thousand; from *the* tribe of Levi, twelve thousand; from *the* tribe of Issachar, twelve thousand;
8. From *the* tribe of Zebulun, twelve thousand; from *the* tribe of Joseph, twelve thousand; from *the* tribe of Benjamin, twelve thousand being sealed.
9. After these things I looked, and behold a crowd of many, which no one could count, from all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, wrapped *with* white robes and palm *branches* in their hands.
10. And they cry with a great voice, saying, "Salvation to our God, the One being seated upon the throne, and the Lamb."
11. And all the angels had stood around the throne, and the elders and the four living creatures and they fell before the throne upon their faces and worshiped God,
12. Saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might to our God unto the ages of the ages. Amen."
13. And one of the elders answered, saying to me, "They, the ones wrapped *with* white garments, who are they and from where did they come?"
14. And I said¹ to him, "My lord, you know." And he said to me, "They are the ones coming out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.
15. "Therefore, they are before the throne of God and they serve Him day and night in His temple, and the One being seated upon the throne will pitch a tent over them.
16. "They will not be hungry anymore, nor thirst, nor will the sun nor any heat fall upon them.
17. "Because the Lamb, the One in the midst of the throne, will shepherd them and will lead them to springs of waters of life, and God will wipe away every tear from their eyes."

Chapter 8

1. And when He opened the seventh seal, silence occurred in heaven about half an hour.
2. And I saw the seven angels who have stood before God, and seven trumpets were given to them.
3. And another angel came and stood upon the altar, having a golden censer,

¹ Literally, "have said..."

REVELATION 8

and much incense was given to him, that he will offer with the prayers of all the saints upon the golden altar before the throne.

4. And the smoke of the incense rose with the prayers of the saints from *the* hand of the angel before God.

5. And the angel has taken the censer and filled it from the fire of the altar and cast *it* into the earth, and *there came forth* thunders and sounds and lightnings and an earthquake.

6. And the seven angels, the ones having the seven trumpets, prepared themselves to trumpet.

7. And the first trumpeted, and there came a hailstorm, and fire mixed in blood, and it was cast into the earth, and the third of the earth was burned up, and the third of the trees was burned up and every green pasture was burned up.

8. And the second angel trumpeted, and *something* like a great mountain burning with fire was cast into the sea, and the third of the sea became blood.

9. And the third of the creatures in the sea, the ones having life,¹ died, and the third of the boats were destroyed.

10. And the third angel trumpeted, and a great star fell from heaven, burning as a lamp, and it fell upon the third of the rivers and upon the fountains of waters;

11. And the name of the star is called "Wormwood," and the third of the waters turned into wormwood, and many men died from the waters that were made bitter.

12. And the fourth angel trumpeted, and the third of the sun was struck, and the third of the moon, and the third of the stars, that the third of them should be darkened, and the day would not give light *for* the third of it, and the night likewise.

13. And I looked, and I also heard, one eagle flying in midheaven, saying with a great voice, "Woe, woe, woe to the ones dwelling upon the earth from the rest of the trumpet sounds of the three angels *who are* going to trumpet!"

Chapter 9

1. And the fifth angel trumpeted, and I saw a star fallen from heaven into the earth, and the key of the well of the abyss was given to him.

2. And he opened the well of the abyss, and smoke rose from the well, as smoke of a great furnace, and the sun and the air were darkened from the smoke of the well.

¹ literally, "souls."

REVELATION 9

3. And from the smoke came out locusts into the earth, and authority was given to them as the scorpions of the earth have authority.
4. And *it* was said to them that they will not harm the grass of the earth nor every green thing nor every tree, but only the men who do not have the seal of God upon the foreheads.
5. And *it* was given to them that they might not kill them, but that they will be tortured five months, and their torture as torture of a scorpion when it strikes a man.
6. And in those days men will seek death and will not find it, and they will desire to die, and death flees from them.
7. And the likeness of the locusts *is* like horses prepared for war, and upon their heads as garlands like gold, and their faces as faces of men.
8. And they had¹ hair as hair of women, and their teeth were as *those* of lions.
9. And they had¹ breastplates as breastplates of iron, and the sound of their wings as a sound of chariots, of many horses running into battle.
10. And they have tails like scorpions, and stings, and in their tails their authority to harm men five months.
11. They have a king over them, the angel of the abyss, whose name in Hebrew *is* Abaddon, and in Greek he has *the* name Apollyon.
12. The first woe went away; behold, *there are* yet two woes after these things.
13. And the sixth angel trumpeted. And I heard a voice of one of the four horns of the altar of gold before God,
14. Saying to the sixth angel, the one having the trumpet, "Loose the four angels bound on the great river Euphrates."
15. And the four angels were loosed, the ones prepared for the hour and day and month and year, that they may kill the third of men.
16. And the number of the mounted army *was* two hundred million; I heard their number.
17. And thus I saw the horses in the vision and the ones seated upon them, having breastplates, fiery and hyacinthine and sulfurous,² and the heads of the horses *are* like heads of lions, and from their mouths go out fire and smoke and sulfur.
18. From these three plagues were killed the third of men, from the fire and the smoke and the sulfur going out from their mouths.
19. For the authority of the horses *is* in their mouths and in their tails, for their tails *are* like snakes, having heads, and in them they do harm.
20. And the rest of the men, who were not killed in these plagues, did not

¹ Literally, "were having."

² The adjectives "fiery," "hyacinthine," and "sulfurous" may refer to color.

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repent from the works of their hands, that they will not worship the demons and the gold and silver and copper and stone and wood idols, which are not able to see nor to hear nor to walk.

21. And they did not repent from their murders nor from their uses of drugs, nor from their immorality, nor from their thefts.

Chapter 10

1. And I saw another strong angel descending from heaven wrapped with a cloud, and the rainbow upon his head, and his face as the sun and his feet as pillars of fire,

2. And having in his hand a little book opened. And he placed his right foot upon the sea, and the left upon the earth.

3. And he cried out with a great voice as a roar of a lion, and when he cried out, the seven thunders spoke *with* their own voices.

4. And when the seven thunders spoke, I was going to write, and I heard a voice from heaven saying, "Seal the things which the seven thunders spoke, and do not write them."

5. And the angel, whom I saw standing upon the sea and upon the earth, raised his right hand unto heaven,

6. And swore in the One living unto the ages of the ages, Who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time¹ will be no longer.

7. But in the days of the sound of the seventh angel, when he is going to trumpet, and the mystery of God is² completed, as He declared to His bondservants, the prophets.

8. And the voice which I heard from heaven again speaking with me and saying, "Go, take the opened book in the hand of the angel standing upon the sea and upon the land.

9. And I went away toward the angel, saying to him, "Give me the little book." And he says to me, "Take and eat it, and *it* will make your stomach³ bitter, but in your mouth it will be sweet as honey."

10. And I took the little book from the hand of the angel and ate it, and it was sweet as honey in my mouth, and when I ate it, it made my stomach³ bitter.

11. And they say to me, "You must again prophesy about many peoples and nations and tongues and kings."

¹ Or, "delay."

² Literally, "was."

³ Literally, "belly."

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Chapter 11

1. And a reed like a rod was given to me, saying, "Get up and measure the temple of God and the altar, and the ones worshiping in it.
2. "And leave out the courtyard outside the temple, and its measurement, because it was given to the nations, and they will trample the holy city forty-two months.
3. "And I will give to my two witnesses and they will prophesy a thousand two hundred sixty days, wrapped with sackcloth."
4. These are the two olive trees and the two lamp stands standing before the Lord of the earth.
5. And if anyone wants to do them harm, fire goes out from their mouth and consumes their enemies. And if anyone wants to do them harm, in this way he must be put to death.
6. These have the authority to close heaven, that it may not rain the days of their prophecy, and they have authority over the waters to turn them into blood, and to strike the earth in every plague as often as they want.
7. And when they finish their witness, the beast coming from the abyss will make war with them and will conquer them and will kill them.
8. And their corpses *will lie* upon the street of the great city, which is spiritually called Sodom, and Egypt, where also their Lord was crucified.
9. And *those* from the peoples and tribes and tongues and nations look at their corpses three and a half days, and they do not permit their corpses to be placed into a tomb.
10. And the ones dwelling upon the earth rejoice over them and make merry and they will send gifts to each other, because they, the two prophets, tormented the ones dwelling upon the earth.
11. And after the three and a half days, a spirit of life from God entered in them and they stood upon their feet, and great fear fell upon the ones beholding them.
12. And they heard a great voice from heaven saying to them, "Come up here!" and they ascended into heaven in the cloud, and their enemies beheld them.
13. And in that hour a great earthquake occurred, and the tenth of the city fell, and names of men, seven thousand, were killed in the earthquake, and the rest became fearful and gave glory to the God of heaven.
14. The second woe was over; and behold, the third woe comes quickly.
15. And the seventh angel trumpeted. And a great voice came in the heaven, saying, "The kingdom of the world became *that* of our Lord and His Christ, and He will reign unto the ages of the ages."
16. And the twenty-four elders sitting upon their thrones before God, fell

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upon their faces and worshiped God,

17. Saying, "We thank You, Lord God Almighty, Who is, and was, because You have taken Your great power and reigned."

18. And the nations were angry, and Your anger came, and the time of the dead to be judged, and to give the reward to Your bondservants the prophets, and to the saints and to the ones fearing Your Name, the small and the great, and to destroy the ones destroying the earth.

19. And the temple of God in the heaven was opened, and the ark of His covenant was seen in His¹ temple, and lightning and sounds and thunders and earthquakes and a great hailstorm occurred.

Chapter 12

1. And a great sign was seen in heaven, a woman wrapped with the sun, and the moon under her feet, and upon her head a garland of twelve stars,

2. And pregnant, and she cries, being in labor and travailing to give birth.

3. And another sign was seen in heaven, and behold a great red dragon, having seven heads and ten horns, and upon his head seven diadems.

4. And his tail sweeps away a third of the stars of heaven, and he cast them into the earth. And the dragon stood before the woman *who is* going to give birth, that when she gives birth, he may devour her child.

5. And she gave birth to a male Son, who is going to shepherd all the nations in a rod of iron, and her Child was snatched away to God and to His throne.

6. And the woman fled into the desert, where she has there a place prepared by God that there they may care for her a thousand two hundred sixty days.

7. And war came in heaven, Michael and his angels, to make war with the dragon, and the dragon made war with his angels also;

8. And they were not strong *enough*, neither was a place found for them any longer in heaven.

9. And the great dragon was cast, the ancient serpent, the one being called "Devil" and "Satan," the one deceiving the whole inhabited earth; he was cast into the earth, and his angels were cast *out* with him.

10. And I heard a great voice in heaven, saying, "Now came to pass the salvation and the power and the kingdom of our God, and the authority of His Christ, because the accuser of our brethren was cast *out*, the one accusing them before our God day and night."

11. And they conquered him through the blood of the Lamb and through the word of their witness and they did not love their souls even to death.

¹ Or, "its."

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12. Therefore be happy, heavens, and the ones encamping in them. Woe to the earth and the sea, because the devil came down to you, having great anger, knowing that he has *but* a little time.

13. And when the dragon saw that he was cast into the earth, he persecuted the woman which gave birth to the male *Son*.

14. And the two wings of the great eagle were given to the woman, that she might fly into the desert, into her place, where there she is cared for a time, and times, and a half time, from the face of the serpent.

15. And the serpent cast water like a river from his mouth behind the woman, that he might cause her to be washed away.

16. And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon cast from his mouth.

17. And the dragon was angry against the woman, and went out to make war with the rest of her seed, the ones keeping the commandments of God and having the witness of Jesus,

18. And he stood upon the sand of the sea.

Chapter 13

1. And I saw a beast rising from the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads a name of blasphemy.

2. And the beast which I saw was like a leopard, and his feet as of a bear, and his mouth as a mouth of a lion; and the dragon gave to him his power and his throne and great authority.

3. And one of his heads as smitten unto death, and his death-wound was healed. And all the earth was amazed after the beast.

4. And they worshiped the dragon, because he gave authority to the beast, and they worshiped the beast, saying, "Who *is* like the beast and who is able to make war with him?"

5. And a mouth speaking great things and blasphemies was given to him, and authority was given to him to act *for* forty-two months.

6. And he opened his mouth unto blasphemies toward God, to blaspheme His name and His dwelling-place,¹ the ones dwelling in the heaven.

7. And *it* was given to him to make war with the saints, and to conquer them, and authority was given to him over every tribe and people and tongue and nation.

8. And all the ones dwelling upon the earth will worship him, *every one* whose name has not been written in the book of life of the Lamb slain from

¹ Or, "tent."

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the foundation of the world.¹

9. If one has an ear, let him listen.

10. If anyone *goes* into captivity, into captivity he goes; if anyone *is* to be put to death in a sword, he *is* to be put to death in a sword. Such is the patience and the faith of the saints.

11. And I saw another beast rising from the earth, and he had² two horns like *those* of a ram³, and he was speaking as a dragon.

12. And he exercises all the authority of the first beast in his sight, and makes the earth and the ones dwelling in it that they will worship the first beast, who was healed of his death-wound.

13. And he makes great signs, that he also may make fire to descend from the heaven into the earth before men.

14. And he deceives the ones dwelling upon the earth through the signs which *it* was given to him to do before the beast, telling the ones dwelling upon the earth to make an image to the beast, who has the wound of the sword and lived.

15. And *it* was given to him to give breath to the image of the beast, that also the image of the beast may speak and cause to die whoever will not worship the image of the beast.

16. And he makes all, the small and the great, and the rich and the poor, and the free and the bondservants, that they will give to them a mark upon their right hand or upon their forehead,

17. And that one may not be able to buy or to sell except the one having the mark, the name of the beast, or the number of his name.

18. Here is wisdom. The one having reason, let him count the number of the beast: for it is *the* number of a man, and his number *is* six hundred sixty-six.

Chapter 14

1. And I looked, and behold, the Lamb stood upon Mount Zion, and with Him a hundred forty-four thousand, having His name and the name of His Father written upon their foreheads.

2. And I heard a sound from heaven as the sound of many waters, and as the sound of great thunder, and the sound which I heard *was* as harpists playing in their harps.

3. And they sing a new song before the throne and before the four living creatures and the elders, and no one was able to learn the song except the hundred forty-four thousand, the ones purchased from the earth.

¹ "from the foundation of the world" may apply to "slain" or "written."

² Literally, "was having."

³ Literally, a sheep or lamb.

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4. These are *the ones* who were not defiled with women, for they are virgins, these ones following the Lamb wherever He leads; these were purchased from men, first-fruits to God and to the Lamb;
5. And in their mouth a lie was not found; they are blameless.
6. And I saw another angel flying in midheaven, having an eternal gospel to present for the ones being seated upon the earth and for every nation and tribe and tongue and people,
7. Saying in a great voice: "Fear God and give glory to Him, because the hour of His judgment came, and worship the One having made the heaven and the earth and sea and fountains of waters."
8. And another angel, a second one, followed, saying, "Babylon the great fell, fell, which made all the nations drink from the wine of the wrath of her immorality."
9. And another angel, a third, followed them, saying in a great voice, "If anyone worships the beast and his image and receives a mark upon his forehead or upon his hand,
10. "He also will drink from the wine of the wrath of God mixed untempered in the cup of His anger, and he will be tormented in fire and sulfur before holy angels and before the Lamb.
11. "And the smoke of their torment ascends unto ages of ages, and they do not have rest day and night, the ones worshiping the beast and his image, and if one receives the mark of his name.
12. "Thus is the patience of the saints, the ones keeping the commandments of God and the faith of Jesus."
13. And I heard a voice from heaven saying, "Write: 'Blessed *are* the dead, the ones dying in *the* Lord from now on. Yes, says the Spirit, that they may rest from their labors, for their works follow after them.'"
14. And I looked, and behold, a white cloud, and being seated upon the cloud *one* like a son of man, having upon his head a gold crown, and in his hand a sharp scythe¹.
15. And another angel came from the temple, crying in a great voice to the one being seated upon the cloud, "Send your scythe and reap, because the hour to reap came, because the harvest of the earth dried."²
16. And the one being seated upon the cloud cast his scythe upon the earth and the earth was reaped.
17. And another angel came from the temple in the heaven, having also his sharp scythe.
18. And another angel came from the altar, having authority over fire, and

¹ Or "sickle," and so throughout the chapter.

² That is, it is no longer green, but became ready to be reaped.

REVELATION 14

spoke¹ with a great sound to the one having the sharp scythe, saying, "Send your sharp scythe and gather the clusters of the vine of the earth, because her grapes are ripe."

19. And the angel cast his scythe into the earth and gathered the vine of the earth, and cast *it* into the wine vat of the wrath of the great God.

20. And the wine vat was trodden outside the city, and blood came out from the wine vat to the horses' bridles for 1600 stadia.²

Chapter 15

1. And I saw another sign in the heaven, great and marvelous, seven angels having the seven last plagues, because in them was completed the wrath of God.

2. And I saw as a glass sea, mixed with fire, and the ones conquering from the beast and from his image and from the number of his name, having stood upon the glass sea, having lyres of God.

3. And they sing the song of Moses, the bondservant of God, and the song of the Lamb, saying, "Great and marvelous *are* Your works, Lord God Almighty! Your ways *are* righteous and true, Who *are* King of the nations.

4. "Who would not fear, Lord, and glorify Your Name, because *You are the* only hallowed One, because all the nations will come and worship before you, because your righteous acts³ were made known."

5. And after these things I looked, and the temple of the tabernacle of witness in heaven was opened.

6. And the seven angels went out, having the seven plagues from the temple, wearing pure white linen, and girded around the breasts with gold bands.

7. And one of the four living creatures gave to the seven angels seven golden bowls, being filled with the wrath of God, the One living unto the ages of the ages.

8. And the temple was filled with smoke from the glory of God and from His power, and no one was able to enter into the temple until the seven plagues of the seven angels were completed.

Chapter 16

1. And I heard a great voice from the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God into the earth."

2. And the first went out and poured out his bowl into the earth, and it became

¹ Literally, "sounded."

² 1600 stadia is approximately 180 miles.

³ Or, "ordinances."

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a bad and evil sore upon men, the ones having the mark of the beast and the ones worshiping his image.

3. And the second poured out his bowl into the sea, and it became blood, as of a dead one, and every living soul in the sea died.

4. And the third poured out his bowl into the rivers and the fountains of waters, and it became blood.

5. And I heard the angel of the waters saying, "You are righteous, the One being, the One *Who* was, the holy One, because you judged these things,

6. "For they poured out blood of the saints and prophets, and You have given to them blood to drink; they are worthy."

7. And I heard *a voice* of the altar saying, "Yes, Lord God Almighty, true and righteous are Your judgments."

8. And the fourth poured out his bowl upon the sun, and it was given to it to burn men in fire.

9. And men were burned with great heat, and they blasphemed the name of God, the One having authority over these plagues, and they did not repent to give Him glory.

10. And the fifth poured out his bowl upon the throne of the beast, and his kingdom became darkened, and they were chewing their tongues from distress,

11. And they blasphemed the God of heaven from their distress and from their sores, and they did not repent from their works.

12. And the sixth poured out his bowl upon the great river, the Euphrates, and its waters dried up, that the way of the kings from *the* east might be prepared.

13. And I saw *coming* from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs;

14. For they are spirits of demons, making signs, which go out to the kings of the whole inhabited earth, to gather them unto the war of the great day of God Almighty.

15. Behold, I come as a thief. Blessed *is* the one being watchful and keeping his garments, that he might not walk around naked and they see his shame.

16. And they gathered them into the place being called in Hebrew Armageddon.

17. And the seventh poured out his bowl upon the air, and a great voice came from the temple, from the throne, saying, "It has happened."

18. And there occurred lightnings and sounds and thunders; and a great earthquake occurred, such as has not occurred since man came upon the earth, so large an earthquake *and* so mighty.

19. And the great city became *divided* into three parts, and the cities of the nations fell, and Babylon the great was remembered before God to give to her

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the cup of the wine of the anger of His wrath.

20. And every island fled and mountains were not found.

21. And great hailstones of a talent weight descend from heaven upon men, and the men blasphemed God from the plague of the hailstorm, because its plague is exceedingly great.

Chapter 17

1. And one from the seven angels having the seven bowls came, and spoke with me, saying, "Come, I will show you the judgment of the great harlot, the one being seated upon many waters,

2. "With whom the kings of the earth committed immorality, and the ones inhabiting the earth were made drunk from the wine of her immorality."

3. And he carried me away into a desert in spirit, and I saw a woman being seated upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was wrapped with purple and scarlet and gilded with gold and a costly stone and pearls, having a golden cup in her hand full of abominations and the unclean things of her immorality.

5. And upon her forehead a name written, "Mystery, Babylon the great, the mother of harlots and of the abominations of the earth."

6. And I saw the woman drunk from the blood of the saints and from the blood of the witnesses of Jesus. And I marveled, seeing her, with great wonder.

7. And the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and the beast carrying her, the one having the seven heads and the ten horns.

8. "-The beast which you saw was, and is not, and is going to arise from the abyss and goes into destruction, and the ones dwelling upon the earth will marvel, whose name has not been written on the book of life from the foundation of the world, seeing the beast that was, and is not, and will come.

9. "Here *is* the mind having wisdom: the seven heads are seven mountains, where the woman sits upon them, and they are seven kings;

10. "Five fell, one is; the other has not yet come. And when he comes, he must remain for a short time.

11. "And the beast which was is not, and he is an eighth, and he is from the seven, and he goes into destruction.

12. "And the ten horns which you saw, they are ten kings, who did not yet receive a kingdom, but will receive authority as kings one hour with the beast.

13. "These have one thought, and they give their power and authority to the beast.

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14. "These will make war with the Lamb, and the Lamb will conquer them, because He is Lord of lords and King of kings, and the ones with Him *are* called and chosen and faithful."

15. And he says to me, "The waters which you saw where the harlot sits, they are peoples and multitudes and nations and tongues.

16. "And the ten horns which you saw, and the beast, they will hate the harlot, and they will make her desolate and naked, and they will eat her flesh, and they will burn her in fire.

17. "For God gave into their hearts to do His thought, and to have¹ one thought, and to give their kingdom to the beast until the words of God will be completed.

18. "And the woman which you saw is the great city, the one having reign over the kings of the earth."

Chapter 18

1. After these things I saw another angel descending from heaven having great authority, and the earth was illuminated from his glory.

2. And he cried in a strong voice, saying, "Fell, fell, Babylon the great, and she became a dwelling of demons and a prison of every unclean spirit and a prison of every unclean bird and hateful thing."²

3. "Because all the nations have drunk from the wine of the wrath of her immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth were enriched from the power of her wantonness."

4. And I heard another voice from heaven, saying, "Go out from her, My people, that you may not share her sins, and may not receive from her plagues,

5. "Because her sins reached to heaven, and God remembered her unrighteousnesses.

6. "Repay her even as she repaid, and double the double, according to her works; in the cup which she mixed, mix to her double.

7. "As much as she glorified herself and ran riot, in the same way give to her torment and sorrow. Because she says in her heart that, 'I sit a queen and I am not a widow, and I may not see sorrow.'

8. "Therefore this *will come* in one day; she will have her plagues, death and sorrow and hunger, and in fire she will be burned up, because the Lord God *is* strong, the One having judged her.

9. "And the kings of the earth will weep and mourn over her, the ones having committed immorality and run riot with her, when they see the smoke of her

¹ Literally, "do," or "make."

² Or perhaps, "every unclean and hateful bird."

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burning,

10. "Standing afar off, because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the mighty city, because in one hour your judgment came.'

11. "And the merchants of the earth weep and mourn over her, because no one buys their cargo any longer.

12. "Cargo of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet, and all cedar wood and every vessel of ivory and every vessel from costly wood and copper and iron and marble,

13. "And cinnamon and spice of India and incense and perfume and frankincense and wine and oil and fine flour and grain and livestock and sheep and horses and chariots and bodies and souls of men."

14. And your fruit of the desire of the soul went away from you, and all the shiny and bright things perished from you, and they will find them no longer.

15. The merchants of these things, the ones having become rich from her, will stand afar off for fear of her torment, crying and mourning,

16. Saying, "Woe, woe, the great city, wrapped with fine linen and purple and scarlet and gilded in gold and precious stone and pearl,

17. "Because in one hour such wealth was stripped away." And every shipmaster and every one sailing at *any* place, and sailors and whoever works at sea, stood afar off,

18. And were crying out, seeing the smoke of her burning, saying, "What *is* like the great city?"

19. And they threw dust upon their heads and were crying out, weeping and mourning, saying, "Woe, woe, the great city, in which all the ones having ships in the sea were enriched from her costliness, because *in* one hour she was made desolate."

20. Rejoice over her, O heaven, and the saints and the apostles and the prophets, because God judged your judgment from her.

21. And one strong angel picked up a stone, as a great millstone, and cast *it* into the sea, saying, "Thus with sudden violence will Babylon, the great city, be hurled, and will not be found any longer.

22. "And the sound of harpists and musicians and flute players and trumpeters will not be heard in you any longer, and every craftsman of every craft will not be found in you any longer, and *the* sound of a millstone will not be heard in you any longer,

23. "And light of a lamp will not shine in you any longer, and *the* sound of bridegroom and bride will not be heard in you any longer, because your merchants were great people of the earth, because in your propagation of drug

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use¹ all the nations were deceived.

24. "And blood of prophets and saints was found in her, and of all the ones slaughtered upon the earth."

Chapter 19

1. After these things I heard as a great voice of a large multitude in heaven, saying, "Hallelujah! The salvation and the glory and the power of our God!

2. "Because His judgments *are* true and righteous; because He judged the great harlot who was corrupting the earth in her immorality, and He avenged the blood of His bondservants from her hand."

3. And a second time they have said, "Hallelujah!" And her smoke ascends unto the ages of the ages.

4. And the twenty-four elders and the four living creatures fell down and worshiped God, the One being seated upon the throne, saying, "Amen! Hallelujah!"

5. And a voice came out from the throne, saying, "Give praise to our God, all His bondservants, and the ones fearing Him, the small and the great."

6. And I heard as a sound of a large multitude and as a sound of many waters, and as a sound of strong thunders, saying, "Hallelujah, because the Lord God, the Almighty, reigned.

7. "Let us be glad and rejoice and give the glory to Him, because the wedding of the Lamb came, and His wife prepared herself."

8. And it was given to her that she be wrapped with fine linen, bright, clean; for the fine linen is the righteousnesses of the saints.

9. And he says to me, "Write: 'Blessed *are* the ones called unto the supper of the wedding of the Lamb.'" And he says to me, "These are the true words of God."

10. And I fell before his feet to worship him. And he says to me, "See that *you do it* not; I am your fellow-bondservant, and of your brethren, the ones having the witness of Jesus. Worship God. For the witness of Jesus is the spirit of prophecy."

11. And I saw heaven opened, and behold, a white horse, and the one being seated upon it *is* faithful² and true; and in righteousness He judges and makes war.

12. His eyes *are* a flame of fire, and upon His head many diadems, having a name written which no one knows except Him.

13. And being wrapped with a garment dyed with blood, and His name has

¹ Other translations use "sorcery," but the word seems to be connected with the use of drugs.

² Some manuscripts add "being called" before "faithful."

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been called The Word of God.

14. And the armies in heaven were following Him upon white horses, clothed with fine linen, white, clean.

15. And from His mouth goes forth a sharp sword, that in it He may smite the nations, and He will shepherd them in a rod of iron, and He treads the wine vat of the anger of the wrath of God, the Almighty.

16. And He has upon His garment and upon His thigh a name written: "King of kings and Lord of lords."

17. And I saw one angel standing in the sun, and he cried out in a great voice, saying to all the birds flying in midheaven, "Come, gather unto the great supper of God,

18. "That you may eat flesh of kings and flesh of chiliarchs¹ and flesh of strong ones and flesh of horses and the ones being seated upon them, and flesh of all, freemen and bondservants and small and great."

19. And I saw the beast and the kings of the earth and their armies gathered to make war with the One seated upon the horse and with His army.

20. And the beast was taken, and with him the false prophet, the one having made the signs before him, in which were deceived the ones having taken the mark of the beast and the ones worshiping his image. The two were cast living into the lake of fire, the one burning in sulfur.

21. And the rest were put to death in the sword going out from the mouth of the One being seated upon the horse, and all the birds were filled from their flesh.

Chapter 20

1. And I saw an angel descending from heaven, having the key of the abyss, and a great chain upon his hand.

2. And he took hold of the dragon, the ancient serpent, who is *the* devil and Satan, and bound him *for* a thousand years.

3. And he cast him into the abyss, and locked and sealed *it* over him, that he might not any longer deceive the nations, until the thousand years should be completed. After these things, it is necessary *for* him to be released a short time.

4. And I saw thrones, and they were seated upon them, and judgment was given to them, and the souls of the ones beheaded because of the witness of Jesus and because of the word of God, and whoever did not worship the beast nor his image, and did not take the mark upon their forehead and upon their hand also lived and reigned with the Christ a thousand years.

¹ A chiliarch is a commander of a thousand men.

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5. The rest of the dead did not live until the thousand years were completed. This is the first resurrection.
6. Blessed and holy *is* the one having a share in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him a thousand years.
7. And when the thousand years are completed, Satan will be loosed from his prison,
8. And he will come out to deceive the nations, the ones in the four corners of the earth, Gog and Magog, to gather them unto the war, the number of them being as the sand of the sea.
9. And they went up upon the breadth of the earth, and they surrounded the encampment of the saints and the beloved city, and fire descended from heaven and consumed them.
10. And the devil, the one deceiving them, was cast into the lake of fire and sulfur, where also the beast and the false prophet *are*, and they will be tormented day and night unto the ages of the ages.
11. And I saw a great white throne, and the One being seated upon it, from Whose face the earth and heaven fled, and no place was found for them.
12. And I saw the dead, the great and the small, standing before the throne; and books were opened, and another book was opened, which is *the book* of life; and the dead were judged from the things written in the books, according to their works.
13. And the sea gave *up* the dead, the ones in it, and death and Hades gave *up* the dead, the ones in them, and they were judged, each according to their works.
14. And death and Hades were cast into the lake of fire; this is the second death, the lake of fire.
15. And if one was not found written in the book of life, he was cast into the lake of fire.

Chapter 21

1. And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea is not any longer.
2. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride arrayed for her husband.
3. And I heard a great voice from the throne, saying, "Behold, the tent of God *is* with men, and He will dwell with them, and they will be His people, and He, God, will be with them.
4. "And He will wipe away every tear from their eyes, and death will not be any longer; and grief, and crying, and toil will not be any longer, because the

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first things passed away.”

5. And the One being seated upon the throne said, “Behold, I make all things new.” And He says, “Write, because these words are trustworthy and true.”

6. And He said to me, “They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to the one thirsting from the fountain of the water of life as a gift.

7. “The one conquering will inherit these things, and I will be God to him, and he will be to Me a son.

8. “But to the cowardly and unfaithful and abominable and murderers and immoral ones and drug users and idolaters and all liars, their share *is* in the lake burning with fire and sulfur, which is the second death.”

9. And one of the seven angels having the seven bowls being filled with the seven last plagues came and spoke with me, saying, “Come; I will show you the bride, the Lamb’s wife.”

10. And he took me away in spirit upon a great and high mountain, and showed me the city, the holy Jerusalem, descending from heaven from God,

11. Having the glory of God. Its light *was* like a precious stone, as a jasper stone, being clear as glass,

12. Having a great and high wall, having twelve gates, and upon the gates twelve angels, and names inscribed, which are the names of the twelve tribes of *the* sons of Israel,

13. From *the* east, three gates, and from *the* north, three gates, and from *the* south, three gates, and from *the* west, three gates.

14. And the wall of the city, having twelve foundations, and upon them twelve names of the twelve apostles of the Lamb.

15. And the one speaking with me was holding a gold measuring reed, that he might measure the city and its gates and its wall.

16. And the city lies square, and the length of it *the* same as the width, and he measured the city with the reed, twelve thousand stadia;¹ the length and the width and the height of it are equal.

17. And he measured its wall, a hundred forty-four cubits, *according to the* measure of a man, that is, of an angel.

18. And the covering of its wall *was* jasper, and the city *was* gold, pure like pure crystal.

19. The foundations of the wall of the city *were* arranged with every precious stone: the first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth emerald;

20. The fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth;

¹ 12,000 stadia = approximately 1360 miles. Whether this is a total, or each side, is not known.

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the twelfth, amethyst.

21. And the twelve gates *were* twelve pearls; each one of the gates was *made* from one pearl. And the street of the city *was* pure gold, as transparent glass.

22. And I did not see a temple in it, For the Lord God Almighty is its temple, and the Lamb.

23. And the city does not have need of the sun nor the moon, that they might shine upon it, for the glory of God illuminated it, and the Lamb *is* its lamp.

24. And the nations will walk by its light, and the kings of the earth carry their glory into it.

25. And its gates will never be locked by day, for night will not exist there.

26. And they will carry the glory and the honor of the nations into it.

27. And every common thing will never enter into it, and the one making abomination and a lie; only the ones written in the book of life of the Lamb *will enter*.

Chapter 22

1. And he showed to me a river of water of life, clear as crystal, coming out from the throne of God and the Lamb

2. In *the* midst of its street, and on this side and that side of the river a tree of life, making twelve fruits, giving its fruit according to each month, and the leaves of the tree *are* for healing of the nations.

3. And every curse will not exist any longer; and the throne of God and of the Lamb will be in it, and His bondservants will serve Him.

4. And they will see His face, and His name *will be* upon their foreheads.

5. And night will not exist any longer, and they do not have need of light of a lamp and light of *the* sun, because the Lord God will shine upon them, and they will reign unto the ages of the ages.

6. And he said to me, "These words *are* trustworthy and true, and the Lord, the God of the spirits of the prophets sent His angel to show His bondservants what must come to pass quickly.

7. "And behold, I come quickly. Blessed *is* the one keeping the words of the prophecy of this book."

8. And I, John, *am* the one hearing and seeing these things. And when I heard and I saw, I fell to worship before the feet of the angel, the one showing these things to me.

9. And he says to me, "See *that you do it* not. I am the fellow-bondservant of you and your brethren the prophets and the ones keeping the words of this book. Worship God."

10. And he says to me, "Do not seal the words of the prophecy of this book, for the time is near.

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11. "The one doing wrong, let him do wrong yet; and the filthy one, let him be filthy yet; and the righteous one, let him do righteousness yet; and the holy one, let him be made holy yet.

12. "Behold, I come quickly; and My reward *is* with Me, to repay each one as his work is.

13. "I *am* the Alpha and the Omega, the First and the Last, the Beginning and the End.

14. "Blessed *are* the ones washing their robes, that their authority will be over the tree of life and they may enter by the gates into the city.

15. "Outside *are* the dogs and the drug users and the immoral ones and the murderers and the idolaters and everyone loving and making a lie.

16. "I, Jesus, sent My angel to witness these things to you for the assemblies. I am the Root and the Descendant of David, the bright morning Star.

17. "And the Spirit and the bride say, 'Come.' And let the one hearing say, 'Come.' And the one thirsting, let him come, the one wanting to take water of life without cost."

18. I witness to everyone hearing the words of the prophecy of this book: if one should add on to them, God will add on to him the plagues, the ones written in this book.

19. And if one should take away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, the things written in this book.

20. The One witnessing these things says, "Yes, I come quickly." Amen! Come, Lord Jesus.

21. The grace of the Lord Jesus *be* with all.